

## Hiring for Mission

### Speech for the Conference of Major Superiors of Men

Given in Buffalo, NY

August 4, 2022

Thank you for the invitation to speak with you today. My name is Lincoln Snyder, and I am president and CEO of the National Catholic Educational Association.

I am a graduate of schools operated by two orders – The Brothers of the Christian Schools and the Society of Jesus, and a parochial school previously served by the Order of Preachers. I feel blessed to have been taught by religious. I taught and served on boards for the Brothers, and went through board, leadership, and lay partner formation with the Brothers, so the order mindset is very deep in my DNA.

The Catholic school model always presumed that Charisms would deliver the training, content, and support for our teachers. The Orders are the repositories of practice, culture, and virtue ethics in our schools – so for all that past and continued Witness, thank you.

I had a slick presentation with charts and sums and pictures, but given the audience, I hope you'll indulge me just speaking to you forthrightly about a topic that matters to me a lot: **hiring for mission**.

In a year when our enrollment is up nationally, school leaders are asking: what do I have to do to retain these new students? When we ask our new parents why they've stayed with us even after public schools reopened, the number one reason is: **They fell in love with the school community**. So if we want them to stay, that means we have to get the **ethos** right.

As orders hand off leadership to lay partners at an ever-accelerating clip, it's cliché to say that hiring for mission is critical – but it's something that I've seen done wrong many times, so I think it does demand attention – and vigilance.

**I'll start with a thesis: a sense of mission is caught and not taught.**

Unless you KNOW that a candidate for a leadership position in one of your schools is a mission person – namely, **they do not just appreciate, but are OF, your ethos – don't hire them.**

More specifically for this room: Don't let the people who work for you hire them. I'll come back to that point. Conversely, as you identify people who ARE mission people – **are OF your charism** – find a place to park them, grow their skills and deepen their bonds – and make sure that your boards, presidents, principals and others understand that you MUST build this bench for the good of the Mission.

I'd like to support this thesis with some data; some cautionary tales; some success stories; and suggestions for best practices. I will use the example of the De La Salle Brothers because my initial work and research was done with them.

First, the data.

About 20 years ago, Brother Michael Tidd, FSC – now Father Michael Tidd, OSB – authored a dissertation assessing the effect that Lasallian formation programs had on the sense of mission of their participants. **The full title is: “An Examination of the Effectiveness of Formation Programs in Fostering the Values of Lasallian School Culture in Lay Educators in Lasallian Secondary Schools” (University of San Francisco, 2001).** Dr. Scott Sorvaag of St. Mary's University of Minnesota annotated that Dissertation for a Lasallian journal, and I am sure we can share both with you via email if you are interested.

In his research, Father Tidd created a clever tool called a “Lasallian Values Index” to measure how much those surveyed “got” the values of the Institute. He then measured that LVI before and after their participation in regional formation programs. His conclusion was this:

“No formation program consistently and strongly emerged as a significant predictor of LVI (Lasallian Values Index) scores for those had participated in formation programs” (197).

Or, as he later stated: “It seems the Lasallian school culture's values were more 'caught than taught', in that formal exposition of Lasallian cultural concepts and

values had less impact on one's *internalization* of those values than the cumulative effect of initial interest in learning about Lasallian ideas and values, and of working in a Lasallian school and its cultural milieu" (217).

This raises the question: Are formation programs effective? **Answer: It depends on whom you are forming.**

I've seen schools hire front-line leaders who wouldn't score high on the LVI. I know the board and/or management thought: hey, they're a good person, and we will train them in the charism after they are hired. I will spare you my anecdotes, which include some very public meltdowns and expensive separations, but I am sure you can all think of cases like that in your own lives.

So how does this happen? **And what can we do about it?**

Here's how it happens: It's hard to find talent, and the people whom you've entrusted to manage these processes don't know this research or haven't seen these trainwrecks. Lay boards, for example, have often undergone formation, but many of our trustees now are neither alumni nor religious – they could be former school parents, or community leaders, or donors.

I was a "Brother's Boy" before the word Lasallian was in circulation, and as I look back on some of my fellow trustees at one particular school that's stepped in it a number of times, I can say that they all loved the school and had its best interests at heart, but preservation of the Ethos was not something that they put in first place – and for several hires in a row, I watched that school employ leaders who would not have scored high on Fr Tidd's Lasallian Values Index.

Some of these people are faith-filled Catholics, veteran educators, and most of them went to formation programs after hire – but I can tell you that they didn't "get it," and the culture and charism of the school has suffered.

Conversely, the Institute has invested decades and ducats in some excellent formation programs, the same ones that Father Tidd studied. I can tell you that they are great – I've been through many of them.

You've probably seen the same in your schools.

So what's the disconnect? And what shall we do?

One: It's my humble recommendation that any leader you hire must have the charisma flowing through them. **This should be a non-negotiable**, and your boards and leaders doing the hiring should know it's the top priority. Culture starts at the top, and ethos is everything.

Two: You need to have an identified bench of those leaders. You probably already have some great programs forming those lay leaders. What you may not have is a way to keep them engaged and moving once they are done. The programs will identify people who both should and shouldn't be in leadership. Keep tabs on both. To this point: Your lay partners may need more structure around affiliation to your order than they are getting. If they've been to a provincial or national formation program, for example, that's great – but once they are done, they go back to being employees of an individual school.

One of the great things about an Institute is that members can move up and down the ladder of positions over the course of their career; for your lay partners, their trajectory may still be “up our out” at their own school, and you may see those partners drift or leave if you don't have a person stewarding them. At the end of my formation program, I made promises to that Institute that I take seriously. That should be an ongoing and mutual relationship.

I've heard a lot of talk about co-responsibility here, but the truth is that, when it comes to the selection of leadership, you've likely already delegated near-full responsibility for that process to boards or lay leaders. Still, most Orders retained some reserve powers around selection of leadership for a reason. **Don't be afraid in using a firmer hand with your boards and leaders in envisioning how you make sure they help you care for that bench.**

On a positive note, board members are there because they love the school and want to help, and that creates an opportunity. I encourage you to take the formation of trustees seriously. **For example: When I was in lay formation, I was one of only two trustees out of 100 people in the program – the rest were employees. There should have been more of us.**

Whether employees or trustees, You should imagine the kinds of positions that those rising leaders need to occupy so they are prepared for future leadership, **and then ensure they get those opportunities**. You may need to envision a process for this – **be creative. In short, know your bench** and make sure boards are interviewing candidates from that list. **Be assertive** in not letting them select a person who doesn't "get it" over someone who does.

More objectively, You're going to need a way to evaluate a person's theoretical "Order Values Index" score as part of an interview process. This should be both qualitative and quantitative. I'll offer some thoughts on what this could look like.

**First, some qualitative things to evaluate. Here are three examples:**

First example: Their knowledge of your playbook. For example, the De La Salle Brothers have their classic works the Conduct of Schools, Twelve Virtues of a Good Teacher, and Formation of New Teachers. Everyone needs to understand that these are the foundation of your playbook. But even if they haven't read the books, they have hopefully been taught themselves by people who have, or just "Get" your style of teaching and behaving. **Write down your order's works**, and consider: How will you evaluate whether a candidate's practice and behavior are consistent with them?

Second example: The Characteristics of your mission. Most, if not all, of you have articulated the characteristics of your particular Institute's mission. For example, De La Salle Brother Bill Mann articulated his order's characteristics as things like:

- An education grounded in excellent teaching and engaged learning;
- An education that is practical;
- An education available to the poor;
- An education that is fundamentally relational;
- An education that is community based;
- An education that required the preparation and ongoing formation of educators.

Please take a moment to write down your order's characteristics, and then consider: what questions would you ask of a lay partner to ensure they understand and prioritize those characteristics?

**The third example are The Spirits of your order. This is the toughest but most instructive point.** Sometimes when we write mission statements, they run together – but **Spirits** are different.

**A teacher named Dr Greg Kopra showed us a slide in Lasallian formation that identified the Four Spirits of that order as FAITH, ZEAL, COMMUNITY, and PRACTICALITY.** I can tell you that these four spirits are quintessentially Lasallian – and they are also very different than the points that my Dominican or Jesuit or Benedictine or Franciscan or Trinitarian friends would articulate for their orders.

**They speak to Ethos. Be sure that you can articulate them and juxtapose them with other Orders. As an exercise, why don't you try to write down four spirits of your order. Then take sixty seconds to turn to a partner and share what spirits you came up with. I'll watch the time.**

**Finally, let me offer a brief word on Quantitative evaluation:** it will be the heavier lift, but it can be done. Just steal Fr Tidd's idea. Develop your own version of the Lasallian Values Index. Insist on it being used during hiring.

Which brings me to my next point: You will want to give some serious thought to your **hiring process** and its rigor. My thinking on this matter was influenced by two excellent books: A book by Jack Peterson of the Jesuit Schools Network called "Presidential Transitions;" a book called "Hire Like You Just Beat Cancer" by Jim Roddy. The author, you guessed it, is a CEO who beat cancer and completely changed his philosophy on hiring. Among other highlights, he recommended only hiring people who got the culture, and only hiring people whom he would be excited about working with every day; and would only discern their fit after spending something like FIFTEEN hours with the finalist. He said that fifteen hours is a lot of time, but way less time than we end up spending unwinding bad hires (with whom boards and/or managers will only spend 1-2 hours before a decision).

As an outcome of all of this, I shifted to a hiring model for school leaders that included at least seven different tiers of interviews that yielded those Fifteen hours in front of multiple constituencies.

We had Gallup values perceiver interviews, dinners with students and alumni (and we'd always put the kids up to asking the tough questions), and community forums in which the candidate had to present on their vision from the school and then answer tough questions from the peanut gallery. (My feeling on the matter is, better they fail in a forum like that before they start than afterward). You want mission people with really good BS detectors serving as guardians at multiple points in the process.

Most importantly, as a superintendent I maintained a bench of formed rising leaders with whom I was in constant contact and who could be encouraged to apply for leadership at schools in which we thought they may be a good fit.

An associate was charged with cultivating and maintaining those relationships, and looked for the right roles for the stars on our bench. We didn't just spend 15 hours with these folks – it was dozens of hours over months and years. We knew them.

Not all hires came from the bench – we had some great leaders come from outside – but we always started the process having a ringer – at least one person in the mix who was a mission person – a person who “got it.”

I've run such processes at multiple schools and with decent success, both for the Brothers and for Diocesan schools. No leader is perfect, but when we hired someone, we knew what their shortcomings were – had a plan to address them – and knew that lack of sense of mission was NOT one of those shortcomings.

Doing it right requires resources - But it's less money and work than dealing with a bad hire.

In conclusion, I offer all these thoughts in a spirit of humility and of co-responsibility. Thank you for the invitation to share in this mission. And please, let me know if NCEA or I can ever be of help in your work.

**Thank you.**

Sorvaag, Scott H. Annotation of “An Examination of the Effectiveness of Formation Programs in Fostering the Values of Lasallian School Culture in Lay Educators in Lasallian Secondary Schools” by Michael Tidd, FSC, Ed.D. diss., University of San Francisco, 2001. *AXIS: Journal of Lasallian Higher Education* 4, no. 3 (Institute for Lasallian Studies at Saint Mary’s University of Minnesota: 2013).

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## ANNOTATION

Tidd, Michael. “An Examination of the Effectiveness of Formation Programs in Fostering the Values of Lasallian School Culture in Lay Educators in Lasallian Secondary Schools.” Ed.D. dissertation, University of San Francisco, 2001, 317 pp.

Michael A. Tidd, FSC, developed the Lasallian School Culture Inventory (LSCI) to survey 239 educators in 47 Lasallian secondary schools in the United States. Brother Michael uses the LSCI to measure articulated core values of Lasallian school culture as a way of determining the effectiveness of Lasallian formation programs in deepening lay educators’ level of commitment to the Lasallian mission. The study reveals “formation programs could not be shown to contribute to a statistically significantly increased commitment to Lasallian values” (315).

The impetus for studying formation of lay teachers in Lasallian schools is clearly described in the historiography of Lasallian schooling in the U.S. since its origin in Baltimore in 1841. The author posits that two central dynamics of the Institute have come to define the current context – the decline in number of vowed Brothers and the growth and sustenance of more than three centuries of mission in engaging learners in quality education with a preference for the poor. Brother Michael illuminates the mid-1960s as a turning point: “The Brothers have come to see that their mission is no longer a task given them by the Church solely for themselves to carry out” (7). Twenty-first-century Lasallian education involves ‘Shared Mission’ supported by Brothers, lay partners, and associates. The context of Lasallian school culture and the importance of a shared commitment to essential values tied to mission is at the core of Brother Michael’s research. He explains, “the desire of the Brothers to ensure the continuity of their institutions’ distinctive spirit, their growing redefinition of their mission as one shared with laypeople, and the desire of their lay colleagues for a deeper sense of themselves as teachers in what were increasingly known as ‘Lasallian Schools’ created the imperative for programs of integral formation” (9).

Brother Michael provides ample background for the study starting with the operative theology of seventeenth-century religious life and the perspective of the Founder who valued keeping the Brothers separate from laypeople as much as possible so as not to weaken their vows or lose their vocation. In serving the full learning, growth, and development of young people, especially the poor, ‘together and by association’ became one of the first and most important vows the Brothers took. Through the years and into the twentieth century, this vow became instrumental in shifting attitudes toward including lay teachers in “Brothers Schools”, even in their change to the label of ‘Lasallian Schools’. Detailing a structured review of General Chapters, convened every seven years, the author outlines the evolution of the Institute including the emerging concept of ‘Lasallian Family’ which began to include ‘full integration of lay teachers’ and ‘formation for lay teachers’ leading to ‘Lasallian Partners’ being called to “take an equal, yet complementary place with the Brothers in execution of the mission” (49). Central to grounding the study was a document titled “Shared Mission” which articulated, among other essential ideas, “All who

espouse the Lasallian Mission are partners in this venture” and “Formation in the Mission is an essential process for all” (52).

School culture, Catholic school culture, and Lasallian school culture are foundational to the author’s review of the literature. Brother Michael also devotes specific attention the characteristics and responsibilities of the Lasallian teacher and to the formation programs to which those teachers are invited. The author defines school culture as the abstract, albeit real, identity of the school and points out that teachers influence and bring school culture to life. He outlines the particular characteristics of Catholic school culture historically focused on the development of a true and perfect Christian enlivened by the “Gospel spirit of freedom and charity” (89). Particular to Lasallian school culture is the emphasis on De La Salle’s life, story, person and vision, which includes the role of the Brothers of the Christian Schools. Lasallian schools are characterized by a spirit of faith and zeal: a spirit of faith and the acknowledgement of the presence of God for a full life and a spirit of zeal, the spirit flowing into dedication to working together and by association for the human and Christian education of young people, especially the poor. This educational mission is about salvation – salvation from sin and salvation from want (escape from poverty) and includes integration of religious and secular education characterized by a respect for other religious traditions. A teaching community, working together and by association, is “key to the entire enterprise” (115). The author asserts that ‘association’ implies unity for practical human and Christian education centered on individual student needs for being successful in the world of work, family, and citizenship. Lasallian formation programs, including the Huether Workshop, Buttimer Institute of Lasallian Studies, Lasallian Leadership Institute, assemblies/convocations, and district formation programs, are designed to develop the diverse needs of the contemporary Lasallian teacher. Brother Michael states that for the mission to continue, Lasallian teachers must be professionally competent, practice Lasallian virtues, individualize based on need, work in association with colleagues, use profound knowledge of students, be self disciplined and with right motivation and intent, and operate with “unselfish disinterestedness and care of each child” (139) with a special affection for the poor and educationally deficient. Lasallian formation programs have been designed to move the institute forward in mission through the work of the emerging population of Lasallian teachers. Thus, the importance of measuring the effectiveness of Lasallian formation programs on Lasallian teachers’ level of commitment to mission.

Given the Lasallian mission and school culture, the increases in numbers of lay Lasallian educators, the declining numbers of Brothers in the U.S., and the emergence of the ‘Shared Mission’ paradigm, Lasallian formation has taken center stage. “Crucial to the advancement of this Shared Mission concept was the creation of programs of training and formation for lay persons who wanted to make a deeper commitment to the Lasallian mission” (157). The researcher designed the LSCI to address the need for research on formation program effectiveness. The population studied was secondary school lay educators in two groups – those who had participated in formation and those who had not. Once measures of reliability and validity had been established, the LSCI was administered to the population of 239 educators. Secondary schools were selected because they make up the majority of Lasallian institutions in the U.S. Approximately half of the 470 educators in Lasallian Secondary schools in the U.S. participated in the study.

The author notes, “The present study was undertaken to investigate the impact of formation programs conducted by the Brothers of the Christian Schools in the United States for lay educators in Lasallian secondary schools” (175). The review of the literature answered research questions regarding normative contemporary Lasallian school values, beliefs, and attitudes and expectations for integration of these concepts by Lasallian educators. The literature review also established the nature and scope of Lasallian lay teacher formation programs in the U.S.

Analysis of the data revealed no significant differences in the two groups’ reported level of commitment to mission. Also, “no formation program consistently and strongly emerged as a significant predictor of LVI (Lasallian Values Index) scores for those had participated in formation programs” (197). The elements of effective Lasallian lay educator formation programs were unable to be discerned because of the previous findings. The author concluded, “It seems the Lasallian school culture’s values were more ‘caught than taught’, in that formal exposition of Lasallian cultural concepts and values had less impact on one’s internalization of those values than the cumulative effect of initial interest in learning about Lasallian ideas and values and of working in a Lasallian school and its cultural milieu” (217).

Questions remain. How will the Lasallian mission be forwarded in the minds and hearts of Lasallian educators and those we serve? What elements of effectiveness can be developed and nurtured to increase the impact of local, regional, and international Lasallian formation? How can Lasallians apply the shared dedication to human and Christian education, together and by association, to our own learning and growth into a more enlivened future in shared mission and a fully global family?

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**AN EXAMINATION OF THE EFFECTIVENESS  
OF FORMATION PROGRAMS  
IN FOSTERING THE VALUES OF LASALLIAN SCHOOL CULTURE  
IN LAY EDUCATORS IN LASALLIAN SECONDARY SCHOOLS**

**A Dissertation**

**Presented to**

**The Faculty of the School of Education**

**Department of Catholic Educational Leadership**

**In Partial Fulfillment**

**of the Requirements for the Degree**

**Doctor of Education**

**by**

**Brother Michael A. Tidd, F.S.C.**

**San Francisco  
December, 2001**

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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 requirement for the degree of Doctor of Education. The content and research methodologies presented in this work represent the work of the candidate alone.

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## ACKNOWLEDGEMENTS

A dissertation has been described by some as a lifestyle more than a research project. I have at times thought of it as a long-term houseguest, who by the end of his stay has really worn out his welcome! Nevertheless, this project is complete, and I would like to thank the many people who helped make this enterprise possible.

Firstly, I thank my parents. Mom and Dad, from an early age you taught me to love reading, to pursue study wherever it would take me and that God ought to be at the center of my life. In so many ways, this dissertation is the culmination of all you tried to instill in me. It is also a monument to your unflinching love and support, wherever I have been.

Second, I thank my religious family. The Brothers of the Christian Schools were the proximate cause of this dissertation, as well as its subject and final end. The Institute made it possible for me to pursue advanced study at no small expense. Special thanks go to two groups of Brothers, on two different coasts.

First I must thank the Brothers of the District of Baltimore. The Brothers in District Administration planted the seeds of this project and supported me throughout its germination. Brothers Benedict Oliver and Robert Schieler, then Visitor and Auxiliary Visitor, deserve special thanks in this regard. Brother Kevin Dalmasse, presently Auxiliary Visitor, has also been an invaluable support through his abiding friendship towards me. Brother Timothy Froehlich, District treasurer, patiently put up with all of my minor and major requests for funds and financial advice. Brother Joseph Grabenstein, Baltimore District Archivist, shared his deep knowledge of the District's collections, and enabled me to locate many key documents which I could not easily have located elsewhere. I am also profoundly grateful to the Brothers of my home community at Calvert Hall, especially Brothers Gregory Cavalier, John Chung, Donald Dimitroff, Patrick Ellis, Charles Filberg, Kevin Stanton, Kevin Strong and Floyd Warwick. They were there for me when things were good, and also when distance, time, computers, or fatigue threatened to torpedo the whole business. In a very special way, I want to thank Brother Charles Huber, of Saint Frances Academy in Baltimore. He has been throughout my religious life my constant friend, helper and supporter. Without his living example of fraternity, none of this would have come to fruition. I cannot thank all of these Brothers enough!

Second, the other Brothers to whom I owe a profound debt of gratitude are the Brothers of the District of San Francisco. The Brothers' Community at Sacred Heart Cathedral Preparatory in The City (as *The San Francisco Examiner* would put it) became my second home for four summers. Special thanks go to Brothers David Gallinski, Raymond Murphy (of the Midwest and Baltimore Districts, respectively, but key members of the summer community nonetheless), Donald Johanson, John Montgomery, Michael Sanderl, and Kevin Slate. They were Brother and friend to me as I learned to navigate,

and then come to love San Francisco. I will treasure their untiring help and fraternity all my life.

I am similarly indebted to so many of my colleagues and friends at Calvert Hall. They too patiently listened when I described the course of my studies. They too gave a shoulder to cry upon when things did not go well, and shared in my joy when they did go smoothly. The cheerful help of the Calvert Hall secretarial staff, especially Chris Behnken, made the mass mailings and collection of surveys an easy chore. Louis Heidrick, my assistant principal for academic affairs, was unfailingly accommodating when I needed time to cross the country or do anything else necessary for my degree. Charles Stembler, my assistant principal for student affairs and friend since childhood, came to my rescue during the dissertation year, with his aid in taking some of the burden of the Calvert Hall forensics team, in every sense of the term. Joseph Gutberlet, my assistant forensics coach, was a devoted friend and consummate professional, who took on the lion's share of administering the Calvert Hall team during this past year. I am also grateful to John Mojzisek, a fellow doctoral candidate and veteran of battles with Scantrons and computer programs of various sorts. Without his good humor and perspective, I don't know if this dissertation would have come to be. Thank you, Chris, Lou, Chuck, Joe, and John!

I am also grateful to the University of San Francisco, and the Jesuit Community therein, which also has played a key role in this dissertation's creation. The Ignatian Tuition Grant, and the support of the Institute for Catholic Educational Leadership by the University's administration, Jesuit and lay alike, have created an environment where Catholic School leaders can be formed, and where genuine, meaningful scholarship can emerge.

The members of my committee have shaped and molded this dissertation like masters guiding the hands of an apprentice. It is nearly impossible for me to express in words how grateful I am to these three remarkable scholars and teachers for all that they have done for me. Father Robert Niehoff taught me how to read a balance sheet, as well as helped me avoid the shoals of the USF offices I often found myself in. His patient ear and prudent counsel have been of tremendous help throughout my studies. Dr. Virginia Shimabukuro was also a teacher and mentor. Gini made curriculum make sense, and was usually there with a kind word, or a warm smile, when it was most needed. A special thanks to you both!

Through it all, Sister Mary Peter Traviss was the captain of the ship. From the outset of my time with her in her Moral Development class, she has spurred me on, to "think about the doctorate," and then to do it. She has never failed to offer help, and selective indignation, when asked for. Thank you for everything!

These three, then, were more than merely a committee. They taught as Jesus did. They called me "friend," and lived out what they professed to be.

## DEDICATION

**This dissertation is dedicated to**

**Brother Gregory Rene Sterner, F.S.C.,  
the spark of my vocation as a Brother of the Christian Schools,**

**and to my students at**

**Central Catholic High School, Pittsburgh, Pennsylvania  
Calvert Hall College, Baltimore, Maryland**

**who continually inspired me to become more fully  
what Saint John Baptist de La Salle meant for a Brother to be.**

**“This is what God does by diffusing the fragrance of his teaching throughout the whole world by human ministers. Just as he *commanded light to shine out of darkness, so he himself kindles a light in the hearts* of those destined to announce his word to children, so that they may be able to enlighten those children by unveiling for them the glory of God.”**

**Saint John Baptist de La Salle**

**First Meditation: “That God in His Providence has established the Christian Schools.”**

***Meditations for the Time of Retreat, 1730***

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## CHAPTER ONE

### THE RESEARCH PROBLEM

#### Statement of the Problem

In 1680, a young French priest, a canon of the Cathedral of Notre Dame and member of the *haute bourgeoisie* named John Baptist de La Salle (1651 - 1719) took a group of teachers into his home in the city of Rheims for regular meals (Blain, 1733/2000). In 1681, he moved these teachers into his family home. He did so because, as he saw it, it would be necessary for him personally to train these rough and crudely-mannered men, if he ever wanted them to become teachers of any value in the schools for poor boys in which he had become involved the year earlier, in 1679 (Bedel, 1996; Blain, 1733/2000; Calcutt, 1993; Maillefer, 1740/1996).

Two years later, in 1682, he moved with them into another far humbler home in the Rue Neuve, setting his life on a course with them that over the next 37 years would lead to the creation of the Brothers of the Christian Schools. The Brothers were to become a religious community of consecrated lay men dedicated to the work of Christian and human education, especially for the poor, the first of its kind in the Roman Catholic Church (Bedel, 1996; Blain, 1733/2000; Calcutt, 1993; Campos & Sauvage, 1981; Maillefer, 1740/1996; Salm, 1996; Sauvage, 1962/1991).

De La Salle and his Brothers would pioneer or systematize many of the foundational techniques of modern education: simultaneous instruction, use of the vernacular in teaching, education for the masses, and a comprehensive process of school administration and teacher supervision (De La Salle, 1720/1996; Everett, 1984; Poutet, 1997). After their Founder's death in 1719, this community of Brothers expanded their

community's pedagogy and spirituality around the world, despite the challenges of the French Revolution, anticlericalism, persecution, and war in the turbulent world of the 19<sup>th</sup> and 20<sup>th</sup> centuries (Angelus Gabriel, 1948; Johnston et al., 1997; Rummery, 1987/1993).

The Brothers' mission of Christian and human education came to the United States through the work of a frail consumptive named John McMullen. In 1841, Archbishop Samuel Eccleston appealed to the Brothers' superiors in France for Brothers to open a school in Baltimore, Maryland. As no English-speaking Brothers were available for this work, Brother Philippe, the Brother Superior General, agreed that the Canadian novitiate in Montreal would welcome any candidates for the Brothers who could be recruited to begin the work of the Institute in Baltimore (Angelus Gabriel, 1948).

John McMullen was the sole survivor of the band of five youths recruited by Father Charles White (the Cathedral rector) and Father John Gildea (pastor of St. Vincent's Church) to be sent to Montreal for training as Christian Brothers. Known in religion as Brother Francis, he founded what would become the first permanent foundation of the Brothers in the United States at Calvert Hall in Baltimore, Maryland, on September 15<sup>th</sup>, 1845 (Angelus Gabriel, 1948). From that beginning, the Brothers quickly moved across the United States, following the movement of the waves of immigrants that created an almost insatiable demand for Catholic education in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries (Angelus Gabriel, 1948; Isetti, 1979; Walch, 1999).

As they spread throughout the country, the Brothers' numbers and institutions multiplied rapidly (Angelus Gabriel, 1948; Isetti, 1979). Throughout this period, theirs was a mission performed by themselves. They were usually the sole members of the

faculty, and if there were lay teachers who worked with them, they were clearly in a subordinate and auxiliary role (Angelus Gabriel, 1948; Brothers of the Christian Schools, 1897, 1947; Johnston et al., 1997).

According to Johnston et al. (1997), by 1965, there were 16,735 Brothers of the Christian Schools serving in almost 80 nations around the world. In the wake of the religious upheaval after the Second Vatican Council, fundamental reforms in the Brothers' own way of life, and the social turmoil of the late 20<sup>th</sup> century, the Brothers' Institute suffered a massive loss of existing members, and a shriveling supply of new members. By December 1999, there were 6,522 Brothers (Brothers of the Christian Schools, 1999b); yet, paradoxically, the number of schools and students served by the Brothers had increased significantly since the mid-1960s, especially in the developing world (Johnston et al., 1997).

How was this possible, given the context already described? The answer is that the number of lay teachers worldwide engaged in the Brothers' mission of Christian education, especially for the poor, had increased to 63,311 (Brothers of the Christian Schools, 1999b). Today, the vast majority of teachers and administrators in what were once "Brothers' schools" (now known as "Lasallian schools") are not Brothers, but married and single lay persons (95.3% of the total). This reality of declining numbers of Brothers and their replacement by lay teachers is as true for the United States as it is for Europe and Asia.

In this milieu at the dawn of the 21<sup>st</sup> century, faced with an aging and shrinking number of vowed Brothers, the problem is how can this religious community of over 320 years' tradition carry on its mission, as that work is increasingly assumed by the lay

people associated with it? How can its mission be sustained, when those who heretofore had been solely entrusted with this apostolate seem to be increasingly marginal factors in that mission's execution?

In the time since Vatican II and the Brothers' own 39<sup>th</sup> General Chapter in 1966-67, a chapter that redefined the nature and purpose of the Brothers' vocation for a new era (Brothers of the Christian Schools, 1967, 1967/1994), formation programs have been established throughout the worldwide Institute of the Brothers to train teachers in the distinct pedagogical and spiritual heritage that is unique to the Christian Brothers. Such programs (other than those specifically concerned with the formation of candidates for the Institute that have been in place since the community's beginnings), of one type or another, have been in place in the United States since the mid-1980s (Christian Brothers Conference, 1999a; Mann, 1991). These programs aim to instill in lay teachers, administrators, and Brothers alike the pedagogical and spiritual vision of Saint John Baptist de La Salle, in a way that is informed by the best critical scholarship on his life, work, and teaching (Christian Brothers Conference, 1999a, 1999b).

According to the Christian Brothers Conference (1999a, 1999b), some of these programs are large and elaborate, national in scope. Other formation experiences are smaller in scale and focused on the needs of a particular District of the Institute (District of San Francisco, 2000). These programs have been increasingly oriented towards lay people, in response to both demographic reality and the calls from the Brothers' *Rule* (Brothers of the Christian Schools, 1987) and their 42<sup>nd</sup> and 43<sup>rd</sup> General Chapters to create sound structures for the formation of lay educators in De La Salle's spiritual and pedagogical heritage (Brothers of the Christian Schools, 1993a, 1993b, 2000).

To date, however, the Brothers have only anecdotal and incidental evidence, from evaluations done by participants, that these programs have been useful in forming lay teachers into a distinctly Lasallian worldview (Christian Brothers Conference, 1999a). These programs have not as yet come under scrutiny of research to ascertain the extent to which they are meaningfully inculcating into lay teachers a distinct and authentic Lasallian spirit, which can in turn animate Lasallian schools and institutions in a way that preserves their distinctive Lasallian identity, even as the number of Brothers continues to decline.

### **Purpose of the Study**

This study examined the impact of Lasallian formation programs on lay educators, by assessing the degree to which they effectively transmit the Lasallian pedagogical and spiritual heritage to lay educators. The study first identified the essential characteristics of Lasallian schools and teachers, in particular the values, beliefs, and attitudes that ought to be normative for such schools and teachers in the 21<sup>st</sup> century. The study then examined the nature and scope of nine different kinds of United States Lasallian formation programs, at the national and District levels, to identify the means by which these Lasallian cultural norms are being consciously transmitted to a lay audience. Having established this framework, the study evaluated the extent to which participation in these programs can be shown to result in a higher degree of commitment to normative Lasallian values, beliefs, and attitudes than that indicated by those who do not participate in such formation experiences. A corollary to this objective was an assessment of the elements of effective formation programs, if any were identified, to better target personnel and financial resources that are dedicated to lay teacher formation.

## Need for the Study

Several factors combined to demonstrate the imperative for a study such as this one. The demographic realities of the Brothers' Institute were first among them. The number of Brothers actively engaged in the apostolate continues to decline. On January 1, 1999, there were 6,694 Brothers in the Institute. Of these, only 41% (2,745) were engaged in the school apostolate (Johnston, 1999). Using United Nations demographic tables, the Central Government of the Institute predicted that there will be only 5,242 Brothers in the Institute in 2009 (Johnston, 1999). Worldwide, the average age of the Brothers has climbed from 59.9 years in 1992 to 64.6 years in 1999, with some Districts having an average age near 70 years in 1999 (Brothers of the Christian Schools, 1999b).

This reality is equally true in the United States. In 2000, there were 1,009 Brothers in the United States/Toronto Region of the Institute, a decline from 1,220 in 1992. In 1992, 429 Brothers served in secondary education (McCann, 1991). Only 308 Brothers were serving in elementary or secondary education in 1999 (Table 1) (Christian Brothers Conference, 1999c).

Guerra and Benson (1985) summarized the significance of diminishing numbers of religious, and the implications of this phenomenon for American Catholic schools in general at the beginning of the 21<sup>st</sup> century. They wrote: "As the number of religious continues to decrease, the number of lay teachers who are competent and committed to evangelization and catechesis will have to increase if schools are to maintain and strengthen their identity as religious institutions" (p. 59). This reality is as true for the Brothers as for other religious orders. The influence of the Brothers (and their intense religious formation experiences) on their institutions will progressively diminish, and

their distinctly Lasallian spirit will fade away as well, if alternate means of fostering this spirit are not created for the laity who are gradually assuming new roles of leadership and animation in Lasallian schools.

---

Table 1

**Brothers Engaged in Elementary and Secondary Education**

**in the United States, 1992-1999**

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	<u>1992</u>	<u>1999</u>
Total Number of Brothers	1,220	1,009
Average Age (in years)	59.9	64.6
Brothers Employed in Elem. & Secondary Schools	429 <sup>a</sup>	308 <sup>b</sup>

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<sup>a</sup> Data only for secondary school teachers & administrators

<sup>b</sup> Data in report not broken out for elementary or secondary teachers

**Note.** From R. McCann. (1991). *Statistics for the USA/Toronto Region for Academic Year 1990-91, 1991-92*. Romeville, IL: Christian Brothers Conference. (p. 3); Christian Brothers Conference. (1999). *United States - Toronto Region 1999-2000 Statistical Report*. Landover, MD: Christian Brothers Conference. (pp. 4-6); Office of Personnel, Brothers of the Christian Schools. (1999). *Statistics as of December 31<sup>st</sup>, 1999*. Rome: Author. (p. 10)

Second, Johnston et al. (1997), the Capitulants at the 41<sup>st</sup>, 42<sup>nd</sup> and 43<sup>rd</sup> General Chapters (Brothers of the Christian Schools, 1986, 1993b, 2000), McAuley (1990/1993) and Salm (1986/1993, 1990/1993, 1992) indicated that the Brothers' own sense of their identity and the nature of their educational mission have evolved dramatically in the latter part of the 20<sup>th</sup> century, especially since their 39<sup>th</sup> General Chapter in 1966-67.

Increasingly, the Brothers have come to see that their mission is no longer a task given them by the Church solely for themselves to carry out. In the 21<sup>st</sup> century, this mission is

them by the Church solely for themselves to carry out. In the 21<sup>st</sup> century, this mission is understood as a “Shared Mission” where Brothers and lay Partners and Associates work together to bring the mission to fruition, sharing mission-related responsibilities and decision-making. They have expressed this collective insight through successive General Chapters (Brothers of the Christian Schools 1986, 1993a, 2000) and in their modern *Rule* (Brothers of the Christian Schools, 1987) approved by the Holy See in 1987.

Lay teachers and administrators were a third impulse for these formation programs. Salm (1992) indicated that after 1967, the Brothers tried to assimilate the changes wrought by their Chapter of renewal. These changes caused them to grapple with questions of identity and finality: who were the Brothers, and what were they about? Indeed, the 39<sup>th</sup> General Chapter and the *Declaration* had raised as many questions as they had answered. Consequently, much confusion reigned in the Institute as the implications of the changes brought about by the Chapter and the Council began to unfold (Salm, 1992).

This confusion was particularly true in the United States, where the Brothers’ prior structures of life and sense of identity had unraveled, and where the effort to build anew was exacerbated by the rapidly diminishing numbers of Brothers. From the early 1970s through the early 1990s, the American Brothers subjected the entire range of issues related to the religious life of the Brother (religious vows, apostolate, sexuality and chastity, community life, the role of authority, among others) to searching scrutiny. By doing so, they tried to fashion a new identity and purpose for the Institute in the process (Dondero et al., 1975; Helldorfer, 1976, 1977, 1983, 1984; McCarthy 1978, 1979; McGinnis, 1985; McGinnis & Meister, 1990; Meister, 1991; Salm, 1974).

While the Brothers were internally distracted, so to speak, a tremendous shift occurred in their schools. Lay teachers increasingly made up the majority of faculties in what had heretofore been “Brothers’ schools” (Johnston et al., 1997). At first, when this shift occurred rather dramatically in the wake of the mass exodus from religious life in the late 1960s and early 1970s, there was little done to purposefully shape the educational worldview of these new teachers into anything distinctively Lasallian (Mueller, 1994). The sense was that they would pick up the distinctive characteristics of Lasallian school identity and purpose (its culture) by working alongside Brothers and older lay teachers. As the number of Brothers declined further, or where in some cases Brothers disappeared from a school altogether, this premise was no longer valid. Lay teachers heard about De La Salle and the Brothers in vague general terms, and some wanted to learn more, to embrace their work as Catholic educators in a profound way, as the Brothers appeared to do (Johnston et. al, 1997).

Thus, the desire of the Brothers to ensure the continuity of their institutions’ distinctive spirit, their growing redefinition of their mission as one shared with lay people, and the desire of their lay colleagues for a deeper sense of themselves as teachers in what were increasingly known as “Lasallian schools” created the imperative for programs of integral formation (Johnston et al., 1997; Johnston, 1999, 2000). Since these trends are only accelerating into the first decade of the 21<sup>st</sup> century (decreasing number of Brothers, increasingly lay-dominated school staffs, and an ongoing reconceptualization of the Lasallian mission as one shared between Brothers and lay people alike), these formation programs require the kind of rigorous evaluation that a study such as this can provide. It is vital for the future viability of the Lasallian mission to know whether the

outcomes intended for such formation programs are being realized, whether lay persons working in Lasallian schools have a deeper level of understanding of, and commitment to, Lasallian values, beliefs, and attitudes as a result of participation in these programs.

In order to understand adequately the historical context of Lasallian lay educator formation programs, and their larger significance in the history of the Christian Brothers and their relations with their lay colleagues, it is necessary to take an excursus into the development of the Lasallian concept of "Shared Mission." This background information, which traces the evolution of the Brothers' attitudes and policies towards lay teachers in their schools, is provided in Chapter Two of this dissertation

### Theoretical Rationale

The conceptual framework for this study was the concept of school culture as it has been derived from the research on effective schools. All schools have a particular "feel" to them, an atmosphere that is eminently real, yet difficult to capture in precise terms: a school culture. In general, culture can be understood as "a set of common understandings for organizing actions and language and other symbolic vehicles for expressing common understandings" (Louis, 1980, p. 227). In schools, culture is "generally thought of as the normative glue that holds a particular school together" (Sergiovanni, 2000, p. 1). This culture is apparent from a host of tangible and intangible things: architecture, landscaping, the décor and layout of buildings, the messages in the daily bulletins, the attitudes of teachers and students. Deal and Peterson (1990) described it thus:

The concept of culture is meant to describe the character of a school as it reflects deep patterns of values, beliefs, and traditions that have been formed over the course of its history. Beneath the conscious awareness of everyday life in an organization there is a stream of thought, sentiment and activity. This invisible,

**taken-for-granted flow of beliefs and assumptions gives meaning to what people say and do. It shapes how they interpret hundreds of daily transactions. This deeper structure of life in organizations is reflected and transmitted through symbolic language and expressive action. Culture consists of the stable, underlying social meanings that shape beliefs and behavior over time. (p. 7)**

**Catholic schools are called upon by the Church (Congregation for Catholic Education, 1977, 1982, 1988; Vatican Council II, 1966b) to create a very specific cultural atmosphere, one that is distinctly Catholic in tone and content, and centered on the needs of young people. The bishops of the United States (National Conference of Catholic Bishops, 1973, 1977) declared that such schools should foster values of faith, worship, community and service. They ought to be places where communities of faith will flourish, as well as schools of high quality that will equip their students for their role in society.**

**Lasallian schools have a deep cultural foundation, one that was consciously crafted by Saint John Baptist de La Salle and his first disciples, and then honed over the course of the history of the Institute. De La Salle deliberately crafted a very specific kind of school, one permeated with a Christian religious atmosphere and a practical orientation that had (and has) as its goal the human and religious salvation of the young people confided to the Brothers' care (Brothers of the Christian Schools, 1987; Campos & Sauvage, 1981; De La Salle, 1730/1994, 1731/1994; Pungier, 1980a, 1980b; Salm 1999; Van Grieken, 1995).**

**Lasallian schools are focused on the needs of young people, especially the poor. They are places where teachers gladly associate themselves for the work of Christian and human education. Such teachers in turn animate a fraternal climate that follows from the fraternity among the faculty. They are schools that seek excellence, that are administered**

well. A Lasallian school is marked by a ministerial atmosphere in service to the Church, where Jesus Christ is honored in the persons of the students, and whose Person and Gospel are proclaimed explicitly (De La Salle, 1730/1994, 1731/1994; Van Grieken, 1999).

The culture of such a school depends on the teacher, the foundation of Lasallian education (Poutet, 1997; Pungier, 1980a, 1980b; Regional Education Board, 1986). Unless Lasallian teachers understand themselves in the profoundly mystical ministerial role in which De La Salle (1730/1994) described them, as “ambassadors and ministers of Jesus Christ” (p. 437), it will be impossible for a truly Lasallian school culture to come to life in all its depth. For if such formation fails to occur, the values that are the bedrock of the Lasallian school’s culture remain dead letters, as they will not have life in the persons of the teachers. De La Salle referred to this life as the “Spirit of the Institute” (1718/1987, p. 15), the spirit of faith and zeal. He described those who lacked this spirit as “dead members” (p. 15), by clear implication incapable of procuring the salvation of their charges in the Christian school. If such formation occurs, however, then the school can be permeated by this distinct spirit that is the heritage of De La Salle.

### Research Questions

This study investigated the effectiveness of formation programs conducted by the Brothers of the Christian Schools in the United States in promoting the specific values, beliefs, and attitudes unique to Lasallian school culture in lay educators in Lasallian secondary schools. This study articulated these characteristics of the Lasallian teacher and the Lasallian school, utilizing the analysis of these features by experts in Lasallian studies, and from the researcher’s exegesis of the original sources in the writings of Saint

**John Baptist de La Salle (Agathon, 1785/1998; Brothers of the Christian Schools, 1987; Campos & Sauvage, 1981; De La Salle, 1711/1993, 1720/1996, 1730/1994, 1731/1994; Everett, 1984; Johnston, 1994; Mann, 1994; Mueller, 1994; Poutet, 1997; Pungier, 1980a, 1980b; Regional Education Board, 1986; Van Grieken, 1995, 1999).**

**The following five research questions gathered the data to achieve this purpose:**

- 1. Based on the available literature, what are the values, beliefs, and attitudes that ought to be normative in the conduct of a Lasallian school today?**
- 2. Based on the available literature, what are the values, beliefs, and attitudes that ought to be normative for a Lasallian educator today?**
- 3. What Lasallian programs for lay teacher formation exist in the United States, and what are their natures and scopes?**
- 4. To what extent can participation by lay educators in these formation programs be shown to contribute to a higher degree of commitment to normative Lasallian values, beliefs, and attitudes than simply working in a Lasallian school without experiencing such programs?**
- 5. What are the elements of effective Lasallian lay educator formation programs?**

#### **Limitations**

**This study was limited by the inherent drawbacks generally attached to survey research (Gall, Gall, & Borg, 1999; Ray, 1999). There is wide variation among schools conducted or sponsored by the Christian Brothers in the United States, and among the Districts as well, in their faculties' involvement in Lasallian formation programs. This could have affected the ultimate sample sizes and thus the interpretation of the results. Participants may have been unfamiliar with certain theological or Lasallian concepts and**

language contained in the study. As a result, they may have responded “neutral” to an item, or leave the item blank.

Respondents brought their own experiences to the study, which may have affected the results. Specifically, the respondents who qualified for group 1 may well have had local school-based in-service experiences that may have affected the validity of the results of the data analysis for that particular group. Respondents may have been unwilling to indicate honestly their actual level of agreement or disagreement with the value statements, because of an internal perception that they may have been labeled as disloyal to their school’s stated Lasallian mission. This perception in the minds of the respondents may have arisen despite the provisions for confidentiality in the study, which prevented respondents’ principals from ever seeing their individual survey results, and despite repeated requests by the researcher for honest responses.

The researcher was also a significant limitation on the study. His background as a Christian Brother for 10 years, and his own set of community and professional experiences impacted his analysis of the data presented by the study. Such subjective bias might have led him to make causal inferences where another researcher, more removed from the milieu in which the programs under scrutiny exist, might not have found that such relationships exist.

### **Delimitations**

This study was limited to the secondary schools of the Christian Brothers in the United States. These schools are the field of apostolic work in which the majority of Lasallian educators are employed. They have a high degree of similarity in programs, faculty backgrounds, and overall school cultures. This minimized the difficulties of

trying to compare the staffs of institutions like universities or child-care institutions, which have very different missions, staff profiles, and school cultures.

The sample of this study was drawn from a national pool of potential respondents all across the United States. Survey research was the method of data collection. This method enabled the collection of data from a national sample of lay Lasallian educators. The national scope of the sample, however, precluded the effective use of face to face interviews, given the constraints of time and resources that such an approach would impose on the researcher. The sample size was limited to a maximum number of five for each comparison group per school (10 teachers total per school), to ensure that as many schools in the population could have a faculty member or members participate in the study.

### **Implications**

This study has implications for the work of Lasallian education in the United States by revealing the degree of effectiveness in lay formation programs that Lasallian schools and their staffs are relying upon to give them the kind of formation necessary for their continued authentic development as Lasallian schools. If such programs are found wanting, then appropriate measures could be taken to remedy these apparent defects. If they are found fruitful in assimilating Lasallian cultural values for lay teachers, they could be used as models for Lasallian formation programs where such are lacking. Moreover, if they are successful, they will help ensure that the Lasallian mission will continue and expand its reach, even as the Institute of the Brothers continues to deal with its declining and aging membership.

**This study also has implications for other Catholic schools attempting to discern their distinctive identities, especially those that had previously been predominantly staffed by religious orders. Virtually all religious orders, especially those of brothers, face the same demographic challenges that the Christian Brothers do, and the same dilemmas about allocation of scarce financial and personnel resources. If formation programs for lay teachers can be developed that are effective, based on the results of this study, other congregations might be able to establish similar programming that would facilitate a renewed application of their charism to their educational apostolate.**

**Finally this study has implications for the Brothers of the Christian Schools as an Institute. The formation programs this study analyzed are the attempt by the American Brothers to be faithful to the calls of the Church (Vatican Council II, 1966c), their own General Chapters, sitting as the “Body of the Society” (Brothers of the Christian Schools, 1967/1994, 1976, 1986, 1993, 2000), and their *Rule* (Brothers of the Christian Schools, 1987) to renew themselves and their dedication to their educational apostolate for the salvation of the young, especially the poor. To the extent that these programs can be found effective, it may be said that the Brothers in the United States have made a credible and meaningful effort to be faithful to the commitment they make by their profession of the vows of the Institute, particularly the vow of association.**

### **Applications**

**The study’s direct findings are of immediate relevance to the work of the Christian Brothers and their colleagues in the United States, most especially in their secondary school apostolate. However, they also provide a systematic basis for the evaluation of Lasallian formation programs in other parts of the Institute. The study has**

increased the body of knowledge about the means necessary not only to identify and articulate a school culture, but also to transmit that culture effectively to newcomers to the cultural milieu of schools in general, and Catholic schools in particular. Moreover, other religious orders could utilize the study's methodology to either work towards the creation of lay formation programs, or the evaluation of such programs that already may be in place.

Before the review of the literature directly related to these questions, particularly questions 1, 2 and 3, it is important to trace the development of the modern Institute's understanding of how the Brothers are to view the presence of lay teachers in their schools. There have been tremendous changes in how lay teachers have been perceived by the Brothers, and consequently great changes in how the Brothers attempt to give their particular spiritual and pedagogical stamp to their educational institutions. How that change occurred, and the outcomes of that change process, are treated in Chapter Two.

## Definition of Terms

**Apostolate:** Schools, retreat centers, child welfare institutions, and other places where the Lasallian Mission is carried out.

**Associates:** Partners in the Lasallian Mission who seek to deepen their commitment to the Lasallian Mission by a more formal association with the Institute of the Brothers of the Christian Schools, either as individuals or in an associative group independent of the Institute.

**Capitulant:** A member of a General or local chapter of a religious institute in the Roman Catholic Church.

**Charism:** The foundational inspiration of the Lasallian Family given to the Church by the Holy Spirit in the person of Saint John Baptist de La Salle (the Founder) and the founding Brothers of the Christian Schools

**District:** A territorial division of the Institute with its own Brother Visitor (Provincial Superior) and Council.

**Formation:** A process by which people can learn about the Saint John Baptist de La Salle and the Lasallian heritage and live according to his spirit.

**General Chapter:** The supreme international authoritative and legislative body of the Brothers. The General Chapter meets every seven years.

**Intercapitular Period:** The interval of time between a religious institute's general or local chapters.

**Institute, The:** The Roman Catholic religious congregation known as the Institute of the Brothers of the Christian Schools (Christian Brothers).

**Lasallian:** Characterized by values, beliefs, attitudes, and behaviors or policies inspired by the educational methodology and spirituality of Saint John Baptist de La Salle.

**Lasallian Family:** All people, groups, and movements that have found their inspiration in the educational method and spirituality of Saint John Baptist de La Salle.

**Lasallian Mission:** To provide a human and Christian education to the young, especially for the poor, in schools designed to spread the Gospel and to promote justice and peace. The Mission is achieved as a shared mission between Brothers and lay persons (Brothers of the Christian Schools, 1993a)

**Lay Person:** A baptized Catholic who is not an ordained cleric or a member of a religious congregation bound by vows.

**Partners: Lay persons who share in the Lasallian Mission.**

**Region: Territorial organization of several Districts of the Institute that share common geographic, cultural, or language traits, structured for purposes of mutual support and cooperation.**

**Religious order: A community of men or women who commit themselves to live out their baptismal consecration through the profession of vows, and that is given recognition as such by the Roman Catholic Church's authorities.**

**Rule: The official document that defines the life and vocation of a Brother of the Christian Schools.**

**Shared Mission: The work of realizing the Lasallian Mission (see above) achieved cooperatively between Christian Brothers and their Partners and Associates.**

## CHAPTER TWO

### BACKGROUND FOR THE STUDY

#### The Brothers and the Laity: A Structural Tension

In his *Last Recommendation* to his Brothers as he lay dying, De La Salle (1711/1993) made the following observation about the Brothers' relationships with lay people:

**If you wish to persevere and die in your vocation, never have any intercourse with people of the world; for, little by little, you will acquire a taste for their habits and be drawn into conversation with them to such an extent, that you will no longer be able, through policy, to refrain from applauding their language, however pernicious it may be; this will lead you into unfaithfulness; and being no longer faithful in observing your Rules, you will grow disgusted with your vocation, and finally you will abandon it. (p. 96)**

In the theology of religious life operative in the 17<sup>th</sup> century, and continuing until Vatican II, withdrawal from the world and from secular persons was a cardinal principle of the religious state, particularly for De La Salle's Brothers (Brothers of the Christian Schools, 1947; De La Salle, 1711/1993, 1731/1994).

This attitude, which appears almost as a *leitmotif* throughout De La Salle's writings, especially in his *Meditations* (De La Salle, 1730/1994, 1731/1994) and the primitive *Rule* (Brothers of the Christian Schools, 1947), is in tension with another hallmark of the Lasallian heritage: its distinctively lay vision of the apostolate of the proclamation of the Gospel (Campos & Sauvage, 1981; Sauvage, 1962/1991) and its concomitant promotion of the laity. Van Grieken (1999) illustrated this dichotomy:

**A lay character has been part of the Lasallian tradition since its inception. De La Salle established a religious institute of laymen. He strove to form other Catholic lay teachers, individual country schoolmasters sent to him for training by their pastors, with the same foundations that shaped the educational identity of the Brothers. His *Meditations for the Time of Retreat* was written for all who are engaged in the education of youth, and his spirituality has been recommended by**

the church [sic] as beneficial for all church [sic] educators. Yet the Christian schools that the Brothers established, from the seventeenth century into the twentieth century, rigorously remained the exclusive domain of the Brothers alone. If lay colleagues were present, they were looked upon as a “necessary evil,” something to be avoided if possible and to be tolerated if needed. (p. 13)

### **Association as the Foundation for the Mission of the Institute**

#### **Origins and Initial Purpose of “Association” in the History of the Institute**

De La Salle and the early Brothers understood their mission of educational service to the poor through gratuitous schools as one that required a total commitment of self, and the kind of self-abnegation and mutual support that only a community life grounded in prayer and asceticism could support. Thus, they undertook their work “together and by association,” which was one of the first and most important vows the Brothers ever took (Mouton, 1990/1993).

Mouton (1990/1993) and Calcutt (1993) indicated that the first use of the term “association” was in 1691, when De La Salle and two other Brothers made what is known as the “Heroic Vow” in November 1691, pledging to work for the establishment of the Institute in the face of the many trials that afflicted the Brothers at that time, even if it forced them to live on bread alone. This vow of association expressed in a dramatic way their particular form of the apostolic religious life, and what was necessary to give this community the stability and permanence vital to its growth and prosperity (Bedel, 1996; Calcutt, 1993; Mouton, 1990/1993; Sauvage, 1962/1991).

#### **Association’s Diminishment and Revival as a Characteristic Vow of the Brothers**

Sauvage (1975) noted that this concept of association would be preserved in the formal vows of every Brother of the Institute. However, in the wake of the papal Bull of Approbation in 1724 (that gave ecclesiastical legal status to the Institute), the specific

vow of association was transformed into one of “ . . .teaching the poor gratuitously” (Benedict XIII, 1724/1947, p. x). Thus, its central significance was somewhat obscured by that vow and the canonical vows of religion (Sauvage, 1975). Mouton (1990/1993) observed that in the wake of the renewal since the 39<sup>th</sup> General Chapter association has been restored as a specific vow of the Brothers, reunited with its historic corollary of the free service to the poor implied by the vow of gratuity. These two Lasallian hallmarks have been fused into the modern vow of “association for the service of the poor through education” (Brothers of the Christian Schools, 1987, p. 43).

### The Impact of Association on the Brothers' Worldview

This concept of association was a closed one, with profound implications on the Brothers' approach to their role in conducting their schools, as Sauvage (1990) explained:

It is the Brothers and only the Brothers who conduct the school. For a long time there were no lay teachers, and the actual association of the Brothers could have very well proved that the running of the school was dependent on them. It was without a doubt even clearer as hardly any external power intervened in areas of academic program, schedule, etc. Reading the *Rule* and the *Conduct of Schools*, one has the impression that the Brothers are the “one and only masters.”

This awareness of an identity and of a real ability “to conduct schools together” left its mark deeply on the Brothers' mind set. Even when it became necessary to accept the collaboration of “lay teachers,” they still continued for a long time to consider them and to treat them as “additions” rather than as real partners of the association. One would only have to study the Institute's official thinking in regard to the place of lay teachers in our schools to realize this . . . (p. 14)

This Brothers-only association had many practical implications, detailed minutely in the *Rule* of 1947. Outsiders were excluded from the school without the Brother Director's permission or in specially excepted cases (Brothers of the Christian Schools, 1947). The faculty was, naturally, to be made up entirely of Brothers, insofar as that was possible. In certain technical schools where highly specialized instruction took place, and

in missionary areas in the Near East and Far East, Johnston et al. (1997) and Rummery (1987/1993) indicated that lay teachers were employed beginning in the mid-19<sup>th</sup> century, but only when absolutely necessary. Should a secular teacher be employed in the school, Brothers were admonished to “be very reserved and discreet with him in all their intercourse which should always be regulated by obedience” (Brothers of the Christian Schools, 1947, p. 47). The ideal school conducted by the Brothers was a self-contained world, which had as little direct or indirect contact with outsiders as possible.

### 19<sup>th</sup> and 20<sup>th</sup> Century Pressures for Change and the Institute

#### Lay “Useful Auxiliaries” in the 19<sup>th</sup> Century

Often, external events (revolutions, the vagaries of government educational policies, fluctuations in vocations, pressures for Catholic schools from priests and bishops) made this ideal Brothers’ school impossible to attain for sheer lack of personnel (Johnston et al., 1997; Rummery, 1987/1993). Eventually, the Institute was forced to recognize this reality, and make some sort of response to it. The General Chapter of 1897 (Brothers of the Christian Schools, 1897) addressed the presence of lay teachers in the Brothers’ schools with the kind of mixed reaction of support and suspicious distance that reflected the tension described by Van Grieken (1995) in the history of the Brothers’ dealings with lay teachers:

We have been obliged in a number of places to have recourse to lay assistants in teaching. This is often the only means to prevent the closing of important schools, by which the Christian spirit is maintained in certain parishes. But it is necessary to make a proper choice of these lay teachers, and not to admit any who are of doubtful character, or who are not well known. The best are ordinarily those who have been our pupils.

The Brothers Directors [*sic*] should watch that their Brothers are not familiar with these lay teachers, that they be kind towards them, but, at the same time, discreet and reserved.

It must be borne in mind, moreover, that one is not free from responsibility towards these useful auxiliaries, and that efforts should be made to maintain them in the practice of the duties of a good Christian, and to inspire them with zeal for souls and the apostolic spirit among children, by properly arranged exercises, by days of recollection, or even by regular retreats, when possible. We will thus continue, with regard to these masters, who are often so good and devoted, the work of our Blessed Founder with the country schoolmasters, and prepare excellent Christian teachers for society. (p. 42)

### The Traumas of the 20<sup>th</sup> Century and the Institute's Response

Disruption of the closed system of the Brothers' schools was especially dramatic during the 20<sup>th</sup> century, when the secularization laws of 1904 in France, and World Wars I and II proved ruinous to the Brothers' institutions and the Institute as a whole in France, and then later throughout Europe. During such emergencies, when many Brothers either left the Institute or went into exile (after the French laws of 1904), or were drafted into military service during the world wars, lay teachers had to be employed to fill in for the absent Brothers (Johnston et al., 1997; Rummery, 1987/1993).

Once the perils of wartime had passed in 1945, however, the Superiors of the Institute moved to prevent these temporary expedients (including the employment of women) from becoming permanently accepted. The 37<sup>th</sup> General Chapter, held quickly in the wake of World War II in 1946, attempted to return to the pre-war *status quo*. The Chapter's resolutions declared:

It is important to proceed to a religious reorganization of our schools: (a) By the immediate removal of the feminine element employed in certain places in consequence of the war. (b) By progressive reduction of the lay element and by the Superiors refusing to open any new school which might mean an increase of the lay personnel in a District. (Brothers of the Christian Schools, 1946, p. 67)

The Chapter of 1946 made it clear that even the tentative encouragement of the apostolic spirit of lay teachers expressed by the Chapter of 1897 (Brothers of the Christian Schools, 1897) was subordinate to the far more preferable goal of re-

establishing the Brothers' school as a place exclusively influenced and directed by the Brothers. Lay teachers were a "necessary evil" that could be tolerated, but were clearly not seen by the Brothers' Superiors, at least immediately after World War II, as having a positive impact on the Brothers' school by their presence.

#### Brothers and Lay Teachers in the United States: Pragmatic and Uneasy Accommodation

These postwar directives, however, were difficult to implement entirely in the United States, as had been the case since 1845. There had always been a few lay teachers in the Brothers' schools in this country, especially in certain academic and athletic areas where there were not enough qualified Brothers (Mueller, 1994). The impossibility of implementing the Chapter of 1946's decrees was amply demonstrated by the explosive effects of the postwar baby boom on the American Catholic school system. Walch (1996) indicated that the demand for new Catholic schools in this country outstripped supply by a wide margin. Hundreds of new schools opened in this period, and in this heady period of expansion, even with large numbers of novices and postulants, the Brothers found that they had to significantly increase the number of lay teachers in their schools. By 1958, 29.6% of the faculty in the Brothers' schools were lay men. No women were yet teaching in Brothers' schools, although they were often present as secretaries (James Camillus, 1958).

Lay teachers, both in Christian Brothers' schools and in most Catholic schools generally often found it readily apparent that they were outside the inner circle of decision-making in the schools, despite their growing numbers. The reality for lay teachers, as reported by Neuwein (1966), was that they did not see much of a future career in their jobs, as compensation was low, benefits were virtually nonexistent,

advancement opportunities were closed or very limited, and they did not have a meaningful role in school governance. In the Brothers' schools, faculty meetings were often held at mealtime, or during the time of the Sunday conference of the Brother Director/Principal (usually the same person). Lay teachers were informed of the community's decisions about school policy afterwards (P. Ellis, personal communication, November 15, 2000; Rummery, 1987/1993).

### Shifting Attitudes Towards Lay Teachers in the 1950s

#### A New Outlook in Rome

Despite these harsh realities of second-class status for lay teachers, by the mid to late 1950s, some of the Brothers' Superiors recognized that the ideal all-Brothers' school of the primitive *Rule* was no longer possible, and that lay teachers were not only a fact of life, but even possibly a positive force in the schools. In a marked change of tone and attitude from 1946, the 38<sup>th</sup> General Chapter (Brothers of the Christian Schools, 1956) observed:

**In the opinion of some Brothers these auxiliaries (lay teachers) are a "necessary evil." Others see them as a necessary good that has been providentially arranged for [emphasis added]. The Chapter is inclined to share the second opinion. They need not be considered mercenaries preoccupied with their own personal material interests provided we know how to make them our associates in the pursuit of the work of Catholic education [emphasis added]. (p. 72)**

This Chapter (Brothers of the Christian Schools, 1956) also called for the creation of an Association of Christian Teachers as a means of guaranteeing that lay teachers were developing in themselves an authentically apostolic approach to Catholic education, one that was a hallmark of the Lasallian pedagogical tradition. It was to be an association distinct from the Institute, but clearly under its guidance and direction.

It is important to note the 38<sup>th</sup> General Chapter's use of "associates" to describe lay teachers in Brothers' schools. As described above, previously the Brothers would never have conceived of anyone who was not a Brother as one of their associates, in the sense of their vowed association, or in the sense that De La Salle and the early Brothers had used the term. Nonetheless, the lived reality of their work and lives after World War II told the Brothers that lay teachers were a permanent feature of the landscape, and, at least at the level of official pronouncements, worthy of respect and some degree of inclusion. The initial and highly restricted application of this concept to lay persons working alongside the Brothers was, in retrospect, a mere inkling of what would become an epochal shift in the Institute's thinking about association just over 40 years in the future.

#### The Brothers and Lay Teachers in the United States: The 1958 CBEA Conference

In July, 1958, the Christian Brothers Education Association of the United States held its 19<sup>th</sup> Annual Conference on a groundbreaking theme: "The Lay Teacher in the Christian Brothers' High Schools" and the need for lay teachers to ". . . have a thorough Christian preparation for their mission as teachers" (I. Philip & V. Ignatius, 1958b, p. 12). In a letter to this conference, Brother Nicet-Joseph, the Brother Superior General (1956-1966), described the positive effects of lay teachers in Brothers' schools, and how the Brothers' attitudes towards lay staff members needed to change:

We religious have to realize that lay teachers have come into our schools to stay, and that we owe them a debt of gratitude for their admirable spirit of co-operation and for the enlightened zeal they manifest in the cause of Christian education.

[. . .] We appreciate the fact that most of the laymen who work at our side have come, particularly in recent years, to look upon their teaching career as a God-given vocation . . . We have often witnessed the deep impression made upon the minds of our pupils through their contact with earnest Catholic laymen who so obviously put spiritual values to the forefront of their lives. It is true, of course

that these pupils have the inspiring example of the Brothers ever before them, but what they learn to take for granted in a religious usually appears more striking in "one of themselves." (Nicet-Joseph, 1958, p. 7)

This conference spent a week examining statistical trends about lay staffing in the Brothers' schools, and the implications of such trends for the role of lay teachers therein (James Camillus, 1958). Brother James Camillus (1958) observed that the Brothers had more lay teachers as a percentage of their faculties (29.6%) than other Catholic schools conducted either by other religious orders or by (arch) dioceses (p. 28). Brother James Camillus (1958) drew the obvious conclusion from the trends of rapid increases in the number of lay teachers in the 1950s, from 9% in 1952 to 23% in 1958 (p. 30): "There is no doubt in the mind of educators that the lay teacher is here to stay. It behooves us to make our adjustments to receive him properly into our ranks [emphasis added]" (p. 29). Brother James Camillus (1958) indicated the kinds of attitudes that needed to be discarded when he commented:

The lay teacher is no longer the person who has been denoted as "We'll get rid of him as soon as we can get another religious," or "He can't do too much harm because there are four other periods of the day when the religious go into the class," or as the "Necessary evil." The lay teacher is a part of our system and can do a fine job if we let him [emphasis added]. (p. 30)

Accordingly, what sorts of adjustments were necessary? How ought the Brothers welcome the lay teacher, given the difficulties lay teachers experienced daily, as Neuwein (1966) indicated had long been a feature of Catholic school life for lay educators? Brother James Camillus (1958) proposed the following solution:

The lay teacher wants:

- 1) Recognition - as a professional man . . . the lay teacher doesn't want to be just like one of the family, but he really wants to be one of the family.
- 2) The teacher wants good working conditions - in harmony with their professional standards: such little things as a place to hang their hat, a desk or

locker for books, a washroom, a place to rest, to meet other faculty members, a place to get a quiet smoke after lunch or after school, a place to eat.

3) Integration on the Faculty - the Sunday conference cannot bring to the lay teacher all of the changes of schedules for the week. He needs to be told about changes ahead of time.

4) Only in fourth position, a just wage involving security with some type of retirement benefit, and, of course, tenure.

If these measures are taken care of, our laymen will be happy and stay on in our schools to become worthy co-workers in the cause of Catholic education [emphases ion the original]. (pp. 30-31)

Brother Felinian Thomas (1958) discussed the problem of integration into the Brother-dominated faculties of the Brothers' schools, an issue identified by Brother James Camillus (1958). Integration meant "the smooth functioning of a unified faculty, operating at full, effective capacity." (Felinian Thomas, 1958, p. 54). Brother Felinian Thomas (1958) reported that the presence of dedicated, highly trained, and loyal lay men on Brothers' faculties around the country was noted by Brother principals in a survey he conducted in 1958. Lay teachers were carrying full teaching loads, and some activities as well. There was a good rapport between religious and lay faculty members. Their administrative supervisors (all Brothers) highly praised their work, and called for them to be treated with respect as professional, dedicated Catholic educators. Nevertheless, the nearly unanimous response by Brothers in administration to a survey question of whether they would want more lay teachers in their schools was a resounding "no." In response to this contradictory attitude, Brother Felinian Thomas (1958) asserted: "Lay teachers are becoming a permanent, integral part of our school structure, and their potential contributions to our goal of Catholic education is great. This fact must be acknowledged by our administrators if they are to realize the full development of lay personnel" (p. 55).

In a passage fraught with meaning in light of future events, Brother Felinian Thomas (1958) proposed how the full integration of lay teachers into Christian Brothers'

**schools would best occur, and what its effects on the Brothers' schools and the Brothers would be:**

**One means suggested in dealing with the layman's poor preparation is to inaugurate a program of lay-teacher orientation within our school system. When he enters a Brothers' school, a layman should be made aware of our teaching tradition and educational philosophy. He should be given reading material, and, if possible, instruction on the La Sallian [sic] concept of effective teaching [ . . . ]. The participation of Catholic laymen in our schools should serve not only to further Catholic education, but to help them sanctify their lives through constant association with their religious co-workers. With the assistance of a well-integrated lay faculty, we may well further sanctify our own [emphases added]. (pp. 55-56)**

**The framework of these discussions was very clear regarding the relative importance of the role of the Brothers in their schools, as Brothers I. Philip and V. Ignatius (1958a) made clear in a letter from the Conference to Brother Nicet-Joseph: "It was the opinion voiced by several delegates that the influence of the Brothers as teachers and as guides for Christian conduct should be strongly maintained in all of our schools" (p. 9). Integration and development of the lay teacher may have been an imperative of the times, but it would proceed under the firm direction of the Brothers, who remained the decisive influence in what were still clearly "Brothers' schools."**

#### **The Stirrings of Future Reform: The 38<sup>th</sup> General Chapter of 1956**

**As the above Capitular documents and writings of Brother Nicet-Joseph (1958) and others clearly revealed, the Brothers had been undergoing tremendous pressures for change since the end of World War II. It was clear to many Brothers that the literal observance of their primitive *Rule*, in all of its aspects, not merely those areas referring to the role of lay teachers in their schools, was simply impossible in the middle of the 20<sup>th</sup> century. At the same 38<sup>th</sup> General Chapter in 1956 that produced remarkable statements about the role of lay teachers in Brothers' schools, several even more momentous**

decisions were made that set the stage for the sweeping changes of the 39<sup>th</sup> General Chapter in 1966-67 (Brothers of the Christian Schools, 1956; Salm, 1992).

First, the Brothers established a program of publication of critical and scholarly editions of the works of their Founder, known as the *Cahiers lasalliens*, under the general editorship of Brother Maurice Auguste (1911-1987), the foremost Lasallian scholar of his day (Brothers of the Christian Schools, 1956; Maurice Auguste, 2000; Salm, 1992). This project, ongoing today, provided a scholarly base for the kind of recapturing of their Founder's person, spirit, and charisma that would be needed in the coming years, although this latter end was not foreseen at the time of the 1956 Chapter.

Second, the Chapter decided that the text of the *Rule* would be much more thoroughly revised at the 1966 Chapter, in light of modern needs. Groups of Brothers all over the world would study the *Rule* and propose adaptations and modifications in it to update the Institute (Brothers of the Christian Schools, 1956; Salm, 1992). Within the Institute, then, there was a process of renewal and change already afoot before the *aggiornamento* called for by Pope John XXIII (1966) began with the Second Vatican Council.

### The Beginnings of Renewal: Vatican II and the 39<sup>th</sup> General Chapter

#### Vatican II and Religious Life

The Vatican Council's call for modernization in the Church took a specific form for religious orders. In *Perfectae Caritatis* (Vatican Council II, 1966c), the Fathers of the Council called for religious orders to return first to the Gospel. Second, they should return to their origins, to rediscover in the history of their founders and early life as a community the essential charism or distinctive spirit that called them into being. Third,

they should design and implement an adapted renewal of their lifestyle and apostolate to return to that spirit in a purified and modernized way.

### The 39<sup>th</sup> General Chapter of 1966-67 and the *Declaration*

For the Brothers, that process took the form of the 39<sup>th</sup> General Chapter in 1966-67 (Brothers of the Christian Schools, 1967, 1967/1994; Salm, 1990/1993, 1992). It built on the reform process already underway, and produced a document entitled *The Brother of the Christian Schools in the World Today: A Declaration* (Brothers of the Christian Schools, 1967/1994). The *Declaration* redefined the life and purpose of the Brother in every aspect. Salm (1992, 1994) observed that it originated in the Chapter's rejection of a proposal from the Holy See, supported by some Brothers, that the priesthood be introduced into the Institute. The Chapter resoundingly rejected this proposal, and in the resulting ferment, crafted the *Declaration* as a statement of what the Brother was, rather than simply what he was not.

Sauvage (1994) observed that the *Declaration* was an effort by the Chapter to be faithful to the call of Vatican II for religious orders to renovate themselves, but even more profoundly to the call of the Holy Spirit to give itself life and vitality for the modern world. This desire for fidelity engaged the Institute in a scrutiny of its origins, particularly the life of De La Salle and the original impulse or charism that led to the foundation of the Institute. The Institute thus returned to the Founder as a source of fresh inspiration and energy for renewal of his vision, even as it attempted to modernize itself to respond to the needs of the contemporary world and the needs of the future through education (Meister, 1994). The *Declaration* was so foundational to the renewal of the Institute that the entire 39<sup>th</sup> General Chapter's work, in the words of Brother Charles

Henry Buttimer, the first American elected Superior General, was to be read “. . .in light of the *Declaration*” (Brothers of the Christian Schools, 1967/1994, p. 281). Even today, it is so pivotal in understanding the Brothers’ life and their mission that Johnston (1997) described the actualization of its ideals as an ongoing, permanent challenge to the Brothers to be authentic to their vocation.

In this climate of radical re-examination of the Brothers’ *raison d’etre*, the Chapter focused intently on the mission of the Institute in the contemporary world, and how the Brother’s religious consecration and community life were to form a harmonious whole with his apostolate of Christian education (Brothers of the Christian Schools, 1967/1994). In its passages on the mission of the Institute, and the renewal of the Brothers’ schools, the *Declaration* made a startling observation about the role of lay teachers in the Brothers’ mission of education, leaping far beyond even what had been said about lay staff members since 1956:

The school will be molded into a community only through a staff rich in diversity and the unity of its members [emphasis added]. For this reason, the Brothers work closely with lay teachers, who make a unique contribution through their knowledge of the world, of family life, and of civic affairs. Lay teachers should be completely involved with the whole life of the school [emphasis added]: with catechesis, apostolic organizations, extra-curricular activities, and administrative positions [emphasis added]. (Brothers of the Christian Schools, 1967/1994, p. 328)

This passage is astonishing in light of the deeply rooted attitudes and practices of the Brothers relative to lay teachers described above, even accounting for the attitudinal shifts in of the 1950s, but it is indicative of the kind of fundamental re-thinking of their life and work that this time of renewal occasioned.

## Tensions and Ambiguities in the Renewal of the Institute: The 1970s and 1980s

### The Impact of the Institute's Numerical Decline on its Renewal

This sentiment of welcome collaboration and inclusion was framed in the context of the Brothers' optimism and self-confidence, rooted at least in part in the expectation that their numbers, at the time well over 16,000, would remain stable or even increase as they had been to that point (Johnston et al., 1997; Salm, 1990/1993). This was not to be the case. Indeed, the exact opposite took place: a radical drop both in Brothers (through dispensations) and in the number of new candidates. The Institute saw its membership decline by one-third between 1966 and 1976, when there were 11,239 Brothers in the latter year. By 1986, that number had dropped to 8,858 Brothers worldwide (Brothers of the Christian Schools, 1999b). Similar proportions of loss were felt in the American Districts. In the context of this crisis, the Institute began a kind of intellectual and spiritual pilgrimage that caused it to rethink radically its nature, mission, and how it could respond to that mission in light of this demographic meltdown. The 39<sup>th</sup> General Chapter and the *Declaration* were but a prelude to a process of change that would alter many of the bedrock notions that had grounded the Brothers' sense of themselves since the time of De La Salle.

### Rethinking the Boundaries of the Institute: The Lasallian Family

The 40<sup>th</sup> General Chapter in 1976 made the first stirrings of a response to this problem of maintaining and extending the Institute's mission despite falling numbers, in its use of the phrase "Lasallian Family" to refer to "former students and friends of the Brothers who wish . . . to have a greater share in their [the Brothers'] spirit, prayers, and mission" (Brothers of the Christian Schools, 1976, p. 54). There was also a mention of

**“different degrees of belonging to the Institute” in this same context (p. 54). These concepts were couched in terms of former students and unnamed friends of the Brothers, who wanted to participate in the Brothers’ work, but again in an unspecified way.**

**As for degrees of membership in the Institute, the Chapter was making reference to men (exclusively) who perhaps wished to share the Brothers’ lifestyle and work, but without the obligations of religious profession (Brothers of the Christian Schools, 1976). At this time, the Institute was wrestling with the question of its identity as a religious congregation bound by the canonical vows of religion and their accompanying legal and ecclesiastical structures. Some Brothers advocated a re-conceptualization of the vows’ meaning that was controversial (Salm, 1974). Some Brothers even called for a rejection of the traditional vows as unnecessary for the purpose of the Institute (Christian Brothers Conference, 1975). Crucial here, though, was the Chapter’s statement in article 45 of its Propositions: “Individual persons or groups of persons can be associated with the apostolic activity and to the life of prayer of the Brothers without sharing completely in their community life” (Brothers of the Christian Schools, 1976, p. 87). Here, in a statement suggestive of an egalitarian rather than hierarchical concept of association, the Brothers acknowledged officially that lay persons could associate themselves with the Institute, and share in its mission as lay persons, without the obligations of the religious life.**

**Applying the term “associate” to lay people outside the Institute was a revolutionary concept, given what has been observed previously regarding the highly restricted sense in which the Brothers applied the full meaning of the word only to members of their Institute. However, this statement’s implications received relatively**

little attention at the time, since the Institute was still attempting to assimilate the changes of Vatican II and the 39<sup>th</sup> General Chapter (Brothers of the Christian Schools, 1976). The Institute was still searching for an understanding of its new reality:

As for the fact that being fewer in number we have to share our work with lay persons, this situation in no way compromises the principle “together and by association” to which we have committed ourselves. It suffices that the community of Brothers know [sic] how to conceive properly its role and to share its work within a broader educative context. Far from being a danger, the situation constitutes a healthy sign of the growing desire to create a pastoral plan that brings together the efforts of everyone. (Brothers of the Christian Schools, 1978, p. 86)

### Problems in Assimilation of the Lasallian Family

The acceptance by the Brothers of these very new concepts was slow to begin, even with official encouragement at the highest levels of the Institute. Brother Jose Pablo Bastarrechea, the first Spanish Superior General (1976-1986), used several of his pastoral letters (1977, 1979a, 1979b) to encourage the Brothers to internalize and fully embrace the Lasallian Family. He acknowledged that there were structural and ingrained attitudinal barriers to this process (1979b), particularly the disorientation of many Brothers caused by what seemed to be a whipsaw-like *volte-face* in the Institute’s thinking about the role of lay teachers since 1946. In his later letters (Bastarrechea, 1982, 1985), Brother Jose Pablo iterated this call for full integration of lay educators into Lasallian schools, as well as the need for the Brothers to provide formation for their lay colleagues who sought a deeper spiritual grounding in the life and thought of De La Salle. This dual emphasis was one of the major themes of his Generalate.

At the 1981 Intercapitular meeting of the Brothers Visitor (canonical superiors of the Institute’s local Districts), the Visitors and the Roman Superiors of the Institute dealt with the issue of lay teachers in schools, this time drawing on their experience of the

process of lay integration at the local levels and in individual school and national circumstances. The Visitors acknowledged the complexity of the task of developing the Lasallian Family, and bringing lay people into full participation in the Institute's mission. In two particularly trenchant passages, the Visitors made a strong plea to the Brothers to alter their attitudes if any renewal of the Lasallian school was to occur: "Be more open to the lay teachers working among us with a desire for their greater integration . . . be more associated with them and give them leadership within the framework of our common mission and responsibility" (Brothers of the Christian Schools, 1981, p. 11). The Visitors vigorously argued the case for this change of outlook:

[We have] an urgent duty [emphasis added] to get them [lay educators] to share in this mission and this spirituality. An urgent duty because it is a debt the Church owes to the layman. And our negligence now becomes apparent in the difficulties we encounter when we see many lay teachers "doing nothing." Whoever has helped them do anything [emphasis added]? (pp. 25-26)

Reinforcing the Superior General's advocacy of the Lasallian Family as a new form of association for the Institute, Brother John Johnston (1984/1993), then Vicar General (deputy to the Superior General), stressed to a gathering of Brothers of the United States that the old models of association they had been reared on were now dead. Like it or not, the Brothers would have to form new visions of association. In so doing they would have to address such issues as the Institute's definition of membership, its purpose, its institutional structures, and its relationship to the contemporary Lasallian mission of Christian and human education as the Institute confronted the needs of the young and the poor today. Just a year prior to Johnston's (1984/1993) address, the members of the General Council of the Institute (1983) observed that in various sectors of the Institute, particularly in Asia and in France, programs designed to provide

information and Lasallian formation for lay teachers in the Brothers' schools were emerging. Common prayer, community, and the sharing of positions of authority, including chief administrators' positions, were increasingly common. These tentative first steps in fleshing out and actualizing the meaning of the Lasallian Family, still an inchoate term in the early 1980s, would receive a powerful new direction at the General Chapter of 1986.

#### A Turning Point: The 41<sup>st</sup> General Chapter of 1986

Thus, as the trends of increased lay involvement in the Brothers' schools accelerated in the 1980s, many Brothers saw with increasing clarity that this experience needed to be reflected upon at greater depth than heretofore had occurred (McGinnis, 1985). What would it mean in terms of the new *Rule* about to be submitted to the Holy See for approval, and for the identity and purpose of the Institute for the future? These were some of the basic questions the Capitulants focused on in the spring of 1986. Their answers would shift the terms of the discussion about lay educators in Lasallian schools in a direction that would have profound implications for the Brothers' self-understanding, and the nature of their relationship with the ever-growing numbers of lay educators on their schools' faculties.

#### **Shared Mission: A New Model of Relations Between Brothers and the Laity**

##### The 41<sup>st</sup> General Chapter and the Laity

The 41<sup>st</sup> General Chapter, even as it spent the bulk of its time on the creation of the new text of the Brothers' *Rule* (Salm, 1992), also addressed the questions about identity, mission, and association with lay people that the realities of school life throughout the Institute had been presenting so insistently since the late 1960s. The

Chapter explained this new experience of association with lay persons, in the words of the new Superior General, Brother John Johnston (1986-2000), as a “call from the [S]pirit in our day (Brothers of the Christian Schools, 1986, p. 42). The Chapter as a body understood this phenomenon as a “call from God to us Brothers to change our perspective and our way of fulfilling the ministry the Church has confided to us” (p. 13). The Chapter saw the integration of Brothers and lay people as a positive development that would enhance the overall quality of the schools and of their service to the Church, echoing the insight of the *Declaration* twenty years earlier.

The Chapter maintained that the Brothers “continue to be the mainstay of the Lasallian experience” (Brothers of the Christian Schools, 1987, p. 13), but the Brothers should now be ready to help those lay people who wanted their work as teachers in Lasallian schools (schools inspired by the vision and spirit of Saint John Baptist de La Salle) to be a form of ministry in the Church. This openness was directed at Catholic teachers. How it would apply to other Christians or to non-Christians had yet to be worked out. The Brothers further committed themselves to a mutual evangelization, an openness to learning from the experiences of their lay colleagues as ministers in Christian education (Brothers of the Christian Schools, 1986).

#### The *Rule* and Shared Mission

This new paradigm for Lasallian ministry was put into a particularly solemn form in the new *Rule* adopted by the Chapter as the summation of the experimental period begun after 1966. Article 17 of the *Rule* was entitled “A Shared Mission,” the first time this term was used in an official Institute document (Brothers of the Christian Schools, 1987, p. 34). It was a distillation of much of the evolution of the Brothers’ thought on the

role of the laity in their mission prior to 1986, and it pointed to trends that are only now being fully actualized.

Historically, the article observed that as non-ordained religious and as educators, the Brothers had always promoted the laity, especially those who wanted their teaching to be ministerial. Thus, the Brothers now would “gladly associate lay persons in their educational mission. They provide, for those who so desire, the means to learn about the Founder and to live according to his spirit” (Brothers of the Christian Schools, 1987, p. 35).

Moreover, the Brothers stated that their apostolic work occurs “within an educational community in which all the functions, including positions of responsibility, are shared” (Brothers of the Christian Schools, 1987, p. 35). To ensure that the school achieves its purpose of Christian and human education, the Brothers “foster a spirit of collaboration among all the members of the educational community” and they

...make known to the rest of the educational community the essential elements of the Lasallian tradition. The Brothers offer to those who desire it, a more intensified sharing of Lasallian spirituality, encouraging such persons to make a more specific apostolic commitment. The Brothers join in the formation of faith communities which are witnessing to the truth of what the Brothers profess. (pp. 35-36)

These articles of the *Rule* were in one sense nothing new, for they restated and elaborated the notion of welcome collaboration with lay people that the *Declaration* called for in 1966. However, they are pregnant with meaning in that they obliged the Institute, at the local and international levels, to two new commitments. First, they heralded a commitment to share the heritage of the Institute and the legacy of De La Salle with those lay teachers who were increasingly dominating what had been “Brothers’ schools.” Second, it committed the Brothers to be active in forming communities of faith

among those who voluntarily wanted to give a deeper spiritual foundation to their educational work. Both of these commitments required the creation of programs of formation, at all levels of the Institute, to make these mandates of the *Rule* come to life. Article 146 of the *Rule* crystallized the initial implications of Shared Mission for the future direction of Institute policy regarding the members of the Lasallian Family:

The spiritual gifts which the Church has received in St. John Baptist de La Salle go far beyond the confines of the Institute which he founded. The Institute sees the existence of the various Lasallian movements as a grace from God renewing its own vitality. The Institute can associate itself with lay people who want to lead the life of perfection that the Gospel demands, by living according to the spirit of the Institute and by participating in its mission. The Institute helps them achieve their proper autonomy. At the same time it creates appropriate ties with them and evaluates the authenticity of their Lasallian character. (Brothers of the Christian Schools, 1987, p. 150)

#### Promoting the Lasallian Family

The members of the General Council of the Institute (1986), almost as soon as it was elected by the Chapter of 1986, issued a circular letter in which they declared that promotion of the Lasallian Family Movement would be a priority of the generalate of Brother John Johnston, through personal advocacy of the Movement by the Councilors and the Superior General and by their participation in planning meetings that would further this end. The Council indicated that they needed to grasp the situation in the local Districts to get a sense of how the Lasallian Family was coming to life, or not, around the worldwide Institute. In this early enthusiasm, the Council defined the Lasallian Family quite broadly, including in it everyone from teachers, to alumni, benefactors, students, the families of the students, and even to the parents and friends of the Brothers. This definition of the Lasallian Family highlighted the ambiguity surrounding its implementation. The addition of Shared Mission as a category of Lasallian Family

membership did not seem to clarify the issue much. More work would be needed to hone these categories so that they would be meaningful to the Brothers and their lay colleagues.

Likewise, Brother John Johnston (1987, 1988), the newly elected Superior General, made it clear that the promotion of the Shared Mission would be a major theme of his generalate. Johnston (1988) indicated that “Lasallian school” was now the appropriate term to define what had been “Brothers’ schools,” as the Brothers and their lay colleagues together redefined their schools in light of the events of the prior decades and in reference to future needs. These renewed Christian schools would be Lasallian because they would be defined by the vision of De La Salle, a vision shared by the many different kinds of people on their faculties. The articulation of new roles for lay Lasallians and Brothers was necessary for this renewal to occur. Johnston (1988) noted that a new aspect of the Institute’s role in the context of Shared Mission was the fostering and formation of various Lasallian groups (teachers, parents, alumni, students) around the world.

#### The Post-Capitular Message: Defining the Lasallian Family

In the post-Capitular “Message to the Members of the Lasallian Family” that the Chapter had mandated, there was some greater specificity added to a term that before had been quite vague. The Chapter defined the “Lasallian Family” as “that body of persons who make up those movements and groups all of which have been forming according to the spiritual and pedagogical experience of St. John Baptist de La Salle” (Brothers of the Christian Schools, 1986, p. 29). The Brothers were, as before, defined as the “heart” and “faithful memory” of the Lasallian spirit. The Lasallian family was defined as inclusive

of lay Christian educators, families of students, Lasallian Youth groups, Lasallian Volunteers, an association of lay teachers who make a formal act of consecration to Christian education known as *Signum Fidei* (Sign of Faith), benefactors of the Institute, a lay group of catechists founded by an Italian Brother known as the “Union of Catechists of Jesus Crucified and of Mary Immaculate,” various Lasallian associations, alumni organizations, the families of the Brothers, and groups of lay and religious women, priests, and a Third Order located in France. This definition of Lasallian Family was meant to be inclusive, a goal that would be revisited in the next General Chapter in light of subsequent events.

In this message, the essence of the Lasallian heritage was defined as one inspired by the Gospel, rooted in a spirit of faith and zeal, expressed in Christian education, directed with a love and preferential option for the young and the poor, united with the Church, founded on Lasallian spirituality and in relationship with a Lasallian community. It encouraged non-Christian educators in Lasallian schools to share in this heritage to the extent possible, and recognized them as valued partners in the educational enterprise, who could bring valuable insights into the Lasallian school from their own religions (Brothers of the Christian Schools, 1986). The message concluded with a call for lay teachers and Brothers to work together to meet the challenges of modern times, so that the mission of the Institute would continually be renewed and flourish. The message stressed the commonality of a lay vocation as the basis for unity between the Brothers and lay teachers, a relationship that could be fortified by the common heritage of Lasallian spirituality.

**The Letter to the Lasallian Family: A Statement of an Evolving Concept**

This message was followed in 1989 by a *Letter to the Lasallian Family* that the 1986 Chapter had asked the General Council of the Institute to compose. Mueller (1994) observed that this letter was unprecedented in that it addressed both Brothers and lay colleagues of the Brothers alike. In this *Letter*, the General Council (1989) synthesized the official thinking of the Institute since 1966 on the role of lay teachers, and pointed towards the future simultaneously:

[Lay teachers] share directly with the Brothers the apostolate of the Institute to educate and evangelize. We are very much aware of the extent to which their work with us is competent, energetic, creative, and of their willingness to help. We are pleased to see an increasing number of them willing to occupy positions of responsibility for the sake of continuity and the good of the school. Their presence in the school and their work are a constant source of enrichment for us. The Institute, in its turn, is conscious of its responsibility towards them in the matter of training and guidance, tasks already undertaken by a number of Brothers . . . . [W]hat is being called for here is a change of mentality and of attitude towards lay people; it is a response to the call of the Holy Spirit at the present time. (p. 26)

**American Responses to the Lasallian Family**

In the United States, these calls for the creation or strengthening of the Lasallian Family at the international level found echoes from American Brothers, even before the 1986 Chapter. Mueller (1985) stressed the need for formation to help lay teachers take their rightful place as real colleagues in Lasallian schools. Gaffney (1985) indicated that the Brothers and their schools were still trying to establish a new identity for themselves through a reconceptualization of the Lasallian charism 20 years after the 39<sup>th</sup> General Chapter. For this to occur, Gaffney claimed, the Brothers needed to build partnerships with the laity as real colleagues. The combined result of these initiatives and calls to action was the creation of formation programs for Brothers and lay teachers and

administrators alike (the Lasallian Educators' Workshops, the Lasallian Leadership Institute), or in the expansion of previously Brothers-only programs to include lay educators (the Buttimer Institute, the Huether Workshop) (Christian Brothers Conference, 1999a, 1999b, 1999c, 2000b).

The most ambitious of these initial programs was the Buttimer Institute of Lasallian Studies, begun at Manhattan College in New York City in 1986. This program (now located at Saint Mary's College of California at Moraga, California) extends over three summers, and is an in-depth treatment of the life, spirituality, and pedagogical vision of De La Salle. Initially begun for the updating of Brothers in these areas, it has since been opened up to lay participation, and is now a primary means for the formation of lay educators into the Lasallian heritage in a systematic and deep way. Its faculty consists of world-renowned experts in Lasallian spirituality, pedagogy, and the life of the Founder (Christian Brothers Conference, 1999a). Individual Districts also created their own programs for use by individual schools or at District-wide gatherings (District of Baltimore, 1988; District of San Francisco, 2000; Mann, 1991). These sessions were designed for a wide range of Lasallian constituencies: teachers, administrators, campus ministers, trustees, even admissions officers, either as individual cohorts or in heterogeneous groupings.

#### Continuing Struggles for Clarity: The Contemporary Meaning of "Association"

At the end of the 1980s, despite the very real accomplishments made by Brothers in the United States and around the world to respond to the signs of the times and the exhortations of their Chapters and Superiors, it was becoming evident that the term "Lasallian Family" was so broad and all-inclusive that it was a cumbersome or even a

problematic framework for understanding the relationship between lay people in Lasallian schools and the Brothers. For some in the United States, the implications of authority roles in the “Family” dimension of this concept was troubling, as it seemed to contradict the Brothers’ stated intention of treating their lay colleagues as equal partners in the Lasallian mission.

McGinnis (1990) highlighted these difficulties when he observed that this new form of Lasallian association was still in its infancy. Although he did not claim to know precisely what its outlines or complete content would be, McGinnis insisted that this new association must be a two-way relationship, a relationship of mutual evangelization between lay people and the Brothers, not the handing down to lay people of an ideological package defined by the Brothers alone, as a privileged group immune from critique or outside influence. The Brothers needed to leave this concept of association open to change, even as they attempted to first understand it and then pass it along appropriately to lay people. The possible permutations of the Lasallian Family inherent in the seeming plasticity of its definition were highlighted by Clark (1990). He advocated the expansion of the traditional Brothers’ notion of “vocation” as the call of young men to the life of the Brother, to a “Lasallian vocation” that includes several distinct vocations: the vowed life in community, married life, single life, or some combination of these.

As a result of this sort of critique of the Lasallian Family as an omnibus category of association between the Brothers and lay people, the Institute (at least at the level of the General Chapter and the General Council) moved towards a sharper and clearer articulation of the constituents of, and roles within, the Lasallian Family. This was done

through increasing focus on the concept of Shared Mission that was first described in the *Rule of 1987*, and the implications of this idea for the mission of the Institute and the relationship between the Brothers and lay educators in the apostolate of the schools (Johnston, 1993b).

*The Report of the Brother Superior General to the 42<sup>nd</sup> General Chapter* (Johnston, 1993c) illustrated that these issues were a preoccupation of the higher Superiors of the Institute during the Intercapitular period. Brother John Johnston noted here that the *Letter to the Lasallian Family*, mandated by the Chapter of 1986 and cited above, was not published until 1989 because of the difficulties in drafting a message to all Lasallian groups as a body, given their very different memberships and purposes. He noted approvingly of the work across the Institute to form and integrate lay teachers into the Institute's educational mission, given the reality of ever-increasing lay involvement in both teaching and administration of the schools (Johnston, 1993c).

What needed clarification was the nature of the "association" shared by the members of this family. The acceptance and implementation of this concept was not uniform across the Institute, because it raised almost as many questions as it answered. How did lay people fit into what until now had been a "Brothers-only" concept? Where did the Brothers fit into this new scheme?

McAuley (1990/1993) observed that there were two characterizations of this new associational model among the Brothers: threat and opportunity. Many Brothers were grudging at best in their acceptance of this new paradigm, as it encroached on what they believed to be a private domain exclusive to the Brothers. Alternately, other Brothers were enthusiastic in their embrace of the Lasallian Family as a welcome dimension of the

Institute's renewal. McAuley further established a third, intermediate position between the two extremes: these developments were an attempt to give life to a dying Institute, or to go beyond the Institute's present to a new stage in its life. Johnston (1993c) emphasized the resultant need this confusion and diversity of attitude created:

The meaning of the word "association," which is being used increasingly frequently, needs to be studied thoroughly at the District level and by the General Chapter . . . The question of association deserves, then, to be given serious consideration, for it has to take into account the respect and recognition due to the specific identity of the Brothers as well as to that of Lasallian lay people. (p. 41)

In his personal commentary on his own report, Johnston (1993b) noted that the 42<sup>nd</sup> General Chapter needed to clarify the identity and role of the Brothers in the Shared Mission, and, by implication, the role of lay educators. Clearly, there was a sense that the Institute was moving somewhere, but it was unclear where it was going, or how the parties involved in the journey were to relate to one another, or conceive of their identity in the first place.

### **The 42<sup>nd</sup> General Chapter and Shared Mission: A Decisive Moment**

#### **A New Structure for a New Concept of Association**

The 42<sup>nd</sup> General Chapter took up the Superior General's challenge in his report, and made some bold statements that added clarity to the Lasallian Family/Shared Mission concept. It did so by first breaking with a tradition of the Institute since its foundation. For the first time, lay persons came to the Chapter as Consultants, to share their perspectives as lay Lasallian educators on the issues faced by the Chapter (Brothers of the Christian Schools, 1993b). The Chapter sent two messages, one to the Brothers only and the other to the Lasallian Family worldwide. To the Brothers, the Capitulants (Brothers of the Christian Schools, 1993a) declared that

... sharing the mission is an unmistakable sign of the times. The modest sub-title – “A Shared Mission” in article 17 of the *Rule* is now seen as the bold title of a new chapter in the history of the Institute [and] that a way of looking upon ourselves as the only authorised [sic] agents of the Institute’s mission is obsolete. In our unified commitment to mission there is diversity of vocations. (p. 8)

To the Lasallian Family, the Chapter noted that this moment of an expanded consciousness of those called to fulfill the Institute’s mission was irreversible. The Chapter called on lay Lasallian educators, now referred to as “Lasallian Partners,” to take an equal, yet complementary place with the Brothers in the execution of this mission. In a stirring passage, the Brothers in Chapter (Brothers of the Christian Schools, 1993a) summed up the movements of the previous twenty years, and cast them in terms of apostolic finality:

In light of the experience of the last twenty years, the 42<sup>nd</sup> General Chapter reaffirms the irreplaceable role of those men and women - laypersons, priests, religious - who carry out this mission. The Institute brings them together to work in association “to procure a human and Christian education for young people and especially the poor.” (pp. 13-14)

#### Shared Mission Within the Lasallian Family

The 42<sup>nd</sup> General Chapter moved away from speaking about the Lasallian Family in the broad terms of its predecessors in 1976 and 1986. Instead, it focused its concept of the role of lay educators in Lasallian schools in terms of what they and the Brothers had in common: the mission of Christian and human education. This was done without abandoning the term “Lasallian Family” in the process. It was redefined to include all those associated in some way with the Lasallian enterprise, but particularly focused on those who wanted their involvement in it to have a ministerial dimension (Brothers of the Christian Schools, 1993a). Their lifestyles were radically different, yet the point of reference for all involved in the Lasallian enterprise was the inspiration of De La Salle

and his commitment to the salvation of the young, especially the poor (Brothers of the Christian Schools, 1993a). In his message to the lay Chapter Consultants, Brother John Johnston (re-elected as Superior General) referred to this association as a “communion of persons, united in God, with each other, and for the mission of Christian education” (1993d, p. 63).

### Categories of Association and Formation for the Lasallian Mission

The Chapter identified four major types of association for this common mission:

- Consecrated religious bound by vows (Brothers, Lasallian sisters, Catechists)
- Lay people committed to a formal kind of lay association (*Signum Fidei*, Third Order)
- Lay people committed by virtue of their profession only (teachers, other educators)
- Lay people committed for only a limited time (Lasallian Volunteers) (Brothers of the Christian Schools, 1993a).

The Shared Mission was premised on the theological basis of the call to ministry of all baptized Christians. All persons were called to share in the Church’s mission to spread the Gospel (Vatican II, 1966a). Given that reality, lay teachers could also share in the Institute’s mission of evangelization by virtue of their baptism alone. This was an analogy to the insight of De La Salle, who understood the Brothers as full participants in the Church’s evangelical mission despite their lack of priestly ordination (Brothers of the Christian Schools, 1993a; Sauvage, 1962/1991). Differences in specific vocation and lifestyle could be successfully integrated into this mission, for each brought complementary gifts that advanced this educational and catechetical mission. The 42<sup>nd</sup> General Chapter thus expanded the boundaries of the Brothers’ vow of association, making it the basis for an association that could now accommodate lay educators similarly inspired by the vision of De La Salle (Brothers of the Christian Schools, 1993a).

The Chapter called the Brothers to view this new concept of association not as a threat to their identity, but as a “call from God to maintain our place as consecrated lay persons in the religious life, alongside our colleagues in a common mission that is shared” (Brothers of the Christian Schools, 1993a, p. 42). Specifically, the Brothers were to be the heart and guarantor of the authenticity of the various Lasallian movements throughout the Institute, as the *Rule* had established in 1987 (Brothers of the Christian Schools, 1987). It was to them that the Church had entrusted the charism given to it by the Holy Spirit in the person, life, and teaching of Saint John Baptist de La Salle. They were now called upon to share their gift with those lay people who also felt called to the ministry of Christian education. Thus, to provide the conceptual clarity that discussions on the Lasallian Family and Shared Mission had lacked at times, the 42<sup>nd</sup> General Chapter drew out the implications of Articles 17 and 146 of the *Rule*, and used them as the foundation for its vision of the roles of Brothers and lay people in the Lasallian mission (Brothers of the Christian Schools, 1987, 1993a).

The Chapter built on this foundation by calling on the Districts of the Institute to make the Shared Mission the conceptual ambit in which the work of the Brothers and their partners was carried out. Apostolic planning, allocation of personnel and resources, and the creation of new structures where Brothers and lay people would plan and work together for the sake of the mission were specific requirements of the Chapter through the creation of a Shared Mission Plan. This especially applied to Lasallian formation which was made a “fundamental priority” of the Districts of the Institute, with the goal of bringing to fruition in the schools a “community of faith” (Brothers of the Christian Schools, 1993a, p. 47).

### New American Initiatives for Promoting Shared Mission

The American Districts of the Brothers, as they had done in response to earlier chapters, produced a document and a new program that applied these norms of the international Institute to American needs. The document titled *Shared Mission*, produced by the Regional Education Board of the Christian Brothers United States-Toronto Region (1995), described how this idea of Shared Mission would be fleshed out. It articulated six steps in this process:

1. **Inviting and welcoming**: All who espouse the Lasallian Mission are partners in this venture. Each has an appropriate role.
2. **Building the foundation**: Formation in the Mission is an essential process for all who attempt this work.
3. **Sharing the challenge**: All accept the challenge and bring their gifts and abilities to the service of the Mission.
4. **Making Shared Mission work**: This is the everyday reality of accomplishing the Mission. Together we share good times, and difficult times, supporting one another as brothers and sisters in hope and courage.
5. **Growing together in faith**: Faith is the cornerstone of the Lasallian enterprise. It was recognized by St. John Baptist de La Salle as an essential that was both personal and communal.
6. **Expanding our horizons**: The task is as wide as God's vision. It is replete with timeless possibility that does not stop at differences or limits.

Integral to all of these facets of the process is a sense of rejoicing when mission and community are ritualized and celebrated. (p. 7)

The document specified concrete steps for the accomplishment of these objectives. Each individual District developed individual responses to these goals, some very detailed and comprehensive (District of San Francisco, 2000) and others more focused on teachers and administrators rather than others less immediately connected with the work of the schools (District of Baltimore, 1988; Mann, 1991). The crucial point here is the stress of this American document on the same issue that the Roman Shared Mission document insisted upon: a proper and comprehensive formation in the

**Lasallian tradition for those lay people wanting to become more involved in the Lasallian project.**

**This stress on formation intensified the efforts of the American Districts to provide lay formation, and stimulated the creation in 1996 of another national-level formation program: the Lasallian Leadership Institute (LLI). The LLI is a three-year program of Lasallian studies, specifically oriented towards those persons (the vast majority of whom are lay people) who already have or will in the future take leadership roles in Lasallian institutions. It is more pragmatic in its orientation than the Buttimer Institute, stressing the kinds of Lasallian topics that a school leader would need for effective work in the educational mission. Its three years cover Lasallian spirituality, Lasallian educational leadership, and Lasallian leadership in the management of a school community of faith (Christian Brothers Conference, 1999b). Now, the United States Districts had two major national programs that could complement the many District-and school-based formation programs. This array of programs was crafted to provide the kind of formative experiences that lay educators would need if they were to participate in the Institute's mission on a collegial level with the Brothers.**

#### **A New Paradigm of Association and Shared Mission: The 43<sup>rd</sup> General Chapter**

##### **The Prelude to the 43<sup>rd</sup> General Chapter**

**In the years since the renewal Chapter of 1966-67, the Brothers' pilgrimage had taken them on a journey none of them could have anticipated when it began. Concepts of association and the nature and role of those who would carry out the Institute's mission had been stretched into entirely new forms. Pope John Paul II (1996) encouraged this**

kind of experimentation in designing new means of collaboration between religious communities and the laity. He declared:

Today, as a result of new situations, many institutes have come to the conclusion that their charism can be shared with the laity. The laity are therefore invited to share more intensely in the spirituality and mission of these institutes. We may say that, in light of certain historical experiences such as those of the secular or third orders, a new chapter, rich in hope, has begun in the history of relations between consecrated persons and the laity . . .

The participation of the laity often brings rich insights into certain aspects of the charism [of an institute], leading to a more spiritual interpretation of it and helping to draw from it directions for new activities in the apostolate. (pp. 698-699)

As he ended his generalate at the close of the 1990s, Brother John Johnston continued his advocacy of the Shared Mission model of association between the Brothers and the laity. Johnston (1999) indicated that the trends of diminishing numbers of Brothers were continuing as they had been since 1966. Yet the Lasallian Mission was expanding across the world in new and creative ways, as Shared Mission was implemented across the Institute. Johnston observed that there were four basic responses of the Districts to the mandate of the 42<sup>nd</sup> General Chapter to create a Shared Mission Plan, as a blueprint for Shared Mission activities and formation in their locales (Brothers of the Christian Schools, 1993a). Some Districts had no plan at all, while a second group had no plan but their District policies conformed to the general outlines of the 1993 Chapter's decisions. A third group had a plan, which was focused on some specific aspects of their educational work (campus ministry/pastoral work, student activities, classroom instruction, and administration). A fourth group had a plan and were implementing it in every aspect of the District's life, and creating the structures for collaboration with lay people necessary to achieve this end. Johnston (1999) further indicated that different kinds of formation programs and Shared Mission activities were

needed to account for the widely divergent contexts of the Institute's work around the world. There was no "correct" way to implement Shared Mission. This reality was also highlighted by the Institute's *Bulletin* devoted to Shared Mission in 1996 (Brothers of the Christian Schools, 1996).

Throughout the Institute, Johnston (1999, 2000) indicated that there was a desire for closer links between the Brothers and their lay colleagues, for new forms of association for the mission. To accommodate this, new structures were needed for Shared Mission to fully blossom (Johnston, 2000), as the *Rule* indicated in article 146, quoted above (Brothers of the Christian Schools, 1987). Johnston (2000) argued that this Shared Mission must have as its ends the following constitutive elements: (1) announcement and promotion of the Reign of God, (2) education of young people in the faith, (3) pastoral ministry organized around faith, service, and community, with a view towards awakening a sense of vocation in the Church, (4) education of the poor as an effective priority, (5) advocacy for social change, and (6) defense of the rights of children.

This reconceptualization and reform of the Brothers' identity and mission as described by Johnston (1999, 2000) in terms of the search for new forms of association, clearly had a dynamic that was difficult to contain, even as it surfaced concepts like Lasallian Family and Shared Mission that were not always easy to define at first, and continued to defy easy categorization. That this dynamic process had a life of its own, that it was by no means spent at the 42<sup>nd</sup> General Chapter, would become amply clear by the results of the 43<sup>rd</sup> General Chapter in 2000.

### **A New Role for Lay Lasallians in Association with the Institute**

**This latter Chapter took Shared Mission to its next logical step, and called the Institute to redefine itself as far as its mission was concerned, to create institutions and structures at all levels for lay Lasallians to have a voice and vote on mission-related matters (Brothers of the Christian Schools, 2000). As with prior chapters, the Chapter of 2000 framed its notion of Shared Mission in terms of the expanding notion of association across the 300 years of the Institute's existence. The Chapter noted that just as De La Salle and his first Brothers had made lifelong vows of association for the sake of the mission without knowing the consequences, "there is no way we can measure today the full impact that the decisions that were made [at the Chapter of 2000] will have on the future" (Rodriguez et al., 2000b, p. i). Lay Consultants also had a voice at this Chapter, as in 1993. They played an important role in the formulation of propositions that the Chapter would deliberate upon after their consultation period had ended. The interplay between these groups would have a powerful effect on the outcomes of the Chapter.**

### **The Modern Mission of the Institute**

**The Chapter recognized that this dynamic process of Shared Mission was not one that could or should be boxed in prematurely by the creation of rigid structures, but it did attempt to give greater clarity and precision to Shared Mission and the nature of belonging to it. First and foremost, it gave a definition of the Mission for the new millennium, when it declared unambiguously that Lasallians must be concerned above all with the human and Christian education of the young, especially the poor (Brothers of the Christian Schools, 2000). This Mission was framed as the Institute's adoption of a stance as a worldwide movement working in defense of the rights of the child, in all respects.**

### **Specific Roles in the Shared Mission: Brothers, Partners and Associates**

The Chapter then defined the various roles of those associated in this common ministry of the Institute. First, it identified the Brothers as vowed and consecrated men living in apostolic communities for the sake of the mission. The Brothers' vow of "association for the service of the poor through education" is "the source of Lasallian associations of lay persons and religious who wish to be a part of the Lasallian Mission. This is where new forms of association for the mission have their origin" (Brothers of the Christian Schools, 2000, p. 3).

Levels of belonging to the Mission was broached as early as the Chapter of 1976; this theme was developed further by Brother John Johnston and the General Council of the Institute in 1997 (Johnston et al., 1997). The Chapter of 2000 built on this foundation laid in the 1997 document, which was the first systematic treatment of Shared Mission in light of the work of the General Chapters from 1956 through 1993 and of the experience of the Institute at all levels of the previous three and a half decades. "Partners" were defined as those who share the Brothers' mission in "its multiple educational, catechetical, apostolic, and professional aspects" (Brothers of the Christian Schools, 2000, p. 4). They make it possible for the work of the schools to be accomplished. "Associates" then, were a deeper form of partnership. These are people who "feel a call to deepen the charism, spirituality and Lasallian communion in which they wish to participate. In particular, their lives are already marked by a number of distinctively Lasallian characteristics . . ." (p. 4). Associates can be individuals, or intentional groups of people who come together for this purpose. Some groups have institutional links to the Institute (*Signum Fidei* and the Third Order) or are independent juridically (Lasallian

Sisters, Hermanans Guadalupanas De La Salle, Union of Catechists). Others could emerge whose natures are not foreseen. Such groups should be authenticated in their Lasallian character by the Brothers through their District structures, but should also be permitted maximum autonomy and allow for combinations of Brothers, lay Catholics, non-Catholic Christians and non-Christians (Brothers of the Christian Schools, 2000). In particular, the Brothers are obligated to provide these groups, especially their Associates, the kinds of formation experiences that they need to become authentically Lasallian. Once again, formation for this Shared Mission was a top priority of the Chapter, and presumably, will be a priority of the Districts in the next seven years (Brothers of the Christian Schools, 2000).

#### New Structures for Implementing Shared Mission

What is even more remarkable is that the 43<sup>rd</sup> General Chapter called on the Districts to create structures to involve lay Lasallians in policymaking about the nature and extent of the District's apostolic activities and commitments, giving all involved a deliberative vote (Brothers of the Christian Schools, 2000). This action was potentially revolutionary, in that it could fundamentally alter the nature of how the Brothers operate in terms of their institutions, and it offered lay Lasallians unprecedented access to processes of decision-making that until this point had been exclusively controlled by the Brothers. It raised many questions about the very structure of the Institute that have not yet been resolved, but most importantly it underscored the radically transformative effects of the concept of Shared Mission on the Brothers' Institute and for the mission they have irrevocably, it seems, committed themselves to with tens of thousands of lay men and women throughout the world.

The old world of association for the Brothers alone was gone forever. In its place, Rodriguez et al. (2000a) highlighted the hoped-for consequences of the 43<sup>rd</sup> General Chapter, and this reconceptualization of association it produced, as the Institute faced the 21<sup>st</sup> century:

. . . [O]ur hope and prayer today is that the reception of the 43<sup>rd</sup> General Chapter, in the weeks and months ahead, might be for each of us and for the whole of our Lasallian family a “Pentecost” kind of experience . . . giving us a renewed hope in our future and the courage and zeal needed to face together and by association the great challenges of the 21<sup>st</sup> century. There can be no doubt that the Reign of God, the proclamation of the Good News, the service of the poor, the defense of the rights of children, and ongoing renewal of our Lasallian educational mission will call for continual conversion. And, yet, what each of us might fear to attempt alone is possible, by God’s grace, when we commit ourselves in faith to do it together. (p. 82)

This overview of the evolution of association has established that the Brothers of Christian Schools have experienced epochal changes in their self-understanding and their Role in the Church’s mission. In Chapter Three, a review of the literature will indicate the larger context of this shifting self-concept, by examining the culture of schools in general, and of Catholic schools in particular. In that setting, the review will then turn to identify the distinctive elements of Lasallian school culture, with a view towards defining what that culture’s fundamental values, beliefs, attitudes and practices are, and the programs conducted by the Brothers that attempt to transmit those cultural norms to lay educators in Lasallian schools.

## **CHAPTER THREE**

### **REVIEW OF THE LITERATURE**

#### **Restatement of the Problem**

Since the end of Vatican II, and the tumultuous changes experienced in the Catholic Church and in religious life and ministry that the Council occasioned, the Brothers of the Christian Schools have struggled to understand the forces that have diminished their numbers and threatened the viability of their mission of Christian and human education of the young, especially the poor. Increasingly, as their numbers declined, lay teachers have replaced the Brothers, whose role in what had been “Brothers’ schools” demanded clarification: How were lay persons to be integrated into the mission of the Brothers? What changes in the Brothers’ mindset and structures would be required to do so?

Since their renewal Chapter of 1966-67, the Brothers have developed a concept of integration of lay persons into their ministry known as “Shared Mission” (Brothers of the Christian Schools, 1986, 1987, 1993a, 2000; Johnston et al., 1997). Shared Mission describes the mission of the Institute as a Lasallian mission, one inspired by the vision of Saint John Baptist de La Salle, the Brothers’ Founder. This mission initially belonged to the Brothers alone, but now the Brothers work alongside lay persons, even non-Christians, in achieving this task entrusted to them by the Church, in a diversity of vocations and lifestyles (Brothers of the Christian Schools, 1993a, 2000).

To facilitate the acceptance of Shared Mission, the Brothers have developed or renewed formation programs in Lasallian spirituality and pedagogy for lay educators in Lasallian schools. These programs require evaluation and analysis, to determine whether

they are successfully communicating the values of Lasallian school culture to persons who have not had the experiences of religious formation previously had by the Brothers in their initial training.

### Overview

The literature relevant to the research problem will be examined in five major divisions. First, it is necessary to survey the research available on the concept of culture in general and school culture specifically, its characteristics and its relationship to effective schooling. Second, research on Catholic school culture and its distinctive qualities must be reviewed. This analysis of Catholic school culture literature will lead directly into the third and fourth areas of concern: the cultural profile of Lasallian schools as a distinct kind of Catholic school and the cultural characteristics of Lasallian teachers. Finally, the review will conclude with a discussion of the literature on the nature and scope of Lasallian formation programs for lay educators.

### Culture as an Anthropological Concept

There is no single uniformly accepted definition of culture (Smircich, 1985), but there are definitions which are more or less consistent with one another. Schein (1992) illustrated the range of possible definitions: (1) observed behavioral regularities when people interact, (2) group norms, (3) espoused values, (4) formal philosophy, (5) rules of the game, (6) climate, (7) embedded skills, (8) habits of thinking, mental models, and/or linguistic paradigms, (9) shared meanings, and (10) root metaphors or integrating symbols.

From an anthropological perspective, Benedict (1934) defined culture as the editing of one's worldview through the lens of customs and modes of thought created by

humans. “What really binds men [sic] together is their culture - the ideas and the standards they have in common” (p. 16). The culture of a people is a selection of certain aspects of the entire range of human possibilities and goals. Moments such as birth, maturation, adulthood, marriage, and death are the times when a culture expresses its “characteristic purposes” (p. 243) through important rituals and ceremonies. Culture is the key to human potential. For humans, “[. . .] culture provides the raw material of which the individual makes his [or her] life” (pp. 251-252).

Geertz (1973) reinforced the idea that culture is something created by people, rather than something extrinsic to them. Culture is a web of meaning that we create ourselves. It is intangible, but not unknowable. Geertz defined culture more specifically as “[. . .] a set of control mechanisms . . . for the governing of behavior” (p. 44). We need symbolic sources of meaning to make sense of the world. These are essential for human life. We “. . . complete or finish ourselves through culture - and not through culture in general but through highly particular forms of it . . .” (p. 49).

#### Culture as an Organizational Concept

As industrial organizations, and industrial society, grew more complex in the 20<sup>th</sup> century, cultural theory was appropriated and applied to these enterprises by theorists who examined corporations not as anthropologists did with primitive villages, but as complex technical institutions with specific functions. Mayo (1933/1945) argued that organization around a coherent culture was essential for a complex industrial organization, and that it occurred whether management wanted it to or not. It was inherent in any kind of organization. All groups form cultural traits, which Mayo defined

as customs, roles, obligations, or rituals. Management had to accept that fact, and learn to work with it to achieve the company or organization's goals.

### Definitions and Characteristics of Organizational Culture

Bower (1966) offered a simple, yet classic definition of culture in organizations: "the way we do things around here" (p. 41). Culture had its roots in the daily rhythms of corporate life. All companies develop a philosophy as people observe the workings of an organization and assimilate those routines, the "accepted patterns of behavior" (p. 23). Deal and Kennedy (1982) built on Bower's thought, incorporating his definition into a much more extensive theory of organizational culture. They agreed that all organizations have a culture, and argued further that the nature of that culture was a key influence on an organization and its success or failure. Culture had six key components: (1) a widely shared philosophical system, (2) stress on the importance of people, (3) heroes and heroines, (4) ritual and ceremony, (5) the business environment, and (6) an informal, yet powerful cultural network, which may or may not correspond to the formal lines of authority in an organization.

The philosophical system provided the rules for behavior in the organization, and if they are positive and widely shared values, they can lead to increased productivity.

Values establish a corporate character and indicate what is to be attended to:

For those who hold them, shared values define the fundamental character of their organization, the attitude that distinguishes it from all others. In this way, they create a sense of identity for those in the organization, making employees feel special. Moreover, values are a reality in the minds of most people throughout the company, not just the senior executives. It is this sense of pulling together that makes shared values so effective. (Deal & Kennedy, 1982, p. 23)

### The Role of Persons in Actualizing Culture

The human beings that make up organizations play a central role in making the values of an organization come to life, or in giving an organization a very different culture than what its formal beliefs and values proclaim. According to Deal and Kennedy (1982) cultural heroes “personify those values and epitomize the strength of the organization”

(p. 37). They are the living manifestation of what the organization is all about, and are models for others to imitate. Rituals and ceremonies communicate in symbolic ways the values and standards that the organization articulates for itself. They are a gauge of value consistency with action. All of this cultural activity is carried on by a network of “spies, storytellers, priests, whisperers . . .” (p. 85). These people are

. . . actually the primary means of communication within the organization; [they tie] together all parts of the company without respect to positions or titles. The network is important because it not only transmits information but also interprets the significance of the information for employees. (p. 85)

These are the people who are especially crucial for the socialization of newcomers, who do not know where the real lines of power and influence are hidden in an organization.

### Organizational Culture and the Subtle Making of Meaning

For Smircich (1985), despite its appropriateness for studying organizations as such, culture was a more complex paradigm to grasp than had been articulated by prior theorists. She posited a definition of culture as “. . . a fairly stable set of taken-for-granted assumptions, shared beliefs, meanings, and values that form a kind of backdrop for action” (p. 58). Cultural norms are elusive, but they can be grasped. They are “representative of our humanity, like music or art; they can be known through acts of appreciation” (p. 67). Smircich stressed the symbolic aspect of culture: “. . . symbolic

forms [are] displays of the meaning of human life” (p. 63). Through symbols, we make webs of meaning. In the end, therefore, “[s]tudying culture means studying ‘world making’” (p. 63).

Ward (1988) also stressed the subtlety and hidden nature of culture. Culture is the set of an organization’s “implicit assumptions, in particular, the set of assumptions implicit in behavior” (p. 4). Culture is such a powerful force precisely because it is implicit and hidden, operating below the level of consciousness. Ward posited a model whereby in organizations, behaviors lead to results, which in turn create expectations surrounding those behaviors. Over time, these coalesce into an overall attitude among members of an organization, and finally harden into a hidden, but potent culture. Each level is more hidden and less consciously held than the previous one.

Schein (1992) developed a comprehensive definition of culture as it related to organizations. He argued that “the most useful way to think about culture is to view it as the accumulated shared learning of a given group, covering behavioral, emotional, and cognitive elements of the group members’ total psychological functioning” (p. 10). Culture is always a movement towards coherence, patterning, making sense of the complex wholes that confront us each day in organizations. Schein thus defined culture as:

A pattern of shared basic assumptions that the group learned as it solved its problems of external adaptation and internal integration, that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems. (p. 12)

Culture explains to outsiders why an organization exists, and communicates to insiders why doing things the organization’s way makes sense, and thus how newcomers to the organization should properly confront challenges to that *raison d’être*. Culture must be

transmitted to new members, and Schein's definition makes the communication of shared assumptions to neophytes a crucial part of his definition of culture.

### Organizational Culture and Successful Organizations

Peters and Waterman (1983) and Peters and Austin (1985) concurred with Deal and Kennedy (1982) on their first point about culture; shared values, "bone deep beliefs" (Peters & Austin, 1985, p. 208), are essential for sound management. Peters and Waterman (1983) stressed that successful organizations have "simultaneous loose-tight properties" (p. 115). They have tightly held core beliefs and values, and yet are very flexible about how these values are realized in concrete situations. Stories about corporate heroes and villains, imagery, and rituals celebrating successful actualization of values reinforce core values. There are always opportunities in daily business decisions to act out core values, and thus reinforce them. Hickman and Silva (1984) added to Peters' stress on performance in their definition of culture: ". . . the unique ways people unify behind a common purpose, deliver superior performance, and pass skills along to others" (p. 63). Zimmerman and Tregoe (1997) understood culture as basic beliefs or ethical and value principles that guide the decisions and behavior of all in an organization for that organization to achieve success. Culture is necessary for success, but cultural norms must be open to adaptation, so an organization does not grow complacent or self-satisfied to the point that it fails to realize that it is no longer meeting its objectives or realizing its values.

## School Culture

### An Enigmatic Yet Powerful Reality

Like other complex social organizations, schools also have a culture, an intangible yet very real phenomenon that makes them what they are (Deal & Peterson, 1990; Goodlad, 1984; Osborne & Price, 1997; Thompson, 1993). Deal (1991) observed that school culture is “elusive” (p. 419). Since schools are multi-dimensional and subtle human organizations, their cultures can never be fully grasped (Tye, 1985). Greenfield (1984) aptly described this reality:

The cultural world is one of man-made reality and its creation is like a conjuror’s trick. When we reach out to touch such reality, to measure it, to study it, to explain it, or to reduce it to its elements, it slips away from us and eludes our grasp (p. 154).

Nonetheless, school culture can be intelligently approached, at least initially, from an intuitive level:

Each school has its own character or “feel.” You can sense it as you approach the building. You can almost smell and taste it as you walk through the doors. You can see it in the pictures on the walls and the students in the halls. You can hear it in exchanges between students and teachers in the classroom and in students’ talk with one another on the playground. (Deal & Peterson, 1990, p. 7)

This abstract, yet very real identity of a school, its implied or hidden curriculum, can be as powerful, or even more so, than the explicit ends and methods of a school (Goodlad, 1984). Often, it is difficult to discern a school’s culture at its deepest level, unless a challenge to that culture’s bedrock beliefs causes them to rise to the conscious level. “[I]t takes very special, upsetting conditions to force one to ask why one has thought and acted the way one has” (Sarason, 1996, p. 14). School culture, therefore, can be a powerfully conservative force that blocks meaningful change or improvement, if improperly understood (Ediger, 1997; Sarason, 1996). Nonetheless, school culture must

be addressed and analyzed, because the pervasive organizational features of schools “ . . . also teach” (Eisner, 1991, p. 11). Eisner advocated that educators must consider these more profound ends of schools in addition to what is measurable and testable, because of their powerful influence on the dynamic of schooling.

Deal and Peterson (1990) argued that understanding schools from a cultural viewpoint was the best way to grasp the reality that is schooling because it:

**[f]ocuses on behavioral patterns, and the values, beliefs, and norms that define and sustain those patterns [emphasis in the original]. [It] assumes that teachers and students are strongly influenced by the morale, mores, routines, and conscious and unconscious conventions about how things are done in their schools. Problems arise when undesirable or ineffective practices become conventionalized within a school. [Such an approach] advocates efforts and leadership to reshape school culture . . . (p. 6)**

### Defining School Culture

Culture is a historically rooted, socially transmitted set of deep patterns of thinking and ways of acting that give meaning to human experience, that unconsciously dictate how experience is seen, assessed and acted on. Culture is a concept that helps us perceive and understand the complex forces that work below the surface and are in the air of human groups and organizations. (Deal & Peterson, 1990, p. 8)

Deal and Peterson (1990) argued that the above concept of culture is as applicable to schools as to any other kind of organization. Other theorists have developed similar themes in their analyses and definitions of school culture. Waller (1932/1967) indicated that schools have “a culture that is definitely their own” (p. 7), and it is evident to anyone who has been around schools for any length of time. Waller noted:

Teachers have always known that it was not necessary for the students of strange customs to cross the seas to find material. Folklore and myth, tradition, taboo, magic rites, ceremonials of all sorts, collective representations, participation mystique [emphasis in the original], all abound in the front yard of every school, and occasionally they creep upstairs and are incorporated into the more formal portions of school life.

There are, in the school, complex rituals of personal relationships, a set of folkways, mores, and irrational sanctions, a moral code based upon them. There are games, which are sublimated wars, teams, and an elaborate set of ceremonies concerning them. There are traditions, and traditionalists waging their world-old battle against innovators. There are laws, and there is the problem of enforcing them. There is *Sittlichkeit* [customs or norms]. There are specialized societies with a rigid structure and a limited membership . . . [A]ll these things make up a world that is different from the world of adults. (1932/1967, p. 103)

Waller argued that this is not solely a youth culture, but one where adult culture and youth cultures collide and interact. In this hybrid culture, ceremonies play a key role, because they are a “mobilization of individual attitudes with reference to group objectives” (p. 120). Ceremony shapes the mass of individual interests and agendas into a group consciousness, which enables group goals to be met.

Erickson (1987) provided an overview of culture as a concept and how it could be applied to schools. He articulated three definitions of culture: (1) culture as a pool of stored knowledge, (2) culture as a conceptual framework defining a group’s reality, and (3) culture mingled with social structure, or culture as the product of political conflict among competing social groups. Much of culture is hidden or implied, even unconscious (Erickson, 1987; Osborne & Price, 1997). What best defined culture in schools was what made intuitive sense to an individual, or what was apparently the “natural order of things” (Thompson, 1993, p. 38). This was the best indicator of their cultural system, or framework (Erickson, 1987).

Goslin (1965) focused on a school’s culture as character or identity. A school is a social system with definite roles for key actors within it. The character of this social system is shaped by its formal organization as well as by its informal network of relationships. Finnan and Levin (1998) indicated that the culture of schools accounts at once for the sameness of schools as a social institution, and for the uniqueness of

individual schools. We all can instantly recognize the institutions in our society called “schools” and yet also intuitively grasp that specific schools have a cast to them that is all their own. Glenn (1994) also focused on culture as character by establishing a tripartite analysis of school culture: climate, culture, and ethos. Climate is the external, observable behavior in a school. Culture is the “. . . invisible underpinnings of school climate, [its] unspoken norms” (p. 77). Finally, ethos is a school’s coherent set of foundational beliefs about education. If a school actualizes its ethos in its climate and culture, then it can be said to have character, much like a human being, “a settled disposition to function in consistent ways” (p. 79). Glenn claimed that a school could have climate and culture without ethos or character. In the absence of foundational beliefs, patterns of behavior and unspoken norms will emerge; however, they will be random and potentially destructive of the institution’s purpose or its inhabitants.

### The Culture of Effective Schools

#### Culture and School Improvement and Effectiveness

As business theorists defined culture as a prerequisite to competitive success for companies, a strong body of theory on school culture indicates that understanding that culture is the best, indeed the only way to ensure meaningful teaching and learning in schools. “Essentially, the culture of the school is the foundation for school improvement” (Saphier & King, 1985, p. 67). Sergiovanni (1984) concurred, arguing that successful schools have strong cultures and clear purposes that define the life of the school. Hirsh (1999) claimed that the quality of teaching and learning in a school is directly related to its climate (or culture), that is based on clear vision and core values. Glasser (1997) and Rosmuller and Holcomb (1993) indicated that a clear organizational

purpose or statement of mission is necessary for the optimal functioning of a school. Gaziel (1997) articulated culture as the assumptions and beliefs that help one view the world and that define the importance of experiences and make sense of them. A strong school culture leads to more effective school performance. Heckman (1987) defined culture as the views of the world that shape what people in schools do and why. Only when that is understood can meaningful school reform and change occur.

Finnan and Levin (1998) described school culture as all pervasive, a source of meaning. It is rooted in schools' expectations for students, their expectations for teachers, the students' own experience, and beliefs about educational practice. Culture is something always being made through the relationships of persons in schools, and by individuals reflecting on their lives and their world. School culture is simultaneously conservative and adapting (Finnan & Levin, 1998). Purkey and Smith (1982) understood school culture as “. . . a structure, process, and climate of norms that channel staff and students in the direction of successful teaching and learning . . .” (p. 68).

### The Nature of Strong School Cultures

Saphier and King (1985) described how such successful cultures are created:

Cultures are built through the everyday business of school life. It is the way business is handled that both forms and reflects the culture. Leaders with culture-building on their minds bring an ever-present awareness of these cultural norms to their daily interactions, decisions, and plans, thus shaping the way events take place. Because of this dynamic, culture-building occurs simultaneously and through the way the school people use their educational, human, and technical skills in handling daily events or establishing regular practices. (p. 72)

Saphier and King established 12 norms for a school to improve or perform at a high level:

(1) collegiality, (2) experimentation, (3) high expectations, (4) trust and confidence, (5) tangible support, (6) reaching out to the knowledge bases, (7) appreciation and

recognition, (8) caring, celebration, and humor, (9) involvement in decision making, (10) protection of what is important, (11) traditions, and (12) honest, open communication. Gazieli (1997) listed eight key cultural norms or characteristics for a successful school: (1) teamwork, (2) orderliness, (3) a culture of academic achievement, (4) continuous school improvement, (5) student responsibility, (6) adaptation to constituencies' needs and demands, (7) the valorization of teacher competency, and (8) the valorization of principal competency. Patterson (2000) described a set of four standards for school improvement linked to culture: (1) the development of meaningful belief statements, (2) determining the implications of those beliefs, (3) implementing the beliefs and their implications, and (4) continuous review of the beliefs and their actualization to ensure cultural presence and renewal in the face of changing circumstances.

In examining school culture from the perspective of corporate culture, Deal and Kennedy (1982) and Deal (1985) argued that grasping school culture was vital to understanding schools. To make schools better, the symbols and culture of a school must be analyzed and understood (Deal, 1985). The perceptions of reality of those within schools are based on shared values (or their absence) and the symbols that express them. Studying culture captures the informal, implicit side of any organization, and schools were no exception.

Deal (1987) defined culture in schools as “an all-encompassing tapestry of meaning” (p. 5). It is “a social invention created to give meaning to human endeavor. It provides stability, certainty, and predictability” (p. 7). It is rooted in the same bases as corporate cultures: shared values, heroes, rituals, ceremonies, stories, and a cultural network (Deal, 1987). Culture emerges from a “shared system of folkways and

traditions that infuse work with meaning, passion, and purpose” (Deal & Peterson, 1999, p. 1).

Along with values and abstract principles, explicit or implicit, the physical dimensions of schools such as architecture, the materials and quality of construction, and the artifacts and objects of school life are simultaneously expressive of school culture and determinants of it (Deal & Peterson, 1999). Wren (1999) observed that such symbolic aspects of school life function as a hidden curriculum that transmit culture to new generations. Conway (1990) indicated how rites and rituals are important in articulating and reinforcing school culture. Rites and rituals mark stages in life, and identify a group’s ideology. Rites of passage, enhancement, degradation, integration, conflict resolution and reduction, and renewal are sources of life for a school’s culture (Conway, 1990).

Strong cultures lead to school improvement, meaningful student learning, and are essential to effective schools (Deal, 1987; Deal & Kennedy, 1982; Deal & Peterson, 1999; Ediger, 1997). "Where cultures are cohesive, people concentrate their efforts toward a common destiny, rallying around shared values that give meaning to work - and to their lives” (Deal, 1987, p. 9). Deal and Peterson (1998) described schools with such strong cultures as places where

[. . .] staff have a shared sense of purpose, where they pour their hearts into teaching; where the underlying norms are of collegiality, improvement, and hard work; where rituals and traditions celebrate student accomplishment, teacher innovation, and parental commitment; where the informal network of storytellers, heroes, and heroines provides a social web of information, support, and history; where success, joy, and humor abound. Strong positive cultures are places with a shared sense of what is important, a shared ethos of caring and concern, and a shared commitment to helping students learn. (p. 29)

## School Culture, Vision, and Community

### Vision as the Basis of School Culture

Strong school cultures require clear and vibrant visions of life and concomitant values (Staessens & Vandenberghe, 1994). Vision is the key to school culture; it defines a school's goals for the present and understanding of the future. If goal consensus exists among members of a school community, then it can be said that vision exists as an underpinning of culture. Smith and Keith (1975) described how formal doctrine or beliefs explain both the means and ends of an organization, especially a school. "All groups and organizations, in the course of their development, build a point of view or perspective about themselves, their problems, and their environment" (p. 501). These doctrines are guides to action, aids to socialization of new members, definitions of identity, and sources of norms for group behavior. The more unique they are, the more likely a school will perform better.

Boyer (1983), Cooper (1988), and Lightfoot (1983) also focused on the core values and mission, or ideology of these schools as a key to their success. "A high school, to be effective, must have a clear and vital mission. Students, teachers, administrators and parents at the institution should have a shared vision of what, together, they are trying to accomplish" (Boyer, 1983, p. 58). For Cooper (1988), a successful school culture is based on ideology. Lightfoot (1983) claimed that schools must have "a rigorous commitment to a visible ideological perspective. It provides cohesion within the community and a measure of control against the oscillating intrusions from the wider society" (p. 321). Indeed, culture is a stabilizing force in schools (Ediger, 1997). It protects teachers from the destabilizing forces for [sic] change (coming from students,

parents, and society) and is an important feature of school culture (Schweiker-Marra, 1995). Such compelling core cultural norms and values are the ties that bind persons to the institution and its purposes through institutional loyalty.

### **Institutional Mythology**

Such doctrine can be alternately understood as an institutional mythology. Of basic importance in schools with strong cultures is the unifying story or foundational myth that answers the questions, “Who are we? Why are we here? What do we hope to achieve?” (Deal & Peterson, 1999). Deal and Peterson maintained:

Every human group anchors its existence in a unifying myth that orients the group’s worldview. Schools with strong cultures are no different. This unifying myth details how the group came to be, why it exists, and what it holds most dear. The long history of a school and its deeper sense of purpose and direction are included in its myth.

This mythic side of a school is the story behind the story. Myth sits at the center of what life in a school is all about. It looms as a school’s existential anchor - its spiritual source, the wellspring of cultural traditions and ways. (p. 23)

Deal and Peterson (1999) argued that mythology defines a school’s mission and purpose. Mythology generates a school’s values, beliefs, assumptions, and norms. Values “are the conscious expressions of what an organization stands for” (p. 26). Beliefs are “how we comprehend and deal with the world around us” (p. 26). They are especially important because they define the limits of the possible, in areas like student achievement, faculty expectations, and overall educational success. Assumptions are unconscious, or deeply ingrained sets of beliefs, which are closely aligned with the school’s mythology. Norms combine values, beliefs, and assumptions into the standards and expectations, stated and unstated, that establish the boundaries of acceptable and unacceptable behavior in a school. Norms relate to such varied areas as faculty dress, mode of interaction with parents, faculty room conversation, and professional

development. Positive norms, as noted above, are present in strong schools. Negative norms, however, can and do exist, and these characterize weak school cultures or ineffective schools (Deal & Peterson, 1999).

### School Culture as the Culture of Moral Communities

Sergiovanni (1984a, 1984b, 1987, 1992, 1993, 1995, 1996, 2000) shifted the focus of school culture from schools as organizations to schools as communities. Schools are groups of persons engaged in the enterprise of education, communities built on relationships. "The bonding together of people in special ways and the binding of them to shared values and ideas are the defining characteristics of schools as communities (Sergiovanni, 1993, p. 4). Goldsmith-Conley (1998) concurred with Sergiovanni's (1993) analysis. He argued that for schools as communities to flourish, they must perform two tasks: first, define the nature of the school as a community, and second, practice self-reflection on that nature as a continuous process.

### *Gemeinschaft, gesellschaft, and human values.*

Sergiovanni (1993) looked to the *gemeinschaft* and *gesellschaft* dichotomy of Tönnies (1887/1988) to establish the basis for his depiction of schools as communities. Tönnies established two contrasting concepts of relationships in human societies. *Gemeinschaft* relationships are those of blood relation, of location, and of mind and heart. They are the kinds of densely textured relationships that characterized traditional pre-industrial societies, where the bonds between persons were deep, powerful, and socially reinforced at all levels. *Gesellschaft* relationships, in contrast, are essentially contractual relationships, the kind of freely chosen, and freely broken weak links among essentially autonomous individuals that characterize a modern industrialized society. Values are not

deeply embedded in a network of relationships, but are established by mutual agreement among the contracting parties, and can be modified or abandoned at will. Relationships are characterized by cost/benefit analysis made by independent decision-makers (Sergiovanni, 1996). Value commitments, therefore, are weak, unlike the strong value commitments inherent in the concept of *gemeinschaft* (Tönnies, 1887/1988).

**The alternative to *gesellschaft* schools: moral communities.**

Sergiovanni (1992, 1993) argued that schools ought to be characterized more by *gemeinschaft* relationships rather than *gesellschaft* relationships (such as those found in corporations), as the former more accurately reflect what school life ought to be, if schools want to achieve their purposes. Sergiovanni (1996) defined the basis of school culture specifically as “what people believe, the assumptions they make about how schools work and what they consider to be true and real” (p. 3). Corporate/organizational models, like those described by Deal and Kennedy (1982), are inappropriate for the purposes of schools (Sergiovanni, 1992, 1996). Building a meaningful school culture is the business of building communities, specifically, moral communities:

**Our interpretation of culture and our adaptation of this concept to school practice should emphasize the building of authentic communities where values are rooted in the democratic and Judeo-Christian traditions that define our nation, and where values reflect our commitment to school purposes and ideals . . . Needed is a cultural theory that moves people by the force of compelling ideas and by the force of shared values. Needed is a cultural theory that understands shared norms as being more important than psychological need fulfillment as the impetus for motivation. Needed is a cultural theory that views the school as a moral community . . . (Sergiovanni, 1996, pp. 21-22; 42)**

In rejecting the calculations of *gesellschaft* relationships, Sergiovanni (1996) proposed his alternative theory of moral community:

**Community Theory, on the other hand, recognizes that humans are norm-referenced decision makers. They take into account the norms and shared**

realities of others whose identities are important to them, and they seek not only to advance their own interests, but those of the group. They accept the reality that sometimes the former has to be sacrificed for the latter. When norms come from values and beliefs that are shared, and when group identities are freely chosen, the norms speak as a compelling moral voice. They provide guidance and affirm the decisions one makes. In effect, moral voice becomes a substitute for the kind of leadership advocated in *gesellschaft* organizations, and encourages people to become self-managing. (p. 60)

Such a moral voice is essential because, in modern schools, “. . . without it, [students and teachers] respond to other voices - voices that acknowledge norms that might be questionable, harmful or even personally destructive . . . the norms of a separate - and often dysfunctional - student subculture” (p. 60). The existence of the moral norms that moral communities create enable such communities to solve problems effectively, by creating standards for evaluating decisions and actions as they occur (Sergiovanni, 1992).

#### Moral centers and schools.

For schools as communities to exist, Sergiovanni (1992) claimed that they must be defined by moral centers, or loci of values and beliefs that tie people together. Such places are “central zones of meaning” (Sergiovanni, 2000, p. 3) from which one can derive a conceptual framework of comprehending the school’s patterns of life, and deriving a sense of purpose and meaningfulness from this understanding.

As repositories of values, organizational and group centers are sources of identity for individuals and groups from which their organizational lives become meaningful. Developing and nurturing center value patterns and accepting center norms which dictate what one should believe and how one should behave represent a response to felt needs of individuals and groups for stability and order and for a mechanism whereby the new and varied can be absorbed in a meaningful fashion. Centers provide a sense of purpose to seemingly orderly events and bring worth and dignity to human activity within organizations. Centers, therefore, are cultural imperatives - normal and necessary for providing social order and providing meaning. (Sergiovanni, 1984b, p. 9)

These centers are created by the answers to questions like: “What is this school about? What is important here? What do we believe in? Why do we function the way we do? How are we unique? How do I and how do others fit into the scheme of things?”

(Sergiovanni, 2000, p. 2). Once these questions are answered, and these answers become the center described above, a powerful change occurs:

When the school places the values domain at the center as the driving force for what goes on and the technical-instrumental domain [the management techniques for achieving and actualizing values] at the periphery, it becomes transformed from a run-of-the-mill organization to a unique, vibrant, and generally more successful institution. (p. 4)

Sergiovanni (2000) called for schools to constantly maintain a balance between what he called their lifeworld (the values center and purpose) and their systemworld (the means by which those values are implemented in concrete decisions and actions). In so doing, by preserving the independence of the lifeworld from the creeping dominance of the systemworld (as often happens in organizations) vital institutional needs are met:

When we talk about the stuff of culture, the essences of values and beliefs, the expression of needs, purposes, and desires of people, and about the sources of deep satisfaction in the form of meaning and significance, we are talking about the lifeworld of schools, and of parents, teachers, and students. The lifeworld provides the foundation for the development of social, intellectual, and other forms of human capital that contribute, in turn, to the development of cultural capital, which then further enriches the lifeworld itself. This is a cycle of “cultural reproduction.” (p. 5)

### Making Culture Come Alive: Teachers and School Leaders

#### The Crucial Role of Educators in Shaping School Culture

##### Teachers and school culture.

Human beings, rather than physical factors, are the most important variable in shaping a school’s climate or culture (Sizer, 1984). Teachers are critical actors in this process (Cooper, 1988; Lightfoot, 1983). They are, in fact “the central actors in the

educational process” (Lightfoot, 1983, p. 337). They must teach and live with a “fearless regard of adolescents” (p. 338). The school’s culture lives or dies to the degree to which they bring it to life in their daily encounters with students throughout the school day. They are called to be models of mature and adult behavior, which students can emulate as they form their own adult identities. Sizer (1984) observed that character education is inevitable in schools, and the characters of teachers (as culture bearers and shapers) are what make the most profound impression on students while they are in schools, more so than the formal curriculum.

Lightfoot (1983) also noted that schools ought to be judged by two other important criteria that strong school cultures reveal: their concern for community, and the extent that they provide for the weakest among their number, “. . . saving lost souls and helping students who are most vulnerable” (p. 349). Both point to the degree of care that a school provides for its students. Lightfoot explained:

Both adults and adolescents seem to need to feel a part of a larger network of relationships and want to feel identified with and protected by a caring institution. A good school community is defined by clear authority and a vivid ideological stance. Both separate the school from the wider society, marking internal and external territories. (p. 346)

Cooper (1988) stressed the boundary-making aspect of school culture that Lightfoot (1983) noted above, but related it specifically to teachers. For cultures to serve such a demarcating purpose, membership criteria for inclusion in such cultures need definition, and new members need adequate initiation into the culture that will distinguish cultural insiders from outsiders. This creates a truly professional culture in schools.

### Leaders and school culture.

Ediger (1997) indicated that in effective schools, school leaders have a unique and pivotal role in sustaining a school's culture in the daily tasks of education. Lightfoot (1983) explained the effect of school leaders on culture:

The people most responsible for defining the school's vision and articulating the ideological stance are the principals and headmasters of these schools. They are the voice, the mouthpiece of the institution, and it is their job to communicate with the various constituencies. Their personal image is inextricably linked to the public persona of the institution [. . .]. [A]n essential ingredient of good schools is strong, consistent, and inspired leadership. The tone and culture of schools is said to be defined by the vision and purposeful action of the principal . . . [He or she] must inspire the commitment and energies of the faculty; the respect, if not the admiration of his [or her] students; and the trust of the parents. (p. 322)

School leaders with clarity of values and purpose ease the way for their staffs to develop similar value clarity (Nomura, 1999).

Sergiovanni (1984a, 1987) and Vaill (1984) wrote that school leaders need to "purpose" schools; they must give them a sense of what is important and of value. Vaill argued that purposing was crucial to high performing schools. Purposing is "that continuous stream of action by an organization's formal leadership which has the effect of inducing clarity, consensus, and commitment regarding the organization's basic purposes" (p. 91). Effective school leaders need also to serve in symbolic roles to achieve this end of purposing (Sergiovanni, 1984a). This concept of the leader's role in school relies on Sergiovanni's paradigm of the school as community (Sergiovanni, 1984b). Sergiovanni explained how the leader ought to achieve these ends in a community context:

. . . what the leader stands for and communicates to others is considered important. The object of leadership is the stirring of human consciousness, the interpretation and enhancement of meanings, the articulation of key cultural strands, and the linking of organizational members to them. (p. 8)

School leaders optimally perform this task of communicating meaning through a combination of strict insistence on core values and flexibility on how those values are realized in daily life. Sergiovanni (1987) explained this leadership style: “Successful schools are both tightly and loosely structured. They are tight on values and loose on how those values are embodied in the practices of teaching, supervision, and administration” (p. 124). Sergiovanni (1984a) described the cumulative results of school leadership as cultural leadership:

The net effect of the cultural force of leadership is to bond together students, teachers, and others as believers in the work of the school. Indeed, the school and its purposes are somewhat revered as if they resembled an ideological system dedicated to a sacred mission . . . [In such a school, the members of this community see] [t]heir work and their lives take on a new importance, one characterized by richer meanings, an expanded sense of identity, and a feeling of belonging to something special - all highly motivating conditions. (p. 9)

Sizer (1984) summarized the impact of a clear and coherent school ideology, expressed in school culture, a culture that is consciously crafted and nurtured by school leaders, in collaboration with the entire school staff:

Good schools are clear on their mission (which is unsurprising; we tend to show up at places when we know the way to them). They are fair. Very simply, they are decent places, deserving loyalty. They are demanding, but not threatening, places of unanxious expectation (p. 176).

### Summary

Culture is an intangible, yet very real and powerfully meaningful phenomenon in schools. It is characterized by a foundational system of values, beliefs, attitudes, and behavioral norms developed either consciously or unconsciously by a group and its members, as they attempt to define their individual and collective identities and purposes.

**Culture is a group's response to the question of meaning; it is the way a group and the individuals that compose it make sense of their world.**

**All schools have cultures, either deliberately or haphazardly created. Effective schools are schools that evidence a strong positive culture. Such positive cultures have strong and widely shared core values, and those values are realized in the daily patterns of life within that school. These schools have cultures that lead them towards the creation of a school community, with powerful bonds that hold the members together in their common enterprise. Teachers and school leaders are the key to developing and sustaining a strong school culture, as they are the bearers of its values and folkways, and the examples to students of the real values operant in a particular school's culture.**

### **The Culture of Catholic Schools**

#### **The Culture of Private Schools: A Unique Identity**

##### **The Imperative for Strong Cultures in Private Schools**

**Catholic schools share in many of the cultural characteristics of all schools, but their identities as Catholic and as nonpublic or independent schools highlight unique features of their school culture. Thompson (1983) noted that independent schools have an even greater imperative to articulate a clear and coherent mission and values that support that mission than do public schools, because they must attract fee-paying students to remain in existence, in competition with other independent schools and the tax-supported public school system. They must articulate "why they are there and what they offer to people that no one else offers" (p. 38). For independent schools especially, and all schools in general, "group consensus on the 'survival problem' [justifying one's**

existence] is the central pillar of group culture” (p. 38). Deal (1991) elaborated on this central cultural imperative of independent schools:

**To attract clientele, private schools must create a unique identity, a set of values and traditions that sets them apart from competitors. They use their identity as a screening device for potential applicants. They rely on symbols and traditions to secure commitment and loyalty from students, teachers, and parents . . . [T]hey count on a distinctive culture to shape newcomers and to keep seasoned veterans in line and on fire . . . [M]any private schools are “beloved institutions,” special places that capture the hearts and imaginations of their members. (p. 418)**

### The Cultural Resources of Private Schools

Fortunately, independent schools have unique advantages with which to deal with this special necessity: their very independence (Deal, 1991; Lightfoot, 1983). The fact that such schools are autonomous and able to define themselves, without reference to the kinds of bureaucratic and political pressures that buffet public schools, gives them a special ability to address the “survival problem” defined above by Thompson (1983).

Lightfoot (1983) elaborated:

**The standards by which schools define their goodness are derived from internal and external sources, from past and present realities, and from projected future goals. One is struck by how much more control private schools have over definitions and standards of goodness than their public school counterparts. In St. Paul’s [the famous boarding school in Concord, New Hampshire], for example, there is a sustained community of values and standards that is relatively detached from the mercurial changes in the wider society; it is a continuity that is internally defined. Surrounded by acres of magnificent woods and lakes and secluded in the hills of New Hampshire, it feels faraway from the harsh realities faced by most public secondary schools. The focus is inward and backward. Movement toward the future is guided by strong and deeply-rooted historical precedents, ingrained habits, and practiced traditions. The precedents are fiercely defended by alumni who want the school to remain as they remember it, old and dedicated faculty who proudly carry the mantle of traditionalism, and the rector [headmaster] who sees the subtle interactions of historical certainty and adventurous approaches to the future. It is not that St. Paul’s merely resists change and blindly defends traditionalism, but that it views history as a solid bedrock, an anchor in a shifting and turbulent sea . . . St. Paul’s faces changes with a clear consciousness and great control over the choices it creates. The changes are deliberate, calculated, and balanced against the enduring habits. (p. 316)**

## The Impact of Functional Community

### The Meaning of Community in Schools

In studies by Coleman (1981, 1989) and others (Bryk, Lee, & Holland, 1993; Bryk, Lee, Holland, & Carriedo, 1984; Coleman & Hoffer, 1987; Coleman, Hoffer, & Kilgore, 1982), a persistent emphasis has been the importance of community on school effectiveness, and specifically how private schools, especially Catholic schools, capitalize on their ability to build community in ways that lead to measurable comparative advantages in educational outcomes when compared to their public school counterparts. Coleman (1981) found in his study that private schools, and Catholic schools especially, evidenced higher academic achievement and academic aspirations among students, particularly disadvantaged students, than public schools. Catholic schools were better integrated racially and ethnically than public schools.

Coleman (1981) attributed these phenomena to the foundation of the school as a community, with a community consensus on the nature and purposes of education forming the foundation of the school's authority, what Coleman called a functional community. Coleman, Hoffer, and Kilgore (1982) argued that these realities indicated that Catholic schools were better serving the historical American ideal of the common school, where all children regardless of social background would be educated in common values, than were public schools.

### Functional Community in Private and Catholic Schools

Coleman and Hoffer (1987) elaborated on the initial insights of the earlier Coleman research to explain what the basis of this achievement and effectiveness differential was. They noted that private schools were based on several crucial

assumptions, but most fundamentally on that of *in loco parentis*; the school was an extension of the family's values, and it had the sanction of the family's authority to inculcate those values into students. Coleman and Hoffer (1987) then defined their notion of community present in Catholic schools, and the reason for their success:

This structural consistency [in values and norms] between generations creates what can be described as a functional community [emphasis added], a community in which social norms and sanctions, including those that cross generations, arise out of the social structure itself, and both reinforce and perpetuate that structure . . . A functional community augments the resources available to parents in their interactions with school, in their supervision of their children's behavior, and in their supervision of their children's associations, both with others their own age and with adults. (p. 7)

Greeley (1989) wrote that "[a] functional community is one in which members not only share values (as do the parents who send children to other [non-Catholic] private schools, but also actively participate (in varying degrees) in an interactive network" (p. 110). In modern Western society, the kinds of value consensus that are the *sine qua non* of functional communities are generally only found in religiously-sponsored schools (Coleman & Hoffer, 1987). Coleman and Hoffer argued that a religious community is especially vital for a functional community for three reasons. First, religious communities are perhaps the only institutions left in Western society that have the degree of value consensus necessary for grounding a functional community. Second, examining functional communities based on residential patterns in the United States was beyond the scope of their study. Third, religious communities are one of the few bases of functional communities remaining that include both children and adults. Greeley (1989) concluded that for Catholic schools,

[t]he greater success of Catholic schools cannot be attributed to greater financial resources of either parents or schools but seems rather to be the result of the

greater social resources of a community that shares not only values but also relationships. (p. 110)

### **Functional Community and Social Capital**

Coleman, (1989), Coleman and Hoffer (1987), and Greeley (1989) described the unique benefit of these functional communities for children and their families as the development of social capital. Coleman and Hoffer (1987) elucidated this notion:

Just as physical capital is created by working with materials to create tools that facilitate production, human capital is created by working with persons to produce in them skills and capabilities that make them more productive. Indeed, schools constitute a central institution for the creation of human capital.

. . . If physical capital is wholly tangible, being embodied in observable material form, and human capital is less tangible, being embodied in the skills and knowledge acquired by an individual, social capital is less tangible yet, for it exists in the relations [emphasis in the original] between persons. Just as physical capital and human capital facilitate productive activity, social capital does as well. For example, trust is a form of social capital. A group within which there is extensive trustworthiness and extensive trust is able to accomplish much more than a comparable group without that trustworthiness and trust. (p. 221)

### **Elements of Catholic School Culture: A Formative Christian Faith Community**

#### **A Distinctively Catholic Atmosphere**

Catholic schools have a distinct culture and identity that is all their own, and it is one that goes beyond the immediately apparent differences between religious schools and their secular counterparts. Bryk et al. (1984) explained:

Catholic schools have a distinctive character that transcends religious programs and personnel. This character is reflected in the social interactions among students and faculty, the roles that teachers assume and the ways in which they view their work, and the commitment of students, parents, and faculty to a shared set of humanistic values. This school culture reflects post-Vatican II conceptions of the Catholic church [sic] that emphasize community and social responsibility. (p. 21)

Buetow (1988) described Catholic schools as schools whose distinct atmosphere shapes the kind of schooling they provide. All schools have values, but the values of

**Catholic schools are those of Jesus Christ. “Catholic schools’ values are the kingdom values of Jesus Christ; Catholics believe that the power of God is active in the world, confronting it and seeking to transform it” (pp. 217-218). This specifically Catholic environment is crucial to understanding both the Catholic school’s culture, and the efficaciousness of Catholic schools, especially in the faith formation of their students.**

**Buetow explained:**

**A Christian atmosphere and tone within the school has a profound formative influence on the development of faith. In a real sense, the tone is [emphasis in the original] the Christian message. As a complement of the home, the school environment is, besides, a form of precatechesis, a preparation . . . for the school’s formal program of education in the faith. (p. 222)**

**These values are, at bottom, community values, the kind of values that Coleman (1981, 1989) discussed as so fruitful for the formation of functional communities and social capital. Buetow (1988) articulated this communal nature of Catholic education when he wrote:**

**The Catholic school should be forthright about providing a community of faith which is living, conscious, and active, a genuine community bent on imparting, over and above an academic education, all the help it can give its members to adopt a Christian way of life. Both human nature and the nature of the educational process demand community . . .; [w]ithout community, the school drifts aimlessly . . . [As a community] it is an agency for the transmission of Christian values; an enlivener of the Gospel spirit of charity and liberty; a provider of opportunities for cooperation, participation, and coresponsibility; a showcase of the principles of collegiality and subsidiarity; and a channel of divine grace through communal public worship. (p. 225)**

### **The Culture of Catholic Schools: The Church’s Perspective**

#### **The purpose of Catholic schools.**

**Official Church pronouncements have also articulated the purposes and concomitant values and beliefs that ought to characterize the distinctive culture of Catholic schools. Pius XI (1929/1958) declared his vision of the Catholic school starkly:**

. . . Since education consists essentially in preparing man [sic] for what he must be and for what he must do here below, in order to attain that sublime end for which he was created, it is clear that there can be no true education which is not wholly directed to man's last end, and that in the present order of Providence . . . there can be no ideally perfect education which is not Christian education. (p. 38)

The purpose of such a Christian education " . . . is to cooperate with divine grace in forming the true and perfect Christian, to form Christ Himself in those regenerated by baptism" (Pius XI, 1929/1958, p. 68).

Creating a faith community.

The Second Vatican Council (Vatican Council II, 1966b) affirmed the central role of the Catholic school in the Church's apostolic activities in its decree *Gravissimum Educationis* (Declaration on Christian Education). Specifically, the school was recast in the Council's thinking, from an institution to a community. The Council understood the Catholic school as a community that " . . . cultivates the intellect, ripens the capacity for right judgment, provides an introduction to the cultural heritage, promotes a sense of values, and readiness for professional life" (p. 643). The Council Fathers declared the distinctiveness of the Catholic school was to be found in its " . . . atmosphere enlivened by the Gospel spirit of freedom and charity" (p. 646).

Throughout both the Roman and American post-conciliar documents, the Church developed the model of the Catholic school as both a community and a place of Christian personalism and total human formation (*Code of Canon Law*, 1983; Congregation for Catholic Education, 1977, 1982, 1988; National Conference of Catholic Bishops, 1972, 1977). The *Code of Canon Law* (1983) outlined a Christian humanist synthesis of the basic purpose of Catholic education:

Since a true education must strive for the integral formation of the human person, a formation which looks forward toward the person's final end, and at the same

time toward the common good of societies, children and young people are to be so reared that they can develop harmoniously their physical, moral, and intellectual talents, that they acquire a more perfect sense of responsibility and a correct use of freedom, and that they be educated for active participation in social life. (p. 299)

McDermott (1997) noted that Catholic schools are religious communities within an academic community. "To form community in a school is to teach as Jesus did . . . His whole public ministry was aimed at forming people into a unity" (p. 25). The Congregation for Catholic Education (1982) stressed that a Catholic school must always strive to become a faith community. The faith development of their students in a community context must always be a paramount concern of Catholic schools. The American bishops (National Conference of Catholic Bishops, 1972) succinctly cast this focus on community: "Community is at the heart of Christian education not simply as a concept to be taught but as a reality to be lived" (p. 7).

Centers for integrating faith and culture.

Moreover, the school is a place where faith and culture engage one another in a critical dialogue for the total human and religious formation of its students. Thus, Catholic schools are centers of integration, where faith, life and culture intersect and inform one another (McDermott, 1997). The Fathers of the Second Vatican Council (Vatican Council II, 1966b) observed in this regard:

It [the Catholic school] aims to help the adolescent in such a way that the development of his [or her] own personality will be matched with by the growth of the new creation which he [or she] became by baptism. It strives to relate all human culture eventually to the news of salvation, so that the light of faith will illumine the knowledge which students gradually gain of the world, of life, and of mankind. (p. 646)

The Catholic school is " . . . committed to the development of the whole person, since in Christ, the perfect Man, all human values find their fulfillment and unity. Herein

lies the specifically Catholic character of the school” (Congregation for Catholic Education, 1977, p. 11). As a result, the Catholic school “. . . is a place of integral formation by means of a systematic and critical assimilation of culture, . . . a privileged place in which integral formation occurs. . . Its task is fundamentally a synthesis of culture and faith, and a synthesis of faith and life” (pp. 9, 11). Thus, in terms of school culture, what makes a Catholic school unique or distinctive is “. . . its religious dimension [found in] a) the educational climate, b) the personal development of each student, c) the relationship between culture and the Gospel, d) the illumination of all knowledge with the light of faith” (Congregation for Catholic Education, 1988, p. 3).

The National Conference of Catholic Bishops (1972) summarized the nature of the Church’s educational mission:

The educational mission of the Church is an integrated ministry embracing three interlocking dimensions: the message revealed by God (*didache*) which the Church proclaims; fellowship in the life of the Holy Spirit (*koinonia*); service to the Christian community and the entire human community (*diakonia*). (p. 4)

In 1977, the National Conference of Catholic Bishops completed this summary by adding a fourth dimension, that of worship. In so doing, it re-emphasized the relationship articulated in *Gravissimum Educationis* between prayer, worship, and the faith development of pupils in Catholic schools (Cummings, 1996; Vatican Council II, 1966b).

#### The teacher’s role in sustaining Catholic school culture.

A consistent theme in these documents is the critical role of the teacher in sustaining the Catholic culture of Catholic schools. Such schools are created not by technical applications of methodologies, but by the quality of their teachers, “prepared for teaching, intellectually and morally qualified, dedicated to their students” (Pius XI, 1929, p. 66). Vatican Council II (1966b) described Catholic school teachers as possessing a

“beautiful and solemn vocation” that called for “. . . extraordinary qualities of mind and heart, extremely careful preparation, and a constant readiness to begin anew and adapt”(pp. 643-644). The Congregation for Catholic Education (1982) made absolutely clear that lay teachers, just emerging as the dominant presence in the Catholic school teaching corps, played an essential role in building up the faith community that is the ideal Catholic school. The Congregation for Catholic Education (1988) offered its own definition of school culture as “. . . the sum total of the different components at work in the school which interact with one another in such a way as to create favourable [sic] conditions for a formation process” (p. 12). This culture was to be characterized by the palpable presence of Jesus Christ, the perfect teacher. Teachers bear a heavy burden for realizing this climate:

Prime responsibility for creating this unique Christian school climate rests with the teachers, as individuals and as a community. The religious dimension of the school climate is expressed through the celebration of Christian values in Word and Sacrament, in individual behavior, in friendly and harmonious interpersonal relationships, and in a ready availability. Through this daily witness, the students will come to appreciate the uniqueness of the environment to which their youth has been entrusted. If it is not present, there is little left which can make the school Catholic. (p. 13)

### The Impact of Community on Catholic Schools

#### The Meaning of Value Consensus: Strong Culture, Social Capital, and Effectiveness

Convey (1992) identified four sources of the efficaciousness of Catholic schools in developing social capital: (1) their religious nature, (2) the commitment of their teachers, (3) the shared system of values of students and their families, and (4) the leadership of the principal. Catholic schools stress community in virtually every aspect of their school cultures. In addition to the sources identified above, Convey noted that Catholic schools are schools whose culture is more likely to foster an environment that

supports the religious and academic norms of parents by establishing a strong academic curriculum, by exercising greater control within the school in order to place greater expectations on students, and by creating a communal atmosphere among faculty and students that is conducive to the social and spiritual development of students. Such a faith community is established through shared values, common religious activities, and a distinct ethic of care that characterizes relationships among members of the community.

Pejza (1995) found Catholic schools to be places where there is a powerful value consensus that translated into a strong culture and, thus, effectiveness. In their studies of Catholic secondary schools, Bryk et al. (1984) and Bryk, Lee, and Holland (1993) focused on the power of value consensus, the communal organization of Catholic schools, and social capital as the sources of their educational effectiveness. Bryk et al. (1984) discovered that:

. . . the consensus of values extends beyond academic goals to a broad set of purposes for the school: there is ample space for concerns about building community, human relations, social justice, and racial harmony. It is unabashedly value-oriented, grounded in a set of beliefs about the worth of each individual and a world view that proclaims the meaning of life encompasses more than self interest in a material world as we know it here and now. It is the orientation toward personal goodness that binds together the culture of the Catholic school and ultimately makes it work as a social institution. (p. 102)

### Elements and Dimensions of Community in Catholic Schools

#### Elements of community in Catholic schools.

Community was found to be the key to the organization of Catholic schools, their stated ideology, and their impact on students. Specifically, three elements of this Catholic community mindset, this Catholic communitarian culture, were identified as having particular significance in explaining the effectiveness of Catholic schools:

[W]hen these organizational features join together, far-reaching effects accrue. Work within such contexts benefits both teachers and students. Faculty are encouraged to commit their best efforts to their uncertain and taxing profession; students are motivated to engage in academic study even if its immediate value is not obvious. (Bryk et al., 1984, p. 127)

Dimensions of community in Catholic schools.

Bryk, Lee, and Holland (1993) identified four dimensions to Catholic schools' version of community. First, the community has clear boundaries. It is clear who is and who is not a member of these communities. While inclusive of persons of all faiths, clear norms of behavior, rooted in the Catholic moral and religious ethos, establish the boundaries for this community. Second, a system of organizational beliefs that defined a shared purpose was found in all schools in the study. Fundamental anthropological beliefs about the nature and purpose of human beings and human life, the role of God, the person and message of Jesus Christ and the Catholic Church in shaping those ends and nature, and of the role of Catholic education in communicating those beliefs undergird the activities of Catholic schools. Bryk, Lee, and Holland characterized this "inspirational ideology" (p. 301) as twofold: "Christian personalism and subsidiarity" (p. 301):

Christian personalism calls for humaneness in the myriad of mundane social interactions that make up daily life. Crucial to advancing personalism is an extended role for teachers that encourages staff to care about both the kind of people students become as well as the facts, skills, and knowledge they acquire. Moreover, personalism is a communal norm for the school - the kind of behavior modeled by teachers and held out as an ideal for students . . . Similarly, subsidiarity means that the school rejects a purely bureaucratic conception of the organization . . . Subsidiarity . . . claims that instrumental considerations about work efficiency and specialization be mediated by a concern for human dignity. (p. 301)

Third, there are specific, communal activities (worship, retreats, service programs, formal instruction, other rituals and ceremonies) that actively reinforce those basic value

axioms. Fourth, the formal organization of the school, with little bureaucracy and persons often filling many roles simultaneously for the good of the institution and its goals, and with authority exercised in more of a familial/collegial rather than bureaucratic way, reinforces further and actualizes the ideological basis of the Catholic school (Bryk, Lee, & Holland, 1993).

Bryk, Lee, and Holland (1993) crystallized the collective effects of this school as community paradigm:

The belief system of the Catholic high school infuses the basic organization of the school and is regularly acted out in its daily life. Beyond the core curriculum, such shared religious activities as liturgies, retreats, and community service programs further contribute to this common foundation, as does the extensive engagement of both students and faculty in the extracurricular life of the school. An important facilitating factor, the relatively small size of Catholic high schools, makes them more conducive to informal social interactions among both students and faculty. Finally, an extended teacher role that moves beyond academic expertise to see adults as active agents of personal development contributes to the communal experience.

When the factors we have described here coalesce, organizational coherence results. The structure and activities that occur in such places can be interpreted and understood within the context of the prevailing belief system. Life within such a school makes sense to its members. (p. 145)

### Summary

All private schools have unique cultures, largely derived from their special nature as independent schools, which requires them to clearly articulate a unique identity and reason for being in order to attract and keep students. Such schools have a great deal of control because of their independence. The existence of a functional community, where networks of relationships that generate social capital, is a primary reason why private schools are often more effective at achieving educational goals for their students, particularly disadvantaged ones, than are public schools that lack this communal dimension.

**These phenomena are especially evident for Catholic schools. Catholic schools, in addition to this cultural dimension they share with their non-Catholic counterparts, have a unique cultural identity rooted in their Catholic heritage and religious values. Their religious nature is an especially fruitful soil for the creation of a functional community and social capital, which accounts for the research that indicates they are the most effective of all private schools in achieving educational and social outcomes. The values and organization of Catholic schools are deliberately and carefully oriented to the building up of community, and when this occurs, powerful educational results accrue.**

**Catholic schools are intended to be formative faith communities, where the message of Jesus Christ and his Gospel are proclaimed explicitly, and the Christian spirit should pervade all aspects of school life. They ought to be formative of the entire human person, as individuals and as members of the Church community. They ought to make faith, community, service, and worship their characteristic and distinctive organizing principles. Teachers and school leaders have special obligations to ensure the creation and nurturance of this faith community**

### **Lasallian Schools: Characteristics and Values**

#### **John Baptist de La Salle: The Source of Lasallian School Culture**

##### **The Return to the Origins**

**In 1956, the 38<sup>th</sup> General Chapter of the Brothers of the Christian Schools made a decision of momentous import regarding scholarly research into the life and work of Saint John Baptist de La Salle, their Founder (Salm, 1990, 1992). Long obscured by hagiography, De La Salle's spirituality and pedagogical insights were to be reexamined with a critical eye and the results made available to the entire Institute through the**

monumental *Cahiers lasalliens* (Maurice Auguste, 2000; Salm, 1992). Although it was not foreseen at the time, this rediscovery of De La Salle has been one of the most important sources of the renewal of the Institute since Vatican II, and a source of inspiration for thousands of lay Lasallian educators around the world (Mann, 1991; Salm, 1990). Vatican Council II (1966c) endorsed this 1956 decision in its decree on religious life (*Perfectae Caritatis*) when it stated:

It serves the best interests of the Church for communities to have their own special character and purpose. Therefore loyal recognition and safekeeping should be accorded to the spirit of founders, as also to the particular goals and wholesome tradition which constitute the heritage of each community. (p. 468)

### Implications of De La Salle for Lasallian Schools Today

The reappropriation and reinterpretation of De La Salle for the modern world has had direct implications for understanding the character and culture of Lasallian schools. The story of De La Salle is the beginning point for any such discussion, as it is his charism, his gift from the Holy Spirit in turn given to the Church, which called the Institute and the Christian schools into existence, and which sustains them even now (Brothers of the Christian Schools, 1967/1994, 1987). Lasallian schools ought to be organized around the person and vision of De La Salle (Johnston, 1994). All Catholic schools have common features, but Lasallian schools find their uniqueness fundamentally rooted in De La Salle and the Institute he created. In this regard, the Congregation for Catholic Education (1982) concurred:

Certain elements will be characteristic of all Catholic schools. But these can be expressed in a variety of ways; often enough, the concrete expression will correspond to the specific charism of the religious institute that founded the school and continues to direct it. (p. 25)

### A New Need to Retell De La Salle's Story and Vision

For almost 300 years, it was unnecessary to be explicit about the culture of the schools of the Brothers. The culture of such schools was transmitted by the Brothers, the living tradition of the Institute. Their religious and pedagogical formation was designed to inculcate into them the "spirit of this Institute" (Brothers of the Christian Schools, 1987, p. 15). The culture of the Brothers' schools was as ineffable yet as very real as the culture of schools in general. Now that the Brothers are no longer the dominant influence on their schools' cultures, because of their diminished numbers, it is necessary to articulate explicitly the elements of Lasallian school culture. If done well, it can serve to initiate lay faculty and administrators consciously into this culture, so that it can live on, and the charism of De La Salle can continue to advance the cause of the young and the poor in the modern world.

### Criteria for Distinctiveness of Lasallian School Characteristics

Since so many of the elements of Lasallian schools can be observed in other kinds of Catholic schools (Congregation for Catholic Education, 1982), it is necessary to devise criteria to discern what elements of Lasallian schools are, in fact, distinctly Lasallian. What are the features that make these schools authentic expressions of the unique educational vision of De La Salle? Van Grieken (1995) identified standards which can yield the aspects of Lasallian school culture that are specifically Lasallian: Lasallian values, beliefs, attitudes, and practices, or in his words, "Lasallian operative commitments" (p. 308). "These basic operative commitments emerge out of the Lasallian tradition itself, being based on dimensions of Lasallian life that have been continuously upheld throughout its three-hundred-year history" (p. 308).

Such commitments are not static or fixed in a specific historical context. They are the fruits of a dialectic between tradition and the present reality of Lasallian schools in many countries in a rapidly changing world (Bravo et al. 1987; Brothers of the Christian Schools, 1987). They expressed the adaptive fidelity to De La Salle that the Chapter of 1966-67 called the Brothers to, because

[f]idelity to the specific intentions of the Founder and to the tradition of the Institute is confided to us as living men. It is we who carry on the task of discovering how fidelity to his charism can be lived in the present time. (Brothers of the Christian Schools, 1967/1994, p. 290)

These commitments are not realized fully in every school claiming to be Lasallian. They are ideals, benchmarks against which faithfulness to the Lasallian heritage can be evaluated (Van Grieken, 1995).

Van Grieken (1995) explained his rationale for his criteria of Lasallian distinctiveness:

Just as all persons share common characteristics that are more presumed than generally articulated, and are distinguished by factors that highlight differences within those common characteristics (either in terms of specific emphases or particular combinations), so also these commitments concentrate on factors that stand out by way of emphasis or by way of their relationship to other factors. It is possible to imagine a Christian School [administered by another congregation or denomination] that functions well without emphasizing one of the commitments in a similarly significant way, then that commitment is likely to be a noteworthy characteristic of a Lasallian school, being a feature that gives emphases where none is generally presumed. (pp. 308-309)

In light of this framework, Van Grieken defined Lasallian operative commitments as those which were

(1) based on events in the life of John Baptist de La Salle (2) supported by foundational convictions in his writings (3) evident as operative commitments in early Lasallian history (4) reflected in consistent practices within Lasallian Schools (5) meaningful for the contemporary situation of schools and society (6) impossible to imagine a school in the Lasallian tradition without (7) possible to imagine a Christian school to function successfully without. (p. 308)

## **The Operative Commitments and Characteristics of Lasallian School Culture:**

### **An Overview**

Applying his standards to the history, tradition, and lived practices of the Brothers and their schools, Van Grieken (1995) derived ten operative commitments that characterize the Lasallian school. These commitments are grouped under the overarching notion that the Lasallian mission is today a Shared Mission (Brothers of the Christian Schools, 1986, 1987, 1993a, 1996, 2000; Johnston et al., 1997). This mission is animated by the spirit of faith and zeal, what De La Salle described as the “spirit of this Institute” (Brothers of the Christian Schools, 1987, p. 15).

The spirit of faith calls the Brothers (and all Lasallian educators) to view their actions in the light of faith, searching always for the presence and will of God in the events of their lives (Brothers of the Christian Schools, 1947, 1987). Van Grieken (1995, 1999) observed that the Brothers and lay Lasallians must see the present situation of the Lasallian school and the Lasallian mission in the light of faith, as a sign that God is calling all Lasallian educators to assume new places in the task of announcing the Gospel to the young, especially the poor. The spirit of zeal is the overflowing of the spirit of faith into a dedication to the work of the salvation of the young people confided by parents to the care of Lasallian educators (Brothers of the Christian Schools, 1947, 1987). Van Grieken (1995) indicated that for modern Lasallians, zeal means that Brothers and lay colleagues alike must take up their rightful place in the Lasallian mission, and bring to it the particular gifts and graces of their vocations in the Church and their states of life.

The ten operative commitments of a Lasallian school, therefore, are:

### The Spirit of Faith

- 1) **Centered in and Nurtured by the Life of Faith:** Christian faith provides the motivation, the context, the direction, and the support for the Lasallian mission.
- 2) **Trusting Providence in Discerning God's Will:** God guides those engaged in the Lasallian mission with absolute trustworthiness. The work is God's; we are God's instruments.
- 3) **With Creativity and Fortitude:** When the invitation to the Lasallian mission is clear, God blesses and supports that which is done with imagination and determination, ingenuity, and endurance.
- 4) **Through the Agency of the Holy Spirit:** The Spirit of Christ effects the work of salvation through prayerful persons open to God's dynamic presence both within their souls and in expressing their Lasallian mission.
- 5) **Incarnating Christian Paradigms and Dynamics:** The Lasallian mission brings alive and brings present Gospel realities and the essential elements of Christian Life within the world of education.

### The Spirit of Zeal

- 6) **With Practical Orientation:** Lasallian education strives to be realistic in its approach, its ends, and its goals. Prayer is put to work; practicality counts.
- 7) **Devoted to Education, Accessible and Comprehensive:** Lasallian education must be accessible to all who desire it, and it must include all that constitutes a complete Christian education.
- 8) **Committed to the Poor:** Lasallian education makes every effort to be of service to the poor, to make educational service of the poor an effective priority.
- 9) **Working in Association:** Lasallian education is accomplished as a common dedication to the shared mission of education, one marked by cooperation and complementarity.
- 10) **Expressing a Lay Vocation:** Lasallian education is a lay vocation expressing and encouraging common baptismal realities as followers of Jesus Christ. (Van Grieken, 1995, pp. 313-315)

Other Lasallian authors have identified characteristics of Lasallian schools

congruent with Van Grieken's (1995) operative commitments. York, McKenery, Kealey, and Grahmann (1986) identified three characteristics that form the core of the Lasallian school and shape its culture:

(1) teaching viewed as a ministry of grace; (2) association, that is, the achievement of the school's goals through the collaborative efforts of teachers sharing the same vision and values of the gospel [sic]; (3) the effective management of the schools, so as to achieve the intellectual, cultural, religious, and vocational formation of the students through a curriculum suited to their needs and based on Christian values. (p. 1)

Salm (1997) identified six specific elements of Lasallian school culture: (1) sensitivity to social needs, (2) the central importance of catechesis and religious education, (3) teaching as a vocation, (4) quality education, (5) practical education, and (6) grounding in and loyalty to the Church's mission, while expressing a distinctly lay vocation that avoids clericalism. Salm's characteristics are in clear harmony with the operative commitments of Van Grieken (1995), and together they will be used to flesh out the specific dimensions of the culture of the Lasallian school.

### The Characteristics of the Lasallian School

#### The Purpose of the Christian School: Salvation

Any discussion of the cultural characteristics of Lasallian schools, once begun with De La Salle, must consider the purpose of his involvement with what would become the Christian schools, or what would now also be referred to as Lasallian schools. The foundational purpose of the Christian school, as developed by De La Salle and his Brothers, was to procure the salvation of the poor children confided to their care. This was a dual salvation: salvation from sin (by announcing the Gospel to them by word and example) and salvation from want (by providing them with an education that would enable them to escape their wretched poverty and take a place as a productive member of society (Calcutt, 1993; Campos & Sauvage, 1981; De La Salle, 1730/1994, 1731/1994; Gallego, 1993; Van Grieken, 1995). The *Rule* of 1947, which contained almost verbatim

the words of De La Salle in his *Rules* of 1705 and 1718 (which are not yet in English translation), expressed this twofold truth:

**The end of this Institute is to give a Christian education to children; it is for this purpose the Brothers keep schools, that having the children under their care from morning until evening, they may teach them to lead good lives, by instructing them in the mysteries of our holy religion, and by inspiring them with Christian maxims, and thus give them a suitable education.**

**The necessity of this Institute is very great because the working class and the poor being usually little instructed, and being occupied all day in gaining a livelihood for themselves and their families, cannot give their children the needed instruction, or a suitable Christian Education. It was to procure this advantage for the children of the working class and of the poor, that the Christian Schools were established. (Brothers of the Christian Schools, 1947, p. 5)**

Meister (1994) phrased this purpose in contemporary theological terms when he described the purpose of the Institute, Lasallian schools, and Lasallian educators, as that of being salvific sacraments of God's presence in the lives of young people.

This profoundly Christian motivation for creating the Christian schools (as De La Salle always referred to them), and the Institute of the Brothers to conduct them, had very practical implications for the kind of school De La Salle and the Brothers were to fashion.

Salm (1990) observed that, fundamentally, De La Salle's greatest legacy was his revolutionary impact on the education of the masses, through these very special kinds of schools and the culture that sustained and nourished them. As Campos and Sauvage (1981) wrote:

**De La Salle's spiritual aim of advancing the Kingdom of God led him to concern himself with the effective operation of the schools, to transform the teaching methods used by making the schools the servants of the children who attended them, and to give priority to the formation of the teachers. (p. 63)**

**Sensitivity to Social Needs: The Commitment to the Poor**

**The poor are preferred in the Lasallian school.**

The Lasallian school must be characterized by a commitment to the poor as a privileged object of its care and concern, while it is simultaneously open to all that seek the education it offers. “The Lasallian school was established, from its origin, for the poor and started with the poor, but it wanted to be open to others without discrimination” (Bravo et al., 1987). Announcing the Gospel to the poor, those who to De La Salle were most distant from the salvation proclaimed by Jesus Christ and the Church, was the fundamental purpose of the Christian schools and of the Institute (Bravo et al., 1987; Brothers of the Christian Schools, 1987; Campos & Sauvage, 1981; De La Salle, 1730/1994, 1731/1994; Gallego, 1993; Johnston, 1994; Poutet, 1997; Pungier, 1980a; 1980b; Rodrigue, 1994; York et al., 1986).

Campos and Sauvage (1981) situated De La Salle’s preferential option for the poor in his own Gospel journey of conversion to them, as he became more and more involved in the work of the charity schools for poor boys established by Adrien Nyel in the late 1670s. As he grew aware of the desperate need of these boys, he responded in a way that would prove decisive for him, and the Church. Campos and Sauvage explained:

The Founder’s conversion to the poor resulted from his experiential awareness of the need and his existential discovery of the plan God was calling him to carry out: to establish a community of men who, in the spirit of the Gospel, would dedicate themselves to proclaiming the good news to poor children. (p. 47)

Repeatedly, De La Salle (1730/1994, 1731/1994) stressed that the Christian schools were to be places that would serve those most in need. De La Salle (1731/1994) described the poor in exalted terms, as the “most valuable portion of his [God’s] treasures” (p. 285) with which the Brothers have been entrusted. This concern with the

poor (in this sense) above all others, even in preference to those better off, is a structural theme in the writings of De La Salle (1731/1994; *Brothers of the Christian Schools*, 1947). The attitudes of love and preference for the poor that follow from this insistence are discussed in more detail below in the section on the Lasallian teacher.

In Lasallian schools today, the poor remain the preferred recipients of the salvific action of the school's ministry. The modern *Rule* (*Brothers of the Christian Schools*, 1987) indicated as much:

The Institute is concerned above all for the educational needs of the poor as they strive to become more aware of their dignity and to live and to be recognized as human beings and children of God. The Institute established, renews, and diversifies its works according to what the Kingdom of God requires. (p. 28)

The Brothers are entrusted with their mission by the Institute, a mission especially to the poor. As a community, they become increasingly conscious of the reasons for the poverty that surrounds them and so become earnestly involved in the promotion of justice and human dignity through the educational service they provide. (p. 31)

The *Declaration* (*Brothers of the Christian Schools*, 1967/1994) also stressed the first importance of service to the poor in the mission of the Institute: "The General Chapter emphasizes that the apostolate with the poor is an integral part of the finality of the Institute" (p. 310).

**The poor in contemporary society: an inclusive approach.**

While the fundamental purpose of service to the poor from De La Salle's perspective is quite clear, especially in the context of 17<sup>th</sup> century France (Calcutt, 1993), the issue of identifying the poor today, in a context far removed from *la grande siecle*, is a complex one. The *Declaration* (*Brothers of the Christian Schools*, 1967/1994) observed that in considering "Who are the poor?" (p. 311):

... two extreme positions must be avoided: First, a rigid interpretation which defines the poor only from an economic point of view . . . [and] [s]econd, a loose

interpretation which defines the poor and our work with them so broadly that we are encouraged to do nothing except maintain the status quo with an easy conscience. [There are many other types of poverty], [b]ut it remains no less true that these forms of poverty are generally rooted in the poverty which is material in nature. (p. 311)

Clearly, children who suffer from material want, lacking food, decent shelter, and the concomitant family and social frustrations that these occasion, are an obvious cadre of the poor and the most direct object of the Lasallian school (Brothers of the Christian Schools, 1947, 1987; De La Salle, 1730/1994, 1731/1994; Salm, 1997). *The Declaration* (Brothers of the Christian Schools, 1967/1994) eloquently described this sort of poverty as a “poverty of frustration,” as well as the Lasallian response to it:

The poverty of frustration is generally a product of injustice, of physical and social evils, or of personal insufficiency or failure. This form of poverty consists in the impossibility of certain people, groups, or persons to obtain a standard of living which would allow them real freedom. They live in a kind of slavery from which they cannot free themselves because of the deprivation in which their material and cultural poverty holds them. Often experienced as an absence of love in one’s life and accompanied by a struggle to survive, such a situation prevents the human person from developing according to his [or her] proper dignity. This poverty of frustration is an evil we must fight. (p. 311)

For children trapped in such poverty, the Lasallian school “. . . contributes to their scholastic, social, and professional advancement by making every effort to have them succeed and by increasing their chances for their professional life” (Bravo et al., 1987).

However, this notion of dedication to the poor is not limited only to the materially deprived, even in De La Salle’s time (Campos & Sauvage, 1981; Wurth, 1988). The Lasallian concern for the poor must extend to more subtle forms of poverty as well (Brothers of the Christian Schools, 1987; Salm, 1997). Juvenile delinquents, the learning disabled, those who have experienced only failure and frustration in school, these also are the poor who are the object of the Lasallian school’s special attention (Brothers of the

Christian schools, 1987; Poutet, 1997; Wurth, 1988). Bravo et al. (1987) indicated that a Lasallian school “pays special attention to those pupils who have more scholastic difficulties, more personal problems, or who suffer from family or social maladjustment” (p. 5). For these kinds of poor children, the end is the same: salvation through education. “Rather than favoring the more gifted, Lasallian pedagogy sought to make the less gifted succeed” [emphasis in the original] (Poutet, 1997, p. 160).

Salm (1997) extended this concept to what he terms the “suburban apostolate” (p. 3), the work of Lasallian schools with middle class and more or less affluent children, particularly in universities. These children have family trials and difficulties and have their own unique forms of poverty, particularly a spiritual impoverishment that is often the fruit of excessive affluence. Lasallian schools are places where these deficits can be redressed, and such students can be oriented to the world of the poor and the requirements of social justice. The *Rule* commented in this regard:

The concern of the Brothers for the poor also serves to motivate their activities when they deal with people in a more favorable social environment, urging these to become more sensitive to unjust situations of which the poor are so often the victims. (Brothers of the Christian Schools, 1987, p. 31)

Nonetheless, the most extensive efforts, Salm (1997) argued, must be directed to the poor, as described above, for a Lasallian school to remain true to its heritage. York et al. (1986) summarized these diverse themes:

The Lasallian school is characterized by the importance it gives to the education of the working class and the poor. It seeks vigorously and enthusiastically to attract students from various economic levels, academic abilities, racial communities, and ethnic backgrounds. At the same time, the Lasallian school fosters among its students attitudes of tolerance and sensitivity to the individuality of all, of genuine concern for justice and peace, and of service to fellow students and others in the community. (p. 6)

## Announcing the Gospel: The Lasallian School and Catechesis

### The Lasallian school as the work of God.

Lasallian schools must be places where the proclamation and living of the Gospel of Jesus Christ are at the heart of the educational enterprise (Brothers of the Christian Schools, 1947, 1987; Campos & Sauvage, 1981; De La Salle, 1720/1996, 1730/1994, 1731/1994; Johnston, 1988, 1994; Mann, 1991, 1994; Salm, 1996, 1997; York et al., 1986). Rummery (1987) and Rodrigue (1994) commented, and De La Salle (1730/1994, 1731/1994) emphasized, that the work of the Christian schools was a divine project, the work of God. De La Salle was fulfilling a divine mandate that he had not foreseen for himself, until the hand of Providence drew him gradually, by a process of conversion to the poor, into the work of the Christian schools and the creation of the Institute (Blain 1733/2000; Campos & Sauvage, 1981). De La Salle (1730/1994) elegantly described how the Christian schools are a dimension of the divine plan of God:

Consider that is a practice only too common for the working class and the poor to allow their children to live on their own, roaming all over like vagabonds as long as they are not able to put them to some work; these parents have no concern to send their children to school because their poverty does not allow them to pay teachers, or else, obliged to look for work outside their homes, they have to abandon their children to themselves . . .

God has had the goodness to remedy so great a misfortune by the establishment of the Christian Schools, where the teaching is offered free of charge and entirely for the glory of God [emphasis added], where the children are kept all day, learn to read, to write, and their religion, and are always kept busy, so that when their parents want them to go to work, they are prepared for employment. Thank God, who has had the goodness to employ you to procure such an important advantage for children . . . (p. 435)

### The primacy of catechesis: your “principal function.”

Practically speaking, the Lasallian school is a place where catechesis, religious education in the Catholic faith, has a central place in the curriculum and throughout the

life of the school (Brothers of the Christian Schools, 1967/1994; Campos & Sauvage, 1981; De La Salle, 1720/1996; Poutet, 1997). It is a center of total religious formation (Mueller, 1994). York et al. (1986) maintained:

The Lasallian school gives priority to the Christian instruction and formation of its students. It offers a formal program of religious instruction and integrates gospel [sic] values into all its subjects. The prominence of a religious atmosphere in the Catholic tradition fosters apostolic service projects, private and communal prayer, and liturgical celebrations. (p. 6)

According to De La Salle, the Brothers were to see the teaching of catechism as their primary task, and the one to which they were to give the most precise care and attention (De La Salle, 1720/1996, 1730/1994, 1731/1994; Wright, 1991). Jesus Christ and his Gospel are the content of this catechesis, not only in the teaching of formal doctrine, but also in learning how to live as a good Christian. De La Salle (1731/1994) observed that “Jesus did not come so much to teach us the holy truths of Christian morality as to engage us to practice them faithfully” (p. 43). Bringing Christianity to life through good example, and imbuing the students with that life so that they would take it into the world with them, is how the Christian school achieves the students’ salvation (Brothers of the Christian Schools, 1967/1994; De La Salle 1730/1994, 1731/1994). Doctrinal education and opportunities for worship and the practice of charity among one’s peers should be integrated into the daily life of the school (Campos & Sauvage, 1981; De La Salle, 1720/1996; Wright, 1991).

The *Rule* (Brothers of the Christian Schools, 1987) articulated this dimension of the Lasallian school for the contemporary context, and described its characteristics:

By its organizational structure and the climate it engenders, the Christian school makes catechesis possible. This catechesis should be lively, centered on the person of the student, in touch with life as it is, based on Scripture and the liturgy, attentive to the teaching of the Church, and concerned with an integral

presentation of the Christian message. . . Catechesis is above all a form of witness. It springs from the depth of a community of faith that brings together Christians within whose hearts dwell the Holy Spirit, the teacher of all truth. (p. 32)

An integration of religious and secular education.

The interweaving of religious training with secular learning is a hallmark of Lasallian schools. Secular education should have a religious aspect, and religious education should be properly harmonized with secular learning (Pungier, 1980a). De La Salle (1988) insisted that religious instruction occur in schools, not in churches, to avoid any possible false dichotomies arising in students' minds about the relationship between their acquisition of secular skills and their religious training (Campos & Sauvage, 1981; Gallego, 1993; Pungier, 1980a). In a letter to Brother Gabriel Drolin, De La Salle (1988) insisted:

[w]ith regard to the teaching of catechism, it seems to me that the right thing and the important thing is to teach it in your school . . . I do not like our Brothers teaching catechism in church. However, if it is forbidden to do so in school, it is better to do it in the church than not at all. (p. 75)

Religious training and exercises should not overwhelm secular learning in a Lasallian school, but should be in a harmonious relationship with the other disciplines and educational experiences in the school (De La Salle, 1720/1996; Poutet, 1997). A good example of this principle is the teaching of politeness in the early Brothers' schools. In his *Rules of Christian Decorum and Civility*, De La Salle (1703/1990) explained how the teaching of good manners and methods of dignified social intercourse could be used as a vehicle for a powerful Christian formation, if understood properly:

It is surprising that most Christians look upon decorum and politeness as merely human and worldly qualities and do not think of raising their minds to any higher views by considering them as virtues that have reference to God, their neighbor, and to themselves. This illustrates very well how little true Christianity is found

in the world and how few among those who live in the world are guided by the Spirit of Jesus Christ (Gal. 5:10). Still, it is this Spirit alone which should inspire all our actions, making them holy, and agreeable to God . . . Thus, all our external actions, which are the only ones that can be guided by the rules of decorum, should always, through faith, possess and display the characteristics of virtue. (p. 3)

De La Salle (1731/1994) provided the rationale for this integral formative approach in his meditation for the feast of St. Louis of France. Here he explained how the dual salvation he sought for the pupils of the Christian schools would be achieved by just such a balanced blending of sacred and secular education in a school:

In your work you should unite your work for the good of the Church with zeal for the good of the state of which your disciples are beginning to be, and one day should be, perfect members. You will procure the good of the Church by making them true Christians and docile to the truths of faith and the maxims of the holy Gospel. You will procure the good of the state by teaching them how to read and write and everything else that pertains to your ministry with regard to exterior things. But piety should be joined to exterior things, otherwise your work would be of little use. (p. 296)

The *Declaration* (Brothers of the Christian Schools, 1967/1994) echoed the truth of this insight of De La Salle's, in discussing how human development is a preparation for effective catechesis, and how it remains a constitutive aspect of the Lasallian school:

From the beginning, the Institute recognized the central place that catechesis has in the apostolate of the [B]rother. However, this has never led the Institute either to dissociate the teaching of religion from the rest of education, or to devote itself to catechesis alone. Almost by instinct the living tradition of the Institute has integrated faith in Jesus Christ into the daily lives of the students. There has always been this concern to tie together the work of evangelization with growth in education and culture. (p. 321)

#### Catechesis and religious pluralism.

In the multicultural and religiously pluralistic educational situations of so many contemporary Lasallian schools, they ought to carry out this core imperative of evangelization with total respect for the religious freedom and individual dignity of their

students, non-Catholics and even non-Christians included (Brothers of the Christian Schools, 1987; Johnston, 1994; Salm, 1997; Van Grieken, 1995). *The Declaration* (Brothers of the Christian Schools, 1967/1994) recognized this modern reality:

It seems to be true that we shall be exercising our apostolate more and more in an environment that is pluralistic. Not all of those who come to a Christian school are necessarily looking for an education that is explicitly Christian. A keen sensitivity to the requirements of religious freedom obliges us not to impose indiscriminately the same catechesis on all of our students, especially when they are more mature. (p. 320)

Fundamentally, this catechetical dimension of the school occurs as much as a result of the personal witness to faith by Lasallian educators as by their explicit teaching (Brothers of the Christian Schools, 1987; De La Salle, 1730/1994, 1731/1994; Salm, 1996; Van Grieken, 1995). As the *Declaration* (Brothers of the Christian Schools, 1967/1994) maintained:

Christ is revealed as the Savior and servant of men [and women] by the very fact that the catechist makes himself [or herself] a servant of youth, preparing them to be more alert, more responsible, and more truly human. The [B]rother reveals the religion of love by giving to his students an idea of what it means to experience a love that is sensitive, virile, and unselfish. The Word of God does not fall out of the sky in an abstract way on anonymous individuals. It always comes as a way of integrating, or enlightening, or deepening some human experience. It is not in words or in books that young people meet most forcibly the God who calls them by name, but rather in the person of the [B]rother who catechizes them. (p. 322)

### Lasallian Schools Are Schools of Quality

A school that is authentically Lasallian is, therefore, a school of quality. Whatever its nature and whatever the age and ability of its pupils, it must be characterized by excellence. The Lasallian school is a school where young people really learn, where culture, values, and faith are effectively transmitted. (Johnston, 1994, p. 7)

In his letters, De La Salle (1988) asked often whether the schools were running smoothly and urged the Brothers to “[t]ake care that the classes run well. I will do my best to support your efforts” (p. 159). Contemporary Lasallian schools also ought to be

characterized by the quality of instruction and the excellence of their programs (Bravo et al., 1987; Salm, 1988). York et al. (1986) indicated:

**The Lasallian school commits itself to academic excellence in response to the needs, goals, and abilities of the students it attracts. It provides programs which enable the students to realize their academic and personal potential and to participate productively in society. It includes a curriculum which exposes students to the humanities, physical and social sciences, mathematics, and fine arts. Teaching strategies and methodologies enable students to become flexible, inquiring, and critical thinkers. (p. 6)**

**A disciplined and orderly environment for learning.**

The origins of this quality lie in effective management of the school, by both teachers and administrators (De La Salle, 1720/1996, 1988; McCann, 1988; Pungier, 1980a). Lasallian schools are schools of high standards, both in terms of academic performance and in the behavior of students and staff. The discipline in Lasallian schools is strong and firm, because of the fundamental belief of De La Salle that correction of bad habits (caused by lack of education) and proper formation as a good Christian occurred only through correction properly administered, good example by the adults in the school, and the vigilance of the staff over the behavior of their students (De La Salle, 1720/1996, 1730/1994, 1731/1994; Desimone, 1990/1993; Wurth, 1988). Wright (1991) noted:

**Vigilance, having as its purpose to safeguard the students from evil, was, according to De La Salle, the second important duty of the Christian teacher. . . De La Salle called on his Brothers to exercise an apostolate of good example . . . [They should be] models of the modesty and piety they wished their students to possess [and] always manifest control of themselves and their passions in order to develop those traits in their students. (pp. 96-97)**

**A well-trained and dedicated staff.**

The staff of the Lasallian school, in order to achieve these multiple educational ends, must be well-trained. Campos and Sauvage (1981) traced De La Salle's thinking on this point:

De La Salle very soon realized that the spiritual education of the Brothers entailed attention to their professional formation: they would be able to “announce the Gospel to the poor” through their ministry only to the extent that they were competent and qualified ministers. The Founder therefore concerned himself with their technical preparation. (pp.68-69)

De La Salle was a pioneer in the creation of a program of pedagogical formation for his Brothers and for lay teachers as well (Everett, 1984; Wright, 1991). He insisted that the Brothers devote themselves to mastery of all of their subjects, both sacred and secular, as well as methodology (De La Salle, 1731/1994, 1988; Gallego, 1993; Loes, 1988; Van Grieken, 1995; Wright, 1991). Contemporary Lasallian educators and schools are called to do the same. Lasallian schools (and their staffs) must always be open to self-examination and efforts at improvement in all areas of school life, as De La Salle constantly strove to do in collaboration with the early Brothers (Brothers of the Christian Schools, 1987; De La Salle 1720/1996, 1988; Van Grieken, 1995, 1999).

The dedication of the staffs of Lasallian schools is best characterized by De La Salle’s term “zeal,” which is grounded in the spirit of faith. Campos and Sauvage (1981) elaborated:

**Zeal energizes one’s existence by giving it unity, fullness, and direction. A man of God for others [emphasis in the original]: that might be one Lasallian definition of a Brother. Zeal is inseparable from the Godward thrust given the person by his consecration to God. It focuses all of the person’s energies on the service of “abandoned” children. Everything is to be directed to the question of salvation for these poor children, including even “all (of the Brother’s) strivings towards perfection.” The interior enthusiasm given by zeal is a source of generosity, boldness, and courage, but also of ingenuity and creativity in responding in the best possible way to the needs of poor youngsters. (p. 69)**

**Association for mission: the foundation of community in Lasallian schools.**

Another important dimension of the Lasallian school’s excellence is the spirit of community in the school, created by the association of the faculty for the work of

Christian education, nurtured by a fraternal atmosphere of relationships among the staff and between staff and students (Bravo et al., 1987; Gallego, 1993; Johnston, 1994; Salm, 1996; Van Grieken, 1995, 1999). Community is vital for the Lasallian school to succeed (Bastarrechea, 1979a, 1979b, 1982; Bravo et al., 1987; Campos & Sauvage, 1981; Mann, 1991). This communal spirit is grounded in the association for mission that exists among the staff (Bravo et al., 1987), the concept that has been developed so extensively in the years since the Chapter of 1967 (Brothers of the Christian Schools, 1976, 1986, 1993a, 2000).

In the early history of the Institute, it was that association that held the Brothers together in the face of many trials and obstacles (Blain, 1733/2000; Calcutt, 1993; Campos & Sauvage, 1981; Mouton, 1990/1993; Salm, 1996). Aroz, Poutet, and Pungier (1980) observed:

*In place of the traditional schoolteacher who worked in isolation in front of his pupils, De La Salle substituted the notion of a teaching community. It is "together and by association" that the Brothers of the Christian Schools were expected to reflect upon their mission, draw up their programs, and exchange pedagogical insights. (p. 87)*

Association in community for the sake of the mission of the Institute was the key to the entire enterprise. It remains so today, but in a very different form than that experienced by the primitive Institute, as has been traced above in the discussion of the evolution of Shared Mission (Brothers of the Christian Schools, 1986, 1987; 1993a, 2000; Coughlin, 1989/1993; Johnston et al., 1997; McAuley, 1990/1993; Sauvage, 1990). Nonetheless, the spirit of association fosters the kind of community necessary for the Lasallian school to flourish: a committed community of educators (Meister, 1994). York et al. (1986) described this contemporary associational dimension of the Lasallian school:

**In the Lasallian school, teaching ministers come together as brothers and sisters in association [emphasis in the original] based on a common acceptance of gospel values and on a shared desire to foster these values in their own lives and in the lives of students. They work in mutual charity, that is, with tolerance, generosity, patience, humor, and humility. Lasallian teachers nourish and sustain the spiritual, personal, and professional development of each individual. They cooperate with each other in order to make possible a collegial style of administration and decision making. They witness publicly to their Lasallian charism and manifest an openness to all who wish to associate themselves with their ideals. This lived expression of shared values attracts students and others and invites participation in the life of the Lasallian school. (p. 4)**

**Association implied unity, which De La Salle (1731/1994) described as a “precious gem” (p. 386) that must be preserved if the community and its enterprise were to survive. There must be shared values and goals among the teachers in a Lasallian school for this association to come to life. The administration of such schools is collegial, where positions of authority are shared among Brothers and lay persons (Brothers of the Christian Schools, 1987; Johnston et al., 1997). Association has always been the basis for the Institute (Mouton, 1990/1993), and is now the grounding for the Shared Mission which is carrying the Lasallian mission into the next millennium (Coughlin, 1989/1993; Johnston et al., 1997; McAuley, 1990/1993).**

**The faculty’s association and fraternal relations with one another carry over into their relationships with their students. The entire school community is characterized by a familial or fraternal spirit, one in which teachers are encouraged to relate to their students as older siblings, models of adult behavior who are also close to the concerns and needs of their charges (Brothers of the Christian Schools, 1987; Campos & Sauvage, 1981; De La Salle, 1730/1994, 1731/1994; Salm, 1996). The nature of student/teacher relationships will be developed further when the role of the teacher in the Lasallian school is considered in more detail.**

### Lasallian Schools Are Practical Schools

From their inception, Lasallian schools have always been centers of practical knowledge, schools that equip their students to enter society and make a place for themselves (Blain, 1733/2000; Calcutt, 1993; Campos & Sauvage, 1981; Salm, 1988, 1996; Van Grieken, 1995, 1999). This practicality is rooted in De La Salle's consideration of what his first charges needed to escape the poverty that kept them far from salvation. In addition to religious training and example, they required meaningful skills that would make them marketable and productive citizens (Calcutt, 1993; Wright, 1991).

### Schools centered on individual student needs.

The needs of the individual student were and are paramount in the Lasallian school (Bravo et al., 1987; Campos & Sauvage, 1981; De La Salle, 1720/1996; Gallego, 1993; Johnston, 1994; Mueller, 1994; Poutet, 1997; Van Grieken, 1995). The *Declaration* (Brothers of the Christian Schools, 1967/1994) highlighted this central aspect of Lasallian pedagogy:

The [B]rothers' school, therefore, will be characterized by a concern for each student. Modern techniques of pedagogy make it possible for the individuality of each one to be known and respected. This concern encompasses the whole person: his [sic] family background, his temperament, his strong points, his special interests; he is more than just another student who happens to attend the school. The [B]rother will endeavor to discover and develop more and more the special talents of his students, not concentrating on short-comings [sic] and mistakes. Thus, the school will become a living community where young people, coming from different social and family backgrounds, educate one another in dialogue, acceptance of the uniqueness and limitations of each, growth in the spirit of service, and the practice of justice and fraternal charity. (p. 327)

The *Conduct of the Christian Schools* (De La Salle, 1720/1996) made elaborate provisions for calibrating the subject matter and the methodology of the school for the

needs of individual students. De La Salle never ceased to remind his Brothers of the need to take a student's unique personality and characteristics into account, in all aspects of school life (Campos & Sauvage, 1981; De La Salle, 1720/1996; Pungier, 1980a). This went even as far as the seats students would occupy (Wurth, 1988). Everett (1996) commented:

Individual student placement, learning activities, and promotion are carefully coordinated [in the *Conduct of Schools*]. [For example, a student's] seat or desk assigned to the student [would be done] according to personal background, merit, or need in order to facilitate the student's learning of a designated portion of the lesson. For example, a light-headed student might be assigned a place between two serious students or a slow student might be assigned to sit next to a bright student. (p. 34)

The level of the lesson, its pace, its content, and the pace of promotion to the next level would all be individualized, based on the same criteria as that used in determining a student's seat in class (De La Salle, 1720/1996; Everett, 1996).

The discipline in a Lasallian school is marked by the same concern for the needs of the individual student, on a physical, emotional, and religious level. De La Salle (1720/1996) devoted a substantial part of the *Conduct of the Christian Schools* to the means by which a teacher was to maintain good order in school. Vigilance was key, as has been noted elsewhere (Wurth, 1988). Students were to be corrected only for offenses against the good order of the school or against their own good. At all times, the Christian teacher was to remember that he was a minister of God, even in administering corrections (Desimone, 1990/1993). Punishment was for purposes of correction and improvement of behavior, not humiliation or indulgence of the teacher's whims or for retribution (Campos & Sauvage, 1981; Desimone, 1990/1993). It was always to be administered in a precise and controlled manner (De La Salle, 1720/1996). Certain students with

different personality traits detailed by De La Salle were to be corrected differently, or even not at all.

Thus, concern for the needs of persons and for what would help them achieve the aims of the education offered in the Christian school ought to characterize their disciplinary procedures and structures, rather than an insistence on an abstract notion of justice or a system of punishment that ignores the singularity of the individual student (Desimone, 1990/1993). In Lasallian schools, discipline, as with classroom instruction, is a means of leading young people progressively to the freedom of mature adult Christians. As the *Declaration* (Brothers of the Christian Schools, 1967/1994) put it:

To give a living example of the true meaning of community, the [B]rothers' school will strive to promote the students' personal freedom, encouraging them to assume the responsibility for their own formation. Education to freedom is achieved by a cordial relationship between faculty and students, by intelligent school discipline, by the very approach to teaching itself. The experience of freedom is absolutely indispensable to training in responsibility: students need to assume an active part in the life of the school itself, its discipline, and all its operations. (pp. 327-328)

**Schools that help students take their place in society.**

This concern for the needs of the student, intellectual, physical, psychological, social, religious, and moral, clearly leads to adaptation of content and methods within schools. Throughout the Institute's history, it has also led to the creation of a kaleidoscopic range of schools designed to empower students to assume a meaningful place in their particular social context (Gallego, 1993). By establishing primary schools, schools of navigation, commercial schools, secondary boarding schools, technical and vocational schools, schools for delinquents and the socially maladjusted, the Brothers sought to meet the practical needs of the ordinary people and the poor in whatever context they found themselves (Calcutt, 1993; Salm, 1996; Wright, 1991; Wurth, 1988).

**In these schools, the curriculum focused on what would give the students the wherewithal to enter society and become good Christians as well as productive citizens. For example, the students were taught handwriting using bills of lading and other commercial documents they would encounter in trade, as well as religious texts that reinforced what they learned in catechism class (De La Salle 1720/1996).**

**The use of French instead of Latin as the language of instruction is a classic example of De La Salle's practical sense, and the desire he had that his schools be places where, for the often short time the students were there, useful knowledge would be gained (Poutet, 1991; Wright, 1991). Historically, students learning to read were first taught Latin, which then led to the acquisition of French (Poutet, 1991). Since he often had his students for only a short time, and they would have little use for Latin in their workaday lives, De La Salle replaced the teaching of Latin in favor of French as the language of instruction in reading and in all other subjects (Wright, 1991). De La Salle (1720/1996) did, however, provide for the teaching of some Latin through use of the Psalter, for those students who had already mastered the reading of French, so they could follow the Church's public prayer and worship.**

**This shift was a revolutionary rejection of the classical tradition that dominated French education, especially the schools for the elite, such as those of the Jesuits or the Oratorians (Wright, 1991). It was so radical that he had to write a defense of it in 1697 to convince skeptical ecclesiastics that it was a prudent and necessary innovation (Blain, 1733/2000). Wright (1991) noted that "initiating and maintaining this practice of having students learn French before Latin was one of De La Salle's most important innovations and one of his greatest contributions to the work of primary education" (p. 89).**

Since their beginnings, this kind of innovative spirit that is attentive to the social and educational contexts in which they and their students find themselves has characterized Lasallian schools. Contemporary Lasallian schools, in all of their diversity of curriculum and constituencies, continue to attempt to discern the needs of those they serve, and design their programs appropriately to help them meet those needs effectively (Van Grieken, 1999). The *Declaration* (Brothers of the Christian Schools, 1967/1994) underscored this point:

The Christian school endeavors through its program of instruction to prepare its students for their professional life, for marriage and its responsibilities, for service to society and the Church. It makes known to them the great needs and aspirations of modern man [sic]. It encourages them to be competent in today's world and to work closely with all men [and women] of good will, especially with unbelievers, for the welfare of mankind. (p. 329)

The *Rule* (Brothers of the Christian Schools, 1987) reemphasized this practical orientation when it observed that “[t]he educational policies of Lasallian institutions are centered on the young, adapted to the times in which they live, and designed to prepare them to take their place in society” (p. 29).

### The Lasallian School and the Mission of the Church

#### A school integrated into the Church's apostolate of evangelization.

The Lasallian school does not exist in a vacuum. The Lasallian school is rooted in and profoundly loyal to the Church. It is an integral part of the mission of the local Church's educational and evangelical efforts, and ought to consider itself as such (Bravo et al., 1987; Brothers of the Christian Schools, 1967/1994, 1987; De La Salle, 1711/1993, 1730/1994, 1731/1994; Gallego, 1993; Mann, 1991; Mueller, 1994; Van Grieken, 1995, 1999; York et al., 1986). A Lasallian school is distinctive, but it is first and foremost a Catholic Christian school (Gallego, 1993; Johnston, 1994). If it is not so, it lacks a

purpose for existence, and cannot be considered a privileged instrument of the Lasallian mission (Johnston, 1988; McCann, 1988).

De La Salle (1730/1994) described the Brothers as “ambassadors and ministers of Jesus Christ” (p. 437) and apostles of Jesus Christ who, like Saint Paul, “[without comparing yourself to this great saint . . . are doing the same thing, and that you are fulfilling the same ministry in your profession” (p. 446). In so doing, De La Salle squarely declared that Christian educators should build up the Church, as the apostles and great saints did before them. Moreover, they are commissioned by the Church to do so. “You must, then, look upon your work as one of the most important and most necessary services in the Church, one which has been entrusted to you by pastors, fathers, and mothers” (p. 446). De La Salle (1731/1994) cautioned his Brothers never to do anything that would break their unity with the Church, and that they should always remain profoundly loyal to it and its teachings, in particular to the teachings of the Pope. This is particularly specific in his meditation on the feast of Saint Peter at Antioch (De La Salle 1731/1994) and in his dying recommendations to the Brothers (De La Salle, 1711/1993).

**A school that promotes the vocation of the laity.**

At the same time as the Lasallian school honors and celebrates its ministerial role in the Church, its distinctively lay character gives it a degree of separation from the Church’s clerical hierarchy (Salm, 1986, 1996). The Lasallian school is rooted in an Institute exclusively constituted of non-ordained religious men (Brothers of the Christian Schools, 1987). De La Salle deliberately excluded the priesthood from the Institute because he believed it would detract from the Brothers’ effectiveness as educators among the poor, and that the demands of the sacerdotal state would interfere with their total

dedication to the work of the Christian schools (Blain, 1733/2000; Calcutt, 1993; Campos & Sauvage, 1981; Salm, 1996). Through its lay character, and its promotion of the laity through its schools since its inception, the Lasallian mission has sustained and advanced a special way of being a lay Christian in the Church (Van Grieken, 1995, 1999).

Indeed, the adoption of the title “Brother” by the infant community in the mid-1680s, who had formerly been known as schoolmasters (Blain 1733/2000), signaled from the beginning that the members of this community would have a very different kind of relationship among themselves, and with their students, one that would be totally new in the Church and in secular society (Salm, 1996). Blain (1733/2000) explained the significance of this new title:

This appellation [Brothers of the Christian Schools] is the correct one because it includes the definition of their state and indicates the mission proper to their vocation. This name reminds them that the charity which gave birth to their Institute must be its soul and life, that it should govern all their decisions and animate all their projects, that it should inspire all their decisions, rule all their undertakings, govern all their words and deeds. [This name] tells them that as Brothers they owe each other mutual proofs of tender but spiritual friendship and that considering themselves as the elder brothers of the children who come to be taught by them, they should exercise this ministry of charity with truly loving hearts. (p. 186)

### Summary

The Lasallian school is a distinctive kind of Catholic school, organized and grounded in the life and vision of Saint John Baptist de La Salle and the Institute of the Brothers of the Christian Schools that he founded. These schools have a special identity that can be derived from the life and writings of De La Salle and the evolving tradition of the Brothers’ Institute.

Lasallian schools are schools where the work of God is performed, through the Christian and human salvation of young people. Such schools are oriented to the needs

of the poor and other disadvantaged persons. They are schools where teachers understand themselves as recipients of a divine call to minister to their students, in association with one another for mutual support and the sustenance of the enterprise of Christian education. Lasallian schools aspire to academic excellence, with their programs tailored to the needs of their student populations in such a way that they will leave the Lasallian school able to take a productive and meaningful role in both Church and secular society. Lasallian schools perform the educational ministry of the Church, and are loyal to the Church. At the same time, they promote a lay and fraternal vision of the exercise of the Church's apostolate in the world today, rather than a clerical and hierarchical approach.

### The Lasallian Teacher: Characteristics and Values

#### The Teacher as Minister of Grace

##### Foundation of the Lasallian School

The final, and most important component of the Lasallian school is the teacher, the one who brings the unique culture of these schools to life in encounters with students.

Gallego (1993) clarified a vital point when considering the meaning of De La Salle's thought for the lay educator:

Does De La Salle speak of the Christian educator, or only of the Brother? Let us clarify this. For the Founder of the Christian schools, the Brother [emphasis in the original] is the "first analogue" of Christian teachers: he writes first for him not as a consecrated religious but as a Brother, that is, a consecrated teacher. Almost everything he writes is valid for the secular Christian teacher although such a person would have to re-read, from one's own perspective, a teaching developed specifically and unambiguously for a special educator, the Brother. (p. 27)

Aroz, Poutet, and Pungier (1980) observed that "... an essential element of any educational system that conforms to the Lasallian spirit is a Christian conviction that

integrates the teaching process with faith and action” (p. 89). York et al. (1986)

summarized this integration into the Lasallian paradigm of the teacher as a minister of grace:

**At the core of the Lasallian school is the teacher. De La Salle views the teacher as God’s special minister of grace to students and envisions the teacher as one called to play a special part in God’s providential plan for young persons. The Lasallian teacher grows in holiness by exercising the ministry of education in a zealous manner and by sharing responsibility for the effectiveness of the total school . . . In the Lasallian school, teachers, administrators, counselors, and other personnel share this educational ministry. (p. 2)**

### Ministers of the Word of God to Young People

For De La Salle (1730/1994), Christian teachers are much more than masters of a subject; they are participants in the plan of God that all persons be saved. The Christian teachers are “. . . ambassadors and ministers of Jesus Christ” (p. 436). The Christian teacher is first and foremost called by God to participate in His saving work. Thus, the teacher has neither a job, nor even a profession, but a sublime and divine vocation, a ministry, one of the most vital in the Church (Bravo et al., 1987; Brothers of the Christian Schools, 1967/1994, 1987; Campos & Sauvage, 1981; De La Salle, 1730/1994, 1731/1994; Loes, 1988; Pungier, 1980b; Rodrigue, 1994; Rummery, 1987).

De La Salle (1731/1994) described the origins of this ministerial role in God’s plan for all humanity:

**God wills that all come to the knowledge of truth, but also that all be saved. He cannot truly desire this without providing the means for it, and, therefore, without giving children the teachers who will assist them in the fulfillment of his plan. (p. 433)**

De La Salle further described the role of the Christian teacher in the economy of salvation:

**As you are God's ministers in the work that you have to do, you should cooperate with him and enter into his plan to procure the salvation of the children entrusted to you, especially the ones inclined to lead wayward lives. (p. 127)**

**This work of Christian education is a sharing in "the ministry of the holy apostles and the principal bishops and pastors of the Church" (De La Salle, 1730/1994, p. 448). In this work, Christian educators are co-workers with God (Gallego, 1993; Rodrigue, 1994), and visible messengers of God's love for children (De La Salle, 1730/1994). They are also, as has been indicated above, builders of the Church through the exercise of their ministry of Christian and human education (De La Salle, 1730/1994, 1731/1994).**

### **The Necessity of Faith, Zeal, and Prayer**

**This ministerial role requires specific attitudes to animate it and help Christian educators persevere in the face of the difficulties of their tasks. This comes first from the consideration of the purpose of their work: to procure the glory of God through the salvation of the children confided to them (Brothers of the Christian Schools, 1987; Campos & Sauvage, 1981; De La Salle, 1730/1994; 1731/1994; Gallego, 1993; Pungier, 1980a, 1980b). The pursuit of this supreme goal can only occur through the cultivation by the Christian teacher of the interior spirit of faith and zeal. De La Salle (1718/1987) articulated this spirit in the *Rule* of 1718:**

**The spirit of this Institute is first, a spirit of faith, which should induce those who compose it not to look upon anything but with the eyes of faith, not to do anything but in view of God, and to attribute all to God, always entering into these sentiments of Job: "The Lord gave and the Lord has taken away; as it has pleased the Lord, so it is done," and into other similar sentiments so often expressed in Holy Scripture and uttered by the Patriarchs of old.**

**. . . Secondly, the spirit of their Institute consists in an ardent zeal for the instruction of children, and for bringing them up in the fear of God, inducing them to preserve their innocence if they have not lost it, inspiring them with a great aversion and horror for sin and whatever might cause them to lose purity.**

**In order to enter into this spirit, the Brothers of the society shall strive by prayer, instruction, and by their vigilance and good conduct in school, to procure**

the salvation of the children confided to their care, bringing them up in piety and in a truly Christian spirit, that is, according to the rules and maxims of the Gospel. (pp. 13-15)

York et al. (1986) elaborated how the spirit of faith and zeal should be manifested in a Lasallian teacher today:

De La Salle charges the teaching minister to see all things through the eyes of faith. He encourages the teaching ministers to recognize God's continual presence and His guiding spirit both in themselves and in the hearts and minds of students. Such faith expresses itself in a zeal for the spiritual and temporal welfare of students and in a wholehearted commitment to what is best for their total formation. (p. 2)

The fostering of this spirit occurs only through a profound and intimate relationship with Christ that develops through persistent and deeply interior prayer, meditation, and contemplation (Brothers of the Christian Schools, 1987; Campos & Sauvage, 1981; Johnston, 1994; Loes, 1988; Pungier, 1980a, 1980b; Rodrigue, 1994). In particular, this prayer should be Scripturally based, with daily reflection on the Word of God, especially the New Testament and the Gospels (Brothers of the Christian Schools, 1947, 1987; De La Salle 1739/1995; Johnston, 1990/1993; Mouton, 1995).

In this prayer, Lasallian teachers encounter God present, especially in Scripture, bring to God the concerns and needs of themselves and their students, and return to them renewed by the Holy Spirit to bring them to God through the ministry of teaching in the Christian school. Prayer is thus intimately connected to daily life, the life of the Christian school (Mouton, 1995). De La Salle (1731/1994; 1739/1995) repeatedly stressed the centrality of persistent and fervent interior prayer, and its connection to the ministry of Christian education:

You carry out a work that requires you to touch hearts, but this you cannot do except by the Spirit of God. Pray to him to give you today the same grace he gave the holy apostles, and ask him that, after filling you with his Holy Spirit to

sanctify yourselves, he also communicate himself to you in order to procure the salvation of others. (1731/1994, p. 108)

Johnston (1990/1993) emphasized that for contemporary Lasallian teachers, this central link between their ministry and prayer ought to characterize their approach to their teaching vocation as well:

The necessity for regular personal prayer in the life of the Lasallian educator springs from his or her identity as minister of the Lord . . . The Lasallian educator devotes some minutes every day to prayerful reflection on the Word of God . . . The Lasallian educator, convinced that to render present Jesus Christ, regular contact with him is required, makes it a personal rule to encounter the Lord in prayer every day . . . The Lasallian educator comes into the presence of God fully alive. There he or she reflects on life's daily experiences, converses with the Lord about them, and renews his or her intention to serve him with greater fidelity. (Section III [j], pp. 2-3)

#### Education in Christian Living Through Instruction and Good Example

The task of salvation occurs through the work of Christian education, in the daily patterns of school life, and the many opportunities for learning that present themselves, not least of which are the opportunities that come in the personal encounter between Christian educators and their students. De La Salle (1731/1994) challenged them to “touch hearts” (p. 108), the ultimate goal of the Christian educator (Loes, 1988). The best way to do that was by the force of good example in combination with the Gospel that is preached to the students in the formal religious education program of the Christian school. Indeed, De La Salle (1731/1994) insisted that “[t]he first thing you owe your students is edification and good example” (p. 386). De La Salle explained the impact of good example when he observed:

It [your guidance of your students] will become perfect if you practice yourselves what you are teaching them. Example makes a much greater impression on the mind and heart than words, especially for children, since they do not yet have minds sufficiently able to reflect, and they ordinarily model themselves on the example of their teachers. They are led more readily to do what they see done for

them than what they hear told to them, above all when the teachers' words are not in harmony with their actions. (p. 456)

### Unity Between the Salvation of Students and Personal Salvation

By applying themselves so devotedly and disinterestedly to their students' needs, Christian teachers are simultaneously procuring their own salvation. York et al. (1986) explained: "Lasallian teachers view the ministry of education as a central component of their spiritual development. Therefore, one's personal commitment to the spiritual, academic, and vocational formation of students is a means of living a Christ-centered life" (p. 2). There is no dichotomy between what is needed to save their students and what is required to save themselves. If they acquit themselves in their vocation, they will be cooperating with God's plan for them, and thus, will be saved along with their students (Campos & Sauvage, 1981; De La Salle, 1730/1994, 1731/1994; Gallego, 1993; Loes, 1988; Pungier, 1980b; Wright, 1991).

### The Teacher as Professionally Competent

#### Mastery of Secular and Religious Learning

Prayer and good example alone will not, however, procure the students' salvation; professional competence of teachers is essential to Christian education as well (Aroz, Poutet, & Pungier, 1980; Salm, 1988). Christian teachers must apply themselves assiduously to study, to mastery of their subjects, especially of religion (Brothers of the Christian Schools, 1946; De La Salle, 1711/1993; 1731/1994; 1720/1996; 1988; Van Grieken, 1995, 1999). Without such diligence, they will be of little use to their charges. De La Salle noted (1731/1994) that this was accomplished through three means "... books, prayer, and mortification" (p. 196). De La Salle further developed this concept of

how intellectual preparation is united with spiritual preparation for true and efficacious

Christian education:

Since you are obliged to work for the salvation of your neighbor, bring to the exercise of your work the same preparation that Saint Cajetan brought in order to fulfill well his ministry. Therefore, study your catechism, read good books, apply yourself to prayer with fervor . . . You must learn the truths of religion thoroughly by study, for ignorance in you would be criminal, since it would cause ignorance in those who are entrusted to you. (p. 282)

In his meditation for December 29<sup>th</sup>, a period of reflection by the Brothers on the year just ending, De La Salle (1731/1994) challenged the Brothers to consider how well they have acquitted themselves in their secular subjects, and how they are accountable to God for doing well in those areas also:

Have you taught those under your guidance the other matters which are part of your duty, such as reading, writing, and all the rest, with all attention possible? If that has not been the case, you will owe God a big account, not only for your time, but also for the food and all that has been furnished for your livelihood, since that was the intention of the assignment for which your needs were provided. Take proper measures for the future on all these matters, which are important. (p. 387)

As important as the mastery of the subject is the mastery of the art of teaching (Pungier, 1980a). Lasallian educators must be open to collaboration with other teachers. They should further be receptive to the professional critiques and suggestions of their colleagues, all for the purpose of constant improvement (De La Salle, 1720/1996; Everett, 1984; Van Grieken, 1999). In his letters, De La Salle (1988) frequently queried the Brothers about the conduct of their classes, and offered specific advice to address problems or reinforce weak teachers. By implication, Lasallian teachers must also be reflective practitioners, regularly and interiorly examining how well they have acquitted themselves in their teaching (De La Salle, 1711/1993, 1730/1994, 1731/1994).

### The Virtues of the Lasallian Teacher

Aroz, Poutet and Pungier (1980) observed:

**[t]here was no end to the qualities that De La Salle expected of the Christian teacher: love of the poor, detachment from worldly possessions, concern for the disadvantaged, energy, constancy, fidelity to one's promised word, obedience to the Church. (p. 88)**

**Christian teachers ought especially to master what De La Salle considered the twelve virtues of a good teacher: (1) gravity, (2) silence, (3) humility, (4) prudence, (5) wisdom, (6) patience, (7) reserve, (8) gentleness, (9) zeal, (10) vigilance, (11) piety, and (12) generosity (Agathon, 1785/1998; De La Salle, 1711/1993). These virtues ought to characterize the teachers' contact with their students and with one another, always practiced in moderation and with regard for common sense needs and the good of the child (Agathon, 1785/1998).**

**Gravity and silence, dealing with a teacher's comportment, ensure that a teacher's attitude and demeanor enables his students to take him seriously, without engendering fear (Poutet, 1997). Humility, prudence, and wisdom are "qualities of the soul and heart" (p. 116) that make a teacher sympathetic and approachable by students, enlightened to use good judgment on their behalf, and the evaluation by the teacher of the appropriateness of the goals he and his students are pursuing. Patience, reserve, and kindness are virtues of mastery over one's native temperament, especially important in regard to the correction of students (Poutet, 1997).**

**Poutet (1997) completed his analysis of the virtues with the last four: zeal, piety, vigilance, and generosity. Zeal ensures the self-discipline and hard work needed to complete the often tedious work of teaching and a constant desire for self-improvement. Piety extends zeal to fulfill a teacher's duties to God as fully as possible. Vigilance is the**

key to self-awareness by the teacher and of what students are doing at all times. It is the vaccine that prevents the need for punishment. Generosity helps teachers to go beyond themselves and their own interests, for the sake of their pupils' good. As a result, "[h]e goes beyond what he is contracted to do" (p. 140).

### Individualizing Instruction to Meet Students' Needs.

It has already been described how Lasallian schools are characterized by their attentiveness in meeting the needs of students as individual persons. This occurs because the competence of teachers enables them to adjust their teaching to the requirements of their students (Aroz, Poutet, & Pungier, 1980; De La Salle, 1720/1996). De La Salle (1730/1994) stressed the vital importance of using methods that are appropriate to students' levels of understanding:

**Teach them [the students] these truths [of their religion] not with learned words, lest the cross of Christ [emphasis in the original], source of our sanctification, become void of meaning and all you say to them would produce no fruit in their minds and hearts. For these children are simple and for the most part poorly brought up. Those who help them to save themselves must do this in so simple a manner that every word will be clear and easy for them to understand.** (p. 434)

Whatever discipline is being taught needs to be presented in a way that will reach the students at their level of comprehension, understand their skills and deficits, and lead them gradually to where they need to be, all in a gentle and eminently caring way that respects their individuality and dignity as persons (Poutet, 1997; Van Grieken, 1995, 1999).

### Fraternal in Relationship to Colleagues, Parents and Students

#### In Association with Colleagues

Lasallian teachers ought to have a very special kind of relationship with their colleagues and their students, rooted in the core Lasallian value of association for the

sake of the mission of the Lasallian school (Rummery, 1987). With their colleagues, the attitudes of mutual charity, collegiality, subsidiarity, and cooperative action generated by the associative nature of the Lasallian school's mission ought to be normative, as has already been established (Bravo et al., 1987; Gallego, 1993; Johnston, 1994; Johnston et al., 1997; Salm, 1996; Van Grieken, 1995, 1999; York et al., 1986). Lasallian teachers must be community-builders in their words and in their relationships with their colleagues, and with all adults involved in the Lasallian school.

### Partnership with Parents

This spirit of fraternity also applies to parents (Brothers of the Christian Schools, 1987; Mann, 1991). De La Salle stressed that the Brothers were, in a sense, taking the place of parents in their work of Christian education (Aroz, Poutet, & Pungier, 1980; De La Salle 1730/1994, 1731/1994). This concern for the parental role was due to De La Salle's belief that (1731/1994) the parents of the poor often "... have to abandon their children to themselves" (p. 434) as they are so preoccupied with making a living. Mann (1991) refined this notion, arguing that Lasallian educators today ought to see themselves as open to their students' parents in a spirit of mutual respect, cooperation, and fraternity. They are partners with parents in the Christian and human formation of their children.

### Fraternal with Students

Although they are clearly authority figures in Lasallian pedagogy, and ought never to abdicate that role, as De La Salle cautioned (1731/1994), Lasallian teachers nonetheless should have a relationship with their pupils that can best be characterized as fraternal and familial (Aroz, Poutet, & Pungier, 1980; Brothers of the Christian Schools, 1987; Campos & Sauvage, 1981; De La Salle, 1730/1994, 1731/1994). This relationship

is the foundation for bringing students to the relationship with Christ and the Church, and thus salvation, that is the desired end of the Christian schools (De La Salle, 1731/1994).

The *Declaration* (Brothers of the Christian Schools, 1967/1994) explained:

. . . Saint De La Salle conceived of education in terms of a fraternal relationship between the teacher and the student. The [B]rother is totally immersed in the life of the students: he shares their interests, their worries, their hopes. He is not so much a schoolmaster instilling a set of teachings as he is an older brother who helps them to be aware of what the Spirit is seeking within themselves, what their own abilities are, and little by little how they may discover their true place in the world. (p. 321)

Tenderness and affection to touch the hearts of the students.

De La Salle (1730/1994, 1731/1994) called on the Brothers to deal with their students tenderly, like a loving parent, in order to win their hearts and thus lead them to Christ. This attitude is at the heart of De La Salle's pedagogy regarding the teacher-student relationship (Pungier, 1980a, 1980b). De La Salle queried his Brothers on the feast of Saint Barnabas:

Do you act in such a way as to have as much kindness and affection for the children you instruct as Saint Barnabas had for the people for whose conversion he was working? The more tenderness you have for the members of Jesus Christ and of the Church who are entrusted to you, the more God will produce in them the wonderful effects of his grace. (1731/1994, p. 247)

Profound knowledge of students as individuals.

This tender relationship would be fostered in diverse ways. The Brothers were to have a profound knowledge of their students: their backgrounds, their characters, their family situations, their educational progress, and their troubles (Aroz, Poutet, & Pungier, 1980). The *Conduct of the Christian Schools* (De La Salle, 1720/1996) made detailed provision for recordkeeping about such matters. The *Conduct of the Christian Schools* also charged the Brothers to inquire assiduously of the parents when students were

absent, and why, and to interview students when they came and when they left the schools. The Brothers were to employ students in the administration of the classes, with a range of specified tasks for students detailed in the *Conduct of the Christian Schools*. Such a spirit of student empowerment and of giving real responsibility to them would further draw the Brother and his charges into close collaboration, a very different kind of teacher-student relationship than had previously characterized schools for the poor in France in the 17<sup>th</sup> century (Aroz, Poutet, & Pungier, 1980; Calcutt, 1993).

The Brothers were to know each pupil with the intimacy of the “Good Shepherd” (De La Salle, 1731/1994, p. 91) and like a “Guardian Angel” (1730/1994, pp. 441-445). This show of concern for these poor children, otherwise of no account to anyone, would work the first miracle in their lives: the realization that an adult cared enough about them to know them deeply (Campos & Sauvage, 1981). The choice of the community’s name, “Brothers of the Christian Schools” indelibly marked this kind of fraternal relationship with their students, as it did with their relations among themselves (Blain, 1733/2000; Pungier, 1980a) and continues to do so today (Brothers of the Christian Schools, 1987). Without this kind of student-teacher interaction, any efforts of Christian teachers to bring their students to Christ will bear little fruit (De La Salle, 1730/1994).

#### Self-discipline.

Genuinely fraternal relationships between teachers and students require two further essential qualities of Lasallian teachers: self-discipline (Brothers of the Christian Schools, 1947, 1987; De La Salle, 1730/1994) and right motivation (Pungier, 1980a, 1980b). As Agathon (1785/1998) observed, the virtues of the good teacher, particularly silence, reserve, patience, humility, gentleness, and generosity are collectively a form of

**self-mastery that enable the teacher to approach his students with the correct disposition and to deal effectively with the myriad challenges of classroom life. This self-discipline is required if the Christian teacher is not to turn students away from God by the teacher's impulsiveness, stinginess, harshness, or any of the other vices at opposite of the twelve virtues. Most especially, the attitude of tenderness towards those children who often are not very lovable, for many reasons, is an asceticism that must be cultivated in Lasallian teachers (De La Salle, 1730/1994, 1731/1994; Pungier, 1980b).**

**This attitude of self-control is especially important in matters of correction, as De La Salle (1720/1996) extensively discussed the manner and means of correction in the *Conduct of the Christian Schools* that stressed the need of the teacher to be in complete self-control before administering any sort of punishment. Punishment out of anger or harshness was to be avoided at all costs. De La Salle (1988) made this point clearly in a letter to a Brother:**

**Be careful, my very dear Brother, not to give way to impatience in school. This is very important, for it could bring the disfavor of God on your school. It is a fault that we often have the occasion to commit. We have to keep careful watch over ourselves so that we do not lose control over ourselves. For the love of God, do not slap your students. It is not by dint of blows that people are drawn to good or to God. And don't use a pointer, either. As for the rod, use it only when necessity demands it. Return it to its place as soon as you have used it, so that there will be no chance of using it when you are moved to impatience. Therefore, watch yourself very closely in class in order not to give way to impatience.  
(p. 212)**

**Such self-control enables the Lasallian teacher, and thus the Lasallian school, to develop the community that is its spiritual and educational foundation.**

**Right intent.**

Right motivation and intent is the second key to the kind of fraternal relationship that ought to characterize Lasallian teachers. Lasallian teachers are to approach their work with spiritual motives, and must work to cleanse themselves of any possible inappropriate motivation for taking on a ministerial work. The *Rule* (Brothers of the Christian Schools, 1987) put it this way:

They [the Brothers] strive continually to purify their interior motives and to achieve a measure of self mastery so that they may accomplish all their actions by “the guidance of God, by the movement of his Spirit, and with the intention of pleasing him.” (p. 25)

**Disinterested regard for all: the spirit of gratuity.**

In the foundational period of the Institute, one of the most important ways this purity of motive was expressed was by the gratuitous nature of the Christian schools, and the detachment from material goods that De La Salle required of his Brothers. The primitive *Rule* (Brothers of the Christian Schools, 1947) declared, “They [the Brothers] shall not receive, either from the pupils or from their parents, any money or presents, however small, on any day or occasion whatever” (p. 35). Throughout his life, De La Salle insisted that gratuity was a non-negotiable aspect of his Brothers’ work, and he fought many battles with his opponents who saw in his free Christian schools a threat to the educational *status quo* in late 17<sup>th</sup> century France (Blain, 1733/2000; Calcutt, 1993; Maillefer, 1740/1996; Salm, 1996). This principle of gratuity was not upheld in the absolute sense by the middle of the 19<sup>th</sup> century, especially in the United States, as the religious, social, political and cultural circumstances of the Brothers’ schools became more diverse as the Institute spread worldwide.

After De La Salle's death in 1719, and the approbation of the Institute in 1725 by Pope Benedict XIII (1724/1947) this cardinal principle of the Christian schools expressed itself as a specific vow of "teaching the poor gratuitously" (Brothers of the Christian Schools, 1947, p. 97). This vow of gratuity meant, quite literally:

By the vow of teaching the poor gratuitously [emphasis in the original], one promises - either for oneself or for the Community - not to require or receive, from the children of the working people, and the poor, or from their parents, any remuneration for teaching given according to the *Rules*; that is to say according to the regulation and the program actually followed in the classes of ordinary schools. (p. 97)

This vow of gratuity replaced the previous special vow of association. As has been explained, association disappeared as a specific vow of the Brothers, but remained an integral part of their vow formula nonetheless. Thus, gratuity was not practiced in isolation from other important values promoted by De La Salle. Mouton (1990/1993) observed that the early vow of association, so basic to the Institute's existence, was designed for a purpose: to keep schools gratuitously, especially for the poor, but available to all. Through their association, and its concomitant communal austerity, the Brothers could provide the personnel necessary for the Christian schools to fulfill their purpose. Campos and Sauvage (1981) developed the meaning of gratuity in a larger context of the interior dispositions of the Lasallian teacher:

Free tuition is thus the sign of God's gratuitous love for the Brother, and, via the ministry, for his pupils. It manifests and, in the process, deepens the Brother's gratuitous love for his pupils and for God Himself. It is thus along this line that De La Salle bids his disciples understand more fully the meaning of the practice of material gratuitousness that is expected of them. He reminds them that the material gratuitousness of their instruction is simply a manifestation of a more comprehensive spiritual attitude: that of unconditional disinterestedness. (p. 57)

As a complement to the openness to all created by gratuity, the Christian school established a strict egalitarianism of treatment by the Brother for each of his students.

This was enshrined in specific practices in the schools, mandated in the *Conduct of the Christian Schools* (De La Salle, 1720/1996), which prevented any class distinctions or segregation from drawing attention to wealthier students at the expense of the poorer ones.

This spirit of equal concern contained an internal tension between the two aspects of gratuity. The Brother was forbidden to treat any student more favorably than others, especially based on their social status or wealth, a theme De La Salle stressed in his meditations for Sundays and feasts (1731/1994) and in the *Conduct of the Christian Schools* (1720/1996). This was consistent with his vision of the Christian school as a place where all students of every background would be welcome. The significant exception to this general principle, however, was that the Brother ought to prefer the poor children over the wealthier ones (1731/1994). This latter notion is consistent with his clear priority that the Christian schools serve the poor primarily, although they were open to all comers. This tension was never resolved in his lifetime, and would prove to be a challenge to the Brothers throughout the history of the Institute.

Today, Lasallian educators in most parts of the world cannot literally observe De La Salle's imperative for gratuity, for numerous economic, political and social reasons (Johnston et al., 1997). Nonetheless, the attitude of unselfish disinterestedness and care for every child, of giving freely without counting the cost to oneself, and doing so to proclaim the Gospel without cost to those who need it most ought to characterize the right intention of the Lasallian teacher. Rummery (1987) further described the implications of gratuity for the attitudes and intentions of the Lasallian teacher: "[t]he principle of gratuity meant that all children were respected and loved for who they were

and not for what they could give” (Section III [m], p. 4). Such an attitude ultimately originates, as do all Lasallian attitudes, in the spirit of faith and zeal. York et al. (1986) concurred: “[t]his zeal [originating in the spirit of faith] leads the Lasallian teacher to work with all students in a loving manner . . .” (p. 2).

**A special affection for the poor and educationally deficient.**

As noted above, in their fraternal regard for their students, Lasallian educators should have a special regard for those least able among them, especially the poor (Van Grieken, 1995, 1999; York et al., 1986). By doing so, they would be paying homage to Christ, who is present in a special way in the poor (Campos & Sauvage, 1981; De La Salle, 1731/1994). This spiritual impetus for the special place of the poor in the Christian school is foundational to the Lasallian teacher’s work, because it is the concrete response by the Lasallian teacher of the call the teacher has received from God to cooperate in the divine plan of salvation for all, especially those furthest from it because they have not heard the Gospel preached to them (Campos & Sauvage, 1981; De La Salle, 1730/1994).

Campos and Sauvage (1981) developed this theme:

By the nature of their task the Brothers are employed in providing abandoned youngsters with a free education. By divine calling, they dedicate themselves wholly to bringing the Gospel to poor children. De La Salle urges them to accept interiorly the meaning and demands of this situation and this call. First of all, he urges them without qualifications to prefer the poor to the rich [emphasis in the original]. This is an interior preference [that] should lead them to think that God has given them the better part in entrusting to them the Church’s most beautiful treasure. It is also an effective preference, for while all their pupils are poor, some of them are poorer, and to these they must give greater attention and affection. (p. 110)

De La Salle (1730/1994, 1731/1994) repeatedly stressed this fundamental orientation of special love and regard for the poor. In his meditation for the feast of Saint Margaret of Scotland, De La Salle (1731/1994) wrote:

**You are obliged to instruct poor children. Do you love them? Do you honor Jesus Christ in their persons? With this in mind, do you prefer them to those who have a certain amount of material wealth? Do you have more concern for the former than for the latter? (p. 245)**

**When writing on Saint Dominic, De La Salle observed:**

**You know that you are responsible for the instruction of the poor. Imitate the tenderness of this saint towards them, and overcome nature when it suggests that you have more concern for the wealthy. Jesus Christ will look upon the good that you do to the poor as done to himself. (p. 275)**

**As in his meditation on Saint Dominic, De La Salle (1731/1994) connected the preference of the Brother (and the modern Lasallian educator) for the poor to the love of Jesus Christ, when writing on Saint Cyprian, Saint Nicholas, and the Epiphany:**

**[On Saint Cyprian] Every day you have poor children to instruct. Love them tenderly as this saint did, following in this the example of Jesus Christ. Prefer them to those who are not poor, for Jesus Christ does not say: the Gospel is preached to the rich, but to the poor [emphasis in the original], these poor are also the ones God has entrusted to you, and to whom you are obliged to proclaim the truths of the holy Gospel; those were the ones who most frequently followed Jesus Christ Our Lord, and they are also the ones most disposed to profit by his teaching because in them it meets with fewer external obstacles. (p. 309)**

**[On Saint Nicholas] You are under the obligation to instruct the children of the poor. You should, consequently, cultivate a very special tenderness for them, and procure their spiritual welfare as far as you will be able, considering them as members of Jesus Christ, and his well-beloved. Faith, which should animate you, should make you honor Jesus Christ in their persons, and make you prefer them to the wealthiest children on earth because they are the living images of Jesus Christ our divine Master. (p. 366)**

**[For the Epiphany] Recognize Jesus beneath the poor rags of the children whom you have to instruct. Adore him in them. Love poverty and honor the poor after the example of the Magi, for poverty should be dear to you who are responsible for the instruction of the poor. May faith lead you to do this with affection and zeal, because these children are members of Jesus Christ. (p. 179)**

**This love for the poor, Pungier (1980b) and Campos and Sauvage (1981) commented, should lead Lasallian educators to be open to evangelization by the poor. De La Salle knew this to be true from personal experience, as they had evangelized him in his own**

**Gospel journey of conversion, through involvement with the world of the poor. It was this openness to conversion to the Gospel and De La Salle's attitude of docility to the Holy Spirit that allowed him to respond to the call of God through the poor by the creation of the Christian schools and the foundation of the Institute (Campos & Sauvage, 1981; Sauvage, 1984/1993).**

### **Summary**

**The Lasallian teacher is a minister of God, who is called by God to participate in the profoundly mystical work of the salvation of young people, especially the poor. Lasallian teachers ought to conceive of themselves as ambassadors of Jesus Christ, cooperators with him, and analogous to the greatest bishops and missionaries in the Church, because they perform the same function of announcing the Gospel to those who need it. Such a work requires a sustained and intimate relationship with God and Jesus Christ, obtained by a fervent and regular prayer life.**

**The Lasallian teacher is primarily a catechist, either directly through religious instruction and/or indirectly through the power of good example of life. The Lasallian teacher is professionally competent, always searching for ways to improve mastery of subject matter and of pedagogy. Lasallian teachers are fraternal in their relationships with their colleagues, with whom they are in association for the work of the Christian school. They ought to see parents as partners with them in the education of their students.**

**Lasallian teachers ought especially to be fraternal and familial with their students. This attitude of kindness and affection is necessary to win their hearts and so lead them to live a good Christian life, as well as to equip them for a life in society. This fraternal**

relationship is governed by self-discipline and constant monitoring of the teacher's intentions, to ensure that the good of the student is always at the forefront of the teacher's efforts. It is further tempered by a profound religious sense of the presence of God in their students, which requires that the Lasallian educator treat students with the utmost respect and honor, as well as care. Lasallian teachers are to further have special regard for the poor among their students, either those economically deprived or those who suffer some kind of educational deficit.

### **Characteristics of Lasallian Formation Programs**

#### **The Purpose of Lasallian Formation Programs**

Johnston et al. (1997) drew an important conclusion about the implications of transmitting the Lasallian tradition to those lay persons who now overwhelmingly dominate the Lasallian educational enterprise worldwide:

**It is clear that the continuing vitality of the Lasallian Mission will depend on the extent to which all those engaged in it have the necessary preparation and formation to keep themselves and the Lasallian mission up to date. In this process, the Brothers, whose numerical involvement is shrinking, have their particular role to play as "heart" and "memory" of the Lasallian heritage. There is an urgent need to ensure that other Lasallian educators have different forms of access to this Lasallian Heritage according to their personal backgrounds and their desire to be more deeply involved. This reciprocity of relationship, this interdependence between Brothers and Lay Partners or colleagues, has particular implications which need to be explored in greater depth by considering the necessary processes by which others may be inducted into the heritage and how their understanding and appreciation may be further developed and sustained. (p. 107)**

**The programs established by the Brothers in the United States to communicate the elements of the Lasallian heritage and school culture vary in scope, content, and targeted audience (Christian Brothers Conference, 1999a, 1999b; District of Baltimore, 1988;**

District of San Francisco, 2000). All of them, however, have the same fundamental purpose:

**The aim of Lasallian formation is to ensure that educators make a gospel ministry out of their work and thus successfully carry out the mission entrusted more and more to them . . . Formation is obviously a continuing process which demands personal conversion, the renewal of educational communities, and the bringing up to date of whatever is needed to achieve this aim. (Johnston et al., 1997, p. 108)**

### **Norms and Content of Lasallian Formation Programs**

Johnston et al. (1997) articulated norms to govern such programs, based on the recommendations of the 42<sup>nd</sup> General Chapter (Brothers of the Christian Schools, 1993a). Lasallian formation programs should operate under the following conditions. First, they need to be adapted to the “diversity of the recipients, to their needs, their expectations, their state of life, their family or professional commitments” (p. 109). Programs should be tailored to the roles those undergoing formation may be asked to perform in the Lasallian Mission (teacher, administrator, counselor, other staff member). Second, they must be a continuing formation with appropriate follow-up after initial formation experiences. They should be designed in such a way that persons can deepen progressively their commitment to and involvement in the Lasallian Mission. Third, as a corollary to the second condition, they should be set up in stages, and done progressively, suitable to each participant’s desired level of involvement. Fourth, they must have appropriate time devoted to it. They cannot be rushed.

Johnston et al. (1997) indicated that there should be four main content areas or dimensions that should be the substance of such formation experiences. There should be an

**. . . anthropological dimension which favors the human and spiritual maturity of the Lasallian educator; a professional dimension which envisages the acquisition**

of “know-how,” but especially “knowing-how-to-be” in the relationship between adults and young persons; a Christian dimension in view of the ministry of Christian education; a Lasallian dimension which begins from John Baptist de La Salle’s own story and from the Lasallian educational heritage. Each District and Region needs to work on this content in relation to its particular Lasallian origins and cultural circumstances. (p. 110)

For such formation programs to be effective, they must be created and managed jointly by the Brothers and their lay colleagues, with the development of appropriate structures suited to the location, culture, and educational and spiritual needs of the people involved. Collaboration between Brothers and lay people in this Lasallian formation is essential (Brothers of the Christian Schools, 1993a; Johnston et al., 1997).

### Lasallian Formation Programs in the United States

In the United States, there have been a variety of responses to the calls of the General Chapters (Brothers of the Christian Schools, 1986, 1993a, 2000; Johnston et al., 1997) and the *Rule* of the Brothers (Brothers of the Christian Schools, 1987) to create formation structures and programs for lay Lasallian educators. Some are programs designed initially for Brothers that have been transformed into experiences for lay colleagues and Brothers (Christian Brothers Conference, 1999a) or have been explicitly designed with the collaborative model of Shared Mission in formation (Christian Brothers Conference, 1999b; District of San Francisco, 2000; K. Dalmasse, personal communication, December 31, 2000; Mann, 1991). All are an attempt to create meaningful and well-designed formation programs for a variety of constituencies involved in the Lasallian Mission.

### Regional Formation Programs

The three major Regional (The United States and English-speaking Canada) formation programs are the Huether Workshop (Christian Brothers Conference, 2000b),

the Buttimer Institute of Lasallian Studies (BILS) (Christian Brothers Conference, 1999a) and the Lasallian Leadership Institute (LLI) (Christian Brothers' Conference, 1999b). In addition, on an occasional basis, the Districts of the United States/Toronto Region sponsor a Regional Convocation or Assembly, at various sites around the country.

The first two Convocations/Assemblies were at Saint Mary's College of California in 1984 and 1990, and the third was held at Lewis University in 1996. The first two were only for Brothers. The 1996 Assembly was the first of its kind to include lay Lasallian educators as participants and presenters, reflecting the shift in the Institute's ideas about association for mission that were occurring at the time. These assemblies were held during the summer, with several keynote speakers of national and/or international note, and small group discussion sessions or other activities. The assemblies were structured around regular communal prayer and celebration of Mass, and specific social activities designed at community building and strengthening the group's sense of community through reinforcement of the common association shared by the participants (P. Ellis, personal communication, December 30, 2000).

#### The Huether Workshop.

The Huether Workshop (named in honor of Brother Francis Huether, a former Regional Secretary of Education for the U.S. /Toronto Region) is a weekend conference held in Chicago, Illinois, each November. It is organized around a central theme or topic area (service to the poor, student activities, administration and leadership), and is geared each year to specific target audiences of Lasallian educators (teachers, assistant principals, principals, campus ministers, coaches). It is structured like a traditional academic conference, with keynote speakers and individual seminar presentations on a

variety of specific topics related to the theme of the conference. The Huether Workshop is regularly punctuated by prayer services and the celebration of Mass, for a clearly intended faith development and celebration dimension. Social opportunities are also built into the program to help build a sense of community among the diverse participants in the conference. The culmination of the Workshop is the Distinguished Lasallian Educator awards dinner at the close of the conference. Here, the achievements of lay Lasallians and Brothers alike, nominated by their home Districts as Distinguished Lasallian Educators, are celebrated and shared (Christian Brothers Conference, 2000b).

**The Buttimer Institute of Lasallian Studies.**

The BILS is a three-year program in Lasallian studies, begun at Manhattan College in 1986, and now held at Saint Mary's College of California each summer. It was named to honor Brother Charles Henry Buttimer, the first American Superior General of the Brothers of the Christian Schools (1966-1976). It began as a program of renewal for the Brothers, to update their knowledge of De La Salle in the light of events since the reforms of the late 1960s and the results of Lasallian scholarship since the beginnings of the *Cahiers lasalliens* project (Christian Brothers Conference, 1999a; Maurice Auguste, 2000). Over time it expanded its scope to include lay Lasallian educators; as a result, its goals metamorphosed as well:

**In the years since its foundation the Institute has evolved into a program of personal growth, spiritual renewal, and the expansion of one's own intellectual horizons. The experience of community living and a deeper appreciation for the worldwide Lasallian family complete the Institute's program. (Christian Brothers Conference, 1999a, p. 1)**

**Specifically, the goals of the BILS are:**

**to study the origins of the Lasallian story and to share that story with colleagues; to study De La Salle's life and vision through primary text materials; to examine**

and discuss the content and the significance of De La Salle's contribution to modern pedagogy and Christian spirituality; to extract from the Lasallian tradition those elements that relate to modern day education; to acquire a greater appreciation for one's own spiritual journey through the study of [De] La Salle's spiritual writings and journeys; to experience a faith community that nurtures one's prayer life and spiritual journey; to develop a specific project that will help participants implement Lasallian values at the local level. (p. 2)

These goals are achieved in a three-year sequence of sessions of three weeks each.

Session One details the life and spirit of De La Salle, through an examination of his life as recorded by his main biographers and his correspondence. Session Two studies De La Salle's educational vision and impact on modern education, through an analysis of the *Conduct of the Christian Schools* (De La Salle, 1720/1996) and *Catechesis and the Laity* (Sauvage, 1962/1991). Session Three examines the spiritual teaching of De La Salle through a study of his *Meditations* (1730/1994, 1731/1994), the *Explanation of the Method of Interior Prayer* (1739/1995) and other autobiographical writings of De La Salle, primarily extracted from Blain (1733/2000). Academic credit can be earned for this program through Saint Mary's University of Minnesota. The staff consists of renowned experts in Lasallian studies from around the world. At present there are five Brothers and one lay woman on the faculty (Christian Brothers Conference, 1999a).

The BILS is open to anyone engaged in Lasallian apostolic works in the U.S./Toronto Region, and elsewhere as well. Community building is a high priority of the BILS, with the daily schedule designed to balance academic time, personal reading and reflection, individual and communal prayer, and socializing. A specific project is required by the BILS for completion of the program. It is designed to be a way of applying what one has learned at Buttimer to a concrete need or situation in a local Lasallian ministry (Christian Brothers Conference, 1999a).

### The Lasallian Leadership Institute.

Similar in purpose and intent to the Buttimer Institute, the Lasallian Leadership Institute (LLI) is a three-year professional leadership development and formation program. It is designed for “those who now exercise, or who will exercise, a leadership role in the various Lasallian institutions sponsored by the De La Salle Christian Brothers [principals, assistant principals, trustees, campus ministers, admissions and development officers, etc.]” (Christian Brothers Conference, 1999b, p. 2). It is an “outgrowth of decisions taken at the 42<sup>nd</sup> General Chapter of the Brothers of the Christian Schools” (p. 2) where the Brothers made developing Shared Mission through Lasallian formation of their lay colleagues their priority for the 1990s.

The LLI’s goals are to “ . . . assist . . . the participants to integrate and promote the Lasallian heritage in their personal and professional lives and to become themselves catalysts for future developments of this heritage within their respective communities” (Christian Brothers Conference, 1999b, p. 2). It is open to teams of three to five persons from each Lasallian institution in the Region. The LLI functions in three autonomous regional units, on the Eastern seaboard, the Midwest, and the West Coast (including the New Orleans/Santa Fe District, which stretches from Louisiana to New Mexico) (Christian Brothers Conference, 1999b).

The LLI develops three themes in sequence over the three-year cycle, in a one-week summer intensive session and two mentoring weekends, one each academic semester. The themes are “ . . . I: Lasallian leadership and spirituality; Theme II: Lasallian leadership and education; Theme III: Lasallian leadership and

management/community” (Christian Brothers Conference, 1999b, p. 2). The courses (for which La Salle University in Philadelphia, Pennsylvania, grants academic credit) seek to:

... analyze [the] Lasallian tradition through courses on contemporary theology, spirituality, Christology, and ecclesiology as well as teaching new approaches in educational theory and through fostering effective management techniques for creating a genuine Christian environment of a Lasallian school/institutional community. (p. 3)

Specifically, the LLI organizes its courses exploring each theme around 7 curricular frameworks. These frameworks are (1) the personal, focused on the individual life journeys of the participants and the challenges they face in their lives and work, (2) theology and spirituality, from a historical and contemporary perspective, (3) social responsibility, examining issues of justice and peace and the needs of the poor and marginalized in contemporary society, (4) Lasallian spirit, the life, vision, and legacy of Saint John Baptist de La Salle and an awareness of the local and international Institute, (5) tools of communication, use of media and interpersonal communication skills, (6) organizational skills and practical implementation, determining desired goals and the skills needed to realize them, and (7) constants: learning to build community, responding to diverse needs, learning from the experience of other Lasallian leaders and institutions, and accessing the resources to achieve the ends of Lasallian schools. Although academically oriented like the BILS, the LLI also has important community building and faith development goals, which it integrates into the schedules of its sessions (Christian Brothers Conference, 1999b).

#### District Formation Programs

Individual Districts have also responded to the mandates of the 42<sup>nd</sup> General Chapter (Brothers of the Christian Schools, 1993a) to make the promotion of Shared

Mission their priority through the development of formation programs suited to their local needs. Indeed, such programs predated the 1993 Chapter by several years in several Districts (Christian Brothers Conference, 1999a; District of Baltimore, 1988; Mann, 1991). These programs are very similar in format and purpose from District to District (K. Dalmasse, personal communication, December 31, 2000). Their purpose is to provide basic education to lay educators about the life of De La Salle, the history of the foundation and early days of the Institute, the educational and spiritual tradition of De La Salle and the Institute, and how that legacy is translated into meeting the needs of contemporary Lasallian schools. They are, in short, designed to help “Lasallianize” the lay faculties at the institutions sponsored by the Brothers (Mann, 1991).

Mann (1991) noted that in the New York District, these Lasallian Workshops were begun in 1986 by Brother Jerome Sullivan. They have been semi-annual, and generally take place over a weekend at a retreat or conference center. They are open to Brothers and lay teachers alike, with about 2/3 of the participants being lay teachers. Mann described their format and content:

The normal workshop format, very obviously based upon the *Characteristics of Lasallian Schools* document [York et al., 1986] has remained fairly consistent. There is a keynote address situating the workshop within its larger Lasallian school context. Presentations on the teacher as minister, association, and management are followed by periods of either large or small group discussion or interaction. Ample time is provided for both optional group prayer and informal group interaction and socializing. (pp. 41-42)

The Baltimore District workshops (District of Baltimore, 1988) were virtually identical in form and content to the New York District sessions, although in Baltimore they were held only once a year. In addition, the Districts also sponsor annual meetings for chief administrators, assistant principals, and other specialized constituencies that

share many of the same characteristics as these formation programs, although they have less of a directly formational purpose (K. Dalmasse, personal communication, December 31, 2000).

The District of San Francisco has the most extensive array of formation programs for all of its school constituencies of any District in the U.S./Toronto Region. The District of San Francisco Office of Education (2000):

... [a]ims to provide comprehensive, developmental, and effective formal activities for the Brothers and Partners involved in the apostolic works in the District. The goals of these activities include heightened commitment to the mission, active participation, and engagement of participants intellectually, emotionally, and spiritually. (p. 2)

The Office of Education for the District of San Francisco (2000) provides formation programs for teachers at various levels of experience. Special orientation programs for new teachers in the schools of the San Francisco District are provided. These orientations include pre-service programs, a mid-year follow-up retreat, and retreats or other programs for coaches and others less directly connected to school faculties as needed. They also provide multi-media materials that individual schools can use in crafting their own internal orientations and in-service programs on Lasallian topics. For experienced teachers, ongoing District Educator Workshops gather representatives from around the District for three to five days to discuss a specific theme. These are usually targeted at a specific group (teachers, deans of students, admissions officers, counselors, deans of studies, etc.). All-District gatherings (Convocations) are opportunities for dialogue and formation on a large scale, which can be dramatic in highlighting the diversity that characterizes the Lasallian mission today, and those engaged in it (Van Grieken, 1999). At the local level, specialized programs at individual schools can also be

offered. The Office also provides formation experiences specifically aimed at trustees, especially board chairs and secretaries, educating them for their very special work of supervision of the mission of their schools (District of San Francisco, 2000).

Social justice education and formation is also a high priority of the San Francisco District. Immersion opportunities in local areas of economic and social distress (Mexico, India, and Sri Lanka) are provided as social justice experiences for either groups of adults and students, or adults only. In-service training for faculties on the design and implementation of service learning are also available (District of San Francisco, 2000).

Religious education and campus ministry formation resources and support are also made available in the San Francisco District. Outside consultants are hired to evaluate District schools' religion programs, and specific training is offered for religion teachers and campus ministry pastoral staff. The goal is to make these mission-critical programs more effective in communicating the Gospel to the young people in the very diverse schools of the District (District of San Francisco, 2000).

### Summary

In response to the mandates of their General Chapters, the Christian Brothers of the United States have established formation programs that attempt to share the person of Saint John Baptist de La Salle and the nature of the Lasallian Shared Mission with their lay colleagues. These programs are either national in scope, or are at the level of the local District. The national programs are three years in length, and draw participants from all parts of the U.S./Toronto Region, with its many different kinds of Lasallian institutions and apostolates. These programs investigate the Lasallian legacy from a variety of theological, spiritual, and pedagogical perspectives, using the expertise of

**Lasallian experts from the United States and around the world and through readings in primary Lasallian sources and through group discussions. They stress the development of a faith community in addition to academic knowledge through common prayer and social experiences.**

**Local formation programs vary widely in scope and in intended audience. Some Districts have very extensive and sophisticated programming for every possible school constituency. Others are more narrowly focused on the faculties and staffs of their District's institutions, with a workshop format that is fairly constant in several Districts in the United States. These sessions also feature a combination of academic input from presenters and readings, group discussions, prayer and liturgical experiences, and community building. At the national and local level, these formation programs aim not merely to inform their participants about the Lasallian Mission. They seek to engender meaningful commitment by their audiences in this work to a progressively greater and deeper degree than otherwise would be the case, had these formation programs not existed.**

**With this review of the available literature in place, it is possible to proceed to a description of the specific design of the study. The methodology described in Chapter Four articulates how the researcher sought to discern the influences of formation programs in making the values of Lasallian school culture come alive more fully in Lasallian educators, and in the schools they serve.**

## **CHAPTER FOUR**

### **METHODOLOGY**

#### **Restatement of the Problem**

Since the time of their Founder, Saint John Baptist de La Salle, the Brothers of the Christian Schools have created and staffed schools in which they tried to create a distinctive school culture, one that would transform the school into an instrument of the Roman Catholic Church's mission of evangelization and Christian formation. The Christian Schools, as they were called by De La Salle and the early Brothers, were to be centers of salvation for the young, especially the poor, a salvation from ignorance that kept them from living a full Christian life and from assuming a meaningful place in secular society as productive citizens (Blain, 1733/2000; De La Salle, 1720/1996, 1730/1994, 1731/1994; Van Grieken, 1995, 1999). These schools were to manifest a unique Catholic school culture, a phenomenon of identity and purpose present in all schools that has been extensively researched in the past 20 years (Bryk, Lee, & Holland, 1993; Congregation for Catholic Education, 1977, 1982, 1988; Deal & Peterson, 1990; Sergiovanni, 1994, 2000).

For the first 250 years of their existence, the Brothers carried out their mission almost exclusively by themselves. The Brothers' schools were to be sustained by the vowed association of each Brother in a religious community, one to all the others, for the sake of the apostolate of Christian education. Lay teachers were to be avoided in the schools. They were thought to have less than purely religious motives, they made the schools more costly to run, and they could not be easily integrated into the Brothers' community and religious life, which was characterized by withdrawal from secular life to

as great a degree as possible (Brothers of the Christian Schools, 1947). After World War II, it became impossible to realize this goal, and gradually lay teachers became increasingly numerous in the Brothers' schools, where they were accepted to a greater or lesser degree in different places as colleagues of the Brothers, but at all times in a subordinate role (Johnston et al., 1997; Mueller, 1994).

In the wake of the calls to renewal of religious life occasioned by Vatican II, the Brothers re-evaluated and reformed many of their community practices and ways of living the religious life. This extended to their work in the schools under their care. Lay teachers were now to be welcomed as real colleagues, and given real responsibility in the schools, including administrative roles, much more readily than in the past (Brothers of the Christian Schools, 1967, 1967/1994).

However, this phenomenon of reform was soon overshadowed by the rapid demographic implosion that affected the Brothers after 1966, when, as a result of massive departures from their Institute and a dearth of new candidates, their numbers shrank from over 16,000 in 1966 to fewer than 6,600 Brothers in 1999, many of whom were retired or infirm. Now the Brothers were confronted with the issue of how their schools were to continue as they had in the past, with their distinct identity and culture, as lay teachers took the places on faculties and in administrations that were once held by Brothers (Johnston et al., 1997).

Gradually, the Brothers' reflection on this reality, and the desire of many of these lay teachers to learn more about what made their schools special, or "Lasallian," led to the rethinking of the relationship between Brothers and lay educators in their schools. This new paradigm, known as "Shared Mission" (Brothers of the Christian Schools,

1987, 1993, 2000), emphasized that the mission of Christian education of the young, especially the poor, that De La Salle founded the Brothers to carry out, was now performed with equal vitality by lay people in partnership with the Brothers, each bringing their different vocations in the Church to the life of the Lasallian school.

Crucial to the advancement of this Shared Mission concept was the creation of programs of training and formation for lay persons who wanted to make a deeper commitment to the Lasallian mission by assimilating and internalizing the life, values, and modern heritage of Saint John Baptist de La Salle and the traditions of the Brothers (Brothers of the Christian Schools, 1987, 1993, 2000; Johnston et al., 1997). In the United States, such programs have existed at local and national levels beginning in the early 1970s, spreading much more rapidly across the country in the mid-1980s (Mann, 1991).

However, there has not been any research that establishes the extent to which these programs are effective in transmitting the culture of Lasallian schools to the lay educators that participate in them. There is no research demonstrating whether there is an enhanced commitment to Lasallian school culture by lay participants in these programs. Specifically, there is no empirical data on whether there is a demonstrable link between participation in Lasallian formation programs and a deeper internalization of its core values, beliefs, and attitudes about students, teachers, the student-teacher relationship, the act of teaching or the school than would be observable in teachers in Lasallian schools that did not have such formative experiences. This study attempted to discover whether such a connection can be empirically established and validated.

### **Research Methodology and Design**

**The basic research design of the proposed research was a retrospective study. This design employed a researcher-designed survey, the *Lasallian School Culture Inventory* (LSCI) (Appendix J), to facilitate the greatest possible level of participation by educators in all of the Lasallian secondary schools across the United States. The LSCI was developed by the researcher through analysis of three areas of documentary evidence: the existing body of literature on the characteristics of Lasallian schools and teachers, the available descriptions of Lasallian formation programs in the United States, and the work of Van Grieken (1995, 1999). The researcher analyzed these sources and looked for common themes that tied them together. These themes, discussed extensively in the literature review above, were formulated into specific value statements that could validly be considered formulations of the normative cultural values, beliefs, and attitudes of Lasallian school culture today (Table 2). These value statements were the basis for the LSCI.**

**The design envisioned two groups of lay educators in each Lasallian secondary school participating in this study. Each group consisted of up to five persons, who met one of two criteria. The first group was composed of those lay faculty members who had participated in some kind of Lasallian formation program, as already described. The second group was populated by lay faculty members who had not participated in such formation programs. Both groups then took the LSCI, and the differences in results, if any, were statistically analyzed, as detailed below.**

**The nature and scope of the Lasallian formation programs examined in this study were established through a careful review of the literature available from the Christian**

Table 2

**Thematic Correlations of LSCI Value Statements**

Operative Commitment	LSCI Item Numbers
<b><u>1. Centered in and Nurtured by the Life of Faith:</u></b> Christian faith provides the motivation, the context, the direction, and the support for the Lasallian mission.	1, 11, 21, 31, 41
<b><u>2. Trusting Providence in Discerning God's Will:</u></b> God guides those engaged in the Lasallian mission with absolute trustworthiness. The work is God's; we are God's instruments.	2, 12, 22, 32, 42
<b><u>3. With Creativity and Fortitude:</u></b> When the invitation to the Lasallian mission is clear, God blesses and supports that which is done with imagination and determination, ingenuity, and endurance.	3, 13, 23, 33, 43
<b><u>4. Though the Agency of the Holy Spirit:</u></b> The Spirit of Christ effects the work of salvation through prayerful persons open to God's dynamic presence both within their souls and in expressing their Lasallian mission.	4, 14, 24, 34, 44
<b><u>5. Incarnating Christian Paradigms and Dynamics:</u></b> The Lasallian mission brings alive and brings present Gospel realities and the essential elements of Christian Life within the world of education.	5, 15, 25, 35, 45
<b><u>6. With Practical Orientation:</u></b> Lasallian education strives to be realistic in its approach, its ends, and its goals. Prayer is put to work; practicality counts.	6, 16, 26, 36, 46
<b><u>7. Devoted to Education, Accessible and Comprehensive:</u></b> Lasallian education must be accessible to all who desire it, and it must include all that constitutes a complete Christian education.	7, 17, 27, 37, 47
<b><u>8. Committed to the Poor:</u></b> Lasallian education makes every effort to be of service to the poor, to make educational service of the poor an effective priority.	8, 18, 28, 38, 48
<b><u>9. Working in Association:</u></b> Lasallian education is accomplished as a common dedication to the shared mission of education, one marked by cooperation and complementarity.	9, 19, 29, 39, 49
<b><u>10. Expressing a Lay Vocation:</u></b> Lasallian education is a lay vocation expressing and encouraging common baptismal realities as followers of Jesus Christ.	10, 20, 30, 40, 50

**Brothers' Conference, the United States national organization of the Christian Brothers. Information about the characteristics of these formation programs was also obtained from a review of material from individual Districts of the Brothers and from individual Brothers who have prepared and led such programs (Christian Brothers Conference, 1999a, 1999b, 2000b; District of Baltimore, 1988; District of San Francisco, 2000; Mann, 1991).**

### **The Population**

**The population of lay educators in Lasallian secondary schools was initially established by the researcher's identification of all of the secondary schools conducted or sponsored by the Christian Brothers in the United States. He did this by using the official *Memento* (Brothers of the Christian Schools, 1999a) of apostolates of the Christian Brothers worldwide published by the Brothers' Generalate in Rome annually (Appendix A). The researcher contacted the Brothers Visitor (local major superiors/provincials) of the six Districts of the Brothers of the Christian Schools in the United States, as well as the U.S./Toronto Regional Secretary for Education to obtain permission for this study and/or an endorsement of the study (Appendices B and D). After the contact letter explained the nature and purpose of the study and its proposed use of survey research, all of the Brother Visitors gave their blanket permission for the study to be conducted in their Districts. The one exception was the Brother Visitor of the New York District, who asked that individual principals be contacted for permission to take part in the study (Appendix C). The Regional Secretary for Education gave his endorsement of the project, although he could not *per se* give permission to conduct the study in the schools of the U.S./Toronto Region of the Christian Brothers. This was so because his position**

was not that of a canonical superior within the Brothers' congregation, like those of the Brothers Visitor (Appendix D).

Once permission was obtained from the major superiors of the United States Districts, the researcher contacted each principal of a Lasallian secondary school in the United States, explained the purpose and methods of the study, and requested both their permission to conduct the study in their school and their assistance in selecting the participants in the study. The researcher and the principals established a timetable of dates for the distribution, collection, and return of the surveys by the participants to the researcher (Appendices K and L).

The secondary school educators were selected because they worked in the majority of the Brothers' apostolic works in the United States (53 out of 94 total institutions, which included elementary and middle schools, universities, child care/social welfare institutions, and adult education/literacy centers) (Brothers of the Christian Schools, 1999a; Christian Brothers Conference, 1999c). Two schools were later dropped from this initial population of schools, at the request of the Brothers Visitor of their Districts (Appendices B and C). This brought the total number of Lasallian secondary schools whose faculties were eligible for the study to 51 schools. One of the schools in the initial pool of 51 was the site of the reliability study for the LSCI, and it was not included in the final study. Thus the total number of Lasallian secondary schools eligible for the study was 50. 47 Lasallian high schools eventually participated in the study. 239 out of a possible 470 lay educators returned responses to the study. It was impossible to determine an expected rate of return, as the size of the total population of lay educators who have participated in some kind of Lasallian formation program is unknown.

The study focused on Lasallian secondary school educators because Lasallian secondary schools had the greatest degree of similarity of organizational structure and institutional purpose, and serve the most similar student populations, of all possible combinations of Lasallian educational institutions. The researcher excluded the other kinds of Lasallian institutions (colleges and universities, child welfare and delinquent institutions, and elementary and middle schools) because it was felt that it would be invalid to compare secondary school teachers with teachers in these kinds of Lasallian institutions. There were too many variables within this diversity of institutional frameworks to make reasonably valid comparisons, if all Lasallian institutions in the United States were included.

The inclusion of the faculties of all Lasallian secondary schools provided the most comprehensive view possible of the impact of Lasallian formation programs on lay Lasallian educators. The kind, number, and quality of formation programs vary across the individual Districts of the U.S./Toronto Region, so a national sample helped to moderate any distortion of the data by unique features of any individual District's formation programs. Moreover, four of the major formation programs (BILS, LLI, Huether Workshop, National Assemblies) draw their participants from across the United States, thus reinforcing the need for a national sample of Lasallian educators to participate in the study.

The population of school personnel eligible for participation in the study was defined as any or all members of a Lasallian secondary school's instructional or administrative staff. This first included teachers of any subject area (religion, mathematics, social studies, English, science, foreign language, physical/health

education), who are either full-time or part-time faculty. The second cohort's members were administrators. These included school presidents, principals/headmasters, assistant principals, deans of students/discipline, activity directors and deans of studies. This cohort also included athletic directors, directors of development/institutional advancement and directors of admissions. The third element of the population were guidance counselors and campus ministers. Since the persons occupying these positions were the most likely to have had direct teaching experience, as well as any other administrative, counseling, or pastoral experience in the roles they currently occupied, these groups were the most likely to be able to address all of the values, beliefs, and attitudes proposed as normative Lasallian cultural values in all of the areas identified in the survey (Appendix J).

Within this general population, the inventory was administered to two groups of up to five members each. The school principals or their designees randomly selected the members of these groups using a researcher-designed procedure (Appendices L and M). The first group consisted of staff members (as defined above) who had participated in a Lasallian formation program outside of their schools, sponsored by their local District Office of Education or the U.S./Toronto Region of the Christian Brothers (Appendix L). Those programs were identified in the initial principals' contact letter (Appendix K) and in the cover letter with each participating school's packet of surveys (Appendix L). The second group of up to five members consisted of staff members (as defined above) who had not participated in one of the Lasallian formation programs that were the objects of the study (Appendices K and L).

**The principals or their designees used the following procedure to ensure the maximum degree of randomization in the selection of study participants. They were asked to draw up two alphabetical lists, each of which contained members of their faculties as defined above who fit into one of the two groups described earlier. They then divided the number of staff members on each list by five (the maximum size of each respondent group from any one school). The resulting quotient was then used to select the respondents. If an uneven number, the number was rounded to ensure that there were no more than five persons in each respondent group. The principals were asked to go through each list and select each person whose name occurred at the designated interval defined by the quotient (e.g., every second, fourth, sixth faculty member, and so on). In addition to effective randomization, this method ensured that there were no more than five persons in each respondent group.**

**The size of both groups was limited to five persons because the level of participation by Districts, by individual schools and even within school faculties in national or District-level Lasallian formation programs varies widely across the United States. In some schools, it was impossible to have more than five, or even up to five faculty members who met the criteria for inclusion in one of the survey's comparison groups. Some school administrations and faculties had wholeheartedly embraced participation in Lasallian formation programs, and thus virtually their entire staffs had one of these kinds of experiences, sometimes several of them multiple times. Other schools have made little effort to engage in Lasallian formation, and the opposite problem of finding enough persons who had such exposure was the difficulty.**

The study excluded consideration of local in-service education programs on Lasallian topics. This was because they vary so widely in scope, length, and quality from school to school. It was beyond the scope of this study to consider all of the possible variables operative in such a diverse environment in 53 different secondary schools, including the roles played in such programs by persons who had Lasallian formation experiences like those documented in the review of the literature (Christian Brothers' Conference, 1999a, 1999b, 2000b; Mann, 1991).

Once the principal or his or her designee selected the participants, the surveys were completed by the participants and returned to the researcher in a self-addressed, stamped envelope, which was provided by the researcher. A follow-up letter reminding the consenting principals about their school's participation in the study, and of the study's return deadlines, was sent to all participating principals midway through the response period (Appendix N). A thank you letter was sent to all participating principals for their assistance in executing the study (Appendix O).

#### Instrumentation

The study's method employed survey research. The *Lasallian School Culture Inventory* (LSCI) (Appendix J) was developed by the researcher. The researcher developed normative Lasallian value statements, or values of Lasallian school culture, based on a comprehensive review of the relevant literature on school culture and the characteristics of Lasallian schools, teachers and formation programs. This review was also informed by the research of Van Grieken (1995, 1999), who identified 10 operative commitments of a contemporary Lasallian school (see Chapter Three, pp. 98-101). Van Grieken elaborated the implications of these operative commitments to define the

**characteristics of a Lasallian school as they pertained to the student, the teacher, the student-teacher relationship, the act of teaching, and the school in general.**

**The researcher analyzed these implications of Lasallian operative commitments and used his own review of the Lasallian literature to nuance Van Grieken's analysis. The researcher then translated these refined implications into statements of values, beliefs, and attitudes that should be normative for a Lasallian school. These data were used to fashion fifty value statements, representative of a Lasallian school culture's normative values, beliefs, and attitudes, that were phrased in the first person.**

**In this process of reconceptualization and revision, the researcher applied his own 10 years of formal educational and formation experience as a Christian Brother. The researcher had 3 years of formal, structured training specifically focused on the life and heritage of Saint John Baptist de La Salle in the candidate formation programs of the Baltimore District of the Christian Brothers. In addition to those specifically formative experiences, he also had 9 years of direct educational experience in three Baltimore District secondary schools, as a teacher of history and religion, history department chair, honors program director, forensics moderator, and varsity hockey and lacrosse moderator. These field experiences of Lasallian schools were an essential part of the analysis described above.**

**These value statements were then submitted to the validation committee for analysis and comment on their accuracy and validity. In his response to the validation questionnaire, Van Grieken indicated that this rewording of his implications for Lasallian operative commitments was accurate and valid for research purposes. He also suggested**

rephrasing of certain statements for the sake of clarity, which the researcher did (G. Van Grieken, personal communication, September 16, 2000).

There were two major parts to the inventory. The first part contained 50 response items, each of which was a value statement to which the participants were asked to respond based on a Likert scale. The second part consisted of 20 demographic information questions, which inquired about the respondent's personal, professional, and Lasallian formation background. The value statements addressed the following five topics: the student, the teacher, the student-teacher relationship, the act of teaching, and the school. The researcher used identical surveys for all participants.

#### **Validity of the Inventory**

The researcher assembled a panel of 10 individuals who have had significant and distinguished experience in Lasallian schools in the United States (Appendix E). He submitted the LSCI to them for analysis of the inventory's length, format, relevance and accuracy of the value statements as identifying elements of Lasallian school culture, and their clarity (Appendices I and J). The researcher also requested any suggestions for improving the inventory in any of the aforementioned areas, or in any areas the panelists deemed relevant that the researcher had omitted.

The initial request for participation was through a letter (Appendix F) asking for their participation in the validation process. Twelve persons were originally asked. One declined the initial request, and two who agreed to evaluate the instrument later withdrew. In the case of one putative panelist, he cited conflicts with other commitments. In the case of the other potential panelist, the questionnaire was not returned, and he did not make any efforts to reply to the researcher's attempts to contact

him and follow up. A tenth member of the panel was then added. This panelist was a colleague in the researcher's school and had substantial statistical and computer data analysis expertise derived from his own doctoral research. Upon agreement by the panelists, the researcher sent a cover letter (Appendix G), a biographical profile questionnaire (Appendix H), and a Validity Panel Evaluative Questionnaire (Appendix I), as well as a copy of the inventory (Appendix J) to them. The researcher also included self-addressed stamped envelopes for returning the completed evaluations to him.

As a result of the reactions and suggestions of the panelists, the researcher made significant revisions to the instrument. Seven of the panelists recommended clarification of statements, to make them more clearly reflect Lasallian cultural values. Several items were thus rewritten or revised to make them less suggestive of the "correct" or expected answer that could threaten validity. The response format was changed, in light of the comments of one panelist, so that the inventory could be taken on a computer scanner-readable form, to ease the final process of data input and analysis. Two panelists made no suggestions for revision of the inventory.

#### **Reliability of the Inventory**

The researcher performed the reliability test at his current school, a Lasallian school of the Baltimore District that was not included in the study. The entire lay professional staff of this school, which consisted of a large number of potential respondents who met the eligibility criteria for both study groups, was asked to take the LSCI. The researcher gave each prospective participant in the reliability test a consent letter explaining the purpose and methods of the study (Appendix O) and answered

questions they had regarding confidentiality of results and other issues related to the inventory before it was administered.

To establish the reliability of the instrument, the researcher used the method known as Cronbach's alpha (Gall, Gall, & Borg, 1999). This test of overall instrument reliability measures the extent to which the variances in responses to the items in the inventory are due to the variances among respondents, rather than deficiencies in the reliability of the instrument.

79 members of the lay professional staff were eligible for the reliability study. 43 lay faculty responded, a very high rate of return that enhanced the meaningfulness of the statistical analysis of the relevant results (items 1 through 50, Appendix J). Applying Cronbach's alpha to the results yielded an alpha value of .8596. This alpha value was well within the range normally considered to establish the reliability of an instrument (alpha values between .6 and 1.0, with 1.0 the standard of perfect reliability).

#### Data Collection

The data for the study had already been partially collected in the preparation of the research proposal. The answers to Research Questions 1 and 2, which describe the characteristic values of Lasallian schools and teachers, are reported in the literature review (Chapter Three, pp. 96-143). For Research Question Three, the nature and scope of Lasallian formation programs for lay educators have also been described in the literature review (Chapter Three, pp. 143-154).

The data for Research Questions 4 and 5 were collected through the administration of the LSCI in those Lasallian secondary schools that agreed to participate in the study. The evaluative issues raised in Research Questions 4 and 5 were what the

LSCI measured. As noted above, the consenting principals selected participants for the study using a procedure designed by the researcher. These respondents completed the LSCI (Appendix J) designed by the researcher. They did so using a machine readable response form designed for such data collection. After taking the inventory, the participants placed their answer sheets and their copy of the LSCI into a self-addressed stamped envelope, and returned them individually to the researcher. The researcher followed-up with each participating school, to ensure that the maximum possible return of the inventories occurred, as noted earlier. The answer sheets were then entered into a preset SPSS file designed for analysis of the study's data.

#### **Data Analysis**

The researcher employed several statistical methods to analyze the study data. Initially, he used descriptive statistics to describe the overall data collected from the study, using a variety of tables. This information is available in Chapter Four of this dissertation. LSCI value statement responses were coded (using a Likert scale) as: (A) Strongly Disagree = 1, (B) Disagree = 2, (C) Neutral = 3, (D) Agree = 4, (E) Strongly Agree = 5. Response frequencies were evaluated and displayed using several tables.

Research Questions One and Two were examined in the review of the literature. The review established the characteristics of Lasallian school culture, as it pertained to the Lasallian school and Lasallian teacher's core values, beliefs, and assumptions about the student, the teacher, the student teacher-relationship, the act of teaching, and the school. This analysis was built on the researcher's review of the relevant Lasallian literature, information about the nature of current Lasallian formation programs, and the work of Van Grieken (1995, 1999). The researcher's own literature review and Van

**Grieken's (1995, 1999) ten Lasallian operative commitments, and their implications for the five cultural areas discussed above were the bases for the value statements in the LSCI. The Christian Brothers Conference (1999a, 1999b, 2000a, 2000b), the District of Baltimore (1988), the District of San Francisco (2000), and Mann (1991) identified the purposes and characteristics of contemporary formation programs for lay Lasallian educators, addressing the research issues posed by Question Three.**

**The researcher compared the means of each study group using descriptive and inferential statistics to address Research Questions Four and Five. These are found below.**

**Question Four: To what extent can participation by lay educators in these formation programs be shown to contribute to a higher degree of commitment to normative Lasallian values, beliefs, and attitudes than simply working in a Lasallian school without experiencing such programs?**

**This research question contained two main variables: first (the independent variable), prior professional experiences and participation in Lasallian formation programs, and second (the dependent variable), the degree of commitment by a lay educator to Lasallian normative cultural values. The first main variable had two major subsets of component variables. The first subset of the independent variable consisted of categorical and interval demographic variables (gender, race, religion, primary employment, role in extracurricular activities, total years of teaching experience, years of teaching experience in a Lasallian school, years of teaching experience in one's current school, school governance model, and gender of student population). The second subset of the independent variable were the types of Lasallian formation experiences described**

in the literature review and specified in the LSCI (Appendix J). These latter component variables were participation in the following : Buttimer Institute of Lasallian Studies, Lasallian Leadership Institute, Huether Workshop, Lasallian Chief Administrators' Workshop, Lasallian Assistant Principals' Workshop, Lasallian Educators/Teachers' Workshop, Lasallian Religious Education/Campus Ministry Workshop, District Lasallian Convocation/Assembly, Regional /National Lasallian Convocation. The dependent variable was the overall degree of commitment to normative Lasallian cultural values, described by a *Lasallian Values Index* (LVI). The LVI had a maximum possible score of 250, which was the numeric equivalent of the highest possible degree of commitment to Lasallian cultural values as described in the LSCI.

The initial statistical analysis included the following. Frequencies and percentages were calculated for the variables related to personal, professional, and Lasallian formation background of the respondents. For the overall LVI score (calculated by summing the Likert scale response values for each respondent, after adjusting scores for those items which had been phrased negatively), the mean score, standard deviation, and standard error of the mean were calculated. For all LSCI value statement items, the following were calculated: the frequency of response, mean score, and the standard deviations.

An independent samples t-test was then performed on the differences observed in the mean LVI scores for each of the respondent groups, to determine the statistical significance of this difference, if any. Multiple regression analysis was then performed to determine which of the independent variables (items 51-70, Appendix J) seemed to

contribute the most to the LVI of the respondents. All of these results are reported in Chapter Five of this dissertation.

Inferential statistical analysis was also employed on the LSCI value statements (items 1-50, Appendix J). An independent samples t-test was applied to determine whether the differences observed between the observed means on the individual LSCI value statement items was likely due to random chance, or whether it indicated a statistically meaningful difference in those mean scores between the groups represented by the samples. The researcher also looked for the overall number of items where there was a statistically significant variance, as well as any patterns of variance on the LSCI value item scores. Multiple regression analysis was then done for each of the respondent groups, to determine which of the independent variables were significant predictors of variance on these items where a statistically significant difference was observed.

**Question Five. What are the elements of effective Lasallian lay educator formation programs?**

This question's answer is premised on the determination of a statistically significant relationship between participation in Lasallian formation programs and enhanced commitment to Lasallian cultural norms. If there was no such demonstrable relationship, then it cannot be said that such programs are effective in achieving their stated ends of Lasallian formation. However, if such a relationship was determined, and shown to be statistically and practically meaningful, the results of the multiple regression analysis from Question Four could highlight which programs were the greatest contributors to increased commitment to Lasallian cultural norms. Their characteristics could then be analyzed and discussed, based on their description in the literature review.

Moreover, even if no statistically or practically significant relationship was established between participation in formation programs and heightened commitment to Lasallian cultural values, the multiple regression analysis could indicate other demographic factors that contributed to greater internalization of those values.

All of the component parts are now in place to move to an analysis of the data gathered in the study. The concepts that underly the value statements in the LSCI have been examined in detail in the review of the literature in Chapter Three. The methodology for the study has also been described carefully in Chapter Four. Thus, the study now advances to the presentation and analysis of the findings, to be found in Chapter Five.

## CHAPTER FIVE

### THE RESULTS OF THE STUDY

#### Introduction

The present study was undertaken to investigate the impact of formation programs conducted by the Brothers of the Christian Schools in the United States for lay educators in Lasallian secondary schools. Forty-seven out of the 53 Lasallian high schools in the United States agreed to participate in the study. Those who agreed to participate administered a researcher-designed *Lasallian School Culture Inventory* (LSCI) to two groups of up to five professional staff members: a group of faculty/staff members who had participated in some form of Lasallian formation program, and a second group of faculty/staff members who had not participated in such programming.

A retrospective study using survey research was the methodology used by the researcher in conducting this investigation. The survey response items were derived from the operative commitments of Lasallian schools identified by Van Grieken (1995, 1999) in his study of the contemporary elements of Lasallian school culture, as well as from the researcher's analysis of the writings of Saint John Baptist de La Salle and other Lasallian authors who have articulated these cultural norms. The survey included 50 value statement response items, and 20 demographic items, which queried respondents about personal characteristics and about their experiences in Lasallian formation programs of various types. Based on the responses to the value statements, the researcher generated a *Lasallian Values Index* (LVI), which acted as a general indicator of overall commitment to Lasallian cultural norms. The LVI, along with individual response items, was a focal point for analysis of the data in this study.

The researcher sought to answer five research questions. The first three were the following:

1. Based on the available literature, what are the values, beliefs, and attitudes that ought to be normative in the conduct of a Lasallian school today?

2. Based on the available literature, what are the values, beliefs, and attitudes that ought to be normative for a Lasallian educator today?

3. What Lasallian programs for lay teacher formation exist in the United States, and what are their natures and scopes?

These research questions were answered in the researcher's review of the literature (see Chapter Three, pp. 96-154). These cultural norms (values, beliefs, and attitudes) that were identified by the researcher were used to formulate the value statements of the LSCI. Thus, building on the foundation laid in Chapter Three, the two remaining research questions are addressed here:

4. To what extent can participation by lay educators in these formation programs be shown to contribute to a higher degree of commitment to normative Lasallian values, beliefs, and attitudes than simply working in a Lasallian school without experiencing such programs?

5. What are the elements of effective Lasallian lay educator formation programs?

#### **The Respondents: A Profile**

Responses to the survey were received from 239 faculty members of Lasallian schools across the United States, out of a possible total of 470, a response rate of 51%. Table 3 indicates the geographic distribution of the responses.

The distribution of responses generally indicated the relative number of schools (and thus the number of possible responses) in each District. Thus, the sample was reflective of the geographic diversity of the Christian Brothers' high schools in the United States.

Table 3

Geographic Distribution of Responses (by District)

District	Responses Received	Possible Responses (N = 470)	P (N = 239)
Baltimore	44	80	18
LINE	15	40	6
Midwest	69	140	30
New Orleans	17	50	7
New York	39	80	16
San Francisco	51	80	21
No District indicated	4		2
Total	239	470	100

The individual respondents revealed some important demographic trends relevant to the study. Table 4 indicates that slightly more than half of the respondents who specified a gender (55%) were men, and a third (33%) were women. 12% of respondents reported no gender indicator, perhaps out of concern for privacy.

Table 4

Gender of Respondents

Gender	f	P
Male	132	55
Female	78	33
No gender indicated	29	12
Total	239	100

Table 5 reveals that the vast majority of respondents who indicated a racial identity were white/Caucasian (92%). This would seem to exclude racial categorization as a statistically relevant factor for comparison of scores on the LSCI or the LVI, given the disparity in the sample sizes for this category.

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Table 5

Race/Ethnicity of Respondents

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Race/ Ethnicity	f	P
African American/African	6	2
Asian/Pacific Islander	3	1
Latino/Hispanic	8	3
White Caucasian	217	92
Other	2	1
No race indicated	3	1
Total	239	100

---

Table 6 indicates that the vast majority of respondents were Roman Catholics (82%). The largest group of non-Catholic respondents was non-Catholic Christians (Protestants), who were 15% of the sample. 1% were Eastern Orthodox, 0.5% were non-Christians, and 1.5% had no religious affiliation or did not respond to this item.

The professional roles of the respondents in their respective schools are indicated in Tables 7 and 8. Sixty-eight percent of the respondents were full-time teachers in Lasallian high schools. Only 16% were administrators. The remaining 16% of the respondents were counselors or campus ministers (9%), other professional staff (6%), or part-time teachers (1%). Thus, the vast majority of the respondents to this study had direct contact with students, especially in classroom settings.

Table 6

Religion of Respondents

Religion	f	P
Roman Catholic	196	82
Non-Catholic Christian	36	15
Orthodox	2	1
Non-Christian	1	0.5
No religious affiliation	3	1
Total	238	99.5
No response	1	0.5
Total	239	100

Table 7

Professional Roles of Respondents

Professional Role	f	P
Full-time teacher	163	68
Part-time teacher	3	1
Administrator	39	16
Counselor or campus minister	22	9
Other professional staff	12	6
Total	239	100

**Table 8****Extracurricular Roles of Respondents**

<b>Extracurricular Role</b>	<b>f</b>	<b>P</b>
<b>Athletic coach</b>	<b>39</b>	<b>16</b>
<b>Activities moderator</b>	<b>107</b>	<b>45</b>
<b>Activities moderator and coach</b>	<b>25</b>	<b>11</b>
<b>No activity</b>	<b>66</b>	<b>27</b>
<b>No answer</b>	<b>2</b>	<b>1</b>
<b>Total</b>	<b>239</b>	<b>100</b>

Seventy-two percent of the respondents also reported involvement with students in extracurricular activities (Table 8). Forty-five percent were activities moderators, 16% were coaches of sports, and 11% served in both of these roles. Only 27% of the respondents had no extracurricular involvement. This finding suggests that the respondents had a very high degree of interaction with students in a variety of settings, especially when combined with the results reported in Table 7 regarding the nature of the respondents' roles in their respective schools.

Tables 9 through 11 detail the length of teaching/administrative experience of staff in Lasallian secondary schools. Tables 9 through 11 indicate several interesting trends. Forty-three percent of the educators in Table 9 had 21 or more years of teaching experience, and 34% had 10 or fewer years of experience. Thus, the respondents were mainly teachers with a great deal of teaching experience, or who were still relatively new teachers. Only 23% of the respondents had a mid-level amount of teaching experience. Another skewed distribution of experience is revealed in Table 10, but in the opposite direction than in Table 9. In this case, well over half of the teachers (57%) had 10 or fewer years' experience in their current school.

A skewed distribution similar to that of Table 10 is revealed in the respondents' levels of experience in Lasallian schools (Table 11). 55% of the participants had 10 or fewer years of experience in a Lasallian school. A slightly higher percentage (21% versus 19 % in Table 9) of respondents in Table 11 had 21 or more years of total experience in Lasallian schools than had similar experience in their current school, which indicates that some respondents worked in several Lasallian schools over the course of their careers.

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**Table 9**

**Total Years of Teaching Experience**

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<b>Length of Service</b>	<b>f</b>	<b>P</b>
1 to 5 years	41	17
6 to 10 years	40	17
11 to 15 years	29	12
16 to 20 years	27	11
21 or more years	102	43
<b>Total</b>	<b>239</b>	<b>100</b>

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Table 10

**Current School Years of Teaching****Experience**

<b>Length of Service</b>	<b>f</b>	<b>P</b>
1 to 5 years	87	36
6 to 10 years	49	21
11 to 15 years	28	12
16 to 20 years	29	11
21 or more years	45	19
<b>Total</b>	<b>238</b>	<b>99</b>
No answer	1	1
<b>Total</b>	<b>239</b>	<b>100</b>

Table 11

**Total Years of Teaching****Experience in Lasallian Schools**

<b>Length of Service</b>	<b>f</b>	<b>P</b>
1 to 5 years	81	34
6 to 10 years	49	21
11 to 15 years	29	12
16 to 20 years	29	11
21 or more years	49	21
<b>Total</b>	<b>237</b>	<b>99</b>
No answer	2	1
<b>Total</b>	<b>239</b>	<b>100</b>

Table 12 indicates the governance model at the respondents' schools. Sixty-seven percent of the schools represented were independent schools, owned and operated by the Brothers and a Board of Trustees, where the Brothers are the sole religious order present (57%), or have multiple religious orders present (10%). Thirty one percent of the schools were diocesan-owned, where the Brothers only (18%) or multiple religious orders (13%) conducted the school with lay colleagues on behalf of a diocese. Two percent of the schools participating in the study were Lasallian supervised schools, where there were no Brothers present on the faculty, but the school had an ongoing relationship with its local District of the Institute, through the presence of Brothers on its Board of Trustees, participation by lay teachers in Lasallian formation programs, or some other kind of formal connection between the Brothers and the school. Of the schools in the study, therefore, 75% were institutions where the Brothers were the sole religious order present, and, by extension, where the Lasallian charism would presumably be the primary influence on the schools' culture.

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**Table 12**

**School Governance Model**

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<b>Governance Model</b>	<b>f</b>	<b>P</b>
<b>Independent</b>	<b>134</b>	<b>56</b>
<b>Independent &amp; mult. order</b>	<b>23</b>	<b>10</b>
<b>Diocesan</b>	<b>41</b>	<b>17</b>
<b>Diocesan &amp; multiple order</b>	<b>31</b>	<b>13</b>
<b>Lasallian supervised school</b>	<b>5</b>	<b>2</b>
<b>Total</b>	<b>234</b>	<b>98</b>
<b>No answer</b>	<b>5</b>	<b>2</b>
<b>Total</b>	<b>239</b>	<b>100</b>

---

Table 13 illustrates the gender composition of the participating schools. Slightly more than half of the respondents were from boys' schools (54%), and 46% were from coeducational schools. This was almost a mirror image of the percentages of boys' schools and coed schools in the entire population of Lasallian schools in the United States (41.5% all-male versus 58.5% coeducational) (Brothers of the Christian Schools, 1999a).

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Table 13

Gender Profile of Student Population

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Gender Profile	f	P
Male	129	54
Coeducational	110	46
Total	239	100

---

The data revealing the participants' level of Lasallian formation experience are reported in Tables 14 through 17. Table 14 indicates the percentage of participants that had any sort of Lasallian formation experience. The respondent pool was skewed towards those who had some kind of formation experience. This fact underscores the need to break out the data with the multiple regression analysis, to gauge the relative impact (if any) of various formation experiences.

The percentages of those who participated in the national Lasallian formation programs (the Buttimer Institute, the Lasallian Leadership Institute, and the Huether Workshop) are displayed in Table 15. Only 7% of respondents attended the Buttimer Institute. A somewhat larger percentage (18%) participated in the Lasallian Leadership Institute.

Table 14

**Participation in Lasallian Formation Programs**

<b>Formation Experience</b>	<b>f</b>	<b>P</b>
Yes	176	74
No	63	26
Total	239	100

The vast majority of respondents, however, had not had the kind of intense, lengthy formation experience that these two programs provide. 20% of the respondents had attended the Huether Workshop at least once, and 10% attended at least 2 to 5 times. This national program is much less intense in length and time commitment than the BILS or LLI, but even so, 69% of respondents had not participated in this national program.

Table 16 presents the participation by respondents in District level programs. Only 15% of respondents attended a principals' workshop, and only 13% attended an assistant principals' program. These figures are consistent with the preponderance of the respondents' primary jobs as classroom teachers. Slightly less than half (49%) of the participants attended a Lasallian Educators'/Teachers' program. 44% attended this kind of workshop between 1 and 5 times (19% attended once, and 25% attended between 2 and 5 times). Only 11% of the respondents participated in a Lasallian Religious Educators' Workshop.

Table 15

Participation in the Buttimer Institute, the LasallianLeadership Institute and the Huether Workshop

Formation Program	f	P
<b>Buttimer Institute</b>		
Yes	17	7
No	222	93
Total	239	100
<b>Lasallian Leadership Institute</b>		
Yes	42	18
No	196	81
No answer	1	1
Total	239	100
<b>Huether Workshop</b>		
Once	49	20
2 to 5 times	26	10
11 or more times	1	1
No participation	163	69
Total	239	100

Table 16

**Participation in District Level Lasallian Formation****Programs**

<b>District Formation Program</b>	<b>f</b>	<b>P</b>
<b>Principals' Workshop</b>		
Once	10	4
2 to 5 times	21	9
6 to 10 times	1	1
11 or more times	2	1
No participation	205	85
<b>Total</b>	<b>239</b>	<b>100</b>
<b>Asst. Principals' Workshop</b>		
Once	8	3
2 to 5 times	20	8
6 to 10 times	2	1
11 or more times	1	1
No participation	208	87
<b>Total</b>	<b>239</b>	<b>100</b>
<b>Lasallian Teachers Workshop</b>		
Once	46	19
2 to 5 times	59	25
6 to 10 times	5	2
11 or more times	7	3
No participation	122	51
<b>Total</b>	<b>239</b>	<b>100</b>
<b>Rel. Educators Workshop</b>		
Once	12	5
2 to 5 times	12	5
11 or more times	2	1
No participation	210	88
<b>Total</b>	<b>236</b>	<b>99</b>
No answer	3	1
<b>Total</b>	<b>239</b>	<b>100</b>

Table 17 indicates the respondents' involvement in District or National Lasallian Assemblies or Convocations. 48% of the respondents attended at least one District convocation, while 50% had not. Only 13% of the respondents attended a National Convocation, which is consistent with the fact that these have only been held three times, and only the most recent one, in 1996, was generally open to lay attendance.

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**Table 17**

**Participation in a District or National Lasallian**

**Assembly or Convocation**

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Lasallian Convocation/Assembly	f	P
<b>District</b>		
Once	54	23
2 to 5 times	50	21
6 to 10 times	6	3
11 or more times	5	1
No participation	120	50
Total	235	98
No answer	4	2
Total	239	100
<b>National</b>		
Once	19	8
Twice	9	4
Three times	2	1
No participation	206	86
Total	236	99
No answer	3	1
Total	239	100

---

Table 18 indicates respondents' level of interest in ongoing Lasallian formation experiences. 63% indicated at least moderate interest in such formation (34% strongly interested, and 29% moderately interested). 19% were not interested at present, but were

open to interest in the future. 7% were definitely uninterested, and 8% indicated they did not know at present. Thus, respondents generally were, at a minimum, open to the possibility of participating in such programs in the future, and the majority indicated a real desire for such experiences.

Table 18

Interest in Lasallian Formation Programming

Interest Level in Lasallian Formation	f	P
Strongly interested	81	34
Moderately interested	68	29
Uninterested now but maybe in future	46	19
Not interested at all	17	7
Don't know	19	8
Total	231	97
No answer	8	3
Total	239	100

Data Analysis for Research Question 4

Research Question 4 asks "To what extent can participation by lay educators in these formation programs be shown to contribute to a higher degree of commitment to normative Lasallian values, beliefs, and attitudes than simply working in a Lasallian school without experiencing such programs?" The findings for this question follow.

Lasallian Values Index Analysis

The LVI is a measure of a respondent's overall commitment to Lasallian cultural values. It is the sum of the scores for items 1-50 on the LSCI. An independent samples t-test was performed on the mean scores in the LVI of the two groups in the study: those

who had some kind of Lasallian formation, and those who had no such formation. Tables 19 and 20 present the results of this analysis.

Table 19

Means and Standard Deviations for Lasallian Value Index Scores

<u>Lasallian Formation</u>	<u>n</u>	<u>M</u>	<u>SD</u>	<u>SE</u>
Yes	166	200.145	19.25	1.49
No	56	195.214	18.16	2.43
No answer	17			

Note. Maximum possible score = 250

Table 20

Independent Samples t-Test for Lasallian Values

Index

<u>t</u>	<u>df</u>	<u>M Diff.</u>	<u>SE Diff.</u>	<u>95% CI</u>	
				<u>Lower</u>	<u>Upper</u>
1.68*	220	4.93	2.93	-0.85	10.71

Note. \* $p < .05$ .

The t-test indicated no statistically significant differences (at the  $p < .05$  level) between the mean scores of the formation group ( $n = 166$ ) and the group without formation ( $n = 56$ ). The score variance could just as likely be a result of sample error or

random chance as from the impact of Lasallian formation experiences (or lack thereof) on the respondents. The lack of a statistically significant difference in the LVI scores of the two groups suggests that there is no measurable effect on an educator's commitment to Lasallian values as a result of participation in Lasallian formation and training programs.

A stepwise multiple regression analysis was then performed on each of the two subgroups (formation = group 1, no formation = group 2) to evaluate what possible predictive relationship could be established between their teaching and formation experiences and interest in Lasallian formation, and their overall LVI score (Table 21).

Table 21

Multiple Regression Analysis of Demographic Variables Related to the Lasallian Values Index

Group	Variables	r	r <sup>2</sup>
1	Interest in Lasallian Formation	.314***	.099***
	Total years of teaching experience	.365*	.133*
2	Total years of teaching exp. in Lasallian Schools	.304*	.093*

Note. \* $p < .05$ . \*\*\* $p < .001$ .

For group 1, the variables included were those relating to teaching experience (items 55-57), Lasallian formation experience (items 61-69), and interest in Lasallian formation (item 70). Of all the variables indicated above, only two significantly correlated with the overall LVI. The analysis for group 1 revealed that their interest in Lasallian formation resulted in an  $r$  value of .314 ( $p < .001$ ). An additional predictive increment was added for group 1 by their total years of teaching experience (.51), for a total  $r$  value of .365 ( $p < .05$ ). No individual formation experience revealed a statistically significant

predictive value for the LVI score of group 1 members. This is surprising, since these are the people who have had formation experiences and for whom one would expect some kind of demonstrable formation effect on their overall commitment to Lasallian cultural values. The level of interest in formation programs of this group's members was more significant, it seems, than the actual experience itself, no matter how the experiences varied in length or intensity.

Respondents in group 2 were analyzed with the same stepwise multiple regression method as those in group 1. Since none of the formation experience variables applied to them by definition, the analysis included the variables related to teaching experience (items 55-57) and interest in Lasallian formation (item 70). For group 2, only their total years of experience teaching in Lasallian schools resulted in a statistically significant ( $p < .05$ )  $r$  of .304. Such a result would make sense, since their exposure to Lasallian cultural concepts and values would likely come in diverse ways through the course of their careers in Lasallian schools.

With all of the above noted, it is essential to emphasize that for both groups 1 and 2, the regression analysis revealed predictors that are statistically significant, but not practically strong predictors of variance. The  $r^2$  value (percentage of variability predicted by the variables identified in the regression analysis) for group 1 was .133, and for group 2 was .093. Only a small percentage of the variances observed in these groups could reliably be predicted from these variables, so the practical significance of this data is limited.

The researcher's next analysis sought to discern whether there were categorical demographic variables (gender, race, religion, employment, school governance model, gender of school population) that may have indicated greater predictive value for the LVI scores than the variables contained in the initial multiple regression analysis described above in Table 21. The researcher repeated the multiple regression analysis indicated above for each of the categorical variables in the LSCI. The results are reported in Table

22. Only those categorical variables that yielded a statistically significant  $r$  value for at least one of the comparison groups are included in Table 22.

The multiple regression analysis done for the categorical demographic factors identified above supports the findings of the initial multiple regression analysis of the two respondent groups. No pattern of formation programs emerged as a significant predictor of degree of commitment to Lasallian values (as expressed in the LVI). Instead, the most frequent predictor of a group I respondent's LVI score was a study participant's "interest in Lasallian formation." This was true for men and women, whites, Roman Catholics, full-time teachers, activities moderators, those without an activity, educators in diocesan schools, independent schools with only the Brothers present and with other orders present, all-male and coed schools. The other most frequently occurring variable that appeared as a predictor of the LVI was "total years of teaching experience." This was true for women, whites, Roman Catholics, and independent school educators.

Small sample sizes generally seemed to account for those variables that exhibited a very strong predictive value. The very small sample size for Latino/Hispanic ( $n = 6$ ) makes the high  $r$  values for that sample dubious as predictors ( $r = .998$  for the combined variables of the "Principals' Workshop" and the "District Lasallian Convocation/Assembly"). This is also true for the independent school with multiple religious orders present ( $n = 23$ ,  $r = .792$  for the "interest in Lasallian formation" variable), and for diocesan schools ( $n = 32$ ,  $r = .520$  for the "District Lasallian Convocation/Assembly" variable).

**Table 22**

**Multiple Regression Analysis of Categorical Demographic Variables and LVI Score**

Category	Group 1 (Formation)				Group 2 (No Formation)			
	n	Var.	r	r <sup>2</sup>	n	Var.	r	r <sup>2</sup>
<b>Gender</b>								
Male	100	1	.245*	.060*	32	2	.439*	.192*
Female	58	1	.477*	.227*				
		2	.608 <sub>a</sub> **	.370**				
<b>Race/Ethnicity</b>								
Latino/ Hispanic	6	3	.988**	.977**				
		4	.998 <sub>a</sub> *	.995*				
White/ Caucasian	157	1	.342***	.117***				
		2	.384 <sub>a</sub> *	.148*				
<b>Religion</b>								
Roman Catholic	146	1	.273***	.075***	50	5	.383*	.147*
		2	.325 <sub>a</sub> *	.105*				

Key to Variable Labels	
1	= Interest in Lasallian formation
2	= Total years of teaching experience
3	= Principals' Workshop
4	= District Lasallian Convocation/Assembly
5	= Total years of teaching experience in Lasallian schools
6	= Current school years of teaching experience
7	= Asst. Principals' Workshop
8	= National Lasallian Convocation/Assembly
9	= Buttimer Institute
10	= Huether Workshop
11	= Religious Educators' Workshop
12	= Lasallian Teachers/Educators Workshop

Table 22

**Multiple Regression Analysis of Categorical Demographic Variables and LVI Score (continued)**

Category	Group 1 (Formation)				Group 2 (No Formation)			
	n	Var.	r	r <sup>2</sup>	n	Var.	r	r <sup>2</sup>
<b>Primary Position</b>								
<b>Full-time Teacher</b>	111	1	.361***	.131***				
		6	.423**	.179**				
		7	.469*	.220*				
<b>Admin. Coun./CM</b>	37	2	.442**	.195**				
	16				6	2	.924*	.854*
<b>Extracurricular</b>								
<b>Athletic Coach</b>	23	8	.491***	.241***				
		9	.718***	.515***				
<b>Activities moderator</b>	81	1	.258*	.067*	26	5	.570**	.325**
<b>Coach &amp; moderator</b>	21	8	.706***	.499***				
<b>No activity</b>	51	10	.385*	.149*				
		11	.509**	.259**				
		1	.589*	.347*				

**Key to Variable Labels**

1 = Interest in Lasallian formation  
 2 = Total years of teaching experience  
 3 = Principals' Workshop  
 4 = District Lasallian Convocation/Assembly  
 5 = Total years of teaching experience in Lasallian schools  
 6 = Current school years of teaching experience  
 7 = Asst. Principals' Workshop  
 8 = National Lasallian Convocation/Assembly  
 9 = Buttimer Institute  
 10 = Huether Workshop  
 11 = Religious Educators' Workshop  
 12 = Lasallian Teachers/Educators Workshop

Table 22

**Multiple Regression Analysis of Categorical Demographic Variables and LVI Score (continued)**

Category	Group 1 (Formation)				Group 2 (No Formation)			
	n	Var.	r	r <sup>2</sup>	n	Var.	r	r <sup>2</sup>
<b>Governance model</b>								
Independent	100	1	.263*	.069*	34	5	.402*	.161*
		2	.352 <sub>a</sub> *	.124*				
Independent/ mult. order	16	1	.792***	.627***				
Diocesan	32	1	.525**	.276**				
		12	.622 <sub>a</sub> *	.387*				
Diocesan/ mult. order	23	4	.520*	.270*				
<b>School Gender Profile</b>								
Male	94	1	.290**	.084**	28	2	.534	.285**
Coed	82	1	.348**	.121**				
		11	.423 <sub>a</sub> *	.179*				

**Key to Variable Labels**

1 = Interest in Lasallian formation  
 2 = Total years of teaching experience  
 3 = Principals' Workshop  
 4 = District Lasallian Convocation/Assembly  
 5 = Total years of teaching experience in Lasallian schools  
 6 = Current school years of teaching experience  
 7 = Asst. Principals' Workshop  
 8 = National Lasallian Convocation/Assembly  
 9 = Buttimer Institute  
 10 = Huether Workshop  
 11 = Religious Educators' Workshop  
 12 = Lasallian Teachers/Educators Workshop

**Note.** <sub>a</sub>cumulative r value for preceding variables in that category. \*p < .05. \*\*p < .01. \*\*\*p < .001

Those categorical variables with larger sample sizes (gender, religion, coeducational schools) had generally weak  $r$  values associated with their multiple regression analyses, as Table 22 indicates. Where there were relatively high predictive values accompanied by relatively large sample sizes, the relevant variables were interest in Lasallian formation and total years of teaching experience, not a specific formation program. The one exception to this pattern was with coeducational school teachers, for whom the “Religious Educators’ Workshop” added .075 to its overall  $r$  value of .423 ( a combination of interest in Lasallian formation and the Religious Educators’ Workshop). No formation program consistently and strongly emerged as a significant predictor of LVI scores for those who had participated in formation programs.

Those who had not had Lasallian formation revealed, as one might expect, a combination of total years of teaching experience (males, counselors/campus ministers, coeducational school educators) or total years of teaching in Lasallian schools (activities moderators, Roman Catholics) as the significant predictive variables for their LVI scores. Coeducational school educators in this group indicated a combination of total years of teaching experience and current school years of teaching experience as the two variables that best predict their LVI scores ( $r = .641$ ). Here too, small sample sizes caution against drawing any firm causative conclusions from this analysis.

#### Lasallian School Culture Inventory Value Statement Response Analysis

The Lasallian School Culture Inventory (LSCI) contained 50 value statements that described cultural norms of Lasallian schools. Table 2 described how the items were grouped to reflect the operative commitments of modern Lasallian schools identified by Van Grieken (1995, 1999) and explained in Chapter Three above (pp. 98-101). The LSCI value statements were accompanied by a 5 point Likert scale, with (1) = strong disagreement, (2) = disagreement, (3) = neutral, (4) = agreement, and (5) strong agreement. Items 4, 8, 12, 15, 18, 21, 30, 32, 46, and 49 were phrased negatively, and the responses to these items were recoded in the data analysis. The individual response items

were analyzed with an independent samples t-test to determine if any statistically significant differences existed between the scores of those who participated in Lasallian formation programs and those who had not. Tables 23 and 24 indicate the results of these analyses.

**Table 23**

**Individual Item Scores for the LSCI**

<b>Item No.</b>	<b>Participation in Lasallian formation programs</b>	<b><u>n</u></b>	<b><u>M</u></b>	<b><u>SD</u></b>
101	Yes	176	4.261	1.116
	No	63	4.206	0.901
202	Yes	176	4.239	1.053
	No	63	4.175	0.871
303	Yes	176	4.131	1.020
	No	63	4.100	0.837
404	Yes	176	4.295	1.107
	No	63	4.349	0.883
505	Yes	176	4.273	0.994
	No	63	4.206	0.864
606	Yes	176	4.210	1.139
	No	63	4.349	0.826
707	Yes	176	4.523	1.074
	No	63	4.762	0.429
808	Yes	176	4.267	1.107
	No	63	4.190	1.090
909	Yes	176	4.477	0.926
	No	63	4.460	0.858
010	Yes	176	3.403	1.054
	No	63	3.254	0.999
111	Yes	176	4.585	0.837
	No	63	4.524	0.780
212	Yes	175	4.383	0.888
	No	63	4.127	0.924

Table 23

Individual Item Scores for the LSCI (continued)

<b>Item No.</b>	<b>Participation in Lasallian formation programs</b>	<b><u>n</u></b>	<b><u>M</u></b>	<b><u>SD</u></b>
313	Yes	176	4.102	0.842
	No	63	3.889	0.863
414	Yes	176	4.165	0.702
	No	63	3.794	0.953
515	Yes	176	4.335	0.983
	No	63	4.381	0.851
616	Yes	176	4.403	0.908
	No	63	4.492	0.859
717	Yes	176	4.443	0.690
	No	63	4.413	0.775
818	Yes	176	3.778	1.579
	No	63	3.921	1.324
919	Yes	176	4.034	0.841
	No	63	3.952	0.812
020	Yes	176	4.335	0.825
	No	63	3.937	0.998
121	Yes	176	3.852	0.992
	No	63	3.857	0.931
222	Yes	175	2.983	1.025
	No	61	2.836	0.934
323	Yes	176	4.176	0.739
	No	63	3.937	0.931
424	Yes	175	3.669	1.053
	No	63	3.079	1.154
525	Yes	176	3.875	0.846
	No	63	3.794	0.901
626	Yes	176	4.068	0.983
	No	63	4.286	0.851
727	Yes	174	3.379	1.083
	No	62	3.306	1.110
828	Yes	175	4.166	0.824
	No	63	3.905	0.911

Table 23

Individual Item Scores for the LSCI (continued)

Item No.	Participation in Lasallian formation programs	<u>n</u>	<u>M</u>	<u>SD</u>
929	Yes	176	4.244	0.830
	No	63	4.286	0.658
030	Yes	175	3.394	1.108
	No	63	3.000	1.150
131	Yes	176	4.420	0.736
	No	63	4.206	0.765
232	Yes	175	2.994	1.064
	No	62	2.935	1.172
333	Yes	176	3.932	0.960
	No	63	3.683	0.947
434	Yes	176	4.091	0.837
	No	62	3.790	0.943
535	Yes	176	3.994	1.039
	No	63	3.429	1.187
636	Yes	176	4.017	0.845
	No	63	3.762	0.928
737	Yes	176	3.330	1.055
	No	63	3.619	0.974
838	Yes	176	3.489	1.095
	No	63	3.365	1.140
939	Yes	176	4.307	0.682
	No	63	4.381	0.658
040	Yes	174	3.736	0.991
	No	63	3.492	1.076
141	Yes	176	4.347	0.807
	No	63	4.175	0.834
242	Yes	176	3.955	0.985
	No	63	4.175	0.773
343	Yes	173	3.497	1.027
	No	62	3.532	0.953
444	Yes	175	3.971	0.847
	No	62	3.629	0.873
545	Yes	176	4.409	0.695
	No	63	4.206	0.765

Table 23

Individual Item Scores for the LSCI (continued)

<u>Item No.</u>	<u>Participation in Lasallian formation programs</u>	<u>n</u>	<u>M</u>	<u>SD</u>
646	Yes	168	3.149	0.939
	No	60	3.250	0.856
747	Yes	176	4.176	0.955
	No	63	4.048	1.007
848	Yes	176	4.301	0.872
	No	63	4.143	0.780
949	Yes	176	3.438	1.236
	No	63	3.571	1.201
050	Yes	176	4.125	0.790
	No	62	3.839	0.814

**Note.** The Item Number's first digit indicates the Operative Commitment (described in Table 2 above) associated with that particular item. Thus, 101 is the same as item theme 1, item 1, 010 is the same as theme 10, item 10, and so forth.

Subsequently, multiple regression analysis was performed to analyze the significance of specific demographic factors in explaining any variances found from that analysis (see Table 25).

Table 24

Independent Samples t-Test for Individual LSCI Items

Item No.	t	df	M Diff.	SE	95% CI	
					Lower	Upper
101	0.352	237	0.055	0.156	-0.253	0.363
202	0.432	237	0.064	0.148	-0.228	0.356
303	0.248	237	0.035	0.143	-0.247	0.318
404	-0.346	237	-0.054	0.155	-0.358	0.251
505	0.470	237	0.066	0.141	-0.212	0.345
606	-0.888	237	-0.139	0.157	-0.447	0.169
707	-2.456*	234.321	-0.239	0.097	-0.431	-0.047
808	0.473	237	0.077	0.162	-0.242	0.395
909	0.127	237	0.017	0.133	-0.246	0.280
010	0.979	237	0.149	0.153	-0.151	0.450
111	0.508	237	0.061	0.121	-0.177	0.299
212	1.939	236	0.256	0.132	-0.004	0.516
313	1.714	237	0.213	0.124	-0.032	0.459
414	2.828**	87.248	0.371	0.131	0.110	0.632
515	-0.328	237	-0.046	0.140	-0.321	0.229
616	-0.674	237	-0.089	0.131	-0.348	0.170
717	0.291	237	0.030	0.105	-0.176	0.237
818	-0.694	129.380	-0.142	0.205	-0.548	0.263
919	0.668	237	0.082	0.122	-0.159	0.323
020	3.108**	237	0.399	0.128	0.146	0.651
121	-0.034	237	-0.005	0.143	-0.287	0.277
222	0.985	234	0.147	0.149	-0.147	0.440
323	1.845	91.458	0.240	0.130	-0.018	0.498
424	3.712***	236	0.589	0.159	0.277	0.902
525	0.644	237	0.081	0.126	-0.168	0.330
626	-1.559	237	-0.218	0.140	-0.492	0.057
727	0.452	234	0.073	0.161	-0.245	0.391
828	2.095*	236	0.261	0.125	0.016	0.506
929	-0.356	237	-0.041	0.116	-0.269	0.187
030	2.397*	236	0.394	0.164	0.070	0.718
131	1.960	237	0.214	0.109	-0.001	0.429
232	0.364	235	0.059	0.162	-0.259	0.377
333	1.775	237	0.249	0.140	-0.027	0.526

**Table 24: Independent Samples t-Test for Individual LSCI Items****(continued)**

Item No.	t	df	M Diff.	SE	95% CI	
					Lower	Upper
434	2.351*	236	0.301	0.128	0.049	0.552
535	3.350**	98.043	0.566	0.169	0.231	0.901
636	1.916	101.079	0.255	0.133	-0.009	0.519
737	-1.90571	237	0.290	0.152	-0.589	0.010
838	0.760	237	0.124	0.163	-0.197	0.444
939	-0.747	237	-0.074	0.099	-0.270	0.121
040	1.634	235	0.244	0.149	-0.050	0.537
141	1.440	237	0.172	0.119	-0.063	0.407
242	-1.605	237	-0.220	0.137	-0.490	0.050
343	-0.236	233	-0.035	0.149	-0.329	0.259
444	2.713**	235	0.342	0.126	0.094	0.591
545	1.934	237	0.203	0.105	-0.004	0.409
646	-0.733	226	-0.101	0.138	-0.373	0.171
747	0.904	237	0.129	0.142	-0.152	0.409
848	1.270	237	0.158	0.125	-0.087	0.404
949	-0.744	237	-0.134	0.180	-0.489	0.221
050	2.434*	236	0.286	0.118	0.055	0.518

**Note.** \* $p < .05$ . \*\* $p < .01$ . \*\*\* $p < .001$ .

The t-test indicated that there was a statistically significant difference in scores on 10 of the 50 response items ( $p < .05$ ). Table 25 illustrates which of the Lasallian operative commitments were expressed by these items and how they clustered together. Individual analyses of variances for each of these 10 items follows Table 25.

Table 25

**Thematic Relationships of Response Items with Statistically Significant Score Differences**

Response Item Theme	Response Items with Statistically Significant Differences
<b><u>4. Through the Agency of the Holy Spirit:</u> The Spirit of Christ effects the work of salvation through prayerful persons open to God's dynamic presence both within their souls and in expressing their Lasallian mission</b>	414, 424, 434, 444
<b><u>5. Incarnating Christian Paradigms and Dynamics:</u> The Lasallian mission brings alive and brings present Gospel realities and the essential elements of Christian Life within the world of education.</b>	535
<b><u>7. Devoted to Education, Accessible and Comprehensive:</u> Lasallian education must be accessible to all who desire it, and it must include all that constitutes a complete Christian education.</b>	707
<b><u>8. Committed to the Poor:</u> Lasallian education makes every effort to be of service to the poor, to make educational service of the poor an effective priority.</b>	828
<b><u>10. Expressing a Lay Vocation:</u> Lasallian education is a lay vocation expressing and encouraging common baptismal realities as followers of Jesus Christ.</b>	020, 030, 050

**Lasallian Operative Commitment Four: Through the Agency of the Holy Spirit**

Table 2 described Lasallian Operative Commitment Four as "**4. Through the Agency of the Holy Spirit: The Spirit of Christ effects the work of salvation through prayerful persons open to God's dynamic presence both within their souls and in expressing their Lasallian mission."** Table 26 depicts specific LSCI items where statistically significant differences were found between the two groups in the study.

Operative Commitment Four had the greatest number of related items (4 out of 5) where there was a statistically significant difference in scores between the comparison

groups. In this item set, those with Lasallian formation experiences showed the largest degree of difference on item 24 (0.59). Item 24 expresses a foundational Lasallian concept about the purpose of the teacher's relationship with his or her students, and the role of the Holy Spirit in that relationship.

Table 26

**Items Related to Lasallian Operative Commitment Four, Mean Scores and Mean Score Differences**

LSCI Item	Lasallian Formation Experience	<u>M</u>	M Diff.
14. Christ's life is animated in my school through me, through personal and communal prayer and other spiritual disciplines.	Yes	4.16	0.37***
	No	3.79	
24. The primary purpose of my relationship with students should be to bring them to an awareness of God's love for them.	Yes	3.67	0.59***
	No	3.08	
34. My teaching of my subject area should be a way that God's love for my students, as a manifestation of the Holy Spirit, is made evident to them.	Yes	4.09	0.30*
	No	3.79	
44. This school should have a mission to proclaim the Gospel in specific, explicit ways.	Yes	3.97	0.34*
	No	3.62	

**Note.** In this table, the Operative Commitment prefix number (4) is omitted. \* $p < .05$ . \*\*\* $p < .001$ .

Such a concept as that in item 24 would be fundamental in Lasallian formation programs, of every type. However, the mean score for item 24 does not reach the level of “agreement” (= 4). Indeed, the mean scores for item 24 are the lowest for any out of this set of related items. This is not true for item 34, where the difference between the groups is smaller (0.30), yet the group with formation’s mean score is solidly in the “agreement” range (4.09). Items 24 and 34 are almost identical, in that both deal specifically with the nature of the student-teacher relationship and its purpose as a vehicle for bringing students to an awareness of God’s love for them, yet the agreement levels between these two items are markedly different. Both comparison groups appeared to endorse the idea of the subject area as a means of expressing God’s love for students more fully than the notion that the student-teacher relationship is a means to communicate God’s love to students.

The strongest degree of agreement was expressed in responses to item 14, both by those with formation (4.16) and those without (3.79). Educators in the response groups both tended to accept the idea that they had a personal role to bring Christ’s life and presence into their schools, through their own personal spirituality and that of the school community as a whole. Those with formation were solidly in the “agreement” range on this item (mean of 4.16), whereas those without such formation seemed less committed to this idea (mean of 3.79). Item 44, dealing with the school’s mission to proclaim the Gospel explicitly, had the second smallest degree of difference between the mean scores (0.34), and the second lowest level of commitment to this idea by both comparison groups. The formation group tended to agree with the idea that a Lasallian school has such a Gospel mission, but weakly (mean = 3.97), and those without formation had an even weaker commitment to this value (mean = 3.62).

Overall, there was a general tendency towards agreement with these value statements, but it was not an especially strong degree of commitment to these values. The principles identified here are concepts that would be some of the first items a person would encounter in Lasallian formation experiences, and would likely be the kinds of

topics that a local school in-service might deal with. This could explain the tendency, albeit weak, of the no formation group towards agreement with these ideas. Those with formation experiences beyond the in-service level would have such topics treated early and regularly in a formation curriculum, and that could explain their higher degree of agreement with these statements.

**Lasallian Operative Commitment Five: Incarnating Christian Paradigms and Dynamics**

Table 2 depicted Lasallian Operative Commitment Five as “**5. Incarnating Christian Paradigms and Dynamics**: The Lasallian mission brings alive and brings present Gospel realities and the essential elements of Christian Life within the world of education.” Table 27 reports the results for this item.

This concept of the teacher as one called to “touch the hearts of my students” is perhaps the most often quoted phrase of De La Salle (1730/1994, 1731/1994) in the literature. It is also a basic Lasallian concept of the role of the teacher in a Lasallian school, one that would be treated extensively in a Lasallian formation program that was well-organized and faithful to the Lasallian cultural values described above in Chapter 3. With that in mind, it is important to note that the mean score for the formation group is just below the “agreement” level (3.99). Those without formation tended towards the “neutral” (= 3) option. As in the previous item set related to Operative Commitment Four, those with formation seemed to tend towards agreement with this value, but not as strongly as one might expect for a concept that is one of the linchpins of Lasallian spirituality and pedagogy.

Table 27

**Item Related to Lasallian Operative Commitment Five, Mean Scores and Mean Score Difference**

LSCI Item	Lasallian Formation Experience	M	M Diff.
35. My chief goal as a teacher should be to touch the hearts of my students, relating my journey of faith to my professional journey as a teacher in my daily teaching situations.	Yes	3.99	0.56***
	No	3.43	

**Note.** In this table, the Operative Commitment prefix number (5) is omitted.  
 \*\*\* $p < .001$ .

**Lasallian Operative Commitment Seven: Devoted to Education, Accessible and Comprehensive**

In Table 2, Lasallian Operative Commitment Seven was reported as "7. Devoted to Education, Accessible and Comprehensive: Lasallian education must be accessible to all who desire it, and it must include all that constitutes a complete Christian education."

Table 28 reveals the data related to this item.

The differences on this item are remarkable because the group without formation had a higher mean score, and thus a stronger degree of commitment to this value, than those with formation. It is unlikely that Lasallian formation would lead participants to believe that students should be limited in their school involvement to strictly academic activities, since such programs should be communicating exactly the opposite message, as

the item itself indicates. Both those with formation and those without formation evidenced a strong degree of agreement with this value. Thus, while there may be a statistically significant difference on this item, its practical significance in terms of Lasallian educators' beliefs and practices is open to question.

Table 28

**Item Related to Lasallian Operative Commitment Seven, Mean Scores and Mean Score Difference**

LSCI Item	Lasallian Formation Experience	<u>M</u>	<u>M Diff.</u>
7. Students should feel confident to participate fully in the life of my school, both in class and in co-curricular activities.	Yes	4.52	-0.43**
	No	4.76	

**Note.** In this table, the Operative Commitment prefix number (7) is omitted. \*\* $p < .01$ .

**Lasallian Operative Commitment Eight: Committed to the Poor**

Lasallian Operative Commitment Eight is described in Table 2 as "8. Committed to the Poor: Lasallian education makes every effort to be of service to the poor, to make educational service of the poor an effective priority." Table 29 reports the data relevant to this item.

Item 28 reveals a relatively narrow difference in scores (0.26). Those with formation had a mean score that indicated agreement with the value that Lasallian schools place on providing special help to those students in need of it, a need that is considered a manifestation of poverty, whether material, social, or educational. Those respondents

without Lasallian formation experiences tended to agree less fully, but the trend in their responses was stronger towards agreement than several of the items discussed earlier (see analysis of Operative Commitment Four above). The practical experience of life in Lasallian schools, where special needs programs may exist, may be a factor that contributes towards the agreement of teachers without formal Lasallian training with the idea that their school ought to welcome such students into its midst, and work to meet their needs as much as possible.

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**Table 29**

**Item Related to Lasallian Operative Commitment Eight, Mean Scores and Mean Score Difference**

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LSCI Item	Lasallian Formation Experience	<u>M</u>	<u>M Diff.</u>
28. Disadvantaged students, whether economically, socially, or academically, should be given special regard and help in my school.	Yes	4.17	0.26*
	No	3.90	

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**Note.** In this table, the Operative Commitment prefix number (8) is omitted. \* $p < .05$ .

**Lasallian Operative Commitment Ten: Expressing a Lay Vocation**

Table 2 highlights Lasallian Operative Commitment Ten as “10. Expressing a Lay Vocation: Lasallian education is a lay vocation expressing and encouraging common baptismal realities as followers of Jesus Christ.” Table 30 reports the data for this item.

Item 20 evidenced a relatively high degree of agreement by those with formation experience (4.34). Those without formation also tended towards agreement (score of

3.94), but less markedly so than those with formation experience, as shown by the mean score

Table 30

**Items Related to Lasallian Operative Commitment Ten, Mean Scores and Mean Score Differences**

LSCI Item	Lasallian Formation Experience	<u>M</u>	<u>M</u> Diff.
20. I should exemplify what it means to be a committed and faithful lay person in the Church.	Yes	4.34	0.40***
	No	3.94	
30. Relationships with students should be characterized by a professional and businesslike tone, which maintains clear authority distinctions and distance between students and teachers.	Yes	3.39	0.39*
	No	3.00	
50. My school ought to give a central role to the life and story of Saint John Baptist de La Salle in its programs and activities.	Yes	4.13	0.29*
	No	3.84	

**Note.** In this table, the Operative Commitment prefix number (0) is omitted. \* $p < .05$ . \*\*\* $p < .001$ .

difference of 0.40. The fact that so many of the respondents indicated a Roman Catholic religious identification and the fact that so many of the respondents have significant experience as teachers in Lasallian Catholic schools may help to explain why those without formation tended towards agreement with the idea that part of their role as teachers is to demonstrate what a lay vocation means in the modern Church.

Item 50 reveals a narrower range of difference than item 20 (0.29). Those with formation experiences agreed (4.13) with the concept that Saint John Baptist de La Salle's story ought to be the organizing principle of their school's activities. Those without such formation here too tended towards agreement (3.94), but more tepidly than the formation group. Here too, length of experience in Lasallian schools, and exposure to De La Salle from contacts with the Brothers, older lay teachers, iconography in the school, and local in-service training could account for this narrow range of difference. This also appears to be a statistically significant difference that practically speaking is open to question as to its real impact.

Item 30 reveals one of the weakest levels of agreement with any of the LSCI's items, by either comparison group. Item 30 was a reverse-engineered item, where the expected score would be a 1 (strong disagreement). The group with formation experience tended towards neutrality on the question of the nature of the teacher-student relationship (3.39), while the no formation cohort was solidly neutral in its mean score on this issue (3.00).

Other items that treat the teacher-student relationship (shown in Table 31) did not indicate statistically significant differences between the two groups. Nonetheless, the mean scores revealed higher degrees of agreement with the idea that a fraternal or familial tone ought to characterize student-teacher relationships between Lasallian teachers and their pupils. Item 25 does not indicate strong agreement with the paradigm of Jesus and his disciples as the model for Lasallian teacher-student relations, but both groups agreed more strongly with item 29 than with item 30. Item 29 does not so much describe a student-teacher relationship that is fraternal or family-like, but it stresses mutual accountability between teachers and students, which is at odds with the stress on clear distinctions of authority in the phrasing of item 30. Interestingly, teachers in both groups agreed with that statement very clearly, with the no formation group slightly more in agreement with item 29 than the formation group. This is as much a likely outcome of

sample variance as a real difference, as both the size of the variance and its statistical significance indicates. Given the closer congruence of these two items on related value topics than their correlation with the results from analysis of item 30, it may be supposed that the phrasing of the item or some other weakness of the research instrument was the cause of this discrepancy between item 30 and items 25 and 29.

Table 31

Items Related to the Student-Teacher Relationship, Mean Scores and Mean Score Differences

LSCI Item	Lasallian Formation Experience	M	M Diff.
25. My relationship with students should be modeled on the kinds of relationships demonstrated between Jesus Christ and His disciples.	Yes	3.88	0.09 <sub>a</sub>
	No	3.79	
29. Through appropriate means, I ought to be accountable to my students as much as they should be accountable to me.	Yes	4.24	-0.05 <sub>b</sub>
	No	4.29	

Note. <sub>a</sub>p = .52. <sub>b</sub>p = .72

Summary

Only 10 of the 50 value statements in the LSCI yielded any statistically significant differences between the respondents who had some sort of Lasallian formation experience, and those who had no such training. In three cases, these items clustered around specific Lasallian Operative Commitments that were dealt with repeatedly in the LSCI. In general, the differences analyzed did not reveal sharp divergences of agreement with core Lasallian

values, nor did they indicate a general pattern of divergence between the two groups. The exception to this characterization of the data occurred in the area of Lasallian Operative Commitment Four, regarding the work of the Lasallian school and teacher as occurring through the agency of the Holy Spirit. Even in the items where differences were established as statistically significant, both respondent groups tended towards agreement with the value statements as normative for their schools and their individual behaviors and attitudes as educators in Lasallian schools.

#### **Multiple Regression Analysis of LSCI Individual Response Items**

Since statistically significant variances were found for 10 of the 50 LSCI value statements, the researcher investigated possible predictors for these variances. Table 32 displays the results of stepwise multiple regression analysis of predictor variables for variances in the scores of all study respondents for the 10 items where statistically significant variances were found.

The analysis showed that the most common predictors of variance for the 10 LSCI items were respondents' interest in Lasallian formation and their total years of teaching experience. Specific formation programs did appear as predictors (Huether Workshop for items 424, 707, 020, and 030; Religious Educators' Workshop for item 020; Lasallian Teachers'/Educators' Workshop for item 050, National Lasallian Convocation/Assembly for item 050, and District Lasallian Convocation/Assembly for item 020). Even in those instances, the  $r$  values were relatively weak (no  $r$  value greater than .440), so the predictive value of those variables for differences in scores on the 10 LSCI items is quite limited. No patterns of formation programs emerged across all, or even a majority of the LSCI items under analysis, so no conclusions could be drawn that experiencing a particular program(s) consistently predicted variance in the LSCI item values.

When examining the items that are related thematically, the same pattern of contributing variables remains. Table 32 shows that prior interest in Lasallian formation and total teaching experience are the most common predictors for the LSCI items within

theme 4 (414-444) and theme 10 (020, 030, 050). The Huether Workshop appears most frequently as a predictor within the items related to theme 10. However, for item 030 it yields an  $r$  value of only .152, and for item 020, it adds a marginal predictive increment of .030 to the overall  $r$  value for the analysis of item 030 of .440. The overall  $r$  value for 020 is not highly predictive, and the fact that the Huether Workshop adds such a small increment to the  $r$  value for 030 would prevent one from concluding that this particular program is especially predictive of greater commitment to Lasallian values.

Prior interest in Lasallian formation and cumulative effects of teaching experience were the most common factors discovered in this analysis, yet even they had low  $r$  values and had similarly low explanatory value as the formation program variables. There does not seem to be a discernable effect of more intense acceptance and internalization of Lasallian cultural norms and values as a result of participation in Lasallian formation programs.

Table 32

Multiple Regression Analysis for Variance in SelectedLSCI Items

Item No.	Variable	$r$	$r^2$
414	2	.262***	.069***
	1	.301 <sub>a</sub> *	.091*
424	2	.278***	.077***
	1	.369***	.136***
434	10	.395 <sub>a</sub> *	.156*
	1	.264***	.070***
444	6	.340 <sub>a</sub> ***	.116***
	5	.248***	.062***
535	1	.315 <sub>a</sub> **	.099**
	1	.241***	.058***
707	2	.313 <sub>a</sub> **	.098*
	10	.167*	.028*
828	1	.257***	.066***
020	1	.283***	.080***
	2	.374***	.140***
	10	.404*	.163*
	11	.423*	.179*
030	4	.440 <sub>a</sub> *	.194*
	10	.151*	.023*
050	1	.330***	.109***
	12	.385***	.148***
	8	.415 <sub>a</sub> *	.172*

**Key to Variable Labels**

- 1 = Interest in Lasallian formation  
2 = Total years of teaching experience  
3 = Principals' Workshop  
4 = District Lasallian Convocation/Assembly  
5 = Total years of teaching experience in Lasallian schools  
6 = Current school years of teaching experience  
7 = Asst. Principals' Workshop  
8 = National Lasallian Convocation/Assembly  
9 = Buttimer Institute  
10 = Huether Workshop  
11 = Religious Educators' Workshop  
12 = Lasallian Teachers/Educators Workshop

**Note.** <sub>a</sub>cumulative  $r$  value for preceding variables in that category. \* $p < .05$ . \*\* $p < .01$ . \*\*\* $p < .001$ .

### Data Analysis for Research Question 5

Research Question 5 asked “What are the elements of effective Lasallian lay educator formation programs?” The results related to this question follow.

The researcher was unable to answer this question, because the analysis done for question 4 did not reveal sufficient data to warrant the identification of any Lasallian formation programs as effective. “Effective” can be understood in this context as a program(s) that can be shown to result consistently in participants’ acceptance and endorsement of the values of Lasallian school culture to a greater degree than those who have not experienced that particular program or programs. From the perspective of either the overall LVI, or differences between scores on individual items in the LSCI, no statistically or practically significant pattern of formation experiences emerged that were reliable predictors of one’s degree of commitment with Lasallian cultural values. Respondents’ interest in Lasallian formation, their total years of teaching experience, or their years of experience teaching in Lasallian schools were the most consistently found predictors of variance in either the LVI or on those items of the LSCI where statistically significant differences in mean scores were found. It seems that Lasallian school culture’s values were more “caught than taught,” in that formal exposition of Lasallian cultural concepts and values had less impact on one’s internalization of those values than the cumulative effect of initial interest in learning about Lasallian ideas and values and of working within a Lasallian school and its cultural milieu.

**CHAPTER SIX**  
**CONCLUSIONS, IMPLICATIONS AND RECOMMENDATIONS**  
**FOR FUTURE RESEARCH**

**Overview**

The present study examined the effectiveness of Lasallian lay teacher formation programs in communicating the values of Lasallian school culture and engendering high degrees of commitment to them on the part of their participants who work in Lasallian secondary schools in the United States. The researcher first identified the elements of Lasallian school culture through an analysis of the writings of Saint John Baptist de La Salle and other Lasallian authors. The researcher then articulated the dimensions and elements of contemporary formation programs for lay teachers in United States Lasallian secondary schools.

Using this research, the researcher then designed a survey instrument, the *Lasallian School Culture Inventory* (LSCI) that was administered to groups of up to five faculty members each at Lasallian secondary schools across the United States. The respondents were in two groups: one group that had experienced some kind of Lasallian formation, and a second group that had no such formation. The LSCI was designed to determine the levels of agreement with a series of statements that articulated normative values of Lasallian school culture of professional staff members at Lasallian secondary schools, based on the research described above. This study was performed to address the following research questions:

1. Based on the available literature, what are the values, beliefs, and attitudes that ought to be normative in the conduct of a Lasallian school today?

2. Based on the available literature, what are the values, beliefs, and attitudes that ought to be normative for a Lasallian educator today?

3. What Lasallian programs for lay teacher formation exist in the United States, and what are their natures and scopes?

4. To what extent can participation by lay educators in these formation programs be shown to contribute to a higher degree of commitment to normative Lasallian values, beliefs, and attitudes than simply working in a Lasallian school without experiencing such programs?

5. What are the elements of effective Lasallian lay educator formation programs?

The first three Research Questions were answered in the review of the literature reported in Chapter Three. Research Question Four was addressed through the calculation of descriptive and inferential statistics using the data reported from 239 returned surveys from across the United States. First, the frequencies and percentages were calculated for a series of demographic variables that described the nature of the respondent sample. Then, the scores in the LSCI's individual items were summed into a *Lasallian Values Index (LVI)*, a measure of the total Lasallian identity of a respondent. The LVI values for the group with formation and the group without formation were then compared with an independent samples t-test to assess statistical significance of difference. Multiple regression analysis using the demographic variables and the Lasallian formation programs described in the LSCI and the review of the literature was also performed twice. The multiple regression analysis first examined the two groups in the aggregate. Subsequently, this analysis was performed using the categorical variables

as sorting criteria for multiple regression analyses of each item where variance was detected at the  $p < .05$  level.

Finally, the mean scores for each individual item in the LSCI were calculated, and compared with an independent samples t-test. Multiple regression analyses were performed for each of the 10 variables where statistically significant variance occurred, to determine which of the applicable demographic variables might explain the score variances at a statistically significant level.

### Conclusions and Implications

The researcher was unable to establish a clear statistically and practically significant relationship between study respondents' degree of commitment to Lasallian cultural values and their participation in Lasallian formation programs. Whether examined in terms of the LVI (as an aggregate measure of one's acceptance of Lasallian cultural norms), or in terms of the specific Lasallian operative commitments explored in the individual items 1-50 in the LSCI, formation programs were not meaningful indicators of one's degree of Lasallian value internalization.

Respondents in both comparison groups had relatively high LVI scores (group 1 [formation] = 200.1446; group 2 [no formation] = 195.2143, respectively, out of a total possible score of 250). Statistically, the difference was not significant at the  $p < .05$  level, and practically it was not significant also. Both groups indicated fairly consistent agreement with the Lasallian values described in the LSCI. Of the predictors that did emerge from the multiple regression analysis, one's interest in formation and total years of experience as an educator or experience at a Lasallian school appeared most consistently, much more frequently than any individual formation program. Even when

the data was analyzed in terms of categorical demographic variables (race, religion, job title, activity/coaching role, school governance model, and gender of school population), this same general pattern remained. Even so, the predictor values that the analysis did reveal were generally weak in themselves, which limits the researcher's ability to point to them as meaningful explanatory factors for the respondents' degree of assent to Lasallian values.

The same lack of significance of formation programs as predictors of variance in Lasallian value commitment was evident in the analysis of the 10 LSCI items where a statistically significant variance was found. Prior interest and teaching experience were much more prevalent in the regression analysis of this area than were specific formation programs. Occasionally, a program would appear as a predictor of variance. However, when this occurred, the  $r$  values were low. Since no program(s) came up as consistent predictors across a large number of the 10 items under analysis, the researcher could not conclude that, even in this limited area, formation experiences had an empirically demonstrable effectiveness. The researcher was surprised at the lack of statistically significant impact on variance of the programs in general, and especially of the elaborate national programs like the BILS and the LLI. The small sample size in those cases, however, may likely account for the inability of the statistical analysis to establish their effectiveness in promoting Lasallian formation.

There are several possible conclusions that can be drawn to explain this lack of variance. This study specifically excluded consideration of formation experiences that occurred at individual school sites. Local in-service programming that is well-designed, solidly based in Lasallian scholarship, and attuned to the local context of the school

community's needs could have a very profound effect on the Lasallian attitudes of a faculty. Such local experiences could have an effect on the interest in future formation expressed both by those who went on to District or National-level programs and by those who did not go to such retreats or workshops. If larger-scale programs (involving educators from multiple schools) simply mirror the content of effective local in-service programs, then it is logical to conclude that the marginal impact of additional experiences is unlikely to be significant. If one's Lasallian value commitments are forged at one's own school, then additional training will not likely make one more highly committed, at least in a way that is measurable empirically.

An alternative conclusion about the lack of empirically demonstrable formation program effectiveness relates to the distinctiveness of Lasallian cultural values themselves and their relationship to the values of Catholic schools in general. When Saint John Baptist de La Salle pioneered his religious community of Brothers, with their distinctive pedagogy and spirituality, they had a powerfully transformative effect on the development of Catholic education, and education in general. As time went on, however, it could be said that what were once clearly and sharply distinctive "Lasallian" educational values became simply good Catholic educational practice. Emphases on the presence of God in individual students, understanding teaching as a vocation and a ministry in the Church, unifying religious and secular instruction, and many other elements identified as "Lasallian" cultural values are not the exclusive province of the Christian Brothers. Indeed, official Church documents (Congregation for Catholic Education, 1977, 1982, 1988; Vatican Council II, 1966b) and other researchers (Bryk, Lee, & Holland, 1993; Buetow, 1988; McDermott, 1997) have indicated many of these

same elements as normative for Catholic schools of any kind. It may well be that extensive experience in Catholic schools, Lasallian or not, over time leads teachers to adopt the attitudes and values detailed in the LSCI.

If one rejects the postulate that Lasallian values are not all that distinct from generic Catholic school values, and if one contends that this spiritual and pedagogical school of thought has distinctive qualities that are not necessarily present in schools not influenced by the Christian Brothers in some way, then one must still account for the origins of the value orientations expressed by both comparison groups in this survey. Thus, another possible source of the specifically Lasallian value orientations of the respondents to this study could be the cumulative effect of their experience in a Lasallian school. As the shift towards ever-increasing numbers of lay teachers in Lasallian schools began in the late 1960s and early 1970s, the research indicates that there was no formal program of Lasallian formation for these lay teachers. They learned what it meant to be Lasallian (a term not even coined as known today until the mid-1980s) from the day to day experience of working alongside Brothers and older lay teachers, the pioneers who had been among the handful of lay teachers discussed at the CBEA conference in 1958 (Brother Felinian Thomas, 1958; Brother James Camillus, 1958). They, in turn, performed the cultural transmission roles described by Deal (1987) for newer lay teachers after them, a process that continues today.

This “osmotic effect” of experience as the most important source of one’s value orientation in a Lasallian school is supported by the research on school culture described in Chapter Three. Deal (1991) and Deal and Peterson (1991) indicated that school culture is difficult to pin down in precise terms, yet nonetheless it is a powerful reality

that affects the health of schools directly. Goodlad (1984) noted that this hidden force can often overpower or blunt the impact of a school's stated curriculum or goals. The research of school culture consistently indicated that this phenomenon is often an unconscious reality, one that is not given much thought by those who actualize it, but in countless ways, small and large, it is communicated and reinforced through rituals and the influence of important cultural figures (Deal, 1987).

### **Recommendations for Professional Practice**

The researcher believes that the present study has important implications for Lasallian educators' practice. This research recommends the following to Lasallian educational leaders, both Brothers and lay persons, but especially to those persons charged with developing and supervising Lasallian formation in the United States Districts:

1. Each school in every District ought to have a comprehensive program of new lay teacher orientation to the fundamentals of Lasallian identity and cultural values. Such programs should be conditions for hiring and retention, where possible. They could be done collaboratively with other Lasallian schools if school size or resources do not permit a fully developed program of formation at a given school site.

2. Each District in the United States ought to develop formation programs that will enable educators at individual Lasallian schools to take charge of Lasallian formation in their own institutions. "Formation of formators" has long been a key priority of the Institute in the training of the Brothers. The same should be true of lay Lasallian formation.

**3. Individual Lasallian schools should be aided by their District Lasallian formation staffs in the conduct of individual school research (perhaps using the LSCI or some instrument), to assess the general level of commitment to Lasallian cultural values by their staffs.**

**4. Individual Lasallian schools should be helped by District-level Lasallian formation personnel in conducting local school research, to assess the impact of their own in-service formation programming.**

**5. In those schools where there are Christian Brothers present on the faculty and/or administration, the Brothers should take a more active role in sharing with their lay colleagues the beliefs and values they have embraced as a result of their own intense formation as Brothers. Brothers should, as much as possible, play a vital role in Lasallian formation at the level of individual schools, as well as at the District and national levels.**

**6. Those Districts which have not already done so should appoint a District staff member responsible solely for the development and supervision of Lasallian formation curriculum and programming, for individual schools within the District and for the District as a whole.**

**7. Those Districts which have not already done so should establish a range of formation programs that are tailored specifically to the needs of various constituent groups within their schools (chief administrators, assistant principals, campus ministers, guidance counselors, admissions officers, development personnel, classroom teachers, of both religion and secular subjects). Such targeted programs would help those persons, who might ordinarily feel that Lasallian formation does not apply to them because of**

**their specialized role in a Lasallian school, fully embrace the Lasallian mission of their institutions.**

**8. Individual schools and Districts should establish ongoing participation in Lasallian formation as an in-service requirement, in a way analogous to already existing continuing education requirements in specific subject areas or areas of responsibility in the school. District financial support should be provided for those schools unable to send faculty and staff to such programs on their own.**

### **Recommendations for Future Research**

**The results of this study suggest that there are several areas where further research is necessary for educational leaders in Lasallian schools, Brothers and lay persons alike, if they wish to more sharply articulate what their distinct mission and purposes are in Catholic education, and effectively inculcate those values into their current and future staff members. Specifically, the researcher recommends the following for further study:**

**1. That a study be done to survey the nature, scope, and effectiveness of individual schools' Lasallian in-service programming, to determine such programs' impact on the attitudes of their faculties towards the values of Lasallian school culture.**

**2. That a long-term study be done of participants in the BILS and the LLI, to determine the impact of their experiences in these time-intensive programs on their acceptance of Lasallian cultural values, beliefs, and attitudes, especially as compared to those who only participated in short-term Lasallian formation programs.**

**3. That further qualitative research be done to more sharply articulate the cultural traits of Lasallian schools that differentiate them from Catholic schools and general Catholic school values.**

4. That qualitative research on the development of Lasallian formation curriculum be done (based on the additional research in recommendation 3 above and this study), to determine what modifications to current formation programs are necessary, or what new kinds of programs may be required, to make the transmittal of Lasallian cultural values more widespread and effective among educators in Lasallian schools.

#### A Final Thought

The spiritual heritage of Saint John Baptist de La Salle is a powerful one. It has inspired thousands of Brothers for over three centuries, and a growing number of lay persons now at the beginning of the 21<sup>st</sup> century. The Brothers have done very well in handing on to their brethren what they themselves received. In this time of transition to new forms of Association and Shared Mission, this handing on to lay persons has occurred as well, albeit not as systematically or as evenly as could be hoped for. It is the researcher's fervent hope that this study will generate sustained reflection on current efforts at lay Lasallian formation by the Districts of the United States. It is his further hope that this process of self-analysis will lead to renewed formation programs and experiences, which will powerfully and with great effect ignite the fire of love for young people far from salvation. This ardor for the salvation of the young and the poor is at the heart of Lasallian formation. Such zeal moved Saint John Baptist de La Salle and his early Brothers to offer their lives to God, doing so always with the sentiment *Domine, opus tuum*: "Lord, the work is yours."

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## **APPENDICES**

**Appendix A: Secondary Schools Conducted or Sponsored  
by the Brothers of the Christian Schools in the United States**

**Secondary Schools Conducted or Sponsored  
by the Brothers of the Christian Schools in the United States**

District of Baltimore

Bishop Walsh Middle/High School, Cumberland, MD  
 Calvert Hall College, Baltimore, MD<sup>1</sup>  
 Central Catholic High School, Pittsburgh, PA  
 Hudson Catholic High School, Jersey City, NJ  
 La Salle College High School, Wyndmoor, PA  
 Saint John's College High School, Washington, DC  
 Saint Frances Academy, Baltimore, MD  
 The Cardinal Gibbons School, Baltimore, MD  
 West Philadelphia Catholic High School, Philadelphia, PA

District of Long Island – New England

Bishop Loughlin Memorial High School, Brooklyn, NY  
 La Salle Center, Oakdale, NY  
 Saint Raphael Academy, Pawtucket, RI  
 La Salle Academy, Providence, RI

District of the Midwest

Bishop Kelley High School, Tulsa, OK  
 Christian Brothers College High School, St. Louis, MO  
 Christian Brothers High School, Memphis, TN  
 Cretin-Derham Hall High School, St. Paul, MN  
 De La Salle High School, Minneapolis, MN  
 De La Salle Institute, Chicago, IL  
 Driscoll Catholic High School, Addison, IL  
 Helias High School, Jefferson City, MO  
 Montini Catholic High School, Lombard, IL  
 O'Hara High School, Kansas City, MO  
 Roncalli High School, Manitowoc, WI  
 Saint Joseph High School, Westchester, IL  
 Saint Patrick's High School, Chicago, IL  
 Totino-Grace High School, Minneapolis, MN

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<sup>1</sup> Ineligible for the study – site of reliability pilot study

**District of New Orleans – Santa Fe**

**The Saint Paul's School, Covington, LA**  
**Mullen High School, Denver CO**  
**Cathedral High School, El Paso, TX**  
**Cathedral – Carmel School, Lafayette, LA<sup>2</sup>**  
**Archbishop Rummel High School, Metairie, LA**  
**De La Salle High School, New Orleans, LA**  
**Saint Michael's High School, Santa Fe, NM**

**District of New York**

**Christian Brothers Academy, Albany, NY**  
**Christian Brothers Academy, Lincroft, NJ**  
**Christian Brothers Academy, Syracuse, NY**  
**De La Salle Collegiate, Warren, MI**  
**La Salle Academy, New York, NY**  
**La Salle Institute, Troy, NY**  
**Queen of Peace High School, North Arlington, NJ<sup>2</sup>**  
**Saint Joseph's Collegiate Institute, Buffalo, NY**  
**Saint Peter's Boys' High School, Staten Island, NY**  
**Saint Raymond's High School for Boys, Bronx, NY**

**District of San Francisco**

**Cathedral High School, Los Angeles, CA**  
**Christian Brothers High School, Sacramento, CA**  
**De La Salle High School, Concord, CA**  
**Justin-Siena High School, Napa, CA**  
**La Salle High School, Milwaukie, OR**  
**La Salle High School, Pasadena, CA**  
**La Salle High School, Yakima, WA**  
**Sacred Heart Cathedral Preparatory, San Francisco, CA**  
**Saint Mary's College High School, Berkeley, CA**

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<sup>2</sup> Ineligible for the study at the request of the Brother Visitor of the District

**Appendix B: Approvals of the Brothers Visitor  
of the United States Districts of the Brothers of the Christian Schools  
to Conduct the Study**

**Brother Michael Tidd, F.S.C.**  
**Brothers of the Christian Schools**  
**8102 La Salle Road**  
**Baltimore, MD 21286 - 8022**  
**Office: (410) 825 - 4266, ext. 30/Home: (410) 296 - 1565**

---

Brother Benedict Oliver, F.S.C.  
Christian Brothers' Provincialate  
P. O. Box 29  
Adamstown, MD 21710 - 0029

12 October 2000

Dear Brother Benedict,

I hope this letter finds you well. This letter is a formal request to collect data and conduct a survey for my dissertation study regarding the effectiveness of Lasallian lay educator formation programs in the secondary schools of the United States Districts of the Brothers of the Christian Schools. I propose to execute this study, with your permission, in the following schools under your jurisdiction:

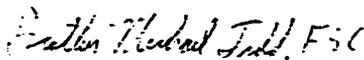
Bishop Walsh Middle/High School, Cumberland, MD  
Calvert Hall College, Baltimore, MD  
Central Catholic High School, Pittsburgh, PA  
Hudson Catholic High School, Jersey City, NJ  
La Salle College High School, Wyndmoor, PA  
Saint John's College High School, Washington, DC  
Saint Frances Academy, Baltimore, MD  
The Cardinal Gibbons School, Baltimore, MD  
West Philadelphia Catholic High School, Philadelphia, PA

The object of this study is to assess the efficacy of Lasallian lay educator formation programs in fostering greater commitment by lay Lasallian educators to normative Lasallian values, beliefs and attitudes. This will be done through administration of a *Lasallian School Culture Inventory* to two groups in each school: a random sample of lay educators who have participated in such formation programs, and a group of those who have not participated in such programs. The score results of both groups will then be statistically analyzed and compared.

This research is being done for a doctoral dissertation in the School of Education of the University of San Francisco, San Francisco, California. If you grant your permission for this research, please sign on the appropriate line below, and return this letter to me at your earliest convenience. Thank you for your consideration of this request, and for your support of this project.

With every good wish for the Lord's blessings on you and your apostolate, I remain,

Yours sincerely,



Brother Michael Tidd, F.S.C.

  
Approval: Brother Benedict Oliver, F.S.C.  
Visitor - District of Baltimore

Oct. 12, 2000  
Date

Brother Michael Tidd, F.S.C.  
Brothers of the Christian Schools  
8102 La Salle Road  
Baltimore, MD 21286 - 8022  
(410) 296 - 1565

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Brother Daniel Casey, F.S.C.  
De La Salle Christian Brothers' Provincialate  
635 Ocean Road  
Narragansett, RI 02882 - 1314

12 October 2000

Dear Brother Daniel,

I hope this letter finds you well. This letter is a formal request to collect data and conduct a survey for my dissertation study regarding the effectiveness of Lasallian lay educator formation programs in the secondary schools of the United States Districts of the Brothers of the Christian Schools. I propose to execute this study, with your permission, in the following schools under your jurisdiction:

Bishop Loughlin Memorial High School, Brooklyn, NY  
La Salle, Oakdale, NY  
Saint Raphael Academy, Pawtucket, RI  
La Salle Academy, Providence, RI

The object of this study is to assess the efficacy of Lasallian lay educator formation programs in fostering greater commitment by lay Lasallian educators to normative Lasallian values, beliefs and attitudes. This will be done through administration of a *Lasallian School Culture Inventory* to two groups in each school: a random sample of lay educators who have participated in such formation programs, and a group of those who have not participated in such programs. The score results of both groups will then be statistically analyzed and compared.

This research is being done for a doctoral dissertation in the School of Education of the University of San Francisco, San Francisco, California. If you grant your permission for this research, please sign on the appropriate line below, and return this letter to me at your earliest convenience. Thank you for your consideration of this request, and for your support of this project.

With every good wish for the Lord's blessings on you and your apostolate, I remain,

Yours sincerely,

*Brother Michael Tidd, F.S.C.*  
Brother Michael Tidd, F.S.C.

*Brother Daniel Casey, F.S.C.*  
Approval: Brother Daniel Casey, F.S.C.  
Acting Visitor - District of Long-Island - New England

*October 20, 2000*  
Date

**Brother Michael Tidd, F.S.C.  
Brothers of the Christian Schools  
8102 La Salle Road  
Baltimore, MD 21286 - 8022**

---

Brother Thomas Johnson, F.S.C.  
Christian Brothers of the Midwest  
200 S. Frontage Road - Suite 300  
Burr Ridge, IL 60521 - 6953

12 October 2000

Dear Brother Thomas,

I hope this letter finds you well. This letter is a formal request to collect data and conduct a survey for my dissertation study regarding the effectiveness of Lasallian lay educator formation programs in the secondary schools of the United States Districts of the Brothers of the Christian Schools. I propose to execute this study, with your permission, in the following schools under your jurisdiction:

Bishop Kelley High School, Tulsa, OK  
Christian Brothers College High  
School, St. Louis, MO  
Christian Brothers High School,  
Memphis, TN  
Cretin-Derham Hall High School, St.  
Paul, MN  
De La Salle High School, Minneapolis,  
MN  
De La Salle Institute, Chicago, IL  
Driscoll Catholic High School,  
Addison, IL  
Helias High School, Jefferson City, MO

Montini Catholic High School,  
Lombard, IL  
O'Hara High School, Kansas City, MO  
Roncalli High School, Manitowoc, WI  
Saint Joseph High School, Greenville,  
MS  
Saint Joseph High School, Westchester,  
IL  
Saint Patrick's High School, Chicago,  
IL  
Totino-Grace High School,  
Minneapolis, MN

The object of this study is to assess the efficacy of Lasallian lay educator formation programs in fostering greater commitment by lay Lasallian educators to normative Lasallian values, beliefs and attitudes. This will be done through administration of a *Lasallian School Culture Inventory* to two groups in each school: a random sample of lay educators who have participated in such formation programs, and a group of those who have not participated in such programs. The score results of both groups will then be statistically analyzed and compared.

This research is being done for a doctoral dissertation in the School of Education of the University of San Francisco, San Francisco, California. If you grant your permission for this research, please sign on the appropriate line below, and return this letter to me at your earliest convenience. Thank you for your consideration of this request, and for your support of this project. With every good wish for the Lord's blessings on you and your apostolate, I remain,

Yours sincerely,

  
Brother Michael Tidd, F.S.C.

  
Approval: Brother Thomas Johnson, F.S.C.  
Visitor - District of the Midwest

  
Date

**Brother Michael Tidd, F.S.C.  
Brothers of the Christian Schools  
8102 La Salle Road  
Baltimore, MD 21286 – 8022  
(410) 296 – 1565**

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**Brother Clarence Fioke, F.S.C.  
De La Salle Provincialate  
1522 Carmel Drive  
Lafayette, LA 70501 – 5399**

12 October 2000

Dear Brother Clarence,

I hope this letter finds you well. This letter is a formal request to collect data and conduct a survey for my dissertation study regarding the effectiveness of Lasallian lay educator formation programs in the secondary schools of the United States Districts of the Brothers of the Christian Schools. I propose to execute this study, with your permission, in the following schools under your jurisdiction:

The Saint Paul's School, Covington, LA  
Mullen High School, Denver CO  
Cathedral High School, El Paso, TX  
Cathedral – Carmel School, Lafayette, LA  
Archbishop Rummel High School, Metairie, LA  
De La Salle High School, New Orleans, LA  
Saint Michael's High School, Santa Fe, NM

The object of this study is to assess the efficacy of Lasallian lay educator formation programs in fostering greater commitment by lay Lasallian educators to normative Lasallian values, beliefs and attitudes. This will be done through administration of a *Lasallian School Culture Inventory* to two groups in each school: a random sample of lay educators who have participated in such formation programs, and a group of those who have not participated in such programs. The score results of both groups will then be statistically analyzed and compared.

This research is being done for a doctoral dissertation in the School of Education of the University of San Francisco, San Francisco, California. If you grant your permission for this research, please sign on the appropriate line below, and return this letter to me at your earliest convenience. Thank you for your consideration of this request, and for your support of this project.

With every good wish for the Lord's blessings on you and your apostolate, I remain,

Yours sincerely,

*Brother Michael Tidd, F.S.C.*  
Brother Michael Tidd, F.S.C.

*Brother Clarence Fioke, F.S.C.*  
Approval: Brother Clarence Fioke, F.S.C.  
Visitor – District of New Orleans – Santa Fe

*10/25/00*  
Date

**Brother Michael Tidd, F.S.C.  
Brothers of the Christian Schools  
8102 La Salle Road  
Baltimore, MD 21286 - 8022  
(410) 296 - 1565**

---

Brother David Brennan, F.S.C.  
De La Salle Institute  
4401 Redwood Road  
Napa, CA 94558-0372

12 October 2000

Dear Brother David,

I hope this letter finds you well. This letter is a formal request to collect data and conduct a survey for my dissertation study regarding the effectiveness of Lasallian lay educator formation programs in the secondary schools of the United States Districts of the Brothers of the Christian Schools. I propose to execute this study, with your permission, in the following schools under your jurisdiction:

Cathedral High School, Los Angeles, CA  
Christian Brothers High School, Sacramento, CA  
De La Salle High School, Concord, CA  
Justin-Siena High School, Napa, CA  
La Salle High School, Milwaukie, OR  
La Salle High School, Pasadena, CA  
La Salle High School, Yakima, WA  
Sacred Heart Cathedral Preparatory, San Francisco, CA  
Saint Mary's College High School, Berkeley, CA

The object of this study is to assess the efficacy of Lasallian lay educator formation programs in fostering greater commitment by lay Lasallian educators to normative Lasallian values, beliefs and attitudes. This will be done through administration of a *Lasallian School Culture Inventory* to two groups in each school: a random sample of lay educators who have participated in such formation programs, and a group of those who have not participated in such programs. The score results of both groups will then be statistically analyzed and compared.

This research is being done for a doctoral dissertation in the School of Education of the University of San Francisco, San Francisco, California. If you grant your permission for this research, please sign on the appropriate line below, and return this letter to me at your earliest convenience. Thank you for your consideration of this request, and for your support of this project.

With every good wish for the Lord's blessings on you and your apostolate, I remain,

Yours sincerely,

*Brother Michael Tidd, F.S.C.*

Brother Michael Tidd, F.S.C.

*Brother David Brennan, F.S.C.*  
Approval: Brother David Brennan, F.S.C.

*21-10-00*  
Date

**Appendix C: Letter of the Brother Visitor  
of the District of New York Concerning the Study**

# The Brothers of the Christian Schools



PROVINCIAL OFFICES  
732-842-7420  
FAX - 732-530-3504

LA SALLE PROVINCIALATE  
800 NEWMAN SPRINGS ROAD  
LINCROFT, N.J. 07738

October 24, 2000

Brother Michael Tidd, FSC  
Brothers of the Christian Schools  
8102 La Salle Road  
Baltimore, MD 21286-8022

Dear Brother Michael,

Brother Michael Curry spoke to me about your letter of October 12 and asked me to respond. Your study of the effectiveness of Lasallian lay educator formation looks interesting and it may prove to be helpful in our on-going attempt to give formation to our colleagues.

We have no objection to you contacting the appropriate schools and requesting cooperation with your study. We feel that the decision to participate should be left to the administrators in each apostolate. I suggest that you delete Queen of Peace from your study, since the Brothers are no longer part of the administration of the school.

Please note that some schools have very few staff participating in such programs as Buttimer or the Lasallian Leadership Institute, which may affect the validity of the random sample you seek in each school.

We do wish you every success.

Sincerely,

*Brother Stephen*

Brother Stephen McCabe  
Auxiliary Visitor for Education

**Appendix D: Endorsement of the U. S/Toronto Regional Secretary of Education  
of the Brothers of the Christian Schools for the Study**

**Brother Michael Tidd, F.S.C.**  
**Brothers of the Christian Schools**  
**8102 La Salle Road**  
**Baltimore, MD 21286 - 8022**  
**Office: (410) 825 - 4266, ext. 30/Home: (410) 296 - 1565**

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Brother Robert Schieler, F.S.C.  
Christian Brothers' Conference  
4351 Garden City Drive, Suite 200  
Landover, MD 20785

5 December 2000

Dear Brother Robert,

I hope this letter finds you well. This letter is a formal request for your endorsement of my proposed dissertation research project, in your capacity as Regional Secretary for Education. I propose to collect data and conduct a survey for a dissertation study of the effectiveness of Lasallian lay educator formation programs for teachers in the secondary schools of the United States Districts of the Brothers of the Christian Schools. I propose to execute this study, with your endorsement, in all of the secondary schools of the United States Districts,

The object of this study is to assess the efficacy of Lasallian lay educator formation programs in fostering greater commitment by lay Lasallian educators to normative Lasallian values, beliefs and attitudes. This will be done through administration of a *Lasallian School Culture Inventory* to two groups in each school: a random sample of lay educators who have participated in such formation programs, and a group of those who have not participated in such programs. The score results of both groups will then be statistically analyzed and compared.

This research is being done for a doctoral dissertation in the School of Education of the University of San Francisco, San Francisco, California. If you endorse this research project as one worthy of the participation of the secondary schools of the US/Toronto Region, please sign on the appropriate line below, and return this letter to me at your earliest convenience. Thank you for your consideration of this request.

With every good wish for the Lord's blessings on you and your apostolate, I remain,

Yours sincerely,

*Brother Michael Tidd, F.S.C.*  
Brother Michael Tidd, F.S.C.

*Brother Michael Tidd, F.S.C.*

By my signature below, I endorse Brother Michael Tidd's proposed dissertation research project, as described above, and encourage all of the administrators in Lasallian secondary schools in the US/Toronto Region to cooperate with and participate in this proposed research.

*Bro. Robert Schieler F.S.C.*  
Brother Robert Schieler, F.S.C.  
Secretary for Education, United States/Toronto Region  
Brothers of the Christian Schools

*11 Dec. 2000*  
Date

## **Appendix E: Validity Panel Members and Qualifications**

### Validity Panel Members and Qualifications

Participants	1	2	3	4	5	6	7	8	9	10
Gender	M	M	M	F	F	M	M	M	M	M
Highest Earned Degree	D	M	M	M	M	D	D	M	D	M
NCEA					X				X	
University professor						X	X		X	
University administrator/president									X	
Superintendent of Catholic schools							X			
Principal (secondary)		X					X	X	X	
Assistant Principal (secondary)					X		X	X		
Teacher (secondary)	X	X	X	X	X	X	X	X	X	X
Guidance Counselor		X						X	X	X
Campus Minister			X	X				X		X
FSC Supervisor of Schools/Dtr. Of Educ.			X				X			
FSC Major Superior		X					X			
FSC Formation of Candidates	X	X				X		X		
Director of Lasallian Formation Programs			X	X						
Lasallian Formation Program Instructor	X					X				

1. Brother George Van Grieken, F.S.C.  
- Director, Brothers' Community, Christian Brothers' High School and District of San Francisco  
Lasallian Formation Program Staff, Lasallian scholar (Sacramento, CA)
2. Brother John Johnston, F.S.C.  
- Former Superior General, Brothers of the Christian Schools, Lasallian scholar (Chicago, IL)
3. Mr. Gery Short  
- Director, Office of Education, District of San Francisco and Coordinator of Lasallian School Programs (Napa, CA)
4. Ms. Marge Beauvais  
- Director of Lasallian Family, District of the Midwest (Burr Ridge, IL)
5. Mrs. Julie Maher  
- Assistant Principal for Student Affairs, La Salle College High School (Wyndmoor, PA)
6. Brother Luke Salm, F.S.C.  
- Emeritus Professor of Religious Studies and Trustee, Manhattan College, Lasallian scholar (Bronx, NY)
7. Brother Robert Schieler, F.S.C.  
- Director of Lasallian Educational Services, U.S./Toronto Region, Christian Brothers Conference (Landover, MD)
8. Brother Carl Clayton, F.S.C.  
- Sub-Director of Novices, U.S./Toronto Regional Novitiate (Napa, CA)
9. Brother Patrick Ellis, F.S.C.  
- Retired President, La Salle University and the Catholic University of America (Baltimore, MD)
10. Mr. John Mojzisek  
- Guidance Counselor, Calvert Hall College (Baltimore, MD)

**Appendix F: Validity Panel Initial Request for Participation Letter**

**Brother Michael Tidd, F.S.C.**  
**Brothers of the Christian Schools**  
**8102 La Salle Road**  
**Baltimore, MD 21286 – 8022**  
**Office: (410) 825 – 4266, ext. 130/Home: (410) 296 – 1565**

---

dd/mm/yyyy

Name of Panel Member  
 Institution  
 Address  
 City, State, ZIP Code

Dear N.,

Greetings from Calvert Hall! I hope this letter finds you well.

Currently, I am beginning preparations for my doctoral dissertation at the University of San Francisco. The study will be an evaluation of the effectiveness of lay educator formation programs conducted by the Christian Brothers of the U.S./Toronto region. To that end, I have devised a first draft of what I call a *Lasallian School Culture Inventory*, to assess the extent to which the respondents agree with value statements expressing values, beliefs, and attitudes that are normative for Lasallian teachers and schools.

Would you be willing to serve on a validation panel for this survey? This would involve taking the survey and critiquing it, using an evaluation form that I would provide you. It is not an involved process, but it would be extremely helpful.

If you would be willing to do this, please contact me by email or at your convenience by some other means. I'll then forward the information to you at a later date. Thanks for considering my request, and I look forward to hearing from you soon.

Sincerely,

Brother Michael Tidd

**Appendix G: Cover Letter for Validity Panel Members' Evaluation Packets**

**Brother Michael Tidd, F.S.C.**  
**Brothers of the Christian Schools**  
**8102 La Salle Road**  
**Baltimore, MD 21286 – 8022**  
**Office: (410) 825 – 4266, ext. 130/Home: (410) 296 – 1565**

---

dd/mm/yyyy

Name of Panel Member  
 Institution  
 Address  
 City, State, ZIP Code

Dear N,

Thank you for agreeing to critique the questionnaire that I will use in my doctoral research at the University of San Francisco.

The purpose of this study is to assess the efficacy of Lasallian lay educator formation programs in fostering greater commitment by lay Lasallian educators to normative Lasallian values, beliefs and attitudes. The *Lasallian School Culture Inventory* is intended for two groups in each school: a random sample of lay educators who have participated in such formation programs, and a group of those who have not participated in such programs. These will be both administrators and teaching faculty, as well as campus ministers and others involved in instruction of students.

Enclosed is a copy of the questionnaire, an evaluation of the questionnaire, a demographic sheet, and a self-addressed stamped envelope. Please review the questionnaire by completing the evaluation form. Please return only the evaluation form and the demographic sheet by dd/mm/yyyy.

I am very much indebted to you for your participation in this process. If you have any questions, please feel free to contact me at the above address.

With best wishes for the Lord's blessing on your and your apostolate, I remain,

Yours sincerely,

Brother Michael Tidd, F.S.C.

Enclosures

**Appendix H: Validity Panel Demographic Profile Questionnaire**

### Validity Panel Demographic Profile Questionnaire

**Directions:** Please complete the following information and return it in the envelope provided. Thank you for your time and assistance.

1. Name: \_\_\_\_\_

2. Gender:     \_\_\_ Male                   \_\_\_ Female

3. Vocation:     \_\_\_ Religious           \_\_\_ Lay                   \_\_\_ Cleric

4. Highest Degree Earned (circle one):     Bachelor's           Master's           Doctorate

5. Your current position is (please specify title and institution):

\_\_\_\_\_

\_\_\_\_\_

-

6. Please check all of the positions you hold/have held in Catholic education:

\_\_\_ NCEA

\_\_\_ University professor/president

\_\_\_ Superintendent of Catholic schools

\_\_\_ Associate Superintendent

\_\_\_ President (secondary)

\_\_\_ Principal (secondary)

\_\_\_ Assistant Principal (secondary)

\_\_\_ Teacher (secondary)

\_\_\_ Guidance Counselor

\_\_\_ Campus Minister

\_\_\_ Supervisor of Schools/ Director of Education, Brothers of the Christian Schools

\_\_\_ Business Manager

\_\_\_ Major Superior (Superior General, General Councilor, Visitor, Auxiliary Visitor), Brothers of the Christian Schools

\_\_\_ Principal (elementary)

\_\_\_ Teacher (elementary)

\_\_\_ Parish DRE

\_\_\_ Formation of Candidates, Brothers of the Christian Schools

\_\_\_ Other (please specify):

\_\_\_\_\_

## **Appendix I: Validity Panel Evaluative Questionnaire**

## Validity Panel Evaluative Questionnaire

Name: \_\_\_\_\_

To the members of the validation panel:

Please read the following educator questionnaire, complete the survey, and then answer the following questions. Feel free to write comments regarding the survey. Thank you for your time and contribution to this study!

---

### A. Dissertation Title

The title of the proposed dissertation is:

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

### B. Research Questions

The research will attempt to answer the following questions:

1. Based on the available literature, what are the values, beliefs, and attitudes that ought to be normative for a Lasallian educator today?
  2. Based on the available literature, what are the values, beliefs, and attitudes that ought to be normative in the conduct of a Lasallian school today?
  3. What Lasallian programs for lay teacher formation exist in the United States, and what are their natures and scopes?
  4. To what extent can participation by lay educators in these formation programs be shown to contribute to a higher degree of commitment to normative Lasallian values, beliefs, and attitudes than simply working in a Lasallian school without experiencing such programs?
  5. What are the elements of effective Lasallian lay educator formation programs?
- 

### A. Length

1. Approximately how much time did it take you to complete the survey?

\_\_\_\_\_ minutes

2. Is the survey:

\_\_\_\_\_ too long; \_\_\_\_\_ too short; \_\_\_\_\_ about the right length?

**B. Sampling**

The proposed survey will be administered to lay educators working in the 53 secondary schools conducted or supervised by the Brothers of the Christian Schools and their lay colleagues in the United States. In each school, three lay educators (teachers, administrators, counselors or campus ministers) who have participated in a Lasallian formation program will be surveyed, as well as three educators who have not participated in such programs.

1. Do you believe that the sampling should be adjusted in any way?

\_\_\_\_\_ Yes \_\_\_\_\_ No

If yes, please explain:

2. Are there enough questions overall?

\_\_\_\_\_ Yes \_\_\_\_\_ No

Comment:

**C. Face Validity**

1. Based on your knowledge of the normative values of Lasallian educators and schools, does the questionnaire clearly appear to measure educator value commitments relevant to those normative Lasallian values in each of the following sections:

**a. Students**

\_\_\_ Yes \_\_\_ No

Comment:

**b. Teachers**

\_\_\_ Yes \_\_\_ No

Comment:

**c. The Teacher-Student Relationship**

\_\_\_ Yes \_\_\_ No

Comment:

**d. The Act of Teaching**

Yes  No

Comment:

**e. The School**

Yes  No

Comment:

**D. Content Validity**

Each section of the questionnaire contains questions that reflect normative values, beliefs, and attitudes that ought to characterize Lasallian educators and Lasallian schools. For purposes of clarity here, these ten value commitments are organized into two main categories. First, the Spirit of Faith: centered in and nurtured by the life of faith, trusting Providence in discerning God's will, with creativity and fortitude, through the agency of the Holy Spirit, incarnating Christian paradigms and dynamics. Second, the Spirit of Zeal: with practical orientation, devoted to accessible and comprehensive education, committed to the poor, working in association, expressing a lay vocation.

1. Do the items in Section 1 (Students) appear to represent content relevant to Lasallian values about the student in a Lasallian school, as described in the commitments above?

Yes  No

Comment:

**2. Do the items in Section 2 (Teachers) appear to represent content relevant to Lasallian values about the teacher in a Lasallian school, as described in the commitments above?**

\_\_\_ Yes \_\_\_ No

**Comment:**

**3. Do the items in Section 3 (The Teacher-Student Relationship) appear to represent content relevant to Lasallian values about the teacher-student relationship in a Lasallian school, as described in the commitments above?**

\_\_\_ Yes \_\_\_ No

**Comment:**

**4. Do the items in Section 4 (The Act of Teaching) appear to represent content relevant to Lasallian values about the process of teaching in a Lasallian school, as described in the commitments above?**

\_\_\_ Yes \_\_\_ No

**Comment:**

5. Do the items in Section 5 (The School) appear to represent content relevant to Lasallian values about the overall orientation, purposes, and operation of a Lasallian school, as described in the commitments above?

\_\_\_ Yes \_\_\_ No

Comment:

**E. Individual Items**

1. Should any items be eliminated?

\_\_\_ Yes \_\_\_ No (if yes, see below)

Suggestions:

2. Should any items be modified?

\_\_\_ Yes \_\_\_ No (if yes, see below)

Comment:

**F. Format**

1. Do the questionnaire's instructions require clarification?

\_\_\_\_\_ Yes \_\_\_\_\_ No (if yes, see below)

Comment:

2. Do you have suggestions for layout modifications?

\_\_\_\_\_ Yes \_\_\_\_\_ No (if yes, see below)

Comment:

**Thank you for your time and assistance. Kindly return this form along with the survey in the envelope provided on or before dd/mm/yyyy to:**

Brother Michael Tidd, F.S.C.  
Brothers of the Christian Schools  
8102 La Salle Road  
Baltimore, MD 21286-8022

tiddm@calverthall.com  
(410) 825 - 4266 ext. 130 (school)  
(410) 296 - 1565 (community)

**Appendix J: Lasallian School Culture Inventory**

## Lasallian School Culture Inventory

### General Directions

Thank you for agreeing to participate in this study, which will measure your responses to a series of value statements concerning the students, teachers, student-teacher relationship, the act of teaching and the overall environment in your school.

Please answer this survey as honestly as possible. This is not a test; there are no "correct" answers. It is important that you base your answers on your own response to the statements provided. All answers should be in the appropriate spaces on the computer answer form. Please use a number 2 pencil only.

All study data, including identities of respondents, will be kept strictly confidential. Please answer all of the questions/response items.

In the space indicated on your answer sheet, please fill in the appropriate space for your gender (sex).

Test Form Code:

Please enter the Test Form Code above into the section labeled codes. This is for school identification purposes only. After entering this code, please go on to the specific questions/response items, starting at number one (1).

**PLEASE GO ON TO THE NEXT PAGE =>**

**Directions:** Below you will find a series of statements about various aspects of education. Please indicate the degree to which you agree or disagree with these statements (as they are written) by marking the appropriate letter on the your answer sheet. There are no correct answers, so please respond as honestly and completely as possible.

Please mark ONE response on your answer sheet for the following questions/response items:

**PLEASE MARK THE LETTER ON YOUR ANSWER SHEET  
THAT BEST INDICATES YOUR POSITION**

1. The curricular and co-curricular elements of a student's education at my school should significantly enhance students' perception and appreciation of God's presence in their lives.

- A) Strongly Disagree
- B) Disagree
- C) Neutral
- D) Agree
- E) Strongly Agree

2. Students should cultivate a spirit of adventure and imagination in their lives, through the programs and activities offered by my school, and as a result discover God's presence as a source of strength and creativity.

- A) Strongly Disagree
- B) Disagree
- C) Neutral
- D) Agree
- E) Strongly Agree

3. Through participation in my school's programs, students should be able to discover the workings of the Holy Spirit in their lives.

- A) Strongly Disagree
- B) Disagree
- C) Neutral
- D) Agree
- E) Strongly Agree

4. Students should be helped to engage the life of faith only in their religion classes.

- A) Strongly Disagree
- B) Disagree
- C) Neutral
- D) Agree
- E) Strongly Agree

5. By exploring the created world, students in my school should be encouraged to appreciate God's designs in their lives and in the larger world.

- A) Strongly Disagree
- B) Disagree
- C) Neutral
- D) Agree
- E) Strongly Agree

6. Teaching students practical knowledge and skills (mental, social, spiritual) along with fostering habits of faith and virtue should be the chief tasks of my school.

- A) Strongly Disagree
- B) Disagree
- C) Neutral
- D) Agree
- E) Strongly Agree

**7. Students should feel confident to participate fully in the life of my school, both in class and in co-curricular activities.**

- A) Strongly Disagree
- B) Disagree
- C) Neutral
- D) Agree
- E) Strongly Agree

**8. Students should be made aware of the effects and underlying causes of poverty and social injustice only through formal religion classes.**

- A) Strongly Disagree
- B) Disagree
- C) Neutral
- D) Agree
- E) Strongly Agree

**9. Students should work in collaboration with others inside and outside of the classroom to foster a sense of association and community.**

- A) Strongly Disagree
- B) Disagree
- C) Neutral
- D) Agree
- E) Strongly Agree

**10. In my school, students should be led to identify themselves as members of specific faith communities at local and worldwide levels.**

- A) Strongly Disagree
- B) Disagree
- C) Neutral
- D) Agree
- E) Strongly Agree

**11. I should model the knowledge and skills needed for students to live as mature Christians.**

- A) Strongly Disagree
- B) Disagree
- C) Neutral
- A) Agree
- A) Strongly Agree

**12. God's loving care for me is a private religious matter that has little or no relevance for my professional life.**

- A) Strongly Disagree
- B) Disagree
- C) Neutral
- D) Agree
- E) Strongly Agree

**13. Encouraging creativity ought to be a primary goal for me as an educator.**

- A) Strongly Disagree
- B) Disagree
- C) Neutral
- D) Agree
- E) Strongly Agree

**14. Christ's life is animated in my school through me, through personal and communal prayer and other spiritual disciplines.**

- A) Strongly Disagree
- B) Disagree
- C) Neutral
- D) Agree
- E) Strongly Agree

**15. God's presence is revealed to me only through prayer, public worship, and other specifically religious acts.**

- A) Strongly Disagree
- B) Disagree
- C) Neutral
- D) Agree
- E) Strongly Agree

16. One of my main objectives as a teacher should be to equip my students with practical knowledge and a positive personal example they can use in their daily lives.

- A) Strongly Disagree
- B) Disagree
- C) Neutral
- D) Agree
- E) Strongly Agree

17. The best way to foster the development of students is through involvement with them at different levels and in many different contexts of school life.

- A) Strongly Disagree
- B) Disagree
- C) Neutral
- D) Agree
- E) Strongly Agree

18. Developing a sensitivity to the disadvantaged, in the classroom, the school, and the world, is an unimportant aspect of what I do as a teacher.

- A) Strongly Disagree
- B) Disagree
- C) Neutral
- D) Agree
- E) Strongly Agree

19. My professional development should be closely tied to professional development programs done with other teachers, and with goal of the building up of a community of educators in my school.

- A) Strongly Disagree
- B) Disagree
- C) Neutral
- D) Agree
- E) Strongly Agree

20. I should exemplify what it means to be a committed and faithful lay person in the Church.

- A) Strongly Disagree
- B) Disagree
- C) Neutral
- D) Agree
- E) Strongly Agree

21. My concern for students should primarily be for their academic achievement.

- A) Strongly Disagree
- B) Disagree
- C) Neutral
- D) Agree
- E) Strongly Agree

22. The actual experience of my students as students ought to be the basis of my relationship with them.

- A) Strongly Disagree
- B) Disagree
- C) Neutral
- D) Agree
- E) Strongly Agree

23. As a teacher, I should communicate God's providential care for me and my students through what I teach and how I teach, like a "Good Shepherd."

- A) Strongly Disagree
- B) Disagree
- C) Neutral
- D) Agree
- E) Strongly Agree

24. The primary purpose of my relationship with students should be to bring them to an awareness of God's love for them.

- A) Strongly Disagree
- B) Disagree
- C) Neutral
- D) Agree

E) Strongly Agree

25. My relationship with students should be modeled on the kinds of relationships demonstrated between Jesus Christ and His disciples.

A) Strongly Disagree

B) Disagree

C) Neutral

D) Agree

E) Strongly Agree

26. For my teaching to be effective, I should have a personal connection to the subject matter under study.

A) Strongly Disagree

B) Disagree

C) Neutral

D) Agree

E) Strongly Agree

27. The needs of the students in my courses should always take precedence over the requirements of my department or school's stated curriculum.

A) Strongly Disagree

B) Disagree

C) Neutral

D) Agree

E) Strongly Agree

28. Disadvantaged students, whether economically, socially, or academically, should be given special regard and help in my school.

A) Strongly Disagree

B) Disagree

C) Neutral

D) Agree

E) Strongly Agree

29. Through appropriate means, I ought to be accountable to my students as much as they should be accountable to me.

A) Strongly Disagree

B) Disagree

C) Neutral

D) Agree

E) Strongly Agree

30. Relationships with students should be characterized by a professional and businesslike tone, which maintains clear authority distinctions and distance between students and teachers.

A) Strongly Disagree

B) Disagree

C) Neutral

D) Agree

E) Strongly Agree

31. One of my primary goals as a teacher is to foster a student's educational and spiritual maturity through the many and varied encounters of a school day

A) Strongly Disagree

B) Disagree

C) Neutral

D) Agree

E) Strongly Agree

32. My training in pedagogy and my subject area is the basis for the way in which I approach students as a teacher.

A) Strongly Disagree

B) Disagree

C) Neutral

D) Agree

E) Strongly Agree

**33. Innovative methodologies and a contemporary curriculum are essential aspects of effective teaching.**

- A) Strongly Disagree
- B) Disagree
- C) Neutral
- D) Agree
- E) Strongly Agree

**34. My teaching of my subject area should be a way that God's love for my students, as a manifestation of the Holy Spirit, is made evident to them.**

- A) Strongly Disagree
- B) Disagree
- C) Neutral
- D) Agree
- E) Strongly Agree

**35. My chief goal as a teacher should be to touch the hearts of my students, relating my journey of faith to my professional journey as a teacher in my daily teaching situations.**

- A) Strongly Disagree
- B) Disagree
- C) Neutral
- D) Agree
- E) Strongly Agree

**36. Real-world applicability of curriculum should be a high priority in shaping the program of studies at my school.**

- A) Strongly Disagree
- B) Disagree
- C) Neutral
- D) Agree
- E) Strongly Agree

**37. Curriculum decisions at my school should be made largely based on students' demonstrated needs and abilities, rather than on teachers' or administrators' notions of meaningful and effective learning.**

- A) Strongly Disagree
- B) Disagree
- C) Neutral
- D) Agree
- E) Strongly Agree

**38. All courses in my school should especially seek to advance disadvantaged students, whether economically, physically, socially, or spiritually.**

- A) Strongly Disagree
- B) Disagree
- C) Neutral
- D) Agree
- E) Strongly Agree

**39. Students should be dynamically involved in their own education, especially through collaboration with others inside and outside the school community.**

- A) Strongly Disagree
- B) Disagree
- C) Neutral
- D) Agree
- E) Strongly Agree

**40. One of my goals as a teacher is to foster my students' involvement in their local faith communities and the larger Church.**

- A) Strongly Disagree
- B) Disagree
- C) Neutral
- D) Agree
- E) Strongly Agree

41. My school ought to demonstrate a commitment to the life of Catholic faith in the way that policies are made and teachers, administrators, and students relate to one another.

- A) Strongly Disagree
- B) Disagree
- C) Neutral
- D) Agree
- E) Strongly Agree

42. The continual evaluation of schoolwide goals and objectives is among the most important tasks for administrators in my school.

- A) Strongly Disagree
- B) Disagree
- C) Neutral
- D) Agree
- E) Strongly Agree

43. In my school, the Catholic identity of its members is advanced in specific and creative ways that are unambiguous and sensitive to all.

- A) Strongly Disagree
- B) Disagree
- C) Neutral
- D) Agree
- E) Strongly Agree

44. This school should have a mission to proclaim the Gospel in specific, explicit ways.

- A) Strongly Disagree
- B) Disagree
- C) Neutral
- D) Agree
- E) Strongly Agree

45. Activities that foster a living Catholic faith on the part of faculty and students (Mass, Reconciliation, retreats, service opportunities) should have a central place in the life of my school.

- A) Strongly Disagree
- B) Disagree
- C) Neutral
- D) Agree
- E) Strongly Agree

46. My school should be a place that attempts to minimize the effects on its programs of external social and ecclesiastical forces and trends.

- A) Strongly Disagree
- B) Disagree
- C) Neutral
- D) Agree
- E) Strongly Agree

47. My school should admit students from a wide range of ability levels, and should provide programs that provide a comprehensive education.

- A) Strongly Disagree
- B) Disagree
- C) Neutral
- D) Agree
- E) Strongly Agree

48. The promotion of social justice, especially among the poor and disadvantaged should permeate all aspects of school life at my school, both inside and outside of the classroom.

- A) Strongly Disagree
- B) Disagree
- C) Neutral
- D) Agree
- E) Strongly Agree

49. Major school decisions (curriculum, facilities, and programs) should be made with input only from teachers and administrators.

- A) Strongly Disagree
- B) Disagree
- C) Neutral
- D) Agree
- E) Strongly Agree

50. My school ought to give a central role to the life and story of Saint John Baptist de La Salle in its programs and activities.

- A) Strongly Disagree
- B) Disagree
- C) Neutral
- D) Agree
- E) Strongly Agree

51. What is your racial/ethnic background (please mark only one)?

- C) African-American/African
- A) Asian/Pacific Islander
- B) Latino/Hispanic
- D) White/Caucasian
- D) Other

52. What is your religious affiliation?

- E) Roman Catholic
- Non-Catholic Christian (Protestant)
- Orthodox
- Non-Christian
- No religious affiliation

53. What is your primary position at your school?

- A) Full-time teacher
- B) Part-time teacher
- F) C) Administrator
- D) Guidance counselor/campus minister
- E) Other staff member (librarian, plant operations, administrative support, etc.)

54. Which of the following positions you hold in addition to your primary position at your school?

- A) Athletic coach
- B) Activities moderator/sponsor
- C) Activities moderator/sponsor and an athletic coach
- D) I am not a coach or an activities moderator/sponsor

55. How many years of cumulative educational (teaching, administration, counseling) experience do you have in all schools where you have worked?

- A) 1 - 5 years
- B) 6 - 10 years
- C) 11 - 15 years
- D) 16 - 20 years
- E) 21 or more years

56. How many years of educational experience do you have in your current school?

- A) 1 - 5 years
- B) 6 - 10 years
- C) 11 - 15 years
- D) 16 - 20 years
- E) 21 or more years

57. How many years of educational experience do you have in your current school AND in any other Lasallian schools (Christian Brothers' schools)?

- A) 1 - 5 years
- B) 6 - 10 years
- C) 11 - 15 years
- D) 16 - 20 years
- E) 21 or more years

58. Which of the following describes your school's governance/organizational model?

- A) Independent (owned by the Christian Brothers and/or a Board of Trustees)

**B) Independent/multiple order (school is owned/operated by the Christian Brothers OR another religious order; Christian Brothers and other religious orders have a corporate presence in the school)**

**C) Diocesan/single order (owned by a diocese; Christian Brothers are the only religious community present in the school)**

**D) Diocesan/multiple order (owned by a diocese; Christian Brothers and other religious orders have a corporate presence in the school)**

**E) Lasallian supervised school (no Christian Brothers on the faculty and staff, but the school has a formal link to the Christian Brothers through ownership/supervision, board membership, etc.)**

**59. What is your current school's student population?**

- A) Single-gender male**
- B) Coeducational**

**60. Have you completed or are you currently participating in a Lasallian formation/training program(s) as described in items 61-69 below.**

- A) Yes**
- B) No**

**61. Have you completed or are you participating in the Buttimer Institute of Lasallian Studies?**

- A) Yes**
- B) No**

**62. Have you completed or are you participating in the Lasallian Leadership Institute?**

- A) Yes**
- B) No**

**63. Have you completed or are you participating in a Lasallian Principals/Chief Administrators/Trustees Workshop?**

- A) Yes – once**
- B) Yes – two to five times**
- C) Yes – six to ten times**
- D) Yes – eleven or more times**
- E) No**

**64. Have you participated in a Huether Workshop?**

- A) Yes – once**
- B) Yes – two to five times**
- C) Yes – six to ten times**
- D) Yes – eleven or more times**
- E) No**

**65. Have you completed or are you participating in a Lasallian Assistant Principals (Dean of Studies/Dean of Students/Director of Student Activities) Workshop?**

- A) Yes – once**
- B) Yes – two to five times**
- C) Yes – six to ten times**
- D) Yes – eleven or more times**
- E) No**

**66. Have you completed or are you participating in a Lasallian Educators/Teachers Workshop?**

- A) Yes – once**
- B) Yes – two to five times**
- C) Yes – six to ten times**
- D) Yes – eleven or more times**
- E) No**

**67. Have you completed or are you participating in a Lasallian Religious Educators/Campus Ministers Workshop.**

- A) Yes – once**

- B) Yes – two to five times
- C) Yes – six to ten times
- D) Yes – eleven or more times
- E) No

68. Have you participated in a Lasallian Convocation/Assembly sponsored by the District/Province of the Christian Brothers in which your school is located?

- A) Yes – once
- B) Yes – two to five times
- C) Yes – six to ten times
- D) Yes – eleven or more times
- E) No

69. Have you participated in a National Lasallian Convocation/Assembly?

- A) Yes – once
- B) Yes – twice
- C) Yes – three times
- D) No

70. What is your level of interest in participating in a Lasallian educator formation program in the future?

- G) Strongly interested
- H) Moderately interested
- A) Uninterested at this time, but maybe in the future
- B) Not interested at all
- C) Don't know

**Thank you for your time and assistance! Kindly return this survey and your answer form directly to me at the address below, in the self addressed stamped envelope provided to you by your principal. If you have questions, please feel free to contact me at the address below:**

**Brother Michael Tidd, F.S.C  
Ed.D. candidate  
Department of Catholic Educational  
Leadership  
University of San Francisco**

**Address:  
Brothers of the Christian Schools  
8102 La Salle Road  
Baltimore, MD 21286-8022  
(410) 296 - 1565 (community)  
(410) 825 – 4266, ext. 130 (office)**

**Appendix K: Principals' Initial Letter**

**Brother Michael Tidd, F.S.C.**  
**Brothers of the Christian Schools**  
**8102 La Salle Road**  
**Baltimore, MD 21286 – 8022**  
**Office: (410) 825 – 4266, ext. 130/Home: (410) 296 – 1565**

---

dd/mm/yyyy

Name of Principal  
 Institution  
 Address  
 City, State, ZIP Code

Dear N.,

I hope this letter finds you well, and your school year progressing smoothly. I write to ask your cooperation in a doctoral research study that I am undertaking in pursuit of a doctoral degree in Catholic School Leadership at the University of San Francisco.

This study aims to evaluate the effectiveness of Lasallian lay teacher formation programs that are conducted by the Christian Brothers in the Districts of the United States. For several years, significant numbers of lay teachers and administrators have experienced programs such as the Buttimer Institute of Lasallian Studies, the Lasallian Leadership Institute, as well as programs on the District level. To date, however, there is no comprehensive scientific data with which to judge their effectiveness in helping lay educators embrace and internalize the values that ought to characterize Lasallian teachers and schools. Hopefully, this study will fill this research lacuna.

The study will be executed through the administration of a *Lasallian School Culture Inventory* that I have constructed on the basis of the best Lasallian scholarship. Should you participate in the study, you will be asked to give the surveys to two groups of up to five people each. The first group would be composed of lay professional staff members (teachers, counselors, or administrators) who have participated in one or more of the following Lasallian formation program at the District or Regional level:

- Buttimer Institute of Lasallian Studies
- Lasallian Leadership Institute
- Huether Workshop
- District Lasallian Teachers' Workshop/Retreat (teachers, counselors)
- District Chief Administrators Workshop/Retreat (Principals, Presidents, Directors of Development/Alumni)
- District Assistant. Principals (Academic Affairs, Student Affairs, Deans of Discipline, Admissions) Workshop/Retreat
- District Religious Ed./Campus Ministers Workshop/Retreat
- District Lasallian Assembly/Convocation
- National Lasallian Convocation/Assembly

The second cohort would be group of five lay professional staff members who have not participated in any such programming. You will be provided a procedure for the selection of these two groups. If your school does not have five persons in one or both of these categories, all those eligible for one or both categories would be asked to participate, even if it is only one person in one or both groups. The results will then be compared through various statistical techniques.

All of the secondary schools conducted by the Christian Brothers in the United States are being asked to participate in this study. The Brother Visitors of the United States have given their assent to this project, as indicated by the copy of the permission letter enclosed. The study has also been endorsed by Brother Robert Schieler, F.S.C., the Regional Secretary for Education. It is very important that as many

**schools as possible take part in this research, to yield data that reflects the diversity of our educational apostolate across the United States.**

**If you are willing to participate in this study, then you need not respond to this letter. Should you not wish your faculty to participate, please contact me at the above address or by email ([tiddm@calverthall.com](mailto:tiddm@calverthall.com)) and indicate that you do not wish your school to participate. The surveys will be forwarded to you by dd/mm/yyyy, and I ask that they be completed and returned to me no later than dd/mm/yyyy.**

**If you have any questions, please contact me at your convenience. Thank you for your consideration of my request. With best wishes for the Lord's blessings on your school, I remain**

**Yours in De La Salle,**

**Brother Michael Tidd, F.S.C.**

**Ed.D. candidate**

**Department of Catholic Educational Leadership, University of San Francisco**

**Appendix L: Principals' Survey Packet Cover Letter**

.

**Brother Michael Tidd, F.S.C.**  
**Brothers of the Christian Schools**  
**8102 La Salle Road**  
**Baltimore, MD 21286 – 8022**  
**Office: (410) 825 – 4266, ext. 130/Home: (410) 296 – 1565**

---

dd/mm/yyyy

Name of Principal  
 Institution  
 Address  
 City, State, ZIP Code

Dear N.,

I hope this letter finds you well, and your school year progressing smoothly. Thank you for your willingness to participate in my doctoral study regarding the effectiveness of Lasallian lay educator formation programs.

Enclosed in this packet are all of the materials needed to conduct the *Lasallian School Culture Inventory* for the educators at your school. You should have the following items:

1. Twelve (12) copies of the *Lasallian School Culture Inventory* (five for each group of respondents, plus two extras).

NOTE: The survey is self-explanatory, but it is important to stress with the respondents that they should answer all of the items. Please ask participants to not leave anything blank, if possible. Absolute confidentiality will be maintained at all times. No names or other identifying marks other than the tracking number should appear on the surveys or the answer sheets.

2. Procedure for selecting participants in the two respondent groups.
3. Materials and postage for return of the surveys by the respondents directly to me.

If anything is missing from this packet, please call or email me immediately ([tiddm@calverthall.com](mailto:tiddm@calverthall.com)), and I will have them sent to you via Federal Express or UPS Overnight. Please schedule a date for the surveys within the next two weeks, as I must have the surveys returned to me on or before dd/mm/yyyy.

If you have any questions, please contact me at your convenience. Thank you again for your cooperation in this research. With best wishes for the Lord's blessings on you and your school, I remain

Yours in De La Salle,

Brother Michael Tidd, F.S.C.  
 Ed.D. candidate  
 Department of Catholic Educational Leadership, University of San Francisco

## **Appendix M: Procedure for Selection of Study Participants**

### Procedure for Selection of Study Participants

This study asks you to select five (5) lay professional staff members of your school for one of two different groups of respondents, for a total of ten (10) study participants. Please follow each step in the procedure when selecting your potential study participants.

---

#### STEP 1: IDENTIFY LAY PROFESSIONAL STAFF MEMBERS

Lay professional staff is defined as any lay person in one or more of the following job categories:

1. Teachers: instructors in any subject area (religion, mathematics, social studies, English, science, foreign language, physical/health education), who are either full time or part time faculty
2. Administrators: school president, principal/headmaster, assistant principal, dean of students/discipline, activity director and dean of studies, athletic directors, directors of development/institutional advancement and directors of admissions.
3. Counseling & Campus Pastoral Ministry: Guidance counselors and campus ministers.

**NOTE: Christian Brothers, clergy or religious of other religious orders are ineligible for this study.**

---

#### STEP 2: IDENTIFY LAY PROFESSIONAL STAFF MEMBERS WHO MEET THE CRITERIA FOR ONE OF THE FOLLOWING GROUPS:

**GROUP 1: Lay professional staff members who have participated in one or more national and/or District-sponsored Lasallian formation experience, as defined below:**

- Buttimer Institute of Lasallian Studies
- Lasallian Leadership Institute
- Huether Workshop
- District Lasallian Teachers' Workshop/Retreat (teachers, counselors)
- District Chief Administrators Workshop/Retreat (Principals, Presidents, Directors of Development/Alumni)
- District Assistant. Principals (Academic Affairs, Student Affairs, Deans of Discipline, Admissions) Workshop/Retreat
- District Religious Ed./Campus Ministers Workshop/Retreat
- District Lasallian Assembly/Convocation
- National Lasallian Convocation/Assembly

**GROUP 2: Lay professional staff members who have not participated in any of the formation programs listed above. School in-service programs should not be considered when choosing members of this group. Use the enclosed random selection procedure if you have more than five lay professional staff members who are eligible for either of the groups described in Step 2.**

---

#### STEP 3: RANDOMLY SELECT POSSIBLE STUDY PARTICIPANTS FROM THE GROUPS OF LAY PROFESSIONAL STAFF MEMBERS IDENTIFIED BY STEPS 1 AND 2.

The random selection process is a simple one, but it is necessary to follow it to ensure validity of the study's results.

**NOTE: Use the random assignment procedure only if you have more than five people who meet the eligibility criteria for either group. Go to Step 4 if you have five or fewer staff members who are eligible for either group.**

(A) For each group, take the names of all lay professional staff members who fit each category, and alphabetize them. Be sure that each group's alphabetical list remains separate.

(B) Take the total number of available faculty for each group, and divide it by 5. Round the number if necessary.

(C) Using the resulting quotient from (B), choose the persons on each list in that order (e. g., every third person, every fifth person, every tenth person), so that a participant group of five is obtained.

**EXAMPLE:**

In St. X High School, there are 15 faculty who belong in group 1, and 20 who belong in group 2.

Group 1 selection criterion:  $15/5 = 3$ ; choose every third person on the list of those eligible for group 1.

Group 2 selection criterion:  $20/5 = 4$ ; choose every fourth person on the list of those eligible for group 2.

(D) If prospective respondents decline to participate, take their name off of the list, and repeat steps (A) through (C), to obtain another participant. Repeat as often as necessary or feasible. If you are unable to get five respondents, then simply have as many participants as possible respond to the survey, but no more than five per group.

---

**STEP 4: WHAT IF MY SCHOOL DOES NOT HAVE MORE THAN FIVE LAY PROFESSIONAL STAFF MEMBERS WHO MEET THE ELIGIBILITY CRITERIA FOR EITHER OF THE GROUPS IN STEP 2**

If you have five or fewer staff members who fall into either of the two categories of respondents, please ask all of those persons who fit that category to participate, even if it is only one person in one or both groups.

Use the random assignment procedure only if you have more than five people who meet the eligibility criteria for either group.

**Appendix N: Principals' Follow-Up Reminder**

**Brother Michael Tidd, F.S.C.  
Brothers of the Christian Schools  
8102 La Salle Road  
Baltimore, MD 21286 – 8022  
Office: (410) 825 – 4266, ext. 130/Home: (410) 296 – 1565**

---

dd/mm/yyyy

Name of Principal  
Institution  
Address  
City, State, ZIP Code

Dear N.,

I hope this letter finds you well, and enjoying the arrival of spring. By now, you should have received the survey materials for my study regarding the effectiveness of Lasallian lay educator formation programs. If anything is missing, or if you did not receive the materials, please contact me immediately, by phone or email ([tiddm@calverthall.com](mailto:tiddm@calverthall.com)). Thank you for graciously agreeing to assist me in this work by administering this inventory to your staff, especially at this time of year, with both Easter and the beginning of the final quarter of the year coming together.

Please be mindful that the surveys must be returned to me on or before dd/mm/yyyy. This is vital to the timetable of the study, as the period for analysis of the surveys' data has already been scheduled. If you have already completed and returned the surveys, I am grateful.

If you have any questions, please contact me at your convenience. Thank you again for your cooperation in this research. With best wishes for the Lord's blessings on you and your school, I remain

Yours in De La Salle,

Brother Michael Tidd, F.S.C.  
Ed.D. candidate  
Department of Catholic Educational Leadership, University of San Francisco

**Appendix O: Principals' Thank-You Letter**

**Brother Michael Tidd, F.S.C.  
Brothers of the Christian Schools  
8102 La Salle Road  
Baltimore, MD 21286 – 8022  
Office: (410) 825 – 4266, ext. 130/Home: (410) 296 – 1565**

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dd/mm/yyyy

Name of Principal  
Institution  
Address  
City, State, ZIP

Dear N.,

Please accept my sincere thanks, to yourself and to your faculty, for participating in the *Lasallian School Culture Inventory* study. I have received all completed materials, and am grateful for your time and cooperation during these last few weeks.

The analysis of the surveys now begins, which will occupy most of the summer. God willing, I shall defend the dissertation in the fall. Should you wish, I will be glad to share a copy of my findings with you.

Again, many thanks, and may the forthcoming celebration of Saint John Baptist de La Salle's feast be a time of renewal and recommitment for you and your entire faculty and student body. With best wishes, I remain

Yours in De La Salle,

Brother Michael Tidd, F.S.C.  
Ed.D. candidate  
Department of Catholic Educational Leadership, University of San Francisco

**Appendix P: Participants' Study Explanation and Consent Letter**

**Brother Michael Tidd, F.S.C.  
Brothers of the Christian Schools  
8102 La Salle Road  
Baltimore, MD 21286 – 8022  
Office: (410) 825 – 4266, ext. 130/Home: (410) 296 – 1565**

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dd/mm/yyyy

Dear Colleague:

My name is Brother Michael Tidd and I am an Ed.D. candidate in the School of Education at the University of San Francisco. I am doing a doctoral dissertation study on the effectiveness of Lasallian formation programs in fostering the values, beliefs, and attitudes characteristics of Lasallian schools and teachers in lay teachers. Your school's chief administrator has given approval to me to conduct this research.

You are being asked to participate in this research study because you are a faculty member at a Lasallian secondary school in the United States. You were chosen to participate in this study as a result of a random selection process conducted by your chief administrator, but designed by me. If you agree to be in this study, you will complete the attached survey that asks about your personal and educational background, experiences in Lasallian training and formation programs, and your degree of agreement with a series of value statements concerning teacher and school characteristics in Lasallian schools. Please return the survey and the answer sheet directly to me, sealed in the accompanying self-addressed stamped envelope that your principal will provide for you.

It is possible that some of the questions on the survey may make you feel uncomfortable, but you are free to decline to answer any questions you do not wish to answer, or to stop participation at any time. You will not be asked to put your name on the survey. A tracking number has been assigned to each survey, for school identification purposes only. Nonetheless, participation in research may mean a loss of confidentiality. Study records will be kept as confidential as is possible. No individual identities or identifying marks specific to you 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. Individual results will not be shared with personnel of your school.

While there will be no direct benefit to you from participating in this study, the anticipated benefit of this study is a better understanding of the degree to which participation in Lasallian formation programs foster the development of Lasallian values in lay educators in Lasallian schools. There will be no costs to you as a result of taking part in this study, nor will you be reimbursed for your participation in this study.

If you have questions about the research, you may contact me at (410) 825 – 4266, ext. 130, or (410) 296 – 1565. If you have further questions about the study, you may contact the IRBPHS at the University of San Francisco, which is concerned with protection of volunteers in research projects. You 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 94117-1080.

**PARTICIPATION IN RESEARCH IS VOLUNTARY.** You are free to decline to be in this study, or to withdraw from it at any point. Your school's administration is aware of this study, but does not require that you participate in this research. Your decision as to whether or not to participate will have no influence on your present or future status as a faculty member at your school.

Thank you for your attention. If you agree to participate, please complete the attached survey and answer sheet and return it to me in the accompanying self-addressed stamped envelope.

Sincerely,

Brother Michael Tidd, F.S.C.  
Ed.D. candidate  
Department of Catholic Educational Leadership, University of San Francisco

**THE UNIVERSITY OF SAN FRANCISCO**  
**Dissertation Abstract**

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

Since 1680, the Brothers of the Christian Schools have conducted schools with unique cultures, inspired by the teaching of their Founder, Saint John Baptist de La Salle. To continue the school culture of “Lasallian schools” in the face of currently declining numbers of Brothers, formation programs were created to transmit the core values of Lasallian schools to lay educators. Although numerous by 2000, these programs lacked empirical study of their effectiveness.

A Lasallian School Culture Inventory (LSCI) was developed that articulated core values of Lasallian school culture. The LSCI was administered in 47 United States Lasallian secondary schools. Two groups of up to five lay educators each were surveyed: one group with formation experience, and the other without. 239 responses were received.

Aggregate score and individual item analysis revealed similar results: formation programs could not be shown to contribute to a statistically significantly increased commitment to Lasallian values. In the aggregate LSCI score (the Lasallian Values Index or LVI), no statistically significant differences were found in degree of commitment to Lasallian values between those with formation and those without. Stepwise multiple regression analysis revealed that interest in Lasallian formation, total years of teaching experience and total years of teaching in a Lasallian school were statistically significant but weak LVI predictors. Similar results resulted when the same regression analysis was performed on each study group sorted by demographic category.

Only 10 of the 50 individual items indicated statistically significant differences. In these cases, both groups did not sharply diverge over core Lasallian values. On these 10 items, both groups indicated general agreement with the Lasallian value statements as normative.

The lack of empirically demonstrable impact of Lasallian formation programs could be explained by several factors. Effective local formation programs were not examined in the study. Lasallian school values in many ways have been co-opted as good Catholic school principles without a distinctive "Lasallian" label to them. Lasallian school culture may effectively be shared informally by school culture leaders within local school settings.

Bro. Michael A. Tidd, F.S.C.  
Bro. Michael A. Tidd, F.S.C., Author

Sr. Mary Peter Traviss, O.P.  
Sr. Mary Peter Traviss, O.P., Ph.D.,  
Chairperson, Dissertation Committee