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The Frequency of Implementation of Lasallian Pedagogy in Traditional College-Preparatory High Schools Sponsored by the De La Salle Christian Brothers in the United States

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The University of San Francisco

THE FREQUENCY OF IMPLEMENTATION OF LASALLIAN PEDAGOGY IN TRADITIONAL COLLEGE-PREPARATORY HIGH SCHOOLS SPONSORED BY THE DE LA SALLE CHRISTIAN BROTHERS IN THE UNITED STATES

A Dissertation Presented
to
The Faculty of the School of Education
Leadership Studies Department
Catholic Educational Leadership Program

In Partial Fulfillment
of the Requirements of the Degree
Doctor of Education

by
Kristopher White
San Francisco
December 2011

THE UNIVERSITY OF SAN FRANCISCO

Dissertation Abstract

The Frequency of Implementation of Lasallian Pedagogy in Traditional College-Preparatory High Schools Sponsored by the De La Salle Christian Brothers in the United States

Since the Second Vatican Council (1962-1965), the De La Salle Christian Brothers have re-examined the charism of their founder, St. John Baptist De La Salle, and the meaning of their founding documents in light of modern circumstances. Only recently have Lasallian scholars (Campos & Sauvage, 1981, 1999; Lauraire, 2004, 2006; Poutet, 1997; Van Grieken, 1995, 1999) been bridging the gap between the spiritual awareness of the Lasallian charism and the implications for classroom practice.

This study established a baseline measurement for the frequency of implementation of Lasallian pedagogy according to the seven dimensions of Lasallian pedagogy, as defined by White (2007): student-centeredness, holistic education, constructive scaffolding, collaboration, social justice, relevancy, and discipleship. Using survey research with selected follow-up interviews, 137 academic department chairs at 21 traditional college-preparatory Lasallian high schools provided data on the frequency with which they incorporated the above-noted pedagogical dimensions in their curricular and instructional practice. These data were reported out both in relation to the dimensions of Lasallian pedagogy, as well as demographic categories established in the survey. Recommendations for both research and practice were presented based on identified strengths and growth areas derived from the research findings.

The results indicated that student-centeredness, holistic education, and constructive scaffolding were incorporated into curriculum and instruction multiple times per week. Collaboration, however, was only incorporated two to four times per month. Those educators with the most experience and least experience in the classroom were more student-centered educators. Members of visual/performing arts departments and Mission Assembly (a quadrennial gathering of Lasallian educators) participants incorporated holistic education frequently, whereas members of mathematics departments incorporated holistic education less frequently. Lasallian Leadership Institute participants were more likely to collaborate than those survey respondents who did not participate in this formation program. Members of religious studies departments and those respondents who attended either a Huether Conference or a Mission Assembly incorporated social justice more frequently into their curriculum and instruction, whereas members of mathematics departments incorporated social justice less frequently. Respondents with doctoral degrees maintained high levels of relevancy in their curriculum and instruction, whereas respondents with teaching credentials maintained low levels of relevancy.

This dissertation, written under the direction of the candidate's dissertation committee and approved by the members of the committee, has been presented to and accepted by the Faculty of the School of Education in partial fulfillment of the requirements for the degree of Doctor of Education. The content and research methodologies presented in this work represent the work of the candidate alone.

Kristopher White_____ 12/14/11_____
Candidate Date

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CHAPTER ONE

THE RESEARCH PROBLEM

Statement of the Problem

The Lasallian educational mission, as articulated by the International Institute of the De La Salle Christian Brothers (1997), is to provide a human and Christian education to the young, especially the poor. This mission was founded in France in the late 1600s by St. John Baptist de La Salle and was given form through De La Salle's (1720/1996) seminal work on education, *The Conduct of the Christian Schools* (The Conduct). Since that time, the order of teaching brothers that De La Salle founded and the educational endeavors sponsored by them reach into over 80 countries on six continents.

Since the Second Vatican Council, several commentaries (Campos & Sauvage, 1981, 1999; Lauraire, 2004, 2006; Poutet, 1997; Van Grieken, 1995, 1999) have expanded the scope and understanding of the Lasallian educational mission in pedagogical practice. Each of these authors has offered unique contributions to the Lasallian literature from Van Grieken's operative commitments to Campos and Sauvage's focus on social justice. The strength of this literature is collectively based primarily in its focus on the spiritual dimensions of Lasallian education and the dispositions necessary to be a Lasallian educator. Other than the attitudes and dispositions of the Lasallian educator vis-à-vis the Lasallian educator's vocation and his or her relationships with students, research into the parameters of Lasallian pedagogy has been lacking.

Since the conclusion of the Second Vatican Council (1962-1965), Catholic religious orders, including the De La Salle Christian Brothers, have re-examined the

charism of their founders and the meaning of their founding documents in light of modern circumstances. The particular De La Salle Christian Brothers who have shouldered this enterprise (Campos & Sauvage, 1981, 1999; Lauraire, 2004, 2006; Poutet, 1997; Van Grieken, 1995, 1999) began where St. John Baptist de La Salle himself began, with the spiritual interiority necessary of a Christian educator, particularly the virtues of faith and zeal (Agathon, 1785). Only recently have Lasallian scholars been bridging the gap between this spiritual awareness and its practical implications in the classroom.

In 2007, the researcher undertook a thematic analysis of contemporary writings pertaining to Lasallian pedagogy. By identifying dominant pedagogical themes of several Lasallian authors (Campos & Sauvage, 1981, 1999; Lauraire, 2004, 2006; Poutet, 1997; Van Grieken, 1995, 1999), he identified seven common pedagogical dimensions that permeated the Lasallian pedagogical literature of note. These dimensions were student-centeredness, holistic education, constructive scaffolding, collaboration, social justice, relevancy, and discipleship. While the dimensions of Lasallian pedagogy have been defined by the existing literature, there is no evidence to support that contemporary Lasallian education conforms to these parameters in practice.

Purpose of the Study

The purpose of this study was to establish a baseline level to which Lasallian pedagogy is implemented in traditional college-preparatory high schools sponsored by the De La Salle Christian Brothers within the United States. This study measured the frequency to which Lasallian educators practice Lasallian pedagogy in their classrooms in two key areas: curriculum and instruction. First, this study measured how often

Lasallian pedagogy informs teachers in the design of their curriculum and the content of classroom instruction. Second, this study measured how often Lasallian pedagogy informs teachers in their methodological choices for instruction and how they choose to specifically teach their students. The seven dimensions of Lasallian pedagogy, based on the research of White (2007), as fully described in Chapter Two, served as the categories of inquiry for the survey that was used to collect data for this study as well as the conceptual framework for this study.

This study used a mixed-methods approach to data collection. First, a survey was developed according to the seven dimensions of Lasallian pedagogy as defined by White (2007). This survey measured the frequency with which survey respondents implemented the following pedagogical elements in their classrooms: student-centeredness, holistic education, constructive scaffolding, collaboration, social justice, relevancy, and discipleship. Second, eight survey respondents were interviewed following completion of the survey. Interviewees were asked their thoughts on a series of sayings of Saint John Baptist De La Salle that were associated with the survey they completed. Responses for each quote were used to more deeply make sense of the quantitative data collected through the survey.

Background and Need

On November 21, 1691, at Vaugirard, a retreat house in rural France, John Baptist de La Salle and two lay Brothers made what has come to be known by the De La Salle Christian Brothers as the "heroic vow". This vow pledged to support the establishment of a lay institute of teaching Brothers in the service of the Roman Catholic Church and the sons of the poor and working classes of France. This vow stated that every effort to

support the Institute must take place, even if the men taking this vow were to be reduced to living on bread and water (Van Grieken, 1999).

This spirit of commitment has pervaded the subsequent history of the De La Salle Christian Brothers and is indicative of the ministry taken up by the Brothers and their lay partners. In the over three centuries since the taking of the "heroic vow", John Baptist de La Salle has been canonized by the Catholic Church as the patron saint of those who teach. Further, his lay Institute of teaching brothers has spread throughout the world teaching young men and women of all ages, faiths, and economic status (De La Salle Institute, 2007; Van Grieken, 1999).

The small band of lay Brothers who made the difficult choice to join De La Salle in his challenging work of educating the poor and working classes of late 17th-century France has grown over the years to include approximately 5,500 Brothers, assisted by more than 73,000 lay colleagues, teaching over 900,000 students in over 80 countries on six continents (De La Salle Institute, 2007).

Though similar in mission to other teaching orders within the Catholic Church and guided by many of the same tenets as quality secular education in practice, the Lasallian educational mission is grounded in unique characteristics that distinguish it from other educational endeavors. Founded by the work and writings of Saint John Baptist de La Salle and embodied by the De La Salle Christian Brothers and their lay partners, the Institute is grounded in two fundamental ideas: Lasallian spirituality and Lasallian pedagogy. Lasallian spirituality forms the Lasallian educator in the difficult work of teaching. This spirituality is characterized by the virtues of faith and zeal (Van Grieken, 1999).

The characteristics and development of Lasallian spirituality have been well-documented from the original writings of De La Salle in the late-1600s through contemporary graduate research at Catholic universities (Appendix A). These writings offer extensive explanation of the theoretical and practical dimensions of faith and zeal as each of these virtues relate to the pursuit of the Lasallian educational mission. This collection of writings, reflections, and research has provided the Lasallian educator with a vast compendium of insight and inspiration into the role of the educator in the life of students, the nature of the students themselves, and the quality of the relationships between teacher and student necessary to touch the hearts and minds of young people. While the spiritual goal of Lasallian education is not unique to other educational systems, its motivation and focus are distinct.

Although many hours of research and contemplation on Lasallian spirituality have created numerous works to assist the Lasallian educator, little has been compiled on the purely pedagogical elements of Lasallian education. The spiritual predisposition of teachers and students seeking a Lasallian education are well established. This has not been the case, however, in terms of what it means pedagogically to teach students. It has not been determined, as yet, what it means to develop outcomes within the Lasallian framework. It has not been determined, as yet, what it means to design instructional methods consistent with Lasallian principles. It has not been determined, as yet, what it means to administer appropriate assessment from a Lasallian point of view. These matters have not been fully explored within the Lasallian context. Where it has been defined, no systematic effort at measuring the level of implementation has been undertaken. This study sought to address these shortcomings in the Lasallian literature

based on the foundation already laid by the several De La Salle Christian Brothers (Campos & Sauvage, 1981, 1999; Lauraire, 2004, 2006; Poutet, 1997; Van Grieken, 1995, 1999) who have firmly established the necessary groundings on which Lasallian pedagogy rests.

De La Salle (1720/1996), himself, created a manual for the early Brothers to follow regarding how to teach young people, entitled *The Conduct of the Christian Schools*. Several authors have subsequently offered commentary on this text, and some writers have even identified possible contemporary ramifications for De La Salle's pedagogical vision (Lauraire, 2004, 2006; Van Grieken, 1995, 1999) which will be explored later. The few treatments on the subject of Lasallian pedagogy that have emerged to enlighten the Lasallian educator collectively, however, suffer from the same shortcomings.

First, Lasallian-themed writings have traditionally begun with an exhaustive review of the story of De La Salle and the founding of the Institute. De La Salle's life, writings, and challenges in founding the Institute have been detailed. Subsequently, contemporary Lasallian writings continually look backwards, leaving little room for an understanding of what Lasallian education might mean moving forward. This historic retrospective was appropriate for a religious order that drew its inspiration and energy from the past as it strives to understand this history in the present day. Lay partners in the Lasallian educational mission, however, were not as committed to the Institute for its historical dimensions as they were for the present-day meaning and future possibilities for young people that the Lasallian educational mission embodies. Coincidentally, major contemporary writings on the subject of Lasallian education (Campos & Sauvage, 1981,

1999; Lauraire, 2004, 2006; Poutet, 1997; Van Grieken, 1995, 1999) have been composed by members of the De La Salle Christian Brothers and not lay partners in the Lasallian educational mission.

Second, Lasallian-themed writings that focus on Lasallian pedagogy placed their focus more on the spiritual dimensions of teaching than they did on the methodological processes of teaching and learning. Contemporary writings on Lasallian pedagogy offered extensive understandings of how the Lasallian educator should approach his or her ministry and students and the type of cultural elements to be found in the climate of Lasallian schools to best meet the needs of students. Though not absent, what has generally been lacking has been a full description of the ramifications that Lasallian pedagogy has on the curriculum taught and instructional methods implemented in Lasallian schools. The Lasallian community has been very aware of what a Lasallian school and classroom should look like in terms of the motivation of teachers, remaining centered on the student, and the type of atmosphere that should be fostered in Lasallian schools (Campos & Sauvage, 1981, 1999; Lauraire, 2004, 2006; Poutet, 1997; Van Grieken, 1995, 1999). The Lasallian community has not been formally introduced, however, to what it means to be a Lasallian school in terms of course offerings, lesson planning, and assessment. Nevertheless, through a survey given to academic department chairs in traditional college-preparatory high schools sponsored by the De La Salle Christian Brothers in the United States, this study measured the frequency with which Lasallian pedagogy is being implemented in terms of curriculum and instruction in these same schools.

Conceptual Framework

In 2007, White undertook a thematic analysis of the works of Campos and Sauvage (1981, 1999), Lauraire (2004, 2006), Poutet (1997), and Van Grieken (1995, 1999), which were all commentaries of John Baptist De La Salle's *Conduct of Schools* (1720/1996). He identified pertinent themes in each writer's works related to Lasallian pedagogy. He then categorized those themes that were common to all five writers into what the researcher has come to refer to as the *Seven Dimensions of Lasallian Pedagogy*. These dimensions are student-centeredness, holistic education, constructive scaffolding, collaboration, social justice, relevancy, and discipleship. Brief descriptions of each of these seven dimensions follow, though a fuller treatment will be presented in Chapter Two.

Student-centeredness was the practice of putting the needs and dispositions of the student before the needs and dispositions of parents, teachers, schools, or curriculum. Examples of student-centeredness included basing curricular and instructional decisions primarily on student need, using frequent formative assessment to determine when and where alterations in curriculum and instruction should take place, placing student need before the needs of the school's curriculum or the teacher's instructional strategies, and incorporating known student abilities into curriculum and instructional design. Student-centeredness combined a philosophical focus on the student with the commitment on the part of teachers and administrators to implement decisions and practices that are beneficial to students and their educational development (White, 2007).

Holistic education was the practice of educating the whole child, not merely focusing on the academic development of the child. Examples of holistic education

included incorporating spirituality, physical activity, critical thinking, art, self-reflection, and social interaction into classroom activities. Further, a commitment to holistic education meant that teachers remain mindful that students have more responsibilities and interests in their lives than just being only students in a classroom. Holistic education considered the student as an individual human being with a variety of talents and a life beyond the formal educational context (White, 2007).

Constructive scaffolding was the practice of building new intellectual concepts upon previously attained intellectual concepts. Examples of constructive scaffolding included beginning with the student's prior knowledge, challenging the student's pre-conceptions about knowledge, and making use of higher-order thinking skills such as analysis, evaluation, and synthesis. Constructive scaffolding required that teachers demand more of their students than simple memorization and regurgitation of information. Students must be active participants to create their own learning (White, 2007).

Collaboration was the practice of working with several groups of stakeholders to promote the educational interests of students. Examples of collaboration included involving students in decisions about curriculum and instruction, working productively with colleagues regarding curriculum design and instructional strategies, communicating with parents about what and how their children are learning, and promoting students working together to meet instructional outcomes. Collaboration required that everyone with an interest in a child's education be an active part of the process of educating that child (White, 2007).

Social justice was the practice of integrating social justice issues into curriculum and instruction in order to broaden and deepen student understanding about what it means to live life as an active Christian. Examples of social justice included incorporating local and global justice issues into the curriculum, promoting Catholic social teaching, and developing meaningful service-learning opportunities for students. A commitment to social justice in the classroom required teachers and administrators to be unapologetically Catholic in their curriculum design and instructional strategies (White, 2007).

Relevancy was the practice ensuring that curriculum and instruction is meaningful to students and connected to their lived experience. Examples of relevancy included preparing students for college life, professional life, family life, and civic life, as well as developing students in terms of their humanity and Christianity. Relevancy required that teachers and administrators understand who their students are and in which directions their student's aspirations lay (White, 2007).

Discipleship was the practice of mentoring students and serving as positive role-models for them as they develop toward adulthood. Examples of discipleship included recognizing students as people beyond their status of student, moderating or supporting co-curricular activities associated with the school, and serving as a role-model for students in terms of being a life-long learner, a professional, and a Christian. Discipleship required that educators possess and demonstrate a care for their students beyond the formal structure of the classroom (White, 2007).

These seven concepts, taken together, form the dimensions of Lasallian pedagogy. It was from these dimensions that this study was rooted, the survey constructed, the interview questions framed, and the overall data presented. Elaboration upon these

dimensions, including supporting documentation from the Lasallian literature, is presented in the following chapter.

Research Questions

This study addressed the following research questions.

1. To what extent are the seven dimensions of Lasallian pedagogy implemented as a curriculum focus in traditional college-preparatory high schools sponsored by the De La Salle Christian Brothers in the United States?
2. To what extent are the seven dimensions of Lasallian pedagogy implemented as an instructional methodology in traditional college-preparatory high schools sponsored by the De La Salle Christian Brothers in the United States?

Significance

This study closed several of the gaps that existed in the current Lasallian literature on pedagogical practice by providing data relevant to the practice of Lasallian pedagogy. This study offered a blueprint for other religious teaching orders to use for a similar examination of pedagogical practices from their charism's specific perspective.

Research in the area of Lasallian studies will benefit from the findings of this study. No research study related to Lasallian pedagogy, to date, has been as broad or comprehensive as this study. The findings of this study will contribute to and enhance studies currently in development. Further, the findings of this study may spawn numerous future studies into the practice of Lasallian pedagogy.

This study has the potential to contribute meaningfully to the work of the Lasallian educational mission. Further, future studies could be enhanced or generated based on the findings of this study that has established a baseline level to which Lasallian

Pedagogy is practiced. Individual schools may also choose to make use of the *Survey of Lasallian Pedagogy* (Appendix B) for their entire faculties, or future researchers may choose to use the survey for samples of Lasallian educators other than academic department chairs.

The Lasallian educational mission in the United States will benefit from the findings of this study. This study provided useful information for the De La Salle Christian Brothers and Lasallian partners working in the United States as regional efforts are made to increase the practice of Lasallian pedagogy in the United States. Additionally, this study will enhance the United States' stature in the International Institute of the De La Salle Christian Brothers by offering research as evidence of the United States' commitment to the Lasallian educational mission and to advancing the practice of Lasallian pedagogy.

The four individual administrative Districts that oversee the Lasallian educational mission in the United States will benefit from the findings of this study. The District Offices of Education will have access to the information collected that will enable the Office of Education Directors to determine where growth areas exist in terms of their District's practice of Lasallian pedagogy. The findings from this study will guide professional development within Lasallian administrative Districts in the United States as they seek to increase the practice of Lasallian pedagogy in their geographic regions.

Lastly, the schools that participated in this study will benefit from its findings. They will have access to the information collected which will enhance the abilities of instructional leaders at these schools to determine where growth areas exist in terms of their school's practice of Lasallian pedagogy. The findings from this study will guide

professional development at Lasallian schools that seek to increase the practice of Lasallian pedagogy on their campuses.

Definition of Terms

Lasallian – an adjective that modifies anything associated with St. John Baptist de La Salle or the De La Salle Christian Brothers

De La Salle Christian Brothers – the current official name of the religious order of teaching Brothers founded by St. John Baptist De La Salle

Lasallian educational mission – the work of the De La Salle Christian Brothers and their lay partners

Institute – the formal international organization of the De La Christian Brothers

Lasallian Spirituality – grounded in the spiritual writings of St. John Baptist de La Salle, guided by an interior sense of faith and zeal (Appendix A)

Curriculum – the content of what students are taught

Instruction – the method through which academic content is taught to students

District Mission Assembly – a quadrennial gathering of Lasallian brothers and partners that some districts hold in preparation for their District Assemblies.

Huether Lasallian Conference – an annual gathering of Lasallian educators focused on a central component of the Lasallian mission and/or pedagogy.

The next chapter reviewed literature pertinent to this study. The literature review was focused toward an examination of relevant connections to Church documents, contemporary Lasallian pedagogy, the seven dimensions of Lasallian pedagogy, and recent developments in the field of curriculum and instruction.

CHAPTER TWO

REVIEW OF LITERATURE

Restatement of the Problem

The Lasallian educational mission was to provide a human and Christian education to the young, especially the poor. This mission was grounded in the writings of St. John Baptist De La Salle, founder of the De La Salle Christian Brothers. This mission has been reflected upon in recent decades by several Brothers to ensure that contemporary educators remain faithful to the spirit of the Founder. Much of this reflection, however, has failed to connect the tenets of Lasallian pedagogy with the day-to-day experiences of classroom teachers working to fulfill the mission of the Lasallian educational mission. No research has been conducted to determine the extent to which classroom teachers implement the practices of Lasallian pedagogy.

Chapter Overview

The Lasallian educational mission is sanctioned by and exists within the larger educational endeavors of the Catholic Church. As such, this chapter begins with a brief review of the pedagogical implications of relevant education documents produced by the Catholic Church. This literature review then re-states the Lasallian educational mission which lays the foundation for the examination of the major contemporary commentators on Lasallian pedagogy. Following this examination, a thematic synthesis of these writers' works will be presented including elucidation of the seven dimensions of Lasallian pedagogy. This synthesis will include connections to recent research in curriculum and instruction.

Pedagogical Teachings of the Catholic Church

The Universal Church

From its inception, the universal Catholic Church, through the teachings of its founder Jesus Christ, has placed special emphasis and attention on the needs of children.

> People were bringing little children to [Jesus] in order that he might touch them; and the disciples spoke sternly to them. But when Jesus saw this, he was indignant and said to them, "Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs. And he took [the children] up in his arms, laid his hands on them, and blessed them. (Mark 10: 13-14, 16, New Revised Standard Version, 1989)

It was not, however, until the last 100 years that official attention has been paid by the universal Catholic Church to children's educational needs.

Pope Pius XI's (1929) encyclical on Catholic education, *Divini Illius Magistri*, formalized the universal Catholic Church's presumptions about education. According to Pius XI, a child's education cannot truly be separated from a Christian education. Further, education was a social activity integrating family (the primary educators of children), civil society, and the Church. As part of Pius' assertion that the Church has a fundamental responsibility to safeguard the education of all Catholic children, he called upon the Church to found and maintain schools "adapted to every branch of learning and degree in culture" (¶21). Subsequent to this call, Pius XI reminded the universal Church that "the subject of Christian education is man whole and entire, soul united to body in unity of nature, with all his faculties natural and supernatural, such as right reason and revelation show him to be" (¶58).

The Second Vatican Council (1962-1965) addressed all aspects of Church life, including Catholic education. The Council document, *Gravissimum Educationis* (1965), identified the primary educational principles of a Church reflective of its mission and

looking forward toward the third millennium. The Church affirmed the role of parents as the primary educators of young people, but society is responsible to assist parents in this endeavor. Schools are the venue through which parents are to be supported in their role as primary educator. Schools should present their students with the cultural heritage of the Church. Additionally, the purpose of education is to fully form the human person. As such, all persons have the right to education. Considering the significance of education in the formation of the human person, the Church reiterated its central right to operate schools. Finally, the document recognized that the success of Catholic education is dependent on the quality of the Catholic educator.

In 1988, the universal Church returned to the subject of education through the Congregation for Catholic Education's document *The Religious Dimension of Education in a Catholic School*. This document identified the distinguishing characteristics of Catholic schools to be primarily the Catholic school climate that is permeated by Gospel values and attitudes, notably freedom and love. Secondarily, this religious dimension of Catholic schools exists in several venues including the educational climate, the personal growth of students, the interplay between culture and the Gospel, and an understanding of knowledge through the light of faith. Central to the character of Catholic schools is this religious dimension.

The Congregation called on schools that were not strong in this sense to seek renewal. "If a school is excellent as an academic institution, but does not witness to authentic values, then both good pedagogy and a concern for pastoral care make it obvious that renewal is called for" (¶19). The Congregation further stressed that religious or catechetical instruction alone is insufficient. What was needed to fully form the

Christian youth was a school whose mission and climate foster the development of the whole child.

Nine years later, the Congregation for Catholic Education (1997) issued another document titled *The Catholic School on the Threshold of the Third Millennium*. This, much briefer document did not lay out the Church's general position vis-à-vis Catholic education. Instead, the document was limited to addressing particular concerns for Catholic education as it progressed into the 21st century. The document restated that the Catholic school's character is one grounded in Christ and permeated by love for children and service to society. The Congregation cautioned Catholic schools not to lose sight of this vision in the face of an increasing social need for scientific skills and technical mastery necessary for the modern economy.

> In the Catholic school's educational project there is no separation between time for learning and time for formation, between acquiring notions and growing in wisdom. The various school subjects do not present only knowledge to be attained, but also values to be acquired and truths to be discovered. (¶14)

The United States Catholic Church

Although the universal Church has only stressed themes for Catholic education generally, the Bishops of the United States have spoken about the particular educational situation encountered by Catholic educators in this country. Due to the practical nature of this focus, the teachings of the United States' Bishops stretched back to the very early years of this country.

The United States' first Bishop, John Carroll, issued a pastoral letter in 1792 that represents the first comments on the subject of Catholic education in the United States. This letter stressed the essential role of education in contributing to the stability of the moral fabric of society. Bishop Carroll reminded the wealthier members of the Church of

their responsibility toward the poor, especially in terms of education, education being a means for the poor to improve their social station.

Beginning in the 19th century, the Bishops of the growing American Catholic Church began meeting in Plenary Councils to address significant issues facing the Church at the time. In 1884, the Third Plenary Council of the United States' Bishops issued a Pastoral Letter that addressed the role of Catholic education in the United States. The Council urged Catholics to resist the temptations of materialism and rationalism that were present in America at that time, though the Council did stress the importance of divinely-revealed reason in the pursuit of truth. The Pastoral Letter reminded Catholics that there need not be a conflict between being a good Catholic and a good American citizen. This was in response to significant anti-Catholic sentiment in the United States at the time.

The Bishops asserted that their role as educators descended from a long line of educators reaching backwards to Christ. As such, the Bishops outlined important curriculum foci and the need for a well-rounded education for children. Based on the assumption that education is necessary for faith development, the Bishops called on all local parishes to establish schools to meet the educational needs of children, both Catholic and non-Catholic, who may need the assistance of the Catholic Church.

Today, the Bishops of the United States continue to meet regularly as a formal conference to address issues facing the American Catholic Church. In 1955, this body's Administrative Board issued *Private and Church-Related Schools in American Education*. This document re-asserted the role of Catholic schools in American life, their focus on teaching morals and values, and the benefits that American society has garnered

from the contribution of Catholic schools. This document reminded Catholic schools that teaching freedom must become a fundamental curricular focus in Catholic education.

Three years later, the United States' Bishops (1958) issued *A Statement on the Teaching Mission of the Catholic Church*. This document re-asserted the central role of freedom in Catholic schools. The Bishops challenged Catholic schools to undermine the prevailing social notions of materialism and secularism to promote democracy and morality. This document stressed the Church's authority to teach as fundamental, inviolable, and an essential aspect of its nature.

The United States' Bishops (1967) issued a brief *Statement on Catholic Schools* in response to the recently held General Council at the Vatican. The document recognized the expense associated with Catholic schools but re-affirmed the importance of Catholic schools for reinforcing moral and spiritual development in young people. In the spirit of the Second Vatican Council, the document recognized the meaningful contribution of teachers in Catholic schools, particularly those who teach religion or teach as part of a lay vocation. Further, the document challenged teachers to be well-trained through study, to work closely with families in the education of young people, and to explore new techniques for meeting the educational and spiritual needs of children living in poverty or experiencing injustice.

In 1972, the United States' Bishops issued a response to the Second Vatican Council regarding education that was more formal than their brief 1967 document. In this document, *To Teach as Jesus Did*, the Bishops outlined the purpose of Catholic education.

> The educational mission of the Church is an integrated ministry embracing three interlocking dimensions: the message revealed by God (*didache*) which the

> Church proclaims; fellowship in the life of the Holy Spirit (*koinonia*); service to the Christian community and the entire human community (*diakonia*). (¶14)

Success in these three areas of doctrine, community, and service were measured according to how well the Gospel message of hope and love permeates a person's worldview grounded in a personal relationship with Jesus Christ and a life of service to others. The new emphasis placed by the Bishops on community made the Catholic school the ideal venue for a Christian education. The Bishops stated:

> The Catholic school has the opportunity and obligation to be unique, contemporary, and oriented to Christian service: unique because it is distinguished by its commitment to the threefold purpose of Christian education and by its total design and operation which foster the integration of religion with the rest of learning and living; contemporary because it enables students to address with Christian insight the multiple problems which face individuals and society today; oriented to Christian service because it helps students acquire skills, virtues, and habits of heart and mind required for effective service to others. (¶106)

A second focus of the Bishops regarding Catholic education, stemming from the focus on community, was a commitment to social action. The Bishops challenged Catholic schools to promote the study of society and culture with students with the goal of eventual social reform once students mature and enter the world as adult leaders. Lastly, the Bishops focused on the role of relevancy in Catholic education. *To Teach as Jesus Did* (Catholic Bishops of the United States, 1972) encouraged Catholic educators to use contemporary teaching methods and to permit a plurality of viewpoints with their students. "Religious truth must be communicated in a relevant manner which gives each student a vital experience of faith. But it must be transmitted fully and accurately. There is no opposition between orthodox and relevance" (¶54).

The United States' Bishops continued their focus on Catholic education four years later with the document *Teach Them* (Catholic Bishops of the United States, 1976).

Teach Them re-emphasized much of what the Bishops discussed in *To Teach as Jesus Did* (Catholic Bishops of the United States, 1972), especially the essential teaching role of the Catholic Church. Whereas *To Teach as Jesus Did* established the fundamental position of the Bishops vis-à-vis Catholic education, *Teach Them* reminded Catholics that the Bishops expected American Catholics to do something with the educational call that the Bishops had already made. The Bishops reminded the faithful that efforts must be made to provide Catholics with an education sound in both academic content and Christian values. Catholic teachers, many of whom would now be lay educators, were recognized for the role they played in education, and they were called to remain faithful to who they were in their teaching ministry. The Bishops stressed teacher formation, both in terms of vocation and practice, as well as greater emphasis in personalized learning to meet the needs of an increasingly diverse student population. School administrators were called upon to ensure quality in Catholic schools, and all Catholics were called on to assist parishes and religious orders to keep the cost of Catholic education affordable for all families who desire a Catholic education.

It was not until 1990, with *In Support of Catholic Elementary and Secondary Schools*, that the United States Catholic Conference returned to the subject of Catholic Education. This document re-affirmed the Bishops' role to support the growth and development of Catholic schools. This document also cautioned Catholic schools not to become elitist institutions for the wealthy which would be contradictory to the Church's mission to serve the needs of the poor. This position was in response to the prevalence of Catholic schools emerging in increasingly affluent suburban areas.

Principles for Educational Reform in the United States (United States Catholic Conference, 1995), a document written by the Committee on Education and approved by the Administrative Board of the United States' Bishops' Conference, outlined six fundamental teachings of the American Catholic Church pertaining to education. Most notable of these teachings, *Principles for Educational Reform in the United States* re-affirmed that students are the central focus of the educational process, that quality teaching is essential to the learning process, and that a true education must address the moral and spiritual needs of students in addition to their intellectual and social needs.

Renewing Our Commitment to Catholic Elementary and Secondary Schools in the Third Millennium (United States Conference of Catholic Bishops, 2005), the most recent expression from the United States' Bishops regarding education, was, for the most part, a response to the changing demographics of Catholic schools in the United States. The Bishops re-affirmed the central role of Catholic schools in the intellectual, moral, and spiritual development of children, and they re-affirmed the importance of the teacher in the educational formation of the student within the Catholic context.

The Conduct of Schools

In 1996, Lasallian Publications, sponsored by the Regional Conference of the Christian Brothers of the United States and Toronto, published *The Conduct of the Christian Schools*, the official English translation for use in North America of St. John Baptist De La Salle's *Conduite des Ecoles Chréttiennes* (frequently referred to here and in Lasallian literature as The Conduct). This translation by Richard Arnandez, F.S.C., was an expansion of the 1935 translation by F.de La Fontainerie who made his translation from the 1720 edition. The 1720 edition, based on a 1706 manuscript, is the oldest

known printing of the text. Edward Everett, F.S.C., in his introduction to the 1996 translation, integrated nearly 300 years of research and understanding regarding *The Conduct of Christian Schools*. Much of what follows has been gleaned from his previous research on the subject. For the purposes of this study, the 1996 English translation was used.

John Baptist De La Salle (1651-1719) emerged on the French educational scene during a time of great reform in education. Student attendance in schools was rising, and physical abuse of students was on the decline, though not absent. Several other religious orders were running schools at this time. For example, the Jesuits (Society of Jesus) were already well-known at the time for their institutions of higher learning, and numerous non-cloistered religious orders sponsored by women, such as the Ursuline and Visitation sisters, were addressing the educational needs of younger children, particularly girls (Everett, 1996).

John Baptist De La Salle, however, worked to address other needs in education, namely the primary and secondary education of poor and working class boys and the lack of formal preparation for male teachers. The lack of teacher training was particularly acute in rural areas, where teachers were themselves under-educated. The teacher training institutes founded by John Baptist De La Salle in rural areas proved unsuccessful; however, De La Salle saw great success in training teachers in urban environments (Everett, 1996).

The Conduct of Christian Schools was not created independent of outside influences. De La Salle's own experience as a highly-educated priest and his exposure to other religious educators in France provided De La Salle the resources with which to

construct a manual for his teachers. De La Salle's sharing of teaching responsibilities with his Brothers and living in community with them provided De La Salle additional experiences from which to draw (Everett, 1996).

The Conduct of Christian Schools evolved over many years and was the product of the collective wisdom and experience of the Brothers at that time. The preface to the 1706 manuscript (the oldest still in existence) even referred to the collaborative and innovative process through which *The Conduct of Christian Schools* was developed within the community of teaching Brothers.

> De La Salle met frequently with the Brothers in an atmosphere of open discussion and participative decision making to improve upon the running of the schools. The notes from these meetings were compiled into working documents which circulated among the Brothers for many years before the *Conduite* appeared in printed form. (Everett, 1996, p. 27)

De La Salle's approach to education was different from his contemporaries. He based his approach on the practical lived experience of school life. For example,

> He emphasized a practical orientation to spelling and arithmetic. He transformed education into a group learning event and curtailed the great amount of time spent by the teacher in supervising the solitary recitation of individual students. He held to what was then understood as small class size, fifty or sixty instead of eighty or a hundred students, and identified a strong teacher-student relationship as the key to learning. He eliminated the practices of discriminating against the poor and of disciplining slow students by ridicule. (Everett, 1996, p. 24)

Additionally, De La Salle grounded his entire approach with a commitment to religious instruction and in coordinating a common curriculum and methodology for use in all of his schools. This approach proved successful for De La Salle due to the emphasis he placed on training teachers appropriately. De La Salle even appointed an Inspector of Schools, whose primary responsibility was teacher development (Everett, 1996).

In addition to *The Conduct of Christian Schools*, De La Salle provided his teachers with additional resources to support them in what De La Salle considered to be their teaching ministry. A series of meditations were written and compiled by De La Salle for the spiritual comfort of his teachers. These meditations were based on scripture and focused on their practical relevance for the teacher and the classroom. "They provide a profound and personal synthesis of his (De La Salle's) own life in teacher education. These meditations are religious reflections on a new kind of teacher-student relationship, which is based on love and mutual respect" (Everett, 1996, p. 25).

Indicative of this change of attitude was De La Salle's reference to themselves as Brothers, not Masters as was common in France at the time. Further, De La Salle's Brothers were instructed to be approachable to students and reserved in their appearance. Brothers were supposed to meet their students on their own level and to communicate with students clearly and simply. Of particular attention to De La Salle's teachers were the difficulties of growing up and the vulnerabilities of the young. It was this attention to the student as a person that prompted the Brothers to approach students from all angles of life, including the students' moral, social, and physical development (Everett, 1996).

This commitment to the individual student can be found in several practices of the Brothers. Brothers' schools made use of extensive student records that were maintained for each student. These records maintained numerous details of student progress beginning from the very moment a student entered school. Students were highly involved in their own education, sharing several school responsibilities with each other, particularly supervision and collaboration with younger students. There are sections of *The Conduct of Christian Schools* concerned with student absences. "The sections

dealing with the causes for frequent absence provide an excellent sociological analysis of a major social problem of the time" (Everett, 1996, p. 27). Teachers were challenged to examine their own practices as they related to student absences.

The Conduct of Christian Schools (1706/1720) was broken into three sections: curriculum, methodology, and administration. Part One was meant to assist teachers on a day-to-day basis, providing them with information about classroom management and daily lessons. Part Two was designed to assist teachers throughout the school year by addressing strategies for handling difficult students with approaches for maintaining order and consistency in the classroom. Part Three looked to support teachers in their life-long vocational ministry by detailing the important administrative responsibilities in the schools, such as the already mentioned Inspector of Schools and the Supervisor for New Teachers (Everett, 1996).

Part One of *The Conduct* was divided into sections that approximated the daily routines of the school day. This section delineated the responsibilities of the teachers toward their students.

> The teacher is responsible for establishing the psychological, social, and moral atmosphere which is capable of transforming the classroom into an environment which is both pleasant and conducive to learning. The beginning teacher learns to organize and manage the appropriate allocation of time, space, and motion in the classroom. (Everett, 1996, p. 33)

Everything for the student was carefully coordinated to focus them on their learning, including classroom activities and student placement and promotion.

Of particular attention to De La Salle was ensuring that students were properly placed in the right level and lesson upon entrance to school. De La Salle believed that without proper care in this area students would not learn. Student placement was the

primary responsibility of the Inspector of Schools. Student placement was determined by an exam of the prospective student and an interview of the parents prior to enrollment in the school. These placements were reviewed and students were reassigned monthly based on examinations. Automatic promotion did not exist in De La Salle's schools (Everett, 1996). In the Conduct, De La Salle (1720/1996) instructed:

> In order that there be no mistake in the regard to the readiness of the students for promotion, the teachers will examine toward the end of each month and on a day fixed by the Director or the Inspector of Schools, those students in all lessons and in all levels who should be ready for promotion at the end of that month. (p. 60)

This practical approach extended into daily lessons. Small learning groups and incremental learning formed the basis of instruction. It was the teacher's responsibility to adjust all aspects of curriculum and instruction according to student performance and needs. Practical application was stressed over theory.

> The students make copies of receipts, legal documents, leases, deeds, and official reports. The materials they are to copy are the kinds of documents with which they would later have to be familiar in their adult lives. Advanced students are encouraged to create their own documents… (Everett, 1996, p. 37)

Students were viewed as apprentices, whereby the teacher's primary classroom concern was correction of the student and to maintain an effective learning space. Further, teachers moved about the room to assist students with their lessons offering increased student attention and decreasing the amount of disruption in class (1996).

When teaching the catechism, De La Salle (1720/1996) instructed his Brothers to use questioning, to pay special attention to slower learners, and to place more emphasis on the relationship between teacher and student than on the finer points of doctrine. "In the questions, the teacher will make use of only the simplest expressions and words which are very easily understood," (p. 107). All students participated in catechism

lessons equally. Students were not divided according to ability. Catechism lessons concluded with a practical application of the lesson outcomes which usually focused on the Christian virtues of politeness and good manners (Everett, 1996).

Part Two of *The Conduct* addressed the practical means of building an effective sense of community within the school. "The major obstacles to the sense of community in the school in seventeenth-century France were teacher inefficiency, neglect, cruelty, student disorder, and absenteeism" (Everett, 1996, p. 38). De La Salle offered his teachers several methods to address these pervasive issues, including effective classroom instruction, maintaining quiet in the learning environment, and prayer. De La Salle further recommended vigilance for his teachers.

> For De La Salle, vigilance is the art of attending to detail. Vigilance is preeminently a pedagogical and pastoral act involving foresight and prevention. Vigilance constitutes the consummate pedagogical act of dealing simultaneously with the individual student and the rest of the class. (p. 38)

For De La Salle, vigilance afforded the teacher the opportunity to connect with students and bring them into community with other students. Brothers were expected to be good examples in these areas for their students and their fellow Brothers, as well. All of these precautions were helpful to maintaining an educational environment where study, attention, and student learning were of central importance (Everett, 1996).

The longest section within Part Two of *The Conduct* admonished Brothers not to use corporeal punishment, pervasive in schools up to this time, as a method of classroom management. De La Salle's approach to classroom management was, instead, for teachers to examine their own role and actions in student misconduct. De La Salle advised teachers to balance gentleness and firmness. De La Salle recognized that much of student misbehavior was connected with students struggling with their lessons, not to

any moral deficiency in the student. De La Salle advised his teachers to give extra attention to these students so that they might develop a love of school, thereby undermining their need to disrupt class. De La Salle went further when he identified incompetent teachers as a determining factor in student dissatisfaction with school (Everett, 1996).

Part Three of *The Conduct* detailed the various administrative positions in Lasallian schools. These positions include the community director who oversaw all the Brothers living in a particular community, the Director of Novices who worked with young Brothers in their spiritual formation, the Supervisor of New Teachers who worked with young Brothers in their formation as teachers, and the Inspector of Schools who worked with each school site as an on-site administrator and supervisor of teachers. The job description of the Supervisor of New Teachers reinforces De La Salle's (1720/1996) focus on pragmatism, student-centeredness, and quality classroom instruction: "To remove the bad qualities which new teachers may have but which they ought not to have, and to instill the good qualities which the new teachers may not have but which it is very necessary that they acquire" (p. 42).

Summarily, *The Conduct* was an example of an intentional recipe for student learning grounded in relationship and pragmatism. Further, the text has served the De La Salle Christian Brothers and their lay partners throughout the world for over three-hundred years. *The Conduct* has assisted those who work for the Lasallian educational mission to continually meet the needs of the diverse students entrusted to their care (Everett, 1996).

Lasallian Educational Mission

The Lasallian Mission of Human and Christian Education, a document released by the International Institute of the De La Salle Christian Brothers (1997), identified the primary dispositions and goals of the Lasallian educational mission as it progressed into the 21st century. This document chronicled a brief history of the Institute, offered a vision for the characteristics and qualities of Lasallian educational communities, and explored the ways in which the Lasallian educational mission is a shared mission between the Brothers and their lay partners. This document re-affirmed the essential nature of the Lasallian educational mission, to provide a human and Christian education to young people, grounded in the Founder's *The Conduct of Christian Schools* (De La Salle, 1720/1996) and subsequent reflection and commentary.

Lasallian Pedagogical Reflection and Commentary

Prior to the Second Vatican Council, little commentary was made of De La Salle's (1720/1996) *The Conduct of Christian Schools* (1720/1996). Part of the response to Vatican II was the call of the Church to all religious orders to return to their founding documents for inspiration and renewal. As the De La Salle Christian Brothers began this enterprise, commentaries began to emerge. Most of these commentaries focused on the spiritual nature of community life among the Brothers and reflected on the spiritual writings of De La Salle. What follows is a review of the prominent Lasallian works regarding educational practice based on *The Conduct of Christian Schools*. It should be noted that the following commentators on the text and how it relates to contemporary Lasallian educational practice are all members of the De La Salle Christian Brothers.

Miguel Campos, F.S.C. and Michel Sauvage, F.S.C.

From Campos and Sauvage's (1981) perspective, De La Salle's concern for the poor, particularly the children of the poor, was paramount. De La Salle was particularly concerned about the inadequate behavioral modeling often found at home, a modeling that continued generation after generation. Despite the fact that many of his contemporaries desired uneducated workers for exploitation, De La Salle wished to give those without means a chance to improve themselves through the acquisition of basic skills such as reading and writing.

De La Salle sought to address the contemporary problems of education. In De La Salle's time, education was hobbled by the unreliability of teachers, the lack of professionalism among teachers, particularly in terms of preparation, and a deficiency in evangelical spirit among the teachers. This lack of quality in education did not impact the well-to-do, with their advantages and predispositions, as it did the poor, who lacked the access to social participation enjoyed by the affluent (Campos & Sauvage, 1981).

For Campos and Sauvage (1981), De La Salle's concern for the poor and their temporal and spiritual salvation were at the core of the development of his pedagogy. Lasallian pedagogy worked for the child's complete liberation. There was concern for the child both within the school setting and outside the school setting. The Lasallian school stressed the development of students' intellectual capacities, initiation into interpersonal relationships, and preparation for an occupation. While the Lasallian educational mission was geared towards the poor, the goals and methods that emerged from this concern for the poor are a benefit to all students no matter their social position. It is for this reason that Lasallian educators must begin working with students where the

students are. This practical, student-centered approach defined the methodology employed by John Baptist De La Salle.

Lasallian methodology, according to Campos and Sauvage (1981), comprised three components: a practical orientation, student-centeredness, and a commitment to excellent education. ”By nature, however, De La Salle was neither ideologist nor visionary; it was only by way of a concrete experiential involvement that he acquired a real sensitivity to needs,” (p. 11). This concern for the student as an individual to be guided and formed, and not simply to be taught, pervaded De La Salle’s concerns.

In the Lasallian context, it was the responsibility of teachers to pass on the gifts they have received. This responsibility was carried out initially in the recognition that students are persons. This was the first step in the students’ transformation, and it cannot be limited to particular aspects of the student or his or her education. “The knowledge of the message thus concerns the entire person” (Campos & Sauvage, 1981, p. 38). De La Salle’s focus on the student and the student’s practical needs resulted in a pedagogy driven by excellence. “John Baptist’s activity was now focused on the establishment of properly functioning schools and on the formation of reliable teachers who would assure the quality and continuity of the work, for the good of the poor,” (p. 23). In practical terms, this meant that Lasallian schools linked education directly to instruction while placing great emphasis on the successful quality of the schools.

The Lasallian commitment to the needs of students imposed a negative attitude towards other educational systems that remained unresponsive to the needs of students and their salvation. Any traditional pedagogy that inadequately meets the needs of students should be challenged (Campos & Sauvage, 1981).

Yves Poutet, F.S.C.

Unlike many of his fellow Brothers, who focused their understanding of Lasallian pedagogy through the lens of Lasallian spirituality, Poutet (1997) was concerned with Christian pedagogy generally and how Lasallian pedagogy represented a particular manifestation of Christian pedagogy. For Poutet, Christian pedagogy was characterized as student-centered, collaborative, and socially transforming. Christian pedagogy could be characterized as holistic, individualized, practical, participatory, differentiated, and affectionate. Even though parents maintained the primary responsibility for teaching their children, all Christians were called by their baptism to teach. This teaching, however, must be Christian in nature and not just conducted by Christians.

The notion of collaboration was peculiar to Christian pedagogy. While other educational systems contracted themselves out to perform educational services like a commodity serving clients, Christian pedagogy demanded a partnership among parents, schools, teachers, students, and the Church. In fact, teachers received their mission from parents, as well as the Church (Poutet, 1997). Finally, Christian pedagogy required social transformation as a primary goal.

While embracing these tenets of Christian pedagogy as its own, Lasallian pedagogy included additional emphases on the poor, a practical orientation, and teaching through example. Lasallian pedagogy was directed principally for the poor. It was, therefore, imperative upon Lasallian schools to ensure that situations were constructed where the poor could learn to interact with the more well-to-do so that the poor might learn the social skills necessary for them to find advancement within society (Poutet, 1997).

Lasallian pedagogy put great emphasis on maintaining a practical orientation in regard to its motivations and practices, especially in meeting the needs of the poor students with which De La Salle was presented. It is because of this vigilant pragmatism that students should be distracted from their studies and development as little as possible. "It was a matter of making sure they understood how important it was for a worker to be able to read and write because, no matter how little a person knew, if he [*sic*] could read and write, he could do anything…" (Poutet, 1997, p. 131). It is for this reason that only immediate, social, and daily utilities were given priority.

Teachers should be positive and effective models for their students, so that students may learn from practical demonstration and not mere theoretical platitudes. This was how teachers were trained to teach. "The whole process of formation comprised readings, self-examinations, dialogue with a Director as well as with more experienced confreres or those in formation whom he agreed to encourage and advise," (Poutet, 1997, p. 123). This rigor of teacher formation provided students with appropriate modeling (1997).

George Van Grieken, F.S.C.

Van Grieken (1999) effectively characterized the Lasallian educational mission and the role of John Baptist de La Salle in forming that mission, namely a socially-conscious student development and a focus on implementation of effective instructional methodologies.

> The Christian schools have been established in answer to God's call and in the face of the great need for such institutions within society. They arise out of God's provident care for humanity. Such schools answer the needs of students as they answer the needs of their parents, providing practical training and religious formation. By means of Christian schools God's plan of salvation is able to be realized in this particular society for these particular members of society. (p. 291)

> What is clear is that De La Salle's genius lay in organizing the schools, training and supervising teachers, adapting methodologies to provide for individual differences among students, and systematically established the benefits of the simultaneous methods, thereby elevating the ministry of teaching to laymen [*sic*] within the church and generally doing well what was being done poorly by others. (p. 101)

One of the obvious shortcomings of the prevailing educational system of De La Salle's day was cost. Schooling was expensive. In effect, personal tutors were hired by families who could afford them, and their children were instructed individually. This practice not only limited learning to the affluent, it further limited the numbers of youth who could receive education. De La Salle's first reform was to offer education gratuitously. Lasallian schools were originally free of cost to the pupil. This practice, "maintained De La Salle's conviction that gratuitous instruction was the sole means of effectively and convincingly accomplishing the ends of Christian education," (Van Grieken, 1999, p. 106). While modern Lasallian schools in many parts of the world no longer offer education gratuitously, schools can and do continue to offer programs geared towards marginalized members of society.

For John Baptist De La Salle, spirituality was phenomenological, meaning it was a practical spirituality meant for interaction with the world. This was especially true for school life, where spiritual exercises and prayer were integrated into the daily life of the school, reinforcing in the minds and hearts of students and teachers the holy presence of the divine that so characterized Lasallian spirituality. "Both the context and the substance of what occurs in a Lasallian school on a daily basis arises out of dynamics and paradigms that have a Christian character" (Van Grieken, 1999, p. 145).

Within Lasallian schools, Christ was to be found in the presence of students, the ministry of teachers, and the work of education. This inclusion of the presence of God into the very nature of Lasallian schools put great responsibility on the school and its teachers for the spiritual well-being of students. "De La Salle calls each soul a living plant in the field of the church, the Body of Christ, a soul for which the educator is responsible" (Van Grieken, 1999, p. 124). Further,

> De La Salle's educational vision may be tightly summarized as an integration of faith and zeal through the transforming, dynamic presence of the spirit of Jesus Christ, the Holy Spirit, in a teaching community of chosen individuals. The spirit of faith consists in looking on all things with the eyes of faith, doing all things in view of God, and attributing all things to God. This faith leads one to dwell continually in the presence of God. The spirit of zeal seeks the salvation of students through prayer, instruction, vigilance, and good example, according to the Christian spirit and as found in the Gospel. (p. 70)

Van Grieken characterized the relationship between the Lasallian spiritual dimensions of faith and zeal by stating,

> Without zeal, faith had no substance, and without faith, zeal had no purpose. Faith and zeal more than complemented each other; they brought both to life. With zeal, faith found expression, and with faith, zeal found direction. In De La Salle, both came to fruition in the ministry of teaching and the work of education. (p. 74)

The first concern of a Lasallian education was encouraging the development of students to become perfect Christians (De La Salle, 1720/1996). The second concern was that students should be given the practical means necessary for a successful life (Van Grieken, 1999).

For De La Salle, character development entailed both a theoretical understanding of expected behavior and perfection of behavior in practice. This practice was meant to take place within the context of school so that school would be the place for young people to cultivate their Christian habits. Education, taken in this regard, became focused

on the student's personal development and was not limited to focusing on merely intellectual development (Van Grieken, 1999).

This focus on the student's personal growth and development required a sense of interiority, the internalization of faith and character development by the student. In this respect, faith life for students included consideration of the presence of God in their lives and incorporating seemingly secular concerns within their own spiritual framework.

> The life of authentically lived faith continues to present openings onto an alternative paradigmatic praxis. The Lasallian School is one place where the mystery of faith's effective dynamism may be subjectively encountered and realistically engaged. Whether it fulfills that task depends on the authenticity with which the life of faith is lived within the school's diverse elements. (Van Grieken, 1995, p. 338)

The interior life was what led early Lasallian educators to develop an awareness of God's presence in the concrete events of education (Van Grieken, 1999).

Van Grieken (1999) constructed Lasallian methodology using five pillars of Lasallian pedagogy: being centered directly and almost exclusively on the student, taking a holistic approach to the education of students, keeping education practical in orientation, teaching through example and practice, and learning from the poor (who were more often than not the students in De La Salle's early schools).

De La Salle's commitment to the student as an individual was pervasive. The concern for the student encompassed all activities taking place in the school including admissions, curriculum (both implicit and explicit), discipline, and school procedures and protocol. In terms of instruction, students were accounted for as individuals, both in terms of appreciating their abilities and understanding where they were developmentally. "Each student was treated alike in terms of opportunity and treated individually in terms of capacities" (Van Grieken, 1999, p. 151).

De La Salle believed that education was the way to liberate the poor. "Teaching is an undertaking that is completely other-directed, that looks wholly towards that which will procure the good of others, and that sacrifices personal immediate rewards for the sake of the salvation of others" (Van Grieken, 1995, p. 266).

Lasallian schools were interested in imparting practical and useful knowledge to the students in their charge, but they were focused on demonstrating faith and wisdom from which students could learn. In terms of classroom instruction, basic knowledge and skills were to be taught in conjunction with the habits of virtue and faith. Learning materials must be presented in ways that make sense for students, and teachers should make use of practical methods, examples, and models. Schools themselves should pursue practical ends. All of these means were meant to impress upon the student the broad potential for education in their lives (Van Grieken, 1999).

"John Baptist De La Salle was a thoroughly practical individual. Even while his religious vision inspired the work of the schools, practical concerns brought that vision into reality" (Van Grieken, 1999, p. 100). Though De La Salle himself was unoccupied with unpracticed maxims, his approach was grounded in a rather progressive educational theory. Learning was stressed over teaching. Teaching may be the means through which learning takes place, but it was learning that was held to be paramount. De La Salle's practical approach demanded that, in addition to students learning skills in reading, writing, mathematics, and speaking, Lasallian schools encouraged students to interact with peers so that they learned the necessary social skills needed to prosper in the larger world later in life. In Lasallian methodology, students learned through witnessing others

(teachers) demonstrate and practice skills and behaviors for student imitation. In terms of learning, examples were preferred to explanation (1999).

It was characteristic of Christian education to be concerned with offering learning for the poor; De La Salle, however, believed that the poor should teach others. Learning from the poor and with the poor, was a more preferable context for De La Salle than the more common patronizing alternative. Students should be taught to be aware of the plight of the poor. This came through understanding the causes of poverty, as well as the structural operations of economic and social policy (Van Grieken, 1999). "By describing them as disciples, De La Salle not only described an essentially religious component in the relationship between teacher and pupil but introduced an element of responsibility that gave students a central place in the educational enterprise" (p. 80).

The call of the Lasallian educator had particular import when it came to meeting the needs of less fortunate students. Greater attention should be given to students most in need. This required of the teacher sacrifice, the giving of him- or herself to another with little expectation of receiving anything in return. These requirements established a high measure of excellence in teaching within the Lasallian educational framework (Van Grieken, 1999).

Operative commitments expressed directions and structures with which to assess the Lasallian character of schools. They were components of dynamic realities which Van Grieken (1999) appropriately divided into two categories of *the spirit of faith* and *the spirit of zeal*.

> These commitments are postures, orientations, intentionalities that make people decide to do one thing instead of another, to go here instead of there, to deal with this situation instead of that one. The language of commitments is appropriate because they can be described, they can be seen in action, and they speak to the

> hundreds of daily decisions that make up an educator's day. These operative commitments are
>
> - Being centered in and nurtured by the life of faith
> - Trusting Providence in discerning God's will
> - Creativity and fortitude
> - Through the agency of the Holy Spirit
> - Incarnating Christian paradigms and dynamics
> - Practical orientation
> - Devoted to accessible and comprehensive education
> - Committed to the poor
> - Working in association
> - Expressing a lay vocation. (p. 127)

These commitments must serve as guiding principles and active directives with which Lasallian schools can integrate the various components of Lasallian pedagogy.

Lasallian schools were, therefore, many different things for many different people. They answered the needs of students within society, and they allowed students to be surrounded by positive role models. They were places where teaching was conscientious, effective, and affectionately carried out. Lasallian schools were places where proper correction was a normal and charitable aspect of school. These practices emerged from the very heart of the Lasallian tradition (Van Grieken, 1999). Van Grieken's work offered a detailed portrait of the Lasallian mission, as well as the spiritual framework and educational goals within which this mission was to take place.

Leon Lauraire, F.S.C.

Leon Lauraire's (2006) work represented the most recent addition to the body of authors on Lasallian pedagogy. After exploring the familiar themes of student-centeredness, practical orientation, commitment to the poor, and the requirements of teachers, Lauraire explored a variety of pedagogies that when brought together reflected a comprehensive Lasallian approach to education.

Christian schools were the work of God, and Lasallian educators were called to their ministry by God. Secondly, Christian formation must be practical, as well as theoretical. Thirdly, teachers were accountable for their ministry to pupils, their parents, society at large, the Church, and God himself. Fourthly, De La Salle recognized the need for an effective and practical organization of schooling that was uncommon in his day. Lauraire (2006) further identified specific considerations necessary for the success of the Lasallian educational mission.

> The efficacy of this way of organizing teaching stemmed also from other factors which we should like to mention briefly here, before returning to the latter: the irreplaceable role of well-trained, competent and strongly committed teachers; the matching of the courses offered and the ability of individual pupils; frequent and rigorous evaluation at regular intervals throughout a pupil's school career. (p. 109)

These were the foundational values that sustained the Lasallian educational mission.

Lasallian education was oriented completely towards the students and their needs. Meeting needs required a practical orientation. This educational system came not from a theory but from an analyzed practical experience. "The reasoning of John Baptist De La Salle is not first of all theoretical and speculative, but rather practical and utilitarian" (Lauraire, 2006, p. 81). A thorough knowledge of the pupil was therefore necessary. Teachers should only be assigned classes in which they would be successful with their students. Educational influence upon the student was dependent on the Lasallian educator being close and transparent with the pupil, maintaining cordiality and a ministry of presence.

Structures should be flexible in order to adapt to the changing needs of students. Teachers should generate comprehensive knowledge of the student, so that they could ascertain the appropriate method of instruction for each pupil. Pupils should

subsequently be divided into groups commensurate with their level of development. "The result was a specific form of work, tailored to needs, taking into account the standard, the pace of work, the capability and even the future aspirations of each pupil" (Lauraire, 2006, p. 8). Lauraire continued, "Profound educational influence comes about only through an affectionate relationship, a constant attentiveness to the pupils, a spontaneous sensitivity to whatever affects them, an understanding of their attitudes, their interests, their expectations, and their difficulties" (p. 185). Further,

> These beliefs come directly from John Baptist De La Salle. The text of the *Conduct of Christian Schools* contains the following important words: "suited to their capacity". These words refer to the pupils and recall a constant pedagogical concern of De La Salle: to make oneself always understandable to the pupils so that they can benefit more from the teachings offered them. (p. 50)

De La Salle's primary concern for the temporal salvation of his students was the general decline in civility that he witnessed in his community and which is evident in ours. This regression towards incivility has to be fought against through education. Lasallian schools, therefore, promoted decorum and civility. Civility accepts differences and diversity. It is tolerant and respects otherness. It is a path to growth in freedom (Lauraire, 2006).

In De La Salle's time, there was generally little interest in providing education for the children of the poor and working class. Their social and economic function of servility did not require such efforts. Education, with its possibilities of temporal and spiritual salvation, character development, and civilizing effects were unavailable to large amounts of the population. This was the social need that De La Salle chose to address. "By entering the 'Society of the Christian Schools', each [Brother] was conscious of the fact he was committing himself in a radical way to the service of the working class and

the poor" (Lauraire, 2006, p. 10). These efforts had a profound effect on society, and this effect was intentional. The Lasallian pedagogical goal of civility was not a superficial etiquette offering a mere veneer of decorum. Civility, for De La Salle, included a sense of personal modesty, respect, unity, and charity. Civility was an interior vision, not an external force, which leads to freedom, charity, and a love for others. The final goal was for students to grow and develop into open-minded people whose behavior was based on respect for themselves and others with the qualities necessary for a peaceful and fraternal world.

This required Lasallian educators to have knowledge of the challenges of developmental learning, vigilance in monitoring students both academically and behaviorally, reflexes to maintain the proper learning environment at all times, academic mastery of the subjects they were teaching, and collaboration with colleagues for the collective education of students. Lasallian educators must strike an affective and relational balance in which love, affection, and tenderness are exhibited, and weakness, sentimentality, and compromise are avoided. Teaching within a Lasallian context was underpinned by a love of pupils, kindness, vigilance, and an affective presence (Lauraire, 2006).

Lauraire (2006) included, within his exploration of the Lasallian educational mission, an itemization of various pedagogies that when integrated into practice within the Lasallian spiritual framework created a dynamic and practical approach to education, an approach that maintains the priority of the student and his or her temporal and spiritual salvation. These interacting educational approaches included preventive, collaborative, witness, holistic, synthetic, and action pedagogies.

Preventive pedagogy was teaching students to create powerful and positive habits that they can carry with them into life before negative habits are formed and reinforced by society. Collaborative pedagogy operated from the perspective that multiple people are better than merely one person embracing a comprehensive educational mission. It included cooperation between the school and the parents at home and stressed cooperation between the teacher and student. Lastly, collaborative pedagogy asserted the need for students to work together, as well. Lasallian schools created solidarity among pupils, not competition as is often found in other educational systems. Stronger pupils were further encouraged to help weaker pupils find success.

Witness pedagogy utilized an approach in which the student imitates and repeats according to a teacher-supplied model. Lasallian educators must provide models for their students. They must do themselves before asking students to do likewise. Therefore, success of the Lasallian educational mission depended on the quality of those Lasallian educators who implemented it. A holistic pedagogy emphasized the complex nature of the human being and strived not simply to develop the mind but the entire person, both spiritually and socially.

Synthetic pedagogy made use of the knowledge already known to the student, and then built upon that knowledge through ever-increasing academic challenges. Early Lasallian studies were limited to the academic basics. It was only later in a student's academic development that more complex subjects were introduced that built on this prior learning. The aim of this method was to meet the students where they were but eventually to reduce the state of ignorance found among less-formally educated people. Coupled with synthetic pedagogy was action pedagogy, which called for students to learn

by doing, through participation in their learning, and practicing their learning in the real world.

Lauraire (2006) offered what few commentators on Lasallian pedagogy could give. While recognizing the contributions of the past, Lauraire continually looked forward to the innovative and unconventional possibilities that Lasallian pedagogy may offer to a continually changing world.

Synthesis of Lasallian Pedagogy

The combined work of Campos and Sauvage (1981, 1999), Poutet (1997), Lauraire (2004, 2006), and Van Grieken (1995, 1999) represents the collaborative efforts of contemporary Lasallian pedagogy. Though each commentator had particular motivations and interests indicative of his work, several common themes were evident. These common themes signified the complex, pragmatic, and radical educational vision of John Baptist De La Salle for the 21st century.

While the Lasallian educational mission was deeply rooted within the spiritual framework of interiority, faith, and zeal, the true meaning and implications for the Lasallian educational mission must be placed within a context of particular social circumstances. De La Salle was keenly aware of the social issues affecting young people in his day. "We should add that this mystically realistic vision should penetrate to the deepest source of the abandoned state of these children: what they suffer from, before all else, is a lack of love" (Campos & Sauvage, 1981, p. 77). From De La Salle's perspective, this lack of love was especially reinforced by society and carried the stigma of social sin.

> The sin [De La Salle] has in mind is in a sense collective: the children are as much victims of an unjust society that rejects or ignores them as they are

> personally guilty. Finally, this sin, which is also the world's sin, affects their entire existence: it imperils their lives as children of God and their eternal salvation, but also their growth as human beings and their earthly destiny. (p. 72)

De La Salle had great respect for actual interdependence among people (Campos & Sauvage, 1999). This interdependence, however, required young people to feel loved so that they may grow into adults who can offer love in return. The focus on love was indicative of De La Salle's particularly Christian spirituality. In keeping with the Christian call of love and witness, the lack of love felt by young people called for the love of others to intervene. For De La Salle, this responsibility required effective instruction.

> Ignorance of Christian doctrine among the lower classes and the people in rural areas was due to the lack of individuals with enough charity or talent to instruct them, or else to the failure of the people themselves to come to the instructions given. If the people were to be held responsible, it would be necessary to provide them with skilled teachers, establish free schools, and draw people to these by stressing the gain to be obtained from them. (Campos & Sauvage, 1981, p. 48)

De Le Salle understood that this social deficiency demanded remediation.

The remediation that De La Salle envisioned would take place through the means of the Lasallian school. In this regard, the Lasallian school was a training ground for disadvantaged children to improve themselves and, ultimately, to change the world they lived in. "Behind this optimistic view of the potential of poor children, and of the measures put in place to educate them in decorum and civility, there was a difficult undertaking, fascinating but also perhaps utopian" (Lauraire, 2006, p. 134). The characteristics sought in this utopian vision of education were schools devoid of violence; where students would offer and receive unconditional mutual respect, solidarity, and fraternity; where students could practice decorum regarding themselves and others; and,

where students could achieve self-mastery and internalization so that they could apply new skills and knowledge in their lives, which, in turn, would affect the larger world.

De La Salle's educational vision began with the students' general ignorance. From this ignorance, knowledge was built. This knowledge, in turn, advanced students to a recognition and appreciation of the love in their lives. This eschewing of mere information in favor of formation ultimately introduced students to the greater love demonstrated by God (Poutet, 1997). "What we have here is truly a pedagogy of love, for God and for others. In both cases, everything which could be disagreeable to God or others is to be avoided" (p. 149). The radical social transformation engendered by demonstration and recognition of love in the lives of young people as they are formed and developed into adults formed the general educational vision of John Baptist De La Salle.

The spiritual framework from which De La Salle personally operated combined with the social issues and vision which these issues inspired coalesced in what has come to be known as the Lasallian Educational Mission, the underlying values and expressed goals of which were to become lived realities in the efforts of Lasallian schools and the experiences of students educated within the Lasallian educational tradition (International Institute of the De La Salle Christian Brothers, 1997). For John Baptist De La Salle, educating the poor was not conducted out of charity alone or the immediate social needs in his hometown. Educating the poor came from a sacramental vision of God's presence in every human being. Further, De La Salle's educational ministry was never limited to the poor, precisely because everyone shares equally in divine grace.

John Baptist De La Salle's direct commitment to educate the poor was clear. "It is your [the Brother's] privilege to be employed in teaching, especially the poor… by your state you are required to teach the poor" (Campos & Sauvage, 1981, p. 91). In reality, Lasallian schools were originally established to give the advantage of education to those young people without the means to acquire one. This meant that while Lasallian schools served the economically poor, they served other poverty-stricken demographics of society not determined by a lack of financial means, including young people with learning needs, broken homes, and those lacking in Christian moral guidance.

Nonetheless, Lasallian schools have traditionally carried the burden of teaching the poor, a burden that continues today throughout the Lasallian educational Institute, even in financially affluent socio-economic areas. In modern times, broad understandings of poverty have been applicable in Lasallian schools, but it should be remembered that the original Lasallian mission was centered on educating children of poor and working class families.

Pedagogically speaking, Lasallian educators are to know their material, present understandable lessons, help their students to practice what they have learned and are learning, and not impose any predetermined standard on students (Van Grieken, 1995). It is to be remembered that all of this activity takes place within the construct of the Lasallian school. "It was the *Christian School* [italics in original] that accompanied this instruction through trained, dedicated Christian teachers" (p. 311).

Seven Dimensions of Lasallian Pedagogy

In 2007, the researcher undertook a thematic analysis of the works of Campos and Sauvage (1981, 1999), Lauraire (2004, 2006), Poutet (1997), and Van Grieken (1995,

1999). He identified pertinent themes is each writer's works on Lasallian pedagogy. He then categorized those themes that were common to all five writers into what the researcher has come to refer to as the *Seven Dimensions of Lasallian Pedagogy*. Descriptions for each of these seven dimensions and their connection to contemporary understandings of curriculum and instruction follow.

Student-Centeredness

The explicit goal of Lasallian schools was to promote and aid in creating mature, educated Christians. Due to the breadth of this goal, a school-wide commitment and approach was necessary (Van Grieken, 1999). Only through education can young people realize their God-given potential as human beings, regardless of their social predisposition. The Lasallian educational mission was exclusively for the interest of students.

The first key to understanding the Lasallian commitment to student-centered education was the Lasallian assertion of each child's individuality. "Each student is seen as an individual with both capacities appropriate to the students' age and requirements particular to the students' personality. Teaching that did not recognize this would be unsuccessful" (Van Grieken, 1999, p. 95). A student's ability does not determine his or her value. As creations made in God's image, each student carried within him or her an inherent dignity that transcends any externally-determined value. The individual dignity of each student was inviolable.

The second key to understanding the Lasallian commitment to student-centered education was the context of Lasallian education. For De La Salle, the social environment was predicated on power, self-interest, and relativistic moral norms. For

modern Lasallian educators, particularly in the United States, the social paradigms are the same. Young people learn at an early age the values and practices that will carry them through life; therefore it is essential that young people take part in a humanizing education as early as possible (Van Grieken, 1999).

The world into which young people emerge requires sound preparation. "The children that appear before the Brother are also described as 'weary and exhausted travelers', 'abandoned orphans' on the road of life seeking direction, support, and guidance in a confusing world" (Van Grieken, 1995, p. 243). From the Lasallian perspective, students are dignified individuals carrying God within them seeking skills and support in a complex and challenging world.

Remaining student-centered, however, requires much of Lasallian schools. Despite resistance from the educational establishment which has been focused more on test-results than students, the Lasallian commitment to the student remains a repeated, deliberate, and shared decision by Lasallian practitioners (Lauraire, 2004). "On every level, the student was the central concern; new teaching methods or resources were devised and implemented for the sake of the student" (Van Grieken, 1999, p. 139).

Unlike other educational systems that may place greater emphasis on teaching, grades, awards, recognition, or objective standards, Lasallian schools are focused primarily on the student. This has been the motivation behind "De La Salle's determination to humanize the schools, to put them at the service of the children, and to establish love, not fear, as the essential source of the pedagogical relationship." (Campos & Sauvage, 1981, p. 65).

This primary focus on the student above other considerations has spiritual roots. Based on Christian anthropology, this concern was the moving force behind student-centeredness (Lauraire, 2004). Valuing students necessitates that they be valued individually (Van Grieken, 1995). "The activity of teaching focuses on the students and their development as human beings. The laity of the future, the students' formation as knowledgeable, prepared, and mature Christians is essential" (p. 364).

This focus on the student extends to all aspects of a school's program, including curriculum preparation, design, and implementation. This focus requires sufficient knowledge of the student in order to be a guiding force in the classroom.

> La Salle gave great emphasis to the psychological observation of children. The *Management of Schools* [translation of *The Conduct of Schools*] has a basic requirement that each child's character, irrespective of age, should be studied. The teacher takes this psychological analysis into account when organizing his own teaching methods. He does not develop a theory of childhood, but a psychological means to adapt a universal pedagogy to as many particular cases as there are children. (Poutet, 1997, p. 190)

Student-centeredness informed the attention that students were to receive from Lasallian schools. This attention was primarily characterized through understanding and relationship.

> Education works at a deeper level solely through an affectionate relationship; through constant attention to young people and a spontaneous sensitivity regarding whatever concerns them; through an understanding of their particular world with its language, attitudes, interests, values, expectations, but also needs and difficulties. (Lauraire, 2004, p. 22)

Students were highly thought of and were expected to be accountable for their actions and behaviors at every level of their education (Poutet, 1997). "Pupils are not considered simply as learners; they are persons who deserve consideration and respect" (Lauraire, 2004, p. 8). Students were seen less as receptacles for information and more as

apprentices in life, so that they may achieve socio-economic advancement beyond their schooling years. "Such a commitment to the real needs of students was not without its difficulties. One might almost call the first Lasallian schools 'subversive'" (Van Grieken, 1999, p. 149). This "subversiveness" had clear roots, both in the Lasallian experience and within the Lasallian spiritual framework. Lauraire (2006) asserted:

> There were no official examinations, no competitive examination for entry to some other school, no external regulations, which obliged the Brothers to act in this way. It can be explained and justified only by a twofold concern: concern for the pupil himself, and concern for the efficacy of the teaching given. (p. 214)

Outside the Lasallian context, differentiated instruction can be characterized as a student-centered approach to teaching. Differentiated instruction has been defined as providing a variety of instructional strategies and assessments to meet the needs of diverse learners, both in terms of learning style and ability (Tomlinson & McTighe, 2006). Differentiating instruction does not mean having different standards for each student or not holding students accountable for these standards. Instead, differentiated instruction calls on the educator to vary how he or she teaches and assesses these universally applicable standards. Teachers who differentiate instruction account for the diversity of their students, how they learn, the developmental stage at which they are learning, and the existing level and quality of their learning. This approach, with its emphasis on the student as an individual, student needs, relevance of learning for the student, and constructive approach to teaching and learning, is consistent with the teaching practices prescribed by St. John Baptist De La Salle (1720/1996) to his Brothers over 300 years ago.

"The teacher-centered approach is primarily concerned with the transmission of knowledge… Essential in a learner-centered approach is that the diversity of learning

characteristics of all learners are taken into account with specific emphasis on low-performing learners" (Harkema & Schout, 2008, p. 517). Teaching ought to be flexible to attend to the real needs of students, as compared to the perceptions of these needs by teachers (Gordon, 2009).

In 2002, a number of Belgian colleges and universities published a series of assumptions and expectations based on the commitment to student-centered education. According to this report, student-centeredness is defined by a number of characteristics, including the connection between learning outcomes and the student's personal effort, student familiarity with expectations and objectives, assisting students when necessary, engaging activities, collaboration among students and between students and teachers, constructive scaffolding, and student voice in curriculum design (K.U. Leuven, 2002). This same association of colleges and universities established the core competencies of teachers in a student-centered environment to ensure that the above-noted characteristics of student-centeredness were put into practice.

Additionally, it is the role of teachers to create direction, momentum, and energy for students in their lessons, and to guide students along the student's course of studies (Doyle, 2009). "A person-centered educational experience is essential in achieving the important curricular outcome of a sustained life-long commitment to learning" (p. 158).

Student-centered classrooms satisfy "an individual's needs to feel autonomous, competent, and connected, and to improve health and well-being outcomes for adolescents" (Waters, Cross, & Runions, 2009, p. 516). Pro-social dynamics emulated by a student-centered classroom include social-emotional emphasis, school connectedness, positive school and classroom climate, and student self-discipline (Freiberg & Lamb,

2009). "Person-centered classrooms facilitate higher achievement, and have more positive learning environments than stronger teacher-centered or traditional classrooms" (p. 99).

Holistic Education

The Lasallian vision of education was in sharp contrast to other contemporary educational programs.

> Academic qualifications are not what concerns Lasallians most today. Teachers are not simply distributors of knowledge, but seek to provide pupils with a holistic education taking in the personal, social, civic, moral and spiritual dimension of the person. They wish to give the teaching profession its full meaning, that it is a profession and a ministry. They wish to simulate in everybody the desire, the pride and the satisfaction of total commitment to it. Yes, this profession is a vocation. (Lauraire, 2004, p. 65)

This education, however, was not limited to spiritual matters. "The other task of the Christian Schools was to bring the young into the fullness of life that was their inheritance as children of God" (Van Grieken, 1999, p. 146). This included sufficient knowledge of reading, writing, arithmetic, and manners, in addition to religious education. These were necessary if Lasallian schools were to help produce responsible members of society as well as informed Christians (Van Grieken, 1995). These various concerns for students, their individual dignity, where they came from, their role in society, their personal growth and development, their social potential, and their spiritual salvation were all encapsulated in the Lasallian commitment to a holistic pedagogy.

Holistic pedagogy is concerned with more than facts, figures, and skills. Holistic pedagogy formed people for maturity, brought them to fulfillment of their capacities, and embraced everyone's stature as a child of God (Van Grieken, 1999). Holistic pedagogy required a broad educational perspective.

> If education enables one to acquire all the skills and all the knowledge necessary for life in secular society but fails to instill specific habits of charity, personal principles of spiritual life, or a growing wisdom that places one's endeavors within a wider context, then such education will have essentially failed to provide necessities for life. (p. 152)

Holistic pedagogy mingled the religious with the secular, the social with the vocational, a rigorous educational organization with love for students. It embodied a solid, well-rounded, human formation (Lauraire, 2006). The Lasallian educational mission sought balance between human formation and Christian formation, virtually identical in light of Christian anthropology (Lauraire, 2006). Religious formation was meant to address the entire child, not just the student's development in faith or spirituality.

> Catechesis, understood in its limited form as the instruction of Christian truths, was not the goal of the Christian Schools. The goal of the Christian Schools was to produce mature, educated Christians, and this entailed more than instruction in the Christian truths, as important as this was. A total education was something that only a school-wide approach could accomplish. (Van Grieken, 1995, p. 311)

In addition to offering a broad, humanizing curriculum, methodology in Lasallian schools must likewise approach its work holistically. This required of practitioners cooperative teaching, joint approaches, and faculty formation programs (Van Grieken, 1995). Lauraire's (2004) holistic approach is more advanced.

> In the face of the social, affective and spiritual needs of the pupils, this exemplary attitude on the part of the teacher constitutes a most valuable means of humanizing, liberating and evangelizing young people, because this threefold educational aim can be achieved only through the experience of true human love. (p. 9)

Only if teachers approached their ministries in this manner would they "discover gradually that, as Christian teachers called to proclaim the Gospel, their profession

becomes a true ministry in the Church by providing young people with a holistic education (p. 64).

Lasallian schools struck balance within their curriculum and methods so that all student needs might be met within the educational context. "Education in the Lasallian heritage pays attention to the heart of all education; i.e., integrated lives in right relationship with reality" (Van Grieken, 1999, p. 152). Christian living goes beyond particular articles of faith. Christian living encompasses a total spectrum of experiences. Character development, from the Lasallian perspective, was the maintenance of open-mindedness coupled with a grace-infused perspective which yields respect for the complexity and mysteriousness of the world (Van Grieken, 1995).

Outside the Lasallian context, Parkay, Anctil, and Hass (2006), in their extensive treatment of curriculum planning, identified three primary influences impacting pedagogy. The social context in which education takes place, the nature of human development, and exactly how people learn influence curriculum and instruction. From the point of view of the Lasallian educational mission, St. John Baptist De La Salle began his educational ministry as a response to the social and spiritual needs of late 17th century France. Irrespective of the presence of or absence of clearly defined linkages between religion and spirituality, to ignore the role of spirituality in personal development and professional behavior is to overlook a potentially powerful avenue through which people construct meaning and knowledge (Tisdell, 2001). The Lasallian educational mission has continued since De La Salle's time through the careful and practical attentiveness to the student, his or her abilities, inclinations, learning styles, and educational needs.

"A holistic learning environment is one that nurtures all aspects of students' learning. The environment is safe, supportive, and provides opportunities to help students deal with nonacademic as well as academic factors that impact their learning" (Modell, DeMiero, & Rose, 2009, p. 37). Incorporation of all aspects of life is

> a process of addressing and responding to the diversity of needs of all learners through increasing participation in learning, cultures and communities, and reducing exclusion within and from education … involves changes and modifications in content, approaches, structures, and strategies … is concerned with providing appropriate responses to the broad spectrum of learning needs in formal and non-formal educational settings. (UNESCO, 2005, pp. 13, 15)

In holistic learning environments, "faculty members and students work together to build a learning community that provides encouragement and emotional support when necessary, helps community members achieve balance between their academic and nonacademic pursuits, and provides opportunities to grow in their learning" (Modell, DeMiero, & Rose, 2009, p. 41).

Constructive Scaffolding

The very identity of the Lasallian educator emerged through the unity which arose out of the dialectical tension between seemingly oppositional realities that remain in tension yet do not oppose each other directly (Campos & Sauvage, 1981). Examples include the positive tensions between God and the world, work and prayer, and withdrawal and involvement with the world. This tension creates an energizing and dynamic unity from which personal growth takes place. This conception of learning and student development rooted in interaction and tension was radical and challenging in light of other educational paradigms (1981).

A more modern method of education envisioned by early Lasallian educational endeavors but more applicable in our modern, hyper-informed culture was synthetic

pedagogy. Constructing learning environments in which students utilized the knowledge they already have to uncover new meanings so that they progress toward ever-increasingly complex understandings was the essence of synthetic pedagogy (Poutet, 1997). "There is no true educational impact which is not based on personalized knowledge" (Lauraire, 2004, p. 19).

Lauraire (2006) and Poutet (1997) both offered examples of how this constructive scaffolding takes place within the Lasallian educational context.

> If we look closely, we shall see that the learning process is identical in the case of all three basic subjects: reading, writing, and counting. It consists in going from what is more simple to what is more complex; from previously identified and ordered elements to the whole. This is what we call the synthetic method. (Lauraire, p. 107)

For example,

> … reading is learned by beginning with the exact identification of each letter then with the correct sound of each syllable and ultimately of each word. Later, reading sets about distinguishing the "pauses" that is to say the rhythm of sentences. The child advances from the simple to the complex, from the particular to the general, from the easy to the difficult. (Poutet, p. 191)

The synthetic method relied heavily on participatory students for success. Students must be active in their learning through inquiry and demonstration, pursued in a supportive and noncompetitive learning environment. An early example of this came directly from John Baptist De La Salle (1720/1996) where in *The Conduct of Schools* he described precisely how the arithmetic lesson should proceed:

> "*A pupil from each lesson will stand in front of the class and solve the problem for the lesson, indicating the numbers in turn with a pointer, adding them, subtracting them, multiplying them, and dividing them out loud.*" At the same time, as was the case during reading lessons, the teacher questioned the pupil to check that he understood properly what he was doing. Sometimes he would question other pupils to ensure they continued to pay attention, ask one to correct a mistake, or correct it himself if no one else could. The pupil being questioned

> ends his exercise by proving the calculation of the problem he has just solved. (Lauraire, 2006, p. 103)

This method of education required more of teachers and schools than traditional methodologies, such as teacher-centered lecturing or regurgitative assessment. It required of teachers discipline and consistency to ensure the proper learning environment where students can be active and synthesize prior knowledge with new concepts.

Outside the Lasallian context, "backward design" (Tomlinson & McTighe, 2006) requires teachers to begin with the end in mind. Like St. John Baptist De La Salle's instructions to his first teaching Brothers, backward design begins with what is essential for the learner to construct in terms of knowledge and skills, not a pre-conceived, pre-packaged, educational formula. Learning outcomes must be established in advance of instruction. The teacher must then determine how student achievement of these outcomes will be measured and what assessments will constitute valid evidence of this learning. Lastly, teachers must configure classroom lessons, activities, and assignments which promote student preparedness for assessment and support student achievement of the intended learning outcomes (2006). Consideration of learning from this perspective, with student learning taking precedent over content coverage, was, likewise, affirmed in the Catholic educational context (Shimabukuro, 2007). De La Salle, in one of his instructional letters to his Brothers, wrote regarding students, "You must not take them on to a new lesson before they are ready. Be careful about this otherwise they will learn nothing" (Short & Van Grieken, 1994, p. 15). This attention to structured student development is the essence of constructive scaffolding.

Learning has been defined as the constructive development of knowledge, beginning with detecting and correcting errors and advancing to questioning and

modifying norms and objectives (Argyris & Schon, 1978). Learning has been defined as the process of making use of increased quality of understanding and knowledge to improve action (Fiol & Lyles, 1985). McCombs (1997) identified three conditions that are required for an effective learning environment, all of which are constructive in nature. For him, these constructive methods included learning environments that facilitate the exploration of meaning, frequent opportunities to confront new information, and personal discovery being the process through which meaning and understanding is acquired.

Grounded in active doing, "constructivism is based on the assertion that learners actively create, interpret, and reorganize knowledge in individual ways" (Gordon, 2009, p. 39). Constructivism has been characterized as "to learn anything, each [student] must construct his or her own understanding by tying new information to prior experiences" (Henson, 2003, p. 13). Constructivist teaching connects to a student-centered approach by requiring "teachers to be able to interpret their students' actions and responses, test their interpretations of their students' knowledge, and make modifications when they discover that students have not grasped what they were supposed to" (Gordon, 2009, p. 49). Constructive scaffolding is the instructional process through which this pedagogy is actualized.

The goals of constructivism include engaging students in deep and meaningful learning (Rikers, van Gog, & Paas, 2008). Its benefits include accommodating different life experiences, diverse learning styles, creativity, depth, and breadth over traditional pedagogies (Danaher, 2009). Problem-based learning, a constructivist approach (Schmidt, van der Molen, Winkel, & Wijnen, 2009), includes the following characteristics: learning starts with problems, collaborating in small groups, flexibly

guiding through the use of facilitators, limiting the number of lectures, learning that is student-initiated, and giving ample time for self-study (Barrows, 1985, Evensen & Hmelo, 2000, Hmelo-Silver, 2004, Schmidt, 1983, 1993).

Collaboration

Another hallmark of Lasallian pedagogy was one based on the necessary and early interactions between De La Salle and his Brothers: due to the small number of initial Brothers, the first Brothers needed to rely on each other. That collaborative spirit permeated the educational work of the early Brothers no less than it does today among all constituents of the Lasallian educational mission. For example,

> Rather than favoring the more gifted, Lasallian pedagogy sought to make the less gifted succeed. In reality, the two objectives were not separable, for the brighter pupils were used as tutors or introducers of the elementary steps to the backward ones. In so doing, they increased their own knowledge for they become teachers in their turn. (Poutet, 1997, p. 160)

Anything that would promote or demonstrate inequality within Lasallian schools was forbidden in De La Salle's time (Poutet, 1997). "Their intention was to contribute to the social and professional advancement of the children of the working class and the poor" (Lauraire, 2006, p. 68).

One of De La Salle's unorthodox beliefs deserved attention, especially in contemporary Lasallian educational communities that educate more affluent students predominantly, namely, the idea that the more affluent can actually learn from the poor themselves, contrasted with the more patronizing idea that the poor only receive from the more advantaged with nothing to give in return. Van Grieken (1999) reminded Lasallian educators that

> Going beyond concern for the poor as a form of charity, our call is to dwell within the world of the poor and to allow that world to define how we respond to all the

> rest, instead of the other way around. "How can we teach the poor?" becomes "How can the poor teach us?" Such a switch in priorities is neither quick, comfortable, or easy – there are real consequences and real costs. (p. 155)

Lauraire (2006) stressed the community aspect of Lasallian education. He maintained:

> If we look no further than the organization of time, place, and curriculum… we may think that pupils in Lasallian schools were basically passive, immobilized by the straightjacket of all these regulations. In fact, it was not like that at all. Although silence was imposed in classrooms, pupils were always active because they were involved in their own education and in the life of the group. For all this activity to take place in favorable conditions, and not to the accompaniment of unrest and disorder, organization had to be well thought out. (p. 225)

Outside the Lasallian context, Fisher and Frey (2008) identified a constructive and collaborative approach to classroom instruction consistent with Lasallian educational principles. Fisher and Frey provided a teaching structure, called the Gradual Release of Responsibility Model, whereby the teacher gradually and systematically releases responsibility for teaching and learning to the student. They suggested four steps in this constructive and collaborative model of instructional delivery. First, the teacher offers students a focus lesson which includes teacher modeling of the desired outcome. Second, the teacher actively guides students in their accomplishment of the desired outcome. Third, students work together in their accomplishment of the desired outcomes. Last, students accomplish the desired outcome independently. Through this process, the teacher slowly displaces the focus of learning away from him/herself onto the student. In Fisher and Frey's perspective, lessons develop accordingly: I (teacher) do it. We (teacher and students) do it. You (students) do it together. You (student) do it alone. This student-centered, collaborative, and constructive approach is consistent with Lasallian pedagogical strategies which seek to offer students constructive and collaborative

learning environments centered on the needs of students and what is meaningful for them as students.

Learner-centered teaching creates a collaborative environment that draws in the unique abilities of each student (Danaher, 2009). Collaboration has been characterized as the "ongoing dynamic accomplishment of people acting together with shared tools" (Russell, 1997, p. 509). The purpose of collaboration includes feelings of safety, listeners who are accepting and non-judgmental, and open and defenseless sharing (Goldstein & Fernald, 2008; Rogers, 1961).

> When students are struggling to be successful in the general classroom, collaborative efforts should include planning for academic and social needs… Because peer relationships in childhood play a significant role in later-life adjustment, teachers need to create environments that support and promote social competence and acceptance. (Meadan & Monda-Amaya, 2008, p. 158)

New skills are developed and confidence gained through collaboration (Spencer & Liang, 2009). Communication, the essence of learning environments, is not knowledge transfer but interpretation of knowledge within a community of learners (Bowers & Fenk, 2009).

Teachers, through their role as facilitator, set the tone and context for the support of collaboration (Meadan & Monda-Amaya, 2008). Knowledge is attained when people come together to exchange ideas, articulate their problems, form their own perspectives, and construct meanings that make sense to them. It is a process of inquiry and creation, an active and restless process that human beings undertake to make sense of themselves, the world, and the relationship between themselves and their world (Gordon, 2009, p. 53). The notion of "community of practice" has been described as, "a set of relations among persons, activity, and world, over time," (Brown, 2009, p. 172) and as being, "an intrinsic condition for the existence of knowledge" (Lave & Wenger, 1991, p. 98).

Collaboration includes talking about and talking within one's learning community (Lave & Wenger, 1991).

Social Justice

Taking into consideration the social context within which John Baptist de La Salle began his educational ministry, among the children of the poor and working class, the connection between Lasallian pedagogy and social justice was well grounded.

> Though De La Salle was not a theoretician of social reform, the evangelical inspiration behind his pedagogy led to such a reform in the long run; he himself is nowhere satisfied to keep the poor in their wretched state by justifying their situation in the name of the beatitude of poverty. On the contrary, his evangelical inspiration caused him to break down social barriers and prepare the way for some degree of emancipation for the people. (Campos & Sauvage, 1981, p. 125)

John Baptist De La Salle appreciated the influence and transformative effect that education could have for young people, especially those systematically limited by their social position. This was especially true for the potential effect of religious education on the social consciousness of young people and the subsequent choices made by young people to promote Christian social values.

> Catholic schools today are no longer as directly religious as they were in 17th century France. Contemporary language doesn't easily allow for an understanding of religious formation that subsumes the ends of all education. Schools are expected to be more directly concerned with utilitarian ends prior to being allowed to introduce spiritual ones, as if the latter were "extra credit". In a society that prizes success, a holy life seems an anachronism. Yet it is precisely the ends of religious education that provide, by extension, the fulfillment enjoyed by those who are content within their success. People who are highlighted as truly "being at their best" are usually engaged in works of justice, of peace, or of mercy. (Van Grieken, 1995, p. 349)

For De La Salle, the surest way for the children of the poor and working class to improve their social situation was to practice and evidence the social characteristics and graces expected of socially integrated people and required for acceptance into society at

large.

> For De La Salle, decorum and civility were based on a Christian anthropology: the eminent dignity of the human being, who deserves total respect, not only in theory, but in the concrete circumstances of daily life. It was such a strong conviction that he made it the main thrust of his human education program. (Lauraire, 2004, p. 32)

Without an education in civility and politeness, the children of the poor and working class would not have been able to advance their position. In other words, the character development that De La Salle emphasized was, for students in the Lasallian context, a form of social activism that could overcome the strict social boundaries in place in De La Salle's France.

Character goals included docility to the Spirit, active commitment to themselves, filial love, promotion of brotherhood, service to others through talents, and working for justice (Campos & Sauvage, 1981). These goals were founded on the Gospel maxims of the beatitude of the poor, love for enemies, acceptance of the Cross, unceasing prayer, and penance (Campos & Sauvage, 1999). In essence, character development entailed embrace of a Christian worldview and practice of Christian values (Van Grieken, 1995). "It is starting from this ontological transformation that has progressively brought about change in the whole of existence, life in Christ, by the Spirit, in His mentality, His behavior, His attitudes, and His intentions" (Campos & Sauvage, 1999, p. 100). Lauraire (2006) asserted:

> The true Christian is the one who fulfills his duties towards God, which John Baptist De La Salle outlines in his Preface to the Duties of a Christian towards God: "We have four duties toward God which we fulfill in the Christian religion: We have a duty to know him, adore him, love him and obey him. We know God through faith. We adore him through prayer and the sacrifice. We obey him by observing his holy commandments and those of his Church, and by avoiding the sins he forbids us to commit. (p. 139)

According to Van Grieken (1999), Lasallian education should include critical examinations of the dynamics of poverty so that students are aware of its nature, causes, and social consequences. Reflective social criticism should be taught and modeled. Schools must uncover ways to educate every type of student that would benefit from a Lasallian education. Lasallian school programs should include the importance of education in countering poverty of all kinds (Van Grieken, 1995).

Outside the Lasallian context, Lickona and Davidson (2005) offered a research-based schematic of educational outcomes which combined the ideas of educating young people for excellence and ethics. They identified eight character strengths that are consonant with schools successful at teaching the student's mind, as well as his or her character. These included being a lifelong and critical thinker, a diligent and capable performer, a socially and emotionally skilled person, an ethical thinker and moral agent, a self-disciplined individual, a contributing member of society, and a spiritual person. Consistent with the Lasallian educational outcomes of discipleship, social justice, collaboration, and the holistic development of the human being, the character strengths identified by Lickona and Davidson support the Lasallian educational mission of educating young people to be morally and socially developed and responsible, in addition to intellectually competent.

Justice has been characterized as beginning with concepts of domination and oppression (Young, 1990), the preferred relationship between human beings (Noddings, 1999), and that everyone affected by a decision is involved in making the decision (Greene, 1998). The goals of social justice education include disrupting commonsense understandings, unlearning dominant ideologies, thinking systematically, and creating

new habits of learning (Hytten & Bettez, 2008). These constructive and holistic approaches support Lasallian education's efforts to develop the whole person as a responsible moral agent.

Social justice education is "the conscious and reflexive blend of content and process intended to enhance equity across multiple social identity groups, foster critical perspectives, and promote social action" (Carlisle, Jackson, & George, 2006, p. 57). Dover (2009) identified the following principles of teaching for social justice. Students are participants with high expectations. Teachers foster learning communities and build upon students' existing knowledge, resources, and perspectives. They teach specific academic skills to bridge gaps in student learning while fostering reciprocal partnerships with families and communities. Teachers critically employ multiple forms of assessment and intentionally teach activism, power, and inequity in school and society. Themes for teaching social justice include high expectations for critical pupil learning, relationships based on respect, activism on the part of the teacher, and recognition of inequities (Cochran-Smith, Shakman, Jong, Terrell, Barnatt, & McQuillan, 2009).

According to Renner (2009), teaching for social justice requires much of teachers. "Along with a focus on community, in their struggle to define more critical understandings of class and injustice, teachers must also consistently seek to craft more nuanced lenses, deepen their consciousness, and develop a discourse of social justice" (p. 73). Teachers must educate students in a method of analyzing these competing positions that help shed light on the causes of social inequalities (Freedman, 2007). "Teaching for social justice… reflects an essential purpose of teaching in a democratic society in which

the teacher is an advocate for students whose work supports larger efforts for social change" (Cochran-Smith, Shakman, Jong, Terrell, Barnatt, & McQuillan, 2009).

Relevancy

The roots of the Lasallian Educational Mission lay in its experiential underpinnings. Through experience the mission was formed, and through action and interaction the mission was fulfilled. "Thus, spiritual experience and growth come about not in flight from the world, but in the very heart of activity within the world" (Campos & Sauvage, 1999, p. 95).

Several directives for Lasallian schools emerged from this spirit and mindset. Lasallian schools were to educate the body, orient the students to protocol and social processes through schooling, offer socio-relational formation, stress moral education, and embody Christian formation (Lauraire, 2006). According to Lauraire, there should be order in school, pupils should be kept active and attentive, and students should be taught to maintain constant attention to themselves in terms of their actions and behaviors (Lauraire, 2006). "The purpose of education in decorum and civility, with all the personal constraints that it entailed, was not only and essentially to ensure good order in class. It was intended to prepare pupils for life in society" (p. 129).

Character development comprised an integral aspect of modern Lasallian pedagogy. Perhaps the most striking characteristic of Lasallian pedagogy in terms of day-to-day operations and fulfillment of the Lasallian educational mission was its practical orientation.

> The point is that each book De La Salle wrote was written for a practical reason and based on the real experiences of real teachers and real students in real schools. It is from this rich set of resources that we must look for the Lasallian educational vision and practice. (Van Grieken, 1999, p. 69)

De La Salle was concerned with offering a pragmatic education, whatever was necessary for his students to find success in society (Van Grieken, 1999). "The practical and spiritual welfare of the students entrusted to his care remained the primary focus throughout his life: practical means for practical ends" (p. 149).

Examples of how Lasallian schools originally brought the Lasallian educational vision into reality included maintaining good ventilation in classrooms with adequate light sources; building high windows to prevent distraction; using bills, contracts, business letters, and the local monetary system as skill practice; giving students responsibilities at school necessary for the school's functioning; and teaching in the vernacular language instead of the more common Latin (Van Grieken, 1995). This sense of practicality has continued into the present day.

> By striving for the right kind of practical ends (Christian maturity, full appropriation of human capacities, comprehensive skills for taking on a variety of jobs, practiced patterns of successful relationship, etc.) the Lasallian School works to re-establish in today's context what De La Salle strove to do in his; i.e., provide what was truly needed in a way that made sense and that worked. (p. 352)

Lasallian education essentially incorporated knowledge of all the practical truths and skills that allow students to fit smoothly into society, live as Christians, and procure a livelihood (Van Grieken, 1995).

Therefore, the activity of teaching in the Lasallian context always considered practical means and real-world examples over other-worldly explanations (Van Grieken, 1995). "Their approach was pragmatic and inductive, born of the needs of young people" (Lauraire, 2004, p. 7). It was a pedagogy open to progress, capable of development according to variations in time and place (Poutet, 1997). "It was a teaching strategy intelligently suited to the moment that was applied here, a teaching strategy that was

always modified according to the progress made in relation to the young men [*sic*] taken in charge" (p. 64).

The focus of Lasallian methodology was the use of language that was understandable to students, methods that were suited to their age and ability, personalized teaching techniques that were student-centered, and, ultimately, an education that was tailored to student needs (Lauraire, 2004). "Far from insisting on a cumbersome uniformity, he [De La Salle] wanted his schools to adapt themselves to the concrete situation in which they operated," (Campos & Sauvage, 1981, p. 63).

Outside the Lasallian context, Zemelman, Daniels, and Hyde (2005) reviewed numerous reports on educational standards developed by state and national agencies, associations, and boards published throughout the 1990s and early 2000s. They subsequently identified 13 research-based best classroom practices which are consistent with Lasallian pedagogical principles. These include the ideas that schools should be student-centered, experiential and authentic (relevant), holistic, reflective, social, collaborative, cognitive, developmental, and constructive. These principles, when well implemented in a classroom setting, create educational experiences for young people that are based on student needs and interests and support their authentic and constructive development. Of particular note was their focus on ensuring that education remain at all times relevant for the student, their lives, and their future prospects.

Teachers need to know their students to make lessons relevant (Cartledge & Kourea, 2008). Teachers need to develop cultural awareness to identify pedagogical approaches and to adjust curriculum content towards these ends (Banks et al., 2005).

> As our society increases in diversity, teachers, and other school personnel have a corresponding need to increase in their understanding of the integral relationship

> between culture and social behavior and the need to view students' behaviors within a cultural context. (Cartledge & Kourea, 2008, p. 352)

Effective and culturally responsive classrooms build communities of learners and include evidence-based social skill instruction. Hunsberger (2007) characterized connectedness as "a stronger link between what children learn and what they live, harnessed in the classroom in order to develop critical consciousness… accomplished through culturally relevant pedagogy" (p. 422). Implementations of culturally relevant and social justice pedagogies help prepare students to effect change in their communities and the broader society (Esposito & Swain, 2009).

Discipleship

While occasionally overlooked by more conventional educational practices, the nature of the teacher-student relationship was essential for De La Salle's understanding of the potential and true purpose of education in the lives of young people.

> All that the teachers did, they did to form committed Catholics who were genuine disciples of Jesus Christ. Schools were structured to provide an atmosphere where this could take place, and teachers were trained to bring this about with the greatest care and assiduity. The major reasons for De La Salle's success arose out of the implicit and explicit religious curriculum that the Christian schools implemented. (Van Grieken, 1999, p. 118)

Students needed more than just knowledge; they required guidance (Van Grieken, 1995). "The Lasallian School also affirms the tradition that education consists of more than facts, figures, and skills; education primarily forms a person for maturity, bringing into fulfillment one's graced capacities and enabling the taking on of one's promised heritage" (p. 355). This promised heritage began where all Christian social teaching begins in a Christian anthropology, the belief that all humans carry within them a spark of God's divinity.

According to the Lasallian educational mission, Lasallian schools and educators must make the means of salvation available to young people through the witness of the Gospel and utilize inventiveness in order to bring present-day relevance for Christian formation to young people (Lauraire, 2004).

> The Brother endeavors to reach his pupils in their concrete existence in order to transform it. He works to liberate them from the hopeless situation in which he finds them imprisoned; he helps them to develop and to live as responsible human beings and children of God; he offers them the opportunity of playing an active part in human society and with the people of God. (Campos & Sauvage, 1981, p. 11)

It is, therefore, the Lasallian schools and educators who must offer young people the opportunities to be open to the full extent of God's promises, proclaim the breadth and depth of the mystery of creation, realize previously unrealized perspectives, and broaden the reach of hope to enable experiences of possibilities as concrete actualities (Campos & Sauvage, 1981).

It has already been mentioned that teachers should treat students as dignified individuals, but synthetic pedagogy required a definite commitment on the part of the Lasallian educator, namely, themselves as an example for their students. Lauraire (2006) explained:

> In practice, in this area as in that of teaching the various subjects, the teacher has to set an example and serve as a model. Example, in fact, is more effective than the spoken word, as John Baptist De La Salle himself asserts. That is why the Conduct of Schools, on several occasions, states clearly how teachers should behave in the presence of the pupils or towards them, so that they can become a model to be imitated. (p. 133)

Here again, Lasallian pedagogy highlighted its practical orientation. "If you wish your disciples to practice virtue, do so yourself. You will lead them to it far more easily by

giving them the example of a wise and reserved conduct than by anything you say" (Lauraire, 2004, p. 21).

Personal witness of the teacher and continuity between what is said and what is done was essential for effective modeling (Van Grieken, 1995). The teacher must set the example, and success was more dependent on the example than on words (Lauraire, 2006). "Virtue cannot really exist unless practice is joined to theory" (Poutet, 1997, p. 190). The teacher's example and imitation were more important than teaching with words alone (Lauraire, 2006). "It is important to remember that, in this area as in all aspects of school life, pupils always had to be able to model themselves on the example of their teachers, who also were bound by the same norms of physical self-control, decorum and civility" (p. 70).

This focus on teaching through witnessing and modeling by example extended beyond religious instruction to all aspects of a Lasallian school's curriculum. Further, the student was never absent from pedagogical practice in the Lasallian perspective. The needs, dispositions, and abilities of the student were always a factor.

> Such practical truths were taught not only by words but also by example, not only by command but also by invitation, not by any one activity but by a multitude of "teachable moments" throughout the school day. Christian instruction is absolutely useless without Christian practice. (Van Grieken, 1995, p. 310)

As is evident through an understanding of education through witness and invitation, the teacher-pupil relationship was a central ingredient for success. De La Salle referred to this teacher-pupil relationship as one of discipleship. Van Grieken (1999) described the role of discipleship within the Lasallian educational context.

> Disciples are not taught in the ordinary sense. The concern is not simply for the passing on of knowledge. Rather, the students are an extension of the teacher, taking on the teacher's spirituality. A teacher with disciples has a personal

> interest in them since they represent all that the teacher imparts to them. By calling students *disciples* (italics in original), De La Salle from the start indicates the kind of Christian relationship that he expects between teacher and pupil in a school. (p. 81)

This discipleship relationship was based on a sense of moral obligation for the welfare of souls (Van Grieken, 1999). It was a responsible, filial, affectionate love but always dedicated to the ends of character development and synthetic pedagogy (Van Grieken, 1995). It was through this sense of tenderness that students are drawn towards teachers to become open to learning and guidance, the very essence of discipleship (1995).

Teacher responsibilities within the Lasallian educational framework were many and demanding. Much was asked of the teacher's personal character. "The zealous master teaches first of all by the good example of an irreproachable Christian life. Pointing out the road to follow would be valueless if good example were not to accompany it" (Poutet, 1997, p. 139).

Invoking Jesus as their model (Van Grieken, 1999), Lasallian educators must make Christ a reality in the lives of their students (1999). Other spiritual demands were also made. Lasallian educators must be ministers of grace, cognizant of God's presence in their lives and the lives of their students, demonstrate faith and zeal in all aspects of their lives, love their students wholly, and be attentive to those most in need (Van Grieken, 1995). They must develop a sense of personal reflection, generate an awareness of the dignity of teaching and the role it plays in God's plan, and model Christian principles (Van Grieken, 1995). Lauraire (2006) asserted:

> We shall see that various considerations regarding the person of the child were also part of this dilemma: respecting him as a child of God (*Rules of Christian Decorum and Civility*), winning over and touching his heart (the teacher-pupil

> relationship), ensuring that he finds that punishments are just and accepts that they come from God (formation of a moral conscience). (p. 230)

Particular actions on the part of the Lasallian educator were prescribed. "Experience had shown him that teachers must act in a manner both gentle and firm, showing the gravity of a father and never letting passion or anger have part in the correction" (Van Grieken, 1999, p. 111). Teachers should act as guardian angels, watchmen to prevent accidents, overseers on the lookout for faults, vigilant in order to prevent punishment, always looking for opportunities to encourage, praise, regard, and stimulate students (Poutet, 1997). Lasallian educators free children from what alienates them through gentle, patient, and prudent interactions (Lauraire, 2006).

Outside the Lasallian context, numerous references are made to what in Lasallian pedagogy is referred to as discipleship. Coaching, for example, is a process of fostering in people the tools, knowledge, and opportunities that promote growth and success, while mentoring is the support of learning and development of motivated people desiring growth (Geroy, Bray, and Venneberg, 2005). Mentoring, "foster[s] an environment of performance improvement" (DeMik, 2007, p. 1). Beyond the spiritual and moral benefits of coaching and mentoring, engaged and authentic emotional support and experiences of companionship provide relief from daily stresses (Spencer & Liang, 2009). These secular notions of discipleship are strengthened when teacher role-modeling is included. "Teaching methods faculty elect to use reflect who they are and what they believe" (Lindholm & Astin, 2007, p. 198). Student interaction with their adult teachers supports their holistic growth.

Conclusion

This chapter highlighted the work and instruction of St. John Baptist De La Salle and his contemporary commentators regarding the parameters of Lasallian pedagogy. The *Seven Dimensions of Lasallian Pedagogy* listed above (student-centeredness, holistic education, constructive scaffolding, collaboration, social justice, relevancy, and discipleship) form the collective framework for Lasallian pedagogical practice. These dimensions flowed directly from the writings of St. John Baptist de La Salle, and they are expanded upon later by several Lasallian commentators. These dimensions offered the Lasallian educator directions and guideposts for his or her own classroom practice, while at the same time provided the broader educational community with a successful educational framework based on reflective practice and grounded in the Lasallian spiritual virtues of faith and zeal. These dimensions formed the framework for the *Survey of Lasallian Pedagogy* (Appendix B) described in more detail in the following chapter. This survey formed the basis for collecting data for this study. The details of which were fully described in the next chapter.

CHAPTER THREE

METHODOLOGY

Restatement of the Purpose

Since the inception of the Lasallian educational mission by St. John Baptist de La Salle and the De La Salle Christian Brothers over three centuries ago, numerous commentaries have been developed to expand the scope and understanding of this mission in practice (Campos & Sauvage, 1981, 1999; Lauraire, 2004, 2006; Poutet, 1997; Van Grieken, 1995, 1999). Lasallian pedagogy, however, has only recently been defined in the language of educational methodology and practice. As such, there has not been an assessment of how frequently Lasallian pedagogy is implemented in the schools sponsored by the De La Salle Christian Brothers. The purpose of this study was to establish a baseline level to which Lasallian pedagogy is implemented in traditional college-preparatory high schools sponsored by the De La Salle Christian Brothers in the United States.

Research Design and Methodology

This study made use of a mixed-methods approach including a researcher-designed survey and brief follow-up interviews with select survey respondents. Survey methodology was chosen as a method of gathering data for practical reasons. Fink (2009) explained that "surveys are information-collection methods used to describe, compare, or explain individual and societal knowledge, feeling, values, preferences, and behaviors. Surveys are best when you need information directly from people about what they believe, know, and think" (p. 11). For the purpose of this study, survey methodology was chosen so that a large number of respondents could conveniently

provide answers to questions pertaining to the perceptions and practices of Lasallian pedagogy. Due to the subject matter of this study, no existing surveys were available. As such, the researcher designed an original survey for this study (Appendix B).

In addition to administering a researcher-designed survey, this study included eight phone interviews using a series of scripted questions based on the initial survey (Appendix C). Interviews were conducted with survey respondents who indicated on their completed survey a willingness to be interviewed. This study made use of interview data as a means to generate context, themes, and a depth of information to support the results of the completed surveys. Interview data supplied information that expanded on the information collected from completed surveys. Bogdan and Biklen (2007) explained that "the interview is used to gather descriptive data in the subject's own words so that the researcher can develop insights on how subjects interpret some piece of the world" (p. 103). For the purpose of this study, interviews were used to offer Lasallian educators an opportunity to provide the researcher with additional and more personal reflections and experiences of their pedagogical practice than those that could be gathered from completed surveys.

Population

This study focused on the total population of educators teaching in traditional college-preparatory high schools sponsored by the De La Salle Christian Brothers in the United States (Appendix D). These teachers are divided into four regional districts (Eastern North America, Midwest, New Orleans/Santa Fe, and San Francisco) with schools located in 20 states and one federal district. Those educators who teach in primary, tertiary, or non-traditional educational settings were excluded from this study.

Forty-five schools were asked to participate in this study. Of those invited schools, the principals of 21 of these schools provided permission for their schools to participate in this study.

This study made use of a sampling frame that included academic department chairs from those traditional college-preparatory high schools sponsored by the De La Salle Christian Brothers in the United States whose principals agreed to include their department chairs in this study. Commonly, traditional college-preparatory high schools in the Lasallian tradition divide their curriculum into eight academic departments (Religious Studies, English, Foreign or World Languages, Mathematics, Physical Education, Science, Social Studies, and Visual/Performing Arts). These departments are responsible for the curriculum design and classroom instruction for their respective facets of their school's overall academic curriculum. Being that 21 schools participated in this study, and schools generally employ 8 department chairs, the total number of department chairs who were potential participants numbered 168. Of those, 137 department chairs actually participated in this study, representing 81.5% of the possible number of participants.

Department chairs are those educators who have been selected to serve as administrative heads of their respective departments. Methods for choosing department chairs vary from school to school. Some schools have department members choose their chair; some schools rotate their department chairs among department members at regular intervals, while other schools have department chairs designated by the school's administration. Department chairs have a general knowledge of their department's curriculum, even with curriculum that may not be a part of their personal teaching

responsibilities. Further, department chairs will often have a role in faculty hiring and supervision, so their understanding of what other teachers are doing in their classrooms is higher than colleagues whose responsibilities are limited to the classroom.

Academic department chairs were selected for this study in order to ensure that survey results would be representative of each school's comprehensive curriculum. Additionally, department chairs tend to be experienced educators with insight broader than their specific teaching responsibilities, though the survey pertained to their specific experiences as a Lasallian educator. A total of 137 participants were included in this study. Eight of these participants also participated in follow-up interviews (discussed below). All participants were promised through instructional materials they were provided prior to participating that their responses would remain confidential and that no participant would be identifiable through the reporting of the data presented in the following chapter.

Survey Instrumentation

This study made use of the *Survey of Lasallian Pedagogy* (Appendix B), which was developed by the researcher. After an extensive review of Lasallian pedagogical literature, the researcher identified seven dimensions of Lasallian pedagogy (White, 2007): student-centeredness, holistic education, constructive scaffolding, collaboration, social justice, relevancy, and discipleship. Table 1 lists each dimension, as well as which survey items are associated with which research question of this study. The researcher operationalized these dimensions by listing the kinds of activities and classroom emphases associated with these dimensions. From these concrete elaborations of the seven dimensions of Lasallian pedagogy, survey questions were developed to measure

the extent to which these seven dimensions are practiced in Lasallian schools. While these dimensions and operationalized practices are generally accepted as good pedagogical practices whether the classroom is in a public, private, or religious school, these dimensions are unique to the Lasallian classroom because of the writings and inspiration of St. John Baptist de La Salle, the emphasis on faith and zeal in Lasallian spirituality, and the historical transmission of the Lasallian charism from brother to brother to lay partner throughout the past three centuries (Van Grieken, 1999).

Survey responses were based on the frequency to which Lasallian educators implemented aspects of Lasallian pedagogy in their curriculum and instructional methodologies. The answer choices were one of two possible sets of answer choices. The answer choices on the survey for questions that related to the first five dimensions of Lasallian pedagogy made use of specific time frames. For example, *daily*, *weekly*, and *monthly* served as three of the answer choices. The relevancy and discipleship dimensions of Lasallian pedagogy were surveyed using less specific time frames (*always*, *sometimes*, and *never*), as these dimensions were more dispositional and attitudinal in nature. This study's focus was on how frequently these practices were taking place. Additionally, the *Survey of Lasallian Pedagogy* included a series of demographic items which assisted in the analysis of data supplied by survey responses. These items pertained to the following: school, district, academic department, number of years as an educator, number of years as a Lasallian educator, participation in Lasallian formation activities, level of education, gender, and religious identification. Table 1 identifies which items on the *Survey of Lasallian Pedagogy* relate to which dimensions of Lasallian pedagogy and which research question of this study, respectively.

Table 1

Survey of Lasallian Pedagogy

Measure	Research Question 1 (Curriculum)	Research Question 2 (Instruction)
Student-Centeredness (1-8)	items 1, 3, 5	items 2, 4, 6-8
Holistic Education (9-16)	item 16	items 9-15
Constructive Scaffolding (17-24)	---	items 17-24
Collaboration (25-32)	items 25, 27, 29, 31	items 26, 28, 30, 32
Social Justice (33-40)	items 33, 35, 37	items 34, 36, 38-40
Relevancy (41-48)	items 41	items 42-48
Discipleship (49-56)	---	items 49-56
Demographics (57-65)	---	---

For the purpose of this study, the seven dimensions of Lasallian pedagogy were operationalized in the following ways. Student-centeredness included the extent to which curriculum, instruction, and assessment decisions are based on student need and whether or not student need takes precedence over the demands of curriculum and instruction; students being the primary subject and focus of education. Holistic education included the extent to which the various aspects of a student's life and individual student learning styles are incorporated into classroom methods. Constructive scaffolding included the extent to which Lasallian educators make use of student's prior knowledge and higher-order thinking capacities. Collaboration included the extent to which students,

colleagues, and parents are involved with curriculum and instructional decisions. Social justice included the extent to which local and global social justice issues are incorporated into the academic curriculum. Relevancy included the extent to which classroom activities are made relevant to the daily and future lives of students. Discipleship included the extent to which student-teacher relationships are supportive of students and their learning and the extent to which teachers serve as role-models for their students.

Limitations

This study made primary use of a survey for data collection. Making use of survey research carries its own inherent limitations. Survey research cannot guarantee that the answers supplied by respondents are accurate. It is possible that survey respondents answer questions according to how they believe they should answer the questions and not based on their true perceptions. "There are certain facts or events that respondents would rather not report accurately" (Fowler, 2009, p. 108). This bias did not emerge strongly as part of the reliability process for the *Survey of Lasallian Pedagogy* (Appendix B) nor the actual study, as responses did not tend toward the more positively reflective answers but represented a variety of responses, both desirable for and critical of the respondent.

Similarly, when asking academic department chairs for their perceptions of their pedagogical practices, as compared to a sample of all Lasallian educators, the possibility existed that the selected sample was not as representative of the total population as it could be. Department chairs are classroom teachers, but, at the same time, they are veteran classroom teachers who have been identified as leaders within their respective school communities. As such, their perspectives of Lasallian Pedagogy may differ in

slight regard from the classroom teacher who has not been identified as a curriculum leader. This was a subtle distinction, but it was a distinction that could have impacted the results of this study. Taking into account the several ways in which department chairs became department chairs and the varying roles that department chairs have in different schools, this limitation may have been less than meaningful.

In addition to the inherent limitations involved with survey research, follow-up interviews, likewise, have inherent limitations. When making use of interviews as a research methodology, the fact that interview participants self-select themselves by volunteering could produce an interview pool of participants whose interest in and/or enthusiasm for the study's subject may have been higher than the average Lasallian educator. Furthermore, data collected through interviews was dependent on the quality of posed questions, the responses themselves, and the abilities of the researcher to accurately and appropriately uncover salient and relevant themes (Patton, 2002). One challenge with this study was the difficulty in coordinating follow-up interviews due frequently to lack of interest and challenges in coordinating interview dates and times with those few survey respondents interested in being interviewed.

The study itself contained one inherent limitation regarding the generalizability of findings to the Lasallian educational enterprise. The study intentionally did not include all Lasallian schools in the United States. Pre-secondary and post-secondary educational institutions sponsored by the De La Salle Christian Brothers in the United States were left out of this study, as the study focused on secondary education only. Further, secondary educational institutions sponsored by the De La Salle Christian Brothers in the United States that are not traditional college-preparatory high schools were excluded. Generally

speaking, these schools made use of the corporate internship model of secondary education in which student study was supplemented with work experience in the local business community. Lastly, three traditional college-preparatory high schools sponsored by the De La Salle Christian Brothers in the United States were left out of this study because of the researcher's current or previous relationship with these schools. These schools were, however, made use of for the reliability study of the *Survey of Lasallian Pedagogy* (Appendix B).

Interviews

Eight participants in this study were interviewed as a method of developing deeper insight into the implementation of Lasallian pedagogy than the survey of implementation frequency could provide. Table 2 includes the demographic information of interview participants. Interviews were conducted with each participant over the phone in the months subsequent to collecting completed surveys. Each interview consisted of the same questions (Appendix C) that were generated from the *Survey of Lasallian Pedagogy*. Essentially, each interviewee was asked for their specific experiences implementing the several dimensions of Lasallian pedagogy. Their responses were recorded, transcribed, and included in the presentation of data in the following chapter as a means of providing practical experience to support the quantitative data collected from the *Survey of Lasallian Pedagogy*. All interviewees were promised by the researcher prior to participating in interviews that their responses would remain confidential and that no participant would be identifiable through the reporting of the data presented in the following chapter.

Table 2

Demographic Information of Interview Participants

	Dept.	Location	Years	Formation	Gender	Faith	Educ.
1	Religion	Chicago	26+	Yes	Male	Catholic	M.A.
2	Math	Minneapolis	6-10	No	Female	Catholic	M.A.
3	Religion	Sacramento	1-5	Yes	Male	Catholic	M.A.
4	English	Syracuse	11-15	Yes	Female	Catholic	M.A.
5	Language	Washington DC	21-26	Yes	Female	Catholic	M.A.
6	Religion	Kansas City	11-15	Yes	Female	Catholic	M.A.
7	Science	Minneapolis	11-15	No	Male	Catholic	Ph.D.
8	Math	Bronx	26+	Yes	Female	Catholic	M.A.

Validity

The *Survey of Lasallian Pedagogy* was sent to 13 experts in Lasallian pedagogy, including an international representation of De La Salle Christian Brothers and Lasallian partners from elementary, secondary, and higher education (Appendix E). Eight responses were received by the researcher. This Validity Panel reviewed the *Survey of Lasallian Pedagogy* and completed the Survey Response Form (Appendix F). Information provided on the returned response forms indicated that the survey took approximately 15 to 20 minutes to complete and that the survey possessed strong face, content, and construct validity. Recommendations from the Validity Panel included small changes in the wording of specific questions in order to clarify them for the

respondent. In most cases, these recommendations were appropriate and changes were made to the survey instrument. For example, the word *advocate* was clarified in items 5 and 6 to specify *putting student needs before other considerations*; the word *recognize* was changed to *consider* in item 16; and the word *respect* was changed to *regard* in items 49, 50, and 51. These changes, though modest, contributed to increased clarity and precision of the survey instrument.

Once the *Survey of Lasallian Pedagogy* was finalized, the researcher applied for permission to conduct this study from the University of San Francisco's Institutional Review Board for the Protection of Human Subjects (IRBPHS). Once the application was received, the IRBPHS assigned the file number 09-067 to the application. On October 23, 2009, the IRBPHS granted approval of this research study (Appendix G).

Reliability

To establish reliability for the *Survey of Lasallian Pedagogy*, three Lasallian college-preparatory high schools were selected for a pilot administration of the survey. These schools were chosen because of their similarity to other schools being used for this study. These schools were also not included in this study due to the researcher's current or prior relationship with them. Permission was obtained from each of the three school principals to use their school's academic department chairs as part of the pilot study. For each of the three schools, a letter explaining the purpose of the study and seeking permission to administer the survey was sent to each principal (Appendix H), followed one week later by a phone call from the researcher. After having obtained written permission from each principal, the researcher mailed to each principal the following: an introductory letter containing instructions for administering the *Survey of Lasallian*

Pedagogy to academic department chairs, a letter from the researcher to be read to survey respondents prior to beginning the survey, copies of the *Survey of Lasallian Pedagogy*, envelopes for each respondent to seal his or her completed survey, and a large envelope stamped and addressed to the researcher so that completed surveys could be returned (Appendix I).

A total of 25 surveys from academic department chairs were collected from all three high schools. All academic departments at each of the three schools were represented. Data was input and calculated using Cronbach's alpha as a reliability indicator. Table 3 includes statistical measurements for the pilot administration of the *Survey of Lasallian Pedagogy.* Reliability for six of the seven measures was strong with

Table 3

Reliability for Survey of Lasallian Pedagogy (Pilot Study)

Measure	Cronbach's Alpha	Mean	Std. Deviation
Student-Centeredness	.70	35.08	5.59
Holistic Education	.64	33.17	6.93
Constructive Scaffolding	.78	35.54	6.33
Collaboration	.71	21.58	6.51
Social Justice	.95	20.58	11.90
Relevancy*	.74	19.68	2.36
Discipleship*	.50	21.87	1.42

* These two measures had a lower number of response choices than the other measures. Survey participants were given three options, whereas the other measures offered participants six answer choices.

the measure for social justice very strong (high variability accounted for due to a high number of "less than monthly" responses). Only the measure for discipleship was not strong, owing in large part to the difficulty in operationalizing the discipleship construct. Reliability measures were again run on the formal administration of the survey, and these calculations are reported in Chapter Four. The values for the two sets of reliability measures differ because of the different number of participants for each administration (25 for the pilot; 137 for the formal study).

Data Collection

Each of the traditional college-preparatory high schools sponsored by the De La Salle Christian Brothers in the United States is assigned to one of four administrative Districts. Each District supports an Office of Education administered by a Director. The researcher mailed an informational letter to each of the four Directors of the District Offices of Education explaining the purpose and procedures of this study and seeking permission to invite the principals of their respective districts to include their high schools in this study (Appendix J). Written permission was obtained to contact principals from the following district offices of education: District of Eastern North America, Midwest District, New Orleans/Santa Fe District, and the San Francisco District.

Following permission to conduct this study, individual principals for each of the schools were contacted by email to inform them of the purpose and procedures of the study. After this initial contact, a formal letter of invitation was sent to each principal seeking formal approval to include his or her school in the study (Appendix K). A follow-up phone call was made one week later by the researcher to each principal

included in this study who had not responded affirmatively to the previous email. Of the 45 schools invited, 21 participated in this study.

Once permission from school principals was obtained, principals of participating schools were mailed an explanatory letter containing instructions for administering the *Survey of Lasallian Pedagogy*, another letter to be read to academic department chairs prior to their beginning the survey, copies of the survey for each academic department chair, the PERMISSION FORM AND LIST OF RIGHTS, individual envelopes to seal each completed survey, and a pre-addressed and stamped envelope to return the surveys to the researcher (Appendix L). Surveys were completed by academic department chairs. Once complete, surveys were returned to the researcher for tabulation and analysis of the data. Once completed surveys were returned to the researcher, individual responses were included in a database with other responses. Submitted surveys are being kept in a secure location and will continue to be kept in this manner for five years. The total number of surveys returned to the researcher was 137 out of 168 sent to participating schools. This represents a collection rate of 81.5%, which exceeds the researcher's expectation of a 75% return rate on distributed surveys.

Item 65 of the *Survey of Lasallian Pedagogy* asked respondents if they would be interested in participating in a 15-minute phone interview with the researcher as a follow-up to completing the survey. Respondents indicating "yes" to this question were also asked to provide their email address and phone number. Participants who agreed to be interviewed were contacted by email to arrange a date and time for the interview. Interviews were conducted over the phone using the speaker-phone function and recorded. Interview transcripts are being kept in a secure location and will continue to be

kept in this manner for five years. Forty-one survey respondents were contacted about being interviewed. Only 8 of these respondents agreed to be interviewed.

Data Analysis

Individual responses of completed surveys were entered into a Predictive Analytics Software (PASW version 17; also referred to as SPSS) database. Data was screened for input error and out of range values. Missing values were estimated and replaced with the item mean. Frequency of responses for each survey question was calculated by the question's associated dimension of Lasallian pedagogy. Scores were summed for each measure, and the mean, standard deviation, and reliability (Cronbach's alpha) were calculated for each of the seven measures of Lasallian pedagogy. Summed scores were also used when calculating correlations between measures and demographic factors. Correlations were calculated between all seven measures and the following demographics: school, district, academic department, number of years as an educator, number of years as a Lasallian educator, participation in Lasallian formation activities, level of education, gender, and religious identification.

Eight phone interviews were conducted by the researcher with respondents of the *Survey of Lasallian Pedagogy* who indicated a willingness to participate in a follow-up interview. Recordings of interviews were transcribed. Transcriptions were reviewed and themes relevant to the seven dimensions of Lasallian pedagogy were identified. Specifically, explicit references made by interviewees to any of the seven dimensions of Lasallian pedagogy were associated with the dimension mentioned. These associations were then reviewed as to whether they confirmed or contradicted the quantitative findings of the *Survey of Lasallian Pedagogy.* These themes are explored in the next chapter

according to each dimension of Lasallian pedagogy in conjunction with the data tables displaying the frequency of survey responses.

Qualifications of the Researcher

The researcher has served the Catholic Church for 15 years as an elementary (4 years) and secondary (11 years) classroom teacher (Religious Studies, Social Studies, Language Arts, and Mathematics), program coordinator (Service Learning Coordinator, Community Involvement Director, Academic Department Chair, Student Activities Director, Youth Ministry Coordinator, Athletic Director, Film Club Moderator, and Class Level Moderator), coach (volleyball, basketball, softball, and Academic Decathlon), and for the past five years, administrator (Principal and Assistant Principal for Academics on two occasions). Seven of the past nine years have been in the service of the De La Salle Christian Brothers at two different high schools, though the researcher has also served the Sisters of the Presentation, Society of Jesus, Edmund Rice Christian Brothers, Marist Brothers, Sisters of the Incarnate Word, and the Dioceses of San Jose and Oakland. The researcher has also taught graduate-level courses at the University of San Francisco in the School of Education, including courses in Adolescent Development, Curriculum and Instruction, Teaching for Diversity and Social Justice, and facilitating Student Teaching Seminars. He holds undergraduate degrees in politics and philosophy and graduate degrees in theology and education. The researcher has taught all academic disciplines (except for Foreign Language) at a variety of levels from 3rd grade through graduate school, served in two administrative positions supervising curriculum development and instructional implementation, and, principal of a tuition-free middle school serving low-income students. He has also received extensive lay formation by the De La Salle

Christian Brothers through the Lasallian Leadership Institute and other District of San Francisco and United States Region initiatives.

CHAPTER FOUR

FINDINGS

Introduction

The purpose of this study was to establish a baseline quantification of the frequency with which Lasallian pedagogy is implemented in traditional college-preparatory classrooms sponsored by the De La Salle Christian Brothers throughout the United States. The results of both The *Survey of Lasallian Pedagogy* and follow-up interviews will answer the following research questions.

1. To what extent are the seven dimensions of Lasallian pedagogy implemented as a curriculum focus in traditional college-preparatory high schools sponsored by the De La Salle Christian Brothers in the United States?
2. To what extent are the seven dimensions of Lasallian pedagogy implemented as an instructional methodology in traditional college-preparatory high schools sponsored by the De La Salle Christian Brothers in the United States?

Following a presentation of the demographic information of survey respondents, survey results are presented according to each of the seven dimensions of Lasallian pedagogy. The presentation of these findings is coupled with the results of eight follow-up interviews with select survey respondents conducted by the researcher after collecting survey results. This chapter also includes a presentation of survey findings according to various demographic considerations, because differences in pedagogical implementation based on these demographic differences existed. In particular, survey findings will be presented in relation to the demographic areas of academic department, years as an

educator, years as a Lasallian educator, gender, faith orientation, education level, geographic district, and participation in Lasallian formation programs.

Demographics of Survey Respondents

One-hundred thirty-seven Lasallian educators submitted completed copies of the *Survey of Lasallian Pedagogy*. The demographic information associated with these respondents is listed in Table 4. Not all respondents provided demographic information in all categories. Survey respondents were nearly all Roman Catholic in their faith orientation (82.4%), and over three-fourths held advanced graduate degrees (79.4%). Survey respondents were generally experienced educators (60.6% had 20 years or more teaching experience), though there was a more balanced distribution when years as a Lasallian educator were examined. There was weak participation in Lasallian formation activities among survey respondents. Attendance at Lasallian schools, participation in the Lasallian Leadership Institute, and attendance at the annual Huether Conference accounted for most of the formation participation. Less than 10% of respondents participated in other Lasallian formation activities. Only the Social Studies (7.5% of respondents) and Physical Education (6.7% of respondents) Departments were underrepresented among academic disciplines. Percentages of respondents from other academic disciplines ranged from 11.2% to 13.4%.

The Dimensions of Lasallian Pedagogy

Lasallian pedagogy can be separated into seven dimensions: student-centeredness, holistic education, constructive scaffolding, collaboration, social justice, relevancy, and discipleship (White, 2007). The *Survey of Lasallian Pedagogy* was designed by the researcher to measure each of these dimensions in terms of frequency of implementation.

Table 4

Demographics of Survey Respondents (n=137)

Demographic	*f*	%
Geographic District (n=137)		
Eastern North America	45	32.8
Midwest	57	41.6
New Orleans/Santa Fe – San Francisco*	35	25.5
Academic Department (n=134)		
Religious Studies	17	12.7
English	16	11.9
Foreign Language	15	11.2
Mathematics	18	13.4
Physical Education	9	6.7
Science	17	12.7
Social Studies	10	7.5
Visual/Performing Arts	14	10.4
Other	18	13.4
Years as Educator (n=137)		
1-5 years	5	3.6
5-10 years	12	8.8
11-15 years	20	14.6
16-20 years	17	12.4
21-25 years	23	16.8
26 years or more	60	43.8
Years as Lasallian Educator (n=135)		
1-5 years	14	10.4
5-10 years	20	14.8
11-15 years	28	20.7
16-20 years	23	17.0
21-25 years	19	14.1
26 years or more	31	23.0
Participant in Lasallian Formation (n=137)		
Attended Lasallian High School	36	26.3
Attended Lasallian College	21	15.3
Novitiate	8	5.8
Lasallian Teacher Training	36	26.3
Lasallian Leadership Institute	28	20.4
Lasallian Volunteer Program	4	2.9
Buttimer Institute	9	6.6
Vandu Paaru Immersion	5	3.6
Lasallian Social Justice Institute	3	2.2
Huether Conference	45	32.8
District Mission Assembly	13	9.5
Gender (n=131)		
Female	57	43.5
Male	74	56.5
Faith Orientation (n=131)		
Roman Catholic	108	82.4
Non-Catholic Christian	13	9.9
Non-Christian	4	3.1
Other	6	4.6
Highest Level of Education (n=131)		
Bachelor's Degree	15	11.5
Teaching Certificate/Credential	12	9.2
Master's Degree	99	75.6
Doctorate	5	3.8

* Combined for statistical purposes

As there are curricular and instructional aspects of each of these seven dimensions, the curricular and instructional aspects are presented with their associated dimension of Lasallian pedagogy and not independent of the associated dimension. The results of the *Survey of Lasallian Pedagogy* by survey respondents, in terms of the measurement of the frequency of implementation of the seven dimensions of Lasallian pedagogy, follow. Table 5 provides the correlation calculations between the seven measures of Lasallian pedagogy, as well as means, standard deviations, and Cronbach's alpha reliability calculations for this administration of the *Survey of Lasallian Pedagogy*. Reliability measures listed here differ from those reported in Chapter Three. Reliability measures

Table 5

Correlation Matrix of Seven Dimensions of Lasallian Pedagogy

Lasallian Pedagogy Dimension	M	SD	Student-Centered	Holistic Educ.	Construct. Scaffolding	Collaborate	Social Justice	Relevant	Disciple
Student-Centeredness	36.57	7.11	.83***	.51*	.44*	.39*	.21**	.07	.27*
Holistic Education	33.51	7.45		.75***	.47*	.47*	.43*	.28*	.32*
Constructive Scaffolding	38.23	6.02			.83***	.41*	.27*	.24*	.34*
Collaboration	21.52	6.38				.72***	.38*	.25*	.37*
Social Justice	25.02	12.07					.95***	.39*	.27*
Relevancy^	20.72	2.10						.68***	.37*
Discipleship^	22.07	1.38							.47***

* $p \leq .01$
** $p \leq .05$
*** Cronbach's alpha
^ These two measures had a lower number of response choices than the other measures. Survey participants were given three options, whereas the other measures offered participants six answer choices.

reported in Chapter Three were for the pilot study which included 25 participants. The number of participants for the actual study was 137, which accounts for the different reliability measures.

Student-Centeredness

Cronbach's alpha for the student-centeredness measure of the *Survey of Lasallian Pedagogy* was calculated at .83 (see Table 5). The summed means for this measure indicated that survey respondents incorporated student-centeredness two to four times per week into their pedagogical practice. Table 6 displays the frequency of responses for the eight survey items (1-8) related to the student-centeredness measure. Respondents indicated that they frequently made instructional decisions based on student need, this item's (Item 2) mean score (5.38) being the highest mean score for any of the eight survey items associated with student-centeredness. Respondents also indicated that their use of formative assessment (Item 3 and Item 4) was not incorporated frequently, either in their curriculum (Mean = 3.57) or their instruction (Mean = 3.99). Table 7 displays the correlation calculations between the survey items (1-8) associated with the student-centeredness measure. The two survey items (Item 3 and Item 4) associated with the frequency of using formative assessment to make decisions about curriculum and instruction, respectively, correlated high at .75.

Student-Centeredness and Curriculum

In terms of curriculum, formative assessment to modify curriculum (Item 3) was implmented on a less than weekly basis (Mean = 3.57). Factoring the needs of students into curricular decisions (Item 1), however, was part of the weekly practice of respondents (Mean = 4.76).

Table 6

Frequency of Student-Centeredness Responses (n=137)

Survey Items 1-8	M	SD	Daily	2-4 Times/ Week	Weekly	2-4 Times/ Month	Monthly	Less Than Monthly	Missing Data*
Curriculum decision based on student need (1)	4.76	1.43	62	20	34	4	12	4	1
Instructional decision based on student need (2)	5.38	.98	89	17	25	2	3	0	1
Formative assessment to modify curriculum (3)	3.57	1.52	18	18	37	30	14	18	2
Formative assessment to modify instruction (4)	3.99	1.42	24	23	45	23	8	11	3
Needs of students over curricular demands (5)	4.77	1.29	57	19	38	11	5	3	3
Needs of students over instructional demands (6)	4.84	1.20	56	26	32	14	6	0	3
Instruction based on individual abilities (7)	4.98	1.26	67	23	31	7	3	4	2
Modify assessment to meet student need (8)	4.29	1.36	34	25	41	23	8	5	1

* Item mean was substituted for missing data so that n=137

Table 7

Correlation Matrix for Student-Centeredness Measure

	Item 1	Item 2	Item 3	Item 4	Item 5	Item 6	Item 7	Item 8
Item 1	1.00	.58*	.53*	.51*	.26*	.28*	.46*	.38*
Item 2		1.00	.36*	.44*	.21**	.29*	.47*	.25*
Item 3			1.00	.75*	.22**	.13	.27*	.47*
Item 4				1.00	.22**	.22**	.37*	.47*
Item 5					1.00	.61*	.32*	.40*
Item 6						1.00	.38*	.40*
Item 7							1.00	.48*
Item 8								1.00

* $p \leq .01$
** $p \leq .05$

Student-Centeredness and Instruction

In terms of instruction, formative assessment to modify instruction (Item 4) was implemented on a less than weekly basis (Mean = 3.99). Altering assessments (Item 8; Mean = 4.29) and modifying instructional practice to meet student needs (Item 7; Mean = 4.98), however, was part of the weekly practice of respondents.

Interview Responses on Student-Centeredness

A teacher new to Lasallian education described student-centeredness as "really trying to diversify instruction and really trying to engage students where they are and on their (students) own needs" (White, 2010, p. 6). A veteran Lasallian educator commented, "La Salle was hoping that each teacher would understand the mode of

learning of the students and capitalize on that and prepare lessons that would draw each one out given their own personal gifts" (p. 12). A Lasallian educator who has participated in several formation opportunities added that student-centeredness is "individualizing instruction to meet the needs of different kids and how they learn differently. Every time I hear that one I am astounded at his [John Baptist De la Salle] insight, which took modern educators years to figure out" (p. 1).

Other Lasallian educators interpreted student-centeredness in ways less technical in practice. A math teacher, in referring to students, reflected that "while they're in school they are my top priority and so I do everything I possibly can to help them become their best selves and have a future full of potential and promise and hope" (White, 2010, p. 3). According to a Lasallian educator who also attended a Lasallian high school "you do have to look at each kid's talents and ask, 'What does this one need?' Every year you have to look again, because it's not only the kids as individuals but collectively there's a different flavor to different classes" (p. 18).

Additionally, Lasallian educators associated student-centeredness with their vocation as Christian educators. A Lasallian educator from the Bronx explained that

> You always smile. You do a lot of praising. All these things make them realize that you are a Christian; that you treat people with Christian ethics and Christian precepts. You treat them as a Christian and love one another and sometimes that helps a lot, so kids will see that you're a person that's someone they can go to, that will help them, and that don't scream at them and yell at them. (White, 2010, p. 24)

Another Lasallian educator, from Kansas City, added that

> You have to put yourself into that spirit of generosity, that you are here to help the kids get to where they need to be and facilitate that. If you're not entirely present to them they know that. You can't expect them to give everything they have if you're not entirely present to them. As Christian educators, we're called to model as best we can Christ to them and certainly would not want them to have the

> impression that God would ever be too busy for them. I need to make sure that that student realizes I'm there for him one-hundred percent during that time that we're working together. (p. 15)

Interview responses, though few in number as a percentage of total study participants (5.8%), confirm the findings of the *Survey of Lasallian Pedagogy*. Just as the implementation of student-centeredness was frequent in classrooms, according to survey responses, student-centeredness was a strong and pervasive theme in the pedagogies of individual interview respondents.

Holistic Education

Cronbach's alpha for the holistic education measure of the *Survey of Lasallian Pedagogy* was calculated at .75 (see Table 5). The summed means for this measure indicated that survey respondents incorporated holistic education two to four times per week into their pedagogical practice. Table 8 displays the frequency of responses for the eight survey items (9-16) related to the Holistic Education measure. Respondents indicated that they frequently activated their students' logical thinking capacities (Item 11), this item's mean score (5.35) being the highest of all mean scores for survey items associated with this measure. Respondents also indicated that they activated their students' artistic (Item 12; Mean = 3.18) and kinesthetic (Item 13; Mean = 3.47) capacities on less than weekly bases. Table 9 displays the correlation calculations between the survey items (9-16) associated with the holistic measure. No item associated with this measure correlated highly with any other item associated with this measure.

Holistic Education and Curriculum

In terms of curriculum, respondents indicated that they did not factor students' co-curricular responsibilities into their curricular decision making frequently (Item 16).

Table 8

Frequency of Holistic Education Responses (n=137)

Survey Items 9-16	M	SD	Daily	2-4 Times/ Week	Weekly	2-4 Times/ Month	Monthly	Less Than Monthly	Missing Data*
Spiritual life into classroom (9)	4.84	1.65	82	7	20	11	6	11	0
Physical life into classroom (10)	3.75	1.87	32	28	21	13	13	29	1
Logical capacity in methods (11)	5.35	1.00	82	32	18	1	2	2	0
Artistic capacity in methods (12)	3.18	1.62	17	12	26	32	21	28	1
Kinesthetic capacity in methods (13)	3.47	1.75	24	18	31	15	21	27	1
Interpersonal capacity in methods (14)	4.87	1.15	53	34	33	11	4	1	1
Self-reflect capacity in methods (15)	4.21	1.50	28	41	32	15	7	13	1
Consider co-curricular demands (16)	3.85	1.62	26	23	42	14	14	18	0

* Item mean was substituted for missing data so that n=137

Survey results showed that respondents only incorporated students' co-curricular responsibilities on a less than weekly basis (Mean = 3.85).

Holistic Education and Instruction

In terms of instruction, respondents indicated that they incorporated their students' spiritual life (Item 9; Mean = 4.84) and their interpersonal capacities (Item 14; Mean = 4.87) into their practice more than once per week. Respondents also indicated, however, that they made use of their students' physical (Item 10; Mean = 3.75) and kinesthetic (Item 13; Mean = 3.47) capacities on a less than weekly basis.

Table 9

Correlation Matrix for Holistic Education Measure

	Item 9	Item 10	Item 11	Item 12	Item 13	Item 14	Item 15	Item 16
Item 9	1.00	.30*	.19**	.16	.15	.35*	.29*	.19*
Item 10		1.00	-.00	.39*	.49*	.34*	.40*	.35*
Item 11			1.00	.13	.09	.22**	.28*	.10
Item 12				1.00	.53*	.29*	.40*	.28*
Item 13					1.00	.15	.23*	.24*
Item14						1.00	.34*	.23*
Item 15							1.00	.40*
Item 16								1.00

* $p \leq .01$
** $p \leq .05$

Interview Responses on Holistic Education

A religious studies teacher described Lasallian pedagogy from a holistic point of view:

> Lasallian pedagogy is a way of teaching that looks at the entire student, looks at them first of all as children of God that we are privileged to work at bringing these kids closer to God through education. We do that by looking at their gifts and talents and particular skill sets and helping them reach their heights and potential form whatever gifts and skills they have. (White, 2010, p. 15)

Other Lasallian educators understood offering students a holistic education from a pastoral perspective. A Lasallian educator from Minneapolis commented that

> I have to understand, or at least be aware of, a student's home life and other difficulties, because they're not going to learn anything if they come hungry; if they come from a family that's in the middle of a crisis. If there's any kind of major obstacle in their way they will sit in my class and learn nothing. I have to be able to see in their faces if they're engaged, and I have to take the time to find out what's going on above and beyond my four walls in my classroom so that they can continue to proceed in their educational endeavors. (p. 4)

A participant from the Lasallian Leadership Institute echoed the above sentiment when she described some of her efforts to work with students following the death of a student in the middle of the school year. She veered from the curriculum in order to meet the more immediate needs of her students. She remembered,

> That's what they needed in order to not fall apart on us and stay focused on what they needed to be doing to get out of here and graduate. We had a lot of discussions about it, because you couldn't get to the curriculum. But, you know, they're going to graduate. They're going to go to college. Did it really matter if they didn't read *A Tale of Two Cities* or not? It was more important for me for these kids to go to college and feel like they would not fall apart. We have that flexibility where the public schools don't. (p. 18)

Additionally, a Lasallian educator from Syracuse described a personal experience she had with the holistic nature of teaching and learning in a Lasallian school.

> It's just good teaching. I'm struck by it every time I go into our chapel and look at our stained-glass windows with the Twelve Virtues on them. I think, "Would I be doing anything different if I were working at a public school?" Well, yes; I wouldn't be praying at the beginning of each class. But, that is part of the beauty of it, because it makes it personal. You can say if a kid's got a problem you can pray for them. And, if I'm having a bad problem, if something is wrong in my life, I can ask the kids to pray for me. My father died a couple of years ago, and I went into work the next day. Some of the kids asked, "Why are you here?" I said, "Because you make me smile. You're here for me." We prayed at the beginning of every class. That's the difference. That's what we can do. (White, 2010, p. 11)

Interview responses, though few in number as a percentage of total study participants (5.8%), confirm the findings of the *Survey of Lasallian Pedagogy*. Just as the implementation of holistic education was frequent in classrooms, according to survey responses, holistic education was a strong and pervasive theme in the pedagogies of individual interview respondents.

Constructive Scaffolding

Cronbach's alpha for the constructive scaffolding measure of the *Survey of Lasallian Pedagogy* was calculated at .83 (see Table 5). The summed means for this measure indicated that survey respondents incorporated constructive scaffolding two to four times per week into their pedagogical practice. Table 10 displays the frequency of responses for the eight survey items (17-24) related to the Constructive Scaffolding measure. Respondents indicated that they made use of students' prior knowledge (Item 17; Mean = 5.34) and challenged their preconceptions about subject matter frequently (Item 18; Mean = 5.01); these two items having higher mean scores than other survey items associated with this measure. Respondents did, however, indicate that they required students to evaluate their own learning (Item 23) less frequently than other aspects of this measure (Mean = 3.96). Table 11 displays the correlation calculations for the survey items (17-24) associated with the constructive scaffolding measure. The items pertaining to applying course content (Item 21) and students evaluating their own learning (Item 23) both correlated well (.60 and .64, respectively) with students demonstrating synthesis of their learning (Item 24). All items associated with this measure were related to instructional practice.

Table 10

Frequency of Constructive Scaffolding Responses (n=137)

Survey Items 17-24	M	SD	Daily	2-4 Times/ Week	Weekly	2-4 Times/ Month	Monthly	Less Than Monthly	Missing Data*
Begin with prior knowledge (17)	5.34	1.06	81	33	13	2	2	3	3
Challenge pre-conceptions (18)	5.01	1.03	52	47	28	5	3	1	1
Support new understand. (19)	5.37	.86	79	33	20	3	1	0	1
Demonstrate understand. (20)	5.20	.97	69	34	23	10	0	0	1
Demonstrate application (21)	4.85	1.12	49	38	33	13	1	2	1
Demonstrate analysis (22)	4.50	1.13	29	42	41	17	6	1	1
Demonstrate evaluation (23)	3.96	1.32	17	32	40	29	11	7	1
Demonstrate synthesis (24)	4.01	1.28	16	34	46	20	13	6	2

* Item mean was substituted for missing data so that n=137

Interview Responses on Constructive Scaffolding

A Lasallian educator who taught English described constructive scaffolding in the following way: "It's about baby steps. We can't expect them to write a brilliant essay if they can't write a sentence" (White, 2010, p. 10). A religious studies teacher described constructive scaffolding as

> … to check for comprehension as we go along, to check for understanding, to make sure that they're internalizing and embracing the concepts and connecting to them rather than just trying to pour as much material into their heads as possible. (p. 7).

Table 11

Correlation Matrix for Constructive Scaffolding Measure

	Item 17	Item 18	Item 19	Item 20	Item 21	Item 22	Item 23	Item 24
Item 17	1.00	.48*	.21**	.31*	.18**	.31*	.21**	.20**
Item 18		1.00	.56*	.32*	.27*	.40*	.37*	.36*
Item 19			1.00	.27*	.40*	.33*	.35*	.33*
Item 20				1.00	.49*	.53*	.35*	.40*
Item 21					1.00	.45*	.50*	.60*
Item 22						1.00	.47*	.52*
Item 23							1.00	.64*
Item 24								1.00

* $p \leq .01$
** $p \leq .05$

A foreign language teacher added that "covering the material was less important than seeing to it that those who learn understand what is being taught" (p. 13). A Lasallian educator who taught math commented that

> Before you present each lesson I think you have to review what they are supposed to have known before you build. So to me, every lesson starts with review of what they need to know to do their next work. Go back and then present new stuff. And then, you keep doing that repetitively until they get it. Review is so critical before you present new work. (White, 2010, p. 21)

This same educator added,

> I always give them a make-up exam, because it's my feeling that every kid deserves a second chance. You don't know what happened that they couldn't study, that he didn't get it, so I always give them the option of a make-up exam if they ask me. If they come when I say [to], and if you want to take it [the exam], you can. This will help you get a better grade, some of you it will help pass, and it will help you to review the material. (p. 24)

Interview responses, though few in number as a percentage of total study participants (5.8%), confirm the findings of the *Survey of Lasallian Pedagogy*. Just as the implementation of constructive scaffolding was frequent in classrooms, according to survey responses, constructive-scaffolding was a strong and pervasive theme in the pedagogies of individual interview respondents.

Collaboration

Cronbach's alpha for the collaboration measure of the *Survey of Lasallian Pedagogy* was calculated at .72 (see Table 5). The summed means for this measure indicated that survey respondents incorporated collaboration two to four times per month into their pedagogical practice. Table 12 displays the frequency of responses for the eight survey items (25-32) related to the Collaboration measure. Respondents indicated that students engaged other students with their learning (Item 32) as frequently as two to four times per week (Mean = 4.98). Respondents also indicated, however, that they involved students in curriculum decisions (Item 25; Mean = 1.92) and parents in decisions about their child's learning (Item 31; Mean = 1.52) as little as less than monthly. Table 13 displays the correlation calculations between the survey items (25-32) associated with the collaboration measure. The items pertaining to the frequency with which respondents involved students in matters of curriculum design (Item 25) and instructional methodology (Item 26) correlated high (.76), as did the two items pertaining to the frequency that respondents involved colleagues in matters of curriculum design and instructional methodology (Items 27 and 28; .89).

Collaboration and Curriculum

In terms of curriculum, survey results demonstrated that there was infrequent

Table 12

Frequency of Collaboration Responses (n=137)

Survey Items 25-32	M	SD	Daily	2-4 Times/ Week	Weekly	2-4 Times/ Month	Monthly	Less Than Monthly	Missing Data*
Involve students in curriculum decisions (25)	1.92	1.32	2	5	16	15	18	81	0
Involve students in instructional decisions (26)	2.21	1.43	3	9	16	24	18	66	1
Involve colleagues in curriculum decisions (27)	2.92	1.38	4	15	30	30	33	25	0
Involve colleagues in instructional decisions (28)	2.89	1.40	5	13	32	23	38	25	1
Communicate with parents on **what** is being learned (29)	2.64	1.64	12	8	22	21	24	50	0
Communicate with parents on **how** child is learning (30)	2.45	1.59	10	6	21	17	27	56	0
Involve parents in learning decisions (31)	1.52	.92	1	1	5	10	27	93	0
Students engage each other in learning (32)	4.98	1.12	58	39	24	11	5	0	0

* Item mean was substituted for missing data so that n=137

Table 13

Correlation Matrix for Collaboration Measure

	Item 25	Item 26	Item 27	Item 28	Item 29	Item 30	Item 31	Item 32
Item 25	1.00	.76*	.32*	.30*	.05	.22*	.42*	.04
Item 26		1.00	.28*	.30*	.22**	.29*	.38*	.19**
Item 27			1.00	.89*	-.04	.02	.30*	.03
Item 28				1.00	-.00	.05	.26*	.06
Item 29					1.00	.57*	.26*	.22*
Item 30						1.00	.46*	.22*
Item 31							1.00	.08
Item 32								1.00

* $p \leq .01$
** $p \leq .05$

collaboration taking place. Survey respondents indicated that involving students (Item 25; Mean = 1.92) and colleagues (Item 27; Mean = 2.92) and communicating with parents (Item 29; Mean = 2.64) concerning curriculum occurred on a less than weekly basis. In some cases, this collaboration was barely taking place on a monthly basis.

Collaboration and Instruction

In terms of instruction, survey results demonstrated that there was infrequent collaboration taking place. Survey respondents indicated that involving students (Item 26; Mean = 2.21) and colleagues (Item 28; Mean = 2.89) and communicating with parents (Item 30; Mean = 2.45) concerning instructional practice occurred on a less than weekly basis.

Interview Responses on Collaboration

An experienced Lasallian educator defined collaboration as "that's all about faculty supporting one another. That's about us, the adults, caring for one another. Without caring for one another, we can't care for kids" (White, 2010, p. 10). Another experienced Lasallian educator commented,

> There is a strong sense of community and people are here for each other even when we may not like each other very well. It's a commitment, like having a marriage. I don't always like my husband very well. It's the same in school. You're committed to this community, and you work through it. (p. 17)

A Lasallian educator from Sacramento added,

> I think that there is a necessity to understand and appreciate what others are dealing with in their own lives and to try and work with our students in the struggles that they're bearing and also work with our colleagues in the context of really trying to reach out as a community to bear one another's burdens with each other. (p. 7)

A veteran Lasallian educator described her direct experiences with collaboration in the following way:

> In my department we have teams. When I say teams, I mean people teaching the same courses keeping on the same level, discussing, and talking. We have the same midterms, the same finals in the same courses. That gives teachers the chance to work with one another on how do you present it, what are you up to, how should I do this. Plus, we have meetings, department meetings, where any problems that, say, a new teacher might have are brought to the floor in case they need any help. Most of the time, people are kind of shy to do that, so they'll talk to people personally. But, the teams work together in our school. (White, 2010, p. 21)

This same teacher detailed other collaborative efforts taking place at her school.

> We have a math tutoring club. We have peer kids, volunteer kids, [who] tutor the underclassmen. We do that twice a week. We have an SAT course that the kids can join. And, I do tutoring after school every day. You want help? Come see me. I'm available. I think that's important, too. I think when you have a one-to-one with some kids it's easier. Some kids don't get it in the classroom situation, and I say [if you have any trouble] I'm available after school every day. I mean I just think our school is great in the way we come to help the kids that we take.

> We don't exclude kids because they don't have the ability that some other kids have. We're not an elitist school. (p. 23)

The positive experiences with collaboration noted above were not universal. One Lasallian educator from Chicago described his experience with collaboration differently.

> My experience has been that I am somewhat isolated in what I do. I'm with my classes four or five sections a day. I don't run into what my colleagues are doing other than to just have a peaceful lunch together. That's about as much as I'm able to run into them. Today is just filled with student instruction, and you see people in the mail room Xeroxing and copying on a daily basis. But, that's about it. (p. 2)

This last comment was more consistent with the survey results regarding collaboration, in which only 35.8% of respondents indicated that there was curricular collaboration between colleagues occurring on a weekly (or more frequent) basis and only 36.5% of respondents indicated that there was instructional collaboration between colleagues occurring on a weekly (or more frequent) basis.

Social Justice

Cronbach's alpha for the social justice measure of the *Survey of Lasallian Pedagogy* was calculated at .95 (see Table 5). This represented the highest calculation for any of the seven measures of Lasallian pedagogy. The summed means for this measure indicated that survey respondents incorporated social justice on a weekly basis into their pedagogical practice. Table 14 displays the frequency of responses for the eight survey items (33-40) related to the Social Justice measure. Survey respondents indicated that they incorporated Catholic Social Teaching into their instructional practice (Item 34) on a weekly basis (Mean = 3.68). Survey respondents indicated, however, that local social justice issues were incorporated into their curriculum (Item 37; Mean = 2.65) and instruction (Item 38; Mean = 2.79) on a monthly basis.

Table 14

Frequency of Social Justice Responses (n=137)

Survey Items 33-40	M	SD	Daily	2-4 Times/ Week	Weekly	2-4 Times/ Month	Monthly	Less Than Monthly	Missing Data*
Catholic Social Teaching in Curriculum (33)	3.30	1.95	29	15	21	19	7	45	1
Catholic Social Teaching in Instruction (34)	3.68	1.89	36	15	28	15	11	31	1
Global social justice issues curriculum (35)	3.02	1.72	13	19	25	23	13	43	1
Global social justice issues in instruction (36)	3.13	1.69	14	19	27	22	17	36	2
Local social justice issues curriculum (37)	2.65	1.67	9	17	16	23	18	53	1
Local social justice issues in instruction (38)	2.79	1.63	8	20	17	25	22	44	1
Global social justice issues awareness (39)	3.36	1.73	19	23	24	19	21	29	2
Local social justice issues awareness (40)	3.08	1.73	15	20	22	19	22	37	2

* Item mean was substituted for missing data so that n=137

Table 15 displays the correlation calculations between the survey items (33-40) associated with the social justice measure. A number of survey items associated with the Social Justice measure were highly correlated. The item-pairs pertaining to Catholic Social Teaching (Items 33 and 34), global social justice issues (Items 35 and 36), and

Table 15

Correlation Matrix for Social Justice Measure

	Item 33	Item 34	Item 35	Item 36	Item 37	Item 38	Item 39	Item 40
Item 33	1.00	.81*	.63*	.48*	.73*	.65*	.50*	.60*
Item 34		1.00	.60*	.58*	.63*	.61*	.59*	.62*
Item 35			1.00	.87*	.78*	.72*	.78*	.71*
Item 36				1.00	.72*	.77*	.87*	.75*
Item 37					1.00	.93*	.74*	.84*
Item 38						1.00	.77*	.84*
Item 39							1.00	.84*
Item 40								1.00

* $p \leq .01$
** $p \leq .05$

local social justice issues (Items 37 and 38) were all highly correlated with each other (.81, .87, and .93, respectively). No item associated with this measure was correlated weakly with any other item.

Social Justice and Curriculum

In terms of curriculum, respondents indicated that they incorporated the Social Justice dimension of Lasallian pedagogy frequently. Catholic Social Teaching (Item 33; Mean = 3.30) and global social justice issues (Item 35; Mean = 3.02) were incorporated into the curriculum on a weekly basis. Local social justice issues (Item 37) were incorporated into the curriculum at least once per month (Mean = 2.65).

Social Justice and Instruction

In terms of instruction, respondents indicated that they incorporated the Social Justice dimension of Lasallian pedagogy frequently. Catholic Social Teaching (Item 34; Mean = 3.68) and global social justice issues (Item 36; Mean = 3.13) were incorporated into instruction on a weekly basis. Local social justice issues (Item 38) were incorporated into instruction at least once per month (Mean = 2.79).

Interview Responses on Social Justice

A participant from the Lasallian Leadership Institute defined Lasallian pedagogy in terms of social justice:

> We believe that education is open to all that are willing to accept it. In other words, a lot of schools will only take the best students. What we do is have a program for those kids who are not so good in their work. We take a whole range of students. We take from the bright to the really slow, and we've developed a program for all of them. This is what I think John Baptist De La Salle, what I think he believed; that education was open to all who are willing to accept it. That's my feeling about Lasallian philosophy, that we do not reject anybody just because they're not super bright. We take and give everybody a chance to have an education as long as they're willing to work with us. (White, 2010, p. 20)

Focusing on another aspect of social justice, an English teacher in a Lasallian school reflected that

> We have to liberate students. We have to liberate them from an unwillingness to not see the whole world. We have to show them, sometimes gently, sometimes a little more forcibly, that the world doesn't revolve around them and that they need to pay attention to the world in which they live if they want to become adults who are a valuable part of society. (White, 2010, p. 10)

A Lasallian educator who received professional teaching training from a Lasallian college added that

> Teaching is the most difficult job you'll ever love. It is difficult. It is a struggle. Kids are gonna push you when you try to open their minds, try to push them beyond their limited worldviews, limited perspectives. It's going to involve struggle. Also, it's extremely rewarding in that context. (p. 7)

A Lasallian educator who had not participated in any Lasallian formation opportunities described the central purpose of the role that social justice plays in the education of young people.

> There are high expectations no matter who you are, what color you are, what race you are, what socio-economic background they are. They're here to learn, to get an education; whatever it takes, whether it's the language, whether it's the challenges, whether it's holding hands and being sensitive and kind, all within the same kid in fifteen minutes. You do whatever has to be done. (White, 2010, p. 4)

Interview responses, being few in number as a percentage of total study participants (5.8%), over-confirm the findings of the *Survey of Lasallian Pedagogy*. Even though implementation of social justice was only moderately frequent in classrooms, according to survey responses, social justice was a strong and pervasive theme in the pedagogies of individual interview respondents.

Relevancy

Cronbach's alpha for the Relevancy measure of the *Survey of Lasallian Pedagogy* was calculated at .68 (see Table 5). The summed means for this measure indicated that survey respondents incorporated relevancy "always" into their pedagogical practice. Table 16 displays the frequency of responses for the eight survey items (41-48) related to the relevancy measure. More respondents (86.1%) indicated that their classroom activities "always" promoted their students' development as students (Item 46) than to any other indicator of the Relevancy measure. The item that received the fewest responses of "always" (36.5%) pertained to the frequency of which classroom activities prepared students for participation in family life (Item 45). Table 17 displays the correlation calculations between the survey items (41-48) associated with the relevancy measure. Survey respondents had only three answer options for this measure. This

reduced the variability and, therefore, the inter-correlations between items. As such, no item associated with this measure correlated highly with any other item associated with this measure.

Relevancy and Curriculum

Only one item associated with this measure pertained to curriculum (Item 41). Respondents were nearly split evenly in whether they "always" (48.2%) or "sometimes" (51.1%) connected course content to the daily lives of their students.

Table 16

Frequency of Relevancy Responses (n=137)

Survey Items 41-48	M	SD	Always	Sometimes	Never	Missing Data*
Content connected to student lives (41)	2.49	.50	66	70	0	1
Activities prepare for college academics (42)	2.81	.41	111	24	1	1
Activities prepare for professional career (43)	2.44	.50	60	76	0	1
Activities prepare for participation in civic life (44)	2.41	.54	59	74	3	1
Activities prepare for participation in family life (45)	2.32	.55	50	80	6	1
Promote overall development of students as students (46)	2.87	.34	118	18	0	1
Promote development of students as humans (47)	2.83	.37	113	23	0	1
Promote overall development of students as Christians (48)	2.55	.51	76	59	1	1

* Item mean was substituted for missing data so that n=137

Table 17

Correlation Matrix for Relevancy Measure

	Item 41	Item 42	Item 43	Item 44	Item 45	Item 46	Item 47	Item 48
Item 41	1.00	-.19**	-.00	.16	.34*	.03	.16	.28*
Item 42		1.00	.31*	.02	-.02	.19**	-.02	-.02
Item 43			1.00	.31*	.23*	.17**	.28*	.17**
Item 44				1.00	.52*	.18**	.31*	.27*
Item 45					1.00	.23*	.37*	.49*
Item 46						1.00	.46*	.21**
Item 47							1.00	.45*
Item 48								1.00

* $p \leq .01$
** $p \leq .05$

Relevancy and Instruction

In terms of instruction, a large majority of respondents indicated that classroom activities "always" prepared their students for college-level academics (Item 42; 81.0%) and for their development as human beings (Item 47; 82.5%). A slimmer majority of respondents indicated that classroom activities "sometimes" prepared their students for a professional career (Item 43; 55.5%) and participation in civic (Item 44; 54.0%) and family life (Item 45; 58.4%).

Interview Responses on Relevancy

A Lasallian educator from Minneapolis described relevance:

> Not all minds think alike and like to work with numbers and follow the procedures and logical thinking processes of math that mathematics requires. So, I need to be creative in how I get students to tolerate it, to at least approach

> something they dislike and work through the obstacles. That's a learning skill they need for life: how to approach a problem, tear it down piece by piece in order to solve it and keep at it, even though you don't like it or appreciate it. (White, 2010, p. 3)

Similarly, another math teacher commented, "We try to accommodate the auditory and visual learning in a lesson plan and try not to just be boring, try and change the activities often so that you capture the attention of kids who have different learning forms" (p. 21).

This same math teacher continued,

> It has to be relevant to what they're doing. Therefore, it's like wracking your brain to do a motivation as well as a review at the beginning of each class that tries to connect what you're doing with what they know. You do have to wrack your brain to make them understand where this is used, how important it is in their lives, because it's meaningless to drone on and on and on if they don't learn a thing. But, if you can connect to something, they do learn it. Either through technology, personal experience, or just by changing the task, you bring things in. Believe me, if you start telling a story, they're all ears. (p. 22-23)

Other Lasallian educators had different perspectives on the role that relevance plays in Lasallian education. An English teacher from Syracuse described it as

> You have to be relevant to their world. They understand and they sort of find it funny that we're a little quirky and out of touch. But, they like it. They really respond to it when you've at least made an effort, even when it's a rather clumsy effort, to try to understand their world. Some stuff is boring, and I tell them that. Not every day here can be fun, but I do try to make at least some sort of what we do as much as possible relevant to their lives. Otherwise, what's the point for them? (White, 2010, p. 10-11)

A religious studies teacher from Sacramento held a similar line of thinking.

> I think it's very important for us to be able to tap into their world, and, I think, today more than ever, to be able to try and use their videos and music and images and computers and to be able to tap into what their world is and to be able to make references to those things that are important to them. Maybe not because we're interested in it, but, at a bare minimum, to understand what our students are being influenced by and to be able to make allusions and references and comparisons and contrasts or even get them to challenge the culture in which they are constantly immersing themselves. (p. 7)

Interview responses, being few in number as a percentage of total study participants (5.8%), over-confirm the findings of the *Survey of Lasallian Pedagogy*. Even though implementation of relevancy was only moderately frequent in classrooms, according to survey responses, relevancy was a strong and pervasive theme in the pedagogies of individual interview respondents.

Discipleship

Cronbach's alpha for the Discipleship measure of the *Survey of Lasallian Pedagogy* was calculated at .47 (see Table 5). This represented the lowest calculation for any of the seven measures of Lasallian pedagogy. The summed means for this measure indicated that survey respondents incorporated discipleship "always" into their pedagogical practice. Table 18 displays the frequency of responses for the eight survey items (49-56) related to the Discipleship measure. More respondents indicated that they "always" showed regard for their students as students (Item 49; 98.5%), as human beings (Item 50; 97.1%), and that they were professional role-models for their students (Item 55; 95.6%), more so than to any other indicator of the Discipleship measure. The items that received the fewest responses of "always" (39.4%) pertained to moderating and supporting students in their co-curricular activities (Item 52). Table 19 displays the correlation calculations between survey items (49-56) associated with the discipleship measure. Survey respondents had only three answer options for this measure. This reduced the variability and, therefore, the inter-correlations between items. As such, no item associated with this measure correlated highly with any other item associated with this measure. All items associated with this measure were related to instructional practice.

Table 18

Frequency of Discipleship Responses (n=137)

Items 49-56	M	SD	Always	Sometimes	Never	Missing Data*
Regard for students as students (49)	2.99	.12	135	2	0	0
Regard for students as humans (50)	2.97	.17	133	4	0	0
Regard for students as Christians (51)	2.88	.34	122	14	1	0
Coach or moderate co-curriculars (52)	2.28	.65	54	68	15	0
Support co-curriculars with presence (53)	2.29	.47	41	94	1	1
Model life-long learning to students (54)	2.85	.35	117	20	0	0
Professional role model to students (55)	2.96	.21	131	6	0	0
Christian role model to students (56)	2.85	.36	115	21	0	1

* Item mean was substituted for missing data so that n=137

Interview Responses on Discipleship

Regarding discipleship, a Lasallian educator from Washington, D.C., commented, "I think that De La Salle was an educator who felt that you cannot teach something you are not showing in your life. So, unless we're credible teachers, we might as well leave the classroom" (White, 2010, p. 13). A veteran educator from Chicago added that

Table 19

Correlation Matrix for Discipleship Measure

	Item 49	Item 50	Item 51	Item 52	Item 53	Item 54	Item 55	Item 56
Item 49	1.00	.34*	.31*	-.04	.08	.12	-.03	.12
Item 50		1.00	.32*	.01	.11	.17**	.39*	.29*
Item 51			1.00	.02	.17	.10	.14	.27*
Item 52				1.00	.31*	.09	.15	.00
Item 53					1.00	.08	.13	.05
Item 54						1.00	.32*	-.01
Item 55							1.00	.21**
Item 56								1.00

* $p \leq .01$
** $p \leq .05$

> Lasallian pedagogy involves not just around what is good but having the students know, acquire, and do what is good. There's a difference between knowing and doing. Lasallian education leans towards the kids acquiring good habits and doing good things…healthy adult role models to guide the kids so that it's not just about what they're taught but what they see occurring in the lives of their teachers. We all have to be good role models. If we're not, we're cheating. The kids deserve our witness to the right things in our lives. (pp. 1-2)

A veteran educator who received professional teacher training at a Lasallian college described his role in the process of discipleship as "it's almost a no-brainer that we have to put aside our own struggles, our own problems, our own doubts, and even challenges in our own faith life to minister to our students and to be fully present," (White, 2010, p. 6). Similarly, an experienced educator who attended several Huether Conferences on Lasallian Education reflected,

> If I expect my students to work hard, I should show them that I work hard for them. If I expect them to be good citizens and decent and kind people, then I need to be a decent and kind person, too. It's about walking the walk, instead of just talking about it. Kids see through phony stuff real fast. I'd rather tell a kid I

> don't know the answer than try and pretend that I do. I say, "I don't know. Let's look it up." It's hard, but it's about letting them see that you're human, too. (p. 11)

A Lasallian educator from Minneapolis added,

> They need to know we love them in their good moments and their bad moments, so that they can also know that God loves them in their good moments and in their bad moments. And, no matter what, we're still there to support them and encourage them and help them to be their very best. (p. 5).

Interview responses, being few in number as a percentage of total study participants (5.8%), over-confirm the findings of the *Survey of Lasallian Pedagogy*. Even though implementation of discipleship was only moderately frequent in classrooms, according to survey responses, discipleship was a strong and pervasive theme in the pedagogies of individual interview respondents.

Additional Findings

In addition to the data reported above, mean differences were calculated for each dimension of Lasallian pedagogy according to 18 demographic categories. In seven of these categories, significant mean differences were determined. These demographic categories are discussed below. In the remaining eleven categories, there were no significant differences between means for any dimension of Lasallian pedagogy.

The demographic categories in which no significant mean differences were determined were the number of years in which a respondent was a Lasallian educator, gender, faith orientation, whether or not a respondent attended a Lasallian high school, whether or not a respondent attended a Lasallian college, whether or not a respondent participated in the Lasallian novitiate, whether or not a participant completed a Lasallian teacher training/preparation program, whether or not a respondent spent time as a Lasallian Volunteer, whether or not a respondent participated in the Buttimer Institute of

Lasallian Studies, whether or not a respondent participated in the Vandu Paaru Indian Immersion, and whether or not a respondent participated in the Lasallian Social Justice Institute.

The seven demographic categories in which significant mean differences were determined (discussed below) were academic department, the number of years a respondent worked as an educator, education level, geographic district, whether or not a respondent participated in the Lasallian Leadership Institute, whether or not a respondent attended the Huether Lasallian Conference, and whether or not a respondent participated in a District Mission Assembly. Significant mean differences existed in these areas for at least one dimension of Lasallian pedagogy with the exception of Constructive Scaffolding and Discipleship.

To identify the mean differences in the demographic categories listed above, two statistical calculations were made. ANOVAs were completed to determine statistical mean differences. In those cases where significance was present, Bonferroni post-hoc tests were run to determine where mean differences existed within response categories.

Academic Department

Table 20 displays the means, standard deviations, and significance calculations for each of the seven measures of Lasallian pedagogy according to the academic department demographic of survey respondents. Significant mean differences were determined for two dimensions of Lasallian pedagogy according to respondents' academic department. For the dimensions of Holistic Education and Social Justice, significant differences among mean scores were present.

Table 20

Lasallian Pedagogical Dimensions by Academic Department

	Relig. Studies (n=17)	English (n=16)	Foreign Lang. (n=15)	Math (n=18)	Physical Educ. (n=9)	Science (n=17)	Social Studies (n=10)	Art (n=14)	Other (n=18)	Signif. (n=134)
Student Centeredness										.89
M	35.86	37.25	38.47	36.22	35.11	37.30	35.70	38.71	35.67	
SD	5.83	6.39	6.85	6.73	10.07	6.68	6.00	9.51	6.99	
Holistic Education										.00*
M	34.41	32.69	33.33	28.01	35.00	32.08	33.48	40.93	35.51	
SD	5.16	7.53	6.87	6.49	8.25	7.32	5.92	5.21	7.83	
Constructive Scaffolding										.35
M	36.47	40.02	39.33	37.78	34.22	37.94	39.10	39.95	38.30	
SD	6.61	5.59	3.27	4.21	7.00	6.26	6.64	5.76	7.49	
Collaboration										.56
M	20.70	21.38	20.40	20.67	22.67	21.76	21.30	20.52	24.94	
SD	6.00	6.43	5.01	5.49	7.02	7.46	5.17	6.06	8.11	
Social Justice										.00*
M	33.77	27.78	24.40	14.56	27.00	23.18	26.30	19.64	29.56	
SD	10.90	8.85	12.06	7.23	14.80	10.20	8.77	12.81	12.89	
Relevancy										.10
M	21.57	21.19	21.20	19.50	21.33	20.65	20.30	20.07	20.56	
SD	1.81	1.80	1.42	2.01	2.29	1.90	2.11	2.37	2.59	
Discipleship										.27
M	21.82	21.93	22.13	21.61	23.22	22.35	22.10	22.09	22.17	
SD	1.38	1.60	1.06	1.20	.67	1.54	2.02	.76	1.42	

* $p \leq .05$

For Holistic Education, Visual/Performing Arts departments (10.4%) rated highest (Mean = 40.93), incorporating holistic education into their curriculum and instruction multiple times each week. Math departments (13.4%), however, rated lowest on this dimension (Mean = 28.01), only incorporating holistic education several times per month. All other academic departments incorporated holistic education into their

curriculum and instruction on weekly bases. Bonferroni post-hoc analyses conducted for holistic education indicated that significant mean differences were specifically present between Visual/Performing Arts departments and English departments (p=.043), Math departments (p=.000), and Science departments (p=.016), respectively.

For Social Justice, Religious Studies departments (12.7%) rated highest (Mean = 33.77), incorporating social justice into their curriculum and instruction on weekly bases. Math departments (13.4%), however, rated lowest on this dimension (Mean = 14.56), incorporating social justice less than monthly. Visual/Performing Arts departments (10.4%) also rated low (Mean = 19.64), only incorporating social justice on monthly bases. All other academic departments incorporated social justice into their curriculum and instruction on monthly bases. Bonferroni post-hoc analyses conducted for social justice indicated that significant mean differences were specifically present between the Math departments and Religious Studies departments (p=.000), English departments (p=.023), respectively. Additionally, significant mean differences were present between the Religious Studies departments and Visual/Performing Arts departments (p=.019).

Years as an Educator

Table 21 displays the means, standard deviations, and significance calculations for each of the seven measures of Lasallian pedagogy according to the years as an educator demographic of survey respondents. Significant mean differences were determined for one dimension of Lasallian pedagogy according to the number of years a respondent had worked as an educator. For the dimension of Student Centeredness, significant differences among mean scores were present.

Table 21

Lasallian Pedagogical Dimensions by Years as an Educator

	1-5 (n=5)	6-10 (n=12)	11-15 (n=20)	16-20 (n=17)	21-25 (n=23)	26 or more (n=60)	Significance (n=137)
Student Centeredness							.02*
M	40.12	33.75	36.70	35.41	33.04	38.48	
SD	4.17	5.51	7.99	7.23	7.74	6.41	
Holistic Education							.11
M	33.40	29.25	34.89	32.18	31.70	34.99	
SD	7.99	6.18	5.35	9.14	7.35	7.48	
Constructive Scaffolding							.13
M	37.60	34.00	38.90	38.18	37.32	39.26	
SD	4.88	6.73	5.35	5.51	6.86	5.75	
Collaboration							.52
M	22.40	19.25	23.10	20.71	20.39	22.04	
SD	3.85	5.01	6.55	5.74	4.78	7.35	
Social Justice							.07
M	17.00	20.50	27.65	31.03	22.57	24.95	
SD	10.05	11.04	10.83	9.94	12.00	12.78	
Relevancy							.24
M	19.74	20.33	19.95	21.47	20.91	20.85	
SD	3.01	1.44	2.19	1.77	2.15	2.13	
Discipleship							.36
M	22.60	21.33	22.00	22.18	21.91	22.24	
SD	1.14	1.37	1.34	.95	1.16	1.56	

* $p \leq .05$

For Student Centeredness, respondents with only 1-5 years experience (3.6%; Mean = 40.12) and respondents with 26 or more years experience (43.8%; Mean = 38.48) rated highest. Both groups incorporated student centeredness into their curriculum and instruction multiple times each week. All other age categories incorporated this dimension into practice on weekly bases. Bonferroni post-hoc analyses conducted for

student-centeredness indicated that significant mean differences were specifically present between teachers who has served as educators between 21-25 years and those who had served more than 26 years (p=.024).

Education Level

Table 22 displays the means, standard deviations, and significance calculations

Table 22

Lasallian Pedagogical Dimensions by Educational Level

		Bachelors (n=15)	Certificate/Credential (n=12)	Masters (n=99)	Doctorate (n=5)	Significance (n=131)
Student Centeredness						.37
	M	35.84	39.25	35.82	38.60	
	SD	8.88	6.86	6.77	4.93	
Holistic Education						.55
	M	34.99	33.67	32.74	36.24	
	SD	8.22	7.84	7.31	7.16	
Constructive Scaffolding						.38
	M	40.60	38.67	37.68	38.27	
	SD	6.16	4.74	6.03	9.32	
Collaboration						.58
	M	22.73	21.92	21.03	24.20	
	SD	4.91	4.38	6.62	10.71	
Social Justice						.87
	M	24.00	25.17	24.27	29.00	
	SD	13.75	11.21	11.86	11.65	
Relevancy						.03*
	M	21.31	20.50	20.54	23.20	
	SD	1.92	2.47	2.02	1.30	
Discipleship						.28
	M	22.53	22.08	21.94	22.80	
	SD	.99	1.38	1.46	1.10	

* $p \leq .05$

for each of the seven measures of Lasallian pedagogy according to the education level demographic of survey respondents. Significant mean differences were determined for one dimension of Lasallian pedagogy according to the education level of respondents. For the dimension of Relevancy, significant differences among mean scores were present. For Relevancy, respondents with doctorates (3.8%; Mean = 23.20) and bachelor's degrees (11.5%; Mean = 21.31) rated highest, while respondents with teaching credentials/certificates (9.2%; Mean = 20.50) rated lowest. Although mean differences for Relevancy were significant, respondents at all levels of education incorporated this dimension into their curriculum and instruction more frequently than on monthly bases. Bonferroni post-hoc analyses conducted for holistic education indicated that significant mean differences were specifically present between the Visual/Performing Arts departments with English departments (p=.043), Math departments (p=.000), and Science departments (p=.016). Bonferroni post-hoc analyses conducted for relevancy indicated that significant mean differences were specifically present between educators who possessed master's degrees and educators who possessed doctorate degrees (p=.030).

Geographic District

Table 23 displays the means, standard deviations, and significance calculations for each of the seven measures of Lasallian pedagogy according to the geographic district demographic of survey respondents. Significant mean differences were determined for one dimension of Lasallian pedagogy according to the geographic region of respondents. For the dimension of Relevancy, significant differences among mean scores were present.

For Relevancy, the Midwest District rated highest (41.6%; Mean = 21.19), while the San Francisco/Santa Fe Districts rated lowest (25.5%; Mean = 19.91). Although

Table 23

*Lasallian Pedagogical Dimensions by Region***

	East North America (n=45)	Midwest (n=57)	San Francisco/ New Orleans-Santa Fe (n=35)	Significance (n=137)
Student Centeredness				.64
M	37.24	35.92	36.77	
SD	7.62	7.23	6.32	
Holistic Education				.52
M	32.67	34.35	33.25	
SD	8.50	7.01	6.72	
Constructive Scaffolding				.94
M	38.47	38.04	38.22	
SD	6.29	6.18	5.53	
Collaboration				.97
M	21.42	21.46	21.74	
SD	6.86	6.38	5.90	
Social Justice				.10
M	22.14	27.30	25.00	
SD	11.94	12.08	11.77	
Relevancy				.02*
M	20.75	21.19	19.91	
SD	2.10	2.10	1.90	
Discipleship				.55
M	22.13	22.16	21.85	
SD	1.39	1.57	.97	

* $p \leq .05$

** San Francisco and New Orleans/Santa Fe Districts combined for statistical purposes

mean differences for Relevancy were significant, respondents in all geographic regions incorporated this dimension into their curriculum and instruction more frequently than on monthly bases. Bonferroni post-hoc analyses conducted for relevancy indicated that significant mean differences were specifically present between educators who served in

the Midwest district and those educators who served in the San Francisco/New Orleans districts (p=.013).

Participation in the Lasallian Leadership Institute

Table 24 displays the means, standard deviations, and significance calculations for each of the seven measures of Lasallian pedagogy according to the participation in the Lasallian Leadership Institute demographic of survey respondents. Significant mean differences were determined for one dimension of Lasallian pedagogy according to

Table 24

Lasallian Pedagogical Dimensions by Participation in the Lasallian Leadership Institute

		No (n=109)	Yes (n=28)	Significance (n=137)
Student Centeredness				.13
	M	36.10	38.39	
	SD	7.33	5.98	
Holistic Education				.99
	M	33.52	33.50	
	SD	7.49	7.39	
Constructive Scaffolding				.50
	M	38.40	37.54	
	SD	6.11	5.71	
Collaboration				.04*
	M	20.95	23.75	
	SD	5.80	8.00	
Social Justice				.00*
	M	23.54	30.79	
	SD	11.46	12.86	
Relevancy				.43
	M	20.65	21.00	
	SD	1.37	2.04	
Discipleship				.91
	M	22.08	22.05	
	SD	1.37	1.44	

* $p \leq .05$

whether or not respondents participated in the Lasallian Leadership Institute. For the dimension of Collaboration, significant differences among mean scores were present.

For Collaboration, those respondents who participated in the Lasallian Leadership Institute (20.4%) incorporated collaboration into their curriculum and instruction more frequently than those who did not, making use of this dimension several times per month (Mean = 23.75). Respondents who did not participate in the Lasallian Leadership Institute (79.6%), however, only incorporated this dimension into their practice just over once per month (Mean = 20.95).

Attendance at the Huether Lasallian Conference

Table 25 displays the means, standard deviations, and significance calculations for each of the seven measures of Lasallian pedagogy according to the attendance at the Huether Lasallian Conference demographic of survey respondents. Significant mean differences were determined for one dimension of Lasallian pedagogy according to whether or not respondents attended the Huether Lasallian Conference. For the dimension of Social Justice, significant differences among mean scores were present.

For Social Justice, those respondents who attended the Huether Lasallian Conference (32.8%) incorporated social justice into their curriculum and instruction more frequently than those who did not, making use of this dimension on almost a weekly basis (Mean = 28.09). Respondents who did not attend the Huether Lasallian Conference (67.2%), however, only incorporated this dimension into their practice a few times per month (Mean = 23.52).

Table 25

Lasallian Pedagogical Dimensions by Attendance at the Huether Lasallian Conference

		No (n=92)	Yes (n=45)	Significance (n=137)
Student Centeredness				.15
	M	35.97	37.81	
	SD	7.57	5.96	
Holistic Education				.07
	M	32.72	35.15	
	SD	7.71	6.65	
Constructive Scaffolding				.85
	M	38.16	38.37	
	SD	5.85	6.41	
Collaboration				.09
	M	20.87	22.84	
	SD	5.85	7.24	
Social Justice				.04*
	M	23.52	28.09	
	SD	11.34	13.05	
Relevancy				.51
	M	20.64	20.89	
	SD	2.20	1.90	
Discipleship				.09
	M	21.93	22.36	
	SD	1.47	1.13	

* $p \leq .05$

Participation at a District Mission Assembly

Table 26 displays the means, standard deviations, and significance calculations for each of the seven measures of Lasallian pedagogy according to the participation at a district Mission Assembly demographic of survey respondents. Significant mean differences were determined for two dimensions of Lasallian pedagogy according to whether or not respondents participated in a District Mission Assembly. For the

dimensions of Holistic Education and Social Justice, significant differences among mean scores were present.

Table 26

Lasallian Pedagogical Dimensions by Participation at a District Mission Assembly

		No (n=124)	Yes (n=13)	Significance (n=137)
Student Centeredness				.73
	M	36.50	37.23	
	SD	7.27	5.53	
Holistic Education				.02*
	M	33.05	37.92	
	SD	7.45	6.03	
Constructive Scaffolding				.92
	M	38.21	38.38	
	SD	6.17	4.44	
Collaboration				.05
	M	21.18	24.77	
	SD	6.36	5.88	
Social Justice				.05*
	M	24.35	31.38	
	SD	11.83	13.00	
Relevancy				.72
	M	20.70	20.92	
	SD	2.13	1.89	
Discipleship				.29
	M	22.03	22.46	
	SD	1.37	1.39	

* $p \leq .05$

For Holistic Education, those respondents who participated in a District Mission Assembly (9.5%) incorporated holistic education into their curriculum and instruction more frequently than those who did not, making use of this dimension multiple times per week (Mean = 37.92). Respondents who did not participate in a District Mission

Assembly (90.5%), however, only incorporated this dimension into their practice on a weekly basis (Mean = 33.05).

For Social Justice, those respondents who participated in a District Mission Assembly (9.5%) incorporated social justice into their curriculum and instruction more frequently than those who did not, making use of this dimension on a weekly basis (Mean = 31.38). Respondents who did not participate in a District Mission Assembly (90.5%), however, only incorporated this dimension into their practice a few times per month (Mean = 24.35).

Summary

One-hundred thirty-seven academic department chairs from 21 traditional college-preparatory high schools sponsored by the De La Salle Christian Brothers in the United States completed the *Survey of Lasallian Pedagogy*. Additionally, eight of these survey respondents participated in follow-up interviews with the researcher. The results of both the surveys and interviews were presented in this chapter.

Nearly 80% of survey respondents held advanced academic degrees, though a relatively small percentage (less than 10%) participated in Lasallian formation activities. Five of the seven dimensions of Lasallian pedagogy measured by the *Survey of Lasallian Pedagogy* were reliable with Crobach's alpha ranging from .72 to .95.

According to survey results, the Lasallian pedagogical dimensions of student-centeredness, holistic education, and constructive scaffolding are incorporated into curriculum and instruction multiple times per week. Conversely, collaboration was only incorporated into curriculum and instruction 2-4 times per month.

According to survey results, those educators with the most experience and least experience in the classroom were more student-centered educators. Members of visual/performing arts departments and Mission Assembly participants incorporated holistic education frequently, whereas members of mathematics departments incorporated holistic education less frequently. Lasallian Leadership Institute participants were more likely to collaborate then those survey respondents who did not participate in this formation program. Members of religious studies departments and those respondents who attended either a Huether Conference or a Mission Assembly incorporated social justice more frequently into their curriculum and instruction, whereas members of mathematics departments incorporated social justice less frequently. Respondents with doctoral degrees maintained high levels of relevancy in their curriculum and instruction, whereas respondents with teaching credentials maintained low levels of relevancy.

Though interviewees represented a small percentage of total study participants, (5.8%), interview findings generally supported results generated from the *Survey of Lasallian Pedagogy*. This was particularly true in terms of confirming survey findings related to student-centeredness, holistic education, and constructive scaffolding. Study findings for the Lasallian pedagogical dimension of collaboration, however, were contradicted by interviews in large part. Interviewees discussed a positive experience with collaboration, whereas survey findings indicated that collaboration took place infrequently at Lasallian schools. The implications of these findings, as well as recommendations for further research and practice, are detailed in the next chapter.

CHAPTER FIVE

CONCLUSIONS, IMPLICATIONS, AND RECOMMENDATIONS

Summary of the Study

Lasallian pedagogy is defined as those curricular dispositions, instructional methodologies, and pedagogical precepts established by Saint John Baptist De La Salle in the late 17th- and early 18th-centuries for use by the teaching order of religious brothers he founded in France. Since the founding, the De La Salle Christian Brothers have opened and operated schools throughout the world. Though their primary mission has been to teach the children of the poor and working class, the Lasallian educational mission, and the pedagogy derived from it, serves young people from all economic circumstances. Since the Second Vatican Council, many commentators on Lasallian pedagogy have made attempts to understand and articulate Lasallian pedagogy in its most contemporary terms. No attempts have been made, however, to define the level of implementation of Lasallian pedagogy in schools sponsored by the De La Salle Christian Brothers.

The purpose of this study was to identify the frequency with which Lasallian pedagogy is implemented in terms of curriculum and instruction in traditional college-preparatory high schools sponsored by the De La Salle Christian Brothers in the United States. This study collected data from 137 academic department chairs from 21 such schools. Each of the participants completed a survey which asked them the degree of frequency with which they implement Lasallian Pedagogy. The survey used to collect data was developed by the researcher according to the seven dimensions of Lasallian pedagogy identified by White (2007). These dimensions are student-centeredness, holistic education, constructive scaffolding, collaboration, social justice, relevancy, and

discipleship. The seven dimensions of Lasallian pedagogy also formed the conceptual framework for this study. Additionally, eight survey respondents participated in follow-up interviews with the researcher pertaining to their personal experiences with Lasallian pedagogy.

The survey instrument used to collect data for this study, the *Survey of Lasallian Pedagogy* (Appendix B), proved a reliable instrument. Of the seven measures of Lasallian pedagogy included on the survey, five of these measures were strongly reliable with Cronbach alpha calculations between .72 and .95. While improvement could be made in the survey instrument in some regards, the majority of survey items were effective at producing reliable data for analysis.

In most high schools, department chairs serve as the academic leaders for their particular discipline of study. They assist the administration with the implementation of academic programs, and they will often advise on academic policy matters. In some schools, academic department chairs may also assist the administration with the supervision of teaching faculty with their respective academic departments. Of the 137 department chairs from 21 Lasallian schools who participated in this study, nearly 80% held academic degrees beyond the teaching certificate/credential. This demonstrates that administrators in Lasallian schools respect and honor the professional expertise associated with the pursuit of higher education.

Within the Lasallian educational network in the United States, a number of formation activities have been developed and implemented that are designed to offer support for Lasallian educators in their teaching practice. These formation activities stress the history of the Christian Brothers, the ways in which lay educators may

participate and lead in the charism of Saint John Baptist De La Salle, and the strategies involved with teaching according to the precepts of Lasallian pedagogy. Participants in this study were asked whether or not they participated in these formation activities. According to survey responses, participation in these formation activities among department chairs was weak. This implies a contradiction of sorts. While the De La Salle Christian Brothers recognize the need for lay formation, efforts at incorporating their academic leaders into this formation have been either unsuccessful or non-existent. It is inconsistent to expect educational leaders to live up to the promise of Lasallian education if they have not been given opportunities to grow in understanding and explore the ramifications of such an education.

Demographically speaking, survey respondents were nearly all Roman Catholic in their faith orientation (82.4%), and over three-fourths held advanced graduate degrees (79.4%). Survey respondents were generally experienced educators (60.6% had 20 years or more teaching experience), though there was a more balanced distribution when years as a Lasallian educator were examined. There was weak participation in Lasallian formation activities among survey respondents. Attendance at Lasallian schools, participation in the Lasallian Leadership Institute, and attendance at the annual Huether Conference accounted for most of the formation participation. Less than 10% of respondents participated in other Lasallian formation activities. Only the Social Studies (7.5% of respondents) and Physical Education (6.7% of respondents) Departments were underrepresented among academic disciplines. Percentages of respondents from other academic disciplines ranged from 11.2% to 13.4%.

According to the results of this study, the Lasallian pedagogical dimensions of student-centeredness, holistic education, and constructive scaffolding were incorporated into curriculum and instruction multiple times per week. Conversely, collaboration was only incorporated into curriculum and instruction 2-4 times per month. Additionally, those educators with the most experience and least experience in the classroom were more student-centered educators. Members of visual/performing arts departments and Mission Assembly participants incorporated holistic education frequently, whereas members of mathematics departments incorporated holistic education less frequently. Lasallian Leadership Institute participants were more likely to collaborate than those survey respondents who did not participate in this formation program. Members of religious studies departments and those respondents who attended either a Huether Conference or a Mission Assembly incorporated social justice more frequently into their curriculum and instruction, whereas members of mathematics departments incorporated social justice less frequently. Respondents with doctoral degrees maintained high levels of relevancy in their curriculum and instruction, whereas respondents with teaching credentials maintained low levels of relevancy.

The results of both the survey and follow-up interviews were presented in the preceding chapter. This chapter will present the conclusions from this study, as well as recommendations for future research and practice.

Discussion

Administering the *Survey of Lasallian Pedagogy* to academic department chairs at traditional college-preparatory high schools sponsored by the De La Salle Christian Brothers in the United States yielded useful results and sufficiently answered the research

questions posed in this study. Research questions asked with what frequency was Lasallian pedagogy implemented in these type of schools. The survey used to collect this data established a baseline for frequency of Lasallian pedagogical implementation where none existed previously. Follow-up interviews mostly confirmed the findings of the survey, with the exception of the collaboration dimension of Lasallian pedagogy. In terms of collaboration, interviewees expressed having had positive experiences with collaboration, whereas survey responses indicated infrequent implementation of collaboration in pedagogical practice.

The literature on the subject of Lasallian pedagogy, prior to this study, was not focused on the day-to-day classroom implications for John Baptist De La Salle's educational teachings and those teachings which have evolved thereof. The findings of this study have begun a new chapter in the literature of Lasallian pedagogy. Whereas, previous writings on the subject of Lasallian pedagogy have been confined to the theoretical underpinnings of Lasallian pedagogy, this study has provided baseline information about the practical implementation of Lasallian pedagogy in actual classrooms. This information can be used by future researchers as they seek to increase the understanding of how John Baptist De La Salle's pedagogical charism can best be implemented in contemporary Lasallian classrooms.

Conclusions and Implications

A number of conclusions and implications may be drawn from the data collected. These conclusions will be presented according to the Seven Dimensions of Lasallian Pedagogy and the current strengths and weaknesses of Lasallian pedagogy vis-à-vis its implementation in practice.

Seven Dimensions of Lasallian Pedagogy

According to the survey data, three dimensions of Lasallian pedagogy occurred most frequently in Lasallian classrooms. Student-centeredness, holistic education, and constructive scaffolding were taking place on more than a weekly basis. This finding means that student needs were being met in a broad sense while lessons were constructed to tap into the prior learning of students. This finding also implies that Lasallian educators were remaining faithful to the Lasallian educational mission, at least in regard to the pedagogical dimensions of student-centeredness, holistic education, and constructive scaffolding. This finding highlights the fact that Lasallian educators were not frequently implementing the other dimensions of Lasallian pedagogy, though they are called to do so by the teachings of De La Salle.

The Lasallian pedagogical dimension of collaboration, however, was only taking place two to four times per month. Despite De La Salle's own commitment to collaboration with the brothers of his time and the extensive Lasallian literature on collaboration, this dimension represents a weakness in current Lasallian pedagogical practice. This means that Lasallian educators are not working together in the ways that De La Salle imagined. The reasons for this and ways in which this state of affairs may be remedied could be examined in order to identify initiatives for improvement. Survey respondents who participated in the Lasallian Leadership Institute, however, collaborated more frequently than their colleagues who had not participated in this formation activity. This finding implies that there may be aspects of the Lasallian Leadership Institute that promote collaboration among Lasallian educators and that may be replicated to reach a larger audience of Lasallian educators.

Unsurprisingly, those survey respondents who taught within visual and performing arts departments implemented the dimension of holistic education most frequently. Equally unsurprising, members of math departments implemented this dimension of Lasallian pedagogy least frequently. This implies that Lasallian educators may continue to make use of conventional instructional strategies in their classrooms, while at the same time failing to reach all aspects of their student's learning capacities. In terms of formation activities, respondents who attended District-sponsored Mission Assemblies implemented holistic education more frequently than their colleagues who had not attended this formation activity. This implies that there may be aspects of District-sponsored Mission Assemblies that promote a focus on holistic education among Lasallian educators. These aspects may be replicated to reach a larger audience of Lasallian educators.

Regarding the Lasallian pedagogical dimension of student-centeredness, an interesting conclusion may be made. Those respondents with the most classroom experience and those respondents with the least amount of classroom experience incorporated student-centeredness into their practice more frequently than those educators in the middles of their careers. This conclusion implies that there may be both a beneficial wisdom that comes through experience and that those teachers newer to the profession are still motivated to make differences in the lives of their students. Reasons why teachers in the middle of their careers rated low on this dimension of Lasallian pedagogy may be identified through additional research.

The findings of this study were, in part, not surprising regarding the Lasallian pedagogical dimension of social justice. Survey respondents who taught religious studies

or theology courses incorporated this dimension into their classroom practice with the most frequency, while math teachers incorporated this dimension the least. This implies that math teachers continue to implement traditional mathematical curricula that do not include a broader social dimension. Those participants who took part in District-sponsored Mission Assemblies or who attended Huether Lasallian Conferences, however, incorporated social justice more frequently than their colleagues who did not attend either of these formation activities. This implies that there are aspects of these formation programs that promote a sense of social justice within Lasallian educators. These aspects could be replicated to reach a broader Lasallian audience.

Another interesting conclusion may be drawn regarding the results associated with the Lasallian pedagogical dimension of relevancy, an aspect of education that inspired many of De La Salle's early school efforts. Survey respondents with doctoral degrees offered their students a relevant education more frequently than other Lasallian educators. Those participants with teaching certificates/credentials, however, incorporated this dimension least frequently, even less frequently than those respondents without any education beyond their undergraduate degrees. This finding implies that there may be aspects of continuing graduate-level education that promote a sense of relevancy in the classroom. This also implies that there may be elements of teacher certification/credentialing programs that inhibit a motivation for incorporating relevancy in the classroom, as those Lasallian educators without these programs in their educational background incorporated relevancy more frequently than those educators with teaching certificate/credentials. Additionally, study participants who taught within the Midwest District of the De La Salle Christian Brothers incorporated relevancy most frequently,

while those who taught in the San Francisco and New Orleans/Santa Fe Districts, respectively, incorporated relevancy least frequently. This finding may have implications regarding the current hiring practices and expectations made of novice and emerging Lasallian educators within the San Francisco and New Orleans/Santa Fe Districts, as well as the focus and intentionality of curriculum and instruction in these districts.

Strengths of Lasallian Pedagogical Implementation

Survey results indicated a number of specific curricular and instructional areas in which Lasallian pedagogy had been implemented frequently. Teachers often made changes to their teaching methods based on student needs. While these adjustments were not regularly based on formative assessment, teachers were being attentive and responsive to the needs of their students. This finding implies that, despite the lack of a formal and conscious effort to integrate formative assessment into instructional methodology, Lasallian educators were frequently checking for student understanding and making curricular and instructional adjustments as needed to meet their students' learning needs.

Lasallian educators often made use of their students' logical capacities, as well as encouraged spiritual and interpersonal development within their students. Prior knowledge of students was activated frequently, and students worked with each other in a collaborative sense on a regular basis. Social justice was a strong focus throughout Lasallian educational practice. Additionally, Lasallian educators often promoted the development of their students as students. Preparation for academic life after high school was a prominent focus, as well. These findings mean that Lasallian educators value their students. It also means that Lasallian educators appreciate their role as Lasallian

educators by focusing on those instructional methodologies and practices that promote the fulfillment of the Lasallian educational mission.

Areas for Growth in Lasallian Pedagogical Practice

Survey results indicated a number of specific curricular and instructional areas in which Lasallian pedagogy had not been implemented regularly. It will be recommended later in this chapter that these areas for growth be addressed by Lasallian researchers and educators.

Academic Leadership

As indicated earlier in this chapter, too few academic department chairs, the academic leaders of Lasallian schools, participated in Lasallian formation activities sponsored by the De La Salle Christian Brothers. Connected to this lack of formation among academic leaders, few study participants participated in their students' co-curricular activities by way of moderating or coaching, despite the fact that department chairs were often set apart from remaining faculty members as exemplars to be emulated. This finding implies that department chairs, as academic leaders, may limit the view that they hold of themselves to the academic life of the school, as compared to seeing themselves as Lasallian educators more broadly in scope.

Academic leaders may be introduced to Lasallian formation activities as a way to address this deficiency. It is too often the case that participants in these formation activities are those educators who desire the formation. More effort should be made to include those educators who need to participate in formation to do so. Those already imbued with the spirit of the Founder take advantage of formation more frequently than those who see themselves more as educators than they see themselves as Lasallian

educators. This may also assist Lasallian schools to increase the number of classroom teachers who moderate and/or coach student co-curricular activities. This may promote collaboration itself to increase between and among all participants in the Lasallian educational mission, including administrators, classroom teachers, students, and parents. This is especially true for a charism that was founded with collaboration as a central tenet of its constitution.

Collaboration

The existing frequency of collaboration taking place in general was low. Specifically, the survey results indicated a lack of collaboration among classroom teachers on a professional level and a lack of collaboration between teachers and their students and between teachers and the parents of their students. On several survey items and through multiple follow-up interviews, the lack of collaboration taking place within the Lasallian educational context was a repeatedly voiced concern. These findings have several implications for Lasallian pedagogical practice.

To increase collaboration, classroom teachers may involve their students and the parents of their students more frequently in informing and making decisions about what and how students are learning. Though professionals in their field, classroom teachers are partners with students and parents in the education of young people. Increased collaboration is necessary for effective partnerships. Equally important for effective learning by young people, classroom teachers need to increase the amount of professional collaboration with which they engage each other. A professional atmosphere of collaboration among teachers will assist the culture of collaboration that should be promoted between and among all stakeholders in a young person's education.

Student Learning Capacities

In terms of Lasallian pedagogical practice, the artistic and kinesthetic modalities were incorporated into curriculum and instruction at far lower frequencies than other modalities. This was especially true within math departments. Also, Lasallian educators infrequently took into account the co-curricular responsibilities of their students when designing and implementing curriculum and instruction. These findings have several implications for Lasallian pedagogical practice.

Regarding pedagogical practice, all Lasallian educators need to increase their use of artistic and kinesthetic learning opportunities. This is especially true for teachers of math. Similarly, Lasallian practitioners must begin to see their students as multi-faceted to ensure that students are receiving a holistic education. Students have several classes and multiple co-curricular responsibilities. There will also be non-school expectations pulling at students' time and resources. Lasallian educators can remain mindful that their class is not the only commitment that their students have. Curricular and instructional decisions can be made accordingly.

Assessment

Regarding assessment, Lasallian educators implemented formative assessment infrequently, meaning that formative assessment had not been a tool for evaluating student progress and adjusting curriculum, instruction, and future assessment accordingly. Similarly, students had not been given opportunities to evaluate their own learning with any frequency. These findings have several implications for Lasallian pedagogical practice.

Lasallian educators can incorporate a more sophisticated understanding of the role of assessment in their curricular and instructional practice. Formative assessment to measure student learning during the learning process has not been made use of on a frequent basis. Without regularly checking student understanding, classroom teachers lack the data necessary to make decisions about student need or to adjust curriculum and/or instruction accordingly. Additionally, students themselves need to be brought into the process of assessment through the self-evaluation of their own learning.

Relevancy

In terms of relevancy, generally, Lasallian educators in the San Francisco and New Orleans/Santa Fe Districts, respectively, had not offered their students relevant educational opportunities. Specifically, all Lasallian educators who participated in this study often failed to connect their lessons with the daily lives of their students. Additionally, little attention had been paid by Lasallian practitioners to the preparation of students for family life, career, and civic responsibilities. Connected in part to this conclusion, Lasallian educators have not focused as much on local social justice issues as they may have focused on global social justice issues in their classrooms. These findings have several implications for Lasallian pedagogical practice.

In terms of the Lasallian pedagogical dimension of relevancy, Lasallian educators need to review their curricular and instructional practice to ensure that students are prepared for adult participation in family life, career opportunities, and an active civic life. Though connected to the social justice dimension of Lasallian pedagogy, an increased focus on local social justice issues could promote development in these areas in which students have concerns about their future. It is clear from this study that teachers

do not believe that they are frequently connecting their classroom practice with the daily lives of their students. Change in this area can be considered if Lasallian education is ever to fulfill the mission established by Saint John Baptist De La Salle at the founding of the Institute.

Recommendations

Recommendations for Future Research

The process of conducting this study on the frequency with which Lasallian pedagogy is implemented within the Lasallian educational context has generated several areas for future research regarding Lasallian pedagogy. What follows are suggested areas and questions for researchers to use to focus their future attention, divided into the categories of the *Survey of Lasallian Pedagogy*, pedagogical practices, and formation activities.

The Survey of Lasallian Pedagogy

- Use the *Survey of Lasallian Pedagogy* (Appendix B) in educational contexts other than traditional college-preparatory high schools. For example, these contexts could include Lasallian colleges/universities or non-traditional high schools.
- Use the *Survey of Lasallian Pedagogy* to focus on specific academic departments within a specific geographic District.
- Use the *Survey of Lasallian Pedagogy* to focus on particular demographic groups, such as educators who have attained a specific level of education or who have participated in specific Lasallian formation activities.
- Use the *Survey of Lasallian Pedagogy* as a faculty development tool with entire faculties at individual school sites.

- Use the *Survey of Lasallian Pedagogy* as a screening tool for hiring new teachers.
- Continue to reflect on the meaning of Lasallian pedagogical practice in order to update and strengthen the *Survey of Lasallian Pedagogy* as a useful tool for collecting information about the frequency of pedagogical practice in Lasallian schools and classrooms.

Pedagogical Practice

- Research why student-centeredness, holistic education, and constructive scaffolding are so frequently incorporated into Lasallian pedagogical practice.
- Research why collaboration, social justice, relevancy, and discipleship are so infrequently incorporated into Lasallian pedagogical practice.
- Research what it is about the curriculum and instruction in math that permits infrequent holistic education.
- Research why formative assessment and student self-evaluation are given such little implementation.
- Research what strategies may be introduced into curriculum and instruction, generally, to further promote the artistic and kinesthetic capacities of students.
- Research how curriculum and instruction may be revised to connect more intimately with the daily lives of students and to promote their development in terms of family life, career progress, and civic participation.
- Research how collaboration between and among stakeholders in a young person's education may be increased and strengthened.
- Research why teachers in the middle of their careers are less student-centered than more- and less-experienced educators.

- Research why educators with teaching certificates/credentials offer their students relevant education so much less frequently than those educators with more advanced educational degrees or even those who lack formal teacher training.
- Research why Lasallian educators in the San Francisco and New Orleans/Santa Fe Districts incorporate relevancy into their curriculum and instruction less frequently than other Lasallian educators.

Formation Activities

- Research how formation activities contribute to the growth of Lasallian educators.
- Research why there are high correlations between implementation of a holistic education and social justice, respectively, with attendance at a District-sponsored Mission Assembly.
- Research why Lasallian Leadership Institute participants collaborate more frequently than their colleagues.
- Research why Huether Lasallian Conference attendees incorporate social justice into their curriculum and instruction more frequently than other Lasallian educators.

Recommendations for Future Practice

The areas for growth in Lasallian pedagogical practice noted above can be addressed by administrators and teachers in Lasallian schools. In some cases, these areas can be addressed more collaboratively at the District level. The following recommendations for future practice are listed according to these distinctions.

Recommendations at the District Level

- Increase collaboration between and among all participants in the Lasallian educational mission through district-wide programs that intentionally and meaningfully bring Lasallian educators together for sharing of best practices and reflection on their craft and vocation as Lasallian educators.
- Promote the inclusion of academic leaders in Lasallian formation activities.

Recommendations at the School Level

- Increase collaboration between and among all members of the faculty through intentional and meaningful opportunities to share and develop together as professionals.
- Identify ways to include parents more meaningfully into their child's education.
- Promote the inclusion of academic leaders in Lasallian formation activities.
- Encourage broader participation by faculty members in co-curricular activities.
- Support teachers in increasing their use of artistic and kinesthetic learning opportunities.
- Structure schoolwide student expectations mindful of their numerous competing responsibilities in academics, co-curriculars, and family obligations.
- Review curriculum to ensure that students are prepared for adult participation in family life, career opportunities, and an active civic life.
- Increase the attention given to local social justice issues.
- Connect the daily lives of students to what they are learning in the classroom more frequently.

- Incorporate a more sophisticated understanding of the role of assessment in curricular and instructional practice.

Recommendations at the Classroom Level

- Increase collaboration between classroom teachers and parents regarding their child's education.
- Increase the frequency of students working together meaningfully in the classroom to promote mutual learning.
- Take advantage of Lasallian formation activities.
- Take advantage of opportunities to moderate and/or coach co-curricular activities.
- Increase use of artistic and kinesthetic learning opportunities.
- See students as multi-faceted people with numerous competing responsibilities in academics, co-curriculars, and family obligations.
- Review curriculum and instruction to ensure that students are prepared for adult participation in family life, career opportunities, and an active civic life.
- Increase the attention given to local social justice issues.
- Connect the daily lives of students to what they are learning in the classroom more frequently.
- Incorporate a more sophisticated understanding of the role of assessment in curricular and instructional practice.
- Promote student self-assessment and self-evaluation.

Closing Remarks

This study represented nearly six years of research associated with Lasallian pedagogy. It was inspired by the researcher's life-long commitment to student-centered

education, an ever-evolving realization of the educational possibilities for a model of curriculum, instruction, and assessment infused with the dimensions of Lasallian pedagogy, and a deep and sincere appreciation for the many years of support and guidance offered to the researcher by the De La Salle Christian Brothers and their lay partners. The study was conducted with a sense of love for students and the teachers who work with them inside and outside of the classroom. Some of the findings of this study were surprising, while others were not. Several findings touched upon the very heart of what it means to offer students a Christian and human education. These findings were affirmative of the great work currently being done and negative insofar as they highlighted areas for concern and improvement of the Lasallian educational mission. The recommendations of the researcher should be interpreted not as criticisms but as areas of hope, hope in the future growth of Lasallian pedagogical practice and hope in the continued commitment of Lasallian educators worldwide to continually and consistently place the needs of the student before all other educational concerns.

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APPENDIX A

List of Existing Lasallian Research

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[8 September 2006]

The Life of John Baptist de La Salle

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Doctoral Dissertations on Lasallian Topics

[1 December 2005]

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Universidad Pontifica de Salamanca (Spain), 1958, 296 pages

Gay, James M., Ed.D.

A Model to Assess Lasallian Charism in Christian Brother Secondary Schools

Loyola University of Chicago (USA), 1996, ___ pages

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Universidad de Montemorelos (Mexico), 2004, 262 pages

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Labelle, Joseph Emil, Ph.D.

Leadership Patterns of Chief Administrators in Six Christian Brothers' Colleges

University of Minnesota (USA), 1969, 295 pages
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Pontificiae Universitatis Lateranensis (Italy), 1969, 264 pages

Lavoie, Paul, Ph.D.

Contribution a une histoire des mathematiques scolaires au Quebec: L'arithmetique dans les ecoles primaires (1800-1920)

Université Laval (Canada), 1994, 602 pages
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Mann, William Edward, D.Min.

The Lasallian School: Where Teachers Assist Parents in the Education and Formation of Children

Colgate Rochester Divinity School (USA), 1990, 157 pages

Markham, Stephen William, Ph.D.

A Descriptive Study of the Espoused and In-Use Ecclesiology Found in Selected Lasallian Christian Brother Colleges and Universities

Fordham University (USA), 1988, 439 pages
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An Investigation into Male Students' Perceptions of Sense of Community and Discipline in Nine Christian Brothers' High Schools (Locus-of-Control, Catholic)

The Catholic University of America (USA), 1985, 173 pages
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Meagher, Raymond D., Ed.D.

Extent of Lasallian Lay Teachers' Perceived and Preferred Involvement in School Governance Decisions

Saint John's University of New York (USA), 1996, 265 pages
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Morales, Gerardo Ruis, Doctorado

La guía de las escuelas cristianas

Universidad Nacional de Educación a Distancia (Spain), 2002, 757 pages

Mueller, Frederick Charles, D.Ed.

The Perceived and Preferred Goals of Principals, De La Salle Christian Brother Teachers, and Lay Teachers in Lasallian Secondary Schools

Boston College (USA), 1994, 444 pages
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Nguyen Van Khoi, Joseph, Ph.D.

The Study of the Impact of Christian Missionaries on Education in Thailand, 1662-1910

Saint Louis University (USA), 1972, 233 pages

Parker, Luther Ansel, Ed.D.

A Study of the Effect of Peer Counseling on the Concept of Self and Others of Ninth-Grade Students at Christian Brothers High School

Memphis State University (USA), 1973, 113 pages
7322637

Pérez Navarro, José María, Doctorado

La Catequesis lasaliana en los últimos 50 años. Identidad y desarrollo desde la posguerra (1946) hasta los años 90

Università Pontificia Salesiana (Italy), 2001, 510 pages

Poutet, Yves, Docteur ès Lettres

Le XVIIe siècle et les origines lasalliennes. Recherches sur la genèse de l'œuvre scolaire et religieuse de Jean-baptiste de La Salle (1651-1719)

Université de Rennes (France), 1970, 786 pages (I) & 446 pages (II)

Prévot, André (Arateur Joseph), Doctorat

L'enseignement technique chez les Frères des Écoles Chrétiennes au XVIII et au XIXe siècles

Université de Paris (France), 1963, 238 pages

Pujol Bardolet, Jaume, Doctorado en Ciencia Teológica

Interpelación teológico-Pastoral del fenómeno de "salidas" de sacerdotes y religiosos a partir del Concilio Vaticano II

Institut Catholique de Paris (France), 1983, 241 pages (I), 241 pages (II), & 241 pages (III)

Qualls, Robert Allen, Ph.D.

An Evaluative Study of the Schools Operated by the Christian Brothers of the St. Louis District with an Eye toward Consolidation, Withdrawal, and/or Closing Some of the Existing Institutions

Saint Louis University (USA), 1971, 115 pages
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Catholic Identity and Lasallian Culture in Higher Education: The Contributions of Campus Ministry

University of San Francisco (USA), 2004, 421 pages
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Sauvage, Michel, Docteur en Théologie

Catéchèse et Laïcat, Participation des laïcs au ministère de la Parole. Mission du Frère-enseignant dans l'Eglise

Université de Lille (France), 1962, 936 pages

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An Examination of the Effectiveness of Formation Programs in Fostering the Values of Lasallian School Culture in Lay Educators in Lasallian Secondary Schools

University of San Francisco (USA), 2001, 317 pages
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A Content Analysis of Lasallian Documents and Their Ontological Application to the Contemporary Pedagogy of Technology (Saint Jean-Baptiste de La Salle)

University of San Francisco (USA), 2001, 648 pages
3034502

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Loyola School of Theology (Philippines), 2004, 397 pages

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Boston College (USA), 1995, 379 pages
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Perfeccion y Apostolado en la doctrina ascético-pedogógica de San Juan Bautista de La Salle

Universidad Pontifica de Salamanca (Spain), 1964, 276 pages

Wentworth, Timothy, D.Min.

The Renewal of Religious Life in the De La Salle Christian Brothers of the New York Province: A Survey of Current Attitudes and Criteria for Future Direction

Colgate Rochester Divinity School (USA), 1995, 151 pages

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An Approach to Pastoral Counseling Grounded in the Spirituality of John Baptist de La Salle

Graduate Theological Foundation (USA), ____, 149 pages

Winkler, Julius E., Ph.D.

An Appraisal of the Vocational Guidance Programs in Christian Brothers' High Schools in the United States

Saint Louis University (USA), 1953, ____ pages

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The Devolution of Christian Brothers College: 1900-1931

Saint Louis University (USA), 1980, 270 pages
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Wright, Gregory, Ph.D.

The Writings of Jean-Baptiste de La Salle: His Religious Teachings

University of New Mexico (USA), 1964, 192 pages

Zimmer, Agatho, Ph.D.

Changing Concepts of Higher Education in America since 1700

The Catholic University of America (USA), 1938, 139 pages

Edmund Rice Christian Brother Topics & Not Lasallian

Blake, Donal S., Ph.D.

John Austin Grace (1800-1886): Educator. (Volumes I & II)

University of Hull (United Kingdom), 1986, 943 pages
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Devlin, James Kevin, EdD

The Identity of an American Catholic College in Transition: A Study of Iona College

Fordham University (USA), 1998, 178 pages
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Hancock, Peter Mark, Ed.D.

Education in the Streets: An Ethnographic Study of Homeless Youth in New York City

Columbia University Teachers College (USA), 1988, 139 pages
8824373

Howell, Brian Stephen, Ph.D.

The Formative Years of Boys' Catholic Secondary Education in Bristol, with Particular Reference to the Irish Christian Brothers' College, Bristol 1890 to 1918 (England)

Open University (United Kingdom), 2003, ____ pages

Larriviere, Melissa H., PhD

Iona College: The Evolution of an Identity in a Changing World, 1940-1990

Fordham University (USA), 1998, 270 pages
9839512

Roach, Arthur James, Jr., Ph.D.

Some Characteristics Differentiating Adolescent Religious Candidates Perceived as Superior from Those Perceived as Inferior: A Cross-Sectional, Exploratory

Investigation into Various Psychological Characteristics of Christian Brothers Candidates

University of Notre Dame (USA), 1966, 330 pages
6706093

Vercruysse, Raymond James, Ed.D.

The Congruency of Blessed Edmund Rice's Charism with the 'Essential Elements of a Christian Brother Education' in Christian Brothers' Owned Secondary Schools in the United States

University of San Francisco (USA), 2004, 319 pages
3129574

What is the connection of these dissertations?

Hetzel, August George, Ed.D.

An Investigation of the Value Systems and Perceptions of Those Systems by Groups at a Small, Private College

New Mexico State University (USA), 1980, 167 pages
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Penney, Mary Paula, Ph.D.

A Study of the Contributions of Three Religious Congregations to the Growth of Education in the Province of Newfoundland

Boston College (USA), 1980, 273 pages
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Winters, Michael Ralph, Ph.D.

The Relationship between Cognitive Development and Coping Strategies in College Students

Memphis State University (USA), 1991, 127 pages
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APPENDIX B

Survey of Lasallian Pedagogy

Survey of Lasallian Pedagogy

Over 300 years ago, our founder, St. John Baptist de La Salle, began a ministry that, over the years, has grown into a global institute for the education of young people. His instruction and guidance to the very first Lasallian educators helped create an enduring enterprise. The purpose of this survey is to establish a cohesive understanding of contemporary Lasallian pedagogy based on the perceptions of academic department chairs at traditional college-preparatory high schools sponsored by the De La Salle Christian Brothers throughout the United States. Individual response, which will be kept confidential, will inform this research and the subsequent analysis will assist all of the districts of the United States.

This survey is being taken by academic department chairs in several dozen Lasallian high schools throughout the United States/Toronto Region. Permission has been given by your Principal to administer this survey to you.

Directions: The following questions have been categorized according to the seven dimensions of Lasallian pedagogy. Please read each question carefully. Answer each question to the best of your knowledge by placing an "X" in the box associated with the one choice that best reflects your experience. Please answer every question. For the purpose of this survey, "curriculum" refers to what is taught in the classroom and "instruction" refers to the way in which it is taught.

Part I - Student-Centeredness

"While in school, time does not belong to you, it must be devoted entirely to the welfare of your pupils." (*Meditations for Sundays and Feast Days of St. John Baptist de La Salle* , translated by W.J. Battersby, F.S.C., 1964)

1. How frequently do you make curricular decisions based on the overall needs of students?
   ☐ Daily ☐ 2-4 times per week ☐ Weekly ☐ 2-4 times per month ☐ Monthly ☐ Less than monthly
2. How frequently do you make instructional decisions based on the overall needs of students?
   ☐ Daily ☐ 2-4 times per week ☐ Weekly ☐ 2-4 times per month ☐ Monthly ☐ Less than monthly
3. How frequently do you make use of formative assessment to modify curriculum?
   ☐ Daily ☐ 2-4 times per week ☐ Weekly ☐ 2-4 times per month ☐ Monthly ☐ Less than monthly
4. How frequently do you make use of formative assessment to modify instruction?
   ☐ Daily ☐ 2-4 times per week ☐ Weekly ☐ 2-4 times per month ☐ Monthly ☐ Less than monthly
5. How frequently do you put the needs of students before the demands of the curriculum?
   ☐ Daily ☐ 2-4 times per week ☐ Weekly ☐ 2-4 times per month ☐ Monthly ☐ Less than monthly
6. How frequently do you put the needs of students before the demands of instruction?
   ☐ Daily ☐ 2-4 times per week ☐ Weekly ☐ 2-4 times per month ☐ Monthly ☐ Less than monthly
7. How frequenly do you base classroom instruction on individual student abilities?
   ☐ Daily ☐ 2-4 times per week ☐ Weekly ☐ 2-4 times per month ☐ Monthly ☐ Less than monthly
8. How frequently do you modify assessment based on the needs of students?
   ☐ Daily ☐ 2-4 times per week ☐ Weekly ☐ 2-4 times per month ☐ Monthly ☐ Less than monthly

Part II - Holistic Education

"All minds are not attracted in the same way and it is necessary to know how to deal with each in order to lead it to give itself over to the task." (*Meditations for Sundays and Feast Days of St. John Baptist de La Salle*, translated by W.J. Battersby, F.S.C., 1964, paraphrased)

9. How frequently do you incorporate your students' spiritual life into your classroom activities?
☐ Daily ☐ 2-4 times per week ☐ Weekly ☐ 2-4 times per month ☐ Monthly ☐ Less than monthly

10. How frequently do you incorporate your students' physical life into your classroom activities?
☐ Daily ☐ 2-4 times per week ☐ Weekly ☐ 2-4 times per month ☐ Monthly ☐ Less than monthly

11. How frequently do you activate your students' logical capacity in your classroom methods?
☐ Daily ☐ 2-4 times per week ☐ Weekly ☐ 2-4 times per month ☐ Monthly ☐ Less than monthly

12. How frequently do you activate your students' artistic capacity in your classroom methods?
☐ Daily ☐ 2-4 times per week ☐ Weekly ☐ 2-4 times per month ☐ Monthly ☐ Less than monthly

13. How frequently do you activate your students' kinesthetic capacity in your classroom methods?
☐ Daily ☐ 2-4 times per week ☐ Weekly ☐ 2-4 times per month ☐ Monthly ☐ Less than monthly

14. How frequently do you activate your students' interpersonal capacity in your classroom methods?
☐ Daily ☐ 2-4 times per week ☐ Weekly ☐ 2-4 times per month ☐ Monthly ☐ Less than monthly

15. How frequently do you include activities in your instructional methods that make use of your students' self-reflective capacity?
☐ Daily ☐ 2-4 times per week ☐ Weekly ☐ 2-4 times per month ☐ Monthly ☐ Less than monthly

16. How frequently do you consider students' co-curricular demands when implementing your own curriculum?
☐ Daily ☐ 2-4 times per week ☐ Weekly ☐ 2-4 times per month ☐ Monthly ☐ Less than monthly

Part III - Constructive Scaffolding

"You must not take them on to a new lesson before they are ready. Be careful about this otherwise they will learn nothing." (*The Letters of John Baptist de La Salle,* translated by C. Molloy, F.S.C., 1981)

17. How frequently do you begin instruction with students' prior knowledge of the subject matter?

☐ Daily ☐ 2-4 times per week ☐ Weekly ☐ 2-4 times per month ☐ Monthly ☐ Less than monthly

18. How frequently do you challenge your students' preconceptions about subject matter?

☐ Daily ☐ 2-4 times per week ☐ Weekly ☐ 2-4 times per month ☐ Monthly ☐ Less than monthly

19. How frequently do you support students coming to new understandings of their learning?

☐ Daily ☐ 2-4 times per week ☐ Weekly ☐ 2-4 times per month ☐ Monthly ☐ Less than monthly

20. How frequently do you require your students to demonstrate understanding of course content?

☐ Daily ☐ 2-4 times per week ☐ Weekly ☐ 2-4 times per month ☐ Monthly ☐ Less than monthly

21. How frequently do you require your students to demonstrate application of course content?

☐ Daily ☐ 2-4 times per week ☐ Weekly ☐ 2-4 times per month ☐ Monthly ☐ Less than monthly

22. How frequently do you require your students to demonstrate analysis of course content?

☐ Daily ☐ 2-4 times per week ☐ Weekly ☐ 2-4 times per month ☐ Monthly ☐ Less than monthly

23. How frequently do you require your students to demonstrate evaluation of their learning?

☐ Daily ☐ 2-4 times per week ☐ Weekly ☐ 2-4 times per month ☐ Monthly ☐ Less than monthly

24. How frequently do you require your students to demonstrate synthesis of their learning?

☐ Daily ☐ 2-4 times per week ☐ Weekly ☐ 2-4 times per month ☐ Monthly ☐ Less than monthly

Part IV - Collaboration

"If we wish to work in peace and harmony, we must mutually bear one another's burdens." (*Meditations for Sundays and Feast Days of St. John Baptist de La Salle* , translated by W.J. Battersby, F.S.C., 1964)

25. How frequently do you involve students in your decisions about curriculum design?

☐ Daily ☐ 2-4 times per week ☐ Weekly ☐ 2-4 times per month ☐ Monthly ☐ Less than monthly

26. How frequently do you involve students in your designs about instructional methodology?

☐ Daily ☐ 2-4 times per week ☐ Weekly ☐ 2-4 times per month ☐ Monthly ☐ Less than monthly

27. How frequently do you involve colleagues in your decisions about curriculum design?

☐ Daily ☐ 2-4 times per week ☐ Weekly ☐ 2-4 times per month ☐ Monthly ☐ Less than monthly

28. How frequently do you involve colleagues in your decisions about instructional methodology?

☐ Daily ☐ 2-4 times per week ☐ Weekly ☐ 2-4 times per month ☐ Monthly ☐ Less than monthly

29. How frequently do you communicate with parents about ***what*** their child is learning?

☐ Daily ☐ 2-4 times per week ☐ Weekly ☐ 2-4 times per month ☐ Monthly ☐ Less than monthly

30. How frequently do you.communicate with parents about ***how*** their child is learning?

☐ Daily ☐ 2-4 times per week ☐ Weekly ☐ 2-4 times per month ☐ Monthly ☐ Less than monthly

31. How frequently do you involve parents in decisions about their child's learning?

☐ Daily ☐ 2-4 times per week ☐ Weekly ☐ 2-4 times per month ☐ Monthly ☐ Less than monthly

32. In your classroom, how frequently do students engage each other with their learning?

☐ Daily ☐ 2-4 times per week ☐ Weekly ☐ 2-4 times per month ☐ Monthly ☐ Less than monthly

Part V - Social Justice

"If you do your job well and work for the liberation of those students entrusted to you, you can expect to be persecuted." (*Meditations for Sundays and Feast Days of St. John Baptist de La Salle,* translated by W.J. Battersby, F.S.C., 1964)

33. How frequently is Catholic Social Teaching incorporated into your curriculum?

☐ Daily ☐ 2-4 times per week ☐ Weekly ☐ 2-4 times per month ☐ Monthly ☐ Less than monthly

34. How frequently is Catholic Social Teaching incorporated into your instruction?

☐ Daily ☐ 2-4 times per week ☐ Weekly ☐ 2-4 times per month ☐ Monthly ☐ Less than monthly

35. How frequently are global social justice issues incorporated into your curriculum?

☐ Daily ☐ 2-4 times per week ☐ Weekly ☐ 2-4 times per month ☐ Monthly ☐ Less than monthly

36. How frequently are global social justice issues incorporated into your instruction?

☐ Daily ☐ 2-4 times per week ☐ Weekly ☐ 2-4 times per month ☐ Monthly ☐ Less than monthly

37. How frequently are local social justic issues incorporated into your curriculum?

☐ Daily ☐ 2-4 times per week ☐ Weekly ☐ 2-4 times per month ☐ Monthly ☐ Less than monthly

38. How frequently are local social justice issues incorporated into your instruction?

☐ Daily ☐ 2-4 times per week ☐ Weekly ☐ 2-4 times per month ☐ Monthly ☐ Less than monthly

39. How frequently are students made aware of global social justice issues in your classroom?

☐ Daily ☐ 2-4 times per week ☐ Weekly ☐ 2-4 times per month ☐ Monthly ☐ Less than monthly

40. How frequently are students made aware of local social justice issues in your classroom?

☐ Daily ☐ 2-4 times per week ☐ Weekly ☐ 2-4 times per month ☐ Monthly ☐ Less than monthly

Part VI - Relevancy

"Such an attitude implies many things: using language understandable by young people; using methods suited to their age and mentality; listening to them, reaching out to them, accompanying them in an ongoing dialogue, perhaps preferring to use personalized teaching techniques; in a word, offering them an education tailored to their needs." (L. Lauraire, F.S.C., 2004)

41. How frequently is your course content connected to the daily lives of your students?
☐ Never ☐ Sometimes ☐ Always

42. How frequently do your classroom activities prepare students for college-level academics?
☐ Never ☐ Sometimes ☐ Always

43. How frequently do your classroom activities prepare students for their professional career?
☐ Never ☐ Sometimes ☐ Always

44. How frequently do your classroom activities prepare students for participation in civic life?
☐ Never ☐ Sometimes ☐ Always

45. How frequently do your classroom activities prepare students for participation in family life?
☐ Never ☐ Sometimes ☐ Always

46. How frequently do your classroom activities promote the overall development of your students as students?
☐ Never ☐ Sometimes ☐ Always

47. How frequently do your classroom activities promote the overall development of your students as human beings?
☐ Never ☐ Sometimes ☐ Always

48. How frequently do your classroom activities promote the overall development of your students as Christians?
☐ Never ☐ Sometimes ☐ Always

Part VII - Discipleship

"Children need the light of watchful guides to lead them on the path of salvation." (*John Baptist de la Salle's Meditations for the Time of Retreat,* translated by Loes, F.S.C., 1975)

49. How frequently do you show regard for your students as students?
☐ Never ☐ Sometimes ☐ Always

50. How frequently do you show regard for your students as human beings?
☐ Never ☐ Sometimes ☐ Always

51. How frequently do you show regard for your students as Christians?
☐ Never ☐ Sometimes ☐ Always

52. How frequently do you coach/moderate co-curricular activities with students?
☐ Never ☐ Sometimes ☐ Always

53. How frequently do you support your students' co-curricular activities by your presence?
☐ Never ☐ Sometimes ☐ Always

54. How frequently are you a model of a life-long learner for your students?
☐ Never ☐ Sometimes ☐ Always

55. How frequently are you a professional role-model for your students?
☐ Never ☐ Sometimes ☐ Always

56. How frequently are you a Christian role-model for your students?
☐ Never ☐ Sometimes ☐ Always

Part VIII - Demographic Questions

57. With which school are you affiliated?

- ☐ Archbishop O'Hara
- ☐ Bishop Kelley
- ☐ Bishop Loughlin
- ☐ Bishop Walsh
- ☐ Calvert Hall
- ☐ Cardinal Gibbons
- ☐ Cathedral El Paso
- ☐ Cathedral Los Angeles
- ☐ Central Catholic
- ☐ Christian Brothers Albany
- ☐ Christian Brothers Lincroft
- ☐ Christian Brothers Memphis
- ☐ Christian Brothers Sacramento
- ☐ Christian Brothers Syracuse
- ☐ Cretin-Derham Hall
- ☐ De La Salle Chicago
- ☐ De La Salle Concord
- ☐ De La Salle Minneapolis
- ☐ De La Salle New Orleans
- ☐ De La Salle Warren
- ☐ Hellas Interparish
- ☐ Hudson Regional
- ☐ J.K. Mullen
- ☐ Justin-Siena
- ☐ La Salle Cincinnati
- ☐ La Salle Milwaukie
- ☐ La Salle New York
- ☐ La Salle Pasadena
- ☐ La Salle Providence
- ☐ La Salle Troy
- ☐ La Salle Yakima
- ☐ La Salle Wyndmoor
- ☐ Montini Catholic
- ☐ Roncalli Manitowoc
- ☐ Roncalli Omaha
- ☐ Sacred Heart Cathedral
- ☐ St. John's
- ☐ St. Joseph's Buffalo
- ☐ St. Joseph Westchester
- ☐ Saint Mary's
- ☐ St. Michael's
- ☐ St. Patrick's
- ☐ St. Paul's
- ☐ St. Peter's
- ☐ St. Raphael
- ☐ St. Raymond
- ☐ Totino-Grace
- ☐ West Catholic

58. Which academic department do you lead?

- ☐ Religious Studies
- ☐ English
- ☐ Foreign Language
- ☐ Mathematics
- ☐ Physical Education
- ☐ Science
- ☐ Social Studies
- ☐ Visual/Performing Arts
- ☐ Other: _____

59. Including this year, how many years have you been an educator?

☐ 1-5 years ☐ 6-10 years ☐ 11-15 years ☐ 16-20 years ☐ 21-25 years ☐ 26 years or more

60. Including this year, how many years have you been a Lasallian educator?

☐ 1-5 years ☐ 6-10 years ☐ 11-15 years ☐ 16-20 years ☐ 21-25 years ☐ 26 years or more

61. Which of the following Lasallian formation activities have you participated ("X" all that apply)?

- [ ] Attendance at a Lasallian High School
- [ ] Attendance at a Lasallian College
- [ ] Novitiate
- [ ] Lasallian Teacher Training/Preparation
- [ ] Lasallian Leadership Institute
- [ ] Lasallian Volunteer Program
- [ ] Buttimer Institute
- [ ] Vandu Paaru Immersion
- [ ] Lasallian Social Justice Institute
- [ ] Huether Conference
- [ ] District Mission Assembly

62. What is your gender?

- [ ] Female
- [ ] Male

63. What is your faith orientation?

- [ ] Roman Catholic
- [ ] Non-Catholic Christian
- [ ] Non-Christian
- [ ] Other: _____

64. What is your highest level of education?

- [ ] Bachelor's Degree
- [ ] Teaching Certificate/Credential
- [ ] Master's Degree
- [ ] Doctorate

65. Are you interested in participating in a 15-minute phone interview as a follow-up to this survey?

- [ ] No
- [ ] Yes - please provide email/phone number: _____

THANK YOU FOR COMPLETING THIS SURVEY!

APPENDIX C

Follow-Up Interview Questions

Interview Script/Questions

<Read to the interview subject>

Thank you for agreeing to participate in a brief interview as a follow-up to the Survey of Lasallian Pedagogy that you completed last month. These questions come directly from the survey and are meant to generate more detailed information about your perspective on education as a practitioner of Lasallian pedagogy. For research purposes, our conversation will be recorded. This recording will be transcribed and the content will be analyzed and included as part of this research study. Following the completion of research, the recording and transcription will be kept confidential along will other research collected for this study. As this is a phone interview, this interview will also be conducted through the speaker phone function.

Interview Questions:

1. In your own words, describe/define Lasallian Pedagogy.
2. In your own words, what is meant by the De La Salle quote, "While in school, time does not belong to you, it must be devoted entirely to the welfare of your pupils?"
3. In your own words, what is meant by the De La Salle quote, "All minds are not attracted in the same way and it is necessary to know how to deal with each in order to lead it to give itself over to the task?"
4. In your own words, what is meant by the De La Salle quote, "You must not take them on to a new lesson before they are ready. Be careful about this otherwise they will learn nothing?"
5. In your own words, what is meant by the De La Salle quote, "If we wish to work in peace and harmony, we must mutually bear one another's burdens?"
6. In your own words, what is meant by the De La Salle quote, "If you do your job well and work for the liberation of those students entrusted to you, you can expect to be persecuted?"
7. In your own words, what is meant by the Lauraire quote, "Such an attitude implies many things: using language understandable by young people; using methods suited to their age and mentality; listening to them, reaching out to them, accompanying them in an ongoing dialogue, perhaps preferring to use personalized teaching techniques; in a word, offering them an education tailored to their needs?"
8. In your own words, what is meant by the De La Salle quote, "Children need the light of watchful guides to lead them on the path of salvation?"
9. How do you show love for your students?
10. Any other relevant question that emerges from the survey data and/or the interview conversation.

APPENDIX D

List of Participating Schools

Participating Schools

District	School	Location
Eastern North America	Central Catholic High School	Pittsburgh, PA
	Christian Brothers Academy	Syracuse, NY
	De La Salle Collegiate High School	Warren, MI
	Hudson Regional Catholic High School	Jersey City,NJ
	La Salle Academy	Providence, RI
	La Salle College High School	Wyndmoor, PA
	St. John's College High School	Washington, DC
	St. Raymond High School for Boys	Bronx, NY
Midwest	Archbishop O'Hara High School	Kansas City, MO
	Christian Brothers College High School	Memphis, TN
	De La Salle High School	Minneapolis, MN
	Helias High School	Jefferson City, MO
	La Salle High School	Cincinnati, OH
	Montini Catholic High School	Lombard, IL
	Roncalli High School	Manitowoc, WI
	St. Patrick High School	Chicago, IL
New Orleans-Santa Fe	St. Paul's High School	Covington, LA
San Francisco	Christian Brothers High School	Sacramento, CA
	De La Salle High School*	Concord, CA
	Justin-Siena High School*	Napa, CA
	La Salle Catholic College Preparatory	Milwaukie, OR
	La Salle High School	Union Gap, WA
	Sacred Heart Cathedral Preparatory*	San Francisco, CA
	Saint Mary's College High School	Berkeley, CA

* Reliability Study

APPENDIX E

Validity Panel

Kristopher White

Doctoral Candidate at The University of San Francisco

whitek@justin-siena.com

July 6, 2009

Dear ,

My name is Kristopher White, and I am in the process of conducting research for my doctoral dissertation through the Catholic Educational Leadership program in the School of Education at the University of San Francisco.

Over 300 years ago, St. John Baptist De La Salle, began a global institute for the education of young people. His instruction and guidance to the very first Lasallian educators helped create an enduring enterprise. Since that time, however, there has been little formal exploration about what Lasallian education should look like in the twenty-first century. What has been done has been limited to school culture, teacher attitudes toward their vocation, and Lasallian spirituality. Little work has been done in the area of curriculum and instruction as it relates to Lasallian pedagogy.

The purpose of my study is to establish a cohesive understanding of contemporary Lasallian pedagogy based on a survey of perceptions of academic department chairs at traditional college-preparatory high schools sponsored by the De La Salle Christian Brothers throughout the United States. The results of these surveys will inform my research and the subsequent analysis will assist all of the Lasallian districts in the United States.

In order to assure that the survey I have developed for this purpose will provide me with the data necessary to address my research questions, I am compiling a Validity Panel to review my survey and provide me with feedback that can be used to finalize my survey instrument. Due to your knowledge and expertise in your field, I invite you to be a part of this Validity Panel.

Enclosed with this letter is a copy of my proposed survey and a brief response sheet. Please review my survey and complete this response sheet. All materials can be returned to me in the pre-addressed and stamped envelope provided with this letter no later than July 31, 2009.

Next week, I will be contacting you by phone to verify your participation on my Validity Panel and to answer any questions you may have. If you have any questions or concerns about this study, please feel free to contact myself or my dissertation committee chair, Br. Ray Vercruysse, C.F.C. at rbvercruysse@usfca.edu.

In anticipation of your assistance, I wish to extend my extreme gratitude and appreciation for all that you do to continually carry out the work started by St. John Baptist De La Salle so many years ago.

Live, Jesus, in our hearts,

Kristopher White
Doctoral Candidate

	De La Salle Christian Brother	Lasallian Partner	High School Educator	University Educator	Master's Degree	Doctoral Degree
Mr. Michael Daniels President, DeMarillac Academy San Francisco, CA		X			X	
Dr. Ken Hogarty Principal, Sacred Heart Cathedral San Francisco, CA		X	X		X	X
Mr. Greg Kopra De La Salle Institute Napa, CA		X			X	
Br. Tom Lackey, F.S.C. Christian Brothers Conference Washington, D.C.	X					
Br. William Mann, F.S.C. President, St. Mary's University Winona, MN	X			X	X	X
Mrs. MaryAnn Mattos De La Salle High School Concord, CA		X	X		X	
Br. Gerard Rummery, F.S.C.	X			X		
Mr. Gery Short De La Salle Institute Napa, CA		X			X	

APPENDIX F

Validity Response Form

SURVEY EVALUATION

To be completed by Validity Panel

Instructions: Please review the following evaluation questions prior to completing the enclosed survey. Once the evaluation questions are reviewed, please complete the enclosed survey. Once the survey is completed, please answer the questions below to the best of your ability.

Research Questions: These are the research questions that this study seeks to answer. The survey will provide data with which questions 3 and 4 may be answered. (Question 1 will be addressed in the literature review, and question 2 will be addressed in follow-up interviews with a sample of survey respondents.)

1. What is Lasallian Pedagogy?
2. How does Lasallian Pedagogy serve the mission of "Enter to Learn, Leave to Serve"?
3. To what extent is Lasallian Pedagogy implemented as a curriculum focus in traditional Lasallian high schools in the United States?
4. To what extent is Lasallian Pedagogy implemented as an instructional methodology in traditional Lasallian high schools in the United States?

Evaluation Questions: Please provide answers and comments (as needed) to the following questions after completing the enclosed survey.

1. How long did it take for you to complete this survey (in minutes)? _____

   In your estimation, this survey was (please X one choice):

   _____ Too long

   _____ Too short

   _____ About right in length

2. Does the survey appear user-friendly? YES NO

   Are the instructions clear? YES NO

   Does the survey have an appealing look? YES NO

   Comments:

3. For each of the question sections related to the seven dimensions of Lasallian Pedagogy, do these questions effectively measure the dimension being surveyed?

Student-centered (questions 1-8)	YES	NO
Holistic Education (questions 9-16)	YES	NO
Constructive Scaffolding (questions 17-24)	YES	NO
Collaboration (questions 25-32)	YES	NO
Social Justice (questions 33-40)	YES	NO
Relevancy (questions 41-48)	YES	NO
Discipleship (questions 49-56)	YES	NO

Comments:

4. For each of the question sections related to the seven dimensions of Lasallian Pedagogy, do these questions accurately reflect the dimension being surveyed in terms of curriculum and instruction (yes/no)?

Student-centered:	curriculum _____	instruction _____
Holistic Education:	curriculum _____	instruction _____
Constructive Scaffolding:	curriculum _____	instruction _____
Collaboration:	curriculum _____	instruction _____
Social Justice:	curriculum _____	instruction _____
Relevancy:	curriculum _____	instruction _____
Discipleship:	curriculum _____	instruction _____

Comments:

5. Do the demographic questions at the conclusion of the survey provide information necessary or useful to answering the above-stated research questions (yes/no)? _____

   Comments:

6. Which questions (if any) do you recommend being eliminated from the survey?

7. Which questions (if any) do you recommend be added to more effectively answer the above-stated research questions?

8. Which questions (if any) do you recommend be modified, and how?

9. Please include any additional comments about the survey generally.

THANK YOU FOR YOUR ASSISTANCE WITH MY RESEARCH!

APPENDIX G

IRBPHS Approval

Kristopher White

From:	irbphs [irbphs@usfca.edu]
Sent:	Friday, October 23, 2009 8:12 AM
To:	Kristopher White
Cc:	Raymond James Vercruysse
Subject:	IRB Application #09-067 - Approved

October 23, 2009

Dear Mr. White:

The Institutional Review Board for the Protection of Human Subjects (IRBPHS) at the University of San Francisco (USF) has reviewed your request for human subjects approval regarding your study.

Your application has been approved by the committee (IRBPHS #09-067).
Please note the following:

1. Approval expires twelve (12) months from the dated noted above. At that time, if you are still in collecting data from human subjects, you must file a renewal application.

2. Any modifications to the research protocol or changes in instrumentation (including wording of items) must be communicated to the IRBPHS.
Re-submission of an application may be required at that time.

3. Any adverse reactions or complications on the part of participants must be reported (in writing) to the IRBPHS within ten (10) working days.

If you have any questions, please contact the IRBPHS at (415) 422-6091.

On behalf of the IRBPHS committee, I wish you much success in your research

APPENDIX H

Reliability Permission

Doctoral Candidate at The University of San Francisco

whitek@justin-siena.com

September 1, 2009

Dear Lasallian Educator,

My name is Kristopher White, and I am in the process of conducting research for my doctoral dissertation through the Catholic Educational Leadership program in the School of Education at the University of San Francisco.

Over 300 years ago, our founder, St. John Baptist De La Salle, began a global institute for the education of young people. His instruction and guidance to the very first Lasallian educators helped create an enduring enterprise. Since that time, however, there has been little formal exploration about what Lasallian education should look like in the twenty-first century. What has been done has been limited to school culture, teacher attitudes toward their vocation, and Lasallian spirituality. Little work has been done in the area of curriculum and instruction as it relates to Lasallian pedagogy.

The purpose of my study is to establish a cohesive understanding of contemporary Lasallian pedagogy based on the perceptions of academic department chairs at traditional college-preparatory high schools sponsored by the De La Salle Christian Brothers throughout the United States. Individual responses, which will be kept confidential, will inform my research and the subsequent analysis will assist all of the districts in the United States.

Last spring, I contacted you by email requesting permission for me to use your academic department chairs as part of a reliability test associated with the Survey on Lasallian Pedagogy that I have developed for the purpose of my research. Reliability tests are required for survey research to ensure that the survey instrument is reliable as a research instrument and valid as a generator of analyzable data. Reliability tests must make use of subjects similar to those included in the actual research study but not make use of any subjects that will be a part of the actual research study.

I am sending this letter as a formal request to you for permission to administer my survey to your academic department chairs during an already scheduled meeting of your academic department chairs. I have selected your school for my reliability test because of your school's similarity to the schools in my research study. Your school will not, however, be a part of my research study due to my familiarity with your school as either a current/former employee or a recent member your school's accreditation visiting team. Therefore, your school is eligible to be included in my reliability study.

This survey focuses on Lasallian pedagogy from the points of view of Lasallian educators in a Lasallian school. Academic department chairs were chosen for this study as a convenient way to collect data from all academic disciplines. This survey should take no longer than thirty minutes to complete.

This research study has been approved by the University of San Francisco, and individual responses will be kept confidential. The results of this survey will be used for the purpose of completing a doctoral

Kristopher White

Doctoral Candidate at The University of San Francisco

whitek@justin-siena.com

dissertation. Participation is essential to the success of this study if I am to accurately depict the general perceptions of Lasallian pedagogy in the United States. The contributions of your academic department chairs will inform all Lasallian educators and continue to grow the Lasallian Educational Mission throughout the nation.

Next week, I will be contacting you by phone to verify your school's participation in this reliability study. If you have any questions or concerns about this study, please feel free to contact myself or my dissertation committee chair, Br. Ray Vercruysse, C.F.C. at 415-601-4591 or rbvercruysse@usfca.edu.

In anticipation of your school's participation in this study, I wish to extend my extreme gratitude and appreciation for all that you do to continually carry out the work started by St. John Baptist De La Salle so many years ago.

Live, Jesus, in our hearts,

Kristopher White
Doctoral Candidate

Sacred Heart Cathedral Preparatory
1055 Ellis Street San Francisco, CA 94109
(415) 775-6626

September 10, 2009

To whom it may concern:

Kris White, who is doing his USF doctoral dissertation at USF, has my permission and the permission of Sacred Heart Cathedral Preparatory to do a reliability study using SHCP department chairs to collect data. Kris will have access to chairs with the help of our Director of Studies, Ms. Kate McFadden who chairs our Department Chair Council.

Kenneth W. Hogarty
Principal
Sacred Heart Cathedral Preparatory

Kristopher White

From: Noel Hesser
Sent: Monday, September 21, 2009 1:41 PM
To: Kristopher White
Subject: Permission

Kris,

You have my permission to use our department chairs in your research.

Thanks,
Noel

Mr. Noel Laird Hesser, Principal
Justin-Siena High School
4026 Maher Street
Napa, CA 94558
(707) 255-0950

Kristopher White

From: Mattos, Mary Ann [mattosm@dlshs.org]
Sent: Monday, September 21, 2009 2:36 PM
To: Kristopher White
Subject: RE: October 8th

To whom it may concern:

Kris White has permission to survey the department chairs at De La Salle High School for his dissertation study. He will be coming on campus on Octuber 8th. Please contact me personally if you have any questions. Thanks.

Mary Ann Lemire Mattos
Assistant Principal for Academic Life
925-288-8101

From: Kristopher White [mailto:whitek@justin-siena.com]
Sent: Monday, September 21, 2009 1:38 PM
To: Mattos, Mary Ann
Subject: October 8th

MaryAnn,

Thanks again for allowing me to have access to the DLS Department Chairs for my dissertation study. In looking through my records, I no longer have Br. Chris' original permission (from last spring). Would it be possible for you to email me back with your approval to use the Department Chairs? A brief email will suffice; something along the lines of ... "Kris White has permission to survey department chairs at De La Salle High School, etc."

Thanks,
Kris.

Mr. Kristopher White
Vice Principal for Teaching, Learning, and Assessment
Justin-Siena High School
4026 Maher Street, Napa, California, 94558
707-255-0950 ext. 602

APPENDIX I

Reliability Instructions

Kristopher White

Doctoral Candidate at The University of San Francisco

whitek@justin-siena.com

Month Day, Year

Dear Principal (or designate),

Thank you again for administering this survey to your academic department chairs. Please provide each department chair with one copy of the Survey of Lasallian Pedagogy, and read the following text to them.

> "On behalf of the researcher, thank you for taking the time to complete this survey. Please read the instructions for the survey carefully. After reading the instructions, please return the survey to me if you choose not to complete the survey. If you choose to participate, please complete the survey in its entirely based on your own experience as a Lasallian educator. This survey should take approximately fifteen minutes to complete. Once you have completed the survey, please return it to me sealed in the envelope provided. Data collected from this survey will create a baseline data set for this and future research. No one will have access to your responses except the researcher, and no individual responses will be indentified as part of this study. "

Once department chairs have completed the survey, please return them all to me in the pre-addressed and stamped envelope that I have provided.

If you have any questions, please feel free to contact me.

Thank you,

Kristopher White
Doctoral Candidate

APPENDIX J

District Permission Letter

Kristopher White

Doctoral Candidate at The University of San Francisco

whitek@justin-siena.com

September 17, 2009

Dear Lasallian Educator,

My name is Kristopher White, and I am in the process of conducting research for my doctoral dissertation through the Catholic Educational Leadership program in the School of Education at the University of San Francisco.

Over 300 years ago, our founder, St. John Baptist de La Salle, began a global institute for the education of young people. His instruction and guidance to the very first Lasallian educators helped create an enduring enterprise. Since that time, however, there has been little formal exploration about what Lasallian education should look like in the twenty-first century. What has been done has been limited to school culture, teacher attitudes toward their vocation, and Lasallian spirituality. Little work has been done in the area of curriculum and instruction as it relates to Lasallian pedagogy.

The purpose of my study is to establish a cohesive understanding of contemporary Lasallian pedagogy based on the perceptions of academic department chairs at traditional college-preparatory high schools sponsored by the De La Salle Christian Brothers throughout the United States. Individual responses, which will be kept confidential, will inform my research and the subsequent analysis will assist all of the districts in the United States.

I am seeking your permission to contact the Principals in your district. Later this fall, I want to invite the academic department chairs at their schools to complete a brief survey as part of my doctoral research. This survey focuses on Lasallian pedagogy from their points of view as Lasallian educators in a Lasallian school. This survey should take no longer than twenty minutes to complete.

This research study has been approved by the University of San Francisco, and individual responses will be kept confidential. The results of this survey will be used for the purpose of completing a doctoral dissertation. Participation is essential to the success of this study if I am to accurately depict the general perceptions of Lasallian pedagogy in the United States. The contributions of the academic department chairs in your district will inform all Lasallian educators and continue to grow the Lasallian Educational Mission throughout the nation.

In the coming days, I will be contacting you by phone to answer any questions you may have and to receive the permission I am seeking. If you have any questions or concerns about this study, please feel free to contact myself or my dissertation committee chair, Br. Ray Vercruysse, C.F.C. at 585-737-9954 or rbvercruysse@usfca.edu.

In anticipation of receiving permission to contact your district's Principals, I wish to extend my extreme gratitude and appreciation for all that you do to continually carry out the work started by St. John Baptist de La Salle so many years ago.

Live, Jesus, in our hearts,

Kristopher White

From: Gery Short [Gshort@dlsi.org]
Sent: Thursday, September 17, 2009 8:46 AM
To: Kristopher White
Subject: RE: Lasallian Research

You have go from me. Are you interested in meeting with the principals next week when they are here at MLS?

Gery

From: Kristopher White [mailto:whitek@justin-siena.com]
Sent: Thursday, September 17, 2009 7:40 AM
To: Weyland@fscdena.org; kconvey@cbmidwest.org; slnitiere70131@yahoo.com; Gery Short
Subject: Lasallian Research

Dear Lasallian Educators,

My name is Kristopher White, and I am in the process of conducting research for a doctoral dissertation on Lasallian Pedagogy at the University of San Francisco. I am contacting you to receive permission to contact the high school Principals in your district to invite their schools to participate in my study. I have attached a letter to this email that explains in more detail the purpose of my study and how I plan to use the schools in your district. I will follow-up this email with a phone call in the coming days to answer any questions you may have and to formerly receive your permission to invite your district's high schools to participate in my research study. If you have any questions, please feel free to contact me at any time.

Live, Jesus, in our hearts,
Kris.

Mr. Kristopher White
Vice Principal for Teaching, Learning, and Assessment
Justin-Siena High School
4026 Maher Street, Napa, California, 94558
707-255-0950 ext. 602

Kristopher White

From: weyland@fscdena.org
Sent: Friday, September 18, 2009 1:14 PM
To: Kristopher White
Subject: RE: Lasallian Research

Kris,

Per our conversation Brother Dennis Malloy, Visitor, and myself are approving you sending this to our schools in the District of Eastern North America. Please give me a 1-2 week warning before sending this out so that I can inform our educational ministries that this has our "blessing". Good luck with your work!

Alan

Alan Weyland
Executive Director of Mission and Ministry
Brothers of the Christian Schools
District of Eastern North America
444-A Route 35 South
Eatontown, NJ 07724
732-380-7926 (o)
732-380-7937 (f)
918-857-9413 (c)
weyland@fscdena.org

-------- Original Message --------
Subject: RE: Lasallian Research
From: "Kristopher White" <whitek@justin-siena.com>
Date: Fri, September 18, 2009 10:47 am
To: <weyland@fscdena.org>

Alan,

Thank you for getting back to me so promptly. I have attached the survey instrument that I will be using. This survey has been developed over several months (years, really, I suppose), and it has been reviewed by a number of experts in curriculum/instruction and the Lasallian Educational Mission before being finalized. The list of schools throughout the region are listed in the final section of the survey. Being from the San Francisco District (and having only been involved with Lasallian education for 7 years), I am not particularly familiar with the schools of your new district. As such, there may be a school listed in the survey that may not be appropriate for my study. At any rate, here is the information that you have requested.

Peace,
Kris.

Mr. Kristopher White

Vice Principal for Teaching, Learning, and Assessment

707-255-0950 ext. 602

From: weyland@fscdena.org [mailto:weyland@fscdena.org]
Sent: Friday, September 18, 2009 5:19 AM
To: Kristopher White
Subject: RE: Lasallian Research

Kristopher,

Good morning! I have touched based with the Visitor regarding your request and we would like to see a copy of the questionnaire before giving any final approval. We also would like to have a list of the schools you will be contacting in the District of Eastern North America. I am anticipating no issue on having you contact the schools but we would like to have this information first. As a brand new district we are establishing new procedures and we are trying to be sensitive to the "paperwork" we are already requiring from our network schools. The Visitor and I are both in the office today (Friday) and we are meeting at 2:00 p.m. Eastern time on a number of topics. If you could send the material prior to this it would be most helpful. It will be another 2+ weeks before we will be back together in the office at the same time. It's possible we could do this next week via email, etc but since I am still learning his style and vice versa I don't want to promise anything. Additionally, we will want to contact each of the schools first to give them a "heads-up" and so they know it has our approval. Thank you for your understanding of these points.

Yous in the Founder,

Alan

Alan Weyland
Executive Director of Mission and Ministry
Brothers of the Christian Schools
District of Eastern North America
444-A Route 35 South
Eatontown, NJ 07724
732-380-7926 (o)
732-380-7937 (f)
918-857-9413 (c)
weyland@fscdena.org

-------- Original Message --------
Subject: Lasallian Research
From: "Kristopher White" <whitek@justin-siena.com>
Date: Thu, September 17, 2009 10:40 am
To: <Weyland@fscdena.org>, <kconvey@cbmidwest.org>, <sinitiere70131@yahoo.com>, "Gery Short" <Gshort@dlsi.org>

Dear Lasallian Educators,

My name is Kristopher White, and I am in the process of conducting research for a doctoral dissertation on Lasallian Pedagogy at the University of San Francisco. I am contacting you to receive permission to contact the high school Principals in your district to invite their schools to participate in my study. I have attached a letter to this email that explains in more detail the purpose of my study and how I plan to use the schools in your district. I will follow-up this email with a phone call in the coming days to answer any questions you may have and to formerly receive your permission to invite your district's high schools to participate in my research study. If you have any questions, please feel free to contact me at any time.

Live, Jesus, in our hearts,
Kris.

Mr. Kristopher White

Vice Principal for Teaching, Learning, and Assessment

Justin-Siena High School

4026 Maher Street, Napa, California, 94558

707-255-0950 ext. 602

Kristopher White

From: Br. Kevin Convey [kconvey@cbmidwest.org]
Sent: Thursday, September 24, 2009 11:18 AM
To: Kristopher White
Subject: Re: Lasallian Research

Kris,

Thanks for the explanation of your research. I am happy to facilitate this research by inviting our Principals and department chairs to participate. You can probably get the email addresses from the Conference in Washington or from this office.

Take care and good luck in your progress toward the degree.

Br. Kevin Convey
Director of Education and Mission

On Thu, Sep 24, 2009 at 1:07 PM, Kristopher White <whitek@justin-siena.com> wrote:

Brother Kevin,

I apologize that my original email did not go through. I have attached the relevant information. Please let me know if you have any questions.

Thank you,

Kris.

Mr. Kristopher White

Vice Principal for Teaching, Learning, and Assessment

Justin-Siena High School

4026 Maher Street, Napa, California, 94558

707-255-0950 ext. 602

Kristopher White

From: david Sinitiere [sinitiere70131@yahoo.com]
Sent: Thursday, September 24, 2009 6:36 PM
To: Kristopher White
Subject: Re: Lasallian Research

Hi:
Good Thursday evening!

I have cleared for you to contact the administrators in the New Orleans-Santa Fe District in order to make the necessary arrangements for you to begin to compile the data needed for your research.

Please let me know if I can be of any further assistance to you in this matter.

Sincerely,

Brother David Sinitiere, FSC
Director of Education

From: Kristopher White <whitek@justin-siena.com>
To: sinitiere70131@yahoo.com
Sent: Thursday, September 24, 2009 3:19:22 PM
Subject: Lasallian Research

Br. David,

It was great to speak with you last week. Thank you again for approving of me inviting the high schools in your district to participate in my research. I double-checked with my advisor, and I do need some written approval from you. A simple response to this email will suffice. Hopefully, this is not a problem. I hate to be a bother.

Thank you,
Kris.

Mr. Kristopher White
Vice Principal for Teaching, Learning, and Assessment
Justin-Siena High School
4026 Maher Street, Napa, California, 94558
707-255-0950 ext. 602

APPENDIX K

School Permission Letter

Kristopher White

Doctoral Candidate at The University of San Francisco

whitek@justin-siena.com

February 8, 2010

Dear Lasallian Educator,

My name is Kristopher White, and I am in the process of conducting research for my doctoral dissertation through the Catholic Educational Leadership program in the School of Education at the University of San Francisco.

Over 300 years ago, our founder, St. John Baptist De La Salle, began an educational endeavor that has grown into a global institute for the education of young people. His instruction and guidance to the very first Lasallian educators helped create an enduring enterprise. Since that time, however, there has been little formal exploration about what Lasallian education should look like in the twenty-first century. What has been done has been limited to school culture, teacher attitudes toward their vocation, and Lasallian spirituality. Little work has been done in the area of curriculum and instruction as it relates to Lasallian pedagogy.

The purpose of my study is to establish a cohesive understanding of contemporary Lasallian pedagogy based on the perceptions of academic department chairs at traditional college-preparatory high schools sponsored by the De La Salle Christian Brothers throughout the United States. Individual responses, which will be kept confidential, will inform my research and the subsequent analysis will assist all of the districts in the United States.

I have received permission from your District Director of Education to invite, with your permission, the academic department chairs at your school to participate in the coming weeks in a survey focused on Lasallian pedagogy from their points of view as Lasallian educators in a Lasallian school. This survey should take no longer than twenty minutes to complete.

This research study has been approved by the University of San Francisco, and individual responses will be kept confidential. The results of this survey will be used for the purpose of completing a doctoral dissertation. Participation is essential to the success of this study if I am to accurately depict the general perceptions of Lasallian pedagogy in the United States. The contributions of your academic department chairs will inform all Lasallian educators and continue to grow the Lasallian Educational Mission throughout the nation.

Next week, I will be contacting you by phone or email to verify your school's participation in this study. If you have any questions or concerns about this study, please feel free to contact myself or my dissertation committee chair, Br. Ray Vercruysse, C.F.C. at 415-601-4591 or rbvercruysse@usfca.edu.

In anticipation of your school's participation in this study, I wish to extend my extreme gratitude and appreciation for all that you do to continually carry out the work started by St. John Baptist De La Salle so many years ago.

Live, Jesus, in our hearts,

Kristopher White
Doctoral Candidate

APPENDIX L

Survey Packet Information

Kristopher White

Doctoral Candidate at The University of San Francisco

whitek@justin-siena.com

March 18, 2010

Dear Diahann,

Thank you again for administering this survey to your academic department chairs. Please provide each department chair with one copy of the Survey of Lasallian Pedagogy, one copy of the "Research Subject's Bill of Rights", two copies of the Consent to be a Research Subject, and read or email the following text to them.

> "On behalf of the researcher, thank you for taking the time to complete this survey. Please read the Consent to be a Research Subject and the "Research Subject's Bill of Rights". If you agree to participate in this study, please sign the Consent to be a Research Subject and return one copy to me, keeping one for yourself.
>
> Please read the instructions for the survey carefully. After reading the instructions, please return the survey to me (the principal/designate) if you choose not to complete the survey. If you choose to participate, please complete the survey in its entirety based on your own experience as a Lasallian educator.
>
> This survey should take approximately fifteen minutes to complete. Once you have completed the survey, please return it to me (the Principal/designate) sealed in the envelope provided.
>
> Data collected from this survey will create a baseline data set for this and future research. No one will have access to your responses except the researcher, and no individual responses will be indentified as part of this study.

Once department chairs have completed the survey, please return them all to me in the pre-addressed and stamped envelope that I have provided.

If you have any questions, please feel free to contact me.

Thank you,

Kristopher White
Doctoral Candidate

RESEARCH SUBJECT'S BILL OF RIGHTS

Throughout the entire research process, subjects will be guaranteed the following:

1. To be told what the study is trying to find out;
2. To be told what will happen to them and whether any of the procedures, drugs, or devices are different from what would be used in standard practice;
3. To be told about the frequent and/or important risks, side effects, or discomforts of the things that will happen to them for research purposes;
4. To be told if they can expect any benefit from participating, and, if so, what the benefit might be;
5. To be told of the other choices they have and how they may be better or worse than being in the study;
6. To be allowed to ask any questions concerning the study both before agreeing to be involved and during the course of the study;
7. To be told what sort of medical or psychological treatment is available if any complications arise;
8. To refuse to participate at all or to change their mind about participation after the study is started; if they were to make such a decision, it will not affect their right to receive the care or privileges they would receive if they were not in the study;
9. To receive a copy of the signed and dated consent form; and
10. To be free of pressure when considering whether they wish to agree to be in the study.

University of San Francisco
Consent to be a Research Subject

Mr. Kristopher White, a graduate student in the School of Education at the University of San Francisco is conducting a study on Lasallian pedagogy. Over the past several years, much research has been done regarding the nature of Lasallian pedagogy, but little research has been conducted pertaining to the extent to which Lasallian pedagogy is implemented in Lasallian schools. The researcher is interested in establishing a baseline level of the extent to which Lasallian pedagogy is implemented in terms of curriculum and instruction in the traditional college-preparatory high schools sponsored by the De La Salle Christian Brothers in the United States.

I am being asked to participate in this research, because I am an academic department chair in a traditional college-preparatory high school sponsored by the De La Salle Christian Brothers in the United States.

If I agree to be a participant in this study, the following will happen:

1. I will complete a brief survey which includes questions about my pedagogical practices and personal information such as gender, religion, and length of teaching experience.

If I agree to be a participant in this study, the following may happen:

2. I may choose (by indicating so on my completed survey) to participate in an optional and voluntary follow-up interview over the phone with the researcher.

If I participate in this study, it is possible that I may experience some level of discomfort by self-identifying my pedagogical practices to the researcher. Participation may also mean a loss of confidentiality, though I have been assured by the researcher that all efforts will be made to protect the confidentiality of my responses. No individual identities will be used in any reports or publications resulting from this study. Study information will be coded and kept in locked files at all times. Only the researcher will have access to these files.

There will be no direct benefit to me from participating in this study. The anticipated benefit of this study is a better understanding of the extent to which Lasallian pedagogy is implemented in terms of curriculum and instruction in traditional college-preparatory high schools sponsored by the De La Salle Christian Brothers in the United States. There will be no financial cost to me, nor will I receive any compensation for participating in this study.

The Director of the Office of Education for my District and my Principal have both approved of this study being conducted at my school. My principal has spoken with the researcher, and I have been given the researcher's contact information should I have questions about this study. I

may call him at 707-255-0950 (x602). If I have any questions or comments about participation in this study, I should first talk with the researcher. If for some reason I do not wish to do this, I may contact the IRBPHS, which is concerned with the protection of volunteers in research projects. I may reach the IRBPHS office by calling 415-422-6091 and leaving a voicemail message, by emailing IRBPHS@usfca.edu, or by writing to the IRBPHS, Department of Psychology, University of San Francisco, 2130 Fulton Street, San Francisco, CA 94117-1080.

I have been given a copy of the "Research Subject's Bill of Rights" and I have been given a copy of this consent form to keep. PARTICIPATION IN RESEARCH IS VOLUNTARY. I am free to decline to be in this study, or to withdraw at any point. My decision as to whether or not to participate in this study will have no influence on my present or future status as a student or employee at the University of San Francisco.

My signature below indicates that I agree to participate in this study.

_____ _____

Subject Signature Date

_____ _____

Researcher Signature Date