

2014

"Preventive Leadership Program" at the Salesian University: An Exploratory Case Study

Alejandro Rodriguez

University of San Francisco, arrsdb@gmail.com

Follow this and additional works at: <https://repository.usfca.edu/diss>

 Part of the [Educational Leadership Commons](#), [Higher Education Commons](#), and the [Organizational Behavior and Theory Commons](#)

Recommended Citation

Rodriguez, Alejandro, "'Preventive Leadership Program" at the Salesian University: An Exploratory Case Study" (2014). *Doctoral Dissertations*. 111.

<https://repository.usfca.edu/diss/111>

This Dissertation is brought to you for free and open access by the Theses, Dissertations, Capstones and Projects at USF Scholarship: a digital repository @ Gleeson Library | Geschke Center. It has been accepted for inclusion in Doctoral Dissertations by an authorized administrator of USF Scholarship: a digital repository @ Gleeson Library | Geschke Center. For more information, please contact repository@usfca.edu.

The University of San Francisco

“PREVENTIVE LEADERSHIP PROGRAM” AT THE SALESIAN UNIVERSITY:
AN EXPLANATORY CASE STUDY

A Dissertation Presented
to
The Faculty of the School of Education
Department of Leadership Studies
Organization and Leadership Program

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

by
Alejandro Rodriguez
San Francisco
December 2014

THE UNIVERSITY OF SAN FRANCISCO

Dissertation Abstract

“Preventive Leadership Program” at the Salesian University: An Exploratory Case Study.

Leadership is a key factor in the quality of personal life, organizational culture, and social projection of each member in any organization. Bringing out the best of each person involved in any decision is a must for a Preventive Leader. This kind of leadership opens the possibility to develop, adapt, change and modify the theoretical construct of the definition of a leader from the Preventive horizon, the practical implications of Preventive Leadership development, and the learning and practice of Preventive leadership in a contextualized environment, creating interactions and interdependencies in a net-like pattern of relationships situated in one specific context: the VUCA world.

“Preventive Leadership” is therefore proposed in this study as a plausible paradigm of convergence between Lonergan’s anthropological method, Vygotskian community of learning model, and a reinterpretation of the Salesian Preventive System principles. The novelty in this approach is the viability of the Preventive Leader construct into the specific context of college students and the educational community surrounding them. In a VUCA world, it is critically important that a leader not only knows how to but also knows what and why to be successful. The Preventive Leadership framework contributes to the understanding of the leader itself with a positive, holistic, propositional and end-oriented reflection. The Preventive Leadership construct opens and enriches the leadership development theory and practice by incorporating intrapersonal and interpersonal methods of self-awareness and self-knowledge, learning process from a

community perspective, ethical behaviors, and the phases comprising decision-making.

A case study of the Salesian University in Mexico City, where students, alumni and professors have been active participants in the Preventive Leadership Program, provided the information and experience, insights and questions, challenges and desires for the use of a mixed method study. The methodology applied facilitated the process of a case study embedding the quantitative data into the qualitative data, and it provided rediscovering the reading of the Salesian Preventive System from a leadership perspective. The paradigm of convergence in an interdisciplinary dialogue between method, model, and preventive principles has been the focal point and the binding agent to interpret, modify and renew the meaning and impact of leader comprehension and leadership development.

The results of this study indicated that students and professors agreed that the Preventive Leadership Program in the University is valuable, meaningful and the impact goes beyond the college experience time frame. The study concluded that (a) the construct “Prevention” from a Salesian perspective is fresh, inclusive, flexible and adaptive to any context, and leadership theory; specially connected to the transformational, transformative and authentic leadership in universities, (b) the paradigm of convergence between an anthropological method of knowledge, a pedagogical method with a social learning tendency, and a renewed preventive framework is a very plausible reality, and (c) the Innermost-nurturing principle, and the Feedforward Principle are two aspects of same reality and both crystallize conditions, parameters, criteria, educational strategies, and social parameters that all leader who presumes to be Preventive should consider in all circumstances.

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.

Alejandro Rodriguez
Candidate

December 6, 2014
Date

Dissertation Committee

Patricia Mitchell, Ph.D.
Chairperson

December 6, 2014

Christopher Thomas, Ph.D.

December 6, 2014

Darrick Smith, Ph.D.

December 6, 2014

ACKNOWLEDGMENTS

I wish to take this opportunity to thank the many individuals who have helped and supported me over the past years as I walked on this dissertation odyssey. I could not have completed this dissertation without the guidance of my dissertation chair and advisor, Dr. Patricia Mitchell. Her positive encouragement and friendly presence were precisely what I needed throughout this process. I also wish to thank my dissertation committee members, Dr. Thomas, Dr. Smith, and Dr. Moloney, for their feedback and support. I am also grateful to the USF Department of Education professors who modeled caring and engaged teaching and learning. A special thank you goes to Dr. Benjamin Baab for his guidance and assistance with quantitative and qualitative data analysis.

I am grateful to the Salesian Province of Our Lady of Guadalupe (MEM) for placing a high value on my professional development and ongoing formation; I am also greatly thankful to the Salesian Province of Saint Andrew (SUO), especially to the Don Bosco Hall Community. I could not have completed this process without support of the Salesian Congregation. I am especially indebted to my colleagues, alumni and students in the Salesian University in Mexico for volunteering to participate in my research. I literally could not have done my study without their help. Also, to my sister Yolanda who provided support and who read all the sections of my work and gave me feedback and encouragement.

Finally, I give my unending gratitude to my parents, Paula and Severiano Rodriguez, and my brothers Sergio, Eustolio, Rafael, Severiano and Oswaldo who have guided and encouraged me all of my life to follow my dreams and for showing me the way to better understand the Salesian Preventive System, with hard work, perseverance, humility, and joy. To my friends, thank you for your support! Gracias! Most importantly, I am grateful to God for all of the blessings I have received in my life. I am truly fortunate to have had this opportunity.

Table of Contents

ABSTRACT	ii
SIGNATURE PAGE	iv
ACKNOWLEDGMENTS	v
LIST OF TABLES	x
LIST OF FIGURES	xiv
CHAPTER I THE RESEARCH PROBLEM	1
Statement of the Problem	1
Purpose of the Study	5
Background and Need	6
Conceptual Rationale	7
The transformation of leadership approaches	9
Transcendental Method according to Lonergan	13
The cognitive structure	18
Intentionality of knowledge	20
Educative Model	22
Social-constructivism	24
The subject who builds knowledge	25
Knowledge	28
Community of learning	30
Competencies	31
Research Questions	34
Limitations	34
Significance	35
Definition of terms	39
Summary	47
CHAPTER II REVIEW OF LITERATURE	50
Transformative Leadership	50
Broad cultural context. VUCA World and Millenials	58
Preventive System	66
Salesian Higher Education Institutions	69
Preventive Leadership Program	73
Conditions	75
Be “loving kindness”	75
Be reasonable	79
Be an educator with intentionality	80
Be a person of reflection and self-awareness	81
Parameters	82
Be promoter of integral and personal development	82

Be promoter of a community that accompanies people	83
Criterion	85
Be the "Oratorio" anywhere, anytime	85
Be a builder of a family environment, in joy and trust	87
Educational Strategies	88
Be constantly present with an active and purposeful attendance	88
Be a builder of educational activities and shared goals	91
Social Parameters for the Preventive Leadership Program	92
Any Salesian University promotes discernment of reality	94
Any Salesian University promotes a culture of encounter and dialogue	96
Any Salesian University is oriented toward solidarity	98
Summary	99
 CHAPTER III METHODOLOGY	 102
Restatement of the Purpose	102
Research Design	102
Qualitative Approach	104
Quantitative Approach	106
Research Setting	107
Population and Sample	107
Human Subjects' Approval	110
Instrumentation	110
Pilot Study	115
Data Collection	117
Data Analysis	119
Background of the Researcher	128
 CHAPTER IV FINDINGS	 130
Research Question 1	135
Node 1	135
Node 2	138
Node 3	140
Node 4	142
Node 5	146
Node 6	149
Node 7	151
Node 8	154
Research Question 2	156
Node 1	157
Node 2	160
Node 3	163
Node 4	164
Node 5	167
Node 6	169

Node 7	171
Node 8	173
Node 9	174
Research Question 3	176
Node 1	177
Node 2	179
Node 3	181
Research Question 4	184
Node 1	185
Node 2	187
Node 3	190
Summary	191
CHAPTER V DISCUSSION, CONCLUSIONS, IMPLICATIONS, AND RECOMMENDATIONS	194
Introduction	194
Discussion of Findings	195
Research Question 1	197
Research Question 2	199
Research Question 3	202
Research Question 4	205
Discussion of the key ideas of Preventive Leadership	207
The innermost-nurturing principle as a framework for leader’s development	209
The innermost-nurturing principle as a framework for leadership development	211
The Feedforward Principle as a framework for leader development	213
The Feedforward Principle as a framework for leadership development	215
Preventive Leader development outcomes	218
Preventive Leadership development outcomes	219
Conclusions	219
Recommendations for Future Research	223
Recommendations for Future Practice	226
Concluding Thoughts	230
REFERENCES	233
APPENDICES	248
APPENDIX A SALESIAN PREVENTIVE LEADERSHIP PROGRAM (PLP)	249
APPENDIX B INTERVIEW PROTOCOL STUDENT 1 (English/Spanish)	251
APPENDIX C INTERVIEW PROTOCOL PROFESSORS (English/Spanish)	253

APPENDIX D PREVENTIVE LEADERSHIP PROGRAM	
SURVEY FOR STUDENTS (PLPS-1) (English/Spanish).....	255
APPENDIX E PREVENTIVE LEADERSHIP PROGRAM SURVEY	
FOR PROFESSORS (PLPS-2) (English/Spanish).....	271
APPENDIX F LETTER OF PERMISSION BOARD OF DIRECTORS	
AND PRESIDENT OF THE UNISAL (English/Spanish).....	287
APPENDIX G INSTITUTIONAL REVIEW BOARD (IRB) PERMISSION.....	295
APPENDIX H PRESENT SELF-AWARENESS SCALE (PSS) PERMISSION.....	296
APPENDIX I UNIVERSITY OF QUEENSLAND STUDENT EXPERIENCE	
SURVEY (UQSES) PERMISSION.....	297
APPENDIX J INFORMED-CONSENT FORMS (English/Spanish).....	299
APPENDIX K RESEARCH SUBJECTS' BILL OF RIGHTS (English/Spanish).....	303

List of Tables

Table 1 Distinctions Among Three Theories of Leadership.....	51
Table 2 Sample Description.....	109
Table 3 Research Questions, Variables, and Questionnaire Questions	120
Table 4 Research Questions, Variables and Survey Questions.....	123
Table 5 Brief description of Pseudonyms.....	132
Table 6 Overview of Findings Research Question 1.....	135
Table 7 Correlation Between “Loving-Kindness” and the Process of Consciousness in the Preventive Leadership Program.....	137
Table 8 Tendencies in the Correlation of “Reasonableness” and the Process of Consciousness in the Preventive Leadership Program from the Students’ Perspective.....	140
Table 9 Correlation of “Educative Intentionality” and Process of Consciousness in the Preventive Leadership Program.....	142
Table 10 Correlation of “Introspection and Self-Awareness” and the Process of Consciousness in the Preventive Leadership Program.....	146
Table 11 Correlation of “Integral and Personal Development” in the Process of Knowledge Construction and Cooperative Learning in the Preventive Leadership Program.....	148
Table 12 Correlation of the Parameter “Community that Accompanies People” in the Convergence of the Four Conditions in the Preventive Leadership Program.....	151

Table 13 Correlation of “Constantly Present with an Active and Purposeful Attendance” and the Process of Knowledge Construction and Cooperative Learning.....	154
Table 14 Correlation of the “Oratorio” and the Process of Knowledge Construction and Cooperative Learning in the Preventive Leadership Program	156
Table 15 Overview of Findings Research Question 2.....	157
Table 16 Tendencies on the Correlation between “Loving-Kindness” and the Community that Accompanies People in the Preventive Leadership Program from the Professors’ Perspective.....	159
Table 16.1 Tendencies on the Correlation between “Loving-Kindness” and “Preventiveness” from the Professors’ Perspective.....	160
Table 17 Correlation between “Reasonableness” and Loving-Kindness in the Preventive Leadership Program from the Professors’ Perspective.....	161
Table 17.1 Tendencies on the Correlation between “Reasonableness” and Process of Self-Awareness in the Preventive Leadership Program from the Professors’ Perspective.....	162
Table 17.2 Tendencies on the Correlation between “Reasonableness” and the Process of Knowledge Construction and Cooperative Learning in the Preventive Leadership Program from the Professors’ Perspective.....	163
Table 18 Tendencies on the Correlation between “Intentionality” and Process of Self-Awareness and the Cooperative Learning Process in the Preventive Leadership Program from the Professors’ Perspective.....	164

Table 19 Tendencies on the Correlation between “Oratorio” and the Process of Knowledge Construction and Cooperative Learning in the Preventive Leadership Program from the Professors’ Perspective.....	166
Table 19.1 Tendencies on the Correlation between “Oratorio” and the Process of Self-Awareness in the Preventive Leadership Program from the Professors’ Perspective.....	166
Table 20 Tendencies on the Correlation between “Self-Awareness” and the Process of Consciousness in the Preventive Leadership Program from the Professors’ Perspective.....	167
Table 21 Tendencies on the Correlation between “Integral Development” and the Process of Knowledge Construction in the Preventive Leadership Program from the Professors’ Perspective.....	171
Table 22 Tendencies on the Correlation between “Educational Community” and Preventiveness Criteria in the Preventive Leadership Program from the Professors’ Perspective.....	172
Table 23 Tendencies on the Correlation between “Oratorio” and Community of Learning in the Preventive Leadership Program from the Professors’ Perspective.....	174
Table 24 Tendencies on the Correlation between “Educative Presence” and Preventiveness Aspects from the Professors’ Perspective.....	176
Table 25 Overview of Findings Research Question 3.....	177
Table 26 Impact of the “Discernment” and the Process of Consciousness in the Preventive Leadership Program.....	178

Table 27 Impact of the “Dialogue and Encounter” and the Process of Consciousness in the Preventive Leadership Program.....	180
Table 28 Impact of “Solidarity” and the Process of Consciousness in the Preventive Leadership Program.....	182
Table 29 Predictors of Preventiveness in the Complete Preventive Leadership Program.....	183
Table 30 Overview of Findings Research Question 4.....	185
Table 31 Tendencies on the Correlation between “Discernment” and the Process of Consciousness in the Preventive Leadership Program from the Professors’ Perspective.....	187
Table 32 Tendencies on “Dialogue and Personal Encounter” and the most Significant Correlations in the Preventive Leadership Program from Professors’ Perspective.....	189
Table 32.1 Tendencies on the Correlation between “Dialogue and Personal Encounter” and the Process of Knowledge Construction in the Preventive Leadership Program from the Professors’ Perspective.....	190
Table 33 Tendencies on the Correlation between “Solidarity” and some concepts of Preventiveness from the Professors’ Perspective.....	191

List of Figures

Figure 1. The Paradigm of Convergence of the Preventive System.....	8
Figure 2. Insights of the Preventive Leadership Program.....	74
Figure 3. Network as full interconnection between nodes.....	134
Figure 4. Node configuration.....	134

CHAPTER I

THE RESEARCH PROBLEM

Statement of the Problem

In Latin America and the Caribbean, according to the International Labor Office (ILO, 2012) of the United Nations, the youth unemployment rate rose sharply during the economic downturn from 13.7% in 2008 to 15.6% in 2009. It decreased to 14.3% in 2011 (ILO, 2012), in Mexico the rate is 5.47%, this means almost three million people are unemployed according to the Instituto Nacional de Geografía e Informática (2014). Many young people are trapped in temporary jobs without the promise of better opportunities. “In the developing world many young people do unpaid work in informal enterprises or family farms” (p. 4) and they are increasingly taking temporary or part time jobs. In Latin America and the Caribbean, a worrying trend is that young people who are not employed and are not getting an education are easy targets for engagement in criminal activities. In particular in developing economies, this group, called “NEET” (not in education, employment or training), often constitutes 16% of the youth population, and disproportionately includes youth with low levels of education in developing economies. The combination of lack of education, poverty, and unemployment is a fertile field for violence. For many countries in Latin America, violence is among the five leading causes of death and is the leading cause of death in Brazil, Colombia, Venezuela, El Salvador, and Mexico. It is the area in the world where 42% of homicides occur. Also, two new types of violence have emerged: gang-related violence and drugs, and violence in schools (UNICEF, 2008).

Developing the leadership potential of young people is vital. Society always requires leaders who are ethical, collaborative, transformative, and have a strong sense of service. Universities are in a unique position to influence the leadership development of young people offering formal and informal opportunities for leadership, specific training in leadership, and mentors to accompany them on their leadership journeys (Lavery & Hine, 2013). The university is present in society and can be an effective solution to the disheartening stage of the social and political reality in Latin America (Chavez, 2003a, 2003b). The International Institute for Higher Education in Latin America and the Caribbean (IESALC) considers the University in Latin America as a “social bottle neck.” The promotion of social classes in many countries of Latin America is operated largely through the University, which explains the high demand for universities in these countries. Also, the university seems to be a good source of social and political leadership. In fact, the university in Latin America is a key contributor to economic, as well as cultural and social development (IESALC, 2013).

According to Altmann and Ebersberger (2013), the essential tasks of every university are to be a storehouse of knowledge, a locus of knowledge development, and a supporter of regional and local economic and social development (Etzkowitz et al., 2000; Etzkowitz, 2003). However, it is also true that there is the challenge of updating the curriculum that seems to always aspire to convergent interdisciplinary and trans-disciplinary goals and experiences. At the same time, the university is considered as an entity with the essential goal of seeking the truth about social issues but, as Nellis and Slaterry (2013) affirmed, “some emphasize knowledge transfer, others analysis, argument

and discourse; some focus strongly on technical skills, others place more value on behavioral skills” (p. 71).

A specific kind of leadership is required in the university, a kind that is seeking the truth in ethics with a set of organizational values and one that allows a transformative process and the pursuit of reason in truth with an honest dialogue where each social actor has a voice and is heard. Wright (1999) stressed that leadership was “fundamentally about nurturing a better quality of humanity” (p. 6). Chapman and Aspin (2001), for instance, have argued that developing student leadership through explicit, intentional programs is crucial to promoting social responsibility, community leadership, active citizenship, and service leadership. Myers (2005) states that leadership opportunities provide students with “extra skills and confidence that will help them in their later lives. Thus, the university cannot be detached from the context of the human being as an individual and social actor.

The process of learning, in many universities, mimics the trends that society presents: a compartmentalization of knowledge in specialized fields in an area of knowledge. This compartmentalization is sometimes unable to dialogue with tradition and with other spheres of knowledge. Philip and Garcia (2013) considered that innovation in the university is more focused on the use of a device as the panacea of a better formation rather than a “holistic engagement with cultural shifts inside and outside of classrooms” (p. 302). Postman (1990) stated that “we are glutted with information, drowning in information, [but] have no control over it, [and] don’t know what to do with it” (para 26), highlighting even a stronger fragmentation. A real situation in today’s higher education proposal is the idea that using powerful technological tools, in the

absence of wise pedagogy, detracts from rather than contributes to learning (Philip & Garcia, 2013). Additionally, the “horizontal” understanding of leader and leadership development has been more focused on competencies and transmission of knowledge, or skills and abilities instead of a leadership conceived as developmental stages where the “vertical” growth requires a commitment for the formation of oneself in matters of self-knowledge, self-awareness, and social capital topics (Petrie, 2014).

Faced with all this, it is appropriate to promote the interdisciplinary dialogue from a perspective that will address the fragmentation of the college student. In the present work, there are several perspectives of reflection and meanings as interlocutors engaged in a dialogue trying to assess the validity of “Preventive Leadership” as a systemic correlation of an epistemological method, a pedagogical-educational model, and a set of guiding principles for the daily being and doing of a university and those who converge there. The Salesians perceive young people through a “Preventive Leadership” approach and they use this lens as a model to run their institutions. This perspective, in the present study, is reframed from a singular rationale: to use this approach as a model, method, and a body of guiding principles of any leadership proposal for University students.

A pedagogical model that fits with the Preventive Leadership is essential for the construction of critical agents, and the formative culture that is indispensable to a democratic society (Giroux, 2011). Any model, as Chu Chih and Ju (Crissa) Chen (2010) expressed, implies active individuals and an active environment as essential elements for any learning process, as well as the culture and knowledge of prior generations “transferred” by members of any community of learning.

Loneragan (1971) proposed a guide for a method that can be applied for students and professors that facilitates the formation in Preventive Leadership:

[...] A normative pattern of recurrent and related operations yielding cumulative and progressive results. There is a method, then, where there are distinct operations, where each operation is related to the others, where the set of relations forms a pattern, where the pattern is described as the right way of doing the job, where operations in accord with the pattern may be repeated indefinitely, and where the fruits of such repetition are, not repetitious, but cumulative and progressive (p. 4).

According to Smith and Vecchio (2007), a leader performs this function of synergy, in part, by articulating a small number of guiding ideas that embody fundamental aspects of the organization's existing character, or the character that an organization's leadership seeks to build. A set of principles that may become a source of direction for thinking and behavior in a Preventive Leadership proposal, turning any educational action over time into a synergy of intervention models, methods for accompaniment, and guiding criteria.

Purpose of the Study

The intent of this case study was to explore the meaning and impact of the Preventive Leadership Program (PLP) in students, alumni, and professors at the Salesian University in Mexico. The research used the Preventive Leadership proposal, an enriched expression of transformative leadership, to explore leadership at the research site (Bass & Avolio, 1997; Bass & Riggio, 2006). In addition, the study employed Lonergan's transcendental method and the Socio-constructivism from Vygotsky. The three models complement one another as tools to analyze the dynamic between the Preventive Leadership formation proposal and the impact of the PLP.

Background and Need for the Study

According to De Dea Roglio and Light (2009), the current vulnerable, uncertain, complex, and ambiguous (VUCA) world situation is affecting all leadership today, pushing every leader into precarious situations in all areas and at all levels and circumstances. The vulnerability, uncertainty, complexity, and ambiguity elicit a relativism that generates a weak identity without a strong cohesion to core values in organizations and companies, and a strong sense of individualism, which is shown as unique criteria for decision-making. This ethical and social situation, according to Katzman (2000), has blunted the weight and role that institutions fulfill in the following way: as a space for debate and search for the common good; as a place to live, experience, and configure a social ethos; and, as an authority capable of ensuring equitable access to resources and services in a unified institutional proposal.

The Salesians of Don Bosco is a Catholic congregation with 16,000 members in 132 countries and more than 70 universities all over the world. In the *Reference Frame of the Salesian Youth Ministry* (RFSYM, Salesians of Don Bosco, 2000), one of their governing documents, it is stated that to be preventive means “to be inclusive of every individual because each human being is a project with a future, every human being embodies a hope that may be surrounded by frailty” (p. 25), and which may need an external support to give it strength. “Prevention,” as a system and method, generates abilities to “advance in response to the social and/or group needs that are just brewing” (Vecchi, 1992, p. 3). Prevention as a criterion of judgment and action is an essential element today for anyone who wants to be a leader who makes differences for the good of their organization and society.

Being a leader, according to this perspective, speaks of already formed preventive criteria of judgment, life and action, in a converging proposal that considers the theoretical, criteria, and process of humanization. Being a Preventive Leader involves very clear methodology for future goals and the steps that should be considered along the way. To Miller (2006), to be a Preventive Leader is considered a strong ethical conviction of the person to do his or her best for the world.

Higher education can provide a systematic response to the formation of the person because it has spaces, resources, people and interventions that can make it happen. It conveys a vision of the world, humanity, and history. The university should be considered one of the institutions where human development prevents the marginalization that can bring any type of exclusion both in technologies and in economic, social, political, and educational aspects.

A Preventive Leader, according to Fisher, Turner, and Morling (2009), can achieve the potential of realizing a converging organizational culture, which creates an “eco-systemic” environment that is healthy, promotes and respects life as an interrelationship in balance” (p. 644). The importance of a university to shape a future Preventive Leader that can influence the culture of any organization and make sure that young people acquire the necessary skills to create these types of convergent eco-systems is a necessary outcome to expect for every generation that accomplishes college studies.

Conceptual Rationale

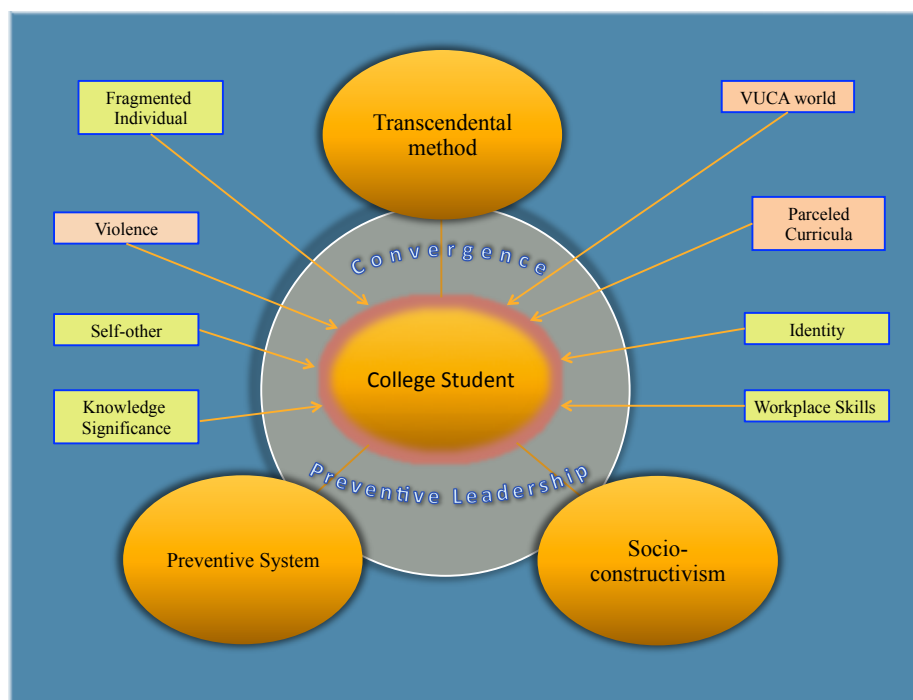
Any paradigm constitutes, according to Patton and Patton (2002), a “worldview built on implicit assumptions, accepted definitions, comfortable habits, values defended as truths, and beliefs projected as reality” (p. 572). “Preventive Leadership” intends to

become a new paradigm in any Salesian University around the world with a Preventive Leadership Program.

A theoretical framework, according to Hill and Roberts (2010) is “a set of lenses through which the research problem is viewed” (p. 129). The Preventive System of the Salesians is the “macro lens,” but the focusing lenses are the method, model, and principles that give a different perspective to “Preventive Leadership” in Salesian universities in the world.

This study has been based on the reflection of “Prevention” as a paradigm for any educative proposal made in recent years within the Salesian Congregation. At the same time, this research incorporated an anthropological method, an educational model, and principles “guiding” the being and doing of members of the educational community in a Salesian University (Fig. 1).

Figure 1
The Paradigm of Convergence of the Preventive Leadership.



The PLP goes along with Lonergan's transcendental method, which introduces the “novice leader” in the processes of self-knowledge, discernment, judgment and decision. A “novice leader” who can build from the positive in each person, and to aspire to the best possible for all, has been trained in a PLP. A leader who is self-conscious learns to know their own way of learning, hence that the socio-constructivism creates a learning community that accompanies, transfers knowledge and the learning processes, evaluation and acquisition of new knowledge. The PLP presents a convergent, multidisciplinary and systemic framework required today for any integrative leadership approach¹.

The systemic correlation between Lonergan's proposal, the Constructivist Model, and the theoretical principals for leadership in universities, can be the basis for “Preventive Leadership” as a new proposal for Salesian Universities in the world. Discernment of reality, culture of encounter and dialogue, and solidarity in action are the basic social parameters for any Salesian University sensible to the impact and significance the university has with its presence in reference to the community.

The transformation of leadership approaches

According to Bass and Bass (2008), representative definitions of leadership in the 1920s were focused on the will, traits and behaviors of the leader that led to induce obedience, respect, loyalty, and cooperation in the followers. The concept of personality as part of the leadership traits appealed to several early theorists, who sought to explain why some persons are better able than others to exercise leadership.

In the 1930s, leadership was considered a process through which the employees were organized to move in a specific direction by the leader because the leader was

¹ The objective of the PLP was that young Salesian animators would discover in the group the experience

always the nucleus of a tendency. In the 1940s, leadership was the ability to persuade and direct beyond the effects of power, position, or circumstances. Leaders provided understanding and meaning for situations that followers found confusing, ambiguous, unclear, vague, indistinct, or uncertain. They defined reality for followers. Leaders provided credible explanations, interpretations, stories, parables, and accounts about what has happened, what is happening, and what will happen.

In the 1950s, what was important was the ability to influence, motivate, and enable others to contribute to the effectiveness and success of the organizations of which they were members. In the 1960s, leadership was the influence to move others in a shared direction. Larson (1968) considered that “leadership is the ability to decide what is to be done, and then to get others to want to do it” (p. 21).

In the 1970s, the leader’s influence was seen as discretionary and as varying from one member to another. In the 1980s, leadership was considered as inspiring others to take some purposeful action. This implies a reciprocal relationship between the leader and the followers, but one that is not necessarily characterized by domination, control, or induction of compliance by the leader. By the 1990s, the common ground within literature about leadership focused on the influence of the leader on the followers who wanted to make real changes in organizations. In the first decade of the twenty-first century, the leader was seen as the person most responsible and accountable for the organization’s actions. Leadership was concerned with the cognitions, interpersonal behaviors, and attributions of both the leaders and the followers as they affect each other’s pursuit of their mutual goals. For Northouse (2010), leadership is a process in which an individual influences a group of individuals to achieve a common goal.

Today, according to Craig and Charles (2014), the leadership lexicon includes transactional, transformative, and transformational leadership as seeming alternatives to the more autocratic leadership of early organizations. Nevertheless, the notions that leadership is something that primarily resides in a person or a relatively small set of people and tends to flow downward remain firmly ensconced in the vast majority of leadership training and development.

The search for the one and only proper and true definition of leadership seems to be fruitless. Rather, the choice of an appropriate definition should depend on the methodological and substantive aspects of leadership in which one is interested. For instance, if one is to make extensive use of observation, then it would seem important to define leadership in terms of activities, behaviors, or roles played; its centrality to group processes and its compliance with observed performance, rather than in terms of personality traits, perceived power relations, or perceived influence. But if an extensive examination of the impact of the authority of leadership were the focus of attention, then it would seem more important to define leadership in terms of perceived influence, control, and power relations.

Many of the leadership theories seem to emphasize aspects that are external to the leader; it seems that they are based in manuals, on successful experiences of leaders in related organizations, projects in new arenas that have been successful, in personality traits common to prominent leaders, in managing interpersonal relationships in the workplace and at a personal level. However, against this, it is worth and appropriate to ask whether it is possible to approach the phenomenon of leadership from other reference parameters and another horizon of possible interpretation.

Empirical research suggests that self-awareness has become recognized as a critical component of leadership over the past two decades because of changes in the nature of organizational life (Ashley & Reiter-Palmon, 2012; Axelrod, 2012; Drucker, 1993; Goleman, 1998; Hirschhorn, 1988). Knowledge has become the basic economic resource, which is translated into organization life as the capability of faster action, extreme flexibility, and innovation. A distributed leadership is a model emerging these days. According to Axelrod (2012), this model is of a “leadership exerted at many different levels and in many different contexts” (p. 344).

Considering the possibility of a different reflection of leadership, it seems desirable to recover the structure of the subject, rediscover the internal process that precedes and supports decision-making of those in leadership roles and / or those who are in the continuous process of being and acting as leaders. Self-awareness is a concept with many meanings that can be “broadly describe[d] [...as] an inwardly-focused evaluative process in which individuals make self/standard comparison with the goal of better self-knowledge and improvement” (Ashley & Reiter-Palmon, 2012, p. 2).

Avolio and Hannah (2008) have linked the improvement of organizations to the importance of leaders' awareness underlining the processes of self-integration and self-alignment, which contributes to leadership development because there is less internal conflict as individuals and more capacity to articulate, socialize, and pursue a direction with commitment, energy, purpose and integrity. Ashley and Reiter-Palmon (2012) consider that “leaders higher in self-awareness tend to get better outcomes than those with lower levels of self-awareness” (p. 2).

Lonergan's "Transcendental Method" can bring light into the reflection of an anthropological "common ground" to all leaders: knowledge, the process to gain it as a knower, and the implications to appropriate the reality in the knower him/herself, and outside of the self. Also the intentionality of the subject, and the practical implications for the knower of self-awareness, self-possession and self-determination, are essential elements for any leader development and leadership development proposal.

Transcendental Method according to Lonergan

The first "focal lens" to support a difference in the Salesians of Don Bosco's traditional view about "Preventive Leadership" is the anthropological method. The method, for Lonergan (1992), consists of an operating pattern (Method). This operating pattern is applied in particular methods of the various sciences. The method operates "from the bottom up." Lonergan's (1992) proposal of the "transcendental method" is to define if human knowledge is possible, how it is possible, the limits for human understanding, and the challenges for the human mind facing the reality. Also, this method allows a very comprehensive approach to better understand the person who is making a process of capturing the reality within, and the reality that surrounds him or her. An introspective process, what Lonergan (1992) sees as the essence of such internalization, is to become more aware of the mental operations and activities (Meynell, 2009). A personal method can be gained, and an inner epistemological structure could be improved for any individual, in any situation, for any moment. According to Bhaskar (2002), the horizon of the everyday life of people in touch with their real selves is an everyday life in which "realism about transcendence enables us to transcend subject-object duality" (p. 166).

Rediscovering the subject in its internal process of self-knowledge, self-possession, and decision-making, it is possible to propose an alternative leadership that could be a better leadership practice of reasonability, intelligence and responsibility. Rediscovery the subject emerges a “community of reference” which allows a collective work in the process of self-knowledge and decision-making. This “community of reference” binds socially and organizationally. The community, understood as a vital space for nurturing and the evaluation of personal and community leadership, is a natural consequence of this change in the way we understand and train leaders. According to Johansen (2012), it is also one of the most important abilities for leaders to be able to seed, nurture, and grow shared assets that can benefit more people.

It is a change that aims for a leadership process centered in a network built with the accumulation of community skills, attitudes or actions of the leader in relation to others without giving prominence only to the self-reference of the subject alone. By the involvement in the process and results, it is the “community of reference,” contextualized and contextualizing, which is involved in developing or keeping the goal in mind of achieving the very purpose of the organization even if one or a small group makes the final decision in the organization.

It is a community that goes through the methodological process in order that at the end of that process, the community accepts, or not, what is proposed, what is presented, that which must be tackled. Lonergan (1971) affirmed “people are joined by common experience, by common or complementary insights, by similar judgments of fact and of value, by parallel orientations in life. They [...] have got out of touch, when they misunderstand one another [...] [and] opt for contrary social goals” (p. 51). It thus seeks

a change of paradigmatic structure. A change in the way we perceive and understand the subject, in this case, the leader: self-possession by self-knowledge, and “knowledge building” and making decisions thanks to and supported by a community.

A philosophical approach to leadership self-awareness and self-knowledge is convenient, mostly if this perspective comes from “common elements” found in the theoretical reflection of humankind, which is a philosophical anthropology. This anthropological methodology looks for the internal process in the subject and also opens up to an intentionality as the desired aim of this systematic series of actions in an upward “double loop” spiral: personal and community, internal and external. The starting point is the experience of insight of the subject (personal and community), the depth of how much knowledge the subject has and the internal process of how the subject has come to gain such knowledge, and the methodology concludes with loyalty to the decision taken by the known, by the procedure of internal and external knowledge and the process of experience accumulation along with the insight gained from such experiences. Eventually, this leads to making responsible and intelligent decisions based on the internal and external series of progressive and interdependent steps by which the personal decision is attained. This process is cumulative and gradual.

The subject in its internal structure of knowledge and its process of lifelong learning is who becomes central in the reflection of leadership. It is also of vital importance the community or collective process in which and from which, the subject who is leader (individual and community) is known, gets to know, decides, and becomes responsible. It is an answer to questions of philosophical tinge: What do I know? How do I know it? For what do I know it?

What is preponderant in the method is the process in the subject. What is found outside the subject can be considered as a set of deductive propositions, recipes or manuals, where the leading point is not the knowing subject, but what is given by experience, accumulated history, valued by the effectiveness of the results obtained. All this is valued, judged, assumed in offering the best in itself, but it is not simply “taking a look” at things that exist outside the person, and then reporting those things. Lonergan (1992) understood human knowing as an activity, intimately involving the knower, which occurs through a dynamic cognitional structure that is natural and inherent in everyone. The invariant dynamic structure of conscious intentionality is a four-level structure of successive sets of operations. Lonergan designates each level by its most prominent operation: the level of experience, the level of understanding, the level of judgment, and the level of decision. Therefore, in the process of deciding, the decision maker first experiences, understands, and judges the truth or existence of alternative courses of action. It is not the logic of cause and effect that positivism has defended so much, rather, it is the human process based on the intrinsic faculties to every human being who is capable of carrying out the process of knowing.

The method then is when we move from experiencing to understanding by asking questions; we move from understanding to judgment by asking critical questions; we move from judgment to decision and action by asking questions of the general form. In order to choose between extant alternatives, according to Lonergan (1992), one must further judge the value of the alternatives. Thus the decision maker must further experience, understand, and judge the value of the alternatives before choosing the greatest value because “[...] the subject is effectively rational only if his demand for

consistency between knowing and doing is followed by his deciding and doing in a manner consistent with his knowing” (p. 636).

Value, then, is a basic element of deciding. Deciding, according to Flanagan (1997), adds to the evaluation of a commitment in order to “bring some course of action into being which, if you do not do it, will not exist” (p. 201). Lonergan uses the term “transcendental precepts” to describe the five distinct imperatives that impel the human subject toward transcendence by an ever-deepening authenticity or genuine humanness. According to Streeter (2001), these imperatives are: 1. Be attentive to your experience. 2. Be intelligent in your inquiry into the meaning of that experience. 3. Be reasonable in your judgments of the accuracy of your understanding of your experience. 4. Be responsible in your decisions and subsequent actions based on the conclusions of the accuracy of your understanding of your experience, and based also on the value/givenness of that reality: what can be and what is truly worthwhile. 5. Be in love with the mystery that grounds all your human operation, and with the human and the world with which that human is primordially interrelated. Lonergan formulated the operative criteria in the first four transcendental precepts. The four-level structure with its immanent criteria is the foundational heuristic structure that is specified in the exercise of all special methods and is spontaneously employed in everyday practical and social living.

Based on this, we will discover the integrated human being who is able to transcend the self in order to attain self-knowledge, self-possession, and be able to transcend reality to discover and explore it with cognitive honesty. The human being who knows how he / she knows, who understands how to act responsibly, also knows how to

transcend towards the other, discovering the other in the dynamics of love not only to know him/her, but also to act in favor of him/her.

The cognitive structure

According to Lonergan (1996), knowledge is disposed by different operations performed on a facultative unity of the knowing subject. Considering that knowledge is comprised of a single mode of operation, or by a host of operations that by relating to each other each one presents identical or analogous modes of being, is one of the most serious errors that have been committed in the elaboration of theories of knowledge, understanding knowledge “as non intuitive but discursive, with the judgment as the decisive component” (p. 178).

Knowledge is structured and therefore formed by interrelated parts. As Lonergan (1967) affirmed “each part is what it is in virtue of its functional relations to other parts, and the whole possesses a certain inevitability in its unit, so that the removal of any part would destroy the whole” (p. 222). The structured whole of human knowledge itself is assembled by intentionality. According to Lonergan (1967): “Human knowing involves many distinct and irreducible activities: seeing, hearing, smelling, touching, tasting, inquiring, imagining, understanding, conceiving, reflecting, weighting the evidence, judging” (p. 222). In this regard, he also notes that an isolated element or the partial activity by incomplete participation of the elements of this structure does not define the whole structure, i.e., knowledge is not just seeing or hearing, nor is it only to understand or to judge without understanding. Knowledge, in its strict and specific sense, is defined not by the realization of an isolated activity or the incomplete convergence of activities,

but by the dynamism of each and every one of the elements that make up the human cognitive structure (Lonergan, 1967).

Lonergan (1967) makes an objectification of self-knowledge, applying the dynamics of the knowledge about knowledge itself so that it conjugates experiencing the experience, intellection and judgment; understanding the own experience from the experience, from the intellection and from judgment; and to judge whether the proper intellection of the experience is correct or not from the intellection and the judgment.

In this conjugation the individual develops a self-knowledge, an objective knowledge of his/her own understanding as immanent activity. Thus, human beings discover the processes by which they obtained knowledge, and therefore, are able to assert themselves as knowing their own knowledge. In this regard, Lonergan (1967) distinguishes self-knowledge from conscience, claiming that the latter is only relevant to the experience of each of the activities of knowledge without consciousness alone achieving knowledge.

In other words, putting the experience, intelligence and judgment in action is an act of experiencing them. The acquisition of conscience, according to Lonergan (1967), becomes the application of the first level of knowing about knowing itself, without implying that the subject knows how he/she became to know, because the subject has only had the experience of it.

According to Lonergan (1992), the realization of each of the structures of knowledge specifies the actualization of four levels that define the stages of knowledge. Such knowledge levels are summarized in basically four operations: experience, understanding, judgment, decision. Each of these levels defines the human being as

empirical, intellectual, rational and free as soon as he/she experiences feelings, makes judgments freely, as soon as he/she is conscious of knowing. However, Lonergan (1971) calls on the self-appropriation. Self-appropriation refers to something of what one is already aware of in order to achieve more complete knowledge and move away from the omission of any level of activities. In his words: "... the reader will do it [*introspection*], not by looking inwardly, but by recognizing in our expressions the objectification of his subjective experience" (p. 9). The circumvention of the understanding distorts the realization of human beings as empirical, intelligent, rational and free, and therefore of their historical construction in and through the community.

Intentionality of knowledge

The intrinsic character of objectivity of the human cognitive activity is its intentionality. Intentionality, according to Lonergan (1967) is:

The originating drive of human knowing. Consciously, intelligently, rationally it goes beyond: beyond data to intelligibility; beyond intelligibility to truth and through truth to being; and beyond known truth and being to the truth and being still to be known. But though it goes beyond, it does not leave behind. It goes beyond to add, and when it has added, it unites [...]. It is all-inclusive, but the knowing we achieve is always limited (p. 228).

Thus, the relationship between knowing and reality is evident by the intentionality of knowledge that tends to be, and which is also unrestricted because it is not satisfied with the content of knowledge. Even when some cognitive issue is already resolved, the intentionality of knowledge, according to Lonergan (1967), "is not knowing but merely intending: it is objectivity in potency" (p. 229). Intentionality stimulates the cognitive structure; intentionality guides the process of knowledge from data to the intellection of

these, from that intellection to the reflection of the elements. This process, which begins with the intentionality, leads to perceive the “virtually unconditioned².”

The desire to know can, however, be distorted by biases of egotism or fear. These biases must be pruned through introspection and comparison with the best self the knower can imagine for him/herself, in Lonergan’s (1992) words: “if a development is conscious, then its success demands correct apprehensions of its starting point, its process, and its goal” (p. 500).

As to group and cultural biases, a similar framework of attention and effort is required (Lonergan, 1971). Because the scope of a modern society is so enormous, a meaningful critique of this sort requires many people, perhaps including experts in history, psychology, politics, economics, spirituality, law, and philosophy, to collaborate on the “cosmopolis” (p. 266).

According to Lonergan (1992), “several judgments are needed to posit, to distinguish, and to relate” (p. 403). Judges must, in the interest of proceeding with life, content themselves with answering a restricted range of further pertinent questions. This results in a provisional judgment. Lonergan (1992) affirmed, “[f]urther questions lead to further insights only to raise still further questions. So insights accumulate into viewpoints [...]. Such is the circle of the development of understanding” (p. 494).

Because the desire to know is never satisfied, provisional judgments will be reexamined

² The “virtually unconditioned” is the object that having presented contingent conditions to exist and therefore contingent conditions to know itself, it has complied with these conditions as it knows itself. Thus, “the virtually unconditioned,” as Sanchez (2011) affirmed, “will result from the transformation of a conditioned whose known conditions [or conscious], will come to fulfillment in reflecting comprehension [reflective consciousness], therefore reaching the unconditioned state” (p. 115). From a series of empirical data of which the subject is aware, the intellection is performed to identify pre-and post data, continuing the process of knowledge, and then the knower comprehends the “virtually unconditioned.” Hence, then, the knower emits a concrete factual judgment (Lonergan, 1992; Sanchez, 2011). Therefore it is not an absolute virtually unconditioned as far as the data allows to know that “virtually unconditioned” because of the limited human knowledge to do so.

from time to time, checked against new judgments, and eventually incorporated into a higher viewpoint, or the provisional judgments may be reevaluated and found wanting to be replaced by a better judgment, one which incorporates a broader web of related insights or one that satisfies a greater number of criteria.

The decision is the latest moment of practical judgment and corresponds to the transition of the intellectual conception of a possible order for its concrete realization. However, such decision appeals to the character of freedom as the capacity to self-determination that drives the subject to the execution of the planned action. The decision also achieves the moral self-transcendence while the reference has been genuinely good values that transform human beings in originating value. On the contrary, freedom can also lead to human inauthenticity, if freedom has been exercised with reference to the calculation of self-pleasures and inflicted pains forgetting the common good and values.

Educative Model

The PLP requires an educational model to converge and support the common process of self-awareness, self-possession and self-determination with the social aspect of each human being, called by Lonergan as the “transcendental method.” The second “focal lens” is the one that refers to the pedagogical-educational model. The traditional teaching functions of telling, delivering, directing, and being a sage on the stage are replaced, according to Klein (2005), by the models of mentor, mediator, facilitator, coach, and guide. Information, methods, concepts, and theories are used in order to achieve a more comprehensive understanding. The process is constructivist at heart. Learners are engaged in “making meaning.” Application of knowledge takes precedence over acquisition and mastery of facts alone, activating a dynamic process of question posing,

problem posing and solving, decision-making, higher-order critical thinking, and reflexivity. This same approach emphasizes the importance of the knower who facilitates the transfer of culture for the enrichment of the subject who knows, and highlights the “community” as key element to transfer, reelaborate and create culture through language.

The human minds actively interact with the data from the experiences, selectively filtering and framing that data (Gentner & Whitley, 1997; Gorman, 1992; Senge, 1990; Werhane, 1999). People do order the world, but they do so in different ways, depending on their learning experiences; and this ordering and organizing process is always incomplete (Werhane et al., 2011). While the human mind constructs the frameworks for its experiences, these constructions are socially learned and subject to alternation or change. Mental models might be schemas that frame the experience, through which individuals process information, conduct experiments, and formulate theories; or mental models may simply refer to human knowledge about a particular set of events or a system. Individuals select and focus on that which draws their attention or what they imagine are salient phenomena for those purposes in which they are engaged (Bazerman & Chugh, 2006; Chugh & Bazerman, 2007). The PLP pretends to connect the social constructions to the individual appropriation of knowledge through accompaniment, reasonable efforts, and educational intentionality. There is a community of learning where the individual can immerse into a context of significance where knowledge is shared, built and reconstructed.

Social-constructivism

Constructivism is a theory of learning (Bächtold, 2013; Hartle, Baviskar, & Smith, 2012). It assumes that learning can only take place when learners are actively engaging with the topic and constructing new knowledge on the prior knowledge (Al-Huneidi, & Schreurs, 2012; Jenkins, 2000). Learning and the thinking process are the foci; rather than about how a learner can memorize and recite a quantity of information, or letting the learners do what they want. The professor's role is essential and important in the learning process. The role of the professor in Constructivist theory is to understand how students interpret knowledge and to guide and help them to refine their understanding and interpretations to correct any misconceptions that arise between students at an early stage and improve learned knowledge quality. To apply Constructivist theory, according to Alonso, Lopez, Manrique, and Vines (2005), a learning environment should be designed, implemented, and then guided through the process of collaboration and interaction among students so that learning is constructed by the group rather than just the individual. There are many "variants" of constructivism, as several authors have pointed out (Good, 1993; Jenkins, 2000; Matthews, 2000). Constructivism is assumed to be a "pluralist" theory of science education insofar as the different variants of constructivism can be considered as complementary.

Constructivism, according to Bächtold (2013), has a field of reference in developmental cognitive psychology and another one in epistemology. Leading both fields to two distinct points of view regarding the process of learning: one point of view sees the construction process carried out by learners as a process of enrichment and/or reorganization of the cognitive structures at the mental level. The other sees the

construction process carried out by learners as a process of building or developing of models or theories at the symbolic level. These two kinds of construction processes are intimately related and hence should not be considered independent of each other.

There are two trends in Social Constructivism: One trend in line with Piaget, looks at the spontaneous, unconscious enrichment and/or reorganization of each individual's cognitive structures at the mental level. The other is in line with Vygotsky, and it looks at the process of understanding and mastering new models or theories at the symbolic level. These two trends agree that interaction among learners favors the enrichment and/or reorganization of each learner's process, while interaction between learner and the educator favors the introduction of the former into the culture (Bächtold, 2013; Piaget, 1954, 1971; Vygotsky, 1986).

The elements involved in the process of knowledge construction are: a) the subject who builds knowledge, b) the instruments used in the learning activity, c) knowledge (prior knowledge that needs to be reviewed, needs to find new meanings, and be re-built, and the 'new' knowledge to be built), d) a "learning community" in which the activity and the subject are inserted, e) a set of performance standards governing social relations of that community and rules that establish the division of labor in the joint activity.

The subject who builds knowledge

Socioconstructivism, according to Hartle et al., (2012), proposes a person who constructs meaning acting in a structured environment and interacting with others (Linder, 1993; Jenkins, 2000; Duit, 2003), intentionally eliciting prior knowledge, creating cognitive dissonance, applying new knowledge with feedback, and reflecting on

learning or metacognition (Driver, Guesne, & Tiberghien, 1985; Duit, 1995; Tyson, Venville, Harrison, & Treagust, 1997). According to Bächtold (2013), to learn new knowledge, learners have to mentally perform the intellectual steps (i.e., the thought process) that led up to that knowledge. In order to carry out these intellectual steps, “learners must master some new modes of reasoning” (p. 2482). This construction process has three features that define it: the unity of subjectivity and inter-subjectivity, the semiotic mediation, and joint construction within asymmetrical relations (Posner, Strike, Hewson, & Gertzog, 1982).

The subject who builds knowledge is an active subject that interacts with the environment and, although it is not completely constrained by the characteristics of the medium or its biological determinants, he / she is changing their knowledge according to the set of internal and external restrictions. Both objects and contexts arise; they are part of a single bio-social-cultural process of development. In other words, according to Chu Chin and Ju (Crissa) Chen (2010) “the meaning of an action and a context are not specifiable independent of each other” (p. 65).

The construction process carried out by learners is viewed as an extension of the cognitive process taking place before and outside the intentional educative process whereby learners adapt their cognitive structures to their material and social environments (Posner et al., 1982); or the construction process is witnessed when they are building new models or theories (von Glasersfeld, 1998, 2013). Embracing the first point of view, the educator pays attention to the process that enriches and/or reorganizes cognitive structures. Embracing the second, the educator pays attention to the process that builds or develops new models or theories (Bächtold, 2013).

The instruments (artefacts) utilized in the activity

Hutchins (1995) believes that the artefacts and external resources modify the nature and the functional system of where activities occur from, affecting the conception of what, how and why one needs to know. In addition, according to Brown and Cole (2001) knowledge is situated as a part and product of the activity, context and culture in which it developed and is used.

Wartofsky (1973) defined artefacts (including tools and language) as objectifications of human needs and intentions already invested with cognitive and affective content. He distinguishes between three hierarchical levels of the notion of artefacts. Primary artefacts are those such as needles, clubs, bowls, which are used directly in the making of things. Secondary artefacts are representations of primary artefacts and of modes of action using primary artefacts. They are therefore traditions or beliefs. Tertiary artifacts are imagined worlds built individually but shared, nurtured and modified in a social context. The idea of a social origin of psychological functions is not antithetical to the notion of personal construction, especially if it parts from a bidirectional model of cultural transmission in which all participants actively transform knowledge. Some concepts, according to Bächtold (2013), are first constructed spontaneously by a subject, and then connected to or replaced by the corresponding socio-cultural concepts learnt by the subject through social interaction. While the socio-cultural concepts are mental representations that are always made explicit and communicable by the subject using them, the spontaneous concepts may or may not be made explicit and communicable by the subject. It is therefore assumed that the construction of knowledge is an internalization that is oriented to the other social subjects

in a structured environment, considering that learners are ultimately responsible for their own learning.

According to Nuthall (2000) incorporating the socio-cultural and linguistic perspectives to the cognitive model of the mental processes offers a glimpse of how language and social processes constitute the ways through which knowledge is acquired, reconstructed and modified. A learner's prior cognitive structures, according to Bächtold (2013), may or may not be adequate for building or understanding new knowledge. In the latter case, the learner has to "construct" new cognitive structures, also to enrich or reorganize her/his old ones. Cognitive processes are presented as a quality of individuals who act in culturally organized environments (Lonergan, 1971; Salomon, 2001).

Vygotsky (1987) stated that humans master themselves from the "outside" through the meaning encoded in symbolic, cultural systems, which are important for thought development. This "cultural outside" and "individual inside" relational cognitive process is considered as reflective thinking. Such reflective thinking can support the reorganization and stabilization of the underlying cognitive structures (Bächtold, 2013; Hartle et al., 2012; Vosniadou & Iaonnides, 1998).

Knowledge

Knowledge is a dynamic and interactive process through which external information is interpreted and reinterpreted by cognitive structures. According to Bächtold (2013), there are very different kinds of cognitive structures: a cognitive structure may be a single concept, a set of interrelated concepts, a reasoning structure, a symbolic structure, etc. A cognitive structure is considered as a structure enabling cognition (perception, reasoning, judging, deciding). In this process, these structures are

gradually building explanatory models, more complex each time, so that reality is interpreted through models that are built *ad hoc* to explain it. Reflective thinking about new concepts, models or theories and awareness of their operative functions enable conscious activation of the connections between the concepts at play, on the one hand, and between them and the objects, properties, events, or processes to which they refer, on the other.

Piaget's work (1954) mainly concerns the development of "spontaneous concepts," while Vygotsky's work (1986) mainly concerns the development of "scientific concepts." According to Vygotsky (1986) "spontaneous" concepts are concepts constructed by the child her/himself, spontaneously and in an unconscious manner, based on the own experience. "Scientific" concepts, on the other hand, are concepts constructed by the society first and then shared by adults with children. Since society took a great deal of time to develop current scientific concepts, it is highly unlikely that children could construct them by themselves (alone or in groups) in a short time.

The development of "scientific" concepts are assumed to be introduced explicitly by the educator by means of verbal communication and have to be integrated by learners into their former conceptual system. As emphasized by Vygotsky (1986), both kinds of concepts interact: scientific concepts are acquired by means of the initial spontaneous concepts, while the latter are reshaped because of the integration of the former.

In the case of Vygotskian constructivism tradition, what is built is a semiotically mediated activity, which includes the variety of ways in which the subject reconstructs cultural meanings. Vygotsky (1978) posits

Every function in the child's cultural development appears twice: first, on the social level, and later, on the individual level; first between people

(interpsychological), and then inside the child (intrapsychological). This applies equally to voluntary attention, to logical memory, and to the formation of concepts. All the higher functions originate as actual relations between human individuals (p. 57).

When a new scientific concept is added to the existing conceptual system, a two-way effect occurs. In one direction, the new concept is not just assimilated but stamped with the specificities of the prior conceptual system. In the other, the existing conceptual system is reorganized so as to integrate the new concept on the learner's interaction with the social environment that shares these concepts with the learner and on the language that enables this sharing.

Vygotsky (1978) considered that knowledge is acquired according to the law of double formation, putting special emphasis on the role of the interaction of the learner with her/his social environment by means of language. According to Cole (1996),

The dual process of shaping and being shaped through culture implies that humans inhabit "intentional" (constituted) worlds within which the traditional dichotomies of subject and object, person and environment, and so on cannot be analytically separated and temporally ordered into independent and dependent variables (p. 103).

The social factor of language plays a leading role in the construction of knowledge both in the inter-mental level as in the intra-psychological level. Learners can be expected to reconstruct only one part of the new knowledge to be learnt, the other part being imparted by the educator (Driver, Asoko, Leach, Mortimer, & Scott, 1994).

Community of Learning

Individual representations and mental processes involved in the construction of the universe of meaning are under the direct influence of culturally organized communities or environments in which people participate. According to Coll (2001) "the relationship between individual minds and cultural environments has a transactional

character” (p. 163). Socioconstructivism in fact refers to two different trends: one revolves around cooperation among learners; the other revolves around the enculturation of the learner into the scientific culture, a process supposed to be managed by the educator. Driver, et al., (1994) do not contend that educators and learners working together construct scientific models or theories in the classroom. Rather, what Driver et al. (1994) support is the idea that the learning experience involves both a “personal” construction process on the part of the learners, and guidance by the educator to help the learners carry out the knowledge construction process.

The concept of “learning community” can be defined as a group of people learning in common, using common tools in a shared environment. Learning communities speak of groups of people with different levels of expertise, experience and knowledge. They learn through their involvement and participation in culturally relevant activities, which is possible through the cooperation established between them, through the construction of collective knowledge that they perform, and the various types of assistance that they lend each other. Therefore, the aim is the construction of a “socially competent” subject.

Competencies

Today's society seems to require educated individuals with skills that enable them to operate effectively in a given context. Such that, a “competent person,” is one who in diverse, complex and unpredictable situations, sets in motion, applies and integrates declarative, procedural and causal knowledge that has been acquired. Therefore, competency is based on knowledge, but is not limited to it.

A competent person should know how to answer the questions: what is it? how is that done? what is it for? when is it used? (explicit, tacit, and causal knowledge). A competent learner will be one that builds meanings attributing sense to what has been learned, and their own learning.

In this process, the educator becomes the mediator between the cognitive structure of the learner, the logo-centric structure of the contents, and the objective and subjective learning purposes. As a mediator between the constructive activity of the learner and content, he / she allows the construction of cognitive representations of content tailored to the instructional goals. As a mediator between the affective-emotional characteristics and instructional goals of the learners, he / she allows the attribution of meaning to the contents. As an instructional planner, the educator articulates the content and objectives in the form of competencies that can be potentially assimilated by the cognitive structure of the learner, and with time this can result in motivational challenges.

From this standpoint, it is possible to find a paradigm (constructivism), which allows linking the processes of teaching and learning into a coherent explanatory framework. This paradigm postulates the need for contextualization of knowledge for proper learning, whether intentional (formal and informal) or incidental (informal). Therefore, to explain these processes, it is convenient to consider four key elements of the process: the individual who learns, the educators that teach, the content that is learned, and the purpose of learning. Educator - learner - content - goals become an “inseparable whole” at the time to explain and analyze the processes of teaching and learning.

Socio-constructivism theory is based on the idea that people construct their own

knowledge through their personal experience. The link between leadership and constructivism is that this educational reflection prepares leaders for problem solving in complex environments. From the Constructivism theory, leaders are more active in building communities of learning, and creating knowledge in a shared environment, individually and socially, based on their experiences and interpretations. More experienced leaders can hold an essential and important role in the learning processes of leaders in training. The role of the experienced leader is to try to understand how “new-leaders” interpret knowledge and to guide and help them to refine their understanding and interpretations to correct any misconception that arises with “baby leaders” at an early stage and improve learned knowledge quality.

Any leader could change the way of understanding and practicing teamwork if they use the four most important words in leadership from the constructivism approach when dealing with others: What do you think? These words empower and share leadership, no matter what the context (Pearce & Wassenaar, 2013). Having said that, it is generally not as easy as it sounds. The leader is used to people coming to him/her for answers, and it is very gratifying to be the fountain of knowledge. In the long run, however, this stunts the growth of others and sub-optimizes knowledge construction. Thus, in order for this to work, the leader needs to realize that he/she needs to see his/her role in a somewhat new and innovative way: the leader needs to be an educational presence, a friendly listener, and an organizational environmental builder with clear identity criterion.

Research Questions

The following research questions guided this study:

1. What does "Preventive Leadership" mean to students who participated in the Preventive Leadership Program at the Salesian University in Mexico?
2. What does "Preventive Leadership" mean to professors who participated in the Preventive Leadership Program at the Salesian University in Mexico?
3. What impact did the Preventive Leadership Program have on participating students at the Salesian University in Mexico?
4. What impact did the Preventive Leadership Program have on participating professors at the Salesian University in Mexico?

Limitations

A limitation is the country where data was collected. Time and financial resources limit the set to one country: Mexico. The other Salesian Universities are mainly present in Latin America, Asia, and Europe. The different contexts where universities are present, the diverse cultures of those who are supporting the implementation of these policies, the wide array of formations and situations addressed by the academy, and the focal point, college students as final recipients of this research, could be misrepresented in the sample considered in this study.

Another shortcoming was the need to translate from Italian and Spanish language a great number of Salesian documents to better support the construct of "Preventive Leadership." The researcher has found just a few documents in English that referred to the Salesians working in the Higher Education level, which may take time and effort to bring these ideas to the English speaker auditorium.

The third limitation was the possibility of researcher bias. The Preventive Leadership Program at the Salesian University began in the period of my presidency at the Institution. This program was put into practice with staff whose profile was suggested by the office of the Presidency itself, and the same staff is maintained. The issue remains in the possible bias of personal assumptions or blind spots, due to my previous involvement in this program, in the process of this study. The program started in 2010 with twelve students, in the current school year (2013-2014) there are more than 300 students enrolled.

Significance

The significance of this study lies in the subjects studied, the perspective used, and the light it brings to continue future research. The research is of significant importance because it is the first of its kind conducted with students and faculty members in a Salesian University in the world. Furthermore it is a novel contribution in the context of the paradigm of convergence addressing both internal and personal process for each leader, as well as the social processes of any community of reference in a continuous learning endeavor. The perspective used in this study can be considered a novelty as a theoretical contribution to the reflection on the Salesian Preventive System into its constituent nuclei as an education system, as a pedagogical methodology, and as spirituality.

The insights provided by this study enrich the practical application of an educational system which throughout the centuries has shown formative effectiveness of leaders from a preventive perspective in settings and levels different to a University. The significance of any educational proposal for any university resides in its relevance to

improve student life and in supporting life's goals. The purpose of the Preventive Leadership Program should be in educating students to be the best for the world. The biggest distinction between being the best *in* the world and the best *for* the world is impact. If a student is the best in the world, many people will learn about how great he or she is and admire his or her talent or ability. But if a student is the best for the world, the student will help others believe in how great they may become.

People live in relationship all the time; the human being cannot live in isolation. Organizations are people sharing common objectives, similar aspirations, and the same workplace, under the same policies and principles. Applying the "Preventive Leadership" method, from an epistemological meaning, any individual could gain a better understanding of himself or herself and the reality surrounding them. Policies coming from the Preventive Leadership proposal seek for the promotion of the whole person; they consider the intentionality of any intervention as an educative expression, and the discernment of reality with a strong sense of community, as part of the college student's skills.

Knowledge and practices of care for their personal and social environment is one of the reasons to propose to college students training programs on Preventive Leadership with a range of skills, abilities, and contents. Several studies give support to consider generic skills as important outputs in university education (Allan & Clarke, 2007; Ballantine & Larres, 2007; Jager & Nassimbeni, 2005; Lizzio & Wilson, 2004; Lublin, 2003). The learning and teaching process could be an integrative experience with the Preventive Leadership proposal permeating the formation of students and professor as

well. The outcomes after college studies could be that the students are more successful for the world in diverse fields, such as the academic and work arenas.

Preventive Leadership is a vital method because it has an influence on individual and group behavior and achievement. Leadership is a process in revealing solutions, aiding and guiding human behavior in the work field situations (Idris, Ariffin & Ishak, 2011). Being a successful leader depends on one's skills and actions. However, a Preventive Leader is one who uses his or her influence with a different approach (method, model and principles) in achieving organizational goals and individual objectives. Hence, the Preventive Leader could increase productivity, innovation, self-actualization, and commitment to the work; and, at the same time, virtuosity, self-commitment, social promotion, and project of life for those individuals under her or his influence. Bennis (1995) stated that effective leaders should (1) provide direction and goals to their subordinates; (2) always believe in others; (3) encourage actions and take risks, and (4) always give hope to the subordinates.

The educational significance of any action, curriculum, proposal or research remains in the attitude beyond the classroom (Delors, 2003), when, according to the OECD, the student knows and considers that she or he has been educated to be in a constant openness to learning throughout life. This goal could be possible through the Preventive Leadership model when a "life-wide curriculum" emphasizes that the whole of a person's life is brought to bear on the students' unique learning project that enables them to become who they want to become. The idea that higher education is one component of a life-long process of learning is well established in educational policy and practice throughout the world (OECD, 2011). The idea of life-wide learning is proposed

to highlight the fact that at any point in time, for example, while a learner is engaged in higher education, an individual's life contains many parallel and interconnected journeys and experiences and that these individually and collectively contribute to the ongoing personal and potentially professional development of the person. By reframing the perception of what counts as learning and developing the means of recognizing and valuing learning that is not formally assessed within an academic program, the professor can help students develop a deeper understanding of how and what they are learning in the various aspects of their lives.

The university, according to the RFSYM (2014), is a privileged instance for mediation of culture, understood in its broadest conception. A Preventive Leadership proposal could provide a systematic response to the formation of the person because it has spaces, resources, people and interventions that can make it happen. It conveys a vision of the world, humanity and history. The years a student or individual spends in the University is a valuable time for training in best practices, leadership, prevention, and options in making decisions and resolving conflict because society expects new generations with skills and attitudes "that will make him or her a good citizen and a productive member of society acting for others" (Atherley 1996 p. 62).

Preventive Leadership principles of wholeness, educative intentionality in any intervention anywhere, and the solidarity among communities in difficulties could achieve the potential of realizing an organizational culture where the determination to make things better creates an "eco-systemic" environment that is healthy and promotes and respects "life" in its entirety. This is labeled as eco-systemic, as Fisher, Turner, and Morling (2009) expressed: "because its living beings relate among each other and

develop a community “habitat,” where life is shown and experienced as an interrelationship in balance” (p. 644). The importance of a university to shape a future Preventive Leader that can influence the culture of any organization and make sure that young people acquire the necessary skills to create these types of eco-systems is another necessary outcome to expect for every generation that graduates from college.

Definition of Terms

The following terms are identified and operationalized for this study:

*Accompaniment*³. It is an act of support by, to be trusted by, to move with a person for another individual or for a group. The one being accompanied is the lead person, the accompanier a support. The term in Salesian usage applies either to an individual or to a group and implies guidance, direction and a certain style, if carried out by Salesians. It could rightly speak of pedagogy of accompaniment at the core of the Salesian approach to the young.

Amorevolezza (loving-kindness). In the Italian lexicon familiar to Don Bosco, the term *amorevolezza* was not identified so much with “love” or the theological virtue of charity, but rather with a range of little relational virtues, attitudes or behaviors shown by gestures, help, gifts, availability. It is the kind of affection shown by a parent or by husband and wife Braido (2001). It is this common-garden sense of the term that Don Bosco employed, but then added an understanding that moved towards a more deeply Christian understanding of the term. As Stella (1973) indicates, the term is a complex code of symbols, signs, and behaviors for Don Bosco. But it turns up in most of his major areas whereby the preventive system is realized: encounter, forgiveness, confession, the

³ Definitions retrieved from: http://www.sdb.org/ENG/st_en.html

educational relationship, the “system,” teaching practice, ministry, and living together as a family. Amorevolezza is love as that of a father, brother and friend, able to draw out friendship in return; this is the loving-kindness so much recommended by Don Bosco.

Animator. A characteristic style of leadership drawing from the fundamental meaning of “animate” which is to give life, or soul to something or someone, that is to say to motivate.

Constitutions (C). The fundamental code containing the essential elements which define the identity and mission of the Society of Saint Francis de Sales (Salesians of Don Bosco), the purposes it proposes and the spirit which animates it, as well as the major indicators referring to organization of the community.

Don Bosco. Founder of the Society of St Francis de Sales, the Institute of the Daughters of Mary Help of Christians and the Salesian Cooperators (Association), and inspirer of a vast movement of persons who in different ways work for the integral promotion of the young (C 5). John Bosco is a canonized Saint of the Roman Catholic Church.

Educator. The term needs to bear in mind that the concept in Italian (from which language most of the references have derived) is wider than in English. Whereas in English the concept has a specialist feature (hence professor, administrator of a school, someone who has studied the theory, etc.) in Italian *educatore* could be a parent, parish priest or other non-specialist in the field of education as such. A Salesian is an educator by dint of profession, not because of some particular study of the field, though in almost every instance this latter would eventually apply. There are a number of associated terms in Salesian discourse, which are traps for the unwary, since they tend to be somewhat

special usages. The normal adjectival form in English is *educational*, whereas Salesian discourse may often have *educative*. It might also be worth noting here that, especially for derivatives, the Italian concept of education is broader than in English. Italian synonymous terms are *istruzione* and *formazione*.

Environment. The complex of social, cultural and moral circumstances in which a person lives; the social “climate” or atmosphere. It is likely to find the Italian term *ambiente*, which usually can be often, though not always translate with “setting,” in frequent use in Salesian discourse today.

Family spirit. For Don Bosco family spirit was the result of familiarity, family-style relationships and a home-like way of living and working together. He would say that without familiarity there is no affection, without affection there is no mutual trust and without mutual trust there is no personal contact and therefore no education.

Formation. Formation in a Salesian context is active (involving agents); it’s a process, a method and clearly has a principle of transcendence involved. Salesian formation takes its starting points from both the individual human being involved, and the project, which are the Salesian mission, vision and values. The chief agent of formation is always the individual being formed, and his/her life experience, which he/she learns from. The method of formation is living and working for the common mission, vision and values. A valid plan of life is essential for all this to happen. “To form” someone (seeing formation from the point of view of the helping agent) means to accompany that person until he/she reaches his/her full development, putting him/her in active relationship with the mission, vision and values which they, along with every one of them are entrusted with.

Goodness. English does not have a single word which can capture the meaning of the Italian *bontà*. To use the term “goodness” is necessary to add to that along the lines of that goodness being “profound” or “loving”, in order to capture something of the Salesian sense.

Human promotion. Human promotion includes the scope of activities of formation, service, and observation, linking and intervening with particular reference to the full development of the individual human being, without distinction of race, religion, gender, and social circumstances. It is effectively a calque, a direct translation of the term *promozione umana* in Italian, but regarded as quaint in English, which has adequate synonyms.

Memoirs of the Oratory (MO). “Now what purpose can this chronicle serve? It will be a record to help people overcome problems that may come in the future by learning from the past. It will serve to make known how God himself has always been our guide. It will give my sons some entertainment to be able to read about their father's adventures...” (Don Bosco, in his preface to the MO). As Lenti (2007-2008) describes it, the MO “are to be understood as the product of a Founder's concerns in a period of consolidation of, and reflection on, his work” (p. 132). In the English edition the MO bears the subtitle: *The Autobiography of St John Bosco*. In the French edition: *Souvenirs autobiographiques*. Neither of these appear in the Italian edition, nor in the original.

Oratory. An environment of broad acceptance, open to a wide range of young people, above all those most alienated. This is achieved through a diversity of educational activities characterized by their focus on the young and strong personal relationships between educator and youngster, capable of becoming an educational presence in the

world of the young and of civil society. In English the term can also be used adjectivally. It is more likely to describe something as “oratory x” than “oratorian x,” e.g. “oratory style.”

Playground. As it functioned at the Oratory, one of Don Bosco's original creations: large enough to allow a great number of young people to take part in games. His concept of recreation made the playground what it was: active, choice, and presence of the educators in leisure activities, no curricular projects, unstructured encounter and open dialogue. There is a whole new context for “playground” today as indicated by the GC 26:

The culture of personal media can compromise one's ability to mature in personal relationships and exposes young people especially to the danger of very negative encounters and dependencies; this is the “playground” where we need to be present in order to listen, enlighten, guide (para. 99).

Personal life plan. According to the Ratio Fundamentalis Institutionis Et Studiorum (FSDB) (2000), this is a way of bringing together one's desires, energies and values in a personal project of life, in which one assumes responsibility for one's growth and lives to the full the deepest motivations of one's vocation (para. 69). A (written) plan where the individual depicts the kind of person he/she wishes to be and the process for achieving this. One of the practical ways in which the individual shows responsibility for his/her formation is by having a personal plan for his/her own life (FSDB, para. 216).

Reason. Part of the trinomial which forms the basis of the Preventive System (reason, religion, loving-kindness), the term refers to a sense of balance and measure in personal relationships.

Religion. Indicates that Don Bosco's pedagogy is essentially transcendent, in so far as the ultimate educational objective at which it aims is the formation of the learner. It

is evidently not a question of a speculative and abstract religion, but of a living faith rooted in reality and stemming from presence and communion. Don Bosco was a zealous priest who always referred back to its revealed foundation everything that he received, lived and gave to others.

Preventive System. The Preventive System is “an integration of beliefs, attitudes, actions, interventions, means, methods and structures which have progressively constituted a characteristic general way of being and acting, both personal and in community” (Viganò, 1991, p.10).

Salesian humanism. “All that rings true, all that commands reverence, and all that makes for right; all that is pure, all that is lovely, all that is gracious in the telling...let this be the argument of your thoughts” (GC19, para. 183). Salesians readily recognize the humanism of Francis de Sales and of Don Bosco with its optimism, openness to the world, but also its equally strong emphasis on charity toward human beings. Salesian humanism is a term that implies everything positive in the life of people, in things, in history.

SDB. Acronym which stands for *Salesiani di Don Bosco* (in English, Salesians of Don Bosco). The initials are usually used without full stops (periods), and often, in keeping with changing customs where lower case is preferred to upper case, it is possible to find them in lower case. There is no hard and fast rule for this, but it is more likely to be the case when used after a name of a Salesian.

Solidarity. Salesian solidarity is much broader than that of financial aid:

1. Education, which is the highest form of solidarity, conceived of and realized according to criteria, which Salesian educational proposal suggests.

2. Civil and social voluntary service, much widespread amongst young people today.

*Desire to know.*⁴ The dynamic orientation of the human intelligence toward a totally unknown, toward being (Lonergan, 1992, p. 372). This desire differs radically from other desires. It is called the pure desire because it is about “giving free rein to intelligent and rational consciousness” (Lonergan, 1992, p. 374). In the human person, knowledge by essence is the object of a natural desire. The objective of the natural desire is to know being, and the notion of being is unrestricted, that is, the object of the desire to know encompasses both proportional and transcendent being. Knowing proportionate beings concretely means knowing all there is to know about everything (Lonergan, 1967, p. 157). Because it is unrestricted, the desire to know must be oriented towards mystery. The desire to know is an alertness of mind, an unrestricted intellectual curiosity, spirit of inquiry, or active intelligence. It powerfully engages (people) of action to find solutions or act shrewdly in situations.

Dialectic. Dialectic is a concrete unfolding of linked but opposed principles of change (Lonergan, 1992, p. 242), and deals with conflicts. It brings conflicts to light and provides a technique that objectifies subjective differences and promotes conversion (Lonergan, 1971, p. 235). The cause of irreconcilable difference is a difference of horizon, and the solution is nothing less than a conversion (Lonergan, 1971, p. 246).

Levels of consciousness and intentionality. The term “level” is Lonergan's metaphor for the manifold of human consciousness in its various identifiable sets of operations. That they are grouped in related and identifiable sets is Lonergan's distinctive

⁴Definitions retrieved from: <http://lonergan.concordia.ca/glossary/glossary.htm>

insight into human cognition and the basis for his “method.” The verification of these related operations in their recurrent pattern through “applying the operations as intentional to the operations as conscious” brings an awareness of the *intending* itself in contrast to *what* is intended (Lonergan, 1971, p. 14). Anyone can discover the pattern then by what Lonergan calls *self-appropriation* or the attending to one's intending. The levels are empirical, intelligent, rational, and responsible. What Lonergan refers to as the level of *transcendence* is really the root and ground of all the operations, and part of the fourth level. The fourth level of deciding is characterized by judgments of *value* in contrast to judgments of *truth* or meaning that identify the third level of judgment. The higher levels “sublate” or include and transform the lower levels, but the reversal is not true (Lonergan, 1971, p. 120).

Method. The term for Lonergan does not mean a technique. It refers to the innate dynamic operation of the human consciousness, its “method.” The consciousness of the human subject is innately intentional. Intentionality analysis is charting the pattern of the operating consciousness of the human subject (Lonergan, 1973, p. 18) or objectifying the contents or data of consciousness (Lonergan, 1971, p. 8). The pattern of human consciousness is recurrent, and its operations, once identified, can be understood in relation to one another. Following its recurrent pattern of authentic, not distorted operations, the method of human consciousness yields results that are cumulative and progressive, not merely repetitious (Lonergan 1971, p. 4). The method is called “transcendental” because it progresses through recognizable sets of operations that mount in complexity, “sublating” lower operations into higher ones and transforming them in the process. Intentionality analysis provides an understanding of the operations that have

to do with knowing and deciding. Three important realities are clarified in Lonergan's method: the subject is clarified from the objects known, and the objects are clarified from the operations by which they are known. Lonergan's transcendental generalized empirical method is the basic invariant dynamic pattern or structure of conscious and intentional operations in subjects themselves.

Transcendental precepts. The term Lonergan uses to describe the five distinct imperatives that impel the human subject toward transcendence by an ever-deepening authenticity or genuine humanness. 1. Be attentive to your experience. 2. Be intelligent in your inquiry into the meaning of that experience. 3. Be reasonable in your judgments of the accuracy of your understanding of your experience. 4. Be responsible in your decisions and subsequent actions based on the conclusions of the accuracy of your understanding of your experience, and based also on the value/givenness of that reality: what can be and what is truly worthwhile. 5. Be in love with the mystery that grounds all your human operation, and with the human and the world with which that human is primordially interrelated.

Summary

Universities are in a unique position to influence the leadership development of young people especially in countries where the combination of lack of education, poverty, and unemployment is a fertile field for violence. In despite of the curriculums that attempt a multifaceted learning experiences, enriched activities, and outstanding skill development, the curriculum are still fragmented and incomplete because they only look at labor competencies (OECD, 2001). Also, the process of learning in many universities mimics the trends that society presents: a compartmentalization of knowledge in

specialized fields in an area of knowledge. This compartmentalization is sometimes unable to dialogue with tradition and with other spheres of knowledge.

Faced with all this, it is appropriate to promote the interdisciplinary dialogue from one of several perspectives that addresses the fragmentation of the college student, the compartmentalization of knowledge, and social violence especially among people with a low level of formation: The Preventive Leadership Program. The Salesians perceive young people through a “Preventive Leadership” approach and they use this lens as a model to run their institutions. This perspective, in the present study, is reframed from a singular rationale: to use this approach as a model, method, and a body of guiding principles of any leadership proposal for university students.

Chapter 1 identified the research problem and the purpose of the study. In the background and need for the study section, the social, educative and leadership reality were described. The importance of the study was addressed by the multidisciplinary approach based on the reflection of a Preventive Leadership from a Salesian perspective and incorporating, at the same time, an anthropological method proposed by Lonergan which is called “transcendental method.” This is an educational model from a social constructivism perspective and a set of principles “guiding” the being and doing of people in a university applying the Preventive Leadership Program among Millennial college students. Prevention is the “macro lens,” but the focusing lenses are the method, model, and principles that give a different perspective to “Prevention” and leadership in Salesian Universities in the world. Following the above sections, the theoretical rationale, the research questions, and the limitations of the study were presented. The significance of the study was outlined and definitions of relevant terms were provided.

The following sections of this study consist of a review of the scholarly literature regarding various facets of the process of knowledge from an anthropological perspective, enriched by a socio-constructivist educational approach, and the essential principles for a Preventive Leader in any Salesian University. The study also contains a methodology section, which describes the research conducted, the instrumentation, and a discussion of the data collection and analysis. The study further includes information regarding the study's findings and concludes with a discussion of the results, a conclusion, implications, and recommendations.

CHAPTER II

The contrasting reality of violence, lack of education, unemployment motivate any leader with social sensitivity and ethics, to think about the being and doing of their persons and organizations that interact in specific contexts in society that are part of a volatile, uncertain, complex, and ambiguous world (VUCA). The reality of young students also presents generational characteristics that need to be taken into account, and in the case of the juvenile context, the current leaders live and coexist with the Millennial generation. Furthermore, it is important to be aware that the human being experiences an internal process of taking a stand in any decision (Lonerganian Method); without forgetting that shared learning is a trend in the current situation of leaders and leadership development (Constructivism). Therefore, Preventive Leadership is a convergence paradigm that enables an approach with a new perspective to the broader and concrete context of any leader who seeks to transform and impact others.

The following sections address each of the points outlined above, always from the perspective of plausible convergence.

REVIEW OF LITERATURE

Transformative Leadership

There are also many leadership theories where any leader can draw from a set of must-have skills, knowledge and experiences as essential tools. There are four topics for leaders, listed below, that could be the criteria of their judgment, life, action, and of their mutual enrichment according to the Preventive System. Being a leader involves very clear methodology for future goals and the steps that should be considered along the way.

To Miller (2006), to be a leader is considered a strong ethical conviction of the person to do their best for the world where features of collaborative work are present.

While several models of transformational leadership exist, this study considered transformational and transactional leadership as articulated by the full range leadership model (Bass & Avolio, 1997; Bass & Riggio, 2006). The full range leadership model describes transformational and transactional leadership in a single continuum rather than as exclusive elements. The full range leadership model consists of several components, which include idealized influence, inspirational motivation, intellectual stimulation, contingent reward, management by exception and laissez faire leadership.

The review of the literature offers greater detail into the concept of transactional transformational, and transformative leadership, a brief summary of the components are highlighted in Table 1.

Table 1
Distinctions among three theories of leadership

	Transactional Leadership	Transformational Leadership	Transformative Leadership
Starting Point	A desired agreement or item	Need for the organization to run smoothly and efficiently	Material realities & disparities outside the organization
Foundation	An exchange	Meet the needs of complex & diverse systems	Critique & promise
Emphasis	Means	Organization	Deep & equitable change in social conditions
Processes	Immediate cooperation through mutual agreement and benefit	Understanding of organizational culture.	Deconstruction and reconstruction of social/ cultural knowledge frameworks

Key values	Honesty, responsibility, fairness, and honoring commitments	Liberty, justice, equality	Liberation, emancipation, democracy, equity, justice
Goal	Agreement; mutual goal advancement	Organizational change; effectiveness	Individual, organizational, & societal transformation
Power	Mostly ignored	Inspirational	Positional, hegemonic, tool for oppression as well as for action
Leader	Ensures smooth and efficient organizational operation through transactions	Looks for motive, develops common purpose, focuses on organizational goals	Lives with tension, & challenge; requires moral courage, activism
Related theories	Bureaucratic leadership, Scientific management	School effectiveness, School reform, School improvement, Instructional leadership	Critical theories (race, gender), Cultural and social reproduction, Leadership for social justice

Source: Shields, C. M. (2010). Transformative Leadership: Working for Equity in Diverse Contexts. *Educational Administration Quarterly*, 46(4), 563.

First, several components are considered transformational forms of leadership. Idealized influence occurs when leaders behave and serve as role models along with having a high standard of ethical and moral behavior. The leader is also willing to take risks. Next, inspirational motivation is when the leader serves to motivate and inspire other people (Piccolo & Colquitt, 2006; Purvanova, Bono, & Dzieweczynski, 2006; Vroom & Jago, 2007). The leader provides both meaning and challenge to the work “motivating followers to transcend their own self-interests for the sake of the team, the organization or the larger polity” (Shamir, House, & Arthur, 1993, p. 579). He or she demonstrates commitment to a shared vision and goals (Bass, 1985; Burns, 2010). Intellectual stimulation is when a leader stimulates followers to be innovative, creative,

and to find solutions to problems in new ways (Judge, Erez, Bono, & Thoresen, 2003). Another component of transformational leadership is individual consideration, which involves a leader's ability to consider each followers' own individual differences, needs for achievement, and desires (Grant, 2012; Lubin, 2001; Thompson & Bunderson, 2003). The leader acts as a coach or mentor and encourages personalized communication and interactions (Bass & Riggio, 2006).

Several other components are categorized as transactional forms of leadership. Contingent reward is when performance is contingent of positive, negative or passive rewards. A material reward is given when an assigned task is satisfactorily achieved. Transformational contingent reward occurs when the reward is psychological in nature. Next, management by exception is when a leader either actively or passively waits for a follower to make any job related decision then corrects the followers' actions. Laissez faire leadership is when leadership is absent, avoided, lacks or delays making decisions. Furthermore, the responsibility of the leader is outright ignored (Bass & Riggio, 2006). Transformational leadership's strengths in achieving this goal are reflected in its characteristics of developing trust, creating motivation, and working to transform the values of an organizational culture (Kezar & Eckel, 2008). Influencing college leaders to change their basic values is crucial because they are important the personal identity and in the organizational culture of institutions of higher education (Museus & Quaye, 2009). Transformational leaders are better prepared to value and adapt to the diversity of their followers and to be empathetic with the different needs of followers.

Transactional leadership involves a reciprocal transaction; transformational leadership focuses on improving organizational qualities, dimensions, and effectiveness;

and transformative educational leadership begins by challenging inappropriate uses of power and privilege that create or perpetuate inequity and injustice. Burns (2010) begins his treatise by calling for a consideration of how both power (composed of motive and resources) and power relationships are central to comprehending the “true nature of leadership” (p. 11).

Transformative leadership takes seriously Freire’s (1998) contention “that education is not the ultimate lever for social transformation, but without it transformation cannot occur” (p. 37). Transformative leadership begins with questions of justice and democracy; it critiques inequitable practices and offers the promise not only of greater individual achievement but of a better life lived in common with others. Transformative leadership as a theory has developed in ways that are congruent with the uses of transformation and transformative learning in other fields of social science and education. Foster (1986) considered that leadership “must be critically educative; it can not only look at the conditions in which we live, but it must also decide how to change them” (p. 185). Leadership that both transforms and empowers is central to today’s notion of transformative leadership. Also, Bennis (1986) wrote an article entitled *Transformative Power and Leadership*, in which he identified as components of transformative power three factors -the leader, the intention, and the organization- and defined the transformative power of leadership as “the ability of the leader to reach the souls of others in a fashion which raises human consciousness, builds meanings, and inspires human intent that is the source of power” (p. 70). Aronowitz and Giroux’s (1985) notion of a transformative intellectual and identified the need for the school member to be a transformative intellectual “to encourage social justice” and to practice “transformative

leadership which can transcend the intellectual bias in democratic schooling to the benefit of all students and staff” (p. 5).

Transformative leadership, therefore, inextricably links education and educational leadership with the wider social context within which it is embedded. The original focus was on individual learning prompted by self-reflection as a tool for deep and lasting personal change, but the concept has been expanded to emphasize the need to deconstruct and reconstruct knowledge frameworks as well as to “develop an appreciation of our own culture and the associated privileges and powers” (Taylor, 2006, p. 92).

King and Biro (2000) call for transformative learning to start with a “disorienting dilemma” and for it to “progress through a dynamic pathway of stages ... [to a] final reintegration of a new frame of reference” (p. 19). The common elements in these transformative approaches include the need for social betterment, for enhancing equity, and for a thorough reshaping of knowledge and belief structures—elements that reappear as central tenets in the concept of transformative leadership. Freire (2012) calls for personal, dialogic relationships to undergird education, because without such relationships, he argues, education acts to deform rather than to transform. He states, “Each time the ‘thou’ is changed into an object, an ‘it,’ dialogue is subverted and education is changed to deformation” (p. 89).

The transformational leadership approach focuses primarily on what happens within an organization whereas the transformative leadership style starts with a recognition of some material realities of the broader social and political sphere, recognizing that the inequities and struggles experienced in the wider society affect one’s ability both to perform and to succeed within an organizational context. Transformative

leadership “requires a language of critique and possibility” (p. 105). Weiner (2003), drawing like many others on Freire’s work, emphasized both the individual and collective nature of transformative leadership. He wrote,

Transformative leadership is an exercise of power and authority that begins with questions of justice, democracy, and the dialectic between individual accountability and social responsibility (p. 89).

Many of these theorists also cite the work of Astin and Astin (2000), who associate transformative leadership and societal change, saying,

We believe that the value ends of leadership should be to enhance equity, social justice, and the quality of life; to expand access and opportunity; to encourage respect for difference and diversity; to strengthen democracy, civic life, and civic responsibility; and to promote cultural enrichment, creative expression, intellectual honesty, the advancement of knowledge, and personal freedom coupled with responsibility (p. 11).

Transformative leadership, therefore, recognizes the need to begin with critical reflection and analysis and to move through enlightened understanding to action—action to redress wrongs and to ensure that all members of the organization are provided with as level a playing field as possible—not only with respect to access but also with regard to academic, social, and civic outcomes. In other words, it is not simply the task of the educational leader to ensure that all students succeed in tasks associated with learning the formal curriculum and demonstrating that learning on norm referenced standardized tests; it is the essential work of the educational leader to create learning contexts or communities in which social, political, and cultural capital is enhanced in such a way as to provide equity of opportunity for students as they take their place as contributing members of society. Transformative leaders recognize that the end of education is not only private good and individual achievement but also democratic citizenship and participation in civil society (Shields, 2009).

Transformative learning, according to Davis (2006) is a theory of learning that involves the acquisition (or manipulation) of knowledge that disrupts prior learning and stimulates the reflective reshaping of deeply ingrained knowledge and belief structures. Transformative learning involves critical self-reflection of one's deeply held assumptions and validation of one's beliefs through the experiences and perceptions of others. It also entails the ability to "interpret past experiences from a new set of expectations about the future, thus giving new meaning perspectives to those experiences." To become meaningful, learning requires that new information be incorporated into already well-developed symbolic frames of reference. These are subsequently reshaped through critical reflection and discourse and then used to guide future action and behavior. The process can be uncomfortable. Disruptive influences create a sense of disequilibrium that jolts the learner into seeing the world with fresh eyes.

Taylor (2006) highlighted the importance of being fully present in relationships with learners and about being fully grounded in your own multiple ways of knowing (p. 92). An authentic practice seems to be multidimensional where educators develop a greater awareness of the self (both personal and cultural), an appreciation of the spiritual, and a recognition of the ethical dimensions associated with fostering transformative learning.

The word "context" envelops all activity surrounding an individual, including all leadership activity. Therefore, the world today viewed by Johansen (2012) from four different perspectives, needs to be considered for and by every leader, every organization, and every social entity that tries to live, survive, and have an impact on society today and in the near future.

Broad Cultural Context. VUCA World and Millennials

The four perspectives described by Johansen (2012) are: volatility, uncertainty, complexity, and ambiguity (VUCA). It is important as leaders of educational institutions to become familiar with these perspectives in order to help educate better leaders within the particular cultures of universities and the communities they serve. A global perception of culture and society can situate any leader in both macro and micro cultures, and understand that the two are co-constitutive.

The volatility of the world can be perceived in the personal area as an accentuation on the goals to be achieved and the values that underpin any decision: It seems that any decision and goal today is based more on emotions than on principles, desires more than securities (Bauman, 2008). A high level of volatility is perceived both in job tenure and loyalty to the company for which one works. People notice little security to stay in the same job, even when qualified, they can be replaced at any time and at lower cost. Among the Millennial generation, staying in one job is perceived as failure. This generation is seeking a fast promotion and new challenges. According to Stein (2013), Millennials believe “they should be promoted every two years, regardless of performance” (p. 28).

Family relationships and traditional roles are increasingly volatile as well: common life projects are shortened to a minimum and the reasons for ruptured relationship are increasingly futile (Stein, 2013). Traditional society institutions (family, school, church) once viewed as a guarantee of axiological strength and guarantors of social order, today are shown as volatile, with incomprehensible, ethereal and/or

inconsistent postulates in the practice of members of the same institution (Johansen, 2012).

The second characteristic of the VUCA world is uncertainty. This is reflected in all areas of individual and social life. We are not certain today that we will stay for long in any field. Any information considered as true and solid today, tomorrow is questioned and weakened. The goals for studies, life, job position, cultural immersion, look to be clear but the strategies seem to be emotional (Stein, 2013). It appears that only the “ethical radar” is used to make decision intending to avoid unnecessary collisions with other ethical systems (Lanz, 2012). Any decision that implies long-term commitments is considered as “rigid” and hard to maintain because it implies an ethical position to maintain, a religious believe to practice or a political option to support (Kinnaman, 2011). The human relationships appear to be a “surfing” experience, very similar to the midst of an avalanche of information that is constantly changing. “Globalization, new technologies, education, travel and immigration are dissolving many of the bonds that held societies together, fragmenting views and rendering public opinion more volatile” (Leihan, 2011).

For individuals, this “uncertainty,” the third feature of a VUCA world, is presented in life projects that are already far short of aspirations, uncertain in their success, and without a warranty that all actions taken are a response to the deepest aspirations of each person. According to Stein (2013), the Millennials “are great for getting a job or hooking up at a bar but not so great keeping a job or a relationship” (p. 28). Uncertainty in the family and social institutions is reflected by the fluctuant movement of the stock market: the options yesterday were valuable because they

reflected the personal convictions, but for the next day they could become a dilemma because of an unsustainable social acceptance or a rejection that becomes considered as politically incorrect or as a socially intolerant posture (Johansen, 2012). Uncertainty over the future makes the personal and organizational identity, or relationships, and also decisions to be taken as “liquid” and provisional, as stated by Bauman (2008).

The complexity of the VUCA world has become evident. In fact, at all times of human history, humanity has found itself complex in its internal structure and in its emotions, feelings, and thoughts. Today we see more strongly that society is intricate in any field or area. Recognizing this difficult scenario, there are, apparently, no rules that apply to everyone and it is not possible to think or talk about universal morality. A complex society defends the posture of uncommon criteria on personal and collective decisions or actions, because if all paths are equally true, what results is the perplexity, not a commitment to take one of them (Barrios, 2008). It seems impossible to set moral agreements for the “being and doing” of human beings. The past, present and future are perceived with confusion, but at the same time, extremely interconnected (Johansen, 2012). Any decision is intertwined with many consequences that make life something that is not easy to live. Clarity is not a commodity that is common today; clarity is not easily gained with thousands of data to digest every day (Google displays 290,000,000 web pages to consult the word “leadership”, for instance).

Ambiguity, the fourth feature of the VUCA world, is especially present from the perspective of ethics and decision-making. The wide range of options before any decision affects the individual’s ethics, the organizational core values, and the way each member and group perform in society. Today, every decision taken presents a series of ambiguous

dilemmas (Johansen, 2012). For example, topics such as the criterion in employee transnational benefits where companies have different regulations in different countries and where exploitation can be “legally” covered, tax-evasion schemes can occur covered under different regulations from countries where labor is cheap, where there is discretion in managing information, and where there is loyalty to a work contract with discretionary clauses, but no social commitment to ethics or to good business practices.

In a world presented from these four perspectives, anyone that may have a different life proposal, set of core values or universal ethical proposal, will face counter or diametrically opposed opinions. What today is decided as the best for a specific group perhaps is not the best for the whole.

The VUCA world that has been previously introduced is the common ground where different generations live and relate to each other. Baby boomers, Generation X, the Millennial are all immersed in this world. Generational diversity has become the norm in many organizations. According to Kaifi, Nafei, Khanfar, and Kaifi (2012), as baby boomers retire and Millennials enter and take over the workforce, it becomes imperative for leaders to learn more about the personal traits, job satisfaction, and organizational commitment levels of this generation.

To attempt to delineate the characteristics of any generation is often an unfinished task, and a risk of reductionism. However, in the case of the “millennium generation” or “generation Y”, there are a series of studies that have attempted to delineate the positive and negative aspects of this generation, which is important information for leaders dealing with this group. These studies show that this worldwide generation is more similar on characteristic features to one another than other generations within their

nations (Stein, 2013). The list below is a concept list considering metaphorical representations as guides in the crucial insights into the cognitive processes to design a more accurate and necessary representation of this social group: the Millennial.

Tech-savvy. The Millennials have much familiarity with media and digital technology (Dede, 2005). Some of them strongly believe in the power of the social network to change situations, policies or decisions made by companies, governments or institutions. The use of technology is essential and appears to be the key to ensuring knowledge transfer (Sweeney, 2012). The technology has empowered them to compete against any organization or individual –hackers vs. corporations, bloggers vs. newspapers, YouTube videos vs. studios- (Stein, 2013), the arena is the software and the Internet, and the magnitude of the impact is massive in a worldwide network.

Informed. The amount of information the Millennials get from the Internet, mainly social networks, makes them consider that they must be heard when they speak (Bauerlein, 2011). According to Hewlett, Sherbin, and Sumberg (2009) the Millennials are overconfident in themselves and they expect to be heard (Hartman & McCambridge, 2011, p. 24).

Diverse. Diversity is part of the “natural” environment where the Millennials were born. It affects their manner of relating among them, they are tolerant to diversity, and they consider teamwork as key and essential to the goal of pedagogical objectives. Learning is a product built on an active a face-to-face environment but, at the same time they expect to be involved in a network that provides speed, convenience, flexibility and power (Dede, 2005; Oblinger & Oblinger, 2005; Sandars & Morrison, 2007; Sweeney, 2012).

Multitaskers. The Millennials perform tasks simultaneously and they believe they excel performance, but Watson and Strayer (2010) consider that simultaneous tasks shows a loss in efficiency of ability learning and performance compared with independent tasks performance. Their way of processing new knowledge tends to be more practical and oriented to "hands-on" (Bauerlein, 2011). According to Sweeney (2012), the Millennials prefer an environment that replicates a virtual environment and social networks because these resources provide little penalty for their trial and error learning.

Autonomous. The Millennials are autonomous on the sense that they trust on people who make a path planned for them because of their reliance on structures (Howe & Strauss, 2000); when they do encounter difficult people, they become uncomfortable and expect those in authority to protect them (Lancaster & Stillman, 2010). They do not accept rules imposed from the outside and even less hierarchical structures in workplaces if the actions to do are not well structured and supported by a net (Howe & Strauss, 2000). The Millennials prefer to sacrifice high incomes than leisure time or health.

Flexible. The Millennials prefer a flexible prolongation of commitments and time in order to get new and better opportunities (Sweeney, 2012). They use flexible criteria to evaluate themselves, and they seek the same flexibility for any situation that comes their way in any field.

Volunteers. The Millennials are a generation who wants to change the world through the virtual net and volunteer service, mainly outside the country of origin. Millennials know how and when to work collaboratively with other people more efficiently (Sweeney, 2012).

On the other hand, less positive traits this generation presents are:

Plaintiffs. The Millennials expect reward for participating in any activity rather than a reward for the achievements (Tolbzie, 2008). Immediate gratification is demanded, like a birthright. They show interest in the allocation of tasks to complete as a team but the level of commitment among members is very shallow (Considine, Horton, & Moorman, 2009; Immerwahr, 2009; Twenge, 2013).

Lighting speed. The Millennials have no tolerance for delays. They expect information, feedback, results coming from others, teamwork achievements, personal promotions, interpersonal relationships in the fastest way possible (Immerwahr, 2009). Instant gratification permeates practically anything (Sweeney, 2012). Skipping processes, agreements, group decisions, courtesies, and ethical issues are tolerated behaviors (Kuh, 2003; Newton, 2000).

Over-watched. The “Millennial” generation has been meticulously planned from birth (Howe & Strauss, 2000); the agenda during childhood was planned, including free time and studies to be conducted. According to Kerins and Matrangola (2012), this generation is pressed to surpass the goals and aspirations of their parents who are shown in an attitude of “helicopter-parenting” (p. 82). They have a lack of perseverance and organization of the own agenda, lack of order and method, and dependency on somebody external to explain things to them and to tell them how to decide what to do (Schneider & Stevenson, 1999).

Grasshoppers. The Millennials are skeptical of any long-term commitment. They “jump from one side to another;” they remain little time on the site (organization, group, interpersonal relationship) because it means to loose other opportunities that arise in

different locations and arenas. As employees they do not expect to work in the same place for a long time, according to Sweeney (2012), they expect to spend no more than 18 months to 2 years in their first job. The kind of relationships is short in duration but intense emotionally. They want to “time and place shift” their tasks and commitments, where and when they are ready (Sweeney, 2012).

Sailboats. The Millennials show a level of critical thinking that is questioned because even if they are capable of doing multiple tasks simultaneously and outstanding presentations using the most fashionable software, they show a lack of profoundness in knowledge and interdisciplinary synthesis and mid-level skills for reading and synthesis (Considine et al., 2009; Immerwahr, 2009; Sweeney, 2012). Also, the capacity of assimilation and management of knowledge does not appear different from other generations. Young people read e-mails and short bits of text on web pages much more regularly than they read books (Twenge, 2103). They have come to expect high-stakes proficiency testing as a rite of passage (DeBard & Kubow, 2002).

Parked. Many of the Millennials were placed in the category of dependent of parents even when they are older. In some countries they have been categorized as generation “not-not:” They do not work and they do not study. Many of them show little desire for independence that is easily sacrificed for convenience (Pembecioğlu, 2012). The authority figures in their lives have been the judge of good behavior; Millennials have tended to trust this authority because it has worked on their behalf (DeBard, 2004).

Fragile. The Millennials are perceived as emotionally illiterate (Weiler, 2005; Sweeney, 2012; Twenge, 2013). Their ability to recover from failures and faults appears to have a lower level of tolerance. In general, they show fragility to overcome obstacles

and the difficulties inherent in any business or relationship with no patience to have their points of view criticized. Traits such as immaturity, indecisiveness, and lack of accountability are present in many of them, and the emotional experiences are lived at a superficial level (Soares et al., 2012).

These “umbrella concepts” as metaphors are provocative because they are not exhaustible as a source of meaning. Also, these concepts allow more ways in which each relationship, leadership, and educational initiatives can be construed. “Meanings always remain to be found” (Worsley, 2012, p. 309).

In response to these umbrella concepts and the issues facing the Millennials, “Preventive Leadership” could be considered as a leadership proposal that illuminates the being and doing of a leader. The novelty of the Preventive System at the college level has been a response to young people in disadvantage at the college level, rather than an organization seeking profits. The Preventive Leadership proposal at the Salesian University Preventive Leadership is the story of educators (in the most broad sense) who are passionate about integral human growth of new generations and the story of young people who open to the fullness of life. This “convergence of stories,” deserves to be studied as a novel event, full of hope, and causing renovation.

Preventive System

The “macro lens” is the one that refers to the “Preventive System.” This concept is supported in the *Documenti del Capitolo Generale 23* (GC 23) of the Salesians of Don Bosco (1990) which considered that to be preventive is to “build from the positive in each person, it is to have an eye toward the best in each person” (para. 92); it means to “aspire to the best possible for all” (para. 95). In fact, the entire educational model

presents a specific purpose that justifies its practice and in the case of a preventive system, this can be explicitly present in any educational model (Rodríguez, 2007). It is worth considering as well what Vecchi (1992) stated:

Prevention is a criterion of life and action that acts as a permanent filter of discernment and decision making pretending to extract *the best in each educator and others* [emphasis added] even if it makes more difficult the construction and collaboration efforts (p. 8).

The rich and complex meaning of prevention, which extends to all the contents and to the “accompaniment” of each individual as an educational method, according to the RFSYM (2014), is further clarified with specific vocabulary: anticipation, personal energy development, construction of the individual, friendly environment, encouraging presence, moderation in the proposals and demands, and personal help to overcome the present challenges while enacting the future. Prevention is, according to Vecchi (1992), to “discover the energy, stimulate it and develop it, because this energy is a small assurance of the future” (p. 3).

A theoretical analysis of the educative “system” used in John Bosco’s intuitions,⁵ experiences and reflections, and maturations along the years in the most varied contexts and situations, can be divided in:

- a. An “educative philosophy” which is based on the optimistic conception on the

⁵ John Bosco died at Turin on 31 January 1888. The almost 73 years of his life were accompanied by deep and complex political, social and cultural changes: revolutionary movements, wars and a migration of people from the countryside to the towns, all factors with an emphatic effect on the life of the people, especially of the poorer classes. Close-packed as they were on the outskirts of the towns, the poor in general and the younger ones in particular became victims of exploitation or unemployment: in their human, moral, religious and occupational development they were insufficiently followed up and frequently given no attention at all. Sensitive as they were to every change, the young frequently became insecure and bewildered. Traditional methods of education became disjointed and ineffective in the face of this rootless mass of people, and efforts were made for various motives by philanthropists, educators and ecclesiastics to meet the new needs. One of these who came to the fore in Turin through his clear Christian inspiration, courageous initiatives and the rapid and widespread extension of his work was Don Bosco. (Juvenum Patris, para. 2)

person's dignity, a complete respect on the own history and process, and honest interest in their integral promotion.

- b. "Principles" of sedimentation and renovation. In Salesian context the reference is to the "umbrella" concepts of reason, religion, and *amorovelezza* (loving kindness), and also referring to a peculiar formative environment.
- c. Pedagogical "strategies" used as hinges of application and verifiability of the Salesian proposal (preventive presence and spirit of family), and
- d. "Means or tools" like the educator's intentionally formative presence, grouping students in the classroom and also in the free time according to shared interest, that in the Salesian tradition are an important part of experiencing, proposing, and verifying the level of significance of the Salesian Preventive System.

The benefit of prevention is to educate from the positive and toward the positive, raising, building, and taking advantage of the healthy energy that the person possesses such as the desire to regenerate the sense of dignity, the joy of rewarding moments, the attraction to things noble, beautiful and useful. Every narration of life is an important personal story, and every story matters because no organization can be understood without understanding the active participation and contribution of the human resources that support it, nurture it, affect it, and modify it. Like any eco-system, the harmony of the parties and the balance of relations allow an adequate experience and sometimes a gradual or accelerated disappearance, of a system that according to Morgan (1998) is affected by agents that are undermining its self-sustainability.

It also has been convenient to outline the transformational and transformative leadership theories (Avolio, 2007; Bass, 1985; Bass & Avolio, 1997; Bass & Riggio, 2006; Burns, 2010), in dialogue with several theoretical and practical proposals addressing the internal process of knowledge each leader realizes from a Lonergan's perspective, the social immersion through language and culture from a learning community proposed by Vygotsky, and a Preventive Leadership proposal nurtured by the transformational and transformative leadership theories enriched with the Salesian Preventive System. All of these perspectives have significance for a fruitful dialogue and are close to the experience of Latin American Universities.

The new proposal is based on the reflection of "Prevention" as a paradigm for any educative proposal made in recent years within the Salesian Congregation. At the same time, this new proposal incorporates an anthropological method, an educational model, and principles "guiding" the being and doing of people in a Salesian University.

Salesian Higher Education Institutions

The Salesian Institutions of Higher Education (IUS) are institutions of higher education of Catholic inspiration, and Salesian identity (Chavez, 2003a; 2003b; 2012). The Salesian presence in areas of higher education is in a very early stage of its journey, only 80 years ago the first Salesian College opened its doors in Shillong, Assam, India, in 1934 (Chavez 2003a, para. 2; 2003b, para. 4).

The IUS network is present on five continents, bringing together 67 institutions of higher education at various levels (universities, colleges, institutes and schools created or managed by the Salesians), and serving more than 100,000 students in several disciplines and variety of contexts in the Salesian Universities in Latin America. This structure

allows for policies at the international level to ensure academic quality, generate exchange programs for professors and students, and to establish cooperative agreements for academic development and research. This is also a context that facilitates the flourishing of “Preventive Leadership.” Salesians have been practicing this form of leadership building for a long time in the plurality of their educational proposals and in the elements that define their institutional identity, which have remained continuously enriched as points of reference. These identity elements help to not lose sight of the ultimate goal of Preventive Leadership: the formation of men and women capable of assuming the best decisions for individual growth and social development, forging a culture of respect and dialogue, and solidarity in action.

The differentiated range of offers and requests for specific contexts make the IUS a valid educational proposal because it is flexible to adjust to different contexts, but it also provides structure for implementation. The IUS have a unique approach because they claim that their preferred recipients are young/youth in “lower economic and social conditions” (Chavez 2003a, para. 3d). These institutions also have a sense of urgency to accompany the university students and helping them through a period of singular valuable experience during their college studies because it is the period of life where, in the “Project of Life and Guide to the Salesian Constitutions” (PLG), young people discover, organize, choose, foresee and make “the first personal decisions, decisions that will subsequently be of great personal and social importance” (PLG, 1986, p. 285; John Paul II, 1985, 1988).

According to the “Policy document for the Salesian presence in Higher Education 2012-2016,” Chavez (2012) states “the option for the Salesian presence in higher

education has been done with the will to have an educational and cultural impact” (para. 13). Also in the document “Identity of the Salesian Institutions of Higher Education (IUS)” [IISES], Chavez (2003a) states that:

Every IUS, as an institution of higher learning, is an academic community composed of professors, students and management staff, which in a rigorous, critical and purposeful way promote the development of the human person and the cultural heritage of the society through research, teaching, continuous higher education and through the various services offered to the local, national and international community (para. 15).

Therefore, the requirement of scientific and academic factors, according to Chavez (2003a), is for all IUS the *conditio sine qua non* and at the same time, it allows “to combine the Salesian method and style that provide [the universities] their own identity without neglecting their university nature” (para. 17).

The IISES document states in para. 17, that “the identity of the IUS is inspired by the educational style of John Bosco,” a Catholic priest also known as Don Bosco. He was also the pioneer of the “Preventive Leadership” concept for the Salesians.

Preventive leadership for this group is characterized by the following features:

- It is based on a priority option for young people, especially those of the working classes.
- Education aims to integrate culture, science, technology, professionalism and integrity of life (reason and religion).
- Comprises a communal experience for professors, management staff, and students based on the intentional presence and the spirit of family.
- Encourages academic and educational style of relationships based on affection shown to students and perceived by them (“loving kindness”).

Derrida (2004) wrote about leadership in educational institutions throughout his later essays published as *Eyes of the University*. Derrida began by returning to questions raised by Immanuel Kant (1997) two centuries earlier, with regard to the founding of the modern public university, questions having to do with the responsibility of the faculty to assume leadership within the university. Faculty are, for Derrida as for Kant, the eyes of the university, engaged in “thinking” and teaching the university into existence, and they assume primary responsibility for its leadership. Derrida raised a number of questions that could confront professors and administrators when they begin to think of the university collectively and individually as leaders. The strong questions pointed out by Derrida (2004) are: “What do we represent? Whom do we represent? Are we responsible? For what and to whom?” (p. 83).

It is possible to infer from what has been proposed above, that the kind of idea one has of human beings, the environment, values that sustain all relationships, modes of action, and goals that will be pursued are a direct influence on the final result that is intended. What a person is today affects the future he/she wants. Masia (2004) stressed, “Without hope, there is no future, without future there is no present, without present there is no past” (p. 9). Similarly, every human being who considers himself or herself to be a leader, regardless of the leadership definition one has, needs to have a hopeful future. The human being, according to Ricoeur (2004), requires this openness to the possibilities, to interconnections to the social environment, and this presence of others beyond oneself can’t be understood without seeing it in relation to its past.

According to Heyd and Miller (2010), “Young university students are at the stage where a decision, the professional one, is assumed and which will be part of his or her

life” (p. 17), affecting their future as leaders and persons living in society. A “Preventive” leader attempts to “bring out” the positive in each person he or she encounters along the way in all areas of life, in every context in which he or she is immersed, utilizing the best tools available at the moment, and seeking the best interventions possible according to his or her capabilities and resources.

Preventive Leadership Program (PLP)

One of the key functions of any leader is the creation and maintenance of a system of shared values (Smith & Vecchio, 2007). A leader performs this function, in part, by articulating a small number of guiding ideas. A guiding idea is a principle that embodies fundamental aspects of the organization’s existing character, or the character that a company’s leadership seeks to build. Over time, a principle may become a source of direction for thinking and behavior, as members come to share a common experience within the organization, and as the organization’s efforts meet with success. As a principle is followed, and as it is validated by accomplishments in the community, the organization becomes predictable with respect to that aspect of organizational life. As a result, the organization may take on a distinctive identity, in this case, the Preventive Leader.

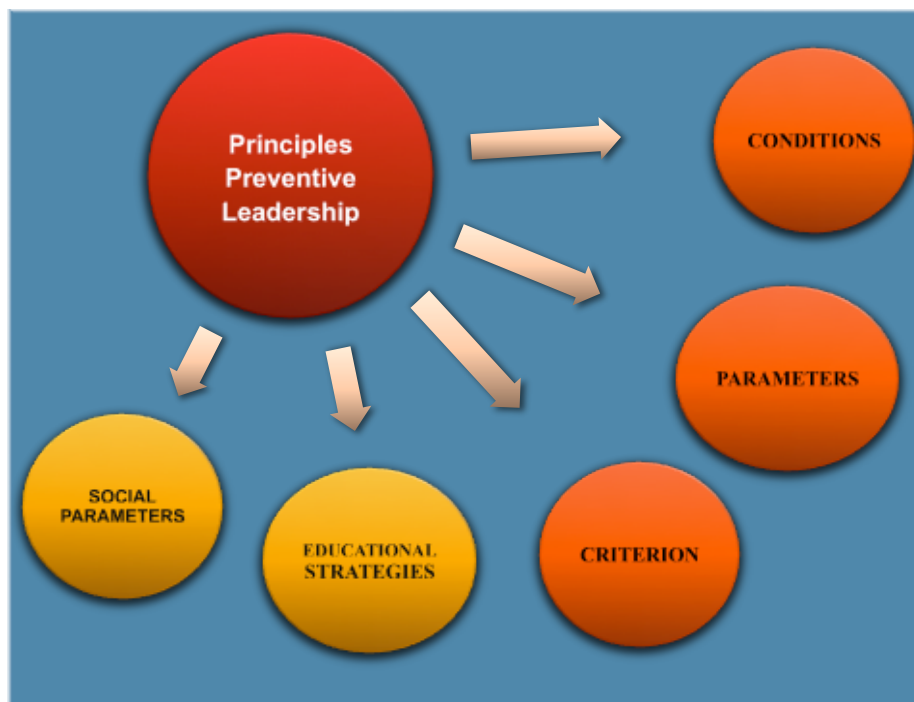
The Salesian University in Mexico (UNISAL) launched a Preventive Leadership Program in 2010. The PLP (elective courses, workshops, and training courses), taken as a set of courses at the University had only 12 students at the beginning. After 5 years of implementation, enrichment and evaluation, today this program has impacted more than 600 undergraduate students in the University. The PLP is a conjugation of the Salesian Educational Proposal, the common process of self-knowledge that is part of the human

nature to gain and to build meaning in any learning process, and the social dimension of human beings to share and to construct environments and organizations.

This study attempts to outline some elements of the rich tradition that the Salesian Congregation has in its preventive system. Hence the following conditions, parameters, criterion, and strategies are the insights of putting into practice the PLP in UNISAL Mexico. The aspects presented here are not exhaustive; they could be read as a provocation to deepen them, rather than a set of immutable principles. The order is modifiable, since in practice each of these elements is a kind of “deck of cards” to be used in the context and specific situation that best accommodates (Fig 2).

Figure 2

Insights of the Preventive Leadership Program



It seems possible to consider that the wealth of this theoretical approach of Preventive Leadership in a VUCA world where the Millennial generation has a strong presence, is to educate from the positive and toward the positive: Raising, building, and

taking advantage of the healthy energy that the person possesses. Leadership in the future is going to be a matter of discovering the positive energy in each person, to stimulate the best in every individual and develop the potential of everybody because this energy is a small assurance of the future. A leader that has been educated through the Preventive Leadership Programs is a leader who attempts to “bring out” the positive in each person that is encountered along the way, in every context and situation in which he or she is immersed. A Preventive Leader is a leader that utilizes the “loving kindness” empathetically and being benevolent to everyone at all times. A Preventive Leader is a leader who is reasonable in proposals and interventions, in decisions and processes, in their methods and regulations. A Preventive Leader is a leader who lives an intentionally formative attitude that is always beyond what is assigned by the role or position. A Preventive Leader is a leader who promotes personal reflection in depth, self-awareness, and a friendly environment. A Preventive Leader is a leader who discerns any initiative according to the “Oratorio” of the Salesian style. A Preventive Leader is a leader who tries to constantly be present among the people, with an active and purposeful presence. A Preventive Leader is a leader who is concerned with the construction of social good and fairness in society. A Preventive Leader is the leader who can be called “a leader for the future.”

Conditions

Be “loving kindness.”

True Preventive Leadership training is an art as soon as it is able to relate to the capacity to love via an emotional maturity that penetrates effortlessly in the heart of others, achieving maximum cooperation based on conviction and a search for the best

(Braido, 2001; Vigano, 1991; Cian, 2001). This leadership, according to Collins (2007), “builds enduring greatness through a paradoxical combination of personal humility plus professional will” (p. 395). It is an art when it weaves organizational values with the daily life, when it achieves an acceptable level of human maturity in those who form and those who are formed, when in continuous dialogue the environment that nurtures people is built, and at the same time, this environment is modified because people enrich it continuously.

Braido (2001) states that in the Italian lexicon, the word *amorevolezza* (loving kindness) is not identical with love, nor does it indicate the theological virtue of charity, instead. The first and essential virtue of the educator is “their educational loving kindness” (Braido, 2001, p. 320). This virtue requires a real concern for the individual, for the “personality” of each of the students and the level of development that is found in each one of them. The educator who “comes out from within the self and goes to meet the other” does so with the clear intention of valuing life and history, but respecting the own process of personal maturation and targeting achievable goals and paths of accomplishment which should be humanizing. That is why it is necessary to suspend all judgment before knowing and trying to understand the “other” in depth (CG23, para. 82; Cian, 2001). The educator, according to Stella (1973), is honest with what he / she finds in the life and history of the student, and also remains open to “the newness that each personal story has in itself” (PLG, p. 188).

The principle of promotion and acceptance of others from their current stage of individual development and humanization process calls for a kind of understanding that is expressed in an empathetic attitude. Empathy, according to Cian (2001), means to

penetrate the “referenced and axiological frame” of the person to know and appreciate the features of their being and the wealth that each person possesses. An empathy that proposes specific models of realization to those who are being educated and makes the goal of the professor to be in a relationship with the “profound and positive being” of the learner. Empathic comprehension, which without generic moral value judgments or demeaning statements that minimize the experience of the other, fearlessly faces the change that proximity-freedom with the learner brings about. Empathic relationship favors openness to the other, and tries to get the best for him/her in educational resources, leadership skills, and social capital.

The “educational loving kindness” is what raises in the educator a profound availability to be affectionate and be gifting of him/herself to young people that are part of the educational process. That same “educational loving kindness” is what makes the presence of the educator lively, cordial, competent, continuous and significant (Cian, 2001; Vecchi, 1997a, Vigano, 1993b). This means that being among the young goes beyond what the labor contract calls for or what the personal time allows. Being among them is not an educational technique: it is born out of love for them. John Bosco expressed this same sentiment in his *Introduzione all Giovane Provveduto*⁶:

Dear young people, I love you all to heart, and it is enough for me that you are young for me to love you extraordinarily. I assure you will find books written for you by people who are much more virtuous and wise than I, but you can hardly find someone who loves you more than me in Jesus Christ and who most desires your happiness (p. 8).

“Educational loving kindness,” according to Cian (2001), means a “transparent trust in the part of the educator with the ability to be beside the young person to make

⁶ “Miei cari, io vi amo tutti di cuore, e basta che siate giovani, perché io vi ami assai, e vi posso accertare che troverete libri propostivi da persone di gran lunga più virtuose e più dotte di me, ma difficilmente potrete trovare chi più di me vi ami in Gesù Cristo, e che più desidero la vostra vera felicità.”

him/her a collaborator, a responsible animator” (p. 44-45). Whoever acts as a bearer of the values he/she is proposing becomes a role model that arouses admiration when present and close to the student. Cian (2001) says that “the identification encourages assimilation, usually not via rationality, of the values that the educator lives as a model and that these values become, connaturally, part in the way of seeing and evaluating on the learner” (p. 157). This “educational loving kindness” manifests as the treatment by which the own sympathy is expressed, the own affection, understanding, sharing life with another. That also means an educator humanly balanced and integrated, capable of a generous willingness for sociability and who knows how to wisely promote solidarity among peers, co-workers, and stakeholders.

The educational loving kindness implies benevolence, which is understood as esteem, and as appreciation of the other as a person seeking his/her maximum realization and welfare. Benevolence promotes and recognizes the other's differences and unique personal reality. This implication of benevolence is manifested as warm friendship reciprocity and support in the decisive moments of life and profession, which is also the instrument through which pedagogical love translates into timely action and a welcoming touch, trust, family spirit that facilitates understanding and coexistence, optimism and joy (PLG, p. 232). In his famous Letter from Rome (1884) John Bosco (1855-1959) writes:

What to do -wondered Don Bosco to the guide in the dream- to break this barrier between superiors and students? With familiarity; familiarity with the young especially on the playground...The teacher who is only seen in the lecture is a teacher and nothing more, but if he participates in recess he becomes a brother (p. 261-269).

Familiarity means being with the young people, place oneself at their level, do the things that they like, trust them because the education love is built on mutual trust, sharing hearts, dreams, sorrows and hopes.

Be reasonable.

Speaking from the Salesian point of view, the concept of “reason” has several levels of meaning, and they are all converging. Thus, following Lenti (2008), is correct to affirm that reason may be defined as *justice* (in the sense that the educator, as well as the learner, is subject to the rule), as *reasonableness* or measure (everything demanded must be reasonable in the sense that it must be proportionate and possible), as *rationality* (the reason and the good for all educational decisions and demands must be made evident), as *motivation* (the importance of the educational process and the validity of the educational program must be made evident to the learners, and his/her participation called for).

Rationality is understood as justice when, for both sides, external and objective criteria are employed, seeking to facilitate the achievement of objectives, the orderly coexistence, and the preventive formation against the widespread abuse of authority present in speeches, and in making arbitrary and/or irrational decisions both collectively and individually (e.g. group thinking, preventive war justification, etc.). Reason is understood as the use of reasonableness when its use seeks to recover the categories of judgment, criticism, awareness of the physical, psychic, social, economic, political, cultural conditioning. It is, according to Lonergan (1992), the continued use of the proposed self-appropriation, self-consciousness, judgment and decision.

Longergan (1992) traced the transformation of experience into understanding through insight, and the judgment that asks if the insight is true or not. The same author

incorporated this structure of knowing into a broader structure of deciding, which includes determining the value of alternate courses of action, and committing to bring the most valuable alternative into being. It is reason understood as rationality when it facilitates the personal process of self-awareness, and this leads to “winning the heart of the student,” because the external stimuli, fruits of personal and communal endeavor, are perceived as reasonable. The reason understood as motivation allows perceiving the vital experience of mutual trust and deep friendship, and as a result, consciousness of the strength of the validity of living and working together is highlighted, which is an effective introduction to a humanizing socialization (Vygotsky, 1987; Vigano, 1991; Vecchi, 1997b; Braido, 2001; Cian, 2001).

Be an educator with intentionality.

Intentionality on the educational goal is nourished by the desire to go beyond what is required or assigned by a role, it seeks a communion of minds and goals, it does not negate the prior experience but it does not stop at what has been given. Intentionality means to go out of the own self, because the self is already owned. Intentionality is an expression of love for the person: the self and the “other” (Lonergan, 1967, 1992; Rodríguez, 2007).

The educational process is intentional when it goes from the least to the most, but always in continuity with the exigencies of the being and of life. Life is continuously unconstrained even when oppressed and ruined by the environment or negative experiences. The main task, and art of the educator who teaches, is to think the content of his/her teaching from the point of view of integral education, to put all resources at the service of the individual in the formation and personal growth processes. Any educational

proposal cannot focus on a technical or social area only, but in the promotion of integral education, the whole person development, in the own discipline being taught (Vigano, 1993b).

The last intentionality of the educational process is the full development of the young person: physical, intellectual, moral, social, religious and emotional. An educational proposal seeking for wholeness is where the methodology to be used is one that activates a set of suitable organic interventions to engage the young person in his/her most significant potential (mind, heart, will, faith) and an educator with a presence that seeks the best from and for those who participate in the process. Educating intentionally means, therefore, to participate with parental/maternal love to the growth of the subject, caring to collaborate with others, to form an educational relationship, in fact, it is supposed to be a collective effort with different organizations working towards the same goal: the full development of youth (Vigano, 1991).

Be a person of reflection and self-awareness.

The leader formed by the PLP, is educated so that in the future, when practicing the method of conscious self-knowledge and self-possession, he/she finds ways to human realization by the use of rational and cognitive capacity. The leader is formed so that by enriching the expressions of love, he/she can build educational and personal meanings with social impact. While living a process of achieving a professional degree, the PLP leaders also experience training supported in human values working collaboratively, exercising their leadership in the interest of others and for the greater good. The expectations of a PLP leader towards intentional transcendence are clear and are assumed

in a personal life project. According to the General Chapter 23 of the Salesians of Don Bosco (GC 23):

To love a life that is not fragmented, but that is projected as a vocation, means accepting the call to work as builders of humanity, justice and peace [...] To love life in all its depth, [means to be] open to culture and ideals, to share and be supportive, being capable of the courage to dream as Don Bosco did, of new worlds, new men [and women] (para. 164).

Parameters

Be promoter of integral and personal development.

Under the “educative philosophy” are prefigured an organic and articulated set of initiatives, interventions and media directed to jointly promote the development of the young people in the work of their own maturation by activating an organic set of suitable interventions to involve their most significant potential, their mind, heart, will, and to open for them a door to transcendence, with an interactive presence by those who serve as educators. Education primarily needs of educators to become mediators of students’ encounters with their social and physical worlds and facilitators of students’ interpretations and reconceptualization, capable of leading to humanization goals that are higher each time (Taylor, Fraser & White, 1994). The professor requires the full conviction that the student can and should own the perception of their own personal identity and their own effective potentials of self-knowledge, self-possession, resilience and development. For any itinerary for human growth it is necessary that the self-perception and self-consciousness be recognized, supported and intensified by a similar perception and experience of the accompanying adult and who seeks the best possible, avoiding unrealistic goals or that are projective of the aspirations of the educator instead (Braido, 2001; Cian, 2001; Lonergan, 1992).

In fact, Don Bosco (1898-1948) stated: “In all young people [...] there is an accessible point for the good, and the first duty of the educator is to find this point, [to access] this sensitive chord of the heart and bring out the best of them⁷” to make the person who has been entrusted to the educator, a better person (MB V, p. 367; Braido, 2001). It is therefore essential for all educational action to intentionally awaken and mobilize in the youth the virtues that he/she has been provided. Such intentional educational action is launched by the power of knowledge (particularly the “reason”), the diversified affective heritage, the own desires, the own passions, the “heart,” the “loving kindness,” and transcendence, described as an aspiration of openness to the Other, which is a mix of reason, hope, optimism and interiority (Braido, 2001).

An educative approach with this type of philosophical substrate can argue that education cannot be reduced to mere methodology. Educational activity is vitally linked to the evolving of the subject and the community. Educators are invited to develop a kind of fatherhood and motherhood at the same time that they share with the students the specific traits of each one, almost like a human cogeneration for the development of core values such as: consciousness, truth, freedom, love, work, justice, solidarity, participation, the dignity of life, the common good, the rights of the person (Vigano, 1991).

Be promoter of a community that accompanies people.

An efficient educational community, according to Braido (2001), engages, with all its available resources, in the lives of students, it listens, intervenes, awakens interest,

⁷ “In ogni giovane anche il più disgraziato avvi un punto accessibile al bene e dovere primo dell'educatore è di cercar questo punto, questa corda sensibile del cuore e di trarne profitto.”

“Even the most callous boys have a soft spot. The first duty of the educator is to locate that sensitive spot, that responsive chord in the boy’s heart, and take advantage of it.” (The Biographical Memoirs of Saint John Bosco, Vol. V, p, 237. English translation. Lemoyne (1969). New York: Salesian Society, Inc.

welcomes initiatives, proposes activities seeking an environment rich in initiatives and educational intentionality. The presence of an educational community made up of professionals, educators, leaders trained in prevention, is a guarantor of an efficient accompaniment and learning processes. Accompaniment understood as a set of integral elements that sustain the integral maturation of learners “such as family environment, the assistance-company, the participatory activities, the personal word, the brief group exhortations, the joint celebrations” (GC 23, para. 285).

An attentive community, intentionally educational, is a group of people where each of them is an active and benevolent participant among the youth. Every community member seeks to facilitate getting to know the student personally, because a personal knowledge is a result of the contact with the context in which students develop and live. A community intentionally educational lives a style of educative presence that is not so concerned with defending from the dangers out of fear of risks and possible mistakes, but an intentional presence that proposes, stimulates, generates growth, encourages the person to become what he/she is and should be according to their own life project and the choices within their own personal life (CG 23, para. 201; Cian, 2001).

The educational interaction, in a university setting, needs to be considered as an individual interpersonal relationship and as an intentional community with the desire to facilitate the maturation of the person. Both, relationship and maturation, need to pass through a conscious understanding about reality as much as possible according to the stage of individual development and gaining the professionalism expected in the specific area of expertise on which the student is specializing (Vigano, 1993). This kind of interaction is not easy to implement by those who understand the relationship in terms of

a role, but it is not difficult for those who live the educational interaction as a full “presence” for another. This presence gradually enacts attention to another, communication with the other, respect for the autonomy and personal growth.

Criterion

Be the “Salesian Oratorio” anywhere, anytime.

The educational environment is brewing from the “oratory criterion” and the “family spirit.” The Oratorian criterion is understood as the attitude of every Preventive Leader who seeks a holistic promotion with his/her being and doing. The Salesian center (school, University, parish, youth center, etc.) is perceived by the young people as a house that welcomes because relationships are based on the educational loving kindness, as a space that generates and transmits culture with thoroughness and interdisciplinary that the formation of the human person and society today require professionally, as a place of friendly individual encounter and humanizing relationships, as an atmosphere of respect and freedom to search for answers that open up transcendence and give a deeper meaning to life. This Oratorian criterion imprints an identity on the internal knowledge process and of self-understanding of individuals, while at the same time it is an essential reference for any situation involving decisions, policies, or organizational structures in any educational setting.

This environment called “oratory” is not primarily a specific educational structure, but an atmosphere that characterizes every Salesian center. The GC 23 considered that such “atmosphere” is built on relations based on trust and the spirit of family, on joy and celebration that are accompanied to the hard work and the fulfillment of the duties. The friendly family environment and relationships seek a kind and rich

educational closeness in activities, open relations of sincere friendship, in search of “bringing out the best in each other.” This “environment” is the external part of the process of self-awareness that is coming out of the subjective interiority, generating a healthy organizational culture.

The “Preventive System” requires an environment of intense involvement and friendly interpersonal relationships, an atmosphere of familiarity and openness, optimism and joy. Educators play an important role from the point of view of active and solidarity animation. Their wise and continuous presence is critical to achieve and maintain this environment. And nevertheless, educators must make room for the most diverse forms of association of young people themselves, so that through the small community commitments, they prepare for broader forms of civic engagement (Braido, 2001; Cian, 2001; Vigano, 1991, 1993).

The oratory criteria is the foundation, the guide, the renewal reference of all structures, organization, proposals, and personnel working in a Salesian University and for people who identify with the Salesian educational model formerly explained in its philosophy, principles, and strategies. Pointed out more clearly, the Special General Chapter of the Salesians of Don Bosco (SGC), indicated this in the document entitled:

“Don Bosco at the Oratory, the enduring criterion for the renewal of Salesian action,”

Don Bosco in the oratory is the ideal criterion[:] faithful, dynamic, creative and docile, firm and flexible at the same time, he remains a role model for everyone [...] The return therefore to the Don Bosco’s Oratory it is not a priori postulate, or a brilliant idea, it is rather an act of dynamic fidelity to the original mission [...] To guess the formula of homogenous development, to find the operational choices which requires the loyalty of the Salesian mission, to know what would make Don Bosco today [...] we do not know another method that the traced in the Oratory, where his ministry is exemplary sprouted and grew (para. 192-273).

The highest regulatory document of the Salesians of Don Bosco, their

Constitutions, state: “the Valdocco experience is still the lasting criterion for discernment and renewal in all our activities and works” (Salesians, 1986). As is clear, it is not a case of looking at the first Oratory (Valdocco) as a single concrete piece of work, but rather of considering it “as the matrix, the synthesis, the total sum of all the genial apostolic creations of our Founder, the mature fruit of all his efforts” (PLG, p. 381).

Be a builder of a family environment, in joy and trust.

In the letter to the Salesians of Valdocco May 10, 1884, Don Lemoyne happily interpreted the idea of Don Bosco because it states that love is the foundation of the educational art:

By a friendly informal relationship with the boys, especially in recreation. You cannot have love without this familiarity, and where this is not evident there can be no confidence. If you want to be loved, you must make it clear that you love [...] One who knows he is loved loves in return, and one who loves can obtain anything, especially from the young. (Braido et al., 1992, p. 365-374).

This “educational loving kindness” shall be persuasive to the extent that those who are loved feel “loved on the things they like, participating with them in their desires” (Braido et al., 1992, p. 382-385).

A friendly informal relationship that arouses proximity and openness, Braido (2001) affirmed, “will facilitate the disposition to share with convinced and responsible freedom what the educator suggests” (p. 323). According to Lenti (2008) Don Bosco based his educational method on an affective relationship between educator and pupil as may be found in a family. In effect, the key “operative” words of the method were familiarity, affection and trust. The deep friendship thrives and is born of the gestures and the desire for familiarity. In turn, familiarity breeds confidence, and confidence is

everything in education because the only time it is possible to begin to educate is when the young confides his/her interiority.

One of the parameters to measure the environment as preventive is the joy lived by every person and expressed on personal commitment to strength and improve such atmosphere. When friendship is an experience of sharing time and life, the natural feeling flowing through each member, is joy. Joy is also an expression of “educational loving kindness,” a logical consequence of interpersonal relationships based on reason and aperture to transcendence (Salesians, 1986; Bosco, 1988, Vol. II, 186). Joy shown in the most varied forms of expression becomes an educational “diagnosis” of the first order for both educators and young people themselves. Because not only in the spontaneity of joyful family life of the students does the educator have one of the capital sources for understanding the personalities, but above all, the educator has a space and a chance to contact, one by one, young people without causing fear, and share in confidence to everyone a personalized “right word,” fruit of the desire of the greater good. In Don Bosco’s (2007) words:

The teacher who is seen only in the classroom is a teacher and nothing more; but if he joins in the pupils' recreation he becomes their brother. If someone is only seen preaching from the pulpit it will be said that he is doing no more and no less than his duty, whereas if he says a good word in recreation it is heard as the word of one who loves (Letter from Rome).

Educational strategies

Be constantly present with an active and purposeful attendance.

An educational strategy in the Salesian method of education is an active and continuous presence of educators individually and communally. Such strategy facilitates for the “Preventive Leadership” the formulation and accompaniment of personal life

projects and organizational projects permeated by elements of Salesian prevention. Leadership with this strategy has a greater impact on the process of self-knowledge that causes the descent into the depths of the “most intimate interiority” of each person, the responsible use of freedom in the choices to be taken daily, the collaboration assumed as social skills and used at any time and in any occasion possible, for the transformation of the whole environment so it becomes intentionally educational. Don Bosco meant “presence” and “availability” to the young person as being present and available for everything that was needed, in any particular educational situation, and to help the youngster toward free decision making. According to Lenti (2008), prevention as an “educational strategy” must: (1) provide young people with support in their personal struggles, to enable them to deal constructively with difficulties; (2) aim at limiting and encircling the risk in which young people find themselves, so that they may be brought out of risk, or at least they may not slide into a situation of greater risk (p. 157-159).

“Preventive Leadership” requires the presence of the educators where the learners are. An active presence, according to Cian (2001), is to be in particular times and places in which the learners have fun and they manifest themselves in a joyful way doing what they like, in order for the educator to also prepare students to be able and willing to do what they like least (hard work, responsibility, sustained and consistent commitment). A presence with objectives to be achieved because their goal transcends the mere attendance at the place and time indicated. Presence means careful attention from all educators who form the “community of learning.” Such careful attention is expressed as a series of positive actions, personal guidance, and continuous and persistent influence (Cian, 2001).

The educator's presence understood in this way in the university context allows one to better understand the expression in the Salesian language to describe educators: "being an animator." That is, a person carrying an intentionality that seeks to "bring out the best of each person in all aspects, circumstances and decisions" (CG 23, para. 155; Cian, 2001). The "animator" waives any form of manipulation or authoritative communication but does not give up communicating a content that seeks the integral good of the other. He/she does so with clarity and simplicity. The leader that assists and encourages, uses personal expertise to assist in creating awareness, helps the students analyze, interpret, extend, synthesize, and enriches with new content the process of self-knowledge, but never imposes his/her own values (even if they are valid). Instead, he/she is trying to make the individual and group assess the values proposed and facilitates the conditions for a free choice to become the best people for the world, to do the best for the common good, to think the fittest proposal for the context where a social service is offered, and the best people in integrity.

A leader understood in this way, is a person who is continuously up to date with advances in the field of personal and group experience. It is a leader who promotes awareness of their own value as a person and leadership, and is convinced of what he or she is, what he/she does and what he/she knows. A wise leader knows the motivations underlying the decision taken and acts accordingly, and is also someone who lives what he/she preaches. This is a leader with a high capacity for interpersonal relationship and sense of community, responsible for the decisions taken as an individual and as an organization leader. According to Doyle (2007), this kind of leader considers the organization as an institution of society and the community and, therefore, an institution

with responsibility to and for the community.

Be a builder of educational activities and shared goals.

Intentionality is an essential part in the foundation of the “pedagogy of possibility” (Braido, 2001). This kind of pedagogy is differentiated by objectives, rhythms, means, achievements, activities because is careful in the manner of leading to a personalized educational approach. This pedagogy is “possible” when it is not monochromatic, when the structures are support and common ground for planning, when it considers the complexity and richness of life.

This “pedagogy of possibility” proposes youthful experiences that would be successfully identified, assessed and updated in the Salesian educational experience called “Youth Societies” (e.g. Company of the Immaculate, Conference of Saint Vincent de Paul, Bosco, 2007, p. 44-45). The openness of this “pedagogy of possibility” also proposes a formal education whose humanistic culture must permeate the professional proposal; a pedagogy that values the plurality of work experiences during training, since the practice feeds from the theoretical, and the praxis is the space where theory finds its verification (Bosco, 2007, p. 63). It is a pedagogy that encourages and forms the individual to use leisure time responsibly and creatively (Bosco. 2007, p. 95-96), in this pedagogy the educator knows the negative experiences in education and proposes an anthropological optimism that has matured in experience and reflection, which is neither naïve nor for the naïve (Bosco, 2007, p. 90-91).

The spontaneous groups that are formed by shared interests are an essential and indispensable part of the Salesian educational proposal because they represent a valid instrument for the transfer of the collaboration between students and educators (Braido,

1965, Stella, 1973). These groups are an important tool for establishing a vital convergence between the requirements of a curricular education and a conscious and active enrichment in skills beyond those required in the curriculum (Braido, 2001; Stella, 1973). Theater, music, dance, mountain climbing, work in the middle of disadvantaged communities, literacy, first aid, legal advice, to name a few, are some activities that reinforce values learned and, simultaneously, the Salesian Preventive imprint of their participants can be verified in practice (CG 23; Braido, 2001 Stella, 1973). In the RFSYM (2014), is pointed out that a community can be strongly involved in the cultural debate and educational processes through various forms of association, volunteering and social cooperation, contributing an original educational proposal for “the creation of a culture of solidarity and social and civil consciousness” (p. 39).

The systemic convergence between the Transformative and Transformational Leadership theories, the social context of a VUCA world and the theoretical principles for Preventive Leadership in universities, are the basis for a new proposal for Salesian Universities in the world. Discernment of reality, culture of encounter and dialogue, and solidarity in action are the basic social parameters for any Salesian University sensible to the impact and significance the University has with its presence in reference to the contextualized and concrete community of reference.

Social Parameters for the PLP

The XXIII General Chapter of the Salesians of Don Bosco (CG 23) affirmed that the goal of any educational process is the total development of the person because “such guidance is crucial to define features and content of the road. In this educational process is valued [...] everything [that] relates to the personal growth until the own maturity is

reached” (para. 102). The IUS, according to Chavez (2003a), seek to promote the development of the young in dialogue with culture and to help them transform social structures that do not allow the full development of young people, “especially for those that are at a disadvantage in any field both personal and/or social” (para. 30c). The integral promotion focuses on the personal and psychological, social and emotional, cultural, professional, religious and spiritual growth, to the point of rediscovery in the praxis of the harmony and unity among education, liberation and transcendence (Vigano, 1991).

Integral promotion considers liberation “from” and a release “for” in which a sense of relativity of the securities exists. It searches for openness to an immanent-transcendence presence that refers to something beyond itself and also refers to the inner self. Such sense of transcendence has deep roots in the being of each person. Integral promotion is also a comprehensive education, because according to Cian (2001), “it uses the dialectic of life and, at the same time, overcomes the dialectic of forces to build an increasing sense of community” (p. 191). The mature persons are the ones who listen carefully to the questions that their lives and the world offer, they capture the mystery that surrounds them and they seek meaning through reflection and commitment. The ISES document also expressed that:

The spirit and values of Salesian pedagogy, born of the Preventive System of Don Bosco and lived at the Oratory of Valdocco (cf. Constitutions of the Society of St. Francis de Sales, 40) enriches the nature, activity and how to be a university of the IUS (para. 17).

Any Salesian University must consider three specific hubs where the identity is expressed and where the PLP has been working as “social parameters” for students and the educative community: Discernment as plan of life and self care, culture of encounter

and dialogue as essential competencies and skills in an ongoing formation, and solidarity as expression of real entrepreneurship.

Any Salesian University promotes discernment of reality.

The first sphere of discernment of reality for the University in general, is held in four key aspects that define the identity of the Salesian educational proposal. The first criterion is the type, quality and purpose of the educational proposal itself (a school that educates), the second is the type of interaction and the quality of the organizational culture as a space that promotes the basic values of socialization (a house that welcomes), the third is the importance of leisure and non-curricular activities that make the educative proposal go beyond curricular classes or courses for credit and interpersonal relationships that only revolve around issues of professionalization (patio where friends are made), and the fourth is the explicit proposal of openness to transcendence, strengthening the philosophy of life that everyone has, and which seeks to be modified with the wise conjugation of an educational environment of converging strategies, institutional arrangements, organizational statements , priorities, curricular objectives.

The strategic work plan, the institutional project, the organization chart, the institutional identity and policies, all these elements in any IUS must consider as a starting point and constant reference point “the oratory criteria” without neglecting the proper government’s requirements for each country and for each degree recognized by the State.

The second sphere of discernment of reality looks for the person individually. This aspect considers individual consciousness the axis of formation. To discern means to clarify the goal of all values of education: to make the person someone who can exercise

their autonomy ethically, being attentive to their own motivations, interactions with the social environment in which each individual evolves, and be responsible for the decisions that have been taken. Personal and community discernment could consider the method as proposed by Lonergan (1992): be attentive to all the information that is received from the outside, be smart in and through the internal process of learning and understanding, be reasonable with the information you have, with the acquired knowledge and the decisions taken based on the process, be responsible for the process of self-awareness and the results that are triggered by it, be gentle with yourself and others with a humble attitude of solidarity and responsibility in being and sustaining one's existence in relation to the other's. The personal life plan must be the "final product" to be sought in this area of consideration: it means to respond to the challenge to be the best for the world and in all areas of the personal life: inner, social, relational, transcendent, and community (CG 23, para. 186).

Discernment of personal and social reality should lead to "self-care." Since the "self care," according to Lanz (2012), implies a way of being, an attitude, a way of thinking the practices of subjectivity. The individual who takes care of and who cares for him/herself is one who is able at the same time to take care of others. However, to get to that situation it is necessary to deliberate and reason about what you want for yourself. To explain this situation, Hernandez (1999) reprises Aristotle phronesis and states:

The subject of phronesis approaches its ultimate purposes, true happiness, through an exercise of deliberation, that is, reasoning or reflection on what is good for oneself, the own subject who deliberates can "become a different way" having deliberated. That is the underlying reason of deliberation: the gradual transformation of oneself. (p. 17-18)

Self-care corresponds rather to a type of formation not in the traditional sense where someone is going to teach and one learns truths, data, and principles to be remembered for technical expertise. “Self care” is a specific action to be performed on the individual to whom the possibility to express the own word is given so it can come out of the way of life he/she is situated in. Self-care is a kind of operation into oneself, to take care of you, to serve one’s self. It is a kind of journey into interiority, with spiral returns, constant and cumulative. To take care of the self allows humans to carry out, on their own, or with the help of others, a certain number of transactions on their body, their soul, their thoughts, their behavior or way of being, thus obtaining a self-transformation in order to achieve a certain state of formation. Formation acquires a higher meaning in regarding what is traditionally recognized as instruction or education production.

Any Salesian University promotes a culture of encounter and dialogue.

The UNISAL is a formative proposal. An integral formation that must be centered on the subject formation and focused on the process. The first can be conceived as a process of personal and social skills, with high significance for human beings, by which a series of knowledge and experience provided by the social environment is assimilated. The person begins self-constructing socially according to their history, their prior knowledge, critical capacity and expectations. The second, formation as a process, implies a historical perspective of the subject from where the present acquires importance by virtue of the past, which contributes data and information to understand its evolution as a person. It is something that corresponds more to the self-formation. Self-formation surges more so from the internal process and is therefore linked to the ethical and aesthetic senses, and it does not only seek professional knowledge but instead it is

looking for what is fundamentally “good” which makes it be in permanent relation with subjectivity.

According to Sala (2009) what allows the fusion of horizons is “to start with the analysis of one's pre-comprehension which places us in the sense of belonging, go through remembrance and go from the distance to the appropriation” (p. 249). The statement of the expansion of horizon in Gadamer (2004) is enlightening: “Applying this to the thinking mind, we speak of narrowness of horizon, of the possible expansion of horizon, of the opening up of new horizons, and so forth” (p. 301). This phrase better captures the risks implied in one’s own horizon. Gadamer (2004) says: “A person who has no horizon does not see far enough and hence over-values what is nearest to him [...] to have a horizon means not being limited to what is nearby but being able to see beyond it” (p. 301).

A person who has a horizon knows the relative significance of everything within this horizon, whether it is near or far, great or small. Similarly, working out the hermeneutical situation means acquiring the right horizon of inquiry for the questions evoked by the encounter with others, because the horizon itself is not a rigid border. This horizon moves with the subject as he/she widens or modifies it. This allows considering the horizon as a possibility of continuous expansion, openness and inclusion of others and of the other. A horizon which reveals a limited personal situation, but which is also an “epiphany” of the person in the never-ending journey of the constant and permanent search of what is essential.

The vulnerability of any human being forces to understand, as Gadamer (2004) explains: “the historical movement of human life consists in the fact that it is never

absolutely bound to any one standpoint, and hence can never have a truly closed horizon” (p. 303), because the horizon is something into which we move and that moves with us. To acquire a horizon means “to look beyond what is close at hand not in order to look away from it but to see it better” (Gadamer, 2004, p. 305). The open space that Gadamer (2004) proposes as the unfinished fusion of horizons becomes a place of mediation for dialogue to receive, appraise and criticize the contributions of others. This space can allow for the adaptation of the most convenient contributions for the formation of human social life.

Any Salesian University is oriented toward solidarity.

UNISAL is not an ivory tower of knowledge and culture. Every student, alum and member of the educational community must show sensibility for social issues, especially social justice. Solidarity is the “the ability to see people, very different from us, included in the ‘we’ category” (Rorty 1991, p. 210). Solidarity is another aspect that allows this open space in the process of fusion of horizons as an exercise of the interdependent communication of the assets posed as a person, as an organization and as society.

Solidarity, according to Ratzinger (2004), is lived when the human being is conscious of the mutual responsibility for others, especially the needy. Such awareness can open the gift of self into a social sphere where one receives as is given, and where one can always give only what has been given, and that is why a self centered or self-care only attitude can never be human. The formation of consciousness of solidarity citizenship manifests itself in social terms with the active participation in the distribution of goods and situations that revolve and/or are concerned with human development. Such formation also involves the effort for a more just social order where tensions can be

better resolved, and where conflicts can be settled easier by negotiated solutions.

Solidarity projects require accuracy, concreteness and networking. They look to mature forms of shared social action. The formation of active and responsible citizenship requires overcoming superficial attitudes, it calls for a clear relationship between solidarity, subsidiarity, justice and service, plus a patient analysis is required to transform the structures that have and maintain their weight in situations where social resources of institutional type do not guarantee fair access and distribution of goods or the search for the common good. Subsidiarity calls for the involvement of the subject recipient of solidarity action, and from the social institutions that look for the common good, “only this way the solidarity projects may be exemplary and occasionally, imitated and multiplied” (GC 23, para. 213). From the perspective of John Paul II:

This then is not a feeling of vague compassion or shallow distress at the misfortunes of so many people, both near and far. On the contrary, it is a firm and persevering determination to commit oneself to the common good; that is to say to the good of all and of each individual, because we are all really responsible for all (para. 38).

Summary

Leadership today requires a focus on the internal process that each leader develops before, during, and after any decision-making. The process common to all leaders is the desire to know and understand the reality in the best way. The leader, who is able to refine the process of knowledge, is the leader who can best decide in situations that arise in any organization. A leader who is self-conscious of his/her internal process is a leader who generates better results. Today, a leader without a strong personal identity and organization, is tempted to make decisions looking at just part of reality, diverting attention only to one aspect of the information obtained, corrupting the process of self-

knowledge and self-awareness that would allow him / her to be in a better posture, make a more ethical decision, and a more humane business process.

The “transcendental method” for Lonergan is a human process that aims to support the internal unification of the subject through the convergence of the human process of self-knowledge, self-possession and self-awareness and reality outside of the knower. With this aspect “common to all human beings”, it means that in the process to gain knowledge the next step is to consider the weight that a community gets in the process of knowledge transfer. Socio-constructivism can be considered a valid bridge between the process of construction of personal knowledge, and the transfer and mutual enrichment of the community and the individual. Specifically the researcher has been focused in the use of language as a vehicle for socialization and knowledge transfer, as in the learning community as an open reference to the social construction of personal knowledge space. The following can be considered among the essential tasks of every university: the induction of the university community and its language to new students to enrich themselves and others horizons, to expand perspectives, the self-assessment process of formation of leaders and ethical parameters used in the same formation, to reshape the teaching-learning process in their classrooms proposed and based on their curricula, as well as the means used for the transfer of culture.

The VUCA world today is the broad context where the leaders and future leaders exist. The Salesian preventive system is an essential support for the PLP and its intend is to answer to the expectations, sorrows, desires and challenges that any leader faces today. The PLP is an expression of the convergence of a concern for recovering the integral unity of the individual inside and outside the classroom, with content and experiences

offered at the university, along with the internal processes of self-awareness, and the relationship with personal and social reality in general. The PLP links, from the Salesian prevention perspective, the personal process of growth of each leader and highlights the growing anthropological criteria: loving kindness, reason, and transcendence. The PLP rescues parameters that humanize any educational setting: the unconditional acceptance of others, an educational environment full of closeness and familiarity, the clear intention of formation, and full respect for the individuality of the process. The PLP emphasizes the criteria of “Salesian” identity: the open space where a personal meeting is given, the experience of a proactive formation, experiential moment of family environment, the educational moment of openness to transcendence. The PLP proposes a constant presence of the educator at key moments in the life of the one who is educated, the organization of activities bringing together interests and always suggesting a role of prominence to the values that humanize and, basically, are the ultimate criterion for evaluation of identity, and organizational excellence.

CHAPTER III

METHODOLOGY

Restatement of Purpose

The purpose of this study was to explore the meaning that “Preventive Leadership” has for students as well as their professors, who participate in the Preventive Leadership Program (PLP) at the Salesian University in Mexico (UNISAL). The quantitative method addressed the impact of PLP outcomes in students and professors, meanwhile the qualitative method addressed the impact of internal Preventive Leadership processes experienced by students and professors with a high engagement in the PLP. The purpose of this case study with an embedded mixed method was a better understanding of the processes and impact on students and professors who have taken part in the PLP in the UNISAL.

Research Design

This study employed a case study with a mixed method methodology. Yin (2014) described case study methodology with a twofold, technical definition. First, a case study is a form of empirical inquiry that investigates a contemporary phenomenon in-depth within a real world context. Secondly, since they exist within real life situations, phenomenon and context are not always distinguishable; a case study is defined by a technically distinctive situation that relies on multiple sources of evidence while benefiting from prior theoretical positions to guide collection and analysis. Case study methodology requires a triangulation of evidence to solidify the validity of the findings. According to Yin (2014), a case study methodology is useful when how and why questions must be answered. These forms of questions are explanatory in nature and used

when investigating a contemporary set of events, or when an investigator has little or no control. Similarly, case study methodology can be useful in studying leadership and organizational studies in the social science disciplines (Klenke, 2008). According to Klenke (2008), “a case study investigates leadership phenomenon within its real life context especially when the boundaries between the phenomenon and context are not clearly defined” (p. 59). The context of a case study is important as it shapes and defines the manifestation of leadership challenges. In the case of this research, the impact of the PLP lays within the meaning of PLP as a new phenomenon of leadership. The Preventive Leadership Program has been practiced at the UNISAL for several years within the conceptual framework of the Salesian Preventive System. This study explored the complicated dynamic of the Salesian Preventive System with the Preventive Leadership Program, the meaning and impact of the Program in the university, in the organizational culture, and the implications in the real life.

According to Yin (2014), a single case can represent a significant contribution to knowledge and theory building. Such a study can even help to focus future investigations in an entire field. This research was focused on a single case with the PLP in the UNISAL as the single unit of analysis so that an in-depth and comprehensive understanding could be articulated. However, a single case study can include subunits. In this study the single case study included the UNISAL as the unit of analysis and embedded subunits of analysis related to meaning and impact of PLP in the formation of students and professors as Preventive Leaders.

The methodology consisted of a face-to-face interviews based on a questionnaire, and a self-administered, cross-sectional survey. Mixed methods designs are used,

according to Rauscher and Greenfield (2009), for “collecting, analyzing and mixing both quantitative and qualitative data in a single study to both explain and explore specific research problems thereby enriching the breadth and depth of understanding phenomena” (p. 91). Adopting a mixed methods approach provides a greater insight than can be achieved by one approach alone and the approach of this study required of epistemological and ontological support (Creswell, 2013).

The research was integrated by embedding quantitative data with the qualitative data. The strategy to follow was, as suggested by Creswell (2013), “one data collection phase, during which both quantitative and qualitative data are collected simultaneously” (p. 214). The method, which guided the project, has been qualitative, and the quantitative aspect gave support in the procedures. This means that the secondary method (quantitative) addressed the impact of PLP outcomes meanwhile the primary method (qualitative) addressed the impact of internal Preventive Leadership processes experienced by individuals (method, model, and principles). This model has been used trying to gain broader perspectives as a result of using the different methods as opposed to using the predominant method alone. Morse (1991) noted that qualitative data could be used to describe an aspect of a quantitative study that cannot be quantified.

Qualitative Approach

The purpose of the qualitative aspect of this research study was to understand the meaning of processes and impact on students and professors who have taken part in the PLP in the UNISAL. Three perspectives have been considered in the implementation of the measuring instrument. The first related to the meanings and impact of the PLP for both students and faculty of the basic cognitive operations (experience, insight, judgment,

and decision) proposed in the method that the PLP has had on their own learning process. The second related to the meaning and impact of the PLP for both students and faculty of the elements in the process of knowledge construction proposed in the pedagogical model that the PLP has had on their own learning process. The third related to the meaning and impact of the educative philosophy, principles, and strategies of the Preventive Leadership Program in making everyday decisions.

The use of questionnaires in the qualitative aspect was convenient to use for several reasons. First, because the qualitative researcher sought to explore and understand one single phenomenon, as suggested by Creswell (2013), in the case of this study was the meaning of the Preventive Leadership Program. The information was collected face-to-face with a strong interaction that allowed a profound engagement with the subjects of the study, and it relied on instruments developed by the same researcher.

The qualitative data consisted of written responses to open-ended questions (Appendices A & B). These data were sought to better understand, clarify, and give strength to the first PLP implemented of its kind at the University as an elective course focusing on Preventive Leadership because there was no research work on this field in Mexico or any Salesian Universities in Latin America.

The questionnaire protocol with open-ended questions allowed a better understanding of the research problem and to give voice to the participants during the interview (students and professors). The written responses were categorized using content-analysis techniques (Creswell, 2013). Participants' responses, in turn, gave the researcher a richer understanding of the Preventive Leadership phenomenon. Thus, the

use of a survey as part of a mixed-methods study enabled both quantitative and qualitative data to be gathered concurrently.

Quantitative Approach

The purpose of the quantitative aspect of this research study was to better understand the impact of the PLP in outcomes (skills and abilities) on students and professors who have taken part of it. The quantitative aspect provided statistical information “giving support to the findings in the qualitative data analysis” (Creswell, 2013, p. 208). Three perspectives were considered in the implementation of the measuring instrument. The first relates to the meanings and impact of the PLP for both students and faculty of the basic cognitive operations (experience, insight, judgment, and decision) proposed in the method that the PLP has had on their own learning process. The second relates to the meaning and impact of the Preventive Leadership Program for both students and faculty of the elements in the process of knowledge construction proposed in the pedagogical model that the PLP has had on their own learning process. The third relates to the meaning and impact of the educative philosophy, principles, and strategies of the Preventive Leadership Program in making everyday decisions.

A survey approach to the quantitative data collection of this study was viewed as appropriate and convenient for research on the meaning and impact of educational programs and non elective courses in a University for several reasons: the information can be collected quickly and consistently, and it allows for reaching the greatest number of participants; there are low costs required in the preparation and implementation of the online survey; sending the survey and the return of information is practically free. Also, a survey offers a practical and timely means of obtaining responses from the population

who is part of the Salesian University. Furthermore, according to Creswell (2013), surveys are used “to describe the attitudes, opinions, behaviors, or characteristics of the population by studying a sample of that population” (p. 145).

The survey was a cross-sectional survey with information collected at a specific time, as it plans to measure the impact of the PLP in students and professors at the UNISAL (Appendices C & D). There was no pre-test or pre-research work. This has been the first program implemented of its kind at the University as an elective course focusing on Preventive Leadership.

Research Setting

The site of this study was the Salesian University in Mexico (UNISAL), a private University established in 1972. The UNISAL is in Mexico City and is one of the Salesian Institutions in the world. The Salesian University is located in one of the areas most at risk in the city of Mexico. The main building is located near the center of the city, in the Anahuac neighborhood part of the Delegation Miguel Hidalgo. It offers degrees in the area of humanities and has been awarded in Mexico and Latin America for its philosophical proposal linking science communication with the philosophical reflection. Currently the UNISAL has more than 1,500 students in its undergraduate and graduate careers. The number of professors is about 250. Over 600 students and over 40 professors have been involved and have benefited from the PLP in just over five years since its implementation.

Population and Sample

For the purpose of this study, the sample was undergraduate students and faculty of all careers who participate / have participated in the PLP UNISAL since its inception

in 2010 until the school year 2013-2014. Based on the list provided by the University, each student was selected based on the level of engagement in the PLP, leadership skills, number of activities realized off campus, and social interactions in the University's community. The sample was randomly chosen (5 current students and 3 alumni) based on statistical calculations, the subjects answered the questionnaire in a face-to-face interview.

In the case of the faculty members, each professor was selected based on the level of engagement in the PLP: courses taught, number of activities realized off campus, social interactions in the University's community. The sample was randomly chosen (5 professors) based on statistical calculations, the subjects answered the questionnaire in a face-to-face interview.

The University provided, for the quantitative approach, the list of 363 students who participated in the PLP since its inception in 2010 until the school year 2013-2014. Based on the list provided by the University, each student was randomly numbered for election purposes. The random selection aims to choose 119 students who would answer the surveys in an electronic format. This number corresponds to 40% of the total population that has been involved in the PLP in the UNISAL. The RNG provides numbers randomly chosen (119) based on statistical calculations. This is to avoid deviations that could introduce the biases from the researcher selecting the sample based only on personal judgment.

The University provided the list of 17 faculty members who participated in the PLP since its inception in 2010 until the school year 2013-2014. Based on the list provided by the University, each faculty member was randomly numbered for election

purposes. The random selection aims to choose 10 professors who answered the survey in an electronic format. This number corresponds to 40% of the total population that has been involved in the PLP in the UNISAL. The sample was numbered by the RNG. The RNG provides numbers randomly chosen (10) based on statistical calculations. This is to avoid deviations that could introduce the biases from the researcher selecting the sample based only on personal judgment. Table X (or 2) presents the sample population

Table 2
Sample description

Students		Professors	
Sample	122		8
Gender			
Female	64%		47%
Male	36%		53%
Age			
Less than 20	13%	30 to 39	67%
20 to 25	74%	40 to 45	17%
More than 25	13%	50 to 60	17%
Major		Experience	
Pedagogy	21%	2 to 4 semesters	33%
Psychology	19%	5 to 10 semesters	34%
Law	17%	More than 10 semesters	33%
Sciences Communication	19%		
Administration	13%		
Accounting	11%		
Semester		Course	
2 nd	28%	Missions Immersion	17%
4 th	22%	Musical Expression	17%
6 th	24%	Fundamentals of Faith	17%
9 th	26%	Humanistic Education	50%
		Degree	
		Humanities	67%
		Social Sciences	33%
		Full-time	50%
		Part-time	50%

Human Subjects' Approval

Permission was obtained from the current Board of Directors of the UNISAL and from the current President as well (Appendix E). Institutional Review Board (IRB) permission has also been granted by the University of San Francisco's IRB for the Protection of Human Subjects to conduct the study (Appendix F). Data was collected in accordance with the rules and regulations of the University of San Francisco's IRB for Protection of Human Subjects. Ethical research procedures were followed throughout all phases of the study. The American Psychological Association's (2010) ethical principles were observed. These principles are (a) beneficence and no maleficence, (b) fidelity and responsibility, (c) integrity, (d) justice, and (e) respect for people's rights and dignity. In order to show respect for the rights of the research participants, the researcher strives to protect the anonymity of the participants. Additionally, once the surveys were collected they were stored in a locked filing cabinet in the researcher's office.

Instrumentation

There is no research work on this field in Mexico or in any Salesian Universities in Latin America. Therefore, the researcher, using the philosophical, pedagogical and Salesian preventive perspectives has used what is already available and helpful to the objective of this study. Therefore, with the authors' permission, the researcher used in the survey of students and professors (PLPS-1; PLPS-2) the instrument from the Present Self-awareness Scale (PSS) presented by Ashley and Reiter-Palmon (2012) (Appendix G) which achieved a Cronbach alpha of 0.85; the University of Queensland Student Experience Survey (UQSES) (Appendix H) presented by Smith and Bath (2006) which achieved a Cronbach alpha from 0.86 to 0.94, and the Preventive System Questionnaire

(PS-1 & PS-2) designed and developed by the researcher based on the major components of the educational methodology of John Bosco.

The short form of the PSS provided a departure point for studying the effects of self-awareness on leader outcomes. The scale provided a better approach for the study and understanding of self-awareness in leaders considering the specific processes that are likely to be associated with effective leadership (Ashley & Reiter-Palmon, 2012). The UQSES is a valuable tool to assist researchers and professors in assessing the degree to which the teaching quality, course quality, graduate attributes, first year benchmarking, final undergraduate benchmarking, course experience, and services and facilities are consistent with a constructivist epistemology and to assist professors in reflecting on their epistemological assumptions and reshaping their practice (Nix, Barry, & Ledbetter, 2003). The UQSES is also concerned with the University's quality assurance and quality enhancement processes, easily matched with the PLP in the UNISAL.

The qualitative approach applied an open-question questionnaire. It consisted of eleven sets of questions, each cluster had five questions, and each question referred to the intentional moment of knowledge that Lonergan (1973, 1992) proposed in his transcendental method linked to the PLP conditions, parameters, criterion, and educational strategies (the leader intending to get the best decisions based on the best and exhaustive process of integral formation) from a socio-constructivist perspective (the community "nurturing" the knowledge to the knower through the social relationship mediation). The questionnaire sought to address the evidence and impact that the PLP has on students and professors who have taken part in the program. The first question was focused on the method of self-consciousness that Lonergan (1992) proposes. This

question was centered on data, information, resources, environment that are offered to the subject, and where he/ she expressed a process of consciousness or self-awareness related to the core elements of the PLP. The question focused on the transcendental part of the Lonerganian method, that is, to focus on deepening the “causal cause.” Meaning that the knower tried to explain the moment of acquiring knowledge and also explained his/her experience thoroughly by what the acquisition of the wealth of information, data, resources, feelings was causing to the individual each time that the knower had become conscious of this knowledge. Therefore, digging deeper and deeper for the root of the cause of something, always going back to the cause of the possible cause. The question attempted to show the third level of self-consciousness in Lonergan's method, that is, ask about taking a stand against the previous two steps. The purpose was to demonstrate if he / she was taking a position affirming or denying that his/her knowledge was true or false. The second question was focused on the conscious responsibility of the knower. The question sought to highlight things in which the individual consciously takes responsibility for decisions that have been taken considering the PLP as reference for any decision on any context of life, workplace, or personal choices.

Qualitative validity means, according to Creswell (2013), that “the researcher checks for the accuracy of the findings by employing certain procedures”, while qualitative reliability indicates, according to Gibbs (2007), that the researcher’s approach is consistent across different researchers and different projects. Validity, according to Creswell (2011), is “the development of sound evidence to demonstrate that the test interpretation matches its proposed use. Thus, validity is the degree to which all of the evidence points to the intended interpretation of instruments for the proposed purpose”

(p. 199). For this study the researcher incorporated validity strategies into this proposal:

a) Triangulating different data sources of information by examining evidence from the sources and using it to build a coherent justification for themes, b) Using member checking to determine the accuracy of the qualitative findings through taking the final report or specific descriptions or themes back to participants and determining whether these participants feel that they are accurate, c) Clarifying the bias the researcher brings to the study but also the intense exposure of the researcher to the phenomenon, d) The maintenance of field notes and peer examination of the data.

Gibbs (2007) suggested several reliability procedures, the present study will consider: a) Check transcripts to make sure that they do not contain obvious mistakes made during transcription, b) Make sure that there is not a drift in the definition of codes, a shift in the meaning of the codes during the process of coding. This was accomplished by constantly comparing data with the codes and by writing memos about the codes and their definitions.

The quantitative approach applied a survey seeking to address the evidence of the impact in the results of applying the PLP both to students and professors. The focus was on skills acquired and displayed while participating in the PLP. The participants were asked to indicate, using a 5-point Likert-type scale (from strongly agree to strongly disagree; from not at all to a great extent; from not at all difficult to extremely difficult; from not at all important to extremely important; from extremely unlikely to extremely likely; from never to always; from very little time to a very long time; from much less time relative to my friends to much more time relative to my friends), the extent to which they agreed that the aspect of such ability contributes positively to personal and

professional development. According to the Higher Education Council (1992), there are “umbrella abilities” in the teaching- learning process in higher education. These “agglutinating abilities” are supposed to have been intentionally proposed as generic graduate skills in the curriculum and put into practice in the PLP. Such attributes or qualities can include critical thinking, intellectual curiosity, problem-solving, logical and independent thought, communication and information management skills, intellectual rigor, creativity and imagination, ethical practice, integrity and tolerance. All graduates regardless of their discipline or field of study should acquire all of them.

The validity and reliability of the modified PLPS-1 and PLPS-2 were based on the own levels of validity and reliability of each instrument: Present Self-awareness Scale (PSS) presented by Ashley and Reiter-Palmon (2012), and the University of Queensland Student Experience Survey (UQSES) presented by Smith and Bath (2006). Fink (2009) reported that content and construct validity are generally established by referring to theories and by asking experts if the items are representative samples of the traits and attitudes under investigation.

The PLPS-1 and PLPS-2 were conducted as a pilot study. Ten students and five professors participated in the pilot study. Fink (2009) suggested that researchers include respondents similar to the ones who will complete the survey. The version corrected was administered to college students and professors who have taken part in the PLP in the UNISAL, a population similar to the population to whom the pilot PLPS-1 and PLPS-2 were administered. The researcher specifically asked the pilot respondents to comment on the clarity of the questions. The reliability scores were measured trying to indicate that the survey questions have an inter-correlation, and internal consistency. Based on the

reliability results, the PLPS-1 and PLPS-2 items contributed to the internal consistency of the instrument.

Pilot Study

The Preventive Leadership Program Survey for students (PLPS-1), and the Preventive Leadership Program Survey for Professors (PLPS-2) for this study are a bonded version of PSS, UQSES and PS-1 and PS-2 instruments to assess specific topics of the impact of PLP on a specific setting at the Salesian University in Mexico. The template for PLPS-1 was a hard copy to each participant. The PLPS-1 is the pilot test that was applied to 30 students chosen by RNG, and based on lists of students enrolled in the UNISAL. This pilot had blank spaces after each question for suggestions about the actual instrument that was measured. The application of the pilot test was applied in person at the UNISAL. Suggestions, modifications, and information gathered were available for consultation. The relevant suggestions, and modifications necessary to the instrument PLPS-1 generated a new instrument; the PLPS-2. The new document (PLPS-2) was the instrument to collect relevant information to the subject of this dissertation work. Such instrument was applied electronically, mainly via Facebook (via the official UNISAL webpage) to the 122 students. The opportunity for students to complete the survey in person will also be provided. The proposed time of application and gathering of information was 6 weeks. The analysis and preliminary results were performed in 6 weeks.

The survey of faculty (PLPS-2) was an instrument modified for this study to assess the impact of PLP on UNISAL bonding the PSS, UQSES and PS-1 and PS-2 instruments. The format for PLPS-1 was a hard copy. The PLPS-2 pilot test was applied

to 5 professors chosen by RNG based on lists of full time professors working in the UNISAL. This pilot had blank spaces after each question for suggestions from each of the topics that was measured. The application of the pilot test was applied in person at the UNISAL. Suggestions, modifications, and information gathered were available for consultation. The relevant suggestions, and modifications necessary to instrument PLPS-2 generated a new instrument, the instrument that was applied to 8 professors at the UNISAL. The new document PLPS-2 was the instrument to collect relevant information to the subject of this dissertation work. The subjects in the sample accessed the survey electronically, mainly via Facebook (via the official UNISAL page). The proposed time of application and gathering of information was one week. The analysis and preliminary results were performed in one week.

The purpose of the pilot study was to assess the validity and reliability of the survey. The researcher also became familiar with the process of data collection and data analysis. Procedures were standardized throughout the administration of the surveys for the purpose of determining the validity and reliability of the instruments. Ethical procedures were followed during the conduct of the pilot study (e.g., data collection of the pilot study was obtained with informed consent from all participants). The results of the pilot study were analyzed and, based on the analysis, changes to the two instruments were made.

A translator translated the instruments, letters of introduction and letters of consent, after approval by the appropriate authority, from English to Spanish. A translator translated the information collected after applying the instruments, from Spanish to English. Both versions were annexed to the letters, and both were kept on file.

Data Collection

Using an organized database, according to Baxter and Jackson (2008), improves the reliability of the case study as it enables the researcher to track and organize data sources including notes, key documents, tabular materials, narratives, photographs, videos, and audio files that were stored in a database for easy retrieval at a later date. The following steps were taken in the data-collection process. For the qualitative aspect the University provided the list of 47 students who participated in the PLP since its inception in 2010 until the school year 2013-2014. Based on the list provided by the University, each student was selected based on the level of engagement in the PLP, leadership skills, number of activities realized off campus, and social interactions in the University's community. The RNG provided numbers randomly chosen (8) based on statistical calculations. The list selection aimed to choose 5 current students and 3 alumni who answered the questionnaire face-to-face.

Also the University provided the list of 17 faculty members who participated in the PLP since its inception in 2010 until the school year 2013-2014. Based on the list provided by the University, each professor was selected based on the level of engagement in the PLP: courses taught, number of activities realized off campus, social implication in the University's community, assessments by the students. The list selection aimed to choose 4 professors who answered the questionnaire face-to-face.

The interview was individual, using a room designated for this purpose, and the interview was recorded. At each subject meeting, the researcher explained the purpose of the interview and informed the participants that their participation is voluntary and will thank those willing to participate on the interview. The researcher distributed the

informed-consent forms (Appendix I) and the Research Subjects' Bill of Rights (Appendix J) to every participant.

Participants were told that their help was important (Fowler, 2009) and that they would be informed of the potential benefits that could come from the research. In addition, they were told that their participation is needed to conduct an important study on implementation and impact processes and that the responses they provide might contribute to the improvement of implementation processes in their University as a whole. Respondents will answer the questionnaire in the presence of the researcher, who then will collect the surveys and ask the certificated translator to make the translation.

For the quantitative aspect the lists of the students who have taken the PLP during the last five years ($n=363$), as well the list of all the professors who have been teaching on PLP during the last five years of the PLP were obtained ($n=17$). Based on the list provided by the University, each student was randomly numbered for election purposes. The random selection aimed to choose 122 students who would answer the surveys in an electronic format. This number corresponds to 40% of the total population that has been involved in the PLP in UNISAL.

Based on the list provided by the University, each faculty member who has taught in the PLP was randomly numbered for election purposes. The random selection aimed to choose 8 professors who answered in an electronic format. This number corresponded to 40% of the total population that has been involved in the PLP in UNISAL. The RNG provided numbers randomly chosen (10) based on statistical calculations.

The PLPS-3 and the PLPS-4 were administered to participants electronically. In order to reduce nonresponse, the researcher notified electronically to the participants

ahead of time that they were asked to participate in the survey (UNISAL Facebook, flyers in strategic places in the University). The survey for students and professors was administered simultaneously. At the beginning of each survey the researcher, through a screen display, explained the purpose of the survey and informed the participants that their participation was voluntary and gave thanks those willing to fill out the survey. Participants were told that their help was important (Fowler, 2009) and they were informed of the potential benefits that could come from the research. In addition, they were told that their participation was needed to conduct an important study on implementation and impact of the PLP, and that the responses they provided might contribute to the improvement of the University as a whole.

The researcher provided, at the beginning of the electronic instrument, the informed-consent forms and the Research Subjects' Bill of Rights to all participants. Respondents were able to fill out the survey in the University setting. A separate meeting was held for the Board of Directors and the President of the University in which the researcher emphasized the voluntary nature of the students and professors participation in the study. The potential benefits of their participation were explained to the Board of Directors and the President. Once the surveys were collected, the data was entered into SPSS and was analyzed. Data for both surveys was anonymous and confidential.

Data Analysis

According to Baxter and Jack (2008), in a qualitative study the data collection and analysis occur concurrently. The type of analysis engaged in this study, according to Yin (2014) is: pattern matching, linking data to propositions, explanation building, time-series

analysis, logic models, and cross-case synthesis. The data analysis was supported by statistical information for each research question.

The qualitative approach used in the interview protocol (PS & PP) contained three broad categories: Process of consciousness and intentionality (Loneragan), knowledge construction and cooperative learning (Socio-constructivism), and the Preventive Leadership framework. The open-ended questions were based on the main points of the transcendental method of Loneragan for the first category: consciousness. The socio-constructivism proposal of community of learning and construction of knowledge were the reference: intentionality. The Preventive Leadership proposal was the reference for the second category: leadership significance and impact of the program offer.

Table 3 shows the research question, variables studied, and the specific sections of the Protocol for students (PS-1) and professors (PP-1).

Table 3
Research Questions, Variables, and Questionnaire Questions

Research Questions	Variables	Interview Questions	
		PS-1	PP-1
1. What does "Preventive Leadership" mean to students who participated in the Preventive Leadership Program at the Salesian University in Mexico?	Preventive leadership significance	1-11	
2. What does "Preventive Leadership" mean to professors who participated in the Preventive Leadership Program at the Salesian University in Mexico?	Intentionality		1-11
3. What impact did the Preventive Leadership Program have on participating students at the Salesian University in Mexico?	Preventive leadership impact	1-11	
4. What impact did the Preventive	Consciousness		1-11

Leadership Program have on
participating professors at the Salesian
University in Mexico?

As the participants answered the questions, they described their thoughts, emotions and actions surrounding events during, after and beyond the PLP implementation. Their word choices revealed how they made sense of these events (Vygotsky, 1987) and how their personal narratives have been reflected in their professional narratives by discovering how their understanding of these events has changed or influenced their view of their work and their world (Elliot, 2005).

The researcher recorded field notes after each interview. The field notes included personal observations of the participant within the interview setting, including non-verbal communication during the interview process, and personal reflections by the researcher. These notes provided contextual information to work in tandem with the interview transcriptions (Creswell, 2012; Yin, 2014) and also served to record researcher reflexivity, thus keeping the researcher's assumptions, thoughts, and experiences in full view. All the material helped to encode the information and made the description and analysis of the data from the qualitative approach.

Distilling the transcribed interviews and field notes into themes were achieved through seven phases of analytic procedures described by Marshall and Rossman (2011) as: a) Organizing the data, b) Immersion in the data, c) Generating categories and themes, d) Coding the data, e) Offering interpretations through analytic memos, f) Searching for alternative understandings, and g) Writing the report for presenting the study (p. 156).

A Microsoft Word Table was used to log the collected data and will include dates,

names, type of data, and where the data was collected. All transcripts were read multiple times to allow full immersion into the data and to begin the process of content analysis. Moving from all the cases to single cases, the researcher read through each set of transcripts from each participant and underlined key words or passages and began developing possible patterns of meaning. After determining themes within each case, the researcher looked for matching themes between cases. Subsequent readings allowed for formal coding utilizing computer-generated fonts of various colors to further delineate and group relevant passages into themes shared by all participants (Creswell, 2012; Marshall & Rossman, 2011; Yin, 2014). Underlining and formal coding was done on paper and via computerized word processing in collapsing the data and reduction to the final themes (Marshall & Rossman, 2011). Throughout this coding process, the researcher recorded reflective memos describing interpretations and thoughts both as a means of assisting in the analysis of data and in an effort to recognize personal bias. The researcher looked for evidence that could be contrary to the possible themes and search for other equally plausible ways to categorize the data that might lead to different interpretations (Yin, 2014).

The final phase of Marshall and Rossman's (2011) seven-phases of analytic procedures consists of writing the report. The researcher sought to provide enough thick, rich description, and direct quotes to allow the reader to judge the veracity of the themes, but not so much as to overshadow the analysis and interpretation (Wolcott, 2008). The intent was to allow the participants' narratives to serve the dual function of warranting the analytic claims of the researcher while also weaving the stories throughout the interpretation to present a clear picture of the meaning and impact of the PLP in students

and professors at the UNISAL. The use of multiple cases added to the robustness of the study while also adding credence to replication of results (Yin, 2014). To increase the quality of the study, the participants checked for the accuracy of themes and attendant quotes to ensure that the researcher presented an accurate and fair representation.

Participants' reflections, the researcher's observations, field notes, and researcher memos, in conjunction with the interview data, established construct validity by triangulating multiple sources of information (Creswell, 2012; Yin, 2014). All transcripts, documents, and artifacts will be retained for three years to serve as an audit trail (Richards, 2009).

Care was taken to enter and leave the field such that the participants feel valued and that their participation in the study is meaningful (Marshall & Rossman, 2011). The participants were thanked for their participation each step of the way.

The quantitative approach used the survey (PLPS-1 & PLPS-2) containing four variables: Consciousness, Intentionality, Cooperative learning, and Knowledge construction linked with the PLP as convergence reference for all of them (Table 4). The survey was a 5-point Liker-type scale format.

Table 4
Research Questions, Variables and Survey Questions

Research Questions	Variables	Survey Questions	
		PLPS-1	PLPS-2
1. What does "Preventive Leadership" mean to students who participated in the Preventive Leadership Program at the Salesian University in Mexico?	Intentionality	Sec C: 55-65	
2. What does "Preventive Leadership" mean to professors who participated in the Preventive Leadership Program at	Intentionality		Sec C: 53-63

the Salesian University in Mexico?		
3. What impact did the Preventive Leadership Program have on participating students at the Salesian University in Mexico?	Consciousness	Sec A: 2-7, 9,14,15
	Intentionality	Sec A: 10,17
	Cooperative learning	Sec A: 1,11,13, Sec B: 19-30, 44-54
	Knowledge construction	Sec A: 8,10,12,16,18 Sec B: 31-43
4. What impact did the Preventive Leadership Program have on participating professors at the Salesian University in Mexico?	Consciousness	Sec A: 2,4-6,8,10,12,13
	Intentionality	Sec A: 3,7,9,15
	Cooperative learning	Sec A: 1,11 Sec B: 17-31,49-52
	Knowledge construction	Sec A: 14, 16 Sec B: 32-48

The data collected supported the qualitative results according to the research questions:

1. What does "Preventive Leadership" mean to students who participated in the Preventive Leadership Program at the Salesian University in Mexico?

This research question was answered on the intentionality variable by Questions: 55-65 in section C of the PLPS-1. Descriptive statistics (i.e., frequencies and percentages) were used to respond to this research question. Questions 55 to 65 asked participants to

indicate the extent to which they agreed that the PLP has improved outcomes. Using a 5-point Likert-type scale the response formats were from Strongly disagree to Strongly agree.

2. What does "Preventive Leadership" mean to professors who participated in the Preventive Leadership Program at the Salesian University in Mexico?

This research question was answered on the intentionality variable by Questions: 53-63 in section C of the PLPS-2. Questions 53 to 63 ask participants to indicate the extent to which they agreed that the PLP has improved the Preventive Leadership Program outcomes. Using a 5-point Likert-type scale the response formats were from Strongly disagree to Strongly agree.

Means and standard deviations of professors' and students' perspectives were reviewed. For those variables that showed large differences in professor versus student means and standard deviations, t tests were conducted to determine if there was a statistically significant difference. A t test is described as —a test of statistical significance, often of the differences between two group means.

3. What impact did the Preventive Leadership Program have on participating students at the Salesian University in Mexico?

This research question considering the following items on the PLP-S1 answered the consciousness variable: Sec A, Questions 2-7,9,14,15. Considering the following items on the PLP-S1 answered the intentionality variable: Sec A, Questions 10,17. Contemplating the following items on the PLP-S1 it answered the cooperative learning variable: Sec A, Questions 1,11,13, Sec B: 19-30, 44-54. And, furthermore pondering the following items on the PLP-S1 it answered the knowledge construction variable: Sec A,

Questions: 8,10,12,16,18, Sec B 31-43.

Questions 1 to 18 ask participants to indicate the extent to which they agreed that the PLP has improved self-awareness, internal process, and self-determination outcomes.

Using a 5-point Likert-type scale the response formats were:

- Items 1-5: From Not at all to A great extent
- Items 6-8: From Not at all difficult to Extremely difficult
- Item 9: From Extremely unlikely to Extremely likely
- Items 10-17: From Never to Always
- Item 18: From Very little time to A very long time

Questions 19 to 54 asked participants to indicate the extent to which they agreed that the PLP has improved the construction of knowledge outcomes. Using a 5-point Likert-type scale the response formats were from Strongly disagree to Strongly agree.

Means and standard deviations regarding students' perspectives on the meaning and impact of the PLP were reported and analyzed.

4. What impact did the Preventive Leadership Program have on participating professors at the Salesian University in Mexico?

This research question is similar to the previous question; however, it examined the professors' perspectives regarding the impact of the PLP. This research question considering the following items on the PLPS-2 answered the consciousness variable: Sec A, Questions 2,4-6,8,10,12,13. Considering the following items on the PLPS-2 answered the intentionality variable: Sec A, Questions 3,7,9,15. Contemplating the following items on the PLPS-2 it answered the cooperative learning variable: Sec A, Questions 1,11, Sec B: 17-31, 49-52. And, furthermore pondering the following items on the PLP-S1 it answered the knowledge construction variable: Sec A, Questions 14,16, Sec B 32-48.

Means and standard deviations of professors and students' perspectives were

reviewed. For those variables that showed large differences in professor versus student means and standard deviations, t tests were conducted to determine if there was a statistically significant difference. A t test is described as —a test of statistical significance, often of the differences between two group means.

Questions 1 to 15 asked participants to indicate the extent to which they agreed that the PLP had improved self-awareness, internal process, and self-determination outcomes. Using a 5-point Likert-type scale the response formats were:

- Items 1-3: From Not at all to A great extent
- Items 4-6: From Not at all difficult to Extremely difficult
- Items 7: From Extremely unlikely to Extremely likely
- Items 8-14: From Never to Always
- Item 15: From Very little time to A very long time

Questions 16 to 52 asked participants to indicate the extent to which they agreed that the PLP had improved the construction of knowledge outcomes. Using a 5-point Likert-type scale the response formats were from Strongly disagree to Strongly agree.

Means and standard deviations regarding professors' perspectives on the meaning and impact of the PLP were reported and analyzed.

In addition to the analysis of information regarding the research questions, demographic information on students and professors were also analyzed. The demographic information was analyzed using descriptive statistics, and results were reported as frequency distributions and percentages. Tables of descriptive statistics (e.g., means and standard deviations) were included.

The data analysis for the quantitative aspect provided statistical information for each research question giving support to the findings in the qualitative data analysis (Creswell, 2013, p. 208). This case study using embedded mixed method means that the

secondary method (quantitative) was used within a framework addressing the outcomes of the PLP based on the primary method that pretends to describe the process in the PLP (qualitative). The mixing of the data from the two methods in this study was to integrate the information and complement one data source with the other. The concurrent embedded model was used to gain broader perspectives (Morse, 1991) and the primarily qualitative design tried to embed some quantitative data to enrich the description of the sample participants.

Background of the Researcher

The researcher is a graduate of the Salesian Institute of Higher Studies (B.A. in Philosophy) and the Theological Studies in Theology (B.A. in Theology). The researcher further studied at the Iberoamericana University (M.Div. in Theology and Contemporaneous World). All the studies were made in Mexico.

The researcher is the former Executive President and President of the Salesian University. Also, the researcher served as full time professor, academic Dean, Dean and administrator of the Salesian Institute of Higher Studies. The researcher is the one who implemented the PLP, with a lot of helping hands for all the work, and accompanied the first steps of this program of leadership in the Salesian University in Mexico City.

The researcher has over 12 years of experience in the education field and over 10 years of experience on administrative and decision-making positions. Throughout the years as a Dean and President of the University, the researcher has observed the richness of the “Salesian Preventive System” among college students and faculty. As the researcher noted, both in the research literature and in personal experience, much time and energy is spent on teaching contents and doing activities to strengthen the University’

identity, but unfortunately, this process rarely seems to contribute to students and professors' professional growth and identity development. Therefore, the importance of studying the PLP as it provides a glimpse of hope to change this situation and contribute to their growth and identity development.

CHAPTER IV

This study explored the meaning and impact that “Preventive Leadership” has for students as well as their professors, who participated in the Preventive Leadership Program (PLP) at the Salesian University in Mexico (UNISAL). The quantitative method addressed the impact of PLP outcomes in students and professors, meanwhile the qualitative method addressed the internal Preventive Leadership processes experienced by students and professors with a high engagement in the PLP.

FINDINGS

The following section contains findings derived from this case study methodology, which included interviews, surveys, and document analysis. The research questions explored as part of the research findings included:

1. What does "Preventive Leadership" mean to students who participated in the Preventive Leadership Program at the Salesian University in Mexico?
2. What does "Preventive Leadership" mean to professors who participated in the Preventive Leadership Program at the Salesian University in Mexico?
3. What impact did the Preventive Leadership Program have on participating students at the Salesian University in Mexico?
4. What impact did the Preventive Leadership Program have on participating professors at the Salesian University in Mexico?

The PLP represented a single unit of analysis in the research, and the subunits of analysis consisted of the students (current and former), and professors (Yin, 2014). Research question 1 and research question 2 presented in the findings are focused on understanding the meaning of the complex concept of “Preventive Leadership” for each

subunit of analysis. Research questions 3 and 4 are focused on understanding the perceptions on the outcomes of each subunit of analysis. These perceptions in the subunits are important because they offer greater depth to the dynamic that is described in questions one and two.

The instrument used by the researcher was the survey of students and professors (PLPS-1; PLPS-2). The sources used to compose this survey, with the authors' permission, were the instrument from the Present Self-awareness Scale (PSS) presented by Ashley and Reiter-Palmon (2012) which achieved a Cronbach alpha of 0.85, the University of Queensland Student Experience Survey (UQSES) presented by Smith and Bath (2006) which achieved a Cronbach alpha from 0.86 to 0.94, and the Preventive System Questionnaire designed and developed by the researcher based on the major components of the educational methodology of John Bosco.

Another instrument, the PS-1, was answered by five students who are members of the Salesian animators' team in the UNISAL and who have participated and / or are participating in the PLP UNISAL. Three alumni also responded to the PS-1. The criterion for this sample was the level of involvement in the seminars that form the PLP, the leadership shown at the UNISAL, and the experience of total immersion during their educational formation.

The professors who answered the PS-1 were those who have participated in the PLP for at least one school year, and they are distinguished by the level of impact among the students as well as for their involvement in student life outside the classroom.

The following outlines the students and alumni participants (Table 5).

Table 5
Brief description of Pseudonyms

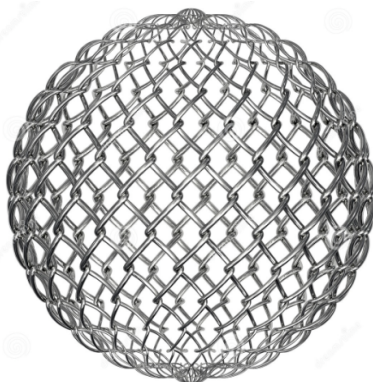
Pseudonym	Position	Description
1. Gio	Student	Student of UNISAL. Major in Accounting. He has participated in the Salesian Animators team from 2011 to 2014. He has been Coordinator and Salesian Animator at the National level. He was part of the Student Council for the PLP for a year's period. Alexis participated in the missions' experience and several PLP workshops.
2. Jenny	Student	Alumnus of a Salesian School from Elementary to High School. Student at the UNISAL in the major of Pedagogy. Secretary of the Student Council for the PLP, and for two years Salesian Animator at the National level. She participated in the missions' experience for two years, and more than two years in the PLP workshops.
3. Edson	Student	Current student at the UNISAL in the major of Sciences of Communication. Member of the Student Council for the PLP.
4. Michelle	Student	Alumnus of the UNISAL in the major of Psychology. General Coordinator of Student Council for the PLP, and for four years Head of the Salesian Animator Team at the National level. She participated in the missions' experience for three years, and participated several years in the PLP workshops.
5. Katya	Student	Current student in the UNISAL in the major of Sciences of Communication. Member of the Student Council for the PLP, Salesian Animator at the local level. Katya participated in the missions' experience for two years, and she has participated in the PLP workshops.
6. Aziel	Alumnus	Alumnus of UNISAL. Major in Psychology. He participated in the Salesian Animators team from 2010 to 2014. He has been the Coordinator of the Salesian Animator Team at the local level. Aziel was President of the Student Council for the PLP for one year. He participated in the missions' experience for four years, and he has taken part in several PLP workshops.
7. Mayra	Alumnus	Alumnus of UNISAL. Major in Sciences of Communication. She participated in the Salesian Animators team from 2010 to 2014. She has been a Professor in the PLP Workshops, Salesian Animator at the local level. She was part of the Student Council for the PLP. Mayra participated in the missions' experience and several PLP workshops, camps, and retreats.

8. Sandy	Alumnus	Alumnus of UNISAL. Major in Pedagogy. She participated in the Salesian Animators team from 2010 to 2014. She has been Salesian Animator at the National level, and General Coordinator of the Student Council for the PLP for two years. Sandy participated in the missions' experience and several PLP workshops.
9. Leslie	Professor	Team coach of the Women's soccer team. Associate Professor of the PLP for 3 years.
10. Benn	Professor	Professor of Psychology. He has been a faculty member of the UNISAL for more than 10 years and professor of the PLP courses for more than 5 years.
11. Paula	Professor	Professor of Sociology. She has been a faculty member of the UNISAL for more than 10 years, and professor of the Humanistic Formation courses, and the PLP for more than 5 years.
12. Mark	Professor	Professor of Philosophy. He has been a faculty member of the UNISAL for more than 5 years. Mark is professor of the Humanistic Formation courses for more than 3 years, and part of the PLP for more than 2 years.
13. Francis	Professor	Member founder of the PLP, and responsible for several years of the elective courses of the PLP. Member of the National Team of Salesian Animators.

Nodes will be used to better illustrate the connection between the information collected (Figure 3). In communication networks, a node (Latin *nodus*, 'knot') is a connection point, a redistribution point or a communication endpoint. A physical network node is an active electronic device that is attached to a network, and is capable of sending, receiving, or forwarding information over a communications channel. All the nodes are interconnected; all the nodes are independent and can also be related each other.

Figure 3.

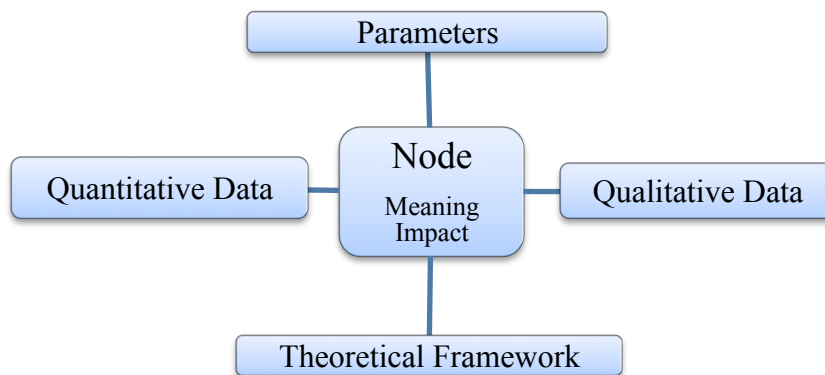
Network as full interconnection between nodes.



The interconnection between research questions (4), propositions (13) and the conceptual framework from Lonergan, Vygotsky and Transformative leadership make the intersection point the "node" that allows one to interpret the meaning and impact of the PLP in the subunits of analysis (Figure 4).

Figure 4.

Node configuration



Therefore, each research question is approached using the information obtained from the answers of students and professors as well as qualitative information, supported

with quantitative data methods, in order to better understand the scope of the questions and the impact of the answers from the students and the professors.

Research Question 1

Research question 1 was focused on the meaning of Preventive Leadership for students at the UNISAL. The structure for every research question is the same: a qualitative piece of information, a quantitative analysis and a table with the most significant information. This research question has been grouped and listed in nodes of meaning in this section. The voice of every student interviewed has been captured under this research question. Therefore, the qualitative information is followed by the quantitative data displayed on tables. Table 6 shows the concentrated information of the findings for Research Question 1.

Table 6

Overview of findings Research Question 1

A Preventive Leader is who:

- cares for the own self by being aware of the need for reflection and personal knowledge.
- is sensitive and attentive to the contexts in which he / she operates.
- creates, nourishes, deepens and expands relationships based on frank dialogue where the encounter with the other is spontaneous and cordial.
- knows how to love educationally expressing personal interest for the growth of the other as a person.

The "oratory and the educative presence." Conceptually these areas are confusing to most of the individuals interviewed, and almost unknown to the survey respondents.

Node 1

The first "node," based on the answers of the participants, is shaped by educational love. The educational love, according to Edson, "energizes growth in the

responsible and ethical commitment that humanizes and matures the person.” Katya asserts “it is an educational love felt and experienced by the recipients of the internal motion of commitment to the good and development of the other.” Edson comments, “Being a human experience, it is an exercise in mutual learning to love and be loved.”

A Preventive Leader who loves, educates at all times since, is for Michelle someone for who “the formation of the other is a priority, and this continuous commitment is perceived in an attitude of self-formation.” Educational love implies a sense of reciprocity and empathy where knowledge is a genuine process of construction of the subject that allows a better impact on the lives of others in Katya’s thoughts. Jenny says "if you do not feel what you are living, there is no point in doing it." The educational passion of the educator makes him/her available to be affectionate and be gifting of the self to young people that are part of the educational process, being among them is not an educational technique: it is born out of love for them. The identification of the values that the educator lives as a model encourages assimilation from the side of the learner, usually not via rationality, and these values become part of the learner’s life.

A strong sign of educational love and care for others for students and faculty is the "open door" policy that the UNISAL has as an organization for students and professors who wish to externalize any concern. This policy was practiced by one of the former presidents as well as the staff, and it generated a positive impact because it was a “verifiable” educational sign that the educational love is a reality, when the leader himself personalizes the institutional values and radiates them to the organization. When the professors show responsibility for their students, in the words of Benn, this makes a strong "bond with others in a loving way," such bond goes beyond the content of the

subject, or the requirements of the syllabus. It is a "proven educational love because that is learned from a shared life," as it has been the experience for Mayra, with some of the members of the PLP team, who have performed activities outside their schedules and position, and by proposing different actions than expected, by showing a friendly attitude at all times when being consulted outside the classroom.

The level of correlation between the preventive conditions of "loving-kindness" and the process of consciousness (acceptance, self-knowledge, creativity, relationship) is presented on Table 7. The correlation is direct, weak and statistically insignificant, between "loving-kindness" and the process of consciousness (PLPS-1, Q. 1-5). The strongest correlation coefficient is $r_s = .244, p < .05$ related to the level of awareness of values and beliefs. Within this concept of consciousness is the factor of self-acceptance limits answered in question 5 (Q. 5), which is indirectly proportional correlation, weak and statistically insignificant $r_s = -.169, p > .05$.

Table 7

Correlation between "loving-kindness" and the process of consciousness in the Preventive Leadership Program.

			Value	Approx. Sig.
To what extent have you used feedback from your professor or boss to improve your performance?	Ordinal by Ordinal	Spearman Correlation	.223	.014
To what extent are you aware of your own values and beliefs?	Ordinal by Ordinal	Spearman Correlation	.244	.007
N=120				
How difficult has it been for you to accept the fact that you were not as good at something as you thought you were?	Ordinal by Ordinal	Spearman Correlation	-.169	.068
N=117				

Node 2

The second "node" is formed by the reasonableness of the Preventive System. This node is a complex and rich concept. Reasonableness in the PLP is an array of varied points. Students interviewed described aspects of this semantic richness. To Katya reasonableness is the foundation of every expression of kindness because she believes that the friendliness arises from the use of reason in the interpersonal relationship. There can not be a harmonious and healthy relationship if it is not based on objective reasons where trust, understanding, deep motivations, mutual knowledge is constructed. The personality of each individual requires some self-knowledge of the subject to make a person aware of his/her own identity, and responsive to the individuality of the other. The reasonableness enables the common space of relatedness between two people. The exercise of reason allows the message to be part of the very being who is issuing it, for the decision taken endangers the individual's freedom (Lonergan, 1992) and is closely linked to the act of the one upholding the message, prompting a response from existence itself.

Benn has linked the reasonableness with justice and proposes that "in a competitive world, the use of reason allows people to ethically act with justice towards others." Justice is shown as a common regulatory space for professors and students when reasonableness is exercised. "The PLP enables you to build your bases to ensure ethical acts at all times," affirmed Benn. In contrast, for Jenny, reasonableness is a criterion of life that allows you to intuit the best, and decide in search of the common good, since "it is useless to say it but not live it."

Sandy commented that for her, reasonableness is a motivational intervention

where the use of reasonableness is worthy because "a word can change your life." She experienced this preventive idea when she was on the phone with a manager at a time of crisis in one of the units that she was monitoring. Her intervention from a positive perspective and bringing solutions into a real situation make her a convinced leader to whom "a word embedded with 'educational love,' transforms the giver and the recipient."

Mayra believes all dialogue as an expression of reason allows us to understand the perspective of others, and facilitates conflict resolution for any leader. The lack of a dialogic reasonableness generates totalitarian leaders and exclusionary attitudes where only the most powerful reason is the one with weight and the voice of someone with a high position in an organization is the only valid one. A leader must be, according to Mayra, a rational and reasonable person, because pre-comprehensions in each subject are necessary conditions of possibility for the construction of new meanings (Vygotsky, 1986).

Edson believes that the exercise of reason allows personal control. The reasonableness of Preventive Leadership, in this case, is closer to a regulatory faculty in decision-making and project monitoring. The "boundaries" imposed by the reasonableness allow the Preventive Leader a balanced coexistence, and a better perspective on conflict resolution because the limits contain decisions without reflection and they reduce the margins of arbitrariness in the use of power.

Jenny believes that reason is "the exercise of awareness about one's actions, at the same time it is the reference to decide the ethicalness of a decision, and thus be consistently a living model." In this case, reasonableness is associated with being ethical and acting morally in a social environment where the "Preventive Leader" appears

capable of self-reflection and choice. Thus impacting the existing conceptual system, reorganizing and integrating the new concepts on the learner's interaction with the social environment that shares these concepts with the learner and on the language that enables this sharing.

Table 8 shows the correlation between the conditions "reasonableness" and the process of consciousness (acceptance, self-knowledge, creativity, relationship) considering the most relevant questions for the statistical analysis. The correlation is direct, weak and statistically insignificant, between "reasonableness" and the process of consciousness (PLPS-1, Q. 1-5). The strongest correlation coefficient is $r_s = .277, p < .05$. Within this concept of consciousness is the factor of self-criticism (Q. 6-9,11) with an indirectly proportional correlation, weak and statistically insignificant, with a maximum $r_s = -.224, p < .05$.

Table 8

Tendencies in the correlation of "reasonableness" and the process of consciousness in the Preventive Leadership Program from the students' perspective.

			Value	Approx. Sig.
To what extent would your friends describe you as someone who knows them well?	Ordinal by Ordinal	Spearman Correlation	.240	.009 ^c
How difficult has it been for you to cope with situations that forced you to see yourself in a different way?	Ordinal by Ordinal	Spearman Correlation	-.224	.015 ^c
How often do you set personal goals? N=118	Ordinal by Ordinal	Spearman Correlation	.277	.002 ^c

Node 3

The third "node" is intentionality in educational interventions. The term is a complex network of internal processes, internalized values, organizational policies, curriculum, conceptions of leadership, instructional practices, etc. For students in general,

based on the responses of PS-1, intentionality of the PLP is not clear. It seems that the final intentionality of any educational intervention at the UNISAL is understood as the generation and sustenance of a family environment. For Michelle, another animator and head of an animators' group, the intentionality of UNISAL, based on her experience, is the concern for people: "The same concern we have about making other people feel they are valuable, that they care about them. That changes the life of anyone because it changed mine."

From a quantitative perspective the approach was focused on the interventions coming from professors, staff members and deans. However, the information shows that students consider this family environment and consulting with someone an exercise of an educational intervention consciously sought by them (Q. 10), therefore, the professor is considered the person who proposes an educational purpose, and their actions are intentionally keeping with the objectives of the UNISAL. In addition, 76% of students (92) consider the previously acquired knowledge in PLP seminars a common reference for future decisions (Question 15).

Table 9 shows the correlation between the conditions "educative intentionality" and the process of consciousness (acceptance, self-knowledge, creativity, relationship) considering the most relevant questions for the statistical analysis. There is a direct correlation, weak and statistically insignificant, between "educative intentionality" and the process of consciousness (PLPS-1, Q. 1- 6). In Table 8 it can be seen that the strongest correlation coefficient is $r_s = .315, p < .05$ related to the feedback coming from external resources. Within this concept of consciousness is the factor of self-criticism (Q.

5) which has an indirectly proportional correlation, weak and statistically insignificant, with a maximum $r_s = -.041, p > .5$

Table 9

Correlation of "educative intentionality" and process of consciousness in the Preventive Leadership Program.

			Value	Approx. Sig.
To what extent have you used feedback from your professor or boss to improve your performance?	Ordinal by Ordinal	Spearman Correlation	.315	.001 ^c
To what extent would your friends describe you as someone who knows them well?	Ordinal by Ordinal	Spearman Correlation	.188	.042 ^c
N=117				
How difficult has it been for you to accept the fact that you were not as good at something as you thought you were?	Ordinal by Ordinal	Spearman Correlation	-.041	.663 ^c
N=115				

Node 4

The fourth "node" is the ability of introspection as self-awareness. The awareness of being able to "return" to analyze your internal process favors as self-assessment, as self-knowledge.

The experience of total immersion proposed as the "missions experience" allows participants to participate in community service during Spring-break in impoverished communities in the State of Oaxaca or Chiapas. Training is months in advance and in that time, the student gains skills in group management, public speaking, organizing sporting events, generating teamwork, basic methods of assessment, preventive actions in real time, etc. After months of training, the candidate is assigned to a community, and for two weeks they exercise what they learned in this PLP seminar. References to this experience

are generally similar.

Each student describes it as an experience that is novel, which breaks previous mindsets of ways to understand and act in city environments, and social roles as university students. Leaving comfort zones makes students experience new roles in new situations, and this allows them to reinterpret their own social and academic schemes, their life priorities in the decisions they must make at the social and community level.

The missions are experiences that cause them self-awareness because, in their words, it is to enter a reality where the lifestyle of people living in those places, makes each student confront their own reality. As Mayra shares: “In the missions, they were all happy, giving us their time, their smiles, lessons, look how I live and I am even happier than you. We even carry our cellphones, the laptop, and many things. And the child, with an insect he would capture, was happy. And they would share that happiness.” Sandy expresses something very similar: “One of the examples that has helped me a lot in the missions is to be supportive with the people. There you learn more, I mean, further from you teaching, you also obtain a big lesson from them. I think that has taught me to be supportive, to be with the people and to be able to be in their situations.”

The missions open the window to a different perspective. It is a complete immersion in a non-aggressive environment, but challenging. Missions are an experience of training in social skills, communication, collaboration, critical thinking, creativity, contextual leadership. The PLP seminar for missions can be described as one of the activities that best promote the achievement of growth in self-awareness and self-knowledge. The link in the process of self-awareness and the answer to ethic issues must necessarily relate to the content that the act of intellection contributed to the

understanding, reflecting on such content, and allowing an affirmation or denial that will emerge from the evidence. It is worth to mention that the key in learning lies on the degree of significance that students provide to the content and the meaning they attribute to that content and the act of learning itself.

In the quantitative aspect that considers the variables of conscience, the responses are that the PLP promotes the feedback aperture in both directions, that is, when the subject performs the same exercise in self-knowledge, and when others criticize the subject into consideration. The degree of openness to criticism from others about personal performance is important because in this exercise comes into play the role of authority, the kind of leadership, type of communication, internal process subsequent to the taking of decisions and / or execution of decisions. 96% of students (116) considered they consciously decide on using the values in every decision made. At the same time, 65% of students consider it "moderate to extremely difficult" to recognize its personal limits (Q. 5) (76 students). The same percentage (65%) of students has been forced to change their behaviors in situations that require it (Q. 6). Self-criticism is at the level of personal awareness, 51% of them perceive it to be "slightly or no difficult" to perform exercises of self-criticism (Q. 7).

Levels of self-demand to external standards are relatively high, as 56% of students (67) impose higher standards on themselves than those required (Q. 9). 90% of respondents consider having clear goals at their self-imposed levels (Q. 11). In regards to seminars taken and grades obtained, the standards continue in similar numbers, because 74% of the students (90) are not surprised by grades obtained since it is the goal that is set in advance. They are also concerned "sometimes or rarely" by the capabilities they

need to meet new experiences (Q. 13), because 61% of them are confident in their abilities.

The results to the question that asks if they explicitly agree that they have taken important decisions in their personal lives, in the workplace and / or in their relationships using the skills of "self-awareness and personal knowledge" learned in the PLP confirm intuitions of the interviewees, as 23% (28) state that they "strongly agree," and 63% of students (76) believe they "agree" with it, while only 4% (4) of students "neither agree nor disagree ", and 1% (1)" strongly disagree."

Table 10 shows the correlation between the condition of "introspection as self-awareness" and the process of consciousness (acceptance, self-knowledge, creativity, relationship) considering the most relevant questions for the statistical analysis. There is a direct correlation, weak and statistically insignificant, between "educative intentionality" and the process of consciousness (PLPS-1, Q. 1- 6). There is a direct correlation, weak and statistically insignificant, between "introspection as self-awareness" and the process of consciousness. In Table 10 it can be seen that the strongest correlation coefficient is $r_s = .304, p < .05$. Within this concept of consciousness is the factor of self-criticism (Q. 6) with an indirectly proportional correlation, weak and statistically insignificant with a maximum $r_s = -.080, p > .05$.

Table 10

Correlation of "introspection and self-awareness" and the process of consciousness in the Preventive Leadership Program

			Value	Approx. Sig.
To what extent have you used feedback from your professor or boss to improve your performance?	Ordinal by Ordinal	Spearman Correlation	.304	.001 ^c
To what extent would your friends describe you as someone who knows them well?	Ordinal by Ordinal	Spearman Correlation	.223	.014 ^c
To what extent would your friends describe you as someone who knows them well?	Ordinal by Ordinal	Spearman Correlation	.223	.014 ^c
N=120				
How difficult has it been for you to accept the fact that you were not as good at something as you thought you were?	Ordinal by Ordinal	Spearman Correlation	-.080	.391 ^c
N=117				

Node 5

The next "node" is the integral development of the person. Gio considers himself a person open to the transcendent aspect of his being and his attitude toward life improved. He claims that his choices today can be shared without embarrassment because clear goals allow him to feel and act like someone new. "Now I feel it has been transcendent for me. I consider myself as a better person." Better person means, to Edson, someone who shows honest and unselfish interest in others and makes available to others their own qualities, time and resources. "Just the same, if I see a person, I give him/her a greeting and a smile. I mean, other people, wherever you are, those people with a smile and amiability. Not only here, but with your family, with your friends, everywhere. That people see you, not as grumpy, but they see you as a humble person. If I relate that to my life, how has it been? Before it was really difficult for me to be sociable, and now I

can...I am probably not the center of attention, that is not my objective but that a person can notice you are there and that you are humble and happy.”

Katya delves into the growth process by sharing their experience in the missions when one of the younger classmates at the end of the week of community service said: “the person I will always remember will be you because you changed me.” It is an encounter that accompanies and transforms because when the process has been internalized: “When you share your experiences, people can see what you do, you give out the message, and it’s great. When they tell you, thank you, you grow as a person. You feel very proud of yourself. You say, I’m doing it right but I can do it better. I can be a better person.”

Michelle discusses her development experience, and the expectation that this field generates in the PLP in UNISAL: “I don’t think it’s just that they look at me as the little chickens’ mom, but as a responsible leader who worries about other people’s problems. That’s what I have been taught. That’s what I will take with me when I finish my career. The fact of being able to combine all of the elements and of being able to develop things like spirituality, the academic education and as important as those two, to grow as a person. Not at every university they give you this opportunity. I mean, this university has a human formation certification.” The process, by which the construction of meaning and attribution of meaning occurs, requires an intense constructive activity that involves the learner entirely, for he / she must deploy cognitive, affective and emotional processes.

Qualitative results converge with the intuitions of the respondents in one of their highest percentages compared with the results of the other questions in the survey, because of the 122 surveys, 24% of students (28) claim to "completely agree, "and 46%

of them (56) said they "agree" that the PLP has taught them to be Preventive Leaders. While 19% of students "neither agree nor disagree" (23), 8% of the students (9) are in "disagreement," and 3% of students "strongly disagree" (4).

Table 11 shows the correlation between the parameter "integral and personal development" and the process of knowledge construction and cooperative learning considering the most relevant questions for the statistical analysis. There is a direct correlation, moderate, and statistically insignificant between "integral and personal development" and the process of knowledge construction and cooperative learning (PLPS-1, Q. 13- 19, 31- 38). In Table 11 it can be seen that the strongest correlation coefficient is $r_s = .571, p < .05$. Within this concept of consciousness is the factor of self-assessment (Q. 13) or which has an indirectly proportional correlation, weak and statistically insignificant with a maximum $r_s = -.036, p > .05$.

Table 11

Correlation of "integral and personal development" in the process of knowledge construction and cooperative learning in the Preventive Leadership Program.

			Value	Approx. Sig.
How often has an emotional or difficult situation caused you to reassess your strengths and weaknesses? N=120	Ordinal by Ordinal	Spearman Correlation	-.036	.698 ^c
Your ability to generate possible solutions to problems	Ordinal by Ordinal	Spearman Correlation	.464	.000 ^c
Your understanding of the different approaches and perspectives in your discipline N=119	Ordinal by Ordinal	Spearman Correlation	.571	.000 ^c
Your ability to use research to inform decision making N=118	Ordinal by Ordinal	Spearman Correlation	.408	.000 ^c

Node 6

The next node is conformed by the educational community that accompanies and which is considered family by students. The family environment is what makes the PLP and UNISAL very different to all other university proposals and the students in general consider this its peculiar identity sign. They express it in every interview. Katya expresses this "family environment" clearly: "That was like, how can I say this, for me it was like, happiness, to know that my classmates feel that confidence, and like in a family, the environment of confidence and happiness." To her, this is what calls her attention to the PLP and UNISAL generally speaking, in her own words: "To be able to be there, in that seminar. As I was telling you, with that environment as a family. That was what called my attention." Gio is clear in the impact of the PLP in his life in respect to the family environment, "I try to keep [my friends] together as a family. As the university teaches us. And here, at school, the animators' seminar is a good example." Benn says "I think every kind of family relationship has to be with love. This university gives you many opportunities to generate family moments."

Mayra expresses an experience of community which makes her open to the experience of family: "Applying all of this, love, love them, understanding their situation...try to understand them...maybe with a word, a motivation, that kind of love, maybe a hug, or things like that." Benn has lived a strong sense of community as family in an extensive and extended sense: "If you stay at this university, like in my case, they are life long friends you make. So, they are the same friends with the same families, so this is not only love to your family but also to your classmate's families." The learning

community is comprised of people with different levels of experience, expertise and knowledge.

Qualitative results converge with the intuitions of those interviewed, as 73% of students (85) state that they "strongly agree" that they have taken important decisions in their personal life, in their workplace and / or in their relationships using the skills of "building a learning community as a reference" learned in the PLP. 21% of students neither agree nor disagree (25), 3% of the students (3) are in disagreement, and another 3% strongly disagree (3).

The correlation between collaborative work in the aspect of improvement of abilities to generate possible solutions to problems and loving-kindness is directly proportional, moderate and statistically significance ($r_s = 0.305$, $p \leq 0.5$).

Table 12 shows the correlation between the parameter "community that accompanies people" and the process of cooperative learning from the conditions for a Preventive Leadership (loving-kindness, reasonableness, educative intentionality, and reflection and self-awareness) perspective considering the most relevant questions for the statistical analysis. There is a direct correlation, moderate and statistically significant between "community that accompanies people," the process of cooperative learning from the loving-kindness perspective (PLPS-1, 31- 38). In Table 12 it can be seen that the strongest correlation coefficient is $r_s = .464$, $p < .05$, where self-awareness, and the ability to generate possible solutions to problems converge.

Table 12

Correlation of the parameter “community that accompanies people” in the convergence of the four conditions in the Preventive Leadership Program.

			Value	Approx. Sig.
I have taken some relevant decisions in my personal life, in my workplace, and/or in my relationships using the 'loving-kindness'	Ordinal by Ordinal	Spearman Correlation	.305	.001 ^c
I have taken some relevant decisions in my personal life, in my workplace, and/or in my relationships using the self-awareness and deep knowledge skills taught in the PLP	Ordinal by Ordinal	Spearman Correlation	.464	.000 ^c
N=119				
I have taken some relevant decisions in my personal life, in my workplace, and/or in my relationships using 'reasonableness'	Ordinal by Ordinal	Spearman Correlation	.302	.001 ^c
I have taken some relevant decisions in my personal life, in my workplace, and/or in my relationships using the educational intentionality	Ordinal by Ordinal	Spearman Correlation	.403	.000 ^c
N=118				

Node 7

In the "node" which refers to the educative presence with a purpose, Gio says that the presence of the leader is the one that builds and guides; Gio learned experientially from the PLP leader, and then applied it in diverse areas: “I have learned that much more from Francis because he has always been attached to me. Hey, give me a hand on this. I have learned many things from him. He is a good leader. He invites you, he convinces you to do things. I have applied that at work. I have seen myself in the role of Francis. I sometimes see the employees reluctant. And as they say, talking we can have an agreement. When I do that, they do things right. That’s how Francis does it.” It is the “presence” that made Francis a known leader, he knows others, and proposes with

educational intentionality everything that makes the other better, which gradually transforms.

Benn shares his experience from a professor in elementary school who impacted his life: “He was a very important figure for me. I remember him with love. I think he has his ethic and value elements very clear. He educated us in this path. We were mischievous, but he educated us. If you do something, you had to be responsible for what you did. So, we were used to, whatever we did, good or bad, whomever did it was used to stand up to accept what he/she did. I think that really worked out for me [...] this professor was always there. He would get to each of us to ask us how we were, if we had brought food to eat. So he would worry a lot about us. I don’t know if every professor is like that, but I had that experience with him.” The loving presence of educators seems to be evident to have an impact like in this case. The professor is an example of a loving presence that had an impact on a student’s life beyond classroom and contents. It is life shared and enriched mutually.

Edson also shared his own experience of the educative presence when he talks about a professor “I told her, thank you very much for your friendship, for that happiness that you transmit. For me you are not only the professor, you are a friend, a person I can trust. And as I told her, you are a role model for me.” The ultimate aim of education is to empower students with tools (cognitive structures) to be able to perform meaningful learning throughout life. In other words, they learn to learn (meta-cognition).

Responses to the survey question where students consider valuable the information received from the feedback of their professors (question 1) in PLP seminars has "always" been used by 22% students in other personal fields (27), 43% of students

"often" do (52), 26% of students "sometimes" do (32) and 8% of them "rarely or never" do (10).

Qualitative results converge with the intuitions of those interviewed, as 20% of students (24) claim to "completely agree", 58% of them (69) "agree" that they have experienced educational presence of the professors learned in the PLP and the students could apply all they learned in different settings beyond the University. While 14% of students neither agree nor disagree (17), 7% of students (8) are in disagreement, and 2% strongly disagree (2). The importance of the professor as the subject that introduces the "novice" in the community of learning reaffirms the dynamics of cooperative learning. According to students at the UNISAL, the faculty members of the PLP are courteous and respectful to 89% of them (107) (Q. 19); they are available to be consulted outside the class session to 83% of students (98) (Q. 20); plus 74% of the students (90) believe that professors promote learning (Q. 21). 81% of students (97) feel guided and challenged intellectually, in addition to that 86% feel encouraged to think in new ways (103). For 74% of students (89) the acquired knowledge, skills and abilities were properly evaluated in the PLP. Added to this is that there was easy access to the seminars of the PLP for 80% of the surveyed students (Q. 29). The academic and intellectual demands of UNISAL are perceived as high by 68% of students (81) (Q. 47), which contrasts with the high regard for professors.

Table 13 shows the correlation between the educational strategy "constantly present with an active and purposeful attendance" and the process of knowledge construction and cooperative learning considering the most relevant questions for the statistical analysis. There is a direct correlation, moderate and statistically significant,

between "educative presence" and the process of knowledge construction and cooperative learning (PLPS-1, Q. 31-49). In Table 13 it can be seen that the strongest correlation coefficient is $r_s = .567, p < .05$.

Table 13

Correlation of "constantly present with an active and purposeful attendance" and the process of knowledge construction and cooperative learning

			Value	Approx. Sig.
Your understanding of the different approaches and perspectives in your discipline	Ordinal by Ordinal	Spearman Correlation	.559	.000 ^c
As a result of my courses I feel confident about tackling unfamiliar problems	Ordinal by Ordinal	Spearman Correlation	.421	.000 ^c
The course helped me develop my ability to work as a team member	Ordinal by Ordinal	Spearman Correlation	.439	.000 ^c
N=116				
The quality of teaching in the PLP is generally good	Ordinal by Ordinal	Spearman Correlation	.539	.000 ^c
Overall, I am/I was very satisfied with my University experience so far	Ordinal by Ordinal	Spearman Correlation	.567	.000 ^c
N=115				

Node 8

The "oratorio" node is a key point in the policies for the birth of the PLP. Sandy summarizes the idea of an oratory within the University setting in a simple way: "As they have taught us, this isn't just a house but a home, a family where you learn to be in service of others and get along with them, to help them. And the preventive method is included there." Benn considered a challenge to build up an oratory in the University: "At the end, you come to school to learn, to gain knowledge. In the oratory too but it's focused on living knowledge. They can also be mixed but basically it is based on didactic processes."

Qualitative results converge with the intuitions of those interviewed as 83% of students (87) "agree" that they have experienced a preventive organizational environment in PLP seminars. While 18% of students neither agree nor disagree (21), and 7% of students (8) are in disagreement.

Educational activities that sprout, nourish, and renew the PLP show a wide range. Francis, who is the head of the PLP, believes that: "here we had a remarkable change at the institutional level [...] in which the students, after working a lot, the students demand more time. They had one hour on Thursdays. They said it wasn't enough time. So we talk to the authorities. We made the request of increasing the time assigned to these activities through an official letter. The rector decided to move the seminars to Wednesdays and to increase the time [...] in 2012, we started working in a different day and more time for the seminars and more seminars." Educational activities are a request coming from students; it looks like doing things according to the students' interests increases the engagement on these actions.

The seminars began with 12 students, now (2014) there are 900 enrolled students, and more than 3000 have been part of this program. In surveys the impact of the PLP seminars is reflected with 78% of students who believe that the PLP has a high level of formative proposal (Q. 40). Gio expresses the substantive motivation to all activity in PLP seminars with the expression "I have to apply it there through activities with the others. To take a posture of I teach you but I also learn from you." Michelle pointed out the importance of the active presence of each educator during any activity, "at the end, the professors that are in the seminars know that by inviting students to be part of the

after school activities they are also inviting them to be better people. This has to be done through example.”

Table 14 shows the correlation between the criterion “oratorio” and the process of knowledge construction and cooperative learning considering the most relevant questions for the statistical analysis. There is a direct correlation, moderate and statistically significant, between "oratorio" and the process of knowledge construction and cooperative learning (PLPS-1, Q. 38-54). In Table 14 it can be seen that the strongest correlation coefficient is $r_s = .547, p < .05$.

Table 14

Correlation of the “oratorio” and the process of knowledge construction and cooperative learning in the Preventive Leadership Program

			Value	Approx. Sig.
The course helped me develop my ability to work as a team member	Ordinal by Ordinal	Spearman Correlation	.547	.000 ^c
The university's academic and intellectual environment	Ordinal by Ordinal	Spearman Correlation	.395	.000 ^c
N=118				
Your ability to use research to inform decision making	Ordinal by Ordinal	Spearman Correlation	.408	.000 ^c
The quality of teaching in the PLP is generally good	Ordinal by Ordinal	Spearman Correlation	.452	.000 ^c
N=117				
Your ability to work and learn independently	Ordinal by Ordinal	Spearman Correlation	.461	.000 ^c
N=116				

Research Question 2

Research question 2 focused on the meaning of Preventive Leadership for professors at the UNISAL. This research question has been grouped in nodes of meaning, and the structure is the same as research question 1. The voice of every professor (Paula,

Mark, Leslie, Mark, Francis) interviewed has been captured under this second research question. Therefore, the qualitative information is followed by the quantitative data displayed on tables. Table 15 presents the summary of the main findings for Research Question 2.

Table 15
Overview of findings Research Question 2

A Preventive Leader is who:

- lives with a passion for what he/she does, because what he/she does is an expression of what he/she is.
- cares to generate, nurture, sustain, and strengthen the family organizational environment that looks for the person's individuality and also for the group's as a whole.
- has a capacity for internalization that allows self-knowledge and self-awareness.
- promotes the active and intentional presence. It means a close, reliable, and transparent presence, which sustains its proposed values.

The "educational intentionality" is a diluted preventive element among professors, and it seems to be confused with moments of physical presence that are emotionally strong, and with good intentions.

Professors express a non-continuous accompaniment from the directors on issues of personal and professional development.

Node 1

The first "node" is comprised of the educational love. The first expression of Preventive Leadership is, for Mark, "a passion that springs from knowing and assuming the formation of the other," as if it were one's own raising awareness of the goals that one can aspire to, Paula adds. That same passion becomes itself a factor of continuous learning, because, according to Mark, "the fullness of the other is the goal of any profession or service." He considers that it is a "get out of one's self," it is a compromise with the other, in the relentless search of the integral good of both.

Leslie affirms that educational love "is an expression of affection that forms the

person in their personal and social dimensions [...] If you do not do things you like, you never learn. It is to love the integral proposal and offer it in turn." Paula believes that the passion to forming is what creates all educational activity; without passion the learning experience becomes empty, one more activity in the work agenda. To be passionate about teaching and learning makes the educative experience a journey of life.

The proximity to students is the "non-curricular manner of living educational love," according to Mark. Proximity involving the same person and proximity of the content taught in each student's own context, each curriculum. Mark asserts "the impact is greater when you manage to connect classroom content with personal expectations, the atmosphere becomes warmer, motivation rises and the results are of greater impact beyond the classroom." A Preventive Leader must understand, according to Francis, this "educational love" as a commitment to the whole person of the other because losing the full dimension of the human being becomes a risk of not educating, but making the mere educational act a knowledge transfer exercise.

"Any educational act is not possible if the passion to educate is not possessed," Mark categorically states. Lonergan (1967) proposes that the desire to go beyond what is required or assigned by a role seeks a communion of minds and goals, it does not negate the prior experience but it does not stop at what has been given. This movement of "going out of the self," seeks to reach the individual reality of the other; since, as Francis says, "if you do not feel that someone else is in need of signs of affection, then there is no going out of the self, no family, no community."

The qualitative results confirm many of the intuitions of those interviewed personally. Performing seven surveys, 30% of professors said they fully agreed that they

have taken relevant decisions in their personal life, in their workplace and / or in their relationships using the "educational love" learned in the PLP, along with this 80% of professors considered to agree on the same claim. These numbers allow visualizing the level of impact that the characteristic of "educative love" has on the Preventive Leadership among professors. The approval rate is high, and it shows a high sensitivity to this preventive feature on students who apply in areas outside the UNISAL this "criterion of preventivity."

Table 16 shows the tendencies in the correlation between the condition "loving-kindness" and the parameter "community that accompanies people", considering the most relevant questions for the statistical analysis. There is a direct correlation, moderate and statistically significant between "loving-kindness" and the construction of knowledge (PLPS-2, Q. 16-52). In Table 16 it can be seen that the strongest correlation coefficient is $r_s = .645, p < .5$. There is an indirect correlation, moderate and statistically significant between "loving-kindness" and the learning objectives of the PLP. The coefficient is $r_s = -.632, p < .5$.

Table 16

Tendencies on the correlation between "loving-kindness" and the community that accompanies people in the Preventive Leadership Program from the professors' perspective.

			Value	Approx. Sig.
Loving-kindness and...				
skills 'to build and to work in a community of learning'	Ordinal by Ordinal	Spearman Correlation	.645	.239
Teach in a way that stimulated the interest of students in the discipline	Ordinal by Ordinal	Spearman Correlation	.632	.178
The learning objectives of the PLP	Ordinal by Ordinal	Spearman Correlation	-.632	.178

taught with reasonableness N=6	Ordinal by Ordinal	Spearman Correlation	.632	.178
-----------------------------------	-----------------------	-------------------------	------	------

Table 16.1 shows the tendencies in the correlation between the condition in the PLP of “loving-kindness” and “preventiveness” where the preventive environment topic is considered the most relevant question for the statistical analysis. There is a direct correlation, strong and statistically significant between "loving-kindness" and preventive environment (PLPS-2, Q. 59). In Table 10 it can be seen that the strongest correlation coefficient is $r_s = .894, p < .5$.

Table 16.1

Tendencies on the correlation between “loving-kindness” and “preventiveness” from the professors’ perspective

			Value	Approx. Sig.
Loving-kindness and...				
Preventive environment	Ordinal by Ordinal	Spearman Correlation	.894	.016 ^c
'taking care of myself and people around me especially on solidarity issues'	Ordinal by Ordinal	Spearman Correlation	.612	.196 ^c
dialogue and personal encounter N=6	Ordinal by Ordinal	Spearman Correlation	.632	.178 ^c

Node 2

The second "node" is formed by the reasonableness of the preventive system.

Paula considers the reasonableness of a Preventive Leader lies in the mastering of the critical capacity against personal and social reality. It is the conscious effort to achieve goals by exercising a high degree of criticality against social structures that affect the individual, and of which an active awareness that enables an impact on the environment is required. Social ethics is linked to the level of consciousness of the individual and the compromise with the community.

For Mark, rationality is an expression of the consciousness of the subject's own actions. It's more than just consider that all human beings have rational capacity, but it is to say that everything that is done has a reason to exist, has a cause. It is a deliberate exercise of the ability to analyze, discern, and act. To Mark the reasonableness of the PLP is justice and motivation. The transmission of values is a rational and reasonable act.

Leslie believes that every event has a regulation itself and the exercise of reason allowing to understand the rules that govern it and to make the best personal and community decision. Furthermore, rational dialogue allows motivation of others because it is reasons that give meaning to one's own decisions. A personal goal requires dialogue to socialize its intended good; a decision requires an external reference to "calibrate" the impact of the same decision.

Qualitative results are consistent with the insights of the interviewees. 100% of professors agree they have taken important decisions in their personal lives, in the workplace and / or in their relationships using the "reasonableness" learned in the PLP.

Table 17 shows the correlation in meaning between the conditions "reasonableness" and "loving-kindness" considering the most relevant questions for the statistical analysis. There is a direct correlation, moderate and statistically significant, between "reasonableness" and the loving-kindness (PLPS-2, Q. 1-15).

Table 17

Correlation between "reasonableness" and loving-kindness in the Preventive Leadership Program from the professors' perspective.

			Value	Approx. Sig.
Reasonableness and loving-kindness N=7	Ordinal by Ordinal	Spearman Correlation	.632	.178 ^c

Table 17.1 where the correlation in meaning between the conditions “reasonableness” and the “process self-awareness” considering the most relevant questions for the statistical analysis are pointed out. There is a direct correlation, moderate and statistically significant, between "reasonableness" and the process of self-awareness (PLPS-2, Q. 1-15). In Table 17.1 it can be seen that the strongest correlation coefficient is $r_s = .764, p < .05$.

Table 17.1

Tendencies on the correlation between “reasonableness” and process of self-awareness in the Preventive Leadership Program from the professors’ perspective.

			Value	Approx. Sig.
Reasonableness and...				
use diverse perspectives to arrive at new conclusions about yourself	Ordinal by Ordinal	Spearman Correlation	.645	.117 ^c
ability to generate possible solutions to problems	Ordinal by Ordinal	Spearman Correlation	.645	.117 ^c
ability to use research to inform decision making	Ordinal by Ordinal	Spearman Correlation	.645	.117 ^c
ability to work and learn independently	Ordinal by Ordinal	Spearman Correlation	.764	.046 ^c
standards for work higher than the standards others have for you	Ordinal by Ordinal	Spearman Correlation	.676	.096 ^c
N=7				

Table 17.2 shows the correlation between the condition “reasonableness” and the process of knowledge construction and cooperative learning considering the most relevant questions for the statistical analysis. There is a direct correlation, strong and statistically significant, between "reasonableness" and the process of knowledge construction and cooperative learning (PLPS-2, Q. 38-54). In Table 17.2 it can be seen that the strongest correlation coefficient is $r_s = .775, p < .5$.

Table 17.2

Tendencies on the correlation between “reasonableness” and the process of knowledge construction and cooperative learning in the Preventive Leadership Program from the professors’ perspective.

			Value	Approx. Sig.
Reasonableness and:				
ability to use research to inform decision making	Ordinal by Ordinal	Spearman Correlation	.645	.117 ^c
taught skills 'to build and to work in a community of learning' in the PLP	Ordinal by Ordinal	Spearman Correlation	.775	.070 ^c
a preventive organizational environment	Ordinal by Ordinal	Spearman Correlation	.645	.117 ^c
N=8				

Node 3

The third "node" is intentionality in educational interventions. Francis believes the presence among others with a clear educative intentionality is important: Intentionality that contains an objective and reasoned purpose. The paradigmatic case is Nauhm. In the words of Francis: “I saw in him a kind of restlessness to discover something, or to experience something different in his life, a need to believe in something, to open to transcendence, to find meaning in relationship with others.” Francis said in some statements its intentionality: "to be with the young man," "give him his space," "walk at their own pace," “to know him, to motivate him, to launch him to new challenges.” The intentionality is part of the internal process where students are engaged in an individual set of stages, and in each one there is a new level of consciousness. To be reasonable is mandatory for professors as well for students. If there is no reasonability, there is no internal process, no outcomes, no personal development.

Quantitative information is showed in Table 18 where the correlation in meaning between the conditions “intentionality” and the “process self-awareness” and the

cooperative learning process considering the most relevant questions for the statistical analysis are pointed out. There is a direct correlation, strong and statistically significant, between "intentionality" and the process of self-awareness and cooperative learning (PLPS-2, Q. 1-15; 17-31). In Table 18 it can be seen that the strongest correlation coefficient is $r_s = .730, p < .05$.

Table 18

Tendencies on the correlation between "intentionality" and process of self-awareness and the cooperative learning process in the Preventive Leadership Program from the professors' perspective.

			Value	Approx. Sig.
Intentionality and...				
to accept the fact that you were not as good at something as you thought you were	Ordinal by Ordinal	Spearman Correlation	.730	.040
awareness and understanding of cultures and perspectives other than your own	Ordinal by Ordinal	Spearman Correlation	.600	.116
N=8				

Node 4

The first goal that started this PLP was the creation of a University Oratory environment. That is, a space of familiarity, friendly encounters, a place of education and life among peers, and incipient introduction to the spiritual, transcendent realm.

Supported by non elective humanist training seminars, the proposed values and human training was important in Node 4.

Paula considers intentionality in the educator is to make the person aware of their decisions and responsible for them. The intention is to strengthen the dreams of each student but also give them tools to be objective, rational, conscious, and responsible.

Mark believes that the intentionality of the educator is to make the student a thinker who acts rationally, deciding responsibly, that is consistent with the decisions taken. The

intentionality is to Mark to "try to give them small portions of my own experience, scatter them, so they can live them, assimilate them personally."

The survey responses converge as indicated in interviews. 67% of the professors "strongly agree," and 33% "agree" that they have intentionally taught values in their class sessions. The intentionality of knowing makes the subject come out of the self and be with others. It is the case of deep knowledge of others that springs from a shared friendship. 83% of the professors that responded to the survey are frequently considered by friends as someone who knows them (Q. 3).

Knowledge is, in consideration of the researcher, a human experience of intentionality that springs from the desire to enter into a relationship with reality that every human being has in itself and beyond its individuality. Any intentional action requires a filter that acts as an "external reference point" to any subject regarding the same intentionality of the action. The lack of attention of the Deans is considered real for the faculty members, as 66% of the professors surveyed believe that they "rarely or sometimes" talk with the Director to verify the performance in the classroom (Q. 9).

Table 19 shows the correlation between the criterion "oratorio" and the process of knowledge construction and cooperative learning considering the most relevant questions for the statistical analysis. There is a direct correlation, strong and statistically significant, between "oratorio" and the process of knowledge construction and cooperative learning (PLPS-2, Q. 38-54). In Table 19 it can be seen that the strongest correlation coefficient is $r_s = .667, p < .5$.

Table 19

Tendencies on the correlation between “oratorio” and the process of knowledge construction and cooperative learning in the Preventive Leadership Program from the professors’ perspective.

			Value	Approx. Sig.
Oratorio and...				
standards for work higher than standards others have for you	Ordinal by Ordinal	Spearman Correlation	.608	.110 ^c
Encourage the students to think in new ways	Ordinal by Ordinal	Spearman Correlation	.667	.071 ^c
The learning objectives of the PLP	Ordinal by Ordinal	Spearman Correlation	-.655	.078 ^c
stimulated the interest of students in the discipline	Ordinal by Ordinal	Spearman Correlation	.655	.078 ^c
N=8				

Table 19.1 shows the correlation between the criterion “oratorio” and the process of self-awareness considering the most relevant questions for the statistical analysis.

There is a direct correlation, strong and statistically significant, between "oratorio" and the process of self-awareness (PLPS-2, Q. 1-15). In Table 19.1 it can be seen that the strongest correlation coefficient is $r_s = .745, p < .05$.

Table 19.1

Tendencies on the correlation between “oratorio” and the process of self-awareness in the Preventive Leadership Program from the professors’ perspective.

			Value	Approx. Sig.
“Oratorio” and				
different approaches and perspectives in your discipline	Ordinal by Ordinal	Spearman Correlation	.745	.034 ^c
and reasonableness	Ordinal by Ordinal	Spearman Correlation	.645	.117 ^c
Encourage the students to think in new ways	Ordinal by Ordinal	Spearman Correlation	.667	.071 ^c
The learning objectives of the PLP	Ordinal by Ordinal	Spearman Correlation	-.655	.078 ^c
N=8				

Node 5

The fifth "node" is the ability of introspection and self-awareness. The awareness of being able to "return" to analyze your internal process favors a self-assessment, self-knowledge. Mark takes advantage of the reality that surrounds students, "through a problem we discuss a humanistic situation. These kinds of scenarios, generate a better communication between the students and the professors." Throughout a multidisciplinary dialogue, Mark considers that self-introspection is possible to reach: "I mean, for example, if I say Plato-Anthropology I am also talking about the desire problem and also the psychoanalysis function [...] to link the contents with something they can analyze from their major perspective."

Leslie believes that sports can be an educative experience because every strategy for any game requires a high level of introspection and self-awareness to take personal and group decisions "Even to choose a game strategy, if you don't choose the right one, in which you can see what surrounds you, you cannot make the right decision. If you know which other team members you have and all of the elements I have given you, you can make a good decision." For Paula "there are like two levels. One is at the unconscious level, and the other is to be conscious, being critical people, means to be aware of the own reality, and conscious that you are part of it. Avoiding a passive presence or an unconscious existence"

The self-criticism is an important part of the level of consciousness that is possessed. In the case of professors surveyed, 50% of them considered to be moderately difficult to critique their own performance (Q. 4). 67% of professors think it is moderately difficult to deal with situations in which they have been forced to change their

mode of action (Q. 5). This is consistent with the 33% of professors that find it very difficult to accept that they are not as skilled as they thought, along with 33% who find it moderately difficult to perform this vital action of a "Preventive Leader "(Q. 6). At work for 67% of the professors, self-imposed standards are often higher than the standards that others have for them. However, they show flexibility to achieving their goals as 50% say they reduce the difficulty level to make the goals more achievable (Q. 10). The frequency with which a complicated situation has caused professors to reconsider their own strengths and weaknesses is "common" for 50%, and 50% "sometimes" (Q. 12). Although the predominant age of the sample is between 30 and 35 years old, 67% of the professors are sometimes concerned about their ability to cope with new experiences in life (Q. 13).

Table 20 shows the correlation between the criterion “self-awareness” and the process of consciousness considering the most relevant questions for the statistical analysis. There is a direct correlation, strong and statistically significant, between "self-awareness" and the process of consciousness (PLPS-2, Q. 1-15). In Table 20 it can be seen that the strongest correlation coefficient is $r_s = .745, p < .05$.

Table 20

Tendencies on the correlation between “self-awareness” and the process of consciousness in the Preventive Leadership Program from the professors’ perspective.

			Value	Approx. Sig.
“Self-awareness” and...				
Solution to problems	Ordinal by Ordinal	Spearman Correlation	.745	.034 ^c
The ability to use research to inform decision making	Ordinal by Ordinal	Spearman Correlation	.745	.034 ^c
The learning objectives of the PLP N=8	Ordinal by Ordinal	Spearman Correlation	-.655	.078 ^c

Node 6

The next "node" is the integral development of the person. In Francis's experience this means a disposition of the person to wake the desire for improvement, and happiness of each individual. Dialogue is essential to know and be known, to initiate a first encounter with another. A personal development proposal requires an explicit lifelong training plan, and a broadly outlined project of life. It has to be a personal development that takes care of the physical, emotional, psychological, social, intellectual dimensions of the person in their particular time of growth and in their own context.

It is a promotion "person to person" where individualization is maintained because in this promotion the knowledge of the person plays a role, and largely the success of the proposed leadership development. Francis reflects on this idea when he says: "I also realize that I have discovered that to accompany the young when we launch them in this journey, is a presence which does not go in front of the young, nor does one go behind her / him to tell them I'll push you. To accompany is not to say follow me as the only model, it means to go side by side with the young man. It is telling him / her 'I'm here for you, we go walking together, learn together, making mistakes together. To accompany means to provide advice by listening to them. I also understand the accompaniment as a walk shoulder to shoulder with the young, listening [...]".

The person of interest, in this case, the University student, is the center of all activity, spaces and times, or proposals. Paula affirms this when she states: "you can only get close through knowledge, through being objective, through being rational. We are not to throw away our dreams and fantasies, but we have to understand them and put our feet on the floor at the same time."

The accompaniment is key to the overall development, as this involves the educator to be next to the person who does the process. It also implies supporting them when they need it; it requires giving them new challenges when it is required; stopping them to evaluate the performance itself when it's time; confronting their decisions and re-posing their hierarchy of values. Personal experiences are an important factor in the individualized accompaniment since they become shared frames of reference that can induce creative insight. Leslie thinks that a process of personal development should always consider making decisions in a context beyond the classroom and for life: "They have always been taught that whatever they do is going to have a consequence for the good or the bad."

Integral student promotion is something that 50% of professors agree with, and 33% completely agree (Q. 54). From the academic field in which the professors teach their subject, 100% of them consider they have up to date knowledge and new learning models (Q. 17). In regards to the type of treatment they provide students, 67% agree that their treatment is polite and courteous, plus the remaining 33% is in complete agreement with the respect they show in the relationship with students (Q. 18). 50% of the professors "strongly agree" on their availability for consultation outside hours of the course, and the remaining 50% "agree" that they are available (Q. 19). They all agree that they believe they stimulate the interest of students in their discipline (question 20) and 83% of professors agree that they intellectually challenge students (Q. 21), although only 67% think they encourage students to think in new ways (Q. 22).

Table 21 shows the correlation between the criterion "integral development" and the process of knowledge construction considering the most relevant questions for the

statistical analysis. There is an indirect correlation, strong and statistically significant, between "oratorio" and the process of self-awareness (PLPS-2, Q. 32-48). In Table 21 it can be seen that the strongest correlation coefficient is $r_s = -.764, p < .05$.

Table 21

Tendencies on the correlation between "integral development" and the process of knowledge construction in the Preventive Leadership Program from the professors' perspective.

			Value	Approx. Sig.
"Integral development" and...				
The development of problem-solving skills	Ordinal by Ordinal	Spearman Correlation	-.764	.046
the ability to plan their own work N=8	Ordinal by Ordinal	Spearman Correlation	.592	.162

Node 7

The next "node" is comprised of the "educational community" that accompanies, and which is considered family. The family environment, as identified by students, is the identity sign of the PLP and the UNISAL that makes its approach different to all others. As Francis says "a very large percentage of values that we try to promote in the group are: the family spirit, happiness, compromise, service. These are very important values for us." The interest in the progress of each student is something that interests all professors in general (Q. 37).

50% of professors "strongly agree" that they are part of a learning community and the rest "totally agree" (Q. 44). Although only 50% say they agree that they were able to explore academic interests with the coordinator of the PLP (Q. 45). 67% feel they are active members of the university community, and this is followed by the remaining 33% who agree with the statement (Q. 46).

80% of professors agree that in PLP workshops, they have taught the skills to build and work in a "learning community" (Q. 54). The learning objectives in PLP workshops were clear to 100% (Q. 23). The technology was integrated in the workshops as "appropriate" for 83% of professors (Q. 24). 83% of professors believe that there was a clear and well-integrated planning for PLP workshops (question 25), and the criteria and assessment instruments were properly applied by 83% of professors (Q. 26) and the syllabus was clear and complete (Q. 27) for all of the professors. The materials were, for 67%, easily accessible (Q. 28). Library services are efficient for 83% of faculty members (Q. 47) although recreational opportunities and extracurricular activities in UNISAL only have an impact on 50% of faculty members (Q. 48).

Table 22 shows the correlation between the criterion "educational community" and the "preventiveness" criteria considering the most relevant questions for the statistical analysis. There is a direct correlation, strong and statistically significant, between "oratorio" and the process of self-awareness (PLPS-2). In Table 22 it can be seen that the strongest correlation coefficient is $r_s = .775, p < .5$.

Table 22

Tendencies on the correlation between "educational community," and preventiveness criteria in the Preventive Leadership Program from the professors' perspective

			Value	Approx. Sig.
<i>"Educational community" and...</i>				
Loving-kindness	Ordinal by Ordinal	Spearman Correlation	.645	.239
Reasonableness N=7	Ordinal by Ordinal	Spearman Correlation	.775	.070

Node 8

The "oratorio" node is a key point in the beginning of the PLP. As Francis asserts, at the start of the PLP there was a strong instinct of what should be: The University as an Oratory. The first steps were to engage students in non-curricular activities but that enriched the curriculum, while generating a different way to understand college life. The second step was the generation of an environment of closeness and trust between students, pretending to understand what attracted their attention, generating their interest and, from there, proposing a number of other non-curricular courses and complementary activities for the formation of "Preventive Leaders". The third step was the conformation of curricular proposals that gave strength to the spontaneous proposals that came from the workshop groups. The transcendental dimension was considered from the beginning as it links the humanist formation to the curriculum training workshops with PLP. The interest was focused on presenting another possible face of the University. 83% of professors surveyed "agree" that the PLP has allowed them to experience a Preventive institutional environment, the remaining 17% "strongly agree" (Q. 55).

Table 23 shows the correlation between the criterion "oratorio" and the process of community of learning considering the most relevant questions for the statistical analysis. There is a direct correlation, strong and statistically significant, between "oratorio" and the process of self-awareness (PLPS-2, Q. 1-15). In Table 23 it can be seen that the strongest correlation coefficient is $r_s = .745, p < .05$.

Table 23

Tendencies on the correlation between “oratorio” and community of learning in the Preventive Leadership Program from the professors’ perspective

“Oratorio” and...			Value	Approx. Sig.
reasonableness	Ordinal by Ordinal	Spearman Correlation	.645	.117 ^c
Standards for work higher than others coworkers	Ordinal by Ordinal	Spearman Correlation	.608	.110 ^c
Intellectual challenge for students	Ordinal by Ordinal	Spearman Correlation	.577	.134
New ways to think for students	Ordinal by Ordinal	Spearman Correlation	.667	.071
Understanding the different approaches and perspectives in your discipline	Ordinal by Ordinal	Spearman Correlation	.745	.034
N=8				

Node 9

The "node" which refers to the presence and educative purpose is very important. A constant presence in the middle of the students makes the educator a visible sign of interest, which can generate an environment of responsibility, openness and mutual trust. The one who is present, knows best what is happening and can give explanation of the intentionality that each activity has. In addition, any interpersonal relationship requires mutual understanding and a shared life. The one who is present can personalize the encounter. Francis affirmed: "Your presence is very important." We should know by name who is part of the group: "I like to recognize people. I like to call them by their names and make special emphasis to the value of friendship."

Leslie poses a "new" situation: The presence on the Internet. The educator is invited to be present where the learner spends time: “social networks help us keep in touch, that is an advantage. We have a Facebook group. Each of us has a chat. Sometimes, girls talk to me through there, they ask me how we are. They ask you

because they want to tell you something. So being always there providing strength. If at times, you cannot be the head or the strength, you try to guide, or to listen. In a way just by listening we can give them some good advice. In a way they can know that they are not alone, that you can be the guide or the support they need.”

Educational activities that sprout, nourish, and renew the PLP show a wide range. The central topic in the training workshops for the professors was the Salesian identity, the historical development of the Salesian educative proposal, and the core elements of prevention. The workshops were linked to the initial intuition of PLP: the oratory criteria as space for implementation and verification. Activities were attached to the Preventive Leadership training experiences. PLP workshops were not perceived by students or by professors as experiences intimately linked to each other or with the non-curricular area. The workshops aim to complete immersion in contexts of decision-making in real time, roles and positions, and accompaniment in everyday situations.

The workshops reinforced social skills, conflict resolution, teamwork and common projects. It seems they do the work of training "real experiences leadership," they allow an interaction with real problems of social conflict where communication, interpersonal relationship, collaboration, thinking, criticism, and creativity (soft skills) are important factors in being, and doing the initial training leading. 76% of the students surveyed believe that the PLP has helped them develop skills to plan their own work (Q. 41). Professors sense the interest to be present in the midst of the student from the leadership staff (83% "agree"), the rest "strongly agree" (Q. 56).

Table 24 shows the correlation between “educative presence” and some criteria of preventiveness considering the most relevant questions for the statistical analysis. There

is an indirect correlation, strong and statistically significant, between "educative presence" and loving-kindness (PLPS-2). In Table 24 it can be seen that the strongest correlation coefficient is $r_s = -.612, p < .5$.

Table 24

Tendencies on the correlation between "educative presence" and preventiveness aspects from the professors' perspective

			Value	Approx. Sig.
<i>"Educative presence" and...</i>				
Loving-kindness	Ordinal by Ordinal	Spearman Correlation	-.612	.196
Self-awareness and deep knowledge	Ordinal by Ordinal	Spearman Correlation	-.516	.190 ^c
Community of learning	Ordinal by Ordinal	Spearman Correlation	-.500	.253
Dialogue and personal encounter N=8	Ordinal by Ordinal	Spearman Correlation	-.577	.134

Research Question 3

Research question 3 focused on the impact of Preventive Leadership for students at the UNISAL. The structure for every research question is the same: a qualitative piece of information, a quantitative analysis and a table with the most significant information. This research question has been grouped in nodes of significant impact. The voice of every student interviewed has been posted under this research question. Therefore the qualitative information is followed by the quantitative data displayed on tables. Table 25 shows the summary of the main findings for Research Question 3.

Table 25*Overview of findings Research Question 3*

-
- The missions as an immersion experience into a diverse reality and diverse contexts to those commonly experienced by students.
 - The missions are moments of encounter with oneself, time where the normal rhythm of life changes and open spaces of silence, contact with nature, to be in relation with persons outside of the everyday life.
 - The level of dialogue refers to the variety of issues that can be addressed outside the classroom with professors and peers.

Discernment is confusing for students because they do not express having a clear method of discernment, nor is an attitude of discernment perceived.

Node 1

The first "node" relating to the outcomes of Preventive Leadership is discernment. Katya experienced moments in the process of discernment and had clarity on the first steps, which she expressed as intentional actions: "First of all, you have to listen. Then gather information." Jenny also considers that any kind of discernment is focused on "understanding who I am, my skills and ways of acting." However, the PLP itself does not offer a clear or strong experience of training for a method of discernment for everyone, as it was expressed by Gio when asked about this topic. He said "I think I am not the only one who is confused about this or some other things." Discernment implies knowledge of reality, internal process and self-reflection, decision-making and responsibility, a project of life and personal options to stand up for.

Qualitative results join with the intuitions of the interviewees. 16% of the students (19) state that they "strongly agree," and 62% of them (74) "agree" that they have taken important decisions in their personal lives, in the workplace and / or in their relationships using the skill of "discernment of reality" learned in the PLP. While 18% neither "agree nor disagree" (22), and 4% of students "disagree or strongly disagree" (4).

Students surveyed consider their skills for grouping, analyzing and organizing information (Q. 30) have improved “completely” in the PLP for 22%, "a lot" for 56% and "little or nothing" for 22%. The ability to generate solutions to problems (Q. 31) has “completely” improved in 20%, "a lot" in 58%, and "little or nothing" in 21%.

Decision making as a key factor in any leadership in the PLP has a high positive impact because 79% of the students surveyed believe that the PLP has high impact in this area (Q. 35). The independent personal work processes has been favored by the PLP in 89% of the surveyed students (Q. 36) and at the same time, the PLP has allowed 84% of them to work as a team (Q. 39).

Table 26 shows the level of impact in the correlation between the social parameter “discernment” and the process of consciousness (acceptance, self-knowledge, creativity, relationship) considering the most relevant questions for the statistical analysis. There is a direct correlation, weak and statistically insignificant between "discernment" and the process of consciousness (PLPS-1, Q. 1-16). In Table 26 it can be seen that the strongest correlation coefficient is $r_s = .333, p < .05$. Within this concept of consciousness is the factor of self-assessment (Q. 15) with an indirectly proportional correlation, weak and statistically insignificant with a maximum $r_s = -.141, p > .05$.

Table 26

Impact of the “discernment” and the process of consciousness in the Preventive Leadership Program

			Value	Approx. Sig.
To what extent have you used feedback from your professor or boss to improve your performance?	Ordinal by Ordinal	Spearman Correlation	.333	.000 ^c
How often do you ponder over how to improve yourself from knowledge of previous experiences?	Ordinal by Ordinal	Spearman Correlation	.175	.055 ^c

 N=120

When entering new situations, have you often found yourself worrying about your qualifications?

Ordinal by Ordinal

Spearman Correlation

-.141

 .127^c

 N=118

Node 2

The next "node" is the encounter and dialogue as elements of organizational culture. For Jenny dialogue is part of the encounter with the other, especially when there are goals for personal growth: "With my friends, the support I give them, to show them that you aren't only with them when they are good but when they go through difficult situations, you will also be with them." Edson perceives personal encounter as a privilege moment for friendship and trustworthy "I think I can help them in that sense because they look for me every other time, they ask me for advice or just to listen to them." Mayra had a similar situation after a camp experience, she had an encounter with a young participant who after several questions finished asking her how to become like her, Mayra suggested to him "[...] try to understand them, maybe with a word, a motivation, that kind of love, maybe a hug, or things like that. That is the part that I think I changed a lot after that."

The dialogue and meeting with professors is something present in students as qualitative results unite with the insights of the interviewees. 20% of students (24) said they "completely agree," and 58% of students (69) "agree" that they have experienced educational presence of each other and their professors learned in the PLP. 14% of students "neither agree nor disagree" (17), and 9% of the students (10) are in "disagreement" or "strongly disagree". The multidisciplinary approach (question 32) of the proposed PLP is clear to 77% of respondents. For students, interdisciplinary dialogue

is essential and part of the culture of the organization as UNISAL. The same percentage (77%) has an understanding of other cultures and different perspectives to their own (Question 33). In interpersonal relationships with other classmates, as a space for dialogue and encounter, in addition to knowledge building and learning community, 81% of the respondents after the PLP workshop (Q. 34), feel that they have improved in their ability to evaluate the peers.

Table 27 shows the level of impact in the correlation between the social parameter “encounter and dialogue” and the process of consciousness (acceptance, self-knowledge, creativity, relationship) considering the most relevant questions for the statistical analysis. There is a direct correlation, weak and statistically insignificant, between "encounter and dialogue" and the process of consciousness (PLPS-1, Q. 1-16). In Table 27 it can be seen that the strongest correlation coefficient is $r_s = .235, p < .05$. Within this concept of consciousness is the factor of self-criticism (Q. 6) which is indirectly proportional correlation, weak and statistically insignificant with a maximum $r_s = -.063, p > .05$.

Table 27

Impact of the “dialogue and encounter” and the process of consciousness in the Preventive Leadership Program

			Value	Approx. Sig.
To what extent have you used feedback from your professor or boss to improve your performance?	Ordinal by Ordinal	Spearman Correlation	.235	.010 ^c
How difficult has it been for you to criticize your own performance?	Ordinal by Ordinal	Spearman Correlation	-.063	.499 ^c
How often do you check with someone (advisor, professor) to see if you're on the right track?	Ordinal by Ordinal	Spearman Correlation	-.050	.590 ^c
N=119				

How often do you set personal goals?	Ordinal by Ordinal	Spearman Correlation	.222	.016 ^c
N=118				

Node 3

The missions are the clearest reference to the young of an experience of solidarity. It should be mentioned that the missions are once a year, which are geographically distant communities from the UNISAL. Edson said: “Going to missions, those activities help you to be solidary to people that need you, people who live in a marginalized situation. To mission, they don’t force you to go there.” For Gio solidarity is a one-way exercise in their intent, but bi-directional in their practice. “For example, in missions you give out without expecting anything in return. You give only in the sense of helping others, teaching them things, as a result, what they have, they give it to you. It is reciprocal. But you go with the idea of not getting anything back, I just want to help, to teach, and that’s it. That’s what it is about.”

Qualitative results agree with the insights of the interviewees, 25% of students (30) "completely agree," and 58% of students (69) “agree” that they have used the skills of self-care and caring for other people especially in situations of solidarity learned in the PLP. 78% of the students believe that the PLP has allowed them to deepen their social and civic conscience (Q. 37) and to solve problems that they are not familiar with due to the context or lack of experience and 79% of students believe they have the confidence to face them (Q. 38).

Table 28 shows the level of impact in the correlation between the social parameter “solidarity” and the process of consciousness (acceptance, self-knowledge, creativity, relationship) considering the most relevant questions for the statistical analysis. There is a

direct correlation, moderate and statistically significant, between "solidarity" and the process of consciousness (PLPS-1, Q. 1-15). In Table 28 it can be seen that the strongest correlation coefficient is $r_s = .473, p < .05$. Within this concept of consciousness is the factor of new situations that force people to see themselves in a different way (Q. 7) with an indirectly proportional correlation, weak and statistically insignificant with a maximum $r_s = -.046, p > .05$.

Table 28

Impact of the "solidarity" and the process of consciousness in the Preventive Leadership Program

			Value	Approx. Sig.
Your ability to generate possible solutions to problems	Ordinal by Ordinal	Spearman Correlation	.416	.000 ^c
Your understanding of the different approaches and perspectives in your discipline	Ordinal by Ordinal	Spearman Correlation	.473	.000 ^c
Your ability to use research to inform decision making	Ordinal by Ordinal	Spearman Correlation	.411	.000 ^c
Your understanding of social and civic responsibility	Ordinal by Ordinal	Spearman Correlation	.411	.000 ^c
How difficult has it been for you to cope with situations that forced you to see yourself in a different way?	Ordinal by Ordinal	Spearman Correlation	-.046	.618 ^c
N=119				
Your ability to work and learn independently	Ordinal by Ordinal	Spearman Correlation	.411	.000 ^c
N=117				

A question that arises from the quantitative analysis is: Which one variable (Q. 50 to 60) would provide the strongest single predictor of Preventiveness? How much of the variance in Preventiveness is explained by this predictor? The first variable (Q. 50 to 60) that provides the strongest single predictor of Preventiveness (Table 29) is the self-

awareness and deep knowledge skill taught in the PLP. The second predictor is dialogue and personal encounter skills taught in the PLP. The third predictor is Prevention in a Salesian style skill taught in the PLP. The fourth predictor is preventive organizational environment skills taught in the PLP. The fifth predictor is “taking care of myself and people around me especially on solidarity issues” skills taught in the PLP.

Table 29

Predictors of Preventiveness in the complete Preventive Leadership Program

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
I have taken some relevant decisions in my personal life, in my workplace, and/or in my relationships using the 'loving-kindness'	39.06	40.282	.687	.909
I have taken some relevant decisions in my personal life, in my workplace, and/or in my relationships using 'reasonableness'	38.60	45.499	.493	.917
I have taken some relevant decisions in my personal life, in my workplace, and/or in my relationships using the self-awareness and deep knowledge skills taught in the PLP	38.92	41.412	.803	.904
I have taken some relevant decisions in my personal life, in my workplace, and/or in my relationships using the educational intentionality	38.97	42.447	.720	.908
I have taken relevant decisions in my personal life, in my workplace, and/or in my relationships using 'Prevention in a Salesian style'	39.19	39.278	.756	.905
I have taken some relevant decisions in my personal life, in my workplace, and/or in my relationships using the construction of community of learning as reference	39.10	40.742	.690	.909

I have taken some relevant decisions in my personal life, in my workplace, and/or in my relationships using the preventive organizational environment as reference	39.17	40.885	.754	.905
I have taken some relevant decisions in my personal life, in my workplace, and/or in my relationships using the experience of the educative presence of professors, staff, and coordinators as reference	39.12	42.337	.560	.916
I have taken relevant decisions in my personal life, in my workplace, and/or in my relationships using the discernment of reality skill that was taught to me in the PLP	39.09	43.134	.535	.917
I have taken some relevant decisions in my personal life, in my workplace, and/or in my relationships using the dialogue and personal encounter skills that were taught in the PLP	39.08	42.166	.760	.906
I have taken some relevant decisions in my personal life, in my workplace, and/or in my relationships using the taking care of myself and people around me especially on solidarity issues skills that were taught in the PLP	38.94	41.654	.745	.906

Research Question 4

Research question 4 focused on the impact of Preventive Leadership for professors at the UNISAL. The structure for this research question is: a qualitative piece of information, a quantitative analysis and a table with the most significant information. This research question has been grouped in nodes of significant impact. The voice of every professor interviewed has been captured under this research question. Therefore, the qualitative information is followed by the quantitative data displayed on tables. Table 30 presents the summary of findings for Research Question 4.

Table 30*Overview of findings Research Question 4*

-
- The personal encounter has high impact among professors because it allows a contextualized education, a continuous review of the educational work, and constant adequacy of goals according to the development of students.
 - The process of self-knowledge and self-awareness. This impact is twofold. The first way to understand this process is achieved when the professor becomes aware of the own individuality and the individuality of the other. The second way to understand the process is when the professor knows he / she can be the one to guide others in the way of reflection and self-knowledge.

"Solidarity" is shown as something peripheral to the essential work of the University. Students and professors show creativity in selfless assistance to the needy, but it seems that institutional choice is diluted in the summer activities (missions), in activities of some groups made by common interests (sports, theater, dance), or the aid that each person in their capabilities, can and wants to do.

Node 1

This is the node regarding the outcomes of a Preventive Leadership is discernment. For Paula discernment is a process of self-consciousness, "but the one who is going to make the decisions is you." This process, according to Paula gives to the student the knowledge to "decide if you want to contribute to the continuation of certain dynamics or not." The end of the discernment is a personal decision and responsibility.

Mark clearly expresses the reality of this "node" when he asserts, "to make an investigation is like discerning. I mean, for us to be able to demonstrate, objectively, a hypothesis, students need to have a rationale." Mark pointed out some interesting questions: "How do I make a decision if I don't know where I have to make the decision? And this is the same, how can I carry out an investigation if I don't know how I can support it?" Mark also had an interesting insight: "Teaching to do an investigation is analogue to the form in which we discern about the world. If the students have the

opportunity to analyze subjects systematically or to include methodological elements from one subject to another, it means ongoing integral formation.”

The ability to generate solutions to problems after giving workshops at the PLP has greatly increased for 83% of professors (Q. 30) and also the multidisciplinary field (Q. 31) they are involved in, and 67% perceived an improvement in a matter of understanding of different cultures and perspectives to their own (Q. 32) and they consider all the skill assessment have increased enough (Q. 33). For 83% of professors teaching is an exercise in judgment and that in turn helps students to exercise them in practice (Q. 58). Professors, as a concrete expression of leaders that are formed in preventing, are at the same time those who facilitate the learning experience from the perspective of prevention. 83% of them consider teaching workshops in the PLP have made them increase their ability for analysis (Q. 29).

Referring to decision-making (Q. 34) 83% of professors perceived they benefited from the PLP workshops in the enrichment for decisions they made beyond their role as professors. The same percentage of professors perceived their abilities to work and ability for independent learning are favored "a lot" by the workshops of the PLP (Q. 35). 67% of professors agree that their course develops in students the ability to work in teams (Q. 38). 83% of them think each course they teach is exciting (question 39), and in general 67% completely agree they are satisfied with the experience of UNISAL to date (Q. 40). 83% of professors completely agree that they have received continuous feedback (Q. 42).

Table 31 shows the tendencies in the correlation between the social parameter “discernment” and the process of consciousness (acceptance, self-knowledge, creativity,

relationship) considering the most relevant questions for the statistical analysis. There is a direct correlation, strong and statistically significant, between "discernment" and the process of consciousness (PLPS-1, Q. 1-15). In Table 31 it can be seen that the concept of consciousness is the factor of self-criticism in the discernment process (Q. 6) which is directly proportional correlation, strong and statistically significant with a maximum $r_s = .843, p > .05$.

Table 31

Tendencies on the correlation between "discernment" and the process of consciousness in the Preventive Leadership Program from the professors' perspective.

			Value	Approx. Sig.
Discernment and...				
figuring out what causes your angry.	Ordinal by Ordinal	Spearman Correlation	.843	.009 ^c
Interest in the progress of each student	Ordinal by Ordinal	Spearman Correlation	-.630	.094 ^c
a major accomplishment N=8	Ordinal by Ordinal	Spearman Correlation	-.587	.126 ^c

Node 2

The next "node" is the encounter and dialogue as elements of organizational culture. Impact element is dialogue in an environment that nurtures, sustains and deepens the interpersonal encounter and promotion of the individual. Francis asserts that professors need "to be in the halls, terraces, sharing with them [students], asking them questions, having a personal dialogue with them, adopting a family relationship, from the university, doing an oratory, to form an educative community of learning."

Personal encounter is a key factor to really impact college students according to Francis: "I like to create spaces for the animators, I like taking them to a retreat and take them out of school, for example to take them one or two days, in the morning, evening or

night to another place for them to find themselves [...] is the best part for me. That's my plenitude, and my main value; their friendship and their linking. To me it's a very important value to make students associate with each other: they believe together, grow together in their friendship. I have told them that the group wouldn't be the same without you, trying to give each their own special value. I tell them, the group is not the same if you are not here; if you come it's a group but if you don't, it's another group. Your presence is very important." Every encounter generates proximity, teamwork, aperture to others, tolerance.

According to Francis "Point number one, convoke. I mean, invite, the most people you can, to participate. Event to ask them silly things, or just to ask them how they have been, but invite the most you can. Involve them in whatever you are going to do. I mean, tell them to help you with anything, for example, you pick up the trash, make some stickers. Invite them to do things for you even when you could have done them yourself. Make them feel useful. I blow up the balloons, you tie them up, you put the string on them and you put up the welcome sign. The more people you have doing things the better. Make them feel part of the team. That's my second point. And the last one is to communicate. Communication is very important. If they have to wear a red and black shirt, everybody must be informed. There should be communication, always and at every moment. That would be my third advice. And the fourth one would be that they should be evaluated, or they have to ask themselves how they felt, if they like it or not; feedback about what has been done. Also to find a moment to celebrate, a birthday, a rainy day, that we're together. Our spirituality goes to the ordinary and to promote those values."

Dialogue is a communication "tool" for most professors, it implicitly seems that the attitude of dialogue is proposed as a measure of the real impact that can be achieved in the PLP, it seems that is a supposition of organizational culture: dialogue to meet each other, dialogue to know each other, dialogue to work together, but is neither a clear nor a systematic intentionality to measure the impact, to check if there really is a culture of dialogue.

Professors believe that personal dialogue and encounter are skills that they transmitted in PLP workshops, 83% of them said that they agreed and the remaining 17% fully agree (Q. 58). 83% of professors felt that the course has developed skills in students for the settlement of conflicts (Q. 42) and the same percentage thinks students developed the ability to plan their own work (Q. 43).

Table 32 shows the tendencies in the correlation between "dialogue and personal encounter" and the most significant correlations in the PLP. There is a direct correlation, strong and statistically significant, between "dialogue and personal encounter" and solidarity $r_s = .690, p > .5$. (PLPS-1, Q. 50).

Table 32

Tendencies on "dialogue and personal encounter" and the most significant correlations in the Preventive Leadership Program from the professors' perspective.

			Value	Approx. Sig.
Dialogue and personal encounter and...				
Loving-kindness N=6	Ordinal by Ordinal	Spearman Correlation	.632	.178 ^c
Solidarity	Ordinal by Ordinal	Spearman Correlation	.690	.058 ^c
Preventive leader N=8	Ordinal by Ordinal	Spearman Correlation	.690	.058 ^c

Professors believe that personal dialogue and encounter are skills that they do not receive in the accompaniment from directors, peers or advisors.

Table 32.1 shows the tendencies in the correlation between “dialogue and personal encounter” and knowledge construction. The statistical information shows a trend among professors: less accompaniment from directors and peers, less ability to evaluate others. There is an indirect correlation, strong and statistically significant, between "dialogue and personal encounter" and feedback coming from others $r_s = -.719$, $p > .05$.

Table 32.1

Tendencies on the correlation between “dialogue and personal encounter” and the process of knowledge construction in the Preventive Leadership Program from the professors’ perspective.

Dialogue and personal encounter and...			Value	Approx. Sig.
feedback from peers and directors	Ordinal by Ordinal	Spearman Correlation	-.719	.044 ^c
Ability to evaluate the perspectives and opinions of others	Ordinal by Ordinal	Spearman Correlation	-.577	.134
N=8				

Node 3

Solidarity is seen as important for professors, but no experience of solidarity is intentionally proposed and evaluated. The curriculum is not explicit about solidarity in any of the workshops that comprise the PLP. Only in the workshop “mission readiness” there is a clear immersion process, accompaniment during the experience and evaluation of it. 83% of professors think that care for the self and others have been passed on as skills in the workshops of PLP (Q. 59). 83% of professors also think that civic and social responsibility have been proposed in the PLP (Q. 36).

Table 33 shows the tendencies in the correlation between the social parameter “solidarity” and some concepts of preventiveness considering the most relevant questions for the statistical analysis. There is a direct correlation, strong and statistically significant, between "solidarity" and the process of discernment (PLPS-2, Q. 50-60). In Table 33 it can be seen that the concept of consciousness is the factor of self-criticism in the discernment process (Q. 6) which is directly proportional correlation, strong and statistically significant with a maximum $r_s = .617, p > .5$.

Table 33

Tendencies on the correlation between “solidarity” and some concepts of Preventiveness from the professors’ perspective.

			Value	Approx. Sig.
<hr/>				
Solidarity				
Loving-kindness N=6	Ordinal by Ordinal	Spearman Correlation	.612	.196
Reasonableness N=7	Ordinal by Ordinal	Spearman Correlation	.569	.182
And discernment of reality.	Ordinal by Ordinal	Spearman Correlation	.617	.103 ^c
Dialogue and personal encounter N=8	Ordinal by Ordinal	Spearman Correlation	.690	.058
<hr/>				

Summary

The PLP draws a leadership with interest on integral promotion of the one who is still being formed, using anthropological elements common to every human being: the capacity to know, the intentionality of every human action, and all the process of decision making based on a set of values that lead to personal responsibility for the consequences of what has been decided. Another information of this Preventive Leadership is an always constant and attentive leader among the team and presence in all possible moments,

interested in a friendly organizational environment, attentive to any space for dialogue and encounter based on policies and expressions of service.

Preventive Leadership according to the data analysis is an ethical commitment based on the person considered in its entirety with a dignity that is inherent and that makes the axis of any decision the integral promotion of the other. Preventive Leadership seems to be for those who construct environments embodying the institutional values and make possible a common goal in the process of self-knowledge, decision-making, and teamwork.

Preventive Leadership shows a clear encouragement for experiences of total immersion in situations of social disadvantage. In these experiences the students develop and express their own identity, personality, and character. A friendly "accompaniment" which enables mutual real-time interaction and mutual co-enrichment is a requirement in this kind of leadership. Preventive Leadership generates openness to transcendence and challenges the own philosophy of life as factors in construction of better performance, and human development. The unstoppable movement to internal reflection is an essential activity of all leaders, to live responsibly the consequences of the decision. A leader with a limited exercise of discernment has short visions of essential matters, and lives with short-term solutions for a complex world and always-convulsed reality.

The companionship, and encounters at different levels of relationship is for PLP participants the achievement of the amalgamate of both the dynamics of interpersonal encounter with the objectives of a team or community; where attention to personal and organizational goals requires balance between achieving organizational goals and promotion of the whole person.

A Preventive Leader who is/has been part of the PLP lives solidarity as the need of the other, and the community becomes an ethical imperative of transformative and transformational roots of leadership.

CHAPTER V
DISCUSSION, CONCLUSIONS, IMPLICATIONS, AND
RECOMMENDATIONS

Introduction

This case study included both quantitative and qualitative data analysis to determine the significance of the Preventive Leadership Program among college students and professors in the Salesian University in Mexico, Mexico City. The study's data were based on responses to a personal interview for the qualitative aspect, and a self-administered survey that included closed-ended questions for the quantitative aspect of this study. The population for this study consisted of 8 students and alumni and 5 professors in the qualitative approach, and 122 alumni and 8 professors in the quantitative approach. All of them have been participants in the Preventive Leadership Program (PLP) of the Salesian University in Mexico, Mexico City (UNISAL).

The purpose of this mixed-methods study was to explore the meaning and impact of the PLP in students, alumni, and professors at the Salesian University in Mexico. The PLP represented a single unit of analysis in the research, and the subunits of analysis consisted of the students (current and former), and professors (Yin, 2014). The research used the Preventive Leadership proposal, an enriched expression of transformative and transformational leadership theories, to explore leadership at the research site (Bass & Avolio, 1997; Bass & Riggio, 2006). In addition, the study employed Lonergan's transcendental method and the Socio-constructivism from Vygotsky. The three models complemented one another as tools to analyze the dynamic between the Preventive Leadership formation proposal and the impact of the PLP.

This study provided information regarding the meaning of a theoretical reflection about preventiveness, and the impact of this model regarding specific internal processes both as organization and as person part of a community. The respondents' comments further shed light on the views they had regarding the PLP. The comments provided by the respondents offered insight into the theoretical proposal held by those directly involved in the PLP. The survey used in this study was adapted, with the authors' permission, from the Present Self-awareness Scale (PSS) presented by Ashley and Reiter-Palmon (2012), the University of Queensland Student Experience Survey (UQSES) presented by Smith and Bath (2006), and the Preventive System Questionnaire designed and developed by the researcher based on the major components of the educational methodology of John Bosco.

Discussion of Findings

Participants in this study acknowledged that the PLP has been the leadership program training for students in the UNISAL for several years, and the same program affects the professor's approach to the learning experience as well.

The quantitative data revealed that there were statistically significant differences in the meaning and impact held by students and by professors regarding some common concepts and workshops in Preventive Leadership, processes of self-knowledge, and community learning. The qualitative data also showed that there were differences in the meaning and impact held by the students and professors regarding the conceptual PLP proposal. Students' views and comments were more focused on self-care, self-knowledge and family environment. The professors' views and comments were more focused on loving-kindness, family environment, and personal development.

The scholarly literature reports that Preventive Leadership requires not only to penetrate the heart of each individual but also the actual life situation of each leader in training and on the real life as well: their aspirations, sense of values, their individual condition, their models, their tensions, their goals, their life ambitions (Vigano, 1979). The value of education and an authentic preventive organizational culture is: to free the young ones, to make them conscious of their true rights and duties, and aware of the right events of their day, to make them capable of self-determination and cooperation (Vigano, 1979). The educational style of Preventive Leadership is not based only on individual relationships, it entails creating with great care an environment and an atmosphere of familiarity where education can take place (Vigano, 1979).

This study also explored the PLP in the light of the theoretical rationale, transformational and transformative leadership, which advocate that leaders help followers grow and develop (Bass & Riggio, 2006). Chapman and Aspin (2001), considered that students' leadership can be developed through explicit and intentional programs where is important to promote social responsibility, community leadership, active citizenship, service, and social justice sensitivity. Myers (2005) states that leadership training in college programs can provide students with extra skills that will help them in their later lives.

The following research questions were identified for this study:

1. What does "Preventive Leadership" mean to students who participated in the Preventive Leadership Program at the Salesian University in Mexico?
2. What does "Preventive Leadership" mean to professors who

participated in the Preventive Leadership Program at the Salesian University in Mexico?

3. What impact did the Preventive Leadership Program have on participating students at the Salesian University in Mexico?
4. What impact did the Preventive Leadership Program have on participating professors at the Salesian University in Mexico?

Below is a summary and interpretation of findings for each research question pointing out tendencies, correlations, and diluted elements of preventiveness among college students and professors in the PLP.

Research Question 1

The Research Question about the meaning of the PLP for students has presented narrative elements of the Preventive Leadership framework (conditions, parameters, criterion, educational strategies) that students have drawn both in interviews and surveys. On this Research Question are delineated some aspects of the PLP that converge in a way that students give significance to the PLP proposal itself.

The "Preventive Leader" cares for the own self by being aware of the need for reflection and personal knowledge. The process of self-knowledge and self-reflection increase the level of empathy in caring for others. Caring for personal and group/organizational needs without forgetting the community (broadly defined) is another element that is highlighted in the empathetic care in a Preventive Leader.

A Preventive Leader is someone who is sensitive and attentive to the contexts in which he / she operates. This context can be in the same organization itself, where a Preventive Leader creates an environment and culture alienated with the core values of

the organization. Leadership context, in a broader sense, is volatile because it changes rapidly and on large scale; the context is uncertain in front of the future because it cannot be predicted with any precision; complex because challenges are complicated by many factors and there are a few single causes or solutions; ambiguous because there is little clarity on what must be considered as important, urgent or essential events in the real world and what effect they may have in the organization. Facing a context which has increased the level of complexity and interconnectedness, the PLP embraces the minimum skills for that: analysis of reality, flexibility to novelty, clarity of goals, network, constant innovation, community involvement, systemic ecology (Petrie, 2014).

A Preventive Leader creates, nourishes, deepens and expands relationships based on frank dialogue where the encounter with the other is spontaneous and cordial. Such encounters are with an educational purpose that is concerned with the individuals in their personal context and time. A Preventive Leader uses encounters as an expression of caring for others, respect for the personality of each team member, and reasoned requirements which all work together.

A Preventive Leader knows how to love educationally. A love expressed in the personal interest for the growth of the other as a person. This educational love seeks to bring out the best that each person carries within the self. A love that is balanced because it supports the reasonableness of each decision that points to the greater common good: encouraging, confronting, proposing, or re-launching. This educational love is open to transcendence, and allows personal confrontation with what is the essential center for everyone.

The following concepts are experienced and they are considered part of the PLP,

however, based on the responses from the interviews and surveys, they seem faded in their verbalization, unclear at the conceptual definition, scattered in their application. This may occur because they can be present in every activity, in all the educational planning, and throughout the discernment process suffering a dilution in meaning and confusion on the real impact they could have:

The "oratory." Conceptually this is a confusing subject in most of the individuals interviewed, and almost unknown to the survey respondents. The oratorio is a central theme in organizational life of a university that claims to be preventive, hence the importance of strengthening this criterion: both in the organizational and the personal identity. The lack of knowledge of both theoretical and practical application of this essential part of Preventive Leadership is considered an area of opportunity in the future for the author.

The "educative presence." This concept presents a situation similar to the oratory. It is a confusing topic for students, as it seems that they fail to understand what this means. Having no experience of directors and other members of the staff performing an intentional presence midst of them; students perceive a presence that is welfare on issues of solidarity, a presence that is intermittent in terms of accompaniment, a presence absorbed in administrative management issues and unclear in convivial moments of closeness and personal encounter.

Research Question 2

The Research Question about the meaning of the PLP for professors has presented elements of the Preventive Leadership framework (conditions, parameters, criterion, educational strategies) that faculty members have drawn both in interviews and surveys.

On this Research Question are delineated some aspects of the PLP that converge in a way that professors give significance to the PLP proposal itself.

Professors present insights on the meaning of the PLP for the "Preventive Leader" description in the following dimensions: The "Preventive Leader" is one who lives with a passion for what he/she does, because what he/she does is an expression of what he/she is. Personal convictions are expressed in the educational activity. The unity of the person allows the unity of the project of life. The passion is the search engine to offer the best possible; passion is the strong desire to go beyond what has been established as standard, as unquestioned tradition, as a natural boundary in the teaching-learning experience.

For the professors, this type of leader is one who generates, accompanies and enriches the learning community. It is not an isolated entity whose job is their business alone. A Preventive Leader is one who has the social skills of empathy, teamwork, communication, conflict solving, responsiveness, flexibility. Professors suggest the possibility of Preventive Leader as an expert, because that person has traveled the path of learning through the stimuli of leadership among fellow colleagues; through the practice of immersion in issues of social justice; through a familiar environment that permeates the UNISAL.

The Preventive Leader cares to generate, nurture, sustain, and strengthen the family organizational environment; an environment that looks for the person's individuality and also for the group's as a whole. To speak of family environment is to speak of deep interpersonal relationships, solid friendships, shared interest for the common good. The organizational environment helps the growth of those who make up the "learning community" and this can become a reality. Professors believe that this

atmosphere of open relationships, interest in the individual, personal confidence is necessary to achieve meaningful educational action for the life of each student as well as each professor.

The Preventive Leader, according to Professors, has a capacity for introspection that allows self-knowledge and self-awareness: The awareness of being an individual and the awareness of having the capacity for reflection. This individual consciousness implies the possibility of a critical consciousness that can allow the formation of professionals with ethics; formation of individuals with a high degree of civic and social responsibility; and training of people with a solid foundation of openness to transcendence in service attitude. The formation processes based on the interiority allow a Preventive Leader to raise awareness of holistic care of the individual.

The findings from this group also speak of a leader who promotes the active and intentional presence: A close, reliable, and transparent presence, which sustains its proposed values. A presence that generates responsibility because the leader embodies what is proposed, planned and evaluated. An empathetic leader because he / she has journeyed paths of humanization, and seeks to vibrate with life situations that others experience. A leading proponent of personal development paths and one who walks side by side with the itineraries for full realization of those entrusted to their care: a leader who embodies the lifestyle that he/she offers.

The following concepts are experienced by the professors and they are considered part from the PLP, however, based on the responses from the interviews and surveys, they seem faded in their verbalization, unclear at the conceptual definition, scattered in their application. This may occur because they can be present in every activity, in all the

educational planning, and throughout the discernment process suffering a dilution in meaning and confusion on the real impact they could have:

The "educational purpose" is a diluted preventive element among professors, and it seems to be confused with the desire to help altruistically, with moments of physical presence that are emotionally strong, and with good intentions. While the educational purpose is the passion to educate and reach out to students at the time of life in which they find themselves; it is also true that said intentionality permeates little the proposed activities and work, both personal and institutional.

Professors express a non-continuous accompaniment from the directors on issues of personal and professional development. Professors themselves feel there is a diluted institutional identity because they are part time professors with restricted schedules to participate in all the activities and proposals coming from the UNISAL.

Research Question 3

The Research Question about the impact of the PLP for students has presented narrative elements of the Preventive Leadership framework (social parameters) that students have drawn both in interviews and surveys. On this Research Question are delineated some aspects of the PLP that converge in a way that students give significance to the PLP proposal itself in social aspects both personally and communally.

There are also two aspects that impact were highlighted as impacting students more in their experience in the PLP:

The missions as an immersion experience into a diverse reality and diverse contexts to those commonly experienced by students. The missions receive a high score by students as an experience of solidarity, as a space for reflection, a place of encounter

with themselves. It is an enriching experience that allows them to prepare and acquire the minimum leadership skills (team work, clear goals, shared responsibility, a process of planning-execution-evaluation, conflict resolution, flexibility / agility in decision making). The missions experience is also a context that allows students to re-create roles, responsibilities, activities. Students say they are strongly impacted by the people and the situations they face. The role is not a student in a classroom, the role is a member of a group of leaders who encourage, motivate, accompany and promote others.

The missions are moments of encounter with oneself, time where the normal rhythm of life changes and open spaces of silence, contact with nature, in relation to persons outside of the everyday life. The level of self-awareness and self-knowledge grows and deepens. The exercise of altruistic service to the needy makes the missions a place for each student to "bring out the best from within himself." The person receiving the aid is not in the role of professor, or parent, or evaluator; the person in need is someone open to other's presence, and this favors a profound change in the motivation of students taking part in the missionary experience as tutors, Professors, friends, leaders.

The second element that impacts students is the level of dialogue and the quality of interpersonal encounter that the PLP favors.

The level of dialogue refers to the variety of issues that can be addressed outside the classroom with professors and peers. The dialogue allows knowing others and knowing you. The dialogue reveals the reality of the other. The dialogue makes the other someone with a voice and presence. The interpersonal encounter allows building an atmosphere of closeness, familiarity, and friendship. The encounter allows the conjunction of interests and projects. The encounter humanizes because it opens one to

the reality of the other. The encounter therefore positively impacts the student because in the ongoing live in and out of class their own personality and that of others is unveiled. The encounter allows us to understand, compare, modify, or improve decision-making. The encounter opens the possibility of appreciating life choices, and assumed values towards life. The encounter opens the horizon to various experiences with the possibility of mutual enrichment and complementarity.

The following concepts are experienced by the students and they are considered part from the PLP, however, based on the responses from the interviews and surveys, they seem faded in their verbalization, unclear at the conceptual definition, scattered in their application. This may occur because they can be present in every activity, in all the educational planning, and throughout the discernment process suffering a dilution in meaning and confusion on the real impact they could have:

“Discernment as a process and as an attitude.” Discernment is confusing for students because they do not express having a clear method of discernment, nor is an attitude of discernment perceived, or a situation beyond the individual reality. Professors, generally speaking, propose discernment processes that they apply in their own lives, and these processes are elements to be considered by students when they have to take a position on issues that affect them directly. There is no institutional proposal for a discernment process; there is also no explicit consideration of the same in the proposed PLP workshops. Nor is it clear if the curriculum ensures a process of discernment, or an attitude of "conscious discernment" of the responsibility for the decision taken both organizationally and personally.

Research Question 4

The Research Question about the impact of the PLP for professors has presented narrative elements of the Preventive Leadership framework (social parameters) that professors have drawn both in interviews and surveys. On this Research Question are delineated some aspects of the PLP that converge in a way that faculty members give significance to the PLP proposal itself in social aspects both personally and communally.

The impact on Professors focuses on two aspects:

The personal encounter has high impact among professors because it allows a contextualized education, a continuous review of the educational work, and constant adequacy of goals according to the development of students. Professors believe that the personal encounter is presented in the professor-student more often than in the professor-administrative relationship. In the informal and / or outside of class encounter with students, the professor meets realities that expand beyond the contents transferred into the classroom, and this requires another approach, with other variables, in another context.

The personal encounter generates a continuous review on content and methods of teaching-learning because professors are confronted in their ways of proceeding to transfer knowledge, in the up to date information, and the relevance of these to the everyday life that students face outside the classroom.

The process of self-knowledge and self-awareness has a high impact among professors. This impact is twofold. The first way to understand this process is achieved when the professor becomes aware of the own individuality and the individuality of the other. The professor in his/her own person experiences the reality of being a conscious subject, of being an individual capable of understanding and reflection, of being a person

who can cause a similar process that he/she went through. The second way to understand the process is when the professor knows he / she can be the one to guide others in the way of reflection and self-knowledge. The professor knows that there are times when students rely aspects of their person and open the possibility to interiority. Those moments are the spaces of real influence in the lives of students, and those same moments are an expression of the level of impact the PLP can have when converged with educational methods, goals and proposals.

The following concepts are experienced and they are considered part of the PLP, however, based on the responses from the interviews and surveys, they seem faded in their verbalization, unclear at the conceptual definition, scattered in their application. This may occur because they can be present in every activity, in all the educational planning, and throughout the discernment process suffering a dilution in meaning and confusion on the real impact they could have:

"Solidarity" is shown as something peripheral to the essential work of the University, at least in PLP programs. Students and professors show creativity in selfless assistance to the needy, especially groups that are in highly marginalized areas, but it seems that institutional choice is diluted in the summer activities (missions), in activities of some groups made by common interests (sports, theater, dance), or the aid that each person in their capabilities, can and wants to do. There is little connection perceived between solidarity with discernment. It seems that the activities of social impact are not the result of communal discernment and at the same time, it appears that discernment has nothing to do with the social reality. It seems that discernment for solidarity is individual work and is focused on the subject him/herself.

The PLP shows effectiveness in the broad spectrum of prevention, but at the same time a high level of dispersion on the meaning and impact in the lives of students and professors participating in the proposal for Preventive Leader. While students and professors actively participating in the PLP showed a greater understanding of the elements that comprise the "Preventive Leadership" in its key concepts; students and teachers who participate in only one of the courses that comprise the PLP show dispersion in the understanding of the meaning and impact of this program. Tables 6, 15, 25 and 30 showed that dispersion, and certain discrepancy.

The above reason is why the author has considered it appropriate to propose the following two "focal principles" in the deepening and better understanding of the development of "Preventive Leader," and the development of "Preventive Leadership." The two principles are the first stage of the author's proposal to develop a new paradigm of interpretation of the Salesian Preventive System. The theoretical postulates and insights presented here require further development, generation of measurement instruments / evaluation, and interpretation of results. Each of these topics could be the subject for further research development.

Discussion of the key ideas of Preventive Leadership

Learning to lead involves an intricate and expansive set of knowledge, skills, and dispositions. Leadership affects the quality of life as much as air pollution, traffic, or age (Bennis, 2007). Leadership today is a contextual and temporal process of learning and practice. It must adapt from context to context, group to group, and from individual to individual (Porter & McLaughlin, 2006). As noted by Day (2000), the distinction between developing leaders and developing leadership is potentially an important one.

Leader development focuses on developing individual leaders whereas leadership development focuses on a process of development that inherently involves multiple individuals (e.g., leaders and followers or among peers in a self-managed work team).

People develop fastest when they assume responsibility for their own progress over time, not only during encapsulated events (Petrie, 2014). Leader development evolves over the professional experience and a lifetime (Day, 2012; Kegan & Lahey, 2010). Leadership development is inherently multilevel and longitudinal (Day, 2011). This longitudinal, multilevel focus means that intrapersonal and interpersonal processes are central to leadership development over time.

Facing complex, global, competitive, unpredictable, volatile, and ambiguous environments and contexts, a leader's capacities must develop and adapt to fit the social and situational contexts of their various roles, assignments, and organizations. Leaders will need to understand complex dynamics to determine that a collective process must be spread throughout networks of people. Facing these scenarios, there are two “density focal principles” for any Preventive Leader and leadership development proposal: The “innermost-nurturing” principle, and the “feedforward” principle.

The innermost-nurturing principle can be understood as the internal and interpersonal processes of experience, learning skills, personality, and self-development seeking to reach the goal of an ongoing formation, which defines, gives strength and develops the leader identity. The feedforward principle is a permanent criterion for every Preventive Leader’s decision and option. This principle means that you provide “feedback” before something happens, that you have foresight as to what will happen and you can “prevent” it by discussing it before it happens.

The innermost-nurturing and feedforward principles are common to all people and are also an array of possibilities for any leader in any organization seeking to make a turnover from the “normal process” of formation and accompaniment of an individual leader and collective leadership formation and development into new knowledge and practices of leadership itself (Van Vugt & Ahuja, 2012). Any leadership theory or leadership development must be a collaborative reflection of knowledge passing from just the “horizontal” way of doing and thinking (competencies, skills, abilities), to the “vertical” way of understanding and developing leadership: self-knowledge, self-awareness, personal motivations, core values; from an external impulse of development to the own responsible development; from an individual recipe of leadership to a collective process throughout networks; from singular theories to complex convergences of diverse methodology, ideas and experiences (Day & Sin, 2011; Petrie, 2014; White, 2011).

This net of principles can be described in terms of constructive-developmental theory. The concerns are: to give organizing principles that guide how individuals gain understanding of themselves and the external world, involving the change from one order of development to another, usually a higher one, driven by new environmental challenges that demand more complex sense-making abilities in qualitatively different patterns and criteria (Day, Fleenor, Atwater, Sturm, & McKee, 2014; Drath, McCauley, Palus, Velsor, O'Connor, & McGuire, 2008).

The innermost-nurturing principle as a framework for leader's development.

This principle, focused on common human processes, can propel leaders to develop themselves, their followers, and in their organizations (Fairholm, 1995). Avolio

and Gardner (2005) noted that authentic leadership development involves “ongoing processes whereby leaders and followers gain self-awareness and establish open, transparent, trusting and genuine relationships” (p. 322). Michie and Gooty (2005) support this notion of a genuine self in relation with others with their central thesis, which states that positive other-directed emotions (e.g., gratitude, appreciation) motivate leaders to behave in ways that reflect self-transcendent values (e.g., honesty, loyalty, equality). According to O’Connell (2014), the leader for the next generation is the individual whose “authenticity” is a belief in continuous discovery and understanding of one's identity and one's convictions, accompanied by clear expression and acknowledgement of the genuine self in interpersonal communications and behaviors.

The innermost-nurturing principle considered as a process of internalization is an unstoppable movement that begins with the natural desire of knowledge for every human being. According to Lonergan (1992), this desire manifests a series of structural conditions within the individual as a continuous process that is part of the human development trajectory of every subject who is conscious of the own consciousness. In this sense what it is sought is that the subject must be aware of his/her own self. The external objects are present intentionally but the focus for Lonergan is the subject conscious of his/her acts: empirical, intellectual, rational, moral, and religious. For this, Lonergan provides his transcendental method by which the knower can reach the interiority of the self (Sanchez, 2011).

The innermost-nurturing principle, as first frame of reference, becomes a life proposal that accompanies methodologically in the process of self-knowledge, self-awareness, and self-care individual and collectively. This perspective is used to propose a

Preventive Leader who can develop advanced capacities of self-awareness, self-regulation, internalized moral perspective, balanced processing, positive modeling, relational transparency, and authentic behavior or action (Avolio & Gardner, 2005). Through the course of development, identity progresses from the individual level, in which the self is defined in terms of uniqueness from others, to the relational level, in which the self is defined in terms of roles and relationships, to the collective level, in which the self is defined in terms of group or organizational affiliations (Lord & Hall, 2005).

The innermost-nurturing principle as a framework for leadership development.

Leadership is something that all organizations care about. But what most interests them is not which leadership theory or model is “right” (which may never be settled definitively), but how to develop leaders and leadership as effectively and efficiently as possible. The convergence between Lonergan’s method and prevention seems to be a possible way to reach that, because the development of the leader and the leadership require common sense as an expression of a balanced intelligence, which knows the personal internalization and social reality.

Preventive Leadership development becomes a subset of the individual's development of self-identity, with related understanding of values and experiences, and their complex integration into the contention that leaders who are better able to learn from their experiences tended to engage in greater levels of facilitative leadership (Lord & Hall, 2005). Enriched with this support, the Preventive Leader is “a concrete and intelligible unity-identity-whole, characterized by acts of sensing, perceiving, imagining, inquiring, understanding, formulating, reflecting, grasping the unconditioned, and

judging” (Lonergan, 1992, p, 343-344). These methodological aspects allow understanding leadership through self-identity and self-schema, with the related skills of heightened self-awareness, metacognition, self-regulation, and self-motivation (Chan, Hannah, & Gardner, 2005; Lord & Hall, 2005). Leaders' and followers' developmental trajectories and life experiences become important stepping-stones, with leader development firmly embedded in the spiral of ongoing adult development (O’Connell, 2014; Wenger, 2009).

The innermost-nurturing principle is considered as a comprehensive project of integral promotion looking for the complete maturation of individuals and groups. This project, in a Preventive Leader, is centered on the need to provide a positive development through valid suggestions and examples, the need to build on the interior of each leader in the formation possess, and the need to establish with them relationships of genuine friendship. This leader stimulates their innate abilities by means of the Prevention conditions of “loving-kindness,” reason, intentionality, reflection and self-awareness, generating an organic whole of convictions, attitudes, actions, presence, means, methods and structures which have progressively established a certain personal and community manner of existence and action. Intentional presence among people, educational process directed toward positively learning to live and practice preventiveness are some core indicators of the innermost-nurturing principle (Gardner, Avolio, Luthans, May, & Walumbwa, 2005; Vigano, 1978; 1989).

Preventive Leadership is achieved in diverse contexts and becomes a life program, rather than a series of training programs (Gardner et al., 2005). It involves the co-evolution of the self and other in the “space between” individuals, groups, and

organizations (Avolio & Gardner, 2005; Bradbury & Lichtenstein, 2000; Buber, 1970).

Development for Preventive Leadership encompasses the double aspect of prevention: to protect from untimely negative experiences and at the same time to develop the potentialities of the individual by means of positive suggestions (Vecchi, 1995).

The Feedforward Principle as a framework for leader development.

The needs of the other are a starting point for encounter and dialogue. A familiar environment aims at the expansion of all personal resources, enlightening each personality, and bringing each individual to reformulate the philosophy of life and the own search for transcendence (RFSYM, 2014; Vigano, 1988). O'Connell (2014) considers a plausible belief in a philosophical, multi-perspective, and spirit-led approach to living and leading, balancing active participation with timely practice of observation, rest, reflection, and detachment.

The humanistic outlook in its overall content for every Preventive Leader must consider the formation towards freedom in the pursuit and preservation of what is good, an accurate concept of love, the presentation of ideals in which life appears as a gift and a task, the responsibility for being professionally competent, a correct moral conscience, the sense of solidarity, family and political aspects of life, the dignity of every human being, the horizons of justice and peace, introduction to the promotion of human values in collaboration with all people (reason). It must also show openness to what is transcendent, to the search for truth, the meaning of human brotherhood, the value of life, the ethic and spirituality of behavior (spirituality). It has to promote the generation of an organizational environment (loving-kindness) permeated by the family spirit, by mutual confidence, easy dialogue, joy and friendship; by a life together, not only with regard to

workplace matters. It is an affectionate and authoritative responsibility that offers guidance and vital teaching and demands commitment. It is both love and authority (Vecchi, 1995).

Preventive Leadership implies the art of positive leadership development by putting forward what is good through appropriate experiences of immersion which call for the involvement of the new leader and are attractive because of their challenges, adequate context and accompaniment by a constant and cordial presence; the art of producing growth in young leaders 'from within' by appealing to their inner freedom to oppose external conditioning and formalism by a gradual insistence with revision and encouragement; the art of winning the heart of new leaders and people (aspirations, sense of values, home condition, models, tensions, goals, life ambitions), bringing out the best they have within them, and preparing them for the future by means of a solid formation (Vigano, 1979; Vecchi, 2001).

A positive modeling used by leaders to influence others and to generate well-being can be considered as a positive outcome of authenticity; the cultural heritage with which the community of learning brings new members into contact offers still further elements of growth. In this sense emphasis is given to the horizons that the various areas of knowledge open to human reality, and the attitudes of mind and heart they create (Vigano, 1993b). The convergence with the constructivism approach is when the Preventive Leader realizes that learning cannot and should not be regarded as an individual activity, and must take place in social contexts because, according to Hirst, Mann, Bain, Pirola-Merlo, and Richter (2004), leaders "learn from challenging work, from solving complex problems, and from leading a team, and that they use this

knowledge to foster team communication and enhance team performance” (p. 321).

This engagement in a community of mutual learners presents, also, an ethical and cultural dimension, which makes a measurement against self-referential conscience allowing the common discernment based on mutual trust and respect (Day, 2000). A community of learning which provides a solid organizational culture understanding progress as a sharing of good things by all, and does not proclaim individual affirmation as the first thing to aim at; a solid personal culture of sense, open to the transcendent, able to accept questions regarding existence and seek appropriate responses (Vigano, 1993b).

This frame of reference facilitates the generation of individual meaning and purpose in the face of uncertainty and complexity allowing the development of capacities for collectiveness, participation, responsiveness, absorption, and adaptiveness (Drath et al., 2008; Marion & Uhl-Bien, 2001). The shared process of leadership requires a continuous application of practical wisdom, discernment, social and interpersonal intelligence, behavioral complexity, and cognitive complexity (Bierly, Kessler, & Christensen, 2000). The leader must personally master these capabilities, and also encourage and develop these same capacities in followers, organizations and social systems. This leadership proposed model highlighted the developmental processes of leader and follower self-awareness and self-regulation, as well as the influence of the leaders' and followers' personal histories on authentic leadership and followership (Brown, 2012; Day et al., 2014; O’Connell, 2014).

The Feedforward Principle as a framework for leadership development.

Leadership development implies a desire to be with and among others sharing life, expectations, projects, and experiences (Galli & Müller-Stewens, 2012). This

intentional presence entails a formative array of processes rich in complexity and convergence. It highlights the importance of leaders creating positive learning environments in which learning about other groups occurs, innovation is supported, and cultural communication competence is encouraged. Such processes involve clarity of the self-system, with intrapersonal, developmental, interpersonal, and pragmatic aspects affecting the improvement of veritable, sustainable performance between leaders and followers (Avolio & Gardner, 2005; Chan, 2005).

A Preventive Leader impulses total immersion experiences because they enable mutual real-time interactions and co-enrichment facing real situations with real people requiring a friendly "accompaniment." Capacities like collaboration, contribution, vicarious facilitation/coaching, using personal assets and social networks to attract supporters, and entrusting others to enhance a shared vision, intrinsic cooperative behavior, and fluency in multiple perspectives (Fowler, 2006; Ospina & Yaroni, 2003). According to Scandura and Lankau (1996), the contact, assimilation, and identification develop certain psychological processes (e.g., self-knowledge, interpersonal skills, communication competence, and cultural competence) and contextual influences (e.g., organizational climate/culture, group/organizational composition, economic environment, and organizational support for diversity).

A general view of human beings and of their possibilities and realizations is a good one learning from collective relational experiences, and engaging in collective tasks (Drath et al., 2008). O'Connell (2014) speaks of the "reverence as belief," which means the "acceptance, understanding, and incorporation of the needs and identities of everyone, everywhere, with honor and awe of every person and every culture's unique contributions

and capacities” (p. 194). The needs of the others is an ethical starting point that calls to response with a valid concept of human existence, and with a scale of values and a global vision of the human being, of his history and of the world (Vigano, 1993a).

The Preventive Leader handles a convinced vision of transcendence as a fundamental element in cultures and one indispensable in the formation of every individual. The leader with an educative love builds up an atmosphere of trust, dialogue and familiar coexistence with those to whom his/her activity is directed, accompanying with other leaders every processes of maturing and growth, guiding individuals, and interacting in the specific context using the Preventive approach to Leadership (Vigano, 1986).

The feedforward principle leads to discover in culture and history some seeds of good, and urges to educational strategies based on and promoting positive psychological capacities and confident ethical climates (Walumbwa, Avolio, Gardner, Wernsing, & Peterson, 2008). There are difficult situations and complicated people, but no one is lost forever, no one is irredeemable damaged, no one must be easily replaceable. Whatever the prevailing circumstances could be, the individual possesses within energies capable to be suitably awakened and nourished. Every Preventive Leader can prompt the will to build constantly in a long-life practice of the endeavor to become a better person. Ligon, Hunter, and Mumford (2008) also considered that outstanding leaders rely on past experience to assist their sense-making efforts in building a coherent personal narrative or life story. Every youngster, in fact, has within the self the desire of being better and having the promise of a full and happy life. “In every boy, and even in the most wretched of them”, Juan Bosco used to say, “there is some point which, if the educator can

discover [this point] and stimulate it, [the individual] reacts with generosity” (Vecchi, 1995).

Preventive Leader development outcomes.

Some outcomes of Preventive Leaders can be to build follower outcomes including trust, engagement, group citizenship, resiliency, positive psychological capital, sustainable workplace well being, efficacy, compassion, passion or purpose, values-based behavior, relational connectedness, and disciplined behavioral consistency (Gardner et al., 2005; George, 2003; Walumbwa, Wang, Wang, Schaubroeck, & Avolio, 2010). To be effective in varied organizational, team, and social contexts, Preventive Leaders need to develop capacities for shared sense-making, learning from shared experiences, collective tasks, network development, self-regulation, and synthesis of cognitions and emotions in contexts ranging from stability to crisis, dynamic equilibrium, or chaos (Drath et al., 2008). In a similar way, when O’Connell (2014) explained the 21st century leader capacities, she proposed that a leader with “purpose” shows an engagement in personal mission, passion, and beneficial contributions to others in the form of roles, work, and service throughout the career and life spans.

The "preventiveness symbol" becomes an expression of empathic communication and cordial proactive educative intentionally. Positive modeling is the primary mechanism through which leaders developed authentic followers and the outcomes of authentic leader–follower relationships included heightened levels of follower trust in the leader, enhanced engagement and work place well-being, as well as more sustainable performance. Some capacities to develop are: relationship building, empowerment, collaboration, interdependence, coordination, co-performance, friendship, trusteeship,

stewardship, parity of relationships, concerned action, and spontaneous collaboration (Day & Harrison, 2007; Gronn, 2002).

Preventive Leadership development outcomes.

Some outcomes are: direction as collective agreement, alignment to common goal as coordination of knowledge and work, and commitment as willingness to serve collective interests (O'Connell, 2014). A Preventive Leader nurtures and takes care of an organizational environment in which team members need to learn to negotiate a social order and shared decisions, engage in mutual influence, and evolve meaning, goals, contexts, and agreements over time (Wassenaar & Pearce, 2012). The world and all aspects of life and living become the classroom and the multiple roles become the curriculum (O'Connell, 2014).

The landscape for a Preventive Leadership theory and development is fraught in discontinuity, disequilibrium, blurring of boundaries, need of reinvention, innovation and knowledge sharing with continuous new information to evaluate and re-evaluate and does not yield a "final" analysis with a clear end (Bennis, 2012; O'Connell, 2014; Petrie, 2014). The Preventive Leader proposal intends to embrace, nurture, bear and enrich this style of doing and being of any leader because this type of leader and leadership develop a proposal that is convinced of a net of principles as a common guide and landmarks for further reflection and current practice, formation and evaluation of leaders and leadership development.

Conclusions

Traditional forms of leadership, based on what Bennis (2007) termed the tripod form, "leaders, followers, and a common goal they want to achieve" (p. 3), and more

recent theories, will need to advocate for a fuller and more integrative focus that is multilevel, multicomponent, and interdisciplinary and that recognizes that the process of leadership involves an innermost-nurturing and feedforward accompaniment of the leader, those being led, into the complexity of the VUCA context (Day et al., 2014).

This paradigm of convergence is proposed as a framework that addresses violence, the lack of education, the poverty, by providing programs of formation on prevention as leaders from the Salesian perspective. On the other hand, Preventive Leadership development that includes a corps of leadership theories (Avolio, Reichard, Hannah, Walumbwa, and Chan, 2009) also seeks to “transcend the outdated notion that leadership development occurs only through specially designed programs held in particular locations. Instead, it is a continuous process that can take place anywhere” (Day, 2000 p. 586). The overall developmental process can be informed by different theories, such as constructive-developmental theory (McCauley, Drath, Palus, O'Connor, & Baker, 2006) and authentic leadership (Gardner et al., 2005). Using the two focal principles of innermost-nurturing and the feedforward as backdrops to the contexts of ongoing work initiatives, assignments, and roles, the individual leader can engage in state-of-the-art leadership development in real time and in real places.

The kind of leadership that begins to outline from the PLP in the UNISAL Mexico is a leadership that is born of the integral promotion of the one who is still being formed, using anthropological elements common to every human being: the capacity to know, all cognitive intentionality of action, and all of decision making based on a set of values that lead to personal responsibility for the consequences of what has been decided. Another feature of this Preventive Leadership is an always constant and attentive leader

among the team and presence in all possible moments promoting a friendly organizational environment, supportive, with tools for dialogue and encounter, with reasonable policies and honest expressions of service.

The Preventive Leadership development proposal can be used as a basis for information processing, shared sense-making, decision making, interacting, and communicating in the practice of shared, distributed, and relational leadership. The use of the Preventive Leadership proposal provides a basis for everyone to think of himself or herself as a leader and for everyone to participate productively in the leadership process (Hooijberg, Hunt, & Dodge, 1997). The innermost-nurturing principle and the feed-forward principle applied in convergence bring to any leader meta-competencies such as learning agility and self-awareness making sense of the world in a more complex and inclusive way setting new directions, and leading change continually.

The Preventive Leadership theoretical proposal provides a basis for adapting leader thinking and acting to the infinite set of contingencies and contexts they will encounter in the twenty-first century global workplace and social context (Gardner, 1990). Awareness and use of the Preventive Leadership framework of conditions, parameters, educative strategies, social parameters can facilitate transcendence and negotiation of shared social order in the face of the complex, chaotic, and volatile global leadership challenges of the knowledge and technology eras (Taleb, 2010). Day (2000) posits that leadership is a complex interaction between people and environments that emerges through social systems.

The Preventive Leadership development proposal is an individuality-focused framework, but it requires simultaneous development of the autonomy, adaptability, and

interdependency required in complex collective endeavors (Uhl-Bien, Marion, & McKelvey, 2007). The Preventive Leadership methodology encourages development of genuine and original leader thinking and acting while learning to perform multiple roles and exhibit opposite behaviors with credibility in different organizational, environmental, and group contexts (Gardner et al., 2005).

The Preventive Leadership proposal can evolve and adapt as part of the leaders' self-schema as they gain more awareness and understanding of the self and others' identities and capabilities. The framework is designed to compel leaders to develop and act autonomously throughout their life spans, yet reflect and learn from their life and leadership experiences because "leaders gain authenticity when they act and justify their actions on the basis of the meaning system provided by their life-stories" (Shamir & Eilam, 2005, p. 396).

Continuous attention to the method of leadership development, to the formative developmental proposal, and to the set of principles guiding the behavior and decisions allows the leader to develop a set of distinctive capacities by which his/her leadership will be defined and their journey will be fulfilled.

Today there is a paradoxical phenomenon: A strong sense of individuality but at the same time a high risk of fragmentation. On one side, the world was reduced and became a 'global village' (McLuhan, 1964), so that today information flows through the world as it would in a neighborhood. Today, everyone everywhere can see everything (Barevičiūtė, 2010). At the same time, this world was never so fragmented. All realities appear as disassembled pieces of a mosaic that no longer knows how to reassemble. These situations are always, according to Mervyn (2011), thrown into an already existing

“epistemological dialectic or learning process, entailing epistemological relativity and the possibility of critique” (p. 505). Today there is a huge fragmentation of time, space, values, and sensitivity, even love, in despite of people’s life. Life connected “with other parts of the world through the media” (Martens et al., 2010, p. 576).

Faced with all this, it is appropriate to promote the dialogue from a perspective that will address the fragmentation of the college student. This optic is the “Preventive Leadership” from the Salesian perspective as a model, method and a body of guiding principles of any proposal for leadership for university students. According to Giroux (2011), a pedagogical model is essential for the construction of critical agents and the formative culture that is indispensable to a democratic society. Because “a set of methods that are related to the specificity of particular contexts, students, communities, and available resources” (p. 4), in whose principles rest and turn a synergy of intervention models, methods for accompaniment, and guiding criteria of any educational action.

Recommendations for Future Research

The definitions and applications of the Preventive Leadership Program presented here are only a starting point for using the framework as a guide for leader and leadership development. This net of principles and propositions, their applications to leadership praxis, and examples of their use need further study. Analysis of the net of principles and propositions in relation to traditional, tripod leadership, and new leadership theories, as well as their connection and use for emerging leadership theories needs further study and discussion. The convergence of the framework can be further explored and compared to the GLOBE studies, and other emerging scholarship on the multi-cultural and multi-contextual approaches to leadership.

The parallels of the Preventive Leadership and other leader development frameworks can be compared or connected to theories of leadership, and constructs in spiritual traditions. If leadership is a process and not a position, and leadership development is a longitudinal process involving possibly the entire lifespan, then it is necessary to put forward comprehensive process models and test them appropriately. Further research and comment from scholars in the social sciences related to leadership will be needed to determine whether this proposal can provide a new way to understand and practice the Preventive System to consider it as an implicit leadership theory or a prototype based in beliefs to describe the traits and behaviors of an ideal leader.

The Preventive Leadership Program currently being applied in the UNISAL in Mexico City is no longer just a part of the curriculum, or a series of activities, even less the sum of speeches or documents, but a network of relationships. This network of relationships, thanks to the PLP, can be guided by principles of identity and action, which tend to favor the construction of personal identity and permeate the organizational culture.

A future area of research is the elaboration of instruments with high validity and reliability. The author has failed to get any reference in this regard. The lack of instruments that measure the proposed preventiveness at the Salesian University and other educational settings in general is a big area of opportunity for future research through the examination of an array of factors including experience, skills, personality, self-development, social mechanisms, 360-degree feedback, self-other agreement, and self-narratives. The leadership development process tends to start at a young age and is partly influenced by parental modeling. It involves the development and application of a

variety of skills (e.g., wisdom, intelligence, and creativity; Sternberg, 2008) and is shaped by factors such as personality and relationships with others, a future research could be focused on virtuous leadership modeling, and the impact of adults in the assimilation of leadership models for teenagers.

Another area of future research is the relevance of the outcome variables in the Preventive Leadership Program. Adopting good outcomes (in place of job performance) to study models of leader and leadership development is also important. There should be a link between development and performance in a job or role but that is likely neither immediate nor straightforward. Related to the use of job performance, another outcome of questionable relevance to studies of Preventive Leader development is the organizational position or role one holds (i.e., leadership role occupancy). As noted, leadership is conceptualized as a process rather than a position, so using position as an outcome in leader development research has limited meaning (Day, 2011).

The theoretical foundations of "Prevention" and its relevance to the current situation must also be studied, as well as their level of impact based on verifiable information beyond statements based on experiences and reasoning "ad homini." One more area for further studies is the gap between meaning, codification, and practice for the leaders, and the meaning, codification, appropriation, and practice for those who are the recipients of the Leadership Preventive proposal. Another area to study could be the real impact on the community in which the Preventive Leadership Program is inserted and the measurement of long-term scope of a proposal that aims to impact the lives of every person who takes part in the "culture of prevention."

Preventive Leadership development tends to occur in an interpersonal context, so

incorporating that context into future research designs, methods, and analyses seems like a logical step in advancing the field of leadership development. For that reason, something like social network analysis (Hoppe & Reinelt, 2010) may be especially appropriate to consider in future studies of leadership development.

The extensive literature on expertise and expert performance states that it generally takes 10 years or 10,000 hours of dedicated practice to become an expert in a given field (Ericcson & Charness, 1994). Rather than focusing on implementing better instructional design or putting together what we hope are more impactful developmental interventions, it might be more productive to take a step back and focus on what happens in the everyday lives of leaders as they practice and develop.

The validity of a proposal of life and action within a complex educational universe in constant motion, with blurred boundaries, and individuals whose identity is in constant construction where a Preventive Leader can not remain trapped in schemes of comprehension, language expressions, or within innumerable activities endorsed by tradition as secure way to do things, as a way to fear novelties, to have reluctance to updating, or as discouragement in front of situations beyond one's own capabilities (Smith, 2009).

Recommendations for Future Practice

This research can be a framework that catalyzes the generation, implementation, evaluation, and improvement of projects and training programs in Preventive Leadership at the University level, and at any other institutions in diverse areas of educational experiences. Lonergan's methodological lines facilitate the analysis, judgment, decision-making, and personal responsibility that each of the individuals involved in any process

of leadership development requires to elaborate cognitive maps, frames or reference, or team mental schemas, and that are applicable in the most variable contexts and situations. For future practice, at the time someone takes on the task of generating Preventive Leadership projects and training programs, it is important to consider the conditions of prevention proposed in this manuscript and how each of these conditions specifically affects the organization where the program would be implemented (loving-kindness, reasonableness, educational purpose, and self-reflection and self-awareness). The absence of any of these may jeopardize the elements of organizational identity of any organization that claims to be preventive.

Educational practice in settings that suggest the formation of Preventive Leaders could have a greater impact by incorporating the terms of prevention and educational strategies proposed: an educational presence with constant, active and purposeful assistance to others, the construction of educational activities, and shared goals. An educational praxis with preventiveness shall guarantee the convergence of the following factors: a) Organizational practices with objective, measurable and common indicators for any leader that accompanies the formation of new "Preventive Leaders" b) The enrichment of "social capital" of the members of the organization, and c) The consolidation of common and shared institutional processes.

However, putting in practice goals and factors is not enough. Personal and institutional assessments based on conditions, strategies and the criteria of preventiveness (Oratory, family environment, joy and trust) are a must. The assessment should involve complex measurement processes that require the generation of reliable, replicable and verifiable instruments that provide valid results. Prevention, from the perspective of the

processes of evaluation, means that the results of the assessments are approached systematically, are discerned with a clear criteria and an honest reading of the findings at hand, and that there are genuine efforts to improve the program with strategies according to results, as a double loop in constant movement. The convergence of preventive frameworks of conditions, educational strategies, and criteria can ensure better and more appropriate organizational and personal evaluation processes seeking the assessment of each progressive and interdependent step by which a decision of any kind is made, and the group of people involved on the implementation of that decision.

The implementation of the parameters proposed by the preventiveness framework in the programs and projects of Preventive Leadership (integral promotion and personal development, promotion of a community that accompanies people) would bond the personal identity with the organizational principles, policies, and core values. These parameters would reinforce the impact of Preventive practices based on preventive policies inspired both by the preventiveness framework for the personal and community processes prior, during and after any decision affecting the essential elements of identity and organizational culture. Those parameters would tie together the people who conform the community of learning, and transforming any of them making each person able to "bring out" the personal potential she/he possesses.

The practice in the area of Administration and Management are enriched with the elements of the Preventive Leadership proposal because those can affect specific tasks of planning, organizing, leading, controlling. The parameters of preventiveness can positively impact the efficiency and effectiveness in each of the processes that compose the management tasks of any organization, and that positive impact would be supportive

to the corrective interventions, training programs and goals for improving the outcomes for each team and project. These parameters could be applied for a better fit of long-term objectives, goals, lines of command, organizational charts, the kind, time and way for interventions (Robbins, Decenzo, & Coulter, 2011). The prevention's framework could facilitate the alignment and tuning to the organizational culture, social context, and trends in a global perspective.

The practice in the area of Human Resources is enriched with the elements of the Preventive Leadership proposal because it can affect the hiring of new staff within the University administration setting or within any organization trying to change its practices. The parameters of preventiveness can positively impact conducting the selection process of candidates that best suit the momentum within the organization and that would be supportive to the corrective interventions, training programs and goals for improving the workforce, including compensation and benefits, health and safety factors in the work area that are all factors impacting the staff working and performance results (Robbins et al., 2011). The proposal of Preventive Leadership applied to the above-mentioned process facilitates an organization culture that provides motivation, identity formation, and a sense of belonging to what is done and experienced in the organization.

The areas of teamwork and organizations as learning communities are areas where the practical implications of this manuscript can also be applied. A Preventive Leader provides input to the organizational structure teams facing specific projects or processes in the generation of products or services. Trust between members is a vital part of an organizational social capital, therefore the importance of the presence of a leader who knows and provides adequate resources for each phase of a project and for each

person. A Preventive Leader can also rethink the system of rewards and promotions from an optical reasonableness, reflection, and self-awareness. Leadership development is unceasing, consistent, challenging and delicate to the present and the future of any organization that claims to be an organization that learns continuously.

Concluding Thoughts

The recovery of the knower is an important factor that ensures the Preventive Leadership proposal is feasible. Once the knower is acknowledged, the perspective changes because we realize that the individual is capable of performing a process to learn, discern and decide; he/she is the one who has the power to take responsibility for their decisions. The individual is who acts ethically and personally. The individual is the one who lives and proposes a certain type of leadership, a way of accompaniment, a training system, or a development process. The individual is the one who creates, maintains, or modifies features of personal and organizational identity. The individual gives meaning to what he/she does, and gives direction to the organization to which he/she has decided to join. The individual is the one who becomes his/her own reality and context according to personal or shared criteria. The individual is who transforms their reality, and can change decisions and actions.

The recovery of the social dimension of the individual opens up possibilities for new ways of understanding any organization in a volatile, uncertain, complex and ambiguous context. The social dimension of every individual opens the possibility of a learning community that reevaluates aspects of the organization, types of leadership, processes in decision-making, impact on the environment, achieving common goals and objectives, empowerment, policies and procedures. The community welcomes, nurtures

and specializes its members in a continuous learning exercise that is shared, renovated, overlapped and expanded to seek transitional learning and reflexive strategies combined through stimulation, challenge, redesign, and reconstruction (Wildemeersch & Stroobants, 2009).

Leadership as a plausible perspective from which the Salesian Preventive proposal is addressed, provides new insights to the proposal itself (Rodriguez, 2014a). The Preventive System puts in the heart of the leader the passion for educating others with an educational innovation that must be an expression of a passion whose fountain is the conviction that each person deserves to become the best person they can be, and to do so, every action, any decision, all options and goals must profess an unselfish love for humanity. The Preventive System causes the leader to be a positive presence with the best disposition in the context, historical moment, personal situation and level of development that the other is at. The Preventive System allows building a rich tradition of educational, of pedagogical insights, and of activities that facilitate utilizing the energy present in each individual to "bring out" the best in each person as an expression of the fullness of life. The Preventive System makes achievable the search for transcendence that every human being has within and it proposes ways of spiritual growth for all who are looking for a holistic leadership development.

Preventive Leadership offers, to the Preventive System, theoretical and practical tools for developing leaders and leadership development processes of self-awareness and self-reflection. Preventive Leadership awakens and confronts the accompaniment method in every process of discernment and the Preventive System constantly refers to institutions, structures, buildings, positions, or properties just as cultural, physical and

pedagogical mediations. The *raison d'être* of all of them is to be at the service of those in most need, especially young leaders. Preventive Leadership uses a language applicable to any organizational planning tools, assessments and goals for improvement. This is an area that the preventive system seems to put less attention to and one in which the Preventive Leadership can offer growth.

The Preventive Leadership framework proposed in this study addressed the questions of meaning and impact of a Preventive Leadership proposal among students and professors in the Salesian University in Mexico City. The theoretical framework built up as set of constructs that have shown the paradigm of Preventive Leadership as convergence of a method of knowledge and understanding, a model of collaborative learning process, and principles rooted in the Salesian tradition. The Preventive Leadership proposal is an acceptable arena for a net of epistemological processes of interiority, collaborative construction of knowledge and a Salesian set of principles. How the leader thinks about leading others, the way the leader sees and solves problems, and what the leader knows to be important and true are all an expression of the capacity to understand the ramifications of the framework proposed. Some people want for things and changes to happen, some dream that they will happen, others, make it happen. If your actions inspire others to dream more, to learn more, do more, and to be the best for the world, you are a Preventive Leader.

References

- Al-Huneidi, A., & Schreurs, J. (2012). Constructivism based blended learning in higher education. *International Journal of Emerging Technologies In Learning*, 7(1), 4-9.
- Allan, J., & Clarke, K. (2007). Nurturing supportive learning environments in higher education through the teaching of study skills: to embed or not to embed? *International Journal of Teaching and Learning in Higher Education*, 19 (1), 64-76.
- Alonso, F., Lopez, G., Manrique, D., & Vines J. M. (2005). An instructional model for web-based e-learning education with a blended learning process approach. *British Journal of Educational Technology*, 36 (219).
- Altman, A., & Ebersberger, B. (Ed.). (2013). *Universities in Change Managing Higher Education Institutions in the Age of Globalization*. New York: Springer.
doi: 10.1007/978-1-4614-4590-6
- American Psychological Association. (2010). *Ethical principles of psychologists and code of conduct*. Retrieve from <http://www.apa.org/ethics/code/principles.pdf>
- Aronowitz, S., & Giroux, H. (1985). *Education under siege: The conservative, liberal, and radical debate over schooling*. South Hadley, MA: Bergin & Garvey.
- Ashley, G.C., & Reiter-Palmon, R. (2012). Self-awareness and the evolution of leaders: The need for a better measure of self-awareness. *Journal of Behavioral & Applied Management*, 14(1), 2-17.
- Astin, A. W., & Astin, H. S. (2000). *Leadership reconsidered: Engaging higher education in social change*. Battle Creek, MI: Kellogg Foundation.
- Atherley, M. (1996). Los alumnos realmente quieren aprender [Students really want to learn]. *Major Project in Education for Latin America and the Caribbean*, 40, 62-75.
- Avolio, B. (2007). Promoting more integrated strategies for leadership theory-building. *American Psychologist*, 62(1), 25-33.
- Avolio, B. J., & Hannah, S. T. (2008). Developmental readiness: Accelerating leader development. *Consulting Psychology Journal: Practice and Research*, 60, 331-347.
- Avolio, B., & Gardner, W. L. (2005). Authentic leadership development: Getting to the root of positive forms of leadership. *The Leadership Quarterly*, 16, 315-338.
- Avolio, B., Reichard, R. J., Hannah, S. T., Walumbwa, F. O., & Chan, A. (2009). A meta-analytic review of leadership impact research: Experimental and quasi-experimental studies. *The Leadership Quarterly*, 20(5), 764-784.
- Axelrod, S. D. (2012). "Self-awareness": At the interface of executive development and psychoanalytic therapy. *Psychoanalytic Inquiry*, 32(4), 340-357.
doi:10.1080/07351690.2011.609364
- Bächtold, M. (2013). What do students "construct" according to constructivism in science education?. *Research in Science Education*, 43(6), 2477-2496.
doi:10.1007/s11165-013-9369-7
- Ballantine, J., & Larres, M.P. (2007). Cooperative learning: A pedagogy to improve students' generic skills? *Journal Education and Training*, 49 (2), 126-137.
- Barevičiūtė, J. (2010). The locality of the "global village." In the aspect of

- communication: Pro et contra M. McLuhan. *Limes*, 3(2), 184-194.
- Barrios, J.M. (2008). Sobre la llamada educación posmoderna [About of the postmodern education]. *Revista Espanola de Pedagogia*, 77 (241), 527-540.
- Bass, B. M. (1985). *Leadership and performance beyond expectations*. New York: Free Press.
- Bass, B. M., & Avolio, B. (1997). *A full Range leadership development manual for the multifactor of leadership questionnaire*. Redwood City, CA: Mindgarden Inc.
- Bass, B. M., & Bass, R. (2008). *The bass handbook of leadership. Theory, research, and managerial applications*. New York: Free Press.
- Bass, B. M., & Riggio, R. (2006). *Transformational leadership* (2nd ed.). Hillsdale, NJ: Lawrence Erlbaum Associates Publishers.
- Bauerlein, M. (Ed.). (2011). *The digital divide: Arguments for and against Facebook, Google, texting, and the age of social networking* (1st ed.). New York, NY: Penguin.
- Bauman, Z. (2008). *Consuming life*. Cambridge: Polity Press.
- Baxter, P., & Jack, S. (2008). Qualitative Case Study Methodology: Study Design and Implementation for Novice Researchers. *The Qualitative Report*, 13(4), 544-559.
- Bazerman, M., & Chugh, D. (2006). Decisions without Blinders. *Harvard Business Review*, 82 (1), 88-97.
- Bennis, W. G. (1986). Transformative power and leadership. In T. J. Sergiovanni & J. E. Corbally (Eds.), *Leadership and organizational culture* (pp. 64-71). Chicago: University of Illinois Press.
- Bennis, W. G. (1995, April). Critical thinking. *Executive Excellence*, 7.
- Bennis, W. G. (2007). The challenges of leadership in the modern world: An introduction to the special issue. *American Psychologist*, 62 (1), 2-5.
- Bennis, W. G. (2012). The crucibles of authentic leadership. In D. V. Day, & J. Antonakis (Eds.), *The nature of leadership* (pp. 543-556). Thousand Oaks CA: Sage.
- Bhaskar, R. (2002). *Reflections on meta-reality: transcendence, emancipation and everyday life*. New Delhi, Thousand Oaks and London: Sage.
- Bierly, P. E., III, Kessler, E. H., & Christensen, E. H. (2000). Organizational learning, knowledge and wisdom. *Journal of Organizational Change Management*, 13(6), 595-618.
- Bosco, G. (1898-1948). *Memorie Biografiche di Don (del Beato... di San) Giovanni Bosco* [Biographical Memoirs of Don John Bosco (Blessed... Saint)], (Vol. 1-19). (G.B. Lemoyne, Vol. 1-9; A. Amadei, Vol. 10; E. Ceria, Vol. 11-19; E. Foglio, Vol. 20). San Benigno Canavese-Torino: LAS
- Bosco, G. (1955-1959). *Epistolario di san Giovanni Bosco*, a cura di E. Ceria. Torino: SEI
- Bosco, G. (1988) *Opere edite: prima serie, Libri e opuscoli 1977-1978*, vol. 1. Roma, Italy: LAS.
- Bosco, G. (2007). *Memoirs of the Oratory of Saint Francis de Sales from 1815 to 1855* (D. Lyons, Trans.). (Reprinted from *Memorie dell'Oratorio di S. Francesco di Sales dal 1815 al 1855*, by E. Ceria (Ed.). Torino, SEI 1946)
- Bradbury, H., & Lichtenstein, B. (2000). Relationality in organizational research: Exploring the space between. *Organization Science*, 11, 551-564.

- Braido, P., Da Silva Ferreira, A., Motto, F., & Prellezo, J.M. (Ed.). (1992). *Don Bosco Educatore. Scritti e testimonianze* [Don Bosco educator. Writings and testimonials]. Roma, Italy: LAS.
- Braido, P. (1965). *Scritti sull Sistema Preventivo nell'educazione della gioventu* [Writings on Preventive System in the education of youth]. Turin, Italy: ELS.
- Braido, P. (2001). *Prevenir, no reprimir. El sistema educativo de Don Bosco* [Prevention, not repress. The educational system of Don Bosco]. Madrid, Espana: CCS.
- Brown, D. J. (2012). In the minds of followers: Follower-centric approaches to leadership. In D. V. Day, & J. Antonakis (Eds.), *The nature of leadership* (331-362). Thousand Oaks, CA: Sage.
- Brown, K., & Cole, M. (2001). Cultural historical activity theory and the expansion of opportunities for learning after school. En M. J. Packer y M. B. Tappan (Eds.), *Cultural and critical perspectives on human development*. Nueva York: SUNY Press.
- Buber, M. (1970). *I and thou*, (W. Kaufmann, Trans.). New York: Scribner's Sons.
- Burns, J. M. (2010). *Leadership*. New York: Harper Perennial Political Classic.
- Chan, A. (2005). Authentic leadership measurement and development: Challenges and suggestions. In W. L. Gardner, B. J. Avolio, & F. O. Walumbwa (Eds.), *Authentic leadership theory and practice: Origins, effects and development* (pp. 227-250). Oxford, UK: Elsevier.
- Chan, A., Hannah, S. T., & Gardner, W. L. (2005). Veritable authentic leadership: Emergence, functioning, and impacts. In W. L. Gardner, B. J. Avolio, & F. O. Walumbwa (Eds.), *Authentic leadership theory and practice: Origins, effects and development* (pp. 3-41). Oxford, UK: Elsevier.
- Chapman, J., & Aspin, D. (2001). Schools and the Learning Community: Laying the Basis for Learning Across the Lifespan. In D. S. Aspin, J. D. Chapman, M. Hatton, & Y. Sawano (Eds.), *International Handbook on Lifelong Learning* (Vol. 2, pp. 405-446). Dordrecht, The Netherlands: Kluwer Academic Publishers.
- Chávez, P. (2003a). *Identità delle istituzioni universitarie salesiane (IUS)* [Identity of the salesian university institutions]. Rome, Italy: Direzione Generale Opere Don Bosco.
- Chávez, P. (2003b). *Politiche per la presenza salesiana nel campo dell'istruzione superiore. 2003-2008* [Policies for the Salesian presence in Higher Education]. Rome, Italy: Direzione Generale Opere Don Bosco.
- Chávez, P. (2012). *Politiche per la presenza salesiana nel campo dell'istruzione superiore. 2012-2016* [Policies for the Salesian presence in Higher Education]. Rome, Italy: Direzione Generale Opere Don Bosco.
- Chu Chih, L., & Ju (Crissa) Chen, I. (2010). Evolution of constructivism. *Contemporary issues in Education Research*, 3(4), 63-66.
- Chugh, D., & Bazerman, M. (2007). Bounded Awareness: What You Fail to See Can Hurt You. *Mind & Society*, 6, 1-18.
- Cian, L. (2001). *El sistema educativo de Don Bosco. Líneas maestras de su estilo* [The educational system of Don Bosco. Outlines of his style]. Madrid, España: CCS.
- Cole, M. (1996). *Cultural Psychology: A once and future discipline*. Cambridge Mass: Harvard University Press.
- Coll, C. (2001). Constructivismo y educación: la concepción constructivista de la

- enseñanza y el aprendizaje [Constructivism and education: the constructivist conception of teaching and learning]. En C. Coll, J. Palacios y A. Marchesi (comps.), *Desarrollo psicológico y educación 2. Psicología de la educación escolar* (pp. 157- 186). Madrid: Alianza Editorial.
- Collins, J. (2007). Level 5 Leadership: The Triumph of Humility and Fierce Resolve. In Vecchio, R.P. (Ed.), *Leadership. Understanding the dynamics of power and influence in Organizations* (pp. 394-406). Indiana: Notre Dame.
- Considine, D., Horton, J., & Moorman, G. (2009). Teaching and reading the millennial generation through media literacy. *Journal of Adolescent & Adult Literacy*, 52, 471-481.
- Craig L., P., & Charles C., M. (2014). The leadership disease...and its potential cures. *Business Horizons*. doi:10.1016/j.bushor.2013.11.005
- Creswell, J. (2011). *Educational Research. Planning, conducting, and evaluating quantitative and qualitative research* (4th ed.). Upper Saddle River, New Jersey: Pearson Education Inc.
- Creswell, J. (2012). *Qualitative inquiry and research design: Choosing among five approaches*. Thousand Oaks, CA: Sage.
- Creswell, J. (2013). *Research design: Qualitative, quantitative and mixed methods approaches* (3rd ed.). Thousand Oaks, CA: Sage.
- Davis, S. H. (2006). Influencing transformative learning for leaders. *School Administrator*, 63(8).
- Day, D. V. (2000). Leadership development; a review in context. *The Leadership Quarterly*, 11, 581-614.
- Day, D. V. (2011). Integrative perspectives on longitudinal investigations of leader development: From childhood through adulthood. *The Leadership Quarterly*, 22(3), 561-571.
- Day, D. V. (2012). The nature of leadership development. In D. V. Day, & J. Antonakis (Eds.), *The nature of leadership* (pp. 108-140). Thousand Oaks, CA: Sage.
- Day, D. V., & Harrison, M. M. (2007). A multilevel, identity-based approach to leadership development. *Human Resource Management Review*, 17, 360-373.
- Day, D. V., & Sin, H. (2011). Longitudinal tests of an integrative model of leader development: Charting and understanding developmental trajectories. *The Leadership Quarterly*, 22, 545-560.
- Day, D.V, Fleenor, J.W., Atwater, L.E., Sturm, R.E., & McKee, R.A. (2014). Advances in leader and leadership development: A review of 25 years of research and theory. *The Leadership Quarterly*, 25(1), 63-82.
- De Déa Roglio, K., & Light, G. (2009). Executive MBA Programs: The Development of the Reflective Executive. *Academy of Management Learning & Education*, 8(2), 156-173. doi:10.5465/AMLE.2009.41788840
- DeBard, R. (2004). Millennials coming to College. *New Direction for Students Services*, 106, 33-45. doi 10.1002/ss.123
- DeBard, R., & Kubow, P.K. (2002, July). From compliance to commitment: The need for constituent discourse in implementing testing policy. *Educational Policy: An Interdisciplinary Journal of Policy and Practice*, 16(3), 387-405.
- Dede, C. (2005). Planning for neomillennial learning styles: Shifts in students' learning style will prompt a shift to active construction of knowledge through mediated

- immersion. *Educause*, 28, 7-12.
- Delors, J. et al (2003). *Learning: the treasure within*. Report to UNESCO of the International Commission on Education for the Twenty-first Century, UNESCO.
- Derrida, J. (2004). *Eyes of the university*. Stanford, CA: Stanford University Press.
- Doyle, J. F. (2007). The case of a servant leader: John F. Donnelly, Sr. In Vecchio, R.P. (Ed.), *Leadership. Understanding the dynamics of power and influence in Organizations* (pp. 416-443). Indiana: Notre Dame.
- Drath, W. H., McCauley, C. D., Palus, C. J., Velsor, E. V., O'Connor, P. M. G., & McGuire, J. B. (2008). Direction, alignment, and commitment: Toward a more integrative ontology of leadership. *The Leadership Quarterly*, 19, 635-653.
- Driver, R., Asoko, H., Leach, J., Mortimer, E., & Scott, P. (1994). Constructing scientific knowledge in the classroom. *Educational Researcher*, 23(7), 5-12.
- Driver, R., Guesne, E., & Tiberghien, A. (Eds.). (1985). *Children's ideas in science*. Buckingham: Open University Press.
- Drucker, P. (1993), *Post-capitalist society*. New York: Harper Business.
- Duit, R. (1995). The constructivist view: a fashionable and fruitful paradigm for science education. In L. Steffe & J. Gale (Eds.), *Constructivism in education* (pp. 271-285). Hillsdale: Erlbaum.
- Duit, R. (2003). Conceptual change: a powerful framework for improving science teaching and learning. *International Journal of Science Education*, 25(6), 671-688.
- Elliot, J. (2005). *Using narrative in social research: Qualitative and quantitative approaches*. Thousand Oaks, CA: Sage.
- Ericsson, K., & Charness, N. (1994). Expert performance: Its structure and acquisition. *American Psychologist*, 49 (8), 725-747.
- Etzkowitz, H. (2003). Research groups as "quasi-firms": the invention of the entrepreneurial university. *Res Policy*, 32(1), 109-121. doi:10.1016/S0048-7333(02)00009-4
- Etzkowitz, H., Webster, A., Gebhardt, C., & Terra Cantisano, B.R. (2000). The future of the university and the university of the future: evolution of ivory tower to entrepreneurial paradigm. *Res Policy*, 29(2), 313-330. doi:10.1016/S0048-7333(99)00069-4
- Fairholm, G. W. (1995). Values leadership: A values philosophy model. *International Journal of Value-Based Management*, 8, 65-77.
- Fink, A. (2009). *How to conduct surveys: A step-by-step guide* (4th ed.) Los Angeles, CA: Sage.
- Fisher, B., Turner, R. K., & Morling, P. (2009). Defining and classifying ecosystem services for decision making. *Ecological Economics*, 68, 643-653.
- Flanagan, J. (1997). *Quest for Self-Knowledge: An Essay in Lonergan's Philosophy*. Toronto, Canada: University of Toronto Press
- Foster, W. (1986). *Paradigms and promises*. Buffalo, NY: Prometheus.
- Fowler, F. (2009). *Survey research methods* (4th ed.). Thousand Oaks, CA: Sage.
- Fowler, S. M. (2006). Training across cultures: What intercultural trainers bring to diversity training. *International Journal of Intercultural Relations*, 30, 401-411.
- Freire, P. (1998). *Pedagogy of freedom: Ethics, democracy, and civic courage*. Lanham, MD: Rowman & Littlefield.

- Freire, P. (2012). *Pedagogy of the oppressed*. New York: Herder & Herder.
- Gadamer, H. (2004) *Truth and Method* (J. Weinsheimer and D. G. Marshall, Trans.). (2d ed.). (Original work published in 1974). New York: Continuum.
- Galli, E. B., & Müller-Stewens, G. (2012). How to build social capital with leadership development: Lessons from an explorative case study of a multibusiness firm. *The Leadership Quarterly*, 23(1), 176–201.
- Gardner, J. W. (1990). *On leadership*. New York: The Free Press.
- Gardner, W. L., Avolio, B. J., Luthans, F., May, D. R., & Walumbwa, F. (2005). “Can you see the real me?” A self-based model of authentic leader and follower development. *The Leadership Quarterly*, 16(3), 343-372.
- Gentner, D., & Whidey, E. W. (1997). Mental Models of Population Growth. In A. E. Tenbrunsel, A. Wade-Benzoni and M. Bazerman (Eds.), *Environment, Ethics and Behavior* (pp. 209-233). San Francisco: New Lexington Press.
- George, W. (2003). *Authentic leadership: Rediscovering the secrets to creating lasting value*. San Francisco: Jossey-Bass.
- Gibbs, G. R. (2007). Analyzing qualitative data. In U. Flick (Ed.), *The Sage qualitative research kit*. London: Sage.
- Giroux, H. (2011). Educational visions: What are schools for and what should we be doing in the name of education? In J. L. Kincheloe & S. R. Steinberg, *Thirteen questions* (pp. 295-302). New York: Peter Lang.
- Goleman, D. (1998). *Working with emotional intelligence*. New York: Bantam Books.
- Good, R. (1993). The many forms of constructivism. *Journal of Research in Science Teaching*, 30(9), 1015.
- Gorman, M. (1992). *Simulating Science*. Bloomington, IN: Indiana University Press.
- Grant, A. M. (2012). Leading with meaning: Beneficiary contact, prosocial impact, and the performance effects of transformational leadership. *Academy of Management Journal*, 55(2), 458-476. doi:10.5465/amj.2010.0588
- Gronn, P. (2002). Distributed leadership as a unit of analysis. *The Leadership Quarterly*, 13, 423-451.
- Hartle, R., Baviskar, S., & Smith, R. (2012). A field guide to constructivism in the college science classroom: Four essential criteria and a guide to their usage. *Bioscene*, 38(2), 31-35.
- Hartman, J. H., & McCambridge, J. (2011). Optimizing Millenials’ communication styles. *Business Communication Quarterly*, 74 (1), 22-44. Retrieve from <http://dx.doi.org/10.1177/1080569910395564>
- Hernandez, V. (1999). *La ética a Nicómaco de Aristóteles* [Aristotle Nicomachean ethics]. Madrid, España: Editorial Alianza.
- Hewlett, S. A., Sherbin, L., & Sumberg, K. (2009). How generation and baby boomers will reshape your agenda. *Harvard Business Review*, 71-77.
- Heyd, D., & Miller, F. G. (2010). Life Plans: Do they give meaning to our lives? *Monist*, 93(1), 17-37.
- Higher Education Council. (1992). *Achieving Quality*. Canberra: Australian Government Printing Service.
- Hill, P. L., & Roberts, B. W. (2010). Propositions for the study of moral personality development. *Current Directions in Psychological Science*, 19, 380-383.

- Hirschhoorn, L. (1988), *The Workplace Within: Psychodynamics of Organizational Life*. Cambridge, MA: MIT Press.
- Hirst, G., Mann, L., Bain, P., Pirola-Merlo, A., & Richter, A. (2004). Learning to lead: The development and testing of a model of leadership learning. *The Leadership Quarterly*, 15(3), 311-327.
- Hooijberg, R., Hunt, J. G., & Dodge, G. E. (1997). Leadership complexity and development of the leaderplex model. *Journal of Management*, 23, 375-408.
- Hoppe, B., & Reinelt, C. (2010). Social network analysis and the evaluation of leadership networks. *The Leadership Quarterly*, 21(4), 600-619.
- Howe, N., & Strauss, W. (2000). *Millennials rising: The next great generation*. New York: Vintage Books.
- Hutchins, E. (1995). *Cognition in the wild*. Cambridge, MA: MIT Press.
- Idris, R., Ariffin, S., & Ishak, N. (2011). Contribution of generic skills to leadership skills. *International Journal of Learning*, 17(12), 195-210.
- Immerwahr J. (2009). *Generational differences. TeachPhilosophy101 (TF101)*. Retrieve from <http://www.teachphilosophy101.org/Default.aspx?tabid=70>
- Instituto Nacional de Geografía e Informática (2014, July). Tasa país –OECD- 2012-2014- comparativo internacional [Rate Country –OECD- 2012-2014 comparative international] (Report about Unemployment). Retrieve from <http://www3.inegi.org.mx/sistemas/temas/default.aspx?s=est&c=25433&t=1>
- International Institute for Higher Education in Latin America and the Caribbean (2013). *La Universidad y el medio social Latinoamericano* [The University and Latin American social environment]. Retrieve from <http://www.iesalc.unesco.org.ve/index.php/es/contenido-pensamiento/2134-documentos-relevantes>
- International Labour Office (2012). *Global Employment Trends for Youth*. Executive summary. United Nations, Geneva.
- Jager, K. D., & Nassimbeni, M. (2005). Information literacy and quality assurance in south African higher education institutions. *South African Journal of Libraries and Information Science*, 55, 31-38.
- Jenkins, E. (2000). Constructivism in school science education: powerful model or the most dangerous intellectual tendency? *Science Education*, 9, 599-610.
- Johansen, B. (2012). *Leaders make the future. Ten new leadership skills for an uncertain world*. San Francisco: Berrett-Koehler Publishers, Inc.
- John Paul II. (1985) Dilecti Amici. Apostolic Letter to the youth of the world on the occasion of International Youth Year. Retrieve from http://www.vatican.va/holy_father/john_paul_ii/apost_letters/documents/hf_jp-ii_apl_31031985_dilecti-amici_en.html
- John Paul II. (1988) Iuvenum Patris [Father of Youth]. Commemorative Letter to the Successor of Saint John Bosco. Retrieve from http://www.vatican.va/holy_father/john_paul_ii/letters/1988/documents/hf_jp-ii_let_19880131_iuvenum-patris_it.html
- Judge, T. A., Erez, A., Bono, J. E., & Thoresen, C. J. (2003). The core self-evaluations scale: Development of a measure. *Personnel Psychology*, 56(2), 303-331.
- Kaifi, B. A., Nafei, W. A., Khanfar, N. M., & Kaifi, M. M. (2012). A Multi-Generational workforce: Managing and understanding Millennials. *International Journal of*

- Business & Management*, 7 (24), 88-93. doi:10.5539/ijbm.v7n24p88
- Kant, E. (1997). *Critique of Pure Reason*. Trans. Paul Guyer and Allen W. Wood. UK, Cambridge: CUP.
- Kaztman, R. (2000). Notas sobre la medición de la vulnerabilidad social [Notes on the measurement of social vulnerability]. Santiago de Chile: CEPAL.
- Kegan, R., & Lahey, L. (2010). Adult development and organizational leadership. In Nitin Nohria, & Rakesh Khurana (Eds.), *Handbook of leadership theory and practice: A Harvard Business School centennial colloquium* (pp. 769-787). Boston: Harvard Business Press.
- Kerins, M. R., & Matrangola, D. (2012). Generational spin: How supervisors view the Millennials. *Perspectives on Administration & Supervision*, 22(3), 74-84.
- Kezar, A., & Eckel, P. (2008). Advancing diversity agendas on campus: examining transactional and transformational presidential leadership styles. *International Leadership Journal in Education*, 11(4), 379-405.
- King, K. P., & Biro, S. C. (2000). A transformative learning perspective of continuing sexual identity development in the workplace. *New Directions for Adult and Continuing Education*, 112, 17-27.
- Kinnaman, D. (2011). *You lost me: Why young Christians are leaving church, and rethinking faith*. Grand Rapids: Baker Books.
- Klein, T. J. (2005). Integrative learning and interdisciplinary studies. *Peer Review*, 7(4), 8-10
- Klenke, K. (2008). *Qualitative research in the study of leadership*. Bingley, UK: Emerald Group Publishing Limited.
- Kuh, G. D. (2003). What we're learning about student engagement from NSSE. *Change*, 35, 24-32.
- Lancaster, L. C., & Stillman, D. (2010). *The M-factor: How the millennial generation is rocking the workplace*. New York, NY: HarperCollins.
- Lanz, C. C. (2012). Taking care of self and the other in education. *Utopia y Praxis Latinoamericana*, 17(56), 39-46.
- Larson, A. (1968). *Eisenhower: The president nobody knew*. New York: Popular Library.
- Lavery, S., & Hine, G. (2013). Catholic school principals: Promoting student leadership. *Catholic Education: A Journal of Inquiry & Practice*, 17(1), 41-66.
- Leihan, D. (2011, June 19). Public Opinion Polls: Useless in Our Volatile Society? [Web log post]. Retrieve from http://www.huffingtonpost.ca/donald-lenihan/public-opinion-polls_b_879785.html
- Lenti, A. J. (2007-2008). Don Bosco. History and Spirit (Vol.1-7). Roma, Italy: LAS.
- Ligon, G. S., Hunter, S. T., & Mumford, M. D. (2008). Development of outstanding leadership: A life narrative approach. *The Leadership Quarterly*, 19(3), 312-334.
- Linder, C. (1993). A challenge to conceptual change. *Science Education*, 77(3), 293-300.
- Lizzio, A., & Wilson, K. (2004). First-year students' perceptions of capability. *Carfax Publishing*.
- Lonergan, B. (1967). *Cognitional Structure* in Collection: Papers by Bernard Lonergan. New York: Herder.
- Lonergan, B. (1971). *Method in Theology*, University of Toronto Press for Lonergan Research Institute of Regis College, Toronto.

- Lonergan, B. (1973). *Philosophy of God, and Theology: The relationship between Philosophy of God and the Functional Specialty, Systematics*. London: Darton, Longman & Todd.
- Lonergan, B. (1992). *Insight: A Study of Human Understanding*, Collected Works vol. 3, Frederick E. Crowe and Robert M. Doran (Ed). Toronto: University of Toronto.
- Lonergan, B. (1996). *A Second Collection: Papers by Bernard J. F. Lonergan*. Toronto: University of Toronto Press, Scholar Publishing Division.
- Lord, R. G., & Hall, R. J. (2005). Identity, deep structure, and the development of leadership skill. *The Leadership Quarterly*, 16, 591-615.
- Lubin, K. A. (2001). Visionary leader behaviors and their congruency with servant leadership characteristics. *Dissertations Abstracts international*, 62(08). 2645-2670.
- Lublin, J. (2003). Generic objectives and transferable skills: Centre for Teaching and Learning: Good Practice in Teaching and Learning. *Engineering Science and Education Journal*, 8 (4), 161-168.
- Marion, R., & Uhl-Bien, M. (2001). Leadership in complex organizations. *The Leadership Quarterly*, 12, 389-418.
- Marshall, C. & Rossman, G. (2011). *Designing qualitative research*. Thousand Oaks, CA: Sage.
- Martens, P., Dreher, A., & Gaston, N. (2010). Globalisation, the global village and the civil society. *Futures*, 42(6), 574-582. doi:10.1016/j.futures.2010.01.008
- Masiá, C. J. (2004). *Fragilidad en esperanza . Enfoques de antropología* [Fragility in hope. Anthropological approaches]. Bilbao, Spain: DDB.
- Matthews, M. (2000). Constructivism in science and mathematics education. In D. Phillips (Ed.), *National Society for the Study of Education*, 99th Yearbook (pp. 161-192). Chicago: University of Chicago Press.
- McCauley, C. D., Drath, W. H., Palus, C. J., O'Connor, P. M., & Baker, B. A. (2006). The use of constructive-developmental theory to advance the understanding of leadership. *The Leadership Quarterly*, 17(6), 634-653.
- McLuhan, M. (1964). *The Gutenberg Galaxy: The Making of Typographic Man*. Toronto: University of Toronto Press.
- Mervyn, H. (2012). Perspective Bhaskar's critique of the philosophical discourse of Modernity. *Journal of Critical Realism*, 10(4), 485-510.
- Meynell, H. (2009). Taking A(nother) Look at Lonergan's Method. *New Blackfriars*, (1028), 474-500. doi:10.1111/j.1741-2005.2008.01261.x
- Michie, S., & Gooty, J. (2005). Values, emotions, and authenticity: Will the real leader please stand up? *The Leadership Quarterly*, 16(3), 441-457.
- Miller, M. (2006). Transforming Leadership: What does love have to do with it? *Transformation* 23(2), 94-106.
- Morgan, M. (1998). *Images of Organizations*. San Francisco: Sage Publications.
- Morse, J. M. (1991). Approaches to qualitative-quantitative methodological triangulation. *Nursing Research*, 40(1), 120-123.
- Museus, S. D., & Quaye, S. J. (2009). Toward an intercultural perspective of racial and ethnic minority college student persistence. *The Review of Higher Education*, 33(1), 67-94.
- Myers, T. (2005). Developing a culture of student leadership. *Teacher*, 3 (1), 26-29.

- Nellis, J., & Slattery, D. (2013). Demographic trends and the internationalisation of Higher Education: Emerging Challenges and Prospects. In A. Altmann and B. Ebersberger (Ed.), *Universities in Change, Innovation, Technology, and Knowledge Management*, (pp. 59-74). New York: Springer doi: 10.1007/978-1 - 4614-4590-6_4
- Newton, F. B. (2000). The New Student. *About Campus*, 5(5), 8-15.
- Nix, R., Barry J., & Ledbetter, C. (2003, April). *Evaluating an integrated science learning environment (ISLE) using a new form of the constructivist learning environment survey (CLES)*. Paper presented at the Annual Meeting of the American Educational Research Association, Chicago, IL.
- Northouse, P.G. (2010). *Leadership. Theory and practice*. London: Sage Publications.
- Nuthall, G. (2000). El razonamiento y el aprendizaje del educando en el aula [Reasoning and learning of the learner in the classroom.]. En B. J. Biddle, T. L. Good y I. F. Goodson (Eds.). *La enseñanza y los profesores. 2: La enseñanza y sus contextos* (pp. 19-114). Barcelona: Paidós.
- O'Connell, P.K. (2014). A simplified framework for 21st century leader development. *The Leadership Quarterly*, 25(2), 183-203. doi: 10.1016/j.leaqua.2013.06.001
- Oblinger, D.G., & Oblinger, J.L. (Eds.). (2005). *Educating the Net Generation*. Boulder, CO: Educause.
- OECD (2001). *Journal of the Program on Institutional Management in Higher Education Management*. Special Issue: Education and Skills, Vol. 13, No. 2. Paris: OECD Publishing
- OECD (2011), *Education at a Glance 2011: OECD Indicators*, OECD Publishing. Retrieve from <http://dx.doi.org/10.1787/eag-2011-en>
- Ospina, S., & Yaroni, A. (2003). Understanding cooperative behavior in labor management cooperation: A theory-building exercise. *Public Administration Review*, 63(4), 455-471.
- Patton, M., & Patton, M. (2002). *Qualitative research and evaluation methods*. Thousand Oaks, CA: Sage Publications.
- Pearce, C. L., & Wassenaar, C. L. (2013). Leadership is like fine wine. It is meant to be shared, globally. *Organizational Dynamics*, doi:10.1016/j.orgdyn.2013.10.002
- Pembecioglu, N. (2012). Building identities: Living in the hybrid society. *Scientific Journal of Humanistic Studies*, 4(7), 46-59.
- Petrie, N. (2014). *Future trends in Leadership Development*. San Diego, CA: Center for Creative Leadership.
- Philip, T.M., & Garcia, A.D. (2013). The importance of still teaching the iGeneration: New technologies and the centrality of pedagogy. *Harvard Educational Review*, 83(2), 300-319.
- Piaget, J. (1954). *Construction of the Child's reality*. Basic Books.
- Piaget, J. (1971). *Origins of Intelligence in Children*. WW Norton & Co.
- Piccolo, R. F., & Colquitt, J. A. (2006). Transformational Leadership and Job Behaviors: The Mediating Role of Core Job Characteristics. *Academy of Management Journal*, 49(2), 327-340. doi:10.5465/AMJ.2006.20786079
- Porter, L. W., & McLaughlin, G. B. (2006). Leadership and the organizational context: Like the weather? *The Leadership Quarterly*, 17, 559-576.

- Posner, G., Strike, K., Hewson, P., & Gertzog, W. (1982). Accommodation of a scientific conception: toward a theory of conceptual change. *Science Education*, 66(2), 211-227.
- Postman, N. (1990, October 11). *Informing ourselves to death*. Paper presented at the German Informatics Society (Gesellschaft fuer Informatik), Stuttgart, Germany. Retrieved from:
http://w2.eff.org/Net_culture/Criticisms/informing_ourselves_to_death_paper
- Purvanova, R. K., Bono, J. E., & Dzieweczynski, J. (2006). Transformational Leadership, Job Characteristics, and Organizational Citizenship Performance. *Human Performance*, 19(1), 1-22.
- Ratzinger, J. (2004). *Caminos de Jesucristo* [Ways of Jesus Christ]. España: Cristiandad.
- Rauscher, L., & Greenfield, B. H. (2009). Advancements in contemporary physical therapy research: Use of mixed methods designs. *Physical Therapy*, 89(1), 91-100.
- Richards, L. (2009). *Handling qualitative data: A practical guide*. Thousand Oaks, CA: Sage.
- Ricoeur, P. (2004). *Finitud y culpabilidad* [Finitude and culpability]. Spain: Trotta.
- Robbin, S.P., Decenzo, D.A., & Coulter, M. (2011). *Fundamentals of Management. Essential Concepts and Applications*. (7th ed.). New Jersey: Pearson.
- Rodríguez, A. (2007). *Fragilidad en esperanza. La vulnerabilidad. Experiencia humana: posibilidad de relectura y sentido* [Fragility in hope. Vulnerability. Human experience: the possibility of reinterpretation and meaning]. (Master's Thesis), Universidad Iberoamericana, México City.
- Rodríguez, A. (2014a). *Preventive leadership in the University. A plausible proposal*. Manuscript submitted for publication.
- Rodríguez, A. (2014b, September). *Liderazgo preventivo en la Universidad* [Preventive Leadership in the University]. Paper presented at the Sixth Iberoamerican Congress of Pedagogy, Santiago de Chile, Chile. Abstract retrieved from <http://ediciones.ucsh.cl/ojs/index.php?journal=congresodepedagogia&page=articulo&op=view&path%5B%5D=431&path%5B%5D=317>
- Rorty, R. (1991). *Contingencia, ironía y solidaridad* [Contingency, irony and solidarity]. Barcelona: Paidós.
- Sala, F.J. (2009). *Ciudadanía hermenéutica (un enfoque que rebasa el multiculturalismo de la aldea global en la sociedad del conocimiento)* [Hermeneutics Citizenship (an approach that goes beyond multiculturalism of the global village in the knowledge society)]. *Andamios*, 6(11), 235-255.
- Salesians of Don Bosco. (1969). *Capitolo Generale 19. Adattamento, Rinnovamento* [General Chapter 19. Adapting, Renewing]. Roma, Italy: LAS.
- Salesians of Don Bosco. (1971-1972). *Capitolo Generale Speciale 20. Nuova Costituzione* [Special General Chapter 21. New Constitutions]. Roma, Italy: LAS.
- Salesians of Don Bosco. (1990). *Capitolo Generale 23. Educazione a la fede* [General Chapter 23. Education in the faith]. Roma, Italy: LAS.
- Salesians of Don Bosco. (1996). *The Project of Life and Guide to the Salesian Constitutions*. Rome, Italy: LAS

- Salesians of Don Bosco. (2000). *Reference Frame of the Salesian Youth Ministry*. Roma, Italy: LAS.
- Salesians of Don Bosco. (2000). *Ratio Fundamentalis Istitutionis et Studiorum*. Roma, Italy: LAS.
- Salesians of Don Bosco. (2009). *Constitutions of the Society of Saint Francis de Sales*. Bangalore, India: Kristu Jyoti Publications.
- Salesians of Don Bosco. (2014). *Reference Frame of the Salesian Youth Ministry*. Roma, Italy: LAS.
- Salomon, G. (2001). No hay distribución sin la cognición de los individuos. Un enfoque interactivo dinámico [No distribution without individuals' cognition. A dynamic interactive approach]. En G. Salomon (Comp.), *Cogniciones distribuidas. Consideraciones psicológicas y educativas* (pp. 153-184). Buenos Aires: Amorrortu.
- Sanchez, F. (2011). “La noción de conciencia” propuesta por Bernard Lonergan en *Insight* [“The notion of conscious” proposed by Bernard Lonergan in *Insight*]. *Pensar y Educar*, 4, 113-125.
- Sandars, J., & Morrison, C. (2007). What is the Net Generation? The challenge for future medical education. *Medical Teacher*, 29(2/3), 85-88.
doi:10.1080/01421590601176380
- Scandura, T. A., & Lankau, M. J. (1996). Developing diverse leaders: A leader-member exchange approach. *The Leadership Quarterly*, 7(2), 243-263.
- Schneider, B., & Stevenson, D. (1999). *The Ambitious Generation: America's Teenagers, Motivated But Directionless*. New Haven, Conn.: Yale University Press.
- Senge, P. (1990). *The Fifth Discipline*. New York: Doubleday.
- Shamir, B., & Eilam, G. (2005). “What's your story?” A life-stories approach to authentic leadership development. *The Leadership Quarterly*, 16(3), 395-417.
- Shamir, B., House, R. J., & Arthur, M. B. (1993). The motivational effects of charismatic leadership: A self- concept based theory. *Organization Science*, 4, 577-594.
- Shields, C. M. (2009). Leveling the playing field in racialised contexts: Leaders speaking out about difficult issues, *International Journal of Educational Administration*, 37(3), 55-70.
- Shields, C. M. (2010). Transformative Leadership: Working for Equity in Diverse Contexts. *Educational Administration Quarterly*, 46(4), 558-589.
- Smith, C. G., & Vecchio, R. P. (2007). Organizational Culture and Strategic Leadership: Issues in the Management of Strategic Change. In Vecchio, R.P. (Ed.), *Leadership. Understanding the dynamics of power and influence in Organizations* (pp. 491-506). Indiana: Notre Dame.
- Smith, C., & Bath, D. (2006). The role of the learning community in the development of discipline knowledge and generic graduate outcomes. *Higher Education*, 51(2), 259-286. doi:10.1007/s10734-004-6389-2
- Smith, G. T. (2009). Why do different individuals progress along different life trajectories? *Perspectives on Psychological Science*, 4(4), 415-421.
- Soares, M. M., Jacobs, K., Wegge, J. J., Jungmann, F. F., Liebermann, S. S., Shemla, M. M., & Schmidt, K. H. (2012). What makes age diverse teams effective? Results from a six-year research program. *Work*, 41, 5145-5151.
- Stein, J. (2013). The New Greatest Generation. Why Millennials Will Save Us All. *Time*,

- 181 (19), 26-34.
- Stella, P. (1973). *Don Bosco e le trasformazioni sociali e religiosa del suo tempo* [Don Bosco and the religious and social changes of his time], In Vol. La famiglia salesiana riflette sulla sua vocazione nella Chiesa di oggi. Torino-Leumann, Italy: Elle Di Ci
- Sternberg, R. J. (2008). The WICS approach to leadership: Stories of leadership and the structures and processes that support them. *The Leadership Quarterly*, 19(3), 360-371.
- Streeter, C. M. (Ed.) (2001, December). The glossary project. Retrieve from The Lonergan Website: <http://lonergan.concordia.ca/glossary/glossary.htm>
- Sweeney, R. (2012, May). *Millennial Behaviors and Higher Education Focus Group Results. How are Millennials different from previous generations at the same age?* [Power Point]. Retrieve from <HTTP://LIBRARY1.NJIT.EDU/STAFF-FOLDERS/SWEENEY/>
- Taleb, N. N. (2010). *The Black Swan: The impact of the highly improbable*. New York: Random House.
- Taylor, E. W. (2006). The challenge of teaching for change. *New Directions for Adult and Continuing Education*, 112, 91-95.
- Taylor, P., Fraser, B., & White, L. (1994, April). *CLES. An Instrument for monitoring the development of Constructivist Learning Environments*. Paper presented at the Annual Meeting of the American Educational Research Association, New Orleans.
- Thompson, J. A., & Bunderson, J. S. (2003). Violations of principle: Ideological currency in the psychological contract. *Academy of Management Review*, 28, 571-586.
- Tolbzie, A. (2008). Generational differences in the workplace. *Research and training center of community living*, 19, 1-13.
- Twenge, J. M. (2013). Teaching generation me. *Teaching Of Psychology*, 40(1), 66-69. doi:10.1177/0098628312465870
- Tyson, L., Venville, G., Harrison, A., & Treagust, D. (1997). A multidimensional framework for interpreting conceptual change events in the classroom. *Science Education*, 81(4), 387-404.
- Uhl-Bien, M., Marion, R., & McKelvey, B. (2007). Complexity leadership theory: Shifting leadership from the industrial age to the knowledge age. *The Leadership Quarterly*, 18, 298-318.
- UNICEF. (2008). *Fast facts on adolescents and youth in Latin America and the Caribbean*. Geneva: United Nations.
- Van Vugt, & Ahuja (2012). *Naturally selected: The evolutionary science of leadership*. New York: HarperCollins.
- Vecchi, J. E. (1992, May). *El Sistema Preventivo* [The Preventive System]. In *100 years of Salesian Presence in Mexico*, Symposium conducted the meeting of Salesian Family, Mexico City.
- Vecchi, J. E. (1995, October/December). *Indications for a process of growth in Salesian Spirituality. Some key points in the teaching of Fr. Egidio Vigano*. In Acts of the General Council of the Salesian Society of St John Bosco, 354 (76). Rome: Editrice S.D.B.

- Vecchi, J. E. (1997a). *For you I study... (C 14) Satisfactory Preparation of the Confreres and the quality of our educative work*. In Atti dal Concilio Generale, 361 (77). Rome: Editrice S.D.B.
- Vecchi, J. E. (1997b). *Nuove poverta, missione salesiana e significativita* [New poverty, Salesian mission and significance]. In Atti dal Concilio Generale, 359 (77). Rome: Editrice S.D.B.
- Vecchi, J. E. (2001, October/December). *Sickness and old age in the Salesian experience*. In Acts of the General Council of the Salesian Society of St John Bosco, 377 (82). Rome: Editrice S.D.B.
- Vecchio, R.P. (Ed.). (2007). *Leadership. Understanding the dynamics of power and influence in Organizations*. Indiana: Notre Dame.
- Vigano, E. (1978, July/December). *Salesian educational project*. In Acts of the General Council of the Salesian Society of St John Bosco, 290 (59). Rome: Editrice S.D.B.
- Vigano, E. (1979, October/December). *Letter of the rector major*. In Acts of the General Council of the Salesian Society of St John Bosco, 294 (60). Rome: Editrice S.D.B.
- Vigano, E. (1986, July/September). *The Association Salesian Cooperators*. In Acts of the General Council of the Salesian Society of St John Bosco, 318 (67). Rome: Editrice S.D.B.
- Vigano, E. (1988, April/June). *The Letter "Juvenum Patris" of his Holiness John Paul II*. In Acts of the General Council of the Salesian Society of St John Bosco, 325 (69). Rome: Editrice S.D.B.
- Vigano, E. (1989, January/March). *The Pope speaks to us of Don Bosco*. In Acts of the General Council of the Salesian Society of St John Bosco, 328 (70). Rome: Editrice S.D.B.
- Vigano, E. (1991, July/September). *New education*. In Acts of the General Council of the Salesian Society of St John Bosco, 337 (72). Rome: Editrice S.D.B.
- Vigano, E. (1993a, January/March). *An ecclesial message of new evangelization*. In Acts of the General Council of the Salesian Society of St John Bosco, 343 (74). Rome: Editrice S.D.B.
- Vigano, E. (1993b, April/June). *Educating to the faith in the school*. In Acts of the General Council of the Salesian Society of St John Bosco, 344 (74). Rome: Editrice S.D.B.
- Von Glasersfeld, E. (1998). Cognition, construction of knowledge and teaching. In M. Matthews (Ed.), *Constructivism in science education: a philosophical examination* (pp. 11-30), Norwell, MA: Kluwer Academy Publishers.
- Von Glasersfeld, E. (2013). *Radical constructivism: a way of knowing and learning*. New York: The Falmer Press.
- Vosniadou, S., & Ioannides, C. (1998). From conceptual change to science education: a psychological point of view. *International Journal of Science Education*, 20(10), 1213-1230.
- Vroom, V. H., & Jago, A. G. (2007). The role of the situation in leadership. *American Psychologist*, 62, 17-24.
- Vygotsky, L.S. (1978) *Mind in society: the development of higher psychological processes* (M. Cole, V. John Steiner, S. Scribner and E. Souberman, Eds. and

- Trans.), Harvard University Press.
- Vygotsky, L. S. (1986). *Thought and language* (English Transl.). Cambridge: MIT Press.
- Vygotsky, L.S. (1987). *The collected works of L.S. Vygotsky: Problems of general psychology*. (Vol. 1). New York: Plenum Press.
- Walumbwa, F. O., Avolio, B., Gardner, W. L., Wernsing, T. S., & Peterson, S. J. (2008). Authentic leadership: Development and validation of a theory-based measure. *Journal of Management*, 34(1), 89-126.
- Walumbwa, F. O., Wang, P., Wang, H., Schaubroeck, J., & Avolio, B. (2010). Psychological processes linking authentic leaders to followers. *The Leadership Quarterly*, 21, 901-914.
- Wartofsky, M. (1973) *Models*. Dordecht: D. Reide.
- Wassenaar, C. L., & Pearce, C. L. (2012). The nature of shared leadership. In D. V. Day, & J. Antonakis (Eds.), *The nature of leadership* (363-389). Thousand Oaks, CA: Sage.
- Watson, J.M., & Strayer, D.L. (2010). Supertaskers: Profiles in extraordinary multi-taking ability. *Psychonomic Bulletin & Review*, 17, 479-485.
- Weiler, A. (2005). Information-Seeking behavior in generation Y students: Motivation, critical thinking, and learning theory. *The Journal of Academic Librarianship*, 31(1), 46-53. Retrieve from: <http://dx.doi.org/10.1016/j.acalib.2004.09.009>
- Weiner, E. J. (2003). Secretary Paulo Freire and the democratization of power: Toward a theory of transformative leadership. *Educational Philosophy and Theory*, 35(1), 89-106.
- Wenger, E., (2009). A social theory of learning. In Illeris, K, ed. (2009). *Contemporary theories of learning* (pp. 209-281), London, United Kingdom: Routledge.
- Werhane, P. H. (1999). *Moral imagination and management decision-making*. New York: Oxford University Press.
- Werhane, P., Hartman, L., Moberg, D., Englehardt, E., Pritchard, M., & Parmar, B. (2011). Social constructivism, mental models, and problems of obedience. *Journal of Business Ethics*, 100(1), 103-118. doi:10.1007/s10551-011-0767-3
- White, R. F. (2011). Toward an integrated theory of leadership. *Politics and the Life Sciences*, 30(1), 116-121.
- Wildemeersch, D., & Stroobants, V. (2009). Transitional Learning and reflexive facilitation, In Illeris, K, ed. (2009). *Contemporary theories of learning* (pp. 219-232), London, United Kingdom: Routledge.
- Wolcott, H. (2008). *Writing up qualitative research*. Thousand Oaks, CA: Sage.
- Worsley, R. (2012). Narratives and lively metaphors: Hermeneutics as a way of listening. *Person Centered & Experiential Psychotherapies*, 11(4), 304-320. doi:10.1080/14779757.2012.740323
- Wright, D. (1999, Autumn). Fundamentals. *Independence*, 25-26.
- Yin, R. (2014). *Case study research: Design and methods* (5th ed.). Thousand Oaks, CA: Sage.

APPENDICES

APPENDIX A

SALESIAN PREVENTIVE LEADERSHIP PROGRAM (PLP)

The PLP aims to respond to society issues as a University of Christian and Salesian Inspiration. Loyal to its motto "Vitam Impedere Vero," it seeks to consecrate its life to truth, creating an environment where the search for truth and the significance of the dialogue of transcendence – culture is promoted to form critical social consciousness. A leadership program as embodied in a commitment to solidarity with those who have less and with the Mexican society in which the University community is immersed.

The PLP assumes a humanist education, and a constructive, meaningful and collaborative learning to integrate knowledge into the formation of the person; to develop ethical dimensions of knowledge; to favor the synthesis between culture and life.

The PLP aims to consolidate a group of Preventive Leaders to impact the community with various inclusive activities to be able to have a continuous presence in the university, to have a Salesian accompaniment to the educational community with activities that are aimed at sports, culture and spirituality, dialogue and interpersonal encounter, and critical thinking and life choices for college.

Preventive Leadership Program

OBJECTIVES	PROCESSES	INTERVENTIONS
Consolidate a group of Salesian Preventive Leaders among students and teachers to impact the University community. To build a network of activities that are inclusive, with an intentional presence and	Moving from an indifferent youth leadership and disjointed from the reality of the University, to a	Consolidate a group of Salesian Preventive Leaders. Having the presence and support of the Salesian Preventive Leaders in the

<p>a permanent accompaniment to live a Salesian identity.</p>	<p>Preventive Leadership interested in the needs of the educational community, and present in all aspects of University life.</p>	<p>educational community. Establish programs for the promotion of sports, art and spirituality through the dialogue of transcendence - culture and life. Establish a program of ongoing monitoring and evaluation of actions of transformative leadership and transformational leadership from the Salesian perspective.</p>
---	---	--

APPENDIX B

INTERVIEW PROTOCOL STUDENT 1 (English/Spanish)

PS 1

Project Title: Preventive Leadership at the University. A Multidisciplinary Approach.

Name of Participant: _____ Age _____

Student: _____ Alumni: _____ Major: _____

Years as animator _____ Gender Employee _____ Unemployed _____

Organization _____

Position _____

1. Meaning and impact of the Preventive Leadership Program in your life.

- 1 How is the process by which you understand the conditions of the Preventive Leadership?
- 2 How is the process by which you understand the parameters of the Preventive Leadership?
- 3 How is the process by which you understand the criterion of the Preventive Leadership?
- 4 How is the process by which you understand the educational strategies of the Preventive Leadership?
- 5 How is the process by which you understand the social parameters of the Preventive Leadership?
- 6 Can you describe some relevant decisions that you have taken in your personal life, in your workplace, and/or in your relationships using the conditions of the Preventive Leadership as a point of reference?
- 7 Can you describe some relevant decisions that you have taken in your personal life, in your workplace, and/or in your relationships using the parameters of the Preventive Leadership that were taught to you in the PLP as a point of reference?
- 8 Can you describe some relevant decisions that you have taken in your personal life, in your workplace, and/or in your relationships using the criterion of the Preventive Leadership as a point of reference?
- 9 Can you describe some relevant decisions that you have taken in your personal life, in your workplace, and/or in your relationships using the educational strategies of the Preventive Leadership as a point of reference?
- 10 Can you describe some relevant decisions that you have taken in your personal life, in your workplace, and/or in your relationships using the social parameters of the Preventive Leadership as reference?

PROTOCOLO DE ENTREVISTA ESTUDIANTES

PS-1

Título del Proyecto: Liderazgo Preventivo en la Universidad. Un Enfoque Multidisciplinario.

Nombre: _____ Edad _____
 Estudiante: ___ Ex Alumno: ___ Licenciatura: _____
 Años como animador: _____ Genero: _____ Empleado ___ Desempleado _____
 Organización _____ Cargo _____

1. Significado e impacto del Programa de Liderazgo Preventivo en su vida.

1. Como es el proceso por medio del cual tu entiendes las condiciones del Liderazgo Preventivo?
2. Como es el proceso por medio del cual tu entiendes los parámetros del Liderazgo Preventivo?
3. Como es el proceso por medio del cual tu entiendes los criterios del Liderazgo Preventivo?
4. Como es el proceso por medio del cual tu entiendes las estrategias educativas del Liderazgo Preventivo?
5. Como es el proceso por medio del cual tu entiendes los parámetros sociales del Liderazgo Preventivo?
6. Puedes describir algunas decisiones relevantes que has tomado en tu vida personal, en tu trabajo, y/o en tus relaciones interpersonales considerando las condiciones del Liderazgo Preventivo?
7. Puedes describir algunas decisiones relevantes que has tomado en tu vida personal, en tu trabajo, y/o en tus relaciones interpersonales considerando los parámetros del Liderazgo Preventivo?
8. Puedes describir algunas decisiones relevantes que has tomado en tu vida personal, en tu trabajo, y/o en tus relaciones interpersonales considerando los criterios del Liderazgo Preventivo?
9. Puedes describir algunas decisiones relevantes que has tomado en tu vida personal, en tu trabajo, y/o en tus relaciones interpersonales considerando las estrategias educativas del Liderazgo Preventivo?
10. Puedes describir algunas decisiones relevantes que has tomado en tu vida personal, en tu trabajo, y/o en tus relaciones interpersonales considerando los parámetros sociales del Liderazgo Preventivo?

APPENDIX C

INTERVIEW PROTOCOL PROFESSORS (English/Spanish)

PS-2

Project Title: Preventive Leadership at University. A Multidisciplinary Approach.

Name of Participant: _____

Years in UNISAL _____ Years teaching PLP _____ Full time _____ Part time _____

Major: _____

Gender _____ Age _____

Interview Protocol

1. Meaning and impact of the Preventive Leadership Program in your life.

1. What do you think is the reason that you have been taught with loving-kindness?
2. What do you think is the reason that you have been taught with reasonableness?
3. What do you think is the cause of self-awareness and deep knowledge have been skills that were taught to you in the PLP?
4. What do you think is the reason that you have been taught with a clear educational intentionality?
5. What do you think is the reason that you have been taught to be a Preventive Leader?
6. What do you think is the cause of to build and to work in a community of learning have been skills that were taught to you in the PLP?
7. What do you think is the cause of have you been taught with a preventive organizational environment?
8. What do you think is the cause of the presence among you of coordinators during the PLP?
9. What do you think is the cause of discernment of reality has been a skill that was taught to you in the PLP?
10. What do you think is the cause of dialogue and personal encounter have been skills that was taught to you in the PLP?
11. What do you think is the cause of “taking care of yourself and people around you especially on solidarity issues” have been skills that was taught to you in the PLP?

PROTOCOLO DE ENTREVISTA PARA PROFESORES

PS-2

Título del Proyecto: Liderazgo Preventivo en la Universidad. Un Enfoque Multidisciplinario.

Nombre del Participante: _____
 Años laborando en la UNISAL _____ Años impartiendo PLP _____
 Docente a tiempo completo _____ Por horas _____ Genero: _____ Edad: _____
 Nivel de Estudios: _____

1. Significado e Impacto del Programa de Liderazgo Preventivo en su vida.

1. Cuál cree usted que ha sido la razón por la que ha enseñado con “amor educativo”?
2. Cuál cree usted que ha sido la causa por la que ha enseñado con razonabilidad?
3. Cuál cree usted que ha sido la razón por la que ha enseñado acerca de las habilidades “autoconciencia” y conocimiento profundo en el PLP?
4. Cuál cree usted que ha sido la razón por la que ha enseñado con “intencionalidad educativa”?
5. Cuál cree usted que ha sido la razón por la que ha enseñado a ser un Líder Preventivo?
6. Cual piensa que es la causa que construir y trabajar en una comunidad de aprendizaje han sido habilidades que ha enseñado en el PLP?
7. Cuál cree que es la causa de que se le haya enseñado con un ambiente organizacional preventivo?
8. Cuál cree que es la causa de la presencia de usted en medio de los estudiantes durante el PLP?
9. Cuál cree usted que ha sido la causa que usted ha enseñado la habilidad de discernimiento de la realidad en el PLP?
10. Cual piensa que es la causa que usted ha enseñado las habilidades del diálogo y encuentro personal en el PLP?
11. Cuál cree que es la causa por la que “cuidar de sí mismo y las personas a su alrededor, especialmente en asuntos relativos a la solidaridad” han sido habilidades que ha enseñado en el PLP?

APPENDIX D

PREVENTIVE LEADERSHIP PROGRAM SURVEY FOR STUDENTS (PLPS-1)
(English/Spanish)

PLPS-1

The following anonymous survey measures your perceptions of the Preventive Leadership Program Outcomes in the UNISAL. Your responses will be strictly confidential. Thank you in advance for your thoughtful responses.

Major: _____ Semester/quarter: 1 2 3 4 5 6 7 8 9

Age: _____ Gender: M F

Full time student: Y N Working/studying at the same time: Y N

SECTION A:

Preventive leadership program: self-awareness, internal process, and self-determination outcomes

		Not At All	Slight Extent	Moderately Extent	Large Extent	To a Great Extent
1	To what extent have you used feedback from your professor or boss to improve your performance?					
2	To what extent are you aware of your own values and beliefs?					
3	To what extent do you use diverse perspectives to arrive at new conclusions about yourself?					
4	To what extent would you say that you consciously think about the ways your thoughts and emotions influence your behavior?					
5	To what extent would your friends describe you as someone who knows them well?					

		Not At All Difficult	Slightly Difficult	Moderately Difficult	Difficult	Somewhat Difficult	Extremely Difficult
6	How difficult has it been for you to accept the fact that you were not as good at something as you thought you were?						
7	How difficult has it been for you to cope with situations that forced you to see yourself in a different way?						
8	How difficult has it been for you to criticize your own performance?						

		Extremely unlikely	Unlikely	Neither Likely Nor Unlikely	Likely	Extremely Likely
9	After a major accomplishment how likely are you to sit back and enjoy the moment?					

		Never	Rarely	Sometimes	Frequently	Always
10	How often are your standards for work higher than the standards others have for you?					
11	How often do you check with someone (advisor, professor) to see if you're on the right track?					
12	How often do you decrease the difficulty of your goals to make them more attainable?					
13	How often do you set personal goals?					

14	How often has an emotional or difficult situation caused you to reassess your strengths and weaknesses?					
15	When entering new situations, have you often found yourself worrying about your qualifications?					
16	How often were you surprised by a grade you received in a course?					
17	How often do you ponder over how to improve yourself from knowledge of previous experiences?					

		Very Little Time	A Little Time	Some Time	A Long Time	A Very Long Time
18	When you are upset, how long does it take you to figure out what caused it?					

SECTION B:

Preventive leadership program: construction knowledge outcomes

- a. Thinking about the majority of the professors in the Preventive Leadership Program, how much

		Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
19	Are experts in their fields					
20	Draw on current research and developments in their teaching					
21	Treat you with courtesy and respect					
22	Are available for consultation					
23	Teach in a way that stimulated your interest in the discipline					
24	Intellectually challenge					

25	Encourage you to think in new ways					
----	------------------------------------	--	--	--	--	--

- b. Thinking about the Preventive Leadership courses you have studied, please indicate how much you agree with the following statements:

		Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
26	The learning objectives of the PLP were made clear					
27	Where it was used, information technology was well integrated into the courses					
28	There was a clear sequence of well integrated contents, activities, and tasks					
29	Students' knowledge, understanding, and skills were adequately assessed					
30	Assessment requirements & marking criteria were made clear at the beginning of each course					
31	Course materials could be easily accessed					

- c. Thinking about the Preventive Leadership Program, how much has your experience at UNISAL contributed to the development of the following skills and outcomes?

		Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
32	Your ability to collect, analyze and organize information					
33	Your ability to generate possible solutions to problems					

34	Your ability to use the appropriate style and mode of communication depending on your audience					
35	Your understanding of the different approaches and perspectives in your discipline					
36	Your awareness and understanding of cultures and perspectives other than your own					
37	Your ability to evaluate the perspectives and opinions of others					
38	Your ability to use research to inform decision making					
39	Your ability to work and learn independently					
40	Your understanding of social and civic responsibility					

d. Please indicate the extent to which you agree or disagree with the following statements about the Preventive Leadership Program and the teaching within it:

		Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
41	As a result of my courses I feel confident about tackling unfamiliar problems					
42	The course helped me develop my ability to work as a team member					
43	The quality of teaching in the PLP is generally good					
44	Overall, I am/I was very satisfied with my University experience so far					

- e. Thinking about the PLP, please indicate how much you agree with the following statements:

		Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
45	My course helped me to develop the ability to plan my own work					

- f. Thinking about your overall experience of studying at UNISAL, please indicate how much you agree with the following statements:

		Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
46	I was able to access information technology resources when I needed them					
47	I felt part of a group of students and staff committed to learning					
48	I learned to explore ideas confidently with other people					
49	I felt I belonged to the University community					

g. How would you rate the quality of the following aspects of the UNISAL?

		Much less than satisfactory	Less than satisfactory	Satisfactory	Better than satisfactory	Much better than satisfactory
50	The opportunities for a stimulating and varied life for students on campus					
51	The university's academic and intellectual environment					
52	Library facilities and resources					
53	Sporting and recreational facilities					
54	Opportunities for extra-curricular activities					

SECTION C:

Preventive leadership program: conditions, parameters, criterion, and educational strategies.

a. Thinking about the PLP, please indicate how much you agree with the following statements:

		Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
55	I have taken some relevant decisions in my personal life, in my workplace, and/or in my relationships using the "loving-kindness"					
56	I have taken some relevant decisions in my personal life, in my workplace, and/or in my relationships using "reasonableness"					
57	I have taken some relevant decisions in my personal life, in my workplace, and/or in my relationships using the self-awareness and deep knowledge skills taught in the PLP					

58	I have taken some relevant decisions in my personal life, in my workplace, and/or in my relationships using the educational intentionality					
59	I have taken relevant decisions in my personal life, in my workplace, and/or in my relationships using “Prevention in a Salesian style”					
60	I have taken some relevant decisions in my personal life, in my workplace, and/or in my relationships using the construction of community of learning as reference					
61	I have taken some relevant decisions in my personal life, in my workplace, and/or in my relationships using the preventive organizational environment as reference					
62	I have taken some relevant decisions in my personal life, in my workplace, and/or in my relationships using the experience of the educative presence of professors, staff, and coordinators as reference					
63	I have taken relevant decisions in my personal life, in my workplace, and/or in my relationships using the discernment of reality skill that was taught to me in the PLP					
64	I have taken some relevant decisions in my personal life, in my workplace, and/or in my relationships using the dialogue and personal encounter skills that were taught in the PLP					
65	I have taken some relevant decisions in my personal life, in my workplace, and/or in my relationships using the taking care of myself and people around me especially on solidarity issues skills that were taught in the PLP					

Thank you for your participation.

I would greatly appreciate any comments you may have on the survey as a whole and/or specific survey items in order to make the survey clearer to students who may complete it in the future.

PLPS-1**LIDERAZGO PREVENTIVO ENCUESTA PARA ESTUDIANTES**

La siguiente encuesta anónima mide sus percepciones acerca de los Resultados del Programa de Liderazgo Preventivo en la UNISAL. Sus respuestas serán estrictamente confidenciales. De antemano gracias por sus respuestas bien pensadas.

Área de Estudio: _____ Semestre/Cuatrimestre: 1 2 3 4 5 6 7 8 9

Edad: _____ Genero: M F

Estudiante a tiempo completo: S N Trabaja/Estudia al mismo tiempo: S N

SECCION A:

Programa de Liderazgo Preventivo: resultados de autoconciencia, proceso interno, y autodeterminación

		De Ninguna Manera	De Manera Leve	De Manera Moderado	De Gran Manera	De Manera Extrema
1.	En qué medida ha usado la retroalimentación que ha recibido de su profesor o director de carrera para mejorar su rendimiento?					
2.	En qué medida esta consciente de sus propios valores y creencias?					
3.	En qué medida utiliza diversas perspectivas para llegar a nuevas conclusiones acerca de usted mismo?					
4.	En qué medida considera que sus pensamientos y emociones influyen en su comportamiento?					
5.	En qué medida sus amigos lo describirían como alguien que los conoce bien?					

		Para Nada Dificil	Ligeramente Dificil	Moderadamente Dificil	Dificil	Algo Dificil	Extremadamente Dificil
6.	Que tan dificil ha sido para usted aceptar el hecho que no era tan bueno haciendo algo que usted pensó que sí lo era?						
7.	Que tan dificil ha sido para usted lidiar con situaciones que lo forzaron a verse a sí mismo de una manera distinta?						
8.	Que tan dificil ha sido para usted criticar su propio desempeño?						

		Extremadamente Improbable	Improbable	Ni Improbable o Probable	Probablemente	Extremadamente Probable
9.	Después de alcanzar un logro mayor, que tan probable es que descanse y disfrute el momento?					

		Nunca	Raramente	A Veces	Frecuentemente	Siempre
10.	Con que frecuencia sus estándares de trabajo son más altos que los estándares que otros tienen para usted?					
11.	Con que frecuencia consulta con alguien para ver si está en el camino correcto?					
12.	Que tan a menudo se fija metas personales?					
13.	Con que frecuencia una situación emocionalmente tensa o difícil ha causado que reconsidere sus fortalezas y debilidades?					
14.	Cuando se encuentra en nuevas situaciones, se ha encontrado preocupando acerca sus aptitudes?					
15.	Con que frecuencia le ha sorprendido la evaluación que ha recibido en un curso?					
16.	Con que frecuencia medita la manera en que el conocimiento adquirido de experiencias pasadas lo puede ayudar a mejorar?					

		Muy Poco Tiempo	Poco Tiempo	Algo de Tiempo	Mucho Tiempo	Muchísimo Tiempo
17.	Cuando se molesta, cuanto tiempo le toma darse cuenta que es lo que lo ha causado?					

SECCION B:

Programa de Liderazgo Preventivo: Resultados de la Construcción del Conocimiento

- a. Pensando en en el Programa de Liderazgo Preventivo, usted considera que sus profesores son

		Completamente en Desacuerdo	En Desacuerdo	Ni de Acuerdo ni en Desacuerdo	De Acuerdo	Completamente de Acuerdo
18.	Expertos en la materia					
19.	Se basan en la investigación actual y nuevos desarrollos en sus enseñanzas					
20.	Lo tratan con cortesía y respeto.					
21.	Están disponibles para hacer consultas					
22.	Enseñan de una manera que estimulan su interés en la disciplina					
23.	Lo retan intelectualmente					
24.	Lo animan a pensar en nuevas formas					

- b. Pensando acerca de los cursos de Liderazgo Preventivo que usted ha estudiado, por favor indique cuan de acuerdo esta con las siguientes afirmaciones:

		Completamente en Desacuerdo	En Desacuerdo	Ni De Acuerdo ni en Desacuerdo	De Acuerdo	Completamente de Acuerdo
25.	Los objetivos de aprendizaje del PLP fueron claros					
26.	En donde fue utilizada, la información tecnológica estuvo bien integrada en el curso					
27.	Hubo una secuencia clara de contenidos bien integrados, actividades y tareas					
28.	El conocimiento adquirido, las destrezas y capacidades fue adecuadamente evaluadas					
29.	Los requerimientos de las asignaturas y el criterio para su evaluación fue claro desde inicio de cada curso					
30.	Era fácil acceder a los materiales para el curso					

- c. Pensando en el Programa de Liderazgo Preventivo, cuanto de su experiencia en la UNISAL ha contribuido al desarrollo de las siguientes habilidades y resultados?

		Completamente en Desacuerdo	En Desacuerdo	Ni Acuerdo Ni en Desacuerdo	De Acuerdo	Completamente De Acuerdo
31.	Su habilidad para recopilar, analizar y organizar información					
32.	Su habilidad para generar posibles soluciones a los problemas					

33.	Su habilidad para utilizar el modo mas apropiado de comunicaci3n dependiendo de su audiencia.					
34.	Su entendimiento de los diferentes enfoques y perspectivas relacionadas a sus estudios de licenciatura					
35.	Su sensibilidad y conocimiento de culturas y perspectivas diferentes a la suya					
36.	Su apertura a nuevas ideas y puntos de vista					
37.	Su habilidad para evaluar las perspectivas y opiniones de otros					
38.	Su habilidad para utilizar resultados que informen la toma de decisiones					
39.	Su habilidad para trabajar y aprender independientemente					
40.	Su entendimiento de la responsabilidad social y c3vica					

- d. Por favor indique el grado en que est3 de acuerdo o en desacuerdo con las siguientes afirmaciones acerca del Programa de Liderazgo Preventivo y su ense1anza:

		Completamente en Desacuerdo	En Desacuerdo	Ni Acuerdo Ni en Desacuerdo	De Acuerdo	Completamente De Acuerdo
41.	Como resultado de los cursos me siento confiado en que puedo resolver problemas con los que no estoy familiarizado					
42.	El curso me ayudo a desarrollar mi capacidad para trabajar como parte de un equipo					
43.	La calidad de la ense1anza en el PLP es generalmente buena					
44.	En general, estoy/estuve satisfecho con mi experiencia en la Universidad hasta ahora					

- e. Pensando acerca del PLP, por favor indique cuan de acuerdo esta con las siguientes afirmaciones:

		Completamente en Desacuerdo	En Desacuerdo	Ni Acuerdo Ni en Desacuerdo	De Acuerdo	Completamente De Acuerdo
45.	Mi curso me ayudo a desarrollar la capacidad de planear mi propio trabajo					

- f. Pensando en su experiencia en general al estudiar en la UNISAL, por favor indique cuan de acuerdo esta con las siguientes afirmaciones:

		Completamente en Desacuerdo	En Desacuerdo	Ni Acuerdo Ni en Desacuerdo	De Acuerdo	Completamente De Acuerdo
46.	Pude acceder a recursos de información tecnológica cuando lo necesite					
47.	Me sentí parte de un grupo de estudiantes y personal comprometidos a aprender					
48.	Aprendí a explorar confiadamente ideas con otras personas					
49.	Siento que pertencí a la comunidad universitaria					

g. Como evaluaría la calidad de los siguientes aspectos de la UNISAL?

		Mucho menos que satisfactoria	Menos que satisfactoria	Satisfactoria	Mejor que satisfactoria	Mucho mejor que satisfactoria
50.	Las oportunidades para una vida variada y estimulante para los estudiantes dentro del campus universitario					
51.	El ambiente académico e intelectual de la universidad					
52.	Las instalaciones y recursos de la biblioteca					
53.	Instalaciones deportivas y recreacionales					
54.	Oportunidades para actividades extracurriculares de acuerdo a intereses personales					

SECCION C:

Programa de Liderazgo Preventivo: condiciones, parámetros, criterio, y estrategias educacionales.

b. Pensando acerca del PLP, por favor indique cuan de acuerdo esta con las siguientes afirmaciones:

		Completamente en Desacuerdo	En Desacuerdo	Ni Acuerdo Ni en Desacuerdo	De Acuerdo	Completamente De Acuerdo
55.	He tomado algunas decisiones relevantes en mi vida personal, en mi lugar de trabajo, y/o en mis relaciones usando el “amor educativo”					
56.	He tomado algunas decisiones relevantes en mi vida					

	personal, en mi lugar de trabajo, y/o en mis relaciones siendo “razonable”					
57.	He tomado decisiones en mi vida personal, en mi lugar de trabajo y/o en mis relaciones usando las habilidades de autoconciencia y conocimiento personal aprendidas en el PLP					
58.	He tomado algunas decisiones relevantes en mi vida personal, lugar de trabajo, y/o en mis relaciones usando la intencionalidad educativa					
59.	Durante el PLP, me han enseñado para ser un Líder Preventivo					
60.	He tomado decisiones relevantes en mi vida personal, en mi lugar de trabajo, y/o en mis relaciones usando “El Estilo de Prevención Salesiano”					
61.	He tomado algunas decisiones relevantes en mi vida personal, lugar de trabajo y/o mis relaciones usando la construcción de una comunidad de aprendizaje como referencia					
62.	Durante el PLP, he experimentado un ambiente organizacional preventivo					
63.	Durante el PLP, he experimentado la presencia educativa entre nosotros de profesores, personal administrativo y directores de carrera					
64.	He tomado algunas decisiones relevantes en mi vida personal, lugar de trabajo, y/o mis relaciones usando la habilidad del discernimiento de la realidad que aprendí en el PLP					
65.	He tomado algunas decisiones relevantes en mi vida personal, en mi lugar de trabajo, y/o en mis relaciones usando las habilidades de cuidar de mí mismo y las personas a mi alrededor especialmente en situaciones de solidaridad que aprendí en el PLP					

Gracias por su participación.

APPENDIX E

PREVENTIVE LEADERSHIP PROGRAM SURVEY FOR PROFESSORS (PLPS-2)
(English/Spanish)

PLPS-2

PREVENTIVE LEADERSHIP SURVEY FOR PROFESSORS

The following anonymous survey measures your perceptions of the Preventive Leadership Program Outcomes in the UNISAL. Your responses will be strictly confidential. Thank you in advance for your thoughtful responses.

PLP Course teaching: _____ Years working at UNISAL: _____
 Age: _____ Gender: M F Full time professor: Y N
 Highest Degree: _____ Area of expertise: _____

SECTION A:

Preventive leadership program: self-awareness, internal process, and self-determination outcomes

		Not At All	Slight Extent	Moderately Extent	Large Extent	To a Great Extent
1.	To what extent are you aware of your own values and beliefs?					
2.	To what extent do you use diverse perspectives to arrive at new conclusions about yourself?					
3.	To what extent would your friends describe you as someone who knows them well?					

		Not At All Difficult	Slightly Difficult	Moderately Difficult	Somewhat Difficult	Extremely Difficult
4.	How difficult has it been for you to accept the fact that you were not as good at something as you thought you were?					

5.	How difficult has it been for you to cope with situations that forced you to see yourself in a different way?					
6.	How difficult has it been for you to criticize your own performance?					

		Extremely unlikely	Unlikely	Neither Likely Nor Unlikely	Likely	Extremely Likely
7.	After a major accomplishment how likely are you to sit back and enjoy the moment?					

		Never	Rarely	Sometimes	Frequently	Always
8.	How often are your standards for work higher than the standards others have for you?					
9.	How often do you check with someone (advisor, another professor) to see if you're on the right track?					
10.	How often do you decrease the difficulty of your goals to make them more attainable?					
11.	How often do you set personal goals?					
12.	How often has an emotional or difficult situation caused you to reassess your strengths and weaknesses?					
13.	When entering new situations, have you often found yourself worrying about your qualifications?					
14.	How often do you write down your goals and track your progress towards them?					

		Very Little Time	A Little Time	Some Time	A Long Time	A Very Long Time
15.	When you are upset, how long does it take you to figure out what caused it?					

SECTION B:

Preventive leadership program: construction knowledge outcomes

a. Thinking about your performance as a PLP professor, how much

		Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
16.	Are you an expert in your field					
17.	Draw on current research and developments in your teaching					
18.	Treat students with courtesy and respect					
19.	Are available for consultation					
20.	Teach in a way that stimulated the interest of students in the discipline					
21.	Intellectually challenge and extend the students					
22.	Encourage the students to think in new ways					

- b. Thinking about the Preventive Leadership courses you have taught, please indicate how much you agree with the following statements:

		Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
23.	The learning objectives of the PLP were made clear					
24.	Where it was used, information technology was well integrated into the courses					
25.	There was a clear sequence of well integrated contents, activities, and tasks					
26.	Students' knowledge, understanding, and skills were adequately assessed					
27.	Assessment requirements and marking criteria were made clear at the beginning of each course					
28.	Course materials could be easily accessed					

- c. Thinking about the Preventive Leadership Program, how much has your experience at UNISAL contributed to the development of the following skills and outcomes?

		Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
29.	Your ability to collect, analyze and organize information					
30.	Your ability to generate possible solutions to problems					
31.	Your understanding of the different approaches and perspectives in your discipline					

32.	Your awareness and understanding of cultures and perspectives other than your own					
33.	Your ability to evaluate the perspectives and opinions of others					
34.	Your ability to use research to inform decision making					
35.	Your ability to work and learn independently					
36.	Your understanding of social and civic responsibility					

d. Please indicate the extent to which you agree or disagree with the following statements about the Preventive Leadership Program and the teaching within it:

		Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
37.	As a result of my courses I feel confident about tackling unfamiliar problems					
38.	I take an interest in the progress of each student					
39.	The course helps students to develop their ability for team work					
40.	Students are enthusiastic about the course I teach					
41.	Overall, I am very satisfied with my university experience so far					

- e. Thinking about the PLP, please indicate how much you agree with the following statements:

		Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
42.	The Dean's office normally gave me helpful feedback on how I was doing					
43.	The course developed the students' problem-solving skills					
44.	My course helped the students to develop the ability to plan their own work					

- f. Thinking about your overall experience of teaching at UNISAL, please indicate how much you agree with the following statements:

		Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
45.	I was able to access information technology resources when I needed them					
46.	I felt part of a group of students and staff committed to learning					
47.	I was able to explore academic interests with staff and students					
48.	I feel I belong to the university community					

g. How would you rate the quality of the following aspects of the UNISAL?

		Much less than satisfactory	Less than satisfactory	Satisfactory	Better than satisfactory	Much better than satisfactory
49.	The general facilities on the university					
50.	Library services and assistance from library staff					
51.	Opportunities for extra-curricular activities					
52.	Orientation activities for new students					

SECTION C:

Preventive leadership program: conditions, parameters, criterion, and educational strategies.

a. Thinking about the PLP, please indicate how much you agree with the following statements:

		Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
53.	During the PLP, I have taught student with loving-kindness					
54.	During the PLP, I have been taught with reasonableness					
55.	I have been taught self-awareness and deep knowledge skills in the PLP					
56.	During the PLP, I have been taught with a clear educational intentionality of become the best for the world.					
57.	During the PLP, I have been taught to be a Preventive Leader					
58.	I have been taught skills “to build and to work in a community of learning” in the PLP					

59.	During the PLP, I have experienced a preventive organizational environment					
60.	During the PLP, I have experienced the educative presence among us of our professors, staff, and coordinators.					
61.	I consider that discernment of reality has been a skill that was taught to me in the PLP					
62.	I consider that dialogue and personal encounter have been skills that were taught to me in the PLP					
63.	I consider that “taking care of myself and people around me especially on solidarity issues” have been skills that were taught to me in the PLP					

LIDERAZGO PREVENTIVO ENCUESTA PARA PROFESORES

PLPS-2

La siguiente encuesta de carácter anónimo mide sus percepciones de los Resultados del Programa de Liderazgo Preventivo en la UNISAL. Sus respuestas serán estrictamente confidenciales. Gracias de antemano por sus respuestas bien pensadas.

Curso de enseñanza PLP: _____ Años trabajando en UNISAL: _____
 Edad: _____ Genero: M F Profesor a tiempo completo: S N
 Nivel de Educación más alto: _____ Especialización: _____

SECCION A:

Programa de Liderazgo Preventivo: resultados de autoconciencia, proceso interno, y autodeterminación

		De Ninguna Manera	De Manera Leve	De Manera Moderada	De Gran Manera	De Manera Extrema
1.	En qué medida está consciente de sus propios valores y creencias?					
2.	En qué medida utiliza diversas perspectivas para llegar a nuevas conclusiones acerca de si mismo?					
3.	En qué medida sus amigos lo describirían como alguien que los conoce bien?					

		Para Nada Dificil	Ligeramente Dificil	Moderadamente Dificil	Algo Dificil	Extremadamente Dificil
4.	Cuan dificil ha sido para usted aceptar que no era tan bueno en algo cuando pensó que sí lo era?					
5.	Que tan dificil ha sido para usted lidiar con situaciones en la que fue forzado a verse de maneras distintas?					
6.	Que tan dificil ha sido para usted criticar su propio desempeño?					

		Extremadamente improbable	Improbable	Ni improbable ni probable	Probablemente	Extremadamente probable
7.	Después de un logro mayor que tan probable es que se relaje y disfrute el momento?					

		Nunca	Raramente	Algunas veces	Frecuentemente	Siempre
8.	Que tan a menudo sus estándares de trabajo son mas altos que los estándares que otros tienen para usted?					
9.	Que tan a menudo dialoga con su director de carrera para cerciorarse que su desempeño es el correcto?					
10.	Cuan a menudo reduce el nivel de dificultad de sus metas para hacerlas mas alcanzables?					
11.	Con que frecuencia se fija metas personales?					
12.	Con que frecuencia una situación emocionalmente tensa o una situación difícil han causado que redetermine sus fortalezas y debilidades?					
13.	Cuando comienza nuevas situaciones, con que frecuencia se ha encontrado preocupándose por sus capacidades?					
14.	Que tan a menudo escribe sus metas y mantiene un seguimiento de ellas?					

		Muy poco tiempo	Poco tiempo	Algo de tiempo	Mucho tiempo	Muchísimo tiempo
15.	Cuando está molesto, cuanto tiempo le toma darse cuenta la causa?					

SECCION B:

Programa de Liderazgo Preventivo: resultados de la construcción del conocimiento

a. Pensando en su desempeño como profesor en el PLP, en que medida

		Completamente en desacuerdo	En desacuerdo	Ni acuerdo ni en desacuerdo	De acuerdo	Completamente de acuerdo
16.	Es usted un experto en su área de enseñanza					
17.	Se basa en investigación actual y nuevos desarrollos en sus enseñanzas					
18.	Trata a los estudiantes con cortesía y respeto					
19.	Es una persona disponible para consultas					
20.	Enseña de modo que estimula el interés de los estudiantes en la disciplina					
21.	Reta y desafía intelectualmente a los estudiantes					
22.	Alienta a los estudiantes a pensar en nuevas formas					

- b. Pensando en los cursos de Liderazgo Preventivo que ha impartido, por favor indique cuan de acuerdo esta con las siguientes afirmaciones:

		Completamente en desacuerdo	En desacuerdo	Ni acuerdo ni en desacuerdo	De acuerdo	Completamente de acuerdo
23.	Los objetivos de aprendizaje del PLP fueron claros					
24.	Cuando se utilizó, la información tecnológica estuvo bien integrada en los cursos					
25.	Hubo una secuencia clara y bien integrada, del contenido, actividades y asignaciones					
26.	El conocimiento, comprensión y entendimiento de los estudiantes fue adecuadamente evaluado					
27.	Los requerimientos de las asignaciones y el criterio para su evaluación estuvieron claros desde el inicio de cada curso					
28.	Los materiales del curso fueron fácilmente accesibles					

- c. Pensando en el Programa de Liderazgo Preventivo, en que medida su experiencia en la UNISAL contribuyo al desarrollo de las siguientes habilidades y resultados?

		Completamente en desacuerdo	En desacuerdo	Ni acuerdo ni en desacuerdo	De acuerdo	Completamente de acuerdo
29.	Su habilidad para agrupar, analizar y organizar información					

30.	Su habilidad para generar posibles soluciones a problemas					
31.	Su entendimiento de los diferentes enfoques y perspectivas en su disciplina					
32.	Su conciencia y entendimiento de culturas y perspectivas diferentes a las suyas					
33.	Su habilidad para evaluar las perspectivas y opiniones de otros					
34.	Su habilidad para la toma de decisiones					
35.	Su habilidad para trabajar y aprender independientemente					
36.	Entender de su responsabilidad social y cívica					

d. Por favor indique en que magnitud usted evalúa las siguientes afirmaciones acerca del Programa de Liderazgo Preventivo y lo que enseña:

		Completamente en desacuerdo	En desacuerdo	Ni acuerdo ni en desacuerdo	De acuerdo	Completamente de acuerdo
37.	Como resultado de los cursos me siento confiado en que puedo resolver problemas con los que no estoy familiarizado					
38.	Tengo interés en el progreso de cada estudiante					
39.	El curso ayuda a los estudiante a desarrollar sus habilidades de trabajo en equipo					
40.	A los estudiantes les entusiasma el curso que imparto					
41.	En general, estoy muy satisfecho con mi experiencia en la universidad hasta ahora					

- e. Pensando en el PLP, por favor indique que tan De Acuerdo esta con las siguientes afirmaciones:

		Completamente en desacuerdo	En desacuerdo	Ni acuerdo ni en desacuerdo	De acuerdo	Completamente de acuerdo
42.	El Director de carrera normalmente me dio retroalimentación útil acerca de mi trabajo					
43.	El curso desarrollo en los estudiantes habilidades para la solución de problemas					
44.	Mi curso ayudo a los estudiantes a desarrollar la habilidad de planear su propio trabajo					

- f. Pensando en su experiencia general enseñando en la UNISAL, por favor indique cuan de acuerdo esta con las siguientes afirmaciones:

		Completamente en desacuerdo	En desacuerdo	Ni acuerdo ni en desacuerdo	De acuerdo	Completamente de acuerdo
45.	Pude acceder a información sobre recursos tecnológicos cuando lo necesite					
46.	Me sentí parte de un grupo de estudiantes y personal comprometidos con el aprendizaje					
47.	Pude explorar intereses académicos con el director de carrera y estudiantes					
48.	Siento que pertenezco a la comunidad universitaria					

g. Como evaluaría la calidad de los siguientes aspectos de la UNISAL

		Mucho menos que satisfactoria	Menos que satisfactoria	Satisfactoria	Mejor que satisfactoria	Mucho mejor que satisfactoria
49.	Las instalaciones generales de la universidad					
50.	Los servicios de la biblioteca y la asistencia de su personal					
51.	Oportunidades para actividades recreativas y extracurriculares					
52.	Actividades de orientación para nuevos estudiantes					

SECCION C:

Programa de liderazgo preventivo: condiciones, parámetros, criterios y estrategias educacionales.

a. Pensando en el PLP, por favor indique cuan de acuerdo esta con las siguientes afirmaciones:

		Completamente en Desacuerdo	En Desacuerdo	Ni Acuerdo Ni en Desacuerdo	De Acuerdo	Completamente De Acuerdo
53.	Durante el PLP, he enseñado a los estudiantes con amor educativo					
54.	Durante el PLP, he enseñado con razonabilidad					
55.	He enseñado habilidades de autoconciencia y conocimiento en el PLP					

56.	Durante el PLP, he enseñado con intencionalidad educativa para convertirse en lo mejor para el mundo					
57.	Durante el PLP, he enseñado a ser un Líder Preventivo					
58.	He enseñado las habilidades “ para construir y trabajar en una comunidad de aprendizaje” en el PLP					
59.	Durante el PLP, he experimentado un ambiente organizacional preventivo					
60.	Durante el PLP, he experimentado la presencia educativa entre nosotros de nuestros directivos					
61.	Considero que el discernimiento de la realidad ha sido una habilidad que me aprendí en el PLP					
62.	Considero que el dialogo personal y encuentro personal son habilidades que trasmití en el PLP					
63.	Considero que “cuidar de uno mismo y de las personas que me rodean especialmente en situaciones de solidaridad” han sido habilidades que trasmití en el PLP					

APPENDIX F

LETTER OF PERMISSION BOARD OF DIRECTORS AND PRESIDENT OF THE
UNISAL (English/Spanish)

Berkeley, CA, February , 2014

Mr. Gabino Hernandez Paleta
President of the Board of Directors Universidad Salesiana A.C.
Present

RE: Permission to Conduct Research Study at UNISAL.

Dear Mr. Hernandez:

I am writing to request permission to conduct a research study at the Salesian University in Mexico City. I am currently enrolled in the Organization and Leadership Program at the University of San Francisco in San Francisco, CA, and I am in the process of writing my Doctoral Dissertation. The study is entitled Preventive Leadership at the University. A Multidisciplinary Approach.

I hope that the President of the University will allow me to recruit 119 colleges students and 5 professors to anonymously complete a survey (copy enclosed), and 5 students and 4 professors to answer a questionnaire (copy enclosed). Interested students and professors, who volunteer to participate, will be given a consent form to be signed (copy enclosed) and returned to the researcher at the beginning of the collecting data process.

If approval is granted, participants will complete the online survey in a classroom (if they need it) or the place they consider better and at the time that best fits with their own schedules. The survey process should take no longer than two weeks. The survey results will be pooled for the thesis project and individual results of this study will remain absolutely confidential and anonymous. Should this study be published, only pooled results will be documented. The University or the individual participants will incur no costs.

Participants, students and professors, in order to be interviewed will meet the researcher in a classroom or the place you best see fit for this purpose. The questionnaire process should take no longer than one week, with one hour for each interview. The questionnaire information will remain absolutely confidential. Should this study be published, only consented results will be documented. The University or the individual participants will incur no costs.

Your approval to conduct this study will be greatly appreciated. I will follow up with a telephone call next week and would be happy to answer any questions or concerns that you may have at that time. You may contact me at my email address arrsdb@gmail.com.

If you agree, kindly sign below and return the signed form through electronic email or regular postal service. Alternatively, you can submit a copy of the signed letter to the President of the Salesian University acknowledging your consent and permission for me to conduct this survey/study at the University.

Sincerely,

Alejandro Rodriguez

Edd Candidate

University of San Francisco

Enclosures

cc: Dr. Patricia Mitchell, Chair Committee Member, USFCA

Approved by:

C. Gabino Hernandez

Signature

Date

Berkeley, CA, 11 de marzo del 2014

Sr. Gabino Hernández Paleta
Presidente de la Junta de Gobierno de la Universidad Salesiana A.C.
PRESENTE

REF: Permiso para Conducir Estudio de Investigación en la UNISAL.

Estimado Sr. Hernández:

Le escribo para solicitar permiso para llevar a cabo un estudio de investigación en la Universidad Salesiana en la Ciudad de México. Actualmente estoy inscrito en el programa doctoral de Organización y Liderazgo en la Universidad de San Francisco en San Francisco, California y estoy en el proceso de redactar mi Tesis Doctoral. El estudio se titula Liderazgo Preventivo en la Universidad Salesiana. Un Acercamiento Multidisciplinar.

Espero que el Rector de la Universidad, C. Daniel García Reynoso me permita reunir 119 estudiantes universitarios y 5 profesores para completar de forma anónima una encuesta (copia adjunta), y 5 estudiantes y 4 profesores para contestar un cuestionario (copia adjunta). Durante la semana del lunes 31 de marzo y el viernes 4 de abril del año en curso, con posibilidad de una segunda fecha a determinar de acuerdo al avance logrado. Los estudiantes interesados y profesores, que se ofrecieran voluntariamente a participar recibirán un formulario de consentimiento que debe ser firmado (copia adjunta) y regresarse al investigador en el comienzo del proceso de recolección de información.

Si se otorga la aprobación, los participantes podrán completar la encuesta en línea en un aula (si lo necesitaren) o el lugar que los directivos de la UNISAL consideren mas conveniente y en el momento que mejor se adapte a sus propios horarios. Los resultados de la encuesta serán agrupados para el proyecto de tesis y los resultados individuales de este estudio se mantendrán en absoluta confidencialidad y anonimato. De ser este estudio publicado, solamente los resultados serán documentados. Ni la Universidad ni los participantes incurrirán en ningún gasto de operación.

Los estudiantes y profesores participantes se reunirán con el investigador en un salón de clases o en el lugar que mejor se ajuste para este propósito con el fin de tener una entrevista informativa. El proceso de cuestionario no debería tomar mas de una semana, con una hora para cada entrevista. La información de dicho cuestionario en la entrevista

permanecerá en absoluta confidencial. De ser este estudio publicado, solo los resultados consentidos serán documentados. Ni la Universidad ni el participante incurrirían en gasto alguno.

Su aprobación para llevar a cabo este estudio es grandemente apreciada. Me comunicare con usted en los próximos días a través de una llamada telefónica y estaría encantado de responder a cualquier pregunta o inquietud que pueda tener en ese momento. Si lo desca puede ponerse en contacto conmigo en mi dirección de correo electrónico arrrsdb@gmail.com o al teléfono 510 204 0800 ext. 4071

Si está de acuerdo amablemente firme abajo y devuelva el formulario firmado a través de correo electrónico o servicio postal regular. Si usted lo cree conveniente, se puede presentar una copia de esta carta firmada al presidente de la Universidad Salesiana haciendo de su conocimiento el consentimiento y permiso para que yo pueda realizar este estudio/encuesta en la Universidad.

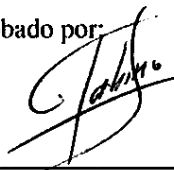
Atentamente

Alejandro Rodríguez
EdD Candidato
Universidad de San Francisco

Documentos Adjuntos

cc: Dr. Patricia Mitchell, PhD
Chair Committee Member, USFCA

Aprobado por:



C. Gabino Hernandez

Firma

Fecha

Berkeley, CA, February , 2014

Mr. Daniel Garcia Reynoso
President of the Salesian University
Present

RE: Permission to Conduct Research Study at UNISAL.

Dear Mr. Garcia:

I am writing to request permission to conduct a research study at the Salesian University in Mexico City. I am currently enrolled in the Organization and Leadership Program at the University of San Francisco in San Francisco, CA, and I am in the process of writing my Doctoral Dissertation. The study is entitled Preventive Leadership at the University. A Multidisciplinary Approach.

I hope that as President of the University you will allow me to recruit 119 Colleges students and 5 professors to anonymously complete a survey (copy enclosed), and 5 students and 4 professors to be interviewed following a protocol (copy enclosed). Interested students and professors, who volunteer to participate, will be given a consent form to be signed (copy enclosed) and returned to the researcher at the beginning of the collecting data process.

If approval is granted, students and professors participants will complete the online survey in a classroom (if they need it) or the place they better considered at the time each one of them best fit with the own schedule. The survey process should take no longer than two weeks. The survey results will be pooled for the thesis project and individual results of this study will remain absolutely confidential and anonymous. Should this study be published, only pooled results will be documented. No costs will be incurred by either your University or the individual participants.

Students and professors participants to be interviewed will met the researcher in a classroom or the place you best see fit for this purpose. The questionnaire process should take no longer than one week, with one hour each interview. The questionnaire information will remain absolutely confidential. Should this study be published, only consented results will be documented. No costs will be incurred by either your University or the individual participants.

Your approval to conduct this study will be greatly appreciated. I will follow up with a telephone call next week and would be happy to answer any questions or concerns that you may have at that time. You may contact me at my email address arrsdb@gmail.com.

If you agree, kindly sign below and return the signed form through electronic email or regular postal service. Alternatively, you can submit a copy of the signed letter to the Academic Coordinator of the Salesian University acknowledging your consent and permission for me to conduct this survey/study at the University.

Sincerely,

Alejandro Rodriguez
EdD Candidate
University of San Francisco

Enclosures

cc: Dr. Patricia Mitchell, Chair Committee Member, USFCA

Approved by:

C. Daniel Garcia

Signature

Date

Berkeley, CA, 24 de marzo del 2014

Lic. Daniel García Reynoso
Director General
PRESENTE

REF: Permiso para Conducir Estudio de Investigación en la UNISAL.

Estimado Lic. García:

Le escribo para solicitar permiso para llevar a cabo un estudio de investigación en la Universidad Salesiana en la Ciudad de México. Actualmente estoy inscrito en el programa doctoral de Organización y Liderazgo en la Universidad de San Francisco en San Francisco, California y estoy en el proceso de escribir mi Tesis Doctoral. El estudio se titula Liderazgo Preventivo en la Universidad Salesiana. Un Estudio de Caso Exploratorio.

Espero que como Director general me permita reunir 119 estudiantes universitarios y 5 profesores para completar de forma anónima una encuesta (link adjunto), y 5 estudiantes y 4 profesores para contestar un cuestionario (copia adjunta). Durante la semana del lunes 31 de marzo y el viernes 4 de abril del año en curso, con posibilidad de una segunda fecha a determinar de acuerdo al avance logrado. Estudiantes interesados y profesores, que se ofrecieran voluntariamente a participar se le dará un formulario de consentimiento que debe ser firmado (copia incluida) y regresarse al investigador en el comienzo del proceso de recolección de datos.

Si se otorga la aprobación, los participantes podrán completar la encuesta en línea en un aula (si lo necesitaren) o el lugar que usted considere es el mas conveniente y en el momento que mejor se adapte a los horarios de los estudiantes y profesores. Los resultados de la encuesta serán agrupados para el proyecto de tesis y los resultados individuales de este estudio se mantendrán en absoluta confidencialidad y anonimato. De ser publicada esta investigación, solamente los resultados serán documentados. Ni la Universidad ni los participantes incurrirán en gasto algo.

Los estudiantes y profesores participantes, con el fin de tener la entrevista con el investigador, se reunirán en un salón de clases o en el lugar que usted considere que mejor se ajusta para este propósito. El proceso de cuestionario no debería tomar mas de

una semana, con una hora para cada entrevista. La información de dicha entrevista permanecerá absolutamente confidencial. De ser publicada esta investigación, solo los resultados con consentimiento firmado serán documentados. Ni la Universidad ni el participante incurrirán en gasto alguno.

Se aprecia su aprobación para llevar a cabo este estudio. Me comunicare con usted en días próximos a través de una llamada telefónica y estaría encantado de responder a cualquier pregunta o inquietud que pueda tener en ese momento. Si lo desea puede ponerse en contacto conmigo en mi dirección de correo electrónico arredb@gmail.com o al tel. 510 204 0800 ext. 4071

Si está de acuerdo le pido amablemente que firme abajo y me devuelva el formulario firmado a través de correo electrónico o servicio postal regular. Si usted considera conveniente, se puede presentar una copia de la carta firmada a la autoridad correspondiente en la Universidad Salesiana dándole a conocer su consentimiento y permiso para que yo pueda realizar esta encuesta y entrevista en la Universidad Salesiana.

Atentamente

Alejandro Rodríguez
EdD Candidato
Universidad de San Francisco

Documentos Adjuntos

cc: Dr. Patricia Mitchell, PhD
Chair Committee Member, USFCA

Aprobado por:



C. Daniel Garcia Reynoso

Firma

4/4/14

Fecha

APPENDIX G

INSTITUTIONAL REVIEW BOARD (IRB) PERMISSION

*Protocol Exemption Notification*

To: Alejandro Rodriguez
From: Terence Patterson, IRB Chair
Subject: Protocol #250
Date: 02/25/2014

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 project (IRB Protocol #250) with the title “**PREVENTIVE LEADERSHIP PROGRAM**” AT THE SALESIAN UNIVERSITY: A MULTIDISCIPLINARY APPROACH has been approved by the University of San Francisco IRBPHS as **Exempt** according to 45CFR46.101(b). Your application for exemption has been verified because your project involves minimal risk to subjects as reviewed by the IRB on 02/25/2014.

Please note that changes to your protocol may affect its exempt status. Please submit a modification application within ten working days, indicating any changes to your research. Please include the Protocol number assigned to your application in your correspondence.

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

Sincerely,

Terence Patterson,

Chair, Institutional Review Board for the Protection of Human Subjects

IRBPHS - Univeristy of San Francisco

IRBPHS@usfca.edu

APPENDIX H

PSS PERMISSION TO USE THE INSTRUMENT

From: Greg Ashley <Greg.Ashley@bellevue.edu>
Subject: RE: Information
Date: February 6, 2014 at 1:05:19 PM PST
To: 'Alejandro Rodriguez' <arrsdb@gmail.com>

You may use the scale. No charge for your educational use of the scale.

Regards

G

Greg C. Ashley, MBA, MA, PhD
Bellevue University
Assistant Professor - College of Business
greg.ashley@bellevue.edu
402-557-7574 (OFC)
402-707-5361 (PCS)

-----Original Message-----

From: Alejandro Rodriguez [mailto:arrsdb@gmail.com]
Sent: Thursday, February 06, 2014 12:26 PM
To: Greg Ashley
Subject: Information

Dear Dr. Ashley,

My name is Alejandro Rodriguez, an EdD student at the University of San Francisco. I am working on my Doctoral Dissertation which relates to Preventive Leadership in Salesian Institutions Worldwide. In the article "Self-Awareness and the Evolution of Leaders: The Need for a Better Measure of Self-Awareness (2012) by Ashley and Reiter-Palmon;" there is an instrument that has been utilized to measure self-awareness. I would like to obtain permission to use this instrument to gather data as part of my dissertation in a Salesian University in Mexico City.

Can you please let me know if there is a cost to use it and who can grant me the permission I need?

Thank you in advance for your help,

Sincerely,

Alejandro Rodriguez

APPENDIX I

PERMISSION TO USE THE INSTRUMENT UQSES

Begin forwarded message:

From: Calvin Smith <calvin@brisbaneworkplacemediations.com.au>

Subject: Re: Information

Date: January 31, 2014 at 10:04:13 PM PST

To: Alejandro Rodriguez <arrsdb@gmail.com>

Dear Alejandro

No cost for you to use this. I can grant you permission on condition that you cite the 2006 paper in any work you write that draws on the work or uses the measures; if you are willing to do that then of course you may use the scales (what I'm suggesting is standard academic practice so nothing special in that condition). When you reply I'll then send you the items and their stems.

Calvin Smith | Organisational Consultant

Brisbane Workplace Mediations

w: <http://brisbaneworkplacemediations.com.au/>

e: calvin@brisbaneworkplacemediations.com.au

m: [0431 850 500](tel:0431850500)

On 1 Feb 2014, at 9:14 am, Alejandro Rodriguez <arrsdb@gmail.com> wrote:

Dear Dr. Smith,

My name is Alejandro Rodriguez, an EdD student at the University of San Francisco, USA. I am working on my Doctoral Dissertation which relates to Preventive Leadership in Salesian Institutions Worldwide. In your article "The role of the learning community in the development of discipline knowledge and generic graduate outcomes. (2006);" there is a set of scales (TQ,PQ,GTS-CEQ,CEQ, CEQ GSS), that has been utilized to measure learning communities. I would like to obtain information and/or permission to use this set of instrument to gather data as part of my dissertation in a Salesian University in Mexico City.

Can you please let me know if there is a cost to use it, where can I find the full version of each scale, and who can grant me the permission I need?

Thank you in advance for your help,

Sincerely,

Alejandro Rodriguez

From: Calvin Smith <calvin.smith@griffith.edu.au>
Subject: Items, scales, and cohort instruments
Date: February 1, 2014 at 1:39:55 PM PST
To: arrsdb@gmail.com

Hi Alejandro (I've switched to my Griffith email address by the way for continuing our conversation).

Attached is a file that details the items, the scales into which they clustered, and also which "Form" the items were used in. This requires some explanation:

Form A = First year students received this instrument (note the inclusion of some first year scales based on literature)

Form B = final year students received this instrument

Form C = postgraduate students received this instrument

Note that most/many of the items come from pre-existing scales already published (by others) and this intellectual history will be captured in our published paper/s. Especially we drew on the CEQ, and the extension to the CEQ (paper attached).

I hope this is enough for you to go ahead with. I would not expect you to try and "replicate" and validate the instrument itself - it was never our purpose in doing this work to create "an instrument". Psychologists might do that, so that others may use a set of measures with confidence about the stability and reliability of "the instrument". I assume that you are interested in the scales, items and what these can tell you about your research question/s.

Let me know if you have other questions.

Kind regards,
Calvin.

APPENDIX J

INFORMED-CONSENT FORMS (English/Spanish)

INFORMED CONSENT FORM
UNIVERSITY OF SAN FRANCISCO
CONSENT TO BE A RESEARCH SUBJECT

Purpose and Background

Mr. Alejandro Rodriguez, a graduate student in the School of Education at the University of San Francisco is doing a study on the Preventive Leadership Program at the Salesian University in Mexico (UNISAL).

I am being asked to participate because I am a current student/ alumni or Professor who has been part of the Program.

Procedures

If I agree to be a participant in this study, the following will happen:

1. I will complete a short questionnaire giving basic information about me, including age, gender, academic level/rank, employment status (tenured or no tenured) and experience in the Salesian University in Mexico.
2. I will complete a survey about outcomes of the Preventive Leadership Program at the UNISAL.

Risks and/or Discomforts

1. It is possible that some of the questions on Preventive Leadership Program outcomes survey may make me feel uncomfortable, but I am free to decline to answer any questions I do not wish to answer or to stop participation at any time.
2. Participation in research may mean a loss of confidentiality. Study records will be kept as confidential as is possible. No individual identities will be used in any reports or publications resulting from the study. Study information will be coded and kept in locked files at all times. Only study personnel will have access to the files.

Benefits

There will be no direct benefit to me from participating in this study. The anticipated benefit of this study is to understand the impact of the Preventive Leadership Program.

Costs/Financial Considerations

There will be no financial costs to me as a result of taking part in this study.

Questions

If I have any questions or comments about participation in this study, I will first talk with the researcher, Mr. Alejandro Rodriguez by phone at 510 229 6413 or by email at arrrsdb@gmail.com. If for some reason I do not wish to do this, I may contact the IRBPHS, which is concerned with protection of volunteers in research projects. I may reach the IRBPHS office by calling (415) 422-6091 and leaving a voicemail message, by e-mailing IRBPHS@usfca.edu, or by writing to the IRBPHS, Department of Psychology, University of San Francisco, 2130 Fulton Street, San Francisco, CA 94117

Consent

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 from it 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 at UNISAL.

My signature below indicates that I agree to participate in this study.

Subject’s Signature

Date of Signature

Signature of Person Obtaining Consent

Date of Signature

FORMULARIO DE CONSENTIMIENTO INFORMADO
UNIVERSIDAD DE SAN FRANCISCO

CONSENTIMIENTO PARA SER OBJETO DE INVESTIGACIÓN

Objetivo y Antecedentes

El Sr. Alejandro Rodriguez, un estudiante graduado de la Escuela de Educación en la Universidad de San Francisco está realizando un estudio acerca del Programa de Liderazgo Preventivo en la Universidad Salesiana en México (UNISAL).

Me ha pedido participar porque soy un estudiante actual, ex alumno o Profesor que ha sido parte del programa de Liderazgo Preventivo en la UNISAL.

Procedimientos

Si acepto ser un participante en este estudio, sucederá lo siguiente:

1. Completaré un corto cuestionario proveyendo mi información básica, incluyendo mi edad, género, nivel académico/rango, situación laboral (titular o no titular) y experiencia en la Universidad Salesiana en México.
2. Completaré una encuesta acerca de los resultados del Programa de Liderazgo Preventivo en la UNISAL.

Riesgos y/o Incomodidades

1. Es posible que algunas de las preguntas de la encuesta acerca de los resultados del Programa de Liderazgo Preventivo puedan hacerme sentir incómodo, sin embargo soy libre de rechazar cualquier pregunta que no desee contestar o renunciar a mi participación en cualquier momento.
2. La participación en este estudio puede significar pérdida de confidencialidad. Los registros del estudio serán mantenidos tan confidencialmente como sea posible. Ninguna identidad individual será usada en ningún registro o publicaciones resultantes del estudio. La información del estudio será codificada y se mantendrá en archivos bajo llave. Solamente el personal involucrado en el estudio tendrá acceso a los archivos.

Beneficios

No habrá ningún beneficio directo para mí por participar en este estudio. El beneficio anticipado de este estudio es comprender el impacto del Programa de Liderazgo Preventivo.

Costos/Consideraciones Financieras

No habrá ningún costo financiero para mí como resultado de tomar parte de este estudio.

Preguntas

Si tuviera alguna pregunta o comentario acerca de mi participación en este estudio, primero me comunicaré con el investigador, el Sr. Alejandro Rodríguez vía telefónica al 510 204 0800 ext. 4071 o a través de correo electrónico arrsdb@gmail.com. Si por alguna razón no quisiera hacer esto, podre contactar al IRBPHS (Junta de Revisión Institucional para la Protección de los Sujetos Humanos [Institutional Review Board for the Protection of Human Subjects]), a quien concierne

la protección de voluntarios en proyectos de investigación. Puedo contactar a la oficina de IRBPHS llamando al (415) 422-6091 y dejar un mensaje de voz, o por correo electrónico IRBPHS@usfca.edu, o escribiendo una carta a IRBPHS University of San Francisco, Department of Counseling Psychology, Education Building, 2130 Fulton Street, San Francisco, CA 94117-1080.

Consentimiento

Me ha sido entregada una copia de “La Ley de los Derechos para los Sujetos de Investigación” (o “Research Subject’s Bill of Rights” en Inglés) y se me ha dado una copia de este formulario de consentimiento para quedármela.

LA PARTICIPACIÓN EN ESTE ESTUDIO ES VOLUNTARIA. Soy libre de rechazar participar en este estudio, o retirarme de él en cualquier momento. Mi decisión de participar o no en este estudio no influenciara mi status presente o futuro dentro de la UNISAL.

Mi firma a continuación indica que estoy de acuerdo en participar en este estudio.

Firma del Participante

Fecha de la Firma

Firma de la Persona que Obtiene el Consentimiento

Fecha de la Firma

APPENDIX K

RESEARCH SUBJECTS' BILL OF RIGHTS (English)
RESEARCH SUBJECTS' BILL OF RIGHTS (Spanish)RESEARCH SUBJECTS' BILL OF RIGHTS
UNIVERSITY OF SAN FRANCISCO
CONSENT TO BE A RESEARCH SUBJECT
Research Subjects' Bill of rights

The rights listed below are the rights of individuals who are asked to participate in a research study.

As a research subject, I have the following rights:

1. To be told the extent to which confidentiality of records identifying the subject will be maintained and of the possibility that specified individuals, internal and external regulatory agencies, or study sponsors may inspect information in the medical record specifically related to participation in the clinical trial.
2. To be told of any benefits that may reasonably be expected from the research.
3. To be told of any reasonable foreseeable discomforts or risks.
4. To be told of appropriate alternative procedures or courses of treatment that might be of benefit to the subject.
5. To be told of the procedures to be followed during the course of participation, especially those that are experimental in nature.
6. To be told that they may refuse to participate (participation is voluntary), and that declining to participate will not compromise access to services and will not result in penalty or loss of benefits to which the subject is otherwise entitled.
7. To be told about compensation and medical treatment if research related injury occurs and where further information may be obtained when participating in research involving more than minimal risk.
8. To be told whom to contact for answers to pertinent questions about the research, about the research subjects' rights and whom to contact in the event of a research-related injury to the subject.
9. To be told of anticipated circumstances under which the investigator without regard to the subject's consent may terminate the subject's participation.
10. To be told of any additional costs to the subject that may result from participation in the research.
11. To be told of the consequences of a subjects' decision to withdraw from the research and procedures for the orderly termination of participation by the subject.
12. To be told that significant new findings developed during the course of the research that may relate to the subject's willingness to continue participation will be provided to the subject.
13. To be told the approximate number of subjects involved in the study.
14. To be told what the study is trying to find out.
15. To be told what will happen to me and whether any of the procedures, drugs, or devices are different from what would be used in standard practice.
16. To be told about the frequent and/or important risks, side effects, or discomforts of the things that will happen to me for research purposes.
17. To be told if I can expect any benefit from participating, and if so, what the benefit might be.

18. To be told of the other choices I have and how they may be better or worse than being in the study.
19. To be allowed to ask any questions concerning the study both before agreeing to be involved and during the course of study.
20. To be told what sort of medical or psychological treatment is available if any complications arise.
21. To refuse to participate at all or to change my mind about participation after the study is started; if I were to make such a decision, it will not affect my right to receive the care or privileges I would receive if I were not in the study.
22. To receive a copy of the signed and dated consent form; and
23. To be free of pressure when considering whether I wish to agree to be in the study.

If I have other questions, I should ask the researcher. In addition, I may contact the / Institutional Review Board for the Protection of Human Subjects (IRBPHS), which is concerned with protection of volunteers in research projects. I may reach the IRBPHS by calling (415) 422-6091, by electronic mail at IRBPHS@usfca.edu, or by writing to USF IRBPHS, Department of Counseling Psychology, Education Building, 2130 Fulton Street, San Francisco, CA 94117-1080.

LEY DE LOS DERECHOS PARA SUJETOS DE INVESTIGACIÓN
UNIVERSIDAD DE SAN FRANCISCO

CONSENTIMIENTO PARA SER SUJETO DE ESTUDIO
(Research Subjects' Bill of Rights)

Los derechos listados a continuación son los derechos de los individuos a quienes se les ha pedido participar en un estudio de investigación.

Como un sujeto de estudio, tiene los siguientes derechos:

1. Si fuere el caso que se le informe la medida en que se mantendrá la confidencialidad de los registros que identificaran al sujeto y de la posibilidad de que individuos específicos, agencias reguladoras internas y externas o patrocinadores del estudio pueden inspeccionar la información en el expediente médico específicamente relacionado con la participación en el ensayo clínico.
2. Que se le informe razonablemente de cualquier beneficio que se puede esperar de la investigación.
3. Que se le informe de cualquier molestia o riesgos previsibles razonables.
4. Que se le informe de los procedimientos o tratamientos alternativos que podrían ser de beneficio para el sujeto.
5. Que se le informe de los procedimientos que se deben seguir durante el curso de la participación, especialmente aquellos que son de naturaleza experimental.
6. Que se le informe de que pueden negarse a participar (la participación es voluntaria), y que negarse a participar no pondrá en peligro el acceso a los servicios y no dará lugar a sanción o pérdida de beneficios a los que el sujeto de lo contrario tiene derecho.
7. Si es el caso que se le informe acerca de la compensación y tratamiento médico si se produce una lesión relacionada con la investigación y donde puede obtener más información cuando participe en una investigación que involucre más de un riesgo mínimo.
8. Que le digan a quién contactar para obtener respuestas a preguntas pertinentes acerca de la investigación, sobre los derechos de los sujetos de investigación y a quien contactar en caso de una lesión relacionada con la investigación sobre el tema.
9. Que se le digan las circunstancias previstas en virtud de las cuales el investigador sin tener en cuenta el consentimiento del sujeto podrá rescindir la participación del sujeto.
10. Que se le informe de los costes adicionales para el sujeto que pueda resultar de la participación en la investigación.
11. Que se le informe de las consecuencias de la decisión de los sujetos de retirarse de la investigación y los procedimientos para la terminación ordenada de la participación por parte del sujeto.
12. Que se le informe de que los nuevos hallazgos significativos desarrollados durante el curso de la investigación que pueda relacionarse con la voluntad del sujeto para continuar su participación serán proporcionados al sujeto..
13. Que se le informe el número aproximado de sujetos involucrados en el estudio
14. Que le digan lo que el estudio está tratando de averiguar.
15. Si es el caso, que le digan lo que le va a suceder y si alguno de los procedimientos, medicamentos o dispositivos son diferentes de los que se utilizan en la práctica estándar.
16. Si es el caso, que se le informe acerca de los riesgos frecuentes y/o importantes , efectos secundarios o molestias que le pueden suceder para fines de investigación.
17. Que se le informe si puede esperar algún beneficio de la participación, y si es así, cuál podría ser el beneficio.
18. Que se le informe de las otras opciones que tiene y cómo pueden ser mejor o peor que

estar en el estudio.

19. Que se le permita hacer cualquier pregunta relacionada con el estudio, tanto antes de aceptar participar y durante el curso del estudio.
20. Que se le informe de qué tipo de tratamiento médico o psicológico está disponible si surgen complicaciones.
21. Negarse a participar en todo el estudio o de cambiar de opinión acerca de la participación después de iniciado, y si lo tuviera que hacer dicha decisión no va a afectar su derecho a recibir la atención o los privilegios que recibiría si no estuviera en el estudio .
22. Recibir una copia del formulario de consentimiento firmado y fechado, y
23. Estar libre de presión al considerar si quiere aceptar participar en el estudio .

Si tengo otra pregunta, debo preguntarle primero al investigador. Además, si creo conveniente puedo ponerse en contacto con La Junta de Revisión Institucional para la Protección de Sujetos Humanos (IRBPHS), que se refiere a la protección de los voluntarios en proyectos de investigación. Puedo contactar al IRBPHS llamando al (415) 422-6091, por correo electrónico al IRBPHS@usfca.edu , o escribiendo a IRBPHS University of San Francisco, Department of Counseling Psychology, Education Building, 2130 Fulton Street, San Francisco, CA 94117-1080