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Rethinking lasallian education, with a view to the future, in light of current educational trends



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“Education is obliged to provide the charts of a complex world in perpetual agitation and, at the same time, the compass to navigate it.” (J. Delors1996): The Treasure Within. MEC - Santillana. Page 95.

“Humankind has a greater need for teachers than witnesses. If you listen to teachers, it is because they are witnesses first.” (Paul VI).

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INTRODUCTION: Texts, Educational Icons, Key Questions.

The breakneck pace at which society is changing today requires of us a profound revision of our traditional teaching practices. We need to reaffirm the identity of the Lasallian school, its teaching practices and shared values. **If society is changing, the school cannot remain indifferent.** Teaching practices define the way the school carries out its educational program. That is why we ask ourselves: What are the current teaching practices in Lasallian schools in RELEM and throughout the world? How is teaching being carried out today in France, Spain, Italy, in each of our countries? Are we responding with innovative education to the demands of society today? How are Lasallian teachers preparing the students they teach to live in a future uncertain society? I am happy to respond to these questions. I look forward to working on these topics, to rethink the kind of education left to us by De La Salle in light of the most important current educational trends in order to be able to arrive at a synthesis that may guide and provide unity and quality to the educational mission of our schools throughout the world. Three hundred years of educational tradition do indeed merit a stop along the way and a rethink about what we are doing in the world of education and how we teach today.

But the first thing that occurs to me is to rediscover the immense value of the word education. *“Education: the treasure within,”* or even better, education itself is a treasure. We have icons, symbols, metaphors filled with profound meaning that deserve to be the guideline for that rediscovery that would generate passion for this transcendent mission.

All of us who are teachers have our own points of reference and we have forged our own icons about the deepest meaning of education. What is our icon? Sharing **our icons helps us to think about models to imitate**, which may help to summarize our belief system about education. Here are some icons to think about:

Jesus, Our sole teacher	Example, model, Living Word, Interior Teacher.
Father of the prodigal son	Understanding, hope, welcoming, gratuitous love.

The Good Shepherd	He knows his sheep, cares for them and lives for them.
Sower, gardener	He prepares, sows and cultivates his fields for a good harvest.
Disciples on road to Emmaus	They mentor one another, share life and walk side by side.
The Good Samaritan	Anonymous compassion, care, gratuitous healing.
Bridge-Mediator	Bridge accessible to learning and values: Life.
Socrates	The Socratic method.
Builder	Power, raises scaffolding, builds.
John Baptist de La Salle	He elevates Christian education to a church Ministry.

Questions for rethinking Education (Bohn-Schiefelbein: page 31)

Every questions reveals an obscure point or a center of interest. Education is deserving of a transforming question that starts from critical thinking of all educational professionals in order to discover "the hidden treasures within" (J. Delors):

- a) Teaching: To lead by or to lead to?
- b) Can the teacher really teach?
- c) Does educational theory really matter for educational activities?
- d) Do we need a curriculum to teach? Does non-formal education count as well?
- e) Is humankind the work of nature, society or itself?
- f) Is instruction dangerous for humankind?
- g) Does education liberate or condition?
- h) Should the same kind of education be given to each person?
- i) Is on the job teaching possible?
- j) What ultimate criteria should guide the teacher's daily work?

A thousand wonderful phrases could reveal the greatness, complexity and transcendence of a profession that is really a vocation and which requires more and more training every day. Education has become an irreplaceable panacea for the full development of each person: the rights and duties are taken up by society but without the determined will to make this a forged response for the future. Let us rethink education that unites us in the mission of the Church.

1. TO MOTIVATE AND TO JUSTIFY: Target audience, objectives.

Education is – and should be – the great responsibility of society as a whole. Since today it is a complex, undervalued and difficult task...it requires us to approach it, not in a frightened way, but to discover the values and reasons that justify a change of paradigm, since the time of structural change in which we live requires an authentic “**educational revolution**” –(Rifkin, J. (2011: Chap. 8) a peaceful one, but one that is profound, that lays the foundation for new principles, new goal, new teaching methods...

Many teachers abandon this work, in search of easier jobs that are less exhausting and which can wear you down, jobs that are more lucrative and have more prestige attached to them. This is “*the great moral problem of Europe,*” as defined by O. González de Cardedal. If a society has no teachers, it has lost its way; if it loses its reference points, if no one is passing culture on, if no one is teaching values, if ethics and a humanizing sensitivity are not being learned...But also there tend to be some positive clamor from all institutions. G. Charpak is the champion for all teachers: “*Be wise and become prophets.*”

In this reflection all those involved in formal and non-formal education fit in: Professionals, parents and all of society. Because education should consist not of just one activity, but it needs to be a climate, an integrated culture, a family event, a classroom event, a leisure-time event...

Structural changes go beyond the school’s ability to adapt. We need to be aware of constant change. Education is ongoing change, growth and development in order to reach one’s full potential. But the very complexity of changes: socio-cultural ones, technological ones, financial-work related ones, axiological-moral issues, competition, religious issues...all these raise questions for education by reason of their enormous transforming impact. To educate means to be counter-cultural, to make education an ethical and a positive experience...what is needed is to highlight the importance that group and community support have for the forging of attitudes and to go forward among so many difficulties and so much competition.

Utopian goals: to form persons who are happy, liberated, responsible, independent, committed to a peaceful world. Looking at the transforming elements in our society, we should not quell the desire to see what their impact on education is, knowing that we are running against the current in order to seek together the most professional and scientific ways to teach. We need to ask ourselves: **What kind of student do we wish to form?** What type of person do we hope to form after 12 or 18 years of Lasallian education?

- 1.1 **A constantly changing society**, in rapid and irreversible change requires us to think about upgrading and innovating pedagogy. If society changes, the school must address the change itself.
- 1.2 We need **a new paradigm**, based on sound principles of psychology, to respond effectively to the challenges of society while at the same time cementing the professionalism and the knowledge of educators.
- 1.3 The **formative demands** on our time require ever greater preparation and scientific professionalism, motivation and awareness of the vocation of the teacher.
- 1.4 We need to rethink the new approaches of a **complex profession**: Teamwork, interdisciplinary studies, student-centeredness, training for life, the new kinds of media, technology and teaching practices; the demands of giving good example and the full dedication of the teachers; the evangelizing dimension of education: the challenge is to evangelize while teaching.
- 1.5 The growing demands on education and the **needs of youth today** require a culture of ongoing formation to respond successfully to new human and social demands and to recover self-esteem, prestige and appreciation for the task of teaching.
- 1.6 The **identity and quality of any program** is measured by the sum of all the members of the educational community, the Lasallian community.
- 1.7 It is urgent to **offer to all teachers a formation journey** that allows them to discover the task of teaching as a humanizing vocation that is radically transcendent for the life of the students in society itself.

ESSENTIAL CHANGES IN THE EDUCATIONAL PARADIGM	
FROM	TO
<ul style="list-style-type: none"> – Teaching-instruction – Curricular content – Behavioral teaching practice – Product-result – Learning discipline – FORMAL education – Schooled – Closed CONTENT – Classroom learning framework 	<ul style="list-style-type: none"> Learning Active role of the student Social, cognitive teaching practice Cognitive process learning how to learn Education that is FORMAL + INFORMAL + NON-FORMAL Open to the social environment Focus on the PERSON of the STUDENT Open to society and to life

2. WHAT IT MEANS TO TEACH TODAY: Inspirational definitions.

To educate is a “talisman” kind of word, polysemous, that aims for utopia. A number of definitions have been used to describe the common denominator and the rich nuances that the term includes, as regards other words that seek to replace it. Let us look at some of them:

- Education is not an action that is outside the person, but it has to do with self-fulfillment through knowledge, option taking and decision making. You cannot educate from the outside, from there you can only encourage. It is the student who is the one who puts his or her own vital story in play, because the person is a triadic being who is, knows, and loves: *“Do not go outside yourself, return to yourself. The truth lives within the interior person. Strive to go where the light of reason itself is lit”* (**Saint Augustine**: *On the Teacher*, 430).
- “Education is, above all, the means by which society regenerates over and over the conditions of its own existence. Society can only survive if there is enough cohesion among its members. Education maintains and strengthens the soul of the child in the similarities that form the basis of social life. These are religious beliefs, concepts and moral habits, national and international traditions and collective opinions of all kinds. The purpose of education is *precisely to train this social being within us.*” (**E. Durkheim**: *Education, Morals and Society*, 1902).
- “In the natural order of things, all are equal and their common vocation is to be a human being. I hope that when they leave my hands – teacher’s hands – rather than being soldiers, priests or magistrates, they will fundamentally be persons. What makes people naturally good is to have few needs and to not compare themselves with others. To know people you have to see them in action. To live in the world you need to know how to deal with people. *People do not easily begin to think, but once they do there is no stopping them.* Those who think will always think. Understanding

that has surfaced in reflection will never rest... May people see with their eyes, may they hear with their heart and may no authority govern them outside of their own rights." (**J. J. Rousseau**: *El Emilio*, 1762).

- "Education is encouraging people to express their inner law of conscience, freedom and autonomy, as a thinking, reflective being involved in the process of awareness." (**F. Froebel**: *The Education of Man*, 1826).
- "Education aims to develop the child as much as possible, in the heart of a caring community, so that later they may become strong persons and, as adults, *may work in a harmonious and balanced society without hypocrisy or self-interest.*" (**C. Freinet**: *The modern French school*, 1946).
- "Liberation is a painful birth. Overcoming contradiction is a kind of birthing process a new person to the world who is liberated – neither an oppressor or oppressed – a new person. *Education of the oppressed must be done with the person* so that persons or peoples are in an ongoing struggle for recovering their humanity. Education must start by overcoming the teacher-student contradiction. It must be based on the reconciliation of its poles, so that both become, simultaneously, educators and students." (**P. Freire**: *Teaching the Oppressed*, 1997).
- "We are far from knowing about all human reality in the sense in which physics and biology know their respective areas. Freedom and dignity are qualities that constitute the indispensable treasure of autonomous humankind. The stimulus-response model was never entirely convincing, because in fact it did not solve the basic problem; it was imperative to *invent the interior person* that would transform stimulus as a response." (BF Skinner: *Beyond Freedom and Dignity*, 1986).
- "What is Pampaedia (universal education) and why is it desirable? The desire is to form each and every person fully. *That all be integrally educated*, not in a particular subject matter, nor in a few things, not even in many things, but in all that has to do with those that improve human nature, so that all are correctly formally and inte-

grally educated. *That they might know how to recognize what is true* and do not let themselves be deceived by what is false; *to love what is good* without being seduced by evil; *to what ought to be done* and to continue to avoid what should be avoided; to speak wisely about everything; to know how to act always with prudence and not rashly in terms of things, people and God and thus not to move away from the object of happiness” (**J. A. Comenio**: *Pampaedia*, 1670).

- “The question of the greatest possible freedom in education is very important. Coercion in education is the destruction of originality and intellectual interest. The desire for knowledge is inherent to the young, but is usually destroyed when you want to force it over their desire or ability to assimilate.” (**B. Russell**: *Education and social order*, 1932).
- “*Education is the process by which people help themselves or others to become what they can be. Education should be defined as the process to change for the better.*” (**M. J. Adler**: *The reform of education*, 1990).
- “The three core training exercises of the person are: meditation, seeking a vocation; commitment, the recognition of incarnation; and divestment, introduction to self-giving and to seeing life in others. *The person himself makes his own destiny, no one else – no person nor collective group can replace it.*” (**E. Mounier**: *A Personal and Community Revolution*, 1931).
- “*Education is a moral art* (or rather a practical wisdom which will incorporate a specific art). The two big mistakes against which education must fight: The first is the neglect or ignorance of the purpose. The supremacy of the media over the purpose, and the absence of any particular purpose and any real effectiveness, appear to be the main criticism that can be made about contemporary education. And to compensate for this specialization: the worship of specialization dehumanizes human life” (**J. Maritain**: *Education at this crucial time*, 1965).
- “Education, like any kind of social relationship, is based on love, a relationship that depends on the ability to see the other.” (**H. Maturana**, 1999).

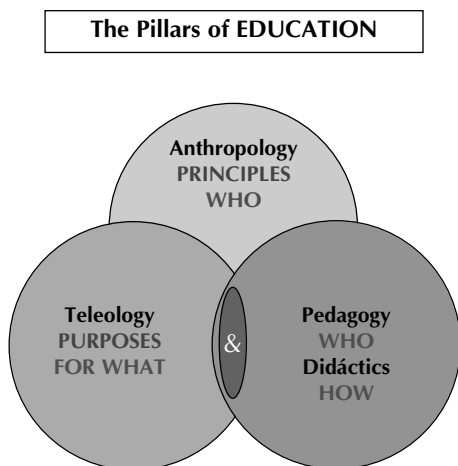
- “*Education is a way of interiority. Education is obliged to provide the charts for a complex world in perpetual agitation and, at the same time, the compass to navigate it.*” (J. Delors: *The Treasure Within*, 1996).
- “You can legitimately think that the future of humanity is in the hands of those who are *giving young people reasons to live and reasons to hope.*” (GS 31 - Vatican II).
- “Since wars begin in the minds of men, it is in the minds of men that the defenses of peace should be constructed.” (*Preamble of the UNESCO charter*).

To educate is a science and an art but in essence it is an **act of hope** that welcomes, loves, believes in and trusts the other as a being created in God’s image. It is an experience of humanizing mediation that helps one to grow, realize potential and achieve a full life. To educate is a work is a work that becomes a mission, thanks to a gratuitous dedication to others by vocation.

Education is played out in continual interactions that forge the person, enabling him or her to deal with each stage of life freely, autonomously, responsibly and with hope. Education includes all the dimensions of the human being in order to contribute to their full realization.

3. THE TRIPOD OF EDUCATION: A synthesis.

Trying to come with a definition that could summarize the richness – “the treasure” – of education as a vital, cultural, personalizing, enabling experience is impossible since each author will place the accent on one or another of the areas that a comprehensive education of a human being would include. Therefore, any comprehensive definition of education should include these three areas. Education represents the threshold of this entire semantic field, since we can say that it includes the intended action of the integrated development of the human person through teaching. The concept of education should be understood from these three disciplines that frame its full identity:



- **Anthropology:** Focused on the knowledge of the students we wish to teach, their qualities, needs and potential. To know the student is the first step in the construction and complete formation of the person. Authentic teaching anthropology should be “face to face” (M. Buber) and start from a direct relationship: relationships with people. Kerschensteiner would demand of the teacher the primary trait of be able to “*psychologically penetrate,*” and then complete the action in the heart of the teaching community.

- **Teleology:** The science of purpose that guides us to the goals we lay out, what type of person we wish to form and with what qualities, postures and values.
- **Pedagogy:** The science that helps us to look for the most appropriate means for quality, integral education.

4. TO TEACH: Science and art. To teach – To instruct – To Form. From teaching to learning.

Current documents report low scientific levels for teachers which influence their level of relationship with other disciplines and their conceptual rigor. Interdisciplinary formation is diluted and training is fragmented and lacking in meaningful relationships and their ability to restructure knowledge concepts. Educational Science contribute to philosophical and psycho-pedagogical approaches that justify the principles which guide decisions made in the classroom, both anthropological ones and those involving the teaching-learning process.

Teachers are re-creating their interaction in an ongoing adaptation to the learning style and rhythm of the students. The Socratic style itself requires constant development of issues, putting the issues within reach of the students, as they appear.

The three forms presented by education today merit a critical look in terms of reductionism and the elimination of an educational relationship rich in all the forms which express its intention, significance and transcendence.

The teaching-learning processes involve an accommodation and a goal of restructuring student assimilation. The truism that not everything the teacher teaches is understood or assimilated by the student suggests that the true perspective to consider is how the student learns, what their difficulties are and what might help them.

Another view of educational practice requires us to distinguish these three concepts:

- **Instruction:** The scientific transmission of knowledge, made explicit as curricular content that form the transversal axis of formal education in the classroom.
- **Education:** It is art and science, the theory and technique of education. The fundamental concept of pedagogy is “student educability” (Herbart). Educability is receptive ability, disposition or plasticity – “modifiability” for R. Feuerstein, “potential” ZPD for Vygotsky – the tendency to actively learn the content and values necessary for integrated for-

mation. Today the indispensable role, involvement and effort of the subject in their own training is underscored.

- **Teaching:** The science and art of teaching, methods of instruction that organize learning processes. It can be general and yet specific, depending on their extent.

5. ELEMENTS OF EDUCATION: Contradictory components of the educational process.

All educational theories agree on these **three factors** as the most decisive in education. The ranking of these factors shows preferences and makes them more or less important to the others. In fact everyone has their responsibility within a climate of development that is created in every community. Perhaps today we can talk about lack of determinism, but of enormous constraints derived from socio-cultural environments that depersonalize the learner or cause their training to be abandoned.

I + NATURE + SOCIETY

Each of these components influence, condition and enhance the others in a complex process of interaction.

We are also concerned with defining what **educational activity** is in its three essential elements: The **teacher**, the **learner** and **content and objectives** of formation. There must be **three essential criteria** present in this activity: Intentionality-Reciprocity, Significance and the Transcendence of learning. Education is a dynamic process of personal and cultural integration. It aims for the integration of humankind in culture and the assimilation of that culture, to re-create it, transform it and to continue recreating it. Martin Buber entitled his manifesto on dialogue education: *"The educational relationship is the soul of education."*

Teachers are facing a crucial role change, as they cease being the sole repository of knowledge, they are becoming more skilled mediators who organize, control and adapts the teaching-learning process, according to the tempo and learning styles of the students. As they "give the floor" to the students they help them to know and define themselves and even to bring out their distinct, unique and unrepeatable personalities: this is "the thou" as advocated by the personal approach of E. Mounier.

Educational activity brings with it love, authority and science which requires welcoming and staying in touch with the **learner**, who becomes the main player and center of the learning process. At no time can there be disregard for respect and critical thinking, which develops autonomous intelligence and freedom of opinion.

The **objectives** to be achieved are expressed in the curriculum, attitudes, values, norms, strategies, core competencies, etc., that build the wealth of programs of each of subject areas that students should acquire during their schooling.

The challenge that arises here is to keep a “**balanced**” tension throughout the entire process. It requires constant effort to adapt to the pace of the learner, but without forgetting that the role of Mediator and Educator must advance together towards the objectives. The pace and speed is marked by the learner, not the teacher. Patience is the attitude of the mediator which allows for keeping in step with the pace, in order to achieve authentic understanding in the act of learning on the part of the learner.

But undoubtedly the question that guides real pedagogical change is: **How do students learn?** To know the different ways of learning and to accommodate them for higher educational effectiveness is the great challenge for teachers. From extensive research (Alonso, C. et al. 1995) on the subject we can summarize in this table the four most prevalent styles demanded of a good teacher mediator.

Student learning styles

Learning styles	Characteristics
1. ACTIVE	Leader, improviser, discoverer, risk-taker, spontaneity.
2. REFLECTIVE	Ponderer, conscientious, receptive, analytical, exhaustive.
3. THEORETICAL	Methodical, logical, objective, critical, structured.
4. PRAGMATIC	Experimenter, practical, direct, effective, realistic.

6. CURRENT EDUCATIONAL TRENDS: Inspirational elements.

Pedagogy is the science of the art of education. According to what Herbart says, it has a triple task: a) to improve educational practice in families and schools, b) to establish institutional between praxis and theory (science and action), and c) to develop and substantiate, through theory, professional competence in practice. Herbart concludes: *“There is no profession in which **the ability to philosophize (think)** is as fundamental as it is in the teaching profession. So there is a preparation for art by theory (this is my conclusion): **a preparation of the mind and heart** (before undertaking the task of educating) in virtue of which experience (which can only be achieved by performing that task) will be instructive for us. Only in practice can one learn the art, acquire the tactics, skill, ability and flexibility, but in that practice **this art can be learned only by those who have acquired the theory first** and who have appropriated that theory, been governed by it and are ready to understand and benefit from future experience.”* (The First Lesson in Pedagogy. In Bohm, page 62).

The history of education constitutes a creative moment in which to respond to the desire for the formation of the person, transmit culture and values, in order to transform society. Creativity has been opening paths for leaders, educators and founders of schools. Even though when you select some authors the founders of religious congregations may disappear, this approach may possibly give us a more scientific than charismatic view. But if it is fair to mention this oversight on the part of historians, it is also good to recall the study made by each congregation of its founder or foundress, and, for us, the most recent efforts in this regard belong to Brothers Edgard Hengemüle and Léon Lauraire.

There must be a correspondence at all stages of change: The CURRENT THEORIES OF LEARNING AND TEACHING offer us inspirational principles that determine our METHODS AND TEACHING STYLES. But they must be adapted to the LEARNING STYLES OF STUDENTS in order to answer the key question: How do students learn today? And how do we adapt the processes, the climate of relations and educational practice that lead us to achieve the established goals?

In this mighty river of education, we need to highlight those authors who, from different viewpoints (principles, targets, goals, means, methods, etc.), have left a deep mark on the history of teaching. Before each of the authors we note the most essential principles that govern their educational style. The summary is intended to highlight what is most unique about them which may enlighten us in our quest for a common denominator of a more scientific, creative and comprehensive education.

In the Spanish educational reform, which opened the school to democracy and to the most updated forms, a list of exemplary programs that was offered – which “all teachers should know” (red boxes) and which will serve as renewing guidelines for all teachers: to know the guiding principles of the future of education, the most noteworthy programs and tools to better meet the needs of learners.

CURRENT CHALLENGES	CURRENT SOCIO-CULTURAL TRENDS	PSYCHO-PEDAGOGICAL PRINCIPLES
1. Cognitive Revolution Paradigm: Teaching vs. Learning	L.S. VOGOTSKI: ZDP (Zone of Proximal Development). Social construction of the mind.	<ul style="list-style-type: none"> - Importance of social mediation: Teaching advanced cognitive processes. - Rasing the learning potential of each student.
2. Requirements of Global Society and of knowledge	J. Piaget: Constructivism: Balance - Accommodation - Adaptation. Cognitive conflict.	<ul style="list-style-type: none"> - Active role of the learner - Causing conflict-innovation. - Resolving cognitive conflict - Adaptation - Assimilation
3. Impact of TIC - NNIT and scientific findings	R. FEURSTEIN: EAM. - Cognitive structural modifiability - Mediation - Belief system. -Dynamic evolution.	<ul style="list-style-type: none"> - Belief in student potential. - Importance of mediation. - To know the difficulties: FCD. - To develop abilities: Mental Operations. - Method: Cognitive map.

4. Social Crises: Values - Financial - Family - Borders.	D. P. ASUBEL: A. S. – Psychology of Learning. – Significant Learning Process.	– Significant Learning Experience * Student maturity level. * Previous knowledge. * Motivation and success. * Learning applications.
5. New Professions: Competency.	R. STERNBERG: Triad learning. H. GARDNER: Development of multiple intelligence.	– Development of forms of intelligence. – Triad method: - Analytical-Critical: * Creative-Synthetic * Practical-Contextual – Interdisciplinary approach and cooperation.
6. Uncertain society.	M. LIPMAN: To teach to think-reason: Philosophy. To form citizens.	– To teach to think with Philosophy from a child's age. – The classroom is a scienti- fic community. – To form an ethical-social awareness.
7. Lifelong learning.	L.A. MACHADO: To teach to think in the classroom: Intelligence Program.	– Teaching about discovering relationships. – The importance of the first years of development – Scientific method: Trial and Error.
8. Low OCDE-PISA results.	E. DE BONO: To teach thinking strategies. G. DOMAN: Early prob- lem detection. J. FLAVELL: Metacognition.	– Learning conflict resolution. Decision making. – Early attention to maturation and learning problems (Downs Syndrome) – Student awareness.

This selection of programs is clearly oriented towards a **new socio-cognitive vision of education in the future**. However, the wisdom of this approach is undeniable, and it coincides with the slogans currently emanating from both the European Commission, as well as those coming from the educational guidelines which the PISA program evaluations of the OCDE proposed for the educational policies of governments that participate in this worldwide organization.

By way of a conclusive example, we present in the table a coincidence of three distinct approaches, yet coherent and complementary ones which today are repeated as the essence of the new educational paradigm: Significant learning, Experiences in Mediated Learning and Cognitive Development of the Learner's Potential.

Asubel reinforces the principles of the constitutive elements of meaningful learning, which must arise from adaptation to the developmental level of the students – starting from their prior knowledge, as active players – and then making the leap from application to the life of the learners. Likewise, **Feuerstein** emphasizes the irreplaceable mediating task of the teacher, as organizer, motivator and guide of a total process of adaptation, stimulation and student growth. This is seen in the monitoring process marked by his very wise synthesis, the cognitive map, through the implementation of a whole action building the student's mind with the development of their cognitive abilities.

Vygotski was one of the great psychologists of the twentieth century. His great contribution to development and learning is critical to understanding what the basic and higher processes of development are in a growing and progressive way. His educational vision influences the analytical and clinical substantiation of any intervention, educational psychology, because **it aims to achieve further development of learning potential**. Its key concept is the Zone of Proximal Development (ZPD) which states that everyone possesses the ability to learn faster with the help of a mediator than by self-learning. This is the central concept, which establishes **R. Feuerstein's idea** of all significant learning or any mediated learning experience (MLE). It is preceded by the *Actual or Real Level of Development* wherein every subject begins its path on the potential development or learning career. Up to what development level can we reach (NDP: *Level of Development Potential*)? It is in this final endpoint that all the means that can help us in this "enabling process" converge: good teachers, good basic skills, the best resources, means, time, our will to overcome and desire to learn, etc.

7. PEDAGOGICAL -ISMS.

Characteristic	PEDAGOGICAL NATURALISM	PEDAGOGICAL SOCIALISM	PEDAGOGICAL IDEALISM
Absolutized element	Focused on the basic needs of the individual: Desires, interests, body, age, sex.	Yesterday's society, today, tomorrow, until Utopia.	I myself: Ideals, autonomy, creativity or spontaneity.
Dominant Sciences	Biology and Psychology.	Sociology and History.	Philosophy: Metaphysics of the I.
Concept of Education	Bio-psychological evolution. Individual development, acts.	Socialization: Imposed culture - Integration.	Self-creation, self-regulation.
Privileged Method	Prepare the optimal environment. Avoid obstacles - Facilitate development and evolution.	Write on the "tabula rasa." Instruct-impose customs, values.	Create, express, dramatize, play.
Principal human characteristic	Be an individual, determined by nature.	Be social. A role player in context.	Creative genius or artist.
Metaphor of the man	Sow and plant.	"Tabula rasa" and the encyclopedic manual.	Spontaneous creation, serendipity, chance.
Curriculum	Follow the requirements of individual development.	Follow the requirements of society, politics...	Offer options for the expression of creativity
Role of the Teacher	Gardiner of development – Protect and care for the "member."	Instructor of knowledge and values.	Inspirer, agitator, Socratic tutor.

Source: Böhm, W. and Schiefelbein, E. (2004): *Repensar la educación*, 191.

8. LEARNING AND VALUES.

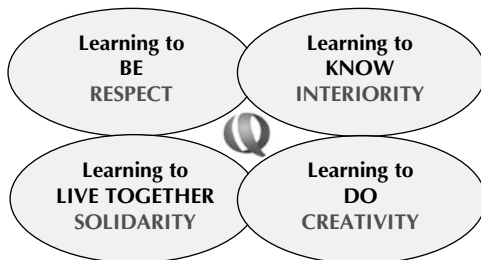
"The measure of value to which I am attached is in the magnitude of the sacrifice I'm willing to make for it." (Lavelle).

It's an enormous challenge to teach values in uncertain times ... It calls into question *"Education in Values"*; You cannot educate in values since they must be lived, experienced and savored. This first note reminds us as educators that our influence on the learner is conditioned more by our *life examples* than by our words; in short, we teach more by who we are than by what we say. We can not impose values, but only propose, offer, taste them ...

To educate is a meaningful journey, an experience of discovering that which existence holds more valuable and enriching for the life of each human being. Education is, therefore, a *humanizing process*, a *journey of interiority* and an in-depth look at how we can achieve a more profound and stunning worldview. We run into the lack of foundation on the part of many prejudicial views and there is lacking an axiological philosophy that would permit us to discover what values are, why they exist and what they serve. The transmission of values is stagnant, if not blocked, if before bringing students to this source of meaning we teachers have not ourselves experienced and tasted it.

The values proposed by the Bangkok Congress for the Catholic school of the XXI century in 1982 (**Respect-Interiority-Creativity-Solidarity**) join together with the four pillars of education, **the four generic learning styles** that J. Delors proposed for the European Community (**Learning to Be, Learning to know, Learning to Live Together, Learning to Do**). This stunning consistency can serve as a framework for reviewing the values that embody our current educational programs. Catholic school education not only educates in values, but its great distinction should be a *"climate" of fraternal relationships*, where solidarity and cooperation are part and parcel of the school, and where the explicit values of the Gospel and the person Jesus of Nazareth all aim to discover the Good News of God's children who are invited to share a life that transcends all realities.

Learning and Values



9. HOW TO TEACH? SOME METHODS AND STRATEGIES.

The current debate focuses giving priority to one of the elements of the educational system. Today the debate is between Curriculum and Method. However, the orientation of the whole system has to do with the active role of the learner, adapting the system to the scope and pace of the learner – as we understand all of the human sciences. Medicine should focus on patient needs. But to meet the needs of the learner we must deal with the training of teachers, since they have to be formed first. But we decided to answer the question of every teacher or educator: **How to teach/educate today? By what method?**

We would like to see **in the methodology proposed the synthesis of theory and practice**, as well as the analysis of pedagogical and didactic proposals today supported by proven theory and applied to some programs that lead to the need of knowing about good practices and extracting a summary of those methods that can best inspire an appropriate response to a school phase, to a particular subject matter and to institutional pedagogical style or charism.

What are the elements of a teaching model

Any teaching model must integrate coherently the theoretical with the practical. This balance must be seen in the teaching style that brings into play each of the elements of this synthesis:

- 2.1 THE PARADIGM: belief system, educational psychology principles, criteria and values that inspire and integrate all elements of teaching practices.
- 2.2 EDUCATIONAL AIMS: Teleology. Axiology-Expectations. Goals.
- 2.3 SUBJECT: EDUCATING: Anthropological and psycho-educational basis of their personalities. Needs and potential that characterize each stage of education.
- 2.4 MEANS: Psycho-pedagogical:
 - Content: All learning and skills in the areas that constitute integral formation.

- Methods of Teaching and Learning: The steps to be followed in educational activity that develop different didactic teaching-learning processes. Good practices. Innovation.
- Taxonomy of Cognitive Skills: mental operations that construct and shape all elements of the integral formation of the person.
- Program-Curriculum: across various disciplines.
- Human, technical and social resources.

2.5 AGENTS:

- Individuals: Educators and Trainers-Mediators.
- Social: the educational system, the educational community, the family, local policy, institutions, associations, Church.
- Agents of formation, research, training, evaluation.

2.6 CONTEXT: Socio-cultural environment – Relationships – School organization. School Culture – Environment – World of labor – Mass media –TIC.

The Integrated Development paradigm that we are propose allows for educational activity that is humanizing, socializing, integral and of good quality. The theoretical basis draws from current **socio-cognitive** trends that are humanistic, Constructivist, historical-social, mediators of the psycho-pedagogical world. The theoretical construct must give full consistency to educational practice and theory and, at the same time, give form to an **integrating method** for all educational elements.

THAT WHICH IS ESSENTIAL! The key to the new educational paradigm.

What we should focus on in teacher training is to help to build the student's mind – the taxonomy of skills, **cognitive skills or mental operations** that must be put into play with each of the learning activities. The teacher must know what mental activity is required of students for each question or each proposed activity in the classroom. Only then will the educational act have purpose, meaning and be relevant to the learner. This is actually the area today where professionalism of teachers should focus in order to become experts in the formation of intelligence, to develop the

potential of every student and to prepare each student to learn any kind of content or discipline. This is the element that gives integrity to education and, therefore, requires a major change in education, as it requires the targeting of educational orientation for all educators.

*Learning is a process of interiority, transformation, assimilation and restructuring of knowledge. Our brain plays a key role in this formative work. Every teacher should know the psychological principles that enhance the authentic significant learning. The authors have put forward their methods, but few have provided a **taxonomy** that “constructs” the building – Bloom, Piaget, Vygotski, Feuerstein ... especially, have left us a list of the basic and advanced processes involved that are involved in raising our potential for each learner, since they clearly perceive, infer, identify, compare, classify, analyze, synthesize, encode, reason, deduce, induce ... and even to the point of providing the mechanisms of formal logic, divergent and creative critical thinking.*

The science and art of teaching – its modular form, its adaptation to diversity, its creativity and constant incitement of the interest and motivation of students – the authentic energizers in education – require an expert plan – which is expressed in tactical form in the way it regulates and manages **three levels** of increasing complexity, abstraction and efficiency – which constitute the dynamic adaptation of the teacher, when teaching or when acting as a true “mediator” between the learner and the content or objectives to be achieved. The more complex the operation requires lower abstraction, raising it to go in the measure the student becomes familiar with and begins to master the content. If we demand a high level of abstraction must begin by a simple activity – greater dedication and the use of reflection, attention and the student’s mental production.

1. Level of Complexity: This is shown by the increase of data or the number of elements involved in the activity; by the newness of the information, by the strangeness and unfamiliarity in the content or form by which we receive information; and by the duration, fatigue or monotony in its execution.
2. Level of Abstraction: This is measured by the internalized activity without having appreciable means for support; by

the lack of real sensory images; and the high development or use of logical reasoning.

3. Level of Effectiveness: This is expressed by the high number of correct answers; by the elimination of errors or failures in execution; by less fatigue and faster performance; and by automatism and efficiency with which we run an activity.

In summary, we must affirm that the teacher's challenge is to master the combination and application of these elements to achieve at all times the highest level of efficiency for the students.

Teaching methods

Dewey defined method as *"the order of development of the capacities and interests of children."* While Schmieder says that *"the educational method is the collection and synthesis of educational measures that are based on psychological knowledge, laws of logic, and that are carried out skillfully by the artist's personal ability, thus achieving its intended purpose."* Hermann Nohl wanted the teaching activity to be a balance of **"game and method in order to achieve live, spontaneous, personal contact, that resulted in the solid spiritual formation of the student."**

Today there are no recipes to follow a single method. Nobody wants to put one forward, because really there are many methods, but the important thing is to arrive at a synthesis. Gardner opted for intelligence-ability, as being the most important for the XXI century as opposed to theory-practice. Because the challenge of one method is to be able to justify the reasons for the psycho-educational reasons for each step, what we are looking for and with what means – the best means – to be effective.

In the same as getting around on a tour to visit a city or to take a trip, we need a map. R. Feuerstein has designed a map, a specific field of mediation, which shows the steps that translate the way forward. We can make shortcuts and not blindly enslave ourselves to a guidebook for true learning. This is the method that has guided us with the most common steps that appear in the general teaching manuals. These are the elements of the **cognitive map** that we propose, following the idea of R. Feuerstein:

1. Defining objectives.
2. Selection criteria or interaction mediation.
3. Determining the content: Way, previous knowledge, topic.
4. Selecting the functions and mental operations involved.
5. Lesson Plan: Time and ways of working.
6. Personal work to be done by the student: Planned activities.
7. Group interaction and cooperative work.
8. Insight: Generalization and application of learning.
9. Evaluation.
10. Summary and conclusions.

Method here means “way”, the essential steps we need to plan for effective learning. The method requires flexibility in the duration and order of steps, as the pace of the learner and the complexity or novelty of the contents require constant adaptation and revision. The method should be governed by psycho-pedagogical principles on which it is constructed so that constant practice and interaction between teachers and students can be combined. The method should be a task of reviewing, training and consensus across the educational community.

There is an entire array of methods. But we notice, first, that a method is not a sum of strategies or techniques, but a series of structured steps guided by psycho-pedagogical principles. **Our proposal** (Tébar, L. 2003 and 2009), is the result of a search that responds to a summary of the essential elements involved in teaching. It has to do with reading Feuerstein’s cognitive map, by means of proposals of general didactics, to extract the commonalities and complementarities that can best respond to a synthesis in which respond to the new style of the teacher as mediator. The research hypothesis has shown that the elements present in the school activity of teachers, are the most innovative supported by the paradigm of mediation. In short: Here are complementary elements of Feuerstein’s cognitive map with the most common subject in the curriculum.

All current pedagogical approaches must be open, capable of an integrated type of eclectics , that gives coherence and comple-

mentarity to a task as complex as education. Hence in the realization of the teacher profile as mediator we could integrate the contributions that come from very different psychological schools and more innovative teaching models. Each style brings a number of different shades, either the form of relational, educational, strategic, attitudinal style, etc. Two research projects highlighted two themes: the characteristics of the teacher as mediator (32 items in the profile) and the (10) stages of the methodology of mediation. We can not leave out a word on evaluation, which is so prevalent in our educational systems. Any assessment must be in accordance with the forms and methods of teaching. The “trap” students are subjected to is to formulate questions differently from how the subject matter is taught. In this lack of coherence lies the necessary updating of teachers to learn new ways of teaching that teaches thinking, forming critical judgments, and the ability to learn about lifelong learning.

10. SOME CONCLUSIONS FOR THE LASALLIAN SCHOOL OF THE 21st CENTURY.

The Conduct of Schools, written for Lasallian elementary schools, has some wonderful psycho-pedagogical insights. But the complexity of today's education requires more professional and assiduous teamwork. While not pretending that there is only one method, it is essential to move towards a system of psycho-educational beliefs that will underpin and give cohesion to these same insights. This is the reason for our proposal to **Reread Lasallian Education**, after learning about clarifying and consistent elements of **Current Educational Trends**, with a view to the future. The dizzying structural changes that our society is experiencing requires us as Lasallian educators to make this effort (Rifkin, J., 2011).

To believe in education. To renew self-esteem, supporting the real motives of a profession and a mission during difficult times. To encourage all kinds of resources. If we want to solve a problem, we must first define all its variables, diagnose and intervene with the means at our disposal. Educator (selection or training) – Team – well-planned ongoing formation – Innovative Projects. To form leaders –To innovate – to respond creatively to the challenges of multicultural and multi-religious education. To use the means of today.

We need to establish a culture of ongoing education on formation. We need to undertake projects to raise the scientific and innovative levels of our educators and in our classrooms. It is urgent to incorporate families in building our educational programs, to get where schools are not accessible. To create means for sharing best practices, experiences and successful innovations. The policy to follow is lifelong learning, knowledge of psycho-pedagogical bases that are supported today by science, innovative good practices, the exchange and experience of new methods, seeking those methods means and strategies that have been proven. Efforts to upgrade and update our methods will lead many teachers to feel more competent and professional and regain their self-esteem. We have hidden riches – ones that have not been communicated – that in the educational, pastoral, leadership and management order of schools can be shared to create institution-

al ties of true brotherhood. Through pastoral and reflective activities our schools should provide experiences of interiority and synthesis of faith and culture to guide the meaning of life. Lasallian identity must be forged with reference to the community, the young and the disadvantaged. We need to share experiences and gestures of solidarity and gratitude in favor of needy students in our schools. To share leadership requires to seeking and training new leaders for changes in managerial positions, avoiding temporary expedient measures and shortcomings due to the lack of qualified preparation. We need to seek creative and dynamic initiatives and experiences that will foster esteem and the bonds that we create should help us to feel that we are Church and the Lasallian Family.

“The fundamental crisis is that of education” *Eduard Punset, 2009*

“The vast majority of scientists are convinced that the next revolution that will change our lives in unrecognizable ways will be the fusion of biology and technology, which has already begun. This revolution is making strides, but I am convinced of two things: it will not be the most important one and another type of transformation will be the one that wins and it will be expressed more deeply and slowly. Why do I say this? I ask my readers to close their eyes for a moment and imagine the one activity that functions in the worst way: justice, public safety, education, health, leisure, transport and social assistance for the elderly and the needy. I and others have done this test in very different social contexts. I can give them a preview of the result of this experiment. Very few will allude to education or teaching as the activity that is going through the worst crisis. By delving into the educational system of the future, we are finding that, the teaching profession, far from being one of the simplest, is now, without a doubt, the most complex and sophisticated of them all. How could society, learners themselves and institutions be so blind?”

During a conference on the major differences between generations, an arrogant student took the trouble to explain to an older man sitting next to him why it is impossible for the older generation to understand his generation:

“You grew up in a different world, actually an almost primitive one,” he said in a voice loud enough for you to hear. We young people today grew up with television, computers, internet, cell phones, jets, iPods, space travel. Our space probes have visited Mars. We have ships with nuclear power and electric cars and hydrogen. We have computers that process with the speed of light ... and we have many other things. After a brief period of silence, the old man answered, “You’re right, my son, we did not have those things when we were young ...We had to invent them!” Now tell me, child, “What are YOU doing for the next generation?” The applause was huge!

IF SOCIETY AND EDUCATION changes, the teacher’s role must also change: “The main problem with education is that social and technological transformations occur at great speed, while the educational system runs at a much slower pace.

What has changed:

- Social expectations,
- Demands,
- The means of communication,
- Information systems,
- The world of work,
- The role of women,
- The configuration of the family,
- The values of society and of young people...

but centers of learning and the work of teachers have scarcely changed.

In this situation **teachers feel pressured, maladjusted, needed but barely supported and valued.**

The task awaiting the teacher is much broader than imparting knowledge to students which up until very recently was the principal activity and the one for which teachers were trained.

Now many other skills are needed, without which it is difficult to get students to progress in the acquisition of knowledge:

Dialoging with students,
 The ability to stimulate interest for learning,
 Incorporation of information technologies,
 Career guidance,
 Attention to affective and moral development,
 Classroom management,
 Working with a team..."

(Marchesi, A. (2004): *Qué será de nosotros, los malos alumnos*. Madrid: Alianza).

TWO PARADIGMS CONFRONTING EDUCATION

	BEHAVIORIST	COGNITIVE
PRINCIPLES	REDUCTIONIST: Denial of mental states and processes. Realistic correspondence. All learning is seen in observable behavior. REALISTIC AND EMPIRICAL.	Inner PROCESSES, introspection and awareness on the part of the subject. The subject's actions are determined by MENTAL processes. Processing of information.
LEARNING	- To REPRODUCE and copy reality. - External stimuli. Need for positive or negative reinforcement. - There is only one way to learn: ASSOCIATION: All stimuli and responses are equivalent. To learn is TO ACQUIRE and TO ACCUMULATE. WHAT is learned is important, not how it is learned.	Learning is an inner journey. The intrinsic quality of the person. RELATIONSHIPS. Learning comes about by RESTRUCTURING. By CONFLICT: Adaptation to achieve balance – through accommodation and assimilation. – Modification of PLANS: To learn is BUILDING and DEVISING: Transforming. It is an empowering process. ZDP.
THEORY	Stimulus-response. The point of departure in teaching are the OBJECTIVES. ATOMISM: All behavior is by associations.	Gestalt: HOLISM The point of departure is PRIOR KNOWLEDGE. Spiral, cyclical, evolutionary, complex construction.
CONTEXT	The environment: The principal engine of behavior is outside of the subject. Learning is initiated and controlled by the environment.	Any educational reform that is focused solely on the school is bound to generate trivialities (Bruner). Modifying environments.

SUBJECT	<p>PASSIVE: One is limited to respond to the demands of the environment. STATIC. Individual learning differences are quashed. REPRODUCTIVE.</p>	<p>It starts from their level of development. Protagonist: Active center and subject. Total involvement. PRODUCTIVE and DYNAMIC. Attitudes, motivation, affection.</p>
METHOD	<p>Research methodology. POSITIVE: Modeled, behavior inhibiting modification. Instruction must always be effective, sequenced and planned. The way to learn has to do with GENERAL RULES.</p>	<p>MEDIATION: Social construction of the mind. COGNITIVE MAP. Techniques. By way of discovery. Significant learning. All types of languages, stimuli, symbolic transformation. The mind is an active processor. Team approach. Inter-discipline.</p>
RESULTS	<p>Advice centered on CHANGE OF BEHAVIOR. Assessment criteria: Results and change of behavior.</p>	<ul style="list-style-type: none"> - Cognitive potential. Thinking skills: joint abstraction and complexity. - Functionality of multi-disciplinary learning. - TRANSFER and INSIGHT.

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