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Reflections on the Role of Research in the Development of Lasallian Higher Education in Light of the Discourse of the Last Three Decades

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Introduction

In recent decades, the Lasallian network of educational centers and the Institute of the Brothers of the Christian Schools have experienced remarkable development in tertiary education. Brother Álvaro Rodríguez Echevarría, FSC, former Superior General, even considered it a sign of the times and expressed this in his message during Encuentro VII in Barcelona:

The growth of Lasallian universities in the history of the Institute in virtually every region of the world is unprecedented and is a sign of the times that cannot be ignored.³

Although the conviction that higher education has been somehow present in the Lasallian educational mission from the beginning,⁴ in the last three or four decades it has burst forth in an increasingly notorious and forceful way into the thinking, writings and discourse of the Institute of the Brothers of the Christian Schools. For some, this has come as a surprise.⁵

This irruption has led to a revision of the history of Lasallian higher education, but above all, to reflection on its characteristics and its role within the concert of the network of Lasallian educational centers. More precisely, it can be said that even this reflection has implied a serious questioning of the legitimacy of La Salle's incursion at the tertiary level. Somehow, higher education has had to earn its place and acceptance as a propitious field for realizing the Lasallian educational mission. I dare say that this process has brought an additional benefit to La Salle, favoring that the understanding of the mission of the Institute be approached from a broader and deeper vision, which opens the way to the important role La Salle must play in the twenty-first century.

To continue this reflection and, above all, to strengthen the actions derived from it is important so that Lasallian universities and institutions of higher education continue to respond to the great expectations and challenges that the Lasallian educational mission presents to them.⁶

A deeper analysis and a full account of the history of the development of Lasallian higher education is yet to be written. Brother Gustavo Ramírez, FSC, in an article recently published by *AXIS* has begun the work.⁷ In this present presentation we will not deal with the historical development of La Salle's centers of higher education, but rather with the discourse of recent decades on the subject. We will present the International Association of La Salle Universities as an instrument to channel the response to the challenges of higher education, and we will end up making appropriate applications of the discourse of these years to Lasallian research.⁸

The Discourse on Lasallian Higher Education

Probably the first time that the Superior General and the corresponding Assistant Superior General had to deal specifically with higher education issues was when the first Lasallian universities were founded some 150 years ago in Manhattan and Beauvais. The American De La Salle Christian Brothers requested permission to teach Latin, as their bishops required it mainly for the formation of seminarians. However, at that time the issue centered on the need to allow the learning and teaching of Latin in spite of the fact that the *Rule* of the Brothers prohibited it.

After that episode, the first time that a General Councilor dealt with universities was around 1978, when Brother José Cervantes, FSC, convened the first meeting of presidents and rectors. The Encuentro was held in Mexico, in a town called Cocoyoc.⁹ The Superiors General – Brother John Johnston, FSC, first, Brother Alvaro Rodriguez, FSC, later, and recently Brother Robert Schieler, FSC, – have attended such gatherings since Encuentro III was held in Rome in 1991; and they have begun to make messages addressed to the presidents and rectors that reflect the thinking and discourse of the Institute on Lasallian higher education throughout these decades.¹⁰

The last four General Chapters, starting from the 42nd General Chapter, have mentioned Lasallian higher education. The importance of this level of education in the Lasallian network has been highlighted, its role has been pointed out, and contributions have been requested for the Lasallian educational mission.

Other Brothers and Lasallians have written in the last three decades about the mission of Lasallian higher education, from their role as General Councilors,¹¹ as presidents of IALU,¹² or as academics of Lasallian universities. Many of these contributions have been published in the *AXIS* journal of Saint Mary's University of Minnesota and others in *Bulletins* and other publications of the Institute.

At first, the Superiors General felt the need to respond to the questions that many Brothers were asking about Lasallian higher education. This gave rise to a first theme on the justification and legitimization of Lasallian higher education which, although largely overcome, is interesting to review.

From the beginning, the response to these questions was supported by the search for the application of the characteristics of the Lasallian mission at the tertiary level. This process has been an authentic search for the identity of Lasallian higher education.

In a third place, other contributions were made on the expectations and the role of higher education in the concert of the Lasallian educational mission. In this sense, several assignments, or assigned tasks, have been made for Lasallian universities.

Questioning and Justification of Lasallian Higher Education

Brother Alvaro Rodriguez, FSC, who delivered remarks at the Encuentros of presidents and rectors of Lasallian universities between 1992 and 2010, began by mentioning that some

Brothers wonder if the Lasallian educational mission can be “extended” to the tertiary level. The questioning stems from the conviction that John Baptist de La Salle and the first Brothers did not consider higher education to be part of the mission of the Christian Schools. Brother Robert Schieler, FSC mentioned this during his participation in the Lasallian Research Symposium in 2012.

At first, what we might call a surprise in the Lasallian world was produced. Some Brothers seriously questioned whether it is the mission of the Institute to have universities, considering that the Christian Schools that Saint John Baptist de La Salle and his first Brothers started were primary schools for the poor. Brother John Johnston, FSC, made these questions clear in his 1992 address at Encuentro III in Rome.

But despite the fact that higher education has a long history in the Institute, the participation of Brothers at this level has been questioned, and today it is questioned. Some Brothers oppose the FSC commitments in higher education because they say, probably rightly, that John Baptist de La Salle never considered higher education as an apostolate of the Institute he founded.¹³

Brother Álvaro Rodríguez, FSC, expressed it this way in 2010.

This explosion of tertiary institutions is questioned by some who understand the Lasallian mission as exclusively centered on primary or secondary education. They would see this unforeseen development as a dispersion of the Lasallian legacy, of the project of the Founder and of the first Brothers, whose main goal was Christian education for children and young people, especially for the children of artisans and the poor and those in situations of abandonment.¹⁴

Between the dates of these two references presented by the Superiors General, Brother Luke Salm, FSC, made a whole speech at Christian Brothers University in Memphis, under the question of whether Lasallian higher education contained a contradiction in itself.¹⁵ Brother Robert Schieler, FSC, in 2012 added a brief explanation of the evolution of Lasallian schools from primary to secondary education, making it clear that this change was not always well received by some Brothers:

Thirdly, and more fundamentally, I believe it is important to note the growing awareness and appreciation of the role of higher education in the life of the Institute today. We know it hasn't always been like this. If I can simplify our history too much, until the beginning of the 20th century, the Institute was very much identified with primary education. The 20th century saw the emergence of secondary education – only for boys in the first half of the century – as increasingly central to the Lasallian educational mission. Initially, this transition from primary to secondary education was not well received by all the Brothers.¹⁶

Brother Gustavo Ramírez, FSC, in 2018 explains this situation, saying that for some time dedication to higher education was considered an exception within the Lasallian educational mission.

There was a time when Lasallian institutions of higher education were considered an exception within the main activities of the Brothers, who were initially and for the most part involved in primary and secondary education. Until very recently, there has been a persistent questioning of the legitimacy of higher education within the Lasallian educational mission.¹⁷

In all cases there is, immediately after the mention of the questions, a firm defense of the participation of higher education in the Lasallian educational mission which I will explain later. Brother John Johnston, FSC, in the earliest reference invites us to consider questions seriously.

I think these objections should be taken seriously. I agree that if our institutions do not exhibit distinguishing characteristics, they are not worth it. Our staff and financial resources can best be utilized at the primary or secondary level.¹⁸

For this reason it is advisable to mention the questions¹⁹:

1. John Baptist de La Salle and his first Brothers never envisioned higher education as an apostolate of the Institute he founded.
2. Catholic universities have little impact because of the small difference with public universities. Our personnel and financial resources could be better utilized elsewhere.
3. There is little effectiveness in the evangelizing mission of higher education because of inadequate attention in religion and pastoral courses. Students register for the prestige of universities, not because they are Catholic.
4. Universities educate an economic and intellectual elite, and we were founded to educate the poor.

However, the justification and defense of Lasallian higher education is firmly addressed in all cases. They offer motives based on the Encyclical *Ex Corde Ecclesiae* (Vatican, 1990), but also based on the origin of the Christian Schools of De La Salle. Brother Álvaro Rodríguez, FSC, makes a very interesting journey through the experience of Saint John Baptist de La Salle in his university formation.

(. . .) I believe that the Church must continue to give high priority to the apostolate of higher education. The reasons for this priority are expressed in detail in *Ex Corde Ecclesiae*. More concretely, I believe that where needs and circumstances permit, the Institute of the Brothers of the Christian Schools should actively participate in this important dimension of the Church's mission. Young adults are looking for answers to deep religious, moral and philosophical questions: they are looking for meaning. They need highly competent teachers who know them not only as mentors but also as brothers and sisters, men and women who will take them seriously, walk with them, listen to them, share with them the meaning they have found in their own lives.²⁰

For others, this portentous development is understood as being in perfect continuity with the multiple and diverse responses that De La Salle and his associated Brothers gave to very diverse situations and needs. These new creations prolong in time that attitude of

presence, of critical gaze on the reality lived by young people and renew in our time those educational responses to continue the mission of Jesus: I have come to give life, and life in abundance (*John 10:10*).²¹

In 2004, during the Encuentro VII in Barcelona, Brother Álvaro had already given his full support to Lasallian higher education:

My presence among you is a sign of the importance that our Institute attaches today to higher education and an act of faith with regard to the enormous possibilities of these institutions.²²

For his part, Brother Gustavo Ramírez, FSC, states:

(. . .) However, it would be wrong to think that the Founder and the first Brothers were never involved in higher education. Our Lasallian history shows the opposite.²³

Questions about the legitimacy of Lasallian higher education were raised when the Brothers saw an important growth of universities and centers of higher education in the Institute. This increase was due to the evolution of some technical and teaching centers, but also to the demand from parents and society in general, mainly in Latin America and the developing countries.²⁴ Throughout these three decades, higher education earned its place in the Lasallian educational mission, but the questions were fortunate because they led to an intense search for identity, as well as for its role and place in the concert of Lasallian works. These searches will probably be permanent, but it will be interesting to review what has been said about them over the last three decades.

The Identity of the Lasallian Educational Mission in Higher Education

The reflection on the identity of the Lasallian educational mission in higher education is born of an effort of coherence and of the invitation, but also of the desire of the link with the whole network of Lasallian educational centers. Brother Álvaro Rodríguez, FSC, said in 2004:

I think it is important that we remember our past in order to decipher what were the reasons for the birth of our Lasallian mission and which continue to illuminate our educational and evangelizing activity. For me this is fundamental because if our universities do not respond to this inspiration it will be difficult to consider them Lasallian. The motive of our origins must continue to illuminate what we do today.²⁵

In a certain sense this search for identity has added to the need to redefine and update, based on the origins, the Lasallian educational mission in the face of the emergence of a new era.²⁶ The emergence of higher education in the Lasallian world has also contributed significantly to a deeper search for that which is essential to the Lasallian educational mission of all educational centers at all levels.

Reflection on the identity of Lasallian universities has been rich and varied. The richness of our tradition and the strength of the pedagogical and religious intuitions of Saint John Baptist de La

Salle and of the first Brothers constitute an inexhaustible source which is enriched and transformed over time and in the socio-geographic contexts in which it is applied. The definition of a central “corpus” of this legacy escapes us because it is always expressed in a concrete reality, otherwise it would not be Lasallian. Brother Francis Tri Nguyen, FSC, states:

In responding to the needs of 21st-century students, the sixteen Lasallian universities in Colombia, France, Mexico, the Philippines, Spain, and the United States of America embody the charism of Saint John Baptist de La Salle. They see the Lasallian charism as a living gift, a spiritual energy that constantly adapts to times and places, to socio-cultural contexts, and to the needs of students. They build the identity of their university with the Lasallian charism at its core. While it springs from and builds on the Lasallian charism, this identity is also influenced by other factors.²⁷

In this way, the search for Lasallian identity in higher education becomes a permanent path, which is the task of each university community throughout time and its trajectory. At the end of the way, each Lasallian and each Lasallian work also travels.

Within this path we cannot forget, as a central element, the dialogue in which different actors – community or personal – contribute their point of view and their reflection on the matter. In the last three decades, some significant contributions have been made by De La Salle Christian Brothers John Johnston, Álvaro Rodríguez, Gustavo Ramírez, and Francis Tri Nguyen himself.

In chronological order, Brother John Johnston, FSC, presented in 1992 some characteristics of the Lasallian educational mission applied to higher education.²⁸ In his speech, under the title “Characteristics of the Lasallian School: Implications for Institutions of Higher Education,” he listed and explained the following characteristics:

1. respect for each student as a unique person.
2. community spirit.
3. quality school.
4. a Catholic school.
5. solidarity with the poor.
6. teachers: men and women of faith and zeal.
7. organized around De La Salle’s story.

Brother Álvaro Rodríguez, FSC, approaches this task in a more extensive and complex way. It is interesting and enriching to read the content of his 2004²⁹ and 2010³⁰ speeches. They invite us to reflect on how the identity of Lasallian universities nourishes the tradition of teaching the “Liberal Arts” in the United States, the intellectual and pastoral tradition of the Church as expressed in *Ex Cordae Ecclesiae*, and the teaching tradition of Saint John Baptist de La Salle. Brother Álvaro proposes from the origins of the Christian Schools of De La Salle, in his 2004 speech:

- in the words of the Founder, the purpose of the Institute is to give Christian education, especially to the children of artisans and the poor, and through them to procure the glory of God.

- gratuitousness to make education accessible to the poor, not only in an economic sense, but also in a spiritual sense to make children experience God's Love.
- that education be truly effective by leading it to renew content and methods to respond to the educational needs of the poor.
- it is essentially about making Salvation available to the poor.

Brother Gustavo Ramírez, FSC, in a work published by *AXIS* in 2018, also makes a selection of elements of Lasallian pedagogy that he considers especially relevant in higher education.

Although the Lasallian pedagogical style emerged and developed further from the primary school classroom, educators at all levels of education can successfully practice it. Among those principles, I have selected some that are relevant to the education of young adults and graduate students.

Comprehensive education: Regardless of the age of the student, a good quality education must promote full growth.

Personalized (individualized) instruction: The Lasallian educator gives priority to getting to know each of his students as much as possible.

Fraternal relationship between teacher and student: In the Lasallian school, the teacher-student relationship is a relationship characterized by caring and warmth.

The student assumes responsibility for his or her education: In the Lasallian classroom, it is the student and not the teacher who is at the center of the scene. By taking on responsibilities, students become true leaders.

Hands-on learning: The content has to be relevant, i.e. it has to be related to real life experiences. This is perhaps one of the educational principles guiding the design of any program aimed at an adult population. Adults are practice-oriented students.³¹

Finally, an important contribution to the reflection on the identity of Lasallian universities is that made by Brother Francis Tri Nguyen, FSC, who carried out a study based on the documents and practice of 16 universities from different regions of the world. What is interesting about Brother Francis' research is that it starts from the life of institutions and finds the common elements that express Lasallian identity in university life. A more complete report of this investigation has been published as *MEL Bulletin* #39.

While addressing these difficulties, Lasallian universities make a serious effort to establish their identity in the Lasallian mission, with the Lasallian charism at its center. The identity of the Lasallian university is socially constructed with multiple internal and external stakeholders. It is adaptive and creative in responding to the needs of students. It encourages a community of practice supported by a cohesive organizational culture and a gradual Lasallianization of its members. This gives vitality to an educational ministry. Lasallian universities offer quality education, engage in social research, and work for

social transformation to enable students to grow beyond their limits. Regional and international networks vitalize the identity of the Lasallian university. Lasallian leaders lead by example, promote organizational coherence, build a community of systemic creativity, and effectively manage multiple identities.³²

In the end, each Lasallian university has traveled its own path in the search for identity and has drawn from the abundant and nutritious waters of the rich Lasallian tradition. Each has emerged from local needs, expressed by parents or bishops; each has its own age, size and characteristics. What is interesting and important about the period analyzed is that it led the university communities to define and strengthen their Lasallian identity. This task will be, from now on surely permanent, above all due to the speed of the changes that we experience in our contexts, driven by the change of epoch.

Nevertheless, we will continue to recognize the common elements that constitute Lasallian identity and that are concretely applied in our documents and in the life of the university communities. Each community has the inalienable task of maintaining itself in a continuous search for its identity in order to maintain coherence with the origin and historical development of the Lasallian educational mission. Some of these elements could be, on the basis of the contributions made by the aforementioned Brothers:

- the attention and respect of the person of each student and a warm personal relationship with them.
- priority attention to the poor and openness, accessibility and inclusion.
- the search for social transformation through the different university functions.
- the quality of education, which responds to people's educational needs.
- the awareness and management of being a community of educators, men and women of faith and zeal, based on collaborative work, together and by association.
- work for evangelization and the building of the Kingdom of God, with openness to inter-religious dialogue and acceptance.

The Role of Higher Education in the Lasallian Educational Mission

The third element in the discourse on Lasallian higher education of recent decades is its role or function in the Lasallian educational mission. This role and some specific tasks entrusted to Lasallian universities are found in the speeches of Superiors General, of General Councilors, and in the last four General Chapters of the Brothers of the Christian Schools. Some of them may be confused with some of the characteristics or identity traits we have outlined above. However, they are worth exploring explicitly.

Brother John Johnston, FSC, in 1999 proposed three important tasks for Lasallian universities³³:

- strengthen their relationships with the Districts and remain faithful to the Lasallian tradition.
- respond effectively to young people in their search for meaning and community.
- promote solidarity with the poor; they must especially work to promote children's rights.

Brother Álvaro Rodríguez, FSC, in his speeches to the presidents and rectors in 2004³⁴ and 2010³⁵ asks the universities:

- to help strengthen the entire Lasallian network.
- to work on the study of the roots of poverty and social injustice and to seek solutions; to prepare experts to preserve ecosystems and to collaborate for this purpose with recognized international organizations (42nd General Chapter).
- to attend to the four educational urgencies that it points out through research and teaching (42nd General Chapter).
- to engage in the learning and implementation of children's rights (42nd General Chapter).
- to make the announcement of the faith so that the Good News of Jesus reaches its listeners in an understandable and adequate language.
- to initiate ecumenical and inter-religious dialogue in a context of growing multiculturalism and multi-religiousness.
- to respond to the challenges of our time effectively: strengthening the meaning and purpose of the Lasallian university, working together and by association, the relationship between teaching, research and social transformation, as well as accessibility for the poor, the relationship of universities with District and Region network educational projects and the proclamation of the Gospel.

Brother Claude Reinhardt, FSC, General Councilor at the time, structured his participation in Conference IX in Cuernavaca in October 2008 under the title "The Contribution of Lasallian Centers of Higher Education to the Lasallian World Network"³⁶ in six sections:

1. identity of Lasallian centers of higher education.
2. formation.
3. Lasallian resources and research.
4. an international network.
5. communication and publications.
6. social service and commitment to the poor – outreach/social service & commitment.

Throughout these sections, he takes a look at the possibilities, *de facto* contributions and tasks that he envisioned for universities individually and collectively in his role as Councilor. Among those we can mention:

- collaborate with Lasallian centers at other levels in proposing models of institutional organization and their evaluation.
- collaborate in the formation of Lasallian specialists.
- collaborate to express a global Lasallian educational project.
- collaborate to evaluate and enrich religious education programs.
- collaborate to identify participants in international sessions and the constitution of a group of Lasallian specialists and formators.
- contribute to research in the areas of association, faith and religion, and education.

- invitation to network and make a university network accessible.
- contribute to an effective communication effort.
- contribute to the understanding of the social and political systems that sustain or provoke poverty and social injustices, in order to change them.
- contribute to the solution of poverty and to the promotion of integral development.

Brother Robert Schieler, FSC, in 2015 refers to the growing importance of the role of universities in the context of the Lasallian educational mission especially in identifying and responding to new educational needs:

As I have shared elsewhere, Lasallian universities will play an even greater role in the Lasallian mission for the 21st century. Like any university, ours is expected/required to contribute to the response to new realities: it is the core of the university's mission. In addition, today, it is imperative that universities meet quality standards, one of which is a commitment to research. This essential activity not only makes a university attractive to new generations, but also makes it relevant, because research instills curiosity and creativity.³⁷

Brother Gustavo Ramírez, FSC, summarizes the tasks entrusted to the universities in the following way:

The Institute's expectations related to Lasallian higher education focus on three specific needs: (1) research, pedagogical and other types of research; (2) training of human resources, especially teaching and leadership cadres; and (3) support for the creation of new universities in developing countries, especially on the African continent.³⁸

But he also mentions a call to take on a role as a vital connection between the whole Lasallian Family.

Lasallian higher education has been insistently called to play a vital connecting role in the entire international Lasallian Family. Therefore, defining the mechanisms of collaboration between Lasallian higher education and the Institute will be a fundamental task. If you mobilize creatively and dynamically, this relationship will unfold to its full potential.³⁹

He also gives an account of the requests of the General Chapters.

It is important to note that the Institute's first call to action, directed specifically to Lasallian institutions of higher education, was made by the 42nd General Chapter in 1993.⁴⁰ Attentive to the signs of the times, the Brothers present at the General Chapter sought strength within the Institute, which had begun to consolidate a unified presence, the Lasallian institutions of higher education.

- solutions to the causes of poverty and social injustice need researchers.
- preserving the environment requires specialists.
- collaboration with international organizations needs intermediaries.

The time had come for universities to accept these Lasallian challenges, not only at the local level, but also as a unified international force.⁴¹

The 43rd General Chapter of 2000⁴² made clear and precise recommendations to universities and tertiary level institutions that are vital for the future of the Institute. Research on the conditions of education in the world, support for children's rights, the proclamation of the Gospel and the promotion of ecumenical and interreligious dialogue were just some of these recommendations.⁴³

Finally, the 45th General Chapter of 2014⁴⁴ encouraged Lasallian institutions of higher education to continue their contributions to teaching and learning, research and social development.⁴⁵

With good reason within these texts Brother Gustavo Ramírez, FSC, concludes:

It was clear that the talents and abilities of Lasallian higher education had raised great expectations.⁴⁶

Without repeating what Brother Gustavo Ramírez, FSC, said about the tasks requested of Lasallian universities, it is interesting to note that throughout these last four General Chapters, the mention of institutions of higher education began with specific references to the contributions they could make in specific areas, related above all to research and the formation of collaborators. However, the 45th General Chapter includes a full section on Lasallian higher education, strengthens recognition of the contributions that this level of study makes to the Lasallian educational mission, and includes concrete proposals to institutionalize the participation of the International Association of La Salle Universities in the structures of the Institute and vice versa.

Proposal 12: In order to respond more effectively to the needs of the educational service of the poor, the International Council on the Lasallian Educational Mission (CIMEL⁴⁷), requested by the two previous Chapters and Assemblies, will be created during the first quarter of 2015 to direct and animate the Lasallian educational mission.⁴⁸

Circular 469 #3.3: This Council is established (. . .) to link with universities and centers of higher education.⁴⁹

Proposal 18: That Brother Superior General appoint a member of the General Council to accompany the field of Lasallian higher education. IALU is invited to accept that this Brother from the Center of the Institute be an *ex officio* member of its board of directors.⁵⁰

Indeed, as Brother Gustavo Ramírez, FSC, states, expectations for Lasallian higher education are high. On the one hand, they may seem overwhelming to presidents and rectors and, in general, to the academics and collaborators of the 64 higher education institutions that are part of IALU. However, it is good to recognize that in these decades we have advanced, on the one hand, in the

commitment and interaction with the Institute, but also in the organization and conformation of a strong international network of universities.

At this time, the relationship with the Institute of the Brothers of the Christian Schools in Rome has never been so institutionalized. A change in the statutes of IALU, which took place in Bogotá at Encuentro XI in 2015, formalized what had been the practice until then, assigning a permanent seat on the IALU board of directors to a representative of the Institute of the Brothers of the Christian Schools. Likewise, in establishing the International Council for Lasallian Association and Educational Mission (CIAMEL), the Institute recognized the importance of higher education and IALU by affirming that the IALU international board of directors will be invited to propose a member for the Council.⁵¹

Recommendations, invitations, and requests to Lasallian higher education through General Chapters and the speeches and writings of Superiors General and General Councilors involve tertiary institutions individually and collectively. Consider your possibilities, capabilities and methodological skills:

- to attend directly to the poor, but also to contribute to the reduction of poverty and social injustice.
- to integrally form young people and adults at a critical stage to achieve their social and labor integration, as well as their talent to form Lasallians for mission.
- to encourage dialogue between faith and culture, science and religion.
- to promote research in general, but specifically in fields such as education, evangelization, formation in the interior life and inter-religious dialogue, association in the Lasallian sense, the causes of poverty and care for the environment.
- to systematize, structure and organize through various methodologies, to understand processes and propose various innovative models and encourage collaboration and networking.

It is worth making explicit some contributions of tertiary education to the Institute and to the network of Lasallian educational centers that have begun to be given, although they can still be enhanced through their identification:

- contributions to understanding the changing world in which we are immersed, specifically to understanding the trends and processes that impact the lives of individuals and communities.
- participation in the process of reflection and systematization of Lasallian association as a key element for the future of the Lasallian educational mission. An important number of Lasallians who find themselves working and reflecting in this sense come from the institutions of higher education, by the very nature of the collaborators at this educational level.

All these potentialities are attainable and realizable to a different extent in each university and in the whole network. It is important to consider that each higher education institution is different, as Carlos F. Coelho did in an article published in the *AXIS* journal.⁵² Each institution has its antiquity, its history and trajectory, as well as its context and resources. According to all these

and other factors, it is organized differently and therefore has its own possibilities and limitations.

On the other hand, universities and institutions of higher education are complex organizations and are permanently subject to their own pressures and tensions that come from the demands made by the various social sectors, public and private, that will occupy the graduates in the future; from young people and adults (and their families) that come to receive professional and personal training; from the regulatory frameworks of the countries where they operate; but also from the dizzying advance of knowledge, science and technology; from the academics that compose it; among other elements. To this must be added the constant challenge and difficulty in making its operation financially viable.

Taking into account these considerations, it is necessary to imagine and construct strategies and processes, the concrete means that can lead the universities to the realization of all their possibilities.

Each university, through participatory processes and according to its organization and structure can continue an internal reflection that leads it to meet its expectations.

Together, IALU is a structure that strengthens and facilitates each university to do its work, but also facilitates this task as a whole.

The International Association of Lasallian Universities in the Context of the Reflection on Lasallian Higher Education

The International Association of La Salle Universities has developed in parallel with the process of recognition of Lasallian higher education that has been reviewed so far. The development of this and the reflection on this level of education have influenced each other throughout these first 20 years.

Brother Álvaro Rodríguez, FSC, called for strengthening and guiding the development of IALU in his speech at Encuentro X in 2010.

Not all (colleges) speak the same language or have the same resources. The IALU will be all the more recognizable and strong if it places the educational mission at the tertiary level in the midst of its concerns. It must cease to be simply a benevolent association of accompaniment and fraternal sharing in order to create, from what we already have, a structure that allows them to affirm, support and effectively transform the educational mission at the tertiary level from our fidelity to the Lasallian legacy. Our works are diverse, but among us there would be no categories of more important and less important works. Knowing and accepting who we are and what we do, we help each other. The institutions with more experience and resources can become mentors of those who begin, or of the poorest. The most powerful can fraternally support the most fragile. I believe that we must not let this hour pass and the possibility of creating a more coherent, united and mission-centered IALU.

I do not invite you to create a giant superstructure that controls and paralyzes, that demands great resources, but one that facilitates and helps a modest but effective collaboration.⁵³

The 45th General Chapter recommends that universities continue to develop common projects.

Circular 469 #3.24: The General Chapter suggests that IALU, in relation to the Districts, continue to promote relevant projects that can be common to several universities in order to develop Lasallian higher education, in such a way that they contribute to the formation of professionals who collaborate in the development of emerging countries.⁵⁴

Brother Gustavo Ramírez, FSC, stressed the need to define the mechanisms for collaboration between the Institute and the network of Lasallian educational centers and universities. This requires a clear and efficient organization among the universities themselves.

Lasallian higher education has been insistently called to play a vital connecting role in the entire international Lasallian Family. Therefore, defining the mechanisms of collaboration between Lasallian higher education and the Institute will be a fundamental task. If you mobilize creatively and dynamically, this relationship will unfold to its full potential.⁵⁵

From this perspective, IALU is called to be a structure that favors the development of Lasallian higher education, the strengthening of universities and their response to the expectations that the network of Lasallian centers and the Institute have formed about them. In order to fulfill its mission, it is necessary that not only the presidents, rectors and the first cadre of university authorities know its structure and organization, but all possible collaborators and even students. In this way we facilitate everyone's participation and collaboration for the achievement of their purposes, while diminishing the natural creation of false expectations about what IALU may or may not achieve.

A first step in understanding IALU is to know its history. I will now also present its current structure and organization, as well as its strategic plan.

*History of IALU*⁵⁶

IALU is a young association, barely 20 years old, but with a significant development. Although it was officially constituted in 1998, its antecedents date back to the first Encuentro of presidents and rectors of Lasallian universities in 1978. We can distinguish four stages in its development.

- *First Stage, from 1978 to 1998. Mutual Knowledge:* Lasallian universities emerged over many years, as a result in each case of requests from parents or ecclesial authorities, based on concrete educational needs. It was not until 1978 that their presidents and rectors met for the first time. Although it was there that the first general contact was achieved and the mutual knowledge of the universities began, there was as yet no thought of constituting any association that would unite them. Ten years passed before the second meeting in 1988; and since then, the meetings have

been held every three years. The association began to gestate in an incipient way, without pressure and without haste, until Encuentro V in Rome, in which the association is constituted.

- *Second Stage, from 1998 to 2007: Approach:* From the creation of the association, the first strategies of collaboration are established that favor mutual knowledge of one another. During this stage the association begins to organize, the name is adjusted, a president is appointed and a board, which meets annually. Regions are organized and some also begin to have meetings of presidents or rectors more frequently. In addition, the so-called Cuernavaca Conferences begin, bringing together university collaborators with common functions and interests.
- *Third Stage, from 2007 to 2015: Beginnings of Collaboration:* Reinforcement of structures and creation of common programs. From the Cuernavaca Conferences new collaborative programs begin to emerge: the Lasallian Leadership Formation Program in Rome,⁵⁷ the Minneapolis Research Symposium, the International Student Leadership Program, the One La Salle Academic Exchange Program, the IALU Research Agenda. These new programs favor the knowledge between academics and collaborators with different functions in the universities. Collaborative networks in the regions are also increasing. In 2012, the association is legally registered in France; and by 2015, the bases for the creation of the international committees and the hiring of an executive director with time dedicated to the management of the association are established.
- *Fourth Stage, from 2015 to Date: Strengthening and Institutionalization:* The structure is reinforced and consolidated, and the systematization and institutionalization of the organization begins through common projects. It was decided to hire first an executive director and then an assistant director as permanent staff, and three committees were formed with the participation of a representative from each region: (1) research, (2) mission, and (3) internationalization. The board begins to meet twice a year in the different regions of the association. A three-year action plan is established. All regions set up regular meetings.

This quick and schematic review of history shows how IALU goes through the different stages of collaborative networking: knowledge in a first contact; the approach to deepen that knowledge; the beginning of collaboration with some common projects; and institutionalization with the creation of a working structure. It also helps us to understand the reasons for some limitations in the possibilities of collaboration between universities that have to do with the corresponding stages. This understanding does not aim at resignation in the face of obstacles, but rather seeks to encourage patience and the search for ways to achieve the most ambitious objectives.

The Current Structure and Organization

The association summons all the presidents and rectors of its universities every three years to a meeting which from the beginning was called “Encuentro.” So far, 12 meetings have been

organized. These meetings mark the rhythm of life of the association. They elect the president and vice president of the association and the five regional directors. In addition to these functions, there is an executive director and an assistant director, as well as three coordinators for each of the committees currently operating.

The board consists of the president, five regional directors, one General Counsellor and three at-large members (representing each of the three committees currently operating), as well as the executive director and the assistant director. This board meets every six months; each time it “visits” a different region. During these meetings, the board also meets with the presidents and rectors of the universities of the corresponding region.

The association is organized in five regions, each of which has a regional director. The presidents and rectors of each region meet periodically, in some cases twice a year and in others only once. Each region also organizes networks and events within its own area. The regions are:

1. Asia, with 10 universities in 2 countries.
2. Central and South America, with 20 universities in 8 countries.
3. Europe and French-speaking Africa, with 10 universities in 5 countries.
4. Mexico, with 15 universities in one country.
5. North America, English-speaking Africa and the Middle East, with 9 universities in 4 countries.

There are currently three committees. Each committee has a coordinator and a representative from each region. The committees promote specific lines of the action plan and are in charge of following up on some of the association’s events:

- International
 - Annual meeting in NAFSA
 - One La Salle Program
 - International Leadership Program for Students.
- Research
 - Research Agenda
 - Research Symposium
- Mission
 - Lasallian Leadership Formation Program in Rome

It is very important to understand that the universities that form IALU are diverse and heterogeneous, in their age, size, and organization, since they were born and respond to the educational needs and conditions of the regions in which they are inserted. In order to visualize some aspects of this diversity, which represents wealth rather than limitation, the following tables are shown.

Lasallian Universities by Years of Existence		
Years of existence	Number of universities	%
0 to 20	18	28.5
20 to 40	17	26.9
40 to 60	12	19.1
60 to 80	5	7.9
80 to 100	1	1.5
More than 100	10	15.8

Lasallian Universities by Size		
Size	Number of universities	%
0-999	18	28.5
1000-2999	17	26.9
3000-9999	12	19.1
>10000	5	7.9

Lasallian Universities with Graduate Degree Offerings		
Offered Degrees	Number of universities	%
Masters	44	69.8
Doctorates	16	25.4
Neither	4	4.7

Action Plan

For the period 2018-2021, the board of IALU has established and approved an action plan. The executive director is primarily responsible for its development, and the board follows up at its half-yearly meetings. This action plan has five lines of work:

1. Institutional
1.1. Improve communication with the membership
1.2. Improve financial procedures
1.3. Improve monitoring of membership participation
1.4. Programs and events (monitoring, improvement and evaluation actions)
1.5. Collaboration with external organizations
2. Relationship with the Institute of the Brothers of the Christian Schools
2.1. Representation at AIMEL 2020
2.2. Continuing support for the development of higher education in Africa (called for by the General Chapter)
2.3. Increase and support student activities at the Casa Generalizia
2.4. Improve communication with Lasallians globally

2.5. Coordinate actions with Young Lasallians
3. International
3.1. Monitor and adjust One La Salle implementation
3.2. Identify internationalization representatives at each university
3.3. Propose and initiate a framework for exchange of teachers and administrators
3.4. Promote an annual meeting of those responsible for internationalization during NAFSA
3.5. Propose an evaluation of internationalization in Lasallian higher education
3.6. Create and develop La Salle Talks
4. Improving research cooperation
4.1. Analyze the possibility of establishing an IALU research journal
4.2. Identify those responsible for research at universities
4.3. Create a database of programs to facilitate links
4.4. Participate in the evaluation of papers subscribed to the International Congress of Lasallian Education in Mexico in 2019
4.5. Determine IALU's relationship with ILIS
4.6. Search and procurement of funds as a single entity
4.7. Coordination with the organizers of the Minneapolis Research Symposium to improve the participation of IALU institutions
4.8. Propose an evaluation of Lasallian research in higher education
5. Improve cooperation in the areas of Mission and Identity
5.1. Definition of the committee's purpose
5.2. Identify those responsible for Mission in each university
5.3. Propose a plan to support academics in writing articles or book chapters for <i>AXIS</i> or an IALU book that explore the relationship of Lasallian values to their academic discipline or to the social needs
5.4. Propose an evaluation of Lasallian identity in higher education
5.5. Develop a plan to follow up and evaluate the Lasallian formation program in Rome and the leadership program for students
5.6. Propose a plan to promote collaborative initiatives in the Mission area at the regional level
5.7. Propose a plan to facilitate international volunteering and online social service
5.8. Propose a week or month of international activities

Through this organization and structure, IALU seeks to contribute to the development of Lasallian higher education and to respond to the Institute's requests and recommendations. To this end, it operates international programs that seek to strengthen each Lasallian university. It also seeks to position and make La Salle visible in the concert of higher education at the international level and in each region and country. It also establishes common programs and projects to fulfill its purposes and to carry out the mission of Lasallian higher education in the world.

On the horizon we see IALU as a well-organized network of Lasallian universities, which respects the particularities of each institution, encourages collaboration among them and with the

rest of the Lasallian educational centers, so that together the Lasallian educational mission has a positive impact on the formation of thousands of people and on social transformation.

The Role and Characteristics of Research in Lasallian Higher Education

Since the beginning of the recognition of Lasallian higher education, expectations and recommendations to universities have been directed with insistence and clarity toward research activities, especially in specific fields of knowledge.

Brother Álvaro Rodríguez, FSC, drew attention to the personal experience of Saint John Baptist de La Salle and the first Brothers in research activities, from the university formation of the former and the systematic process of identifying the educational needs and responding to them all together.

In the prodigious work written by De La Salle, in pedagogy and catechesis, he applied his new knowledge to the formation of teachers and catechists. And this application to the reality of teachers and catechists has its source in an impressive ability to investigate. De La Salle doesn't invent out of nothing. He reads profusely, selects, deletes, adds, transforms. In a word, the publication is based on a systematic and tireless intellectual search, and on a permanent and close contact with reality.

This theme of De La Salle as a researcher would shed new light on the way intellectual tradition functions in his professional life. De La Salle does not repeat knowledge that is useless and does not work. He accepts those that seem valid and practical. He generates new knowledge that can be applied to reality. But this re-invention is not a solitary work; he invents in relation with his associates and with his students. It would be necessary to take up all this subject of that research and teaching perspective from the sources of Lasallian works, which is closer to our university experience.⁵⁸

Brother Robert Schieler, FSC, in 2012 and 2015 participated in the Minneapolis Lasallian Research Symposium, the first as General Councilor and the second as Superior General. His participation revolved around the petitions made by the Institute to the activity of Lasallian research. He also makes brief reference to the background of Lasallian research in the Institute and in the universities. In 2012, he underlines that Lasallian research has so far been directed inward, to know better the tradition and history of De La Salle, but that now it must also be directed outward, to understand the reality in today's world, the educational needs involved and the Lasallian responses we offer.

In this general context, what kind of studies are needed? The Institute's Office of Lasallian Research and Resources has identified studies that are both internal to the Lasallian world and external to our world as we interact with the broader educational reality.⁵⁹

He also proposes some topics based on the 1st International Assembly on the Lasallian Educational Mission and the 44th General Chapter⁶⁰:

In summary, these are research topics promoted by the center of the Institute:

- association.
- ecumenical and inter-religious dialogue.
- evangelization and catechesis.
- immigration.
- Lasallian pedagogy.
- multicultural education.
- new forms of poverty.
- new information and communication technologies.
- rights of the child.

Brother Robert Schieler, FSC, gives an account of the development of Lasallian research in the 20th century that is worth reading. In this article, I omit it to avoid lengthening its extension. With a view to the preparation of the 2nd AIMEL and of the 45th General Chapter, as well as in the light of the orientations of Pope Francis in his encyclical *Laudato Si*, he proposes to orient Lasallian research in the 21st century along three lines⁶¹:

- the encounter with our environment.
- the encounter with mercy: to respond to the needs and challenges faced by children and young people today, especially with regard to their rights and poverty.
- the encounter with our Lasallian vocation: especially to understand the Lasallian lay vocation and association.

Despite expectations and recommendations to universities regarding research activity, it is important to recognize that research capacities are different in each institution. In fact, and in a natural way, most Lasallian institutions of higher education were born of and have fundamentally strengthened the teaching function, aligned with the first purpose of the Institute, which is to provide Christian education to children and young people, as mentioned above. Let us remember that only 25% of Lasallian universities offer doctoral studies.

Brother Álvaro Rodríguez, FSC, recommends that in the IALU network the universities with the greatest capacities and resources contribute to the growth and development of those with the least development should not be forgotten.

In recent years, IALU has proposed a number of programs and projects aimed at facilitating such collaboration:

- the IALU Research Agenda.
- the Minneapolis Research Symposium.
- the meeting of researchers of the Mexico Region.
- the identification of audited research journals.

The Research Agenda⁶² is a document that proposes certain criteria or characteristics of Lasallian research in general and invites researchers to work together specifically on two themes. It was proposed for the period 2015-2018 and is currently under review. However, it is appropriate to recall briefly its content.

- *Faith-led research*: Lasallian scholars on every continent of the world commit themselves to this call: to place teaching, research, and community commitment at the service of society, as a means of expressing their active faith.⁶³
- *Do research that impacts the world we live in today*: Through interdisciplinary research, Lasallian researchers actively participate in research that is important in the world in which we now live. They put their common will, wisdom and action into research and projects that: alleviate poverty; promote peace and social justice; protect the well-being of women, at-risk youth and other vulnerable sectors of society; create wealth and resources to bridge social divisions; provide models and avenues for God's stewardship of creation; and influence policy, governance and institutional management, thus using research to ensure positive, meaningful, lasting and inclusive growth in society.⁶⁴
- *Measure the impact of the research*: Traditional ways of measuring high-impact research and academic output based on the dissemination of new knowledge remain valid (. . .) In terms of applied research and (participatory) action research, and even for direct applications of available knowledge and technology to practical social problems on which no new knowledge is created, the impact of research can only really be measured in terms of the positive social change that has resulted from the work.⁶⁵
- *Building bridges between faith and science at the service of society*: Every Lasallian researcher seeks to bridge the gap between faith and science by ensuring that the search for truth through systematic and scientific research remains in constant dialogue with the human search for meaning and transcendence.⁶⁶

The Research Agenda proposes two themes to align part of Lasallian research. These topics are not intended to be exclusive, but to promote collaboration among Lasallian researchers. They take the person into account in their center and are focused on the benefit of the poor in society.⁶⁷

- *Food, nutrition and health* (e.g. food biochemistry, drinking water science and engineering, cancer risks and healthy foods, economic impact studies of nutrition programs in schools).
- *Sustainability and environment* (e.g. treatment of climate change, ecodesign of housing and urban centers, industrial ecology, monitoring of air and water quality in megacities).

The Research Agenda is an instrument that has served to initiate a long road of alignment of the research efforts of the universities that are part of IALU. It is necessary to continue directing efforts in this direction, but also to strengthen collaboration for the management of research considering the cultural difference of each country, so that as far as possible other Lasallian universities can continue to develop this function.

An updated Research Agenda should strengthen the criteria and characteristics proper to Lasallian research. It should also be proposed as a dynamic instrument, which remains open to groups of researchers to request the inclusion of their lines of research in it.

The Research Symposium we are now attending has contributed significantly to many researchers getting to know each other and starting to collaborate. We have great expectations about the impulse offered by the recently initiated meetings of researchers in Mexico. However, we must continue to create and encourage these meetings to bring together researchers from various regions, so that collaboration also continues to transcend borders.

A significant collaboration has been the participation in the evaluation and judgment of articles for the peer-reviewed journals of the universities of the network. These contributions have been facilitated by technology. An effort must be made to make these achievements better known throughout the association.

It is also convenient to make an effort so that the contributions to the development of knowledge made by the universities that participate in IALU are increasingly recognized in the world of research at an international level. To this end, participation in other research networks should be encouraged, always recommending identification as part of the La Salle higher education network.

Research, as one of the substantive functions of the university, shares the search for the identity of Lasallian higher education. The process of dialogue and reflection is grounded in each of the institutions in which it takes place, but it is also part of the reflection shared at the level of the international association. In addition to the elements of identity mentioned above, I would like to underline two that I think it is important to make explicit, although they have been previously mentioned in some way:

- *Collaborative research*: In many contexts today it is insisted that research must be shared and enriched through collaboration among researchers. In the case of La Salle it becomes an essential feature, starting from the concept of association. For this reason, I suggest continuing efforts to increase all types of collaboration among Lasallian researchers. In some cases, the collaboration can be between peers; but in others, it can be an unequal collaboration, where one of the parties helps the development of the research function of the other, without this meaning that their research ceases to be enriched.
- *Research linked to teaching*: It has been said that the purpose of Lasallian educational centers is the Christian education of children and young people. In this sense, Lasallian research, as a powerful instrument of formation for persons, should generally be linked to the formative processes of university students and teachers.

A final comment on the management of research. Sharing and collaborating on different topics and lines of research is important and enriching. However, we must not forget that a significant number of Lasallian universities are still in the initial or incipient stages of developing this function. Managing research is a complicated task when you don't have experience. In addition,

the way research is organized and managed may have different formats in the different contexts in which universities are inserted. It will be convenient to collaborate and share good practices in this regard, with deep understanding and respect for the situations of each institution.

Conclusions

The Lasallian charism has found in higher education, and specifically in its research capacities, a favorable field of development. In the words of Brother Gustavo Ramírez, FSC, one of the best chapters in Lasallian history has begun.

It is fortunate that extraordinary Brothers, encouraged and supported by Lasallian primary and secondary school parents' associations, businessmen and ecclesiastical authorities, and overcoming resistance and open opposition, had the courage to begin one of the best chapters in Lasallian history.⁶⁸

The Institute's discourse over the last 40 years has been very interesting on the subject. It is an extraordinary basis for cementing the recognition, identity, and contributions of the tertiary level within the Institute of the Brothers of the Christian Schools and to the network of La Salle educational centers in the world. Although the importance and magnitude of this participation can be seen in the documents analyzed, its scope has yet to be defined in the future. It is possible that higher education will be one of the keys to solving the challenges facing Lasallians around the world in the 21st century, with regard to the organization itself of its network of educational centers, as well as for the understanding and adaptation of its own mission in the face of the profound social changes we are experiencing.

We are witnessing a change in perception of Lasallian higher education, from its consideration as an exception to its full participation within the Lasallian educational network. This network of centers represents an enormous wealth in terms of the levels and types of education it manages. The university level will help us to understand and value it and to promote and strengthen it to create replicable models of deeply human education, open to every human being from a proposal of Christian inspiration.

We are heirs to the Community that created the school model for the modern era; we are called to create new models of education for the era we are seeing being born and have not yet named.

History is about to be written.

Endnotes

1. These remarks were delivered at the Eighth Annual International Lasallian Research Symposium, which was held from 20 to 22 September 2019 on the Twin Cities Campus of Saint Mary's University of Minnesota.

2. Brother Andrés Goveia Gutiérrez, FSC, who is the rector of Universidad La Salle Nezahualcóyotl in Mexico, was elected to a three-year term as president of the International Association of La Salle Universities (IALU) in June 2018.

3. Álvaro Rodríguez Echeverría FSC, “University Education within the Lasallian Mission” in *AXIS: Journal of Lasallian Higher Education* 9, no. 3 (Institute for Lasallian Studies at Saint Mary’s University of Minnesota, 2018).

4. Cf. Gustavo Ramírez Barba FSC, “Some Questions and Answers about Lasallian Higher Education” in *AXIS: Journal of Lasallian Higher Education* 9, no. 2 (Institute for Lasallian Studies at Saint Mary’s University of Minnesota, 2018), page 65.

5. Ramírez Barba FSC.

6. Cf. Ramírez Barba FSC, page 67.

7. Ramírez Barba FSC, pages 65-67; and, also, Joan Landeros, “The Lasallian International University Network: Progress and Promise” in *Bulletin 252: Lasallian Centers of Higher Education* (Brothers of the Christian Schools, 2010), pages 5-10.

8. The document intentionally contains a large number of textual quotations, with the intention that the reader perceive the evolution and dialogue between the discourse on Lasallian higher education that has taken place in the last 30 years.

9. Cf. Joan Landeros, page 7.

10. For a complete list of the Encuentros, see Carlos F. Coelho, “The International Association of La Salle Universities: Identity Meets Internationalization” in *AXIS: Journal of Lasallian Higher Education* 9, no. 3 (Institute for Lasallian Studies at Saint Mary’s University of Minnesota, 2018).

11. For example, Claude Reinhardt FSC, “Introduction” in *Bulletin 252: Lasallian Centers of Higher Education* (Brothers of the Christian Schools, 2010), pages 3-4.

12. For example, Armin A. Luistro FSC, “A Global Challenge for Lasallian Universities” in *Bulletin 252: Lasallian Centers of Higher Education* (Brothers of the Christian Schools, 2010), pages 19-22.

13. John Johnston FSC, “The Brothers of the Christian Schools and the Apostolate of Higher Education” in *AXIS: Journal of Lasallian Higher Education* 3, no. 3 (Institute for Lasallian Studies at Saint Mary’s University of Minnesota, 2012).

14. Álvaro Rodríguez Echeverría FSC, “The Lasallian Mission at the Tertiary Level” in *Bulletin 252: Lasallian Centers of Higher Education* (Brothers of the Christian Schools, 2010), pages 23-40.

15. Luke Salm FSC, “Is the Lasallian University an Oxymoron?” in *AXIS: Journal of Lasallian Higher Education* 2, no. 2 (2011).

16. Robert Schieler FSC, “The Call from the Institute for Lasallian Research” in *AXIS: Journal of Lasallian Higher Education* 4, no. 2 (Institute for Lasallian Studies at Saint Mary’s University of Minnesota, 2013).

17. Ramírez Barba FSC, page 65.

18. Johnston FSC, “The Brothers of the Christian Schools and the Apostolate of Higher Education.”

19. Cf. Johnston FSC, “The Brothers of the Christian Schools and the Apostolate of Higher Education.”

20. Johnston FSC, “The Brothers of the Christian Schools and the Apostolate of Higher Education.”

21. Rodríguez Echeverría FSC, “The Lasallian Mission at the Tertiary Level.”

22. Rodríguez Echeverría FSC, “University Education within the Lasallian Mission.”

23. Ramírez Barba FSC.

24. Cf. Landeros, pages 6-7; Johnston FSC, “The Brothers of the Christian Schools and the Apostolate of Higher Education”; and Ramírez Barba FSC.

25. Rodríguez Echeverría FSC, “University Education within the Lasallian Mission.”

26. This was a task derived from the request of *Perfectae Caritatis* (Vatican, 1965) for the renewal of Religious Congregations on the occasion of the Second Vatican Council. La Salle began it from the General Chapter of 1966. Progress in this redefinition has been significant, but the response is still developing. Perhaps from now on it will become a constant task. The request from AIMEL 2013 and the 45th General Chapter to draft a “Declaration of Lasallian Pedagogy” can be located on this line.

27. Francis Tri Nguyen FSC, *MEL Bulletin #39: Identity of Lasallian Universities in the 21st Century: An Analytical Research Paper* (Brothers of the Christian Schools, 2010).

28. Cf. Johnston FSC, “The Brothers of the Christian Schools and the Apostolate of Higher Education.”

29. Rodríguez Echeverría FSC, “University Education within the Lasallian Mission.”

30. Rodríguez Echeverría FSC, “The Lasallian Mission at the Tertiary Level.”

31. Ramírez Barba FSC, page 70.
32. Tri Nguyen FSC, page 43.
33. Cf. John Johnston FSC, “Promoting Lasallian Higher Education through Shared Mission” in *AXIS: Journal of Lasallian Higher Education* 9, no. 2 (Institute for Lasallian Studies at Saint Mary’s University of Minnesota, 2018).
34. Cf. Rodríguez Echeverría FSC, “University Education within the Lasallian Mission.”.
35. Rodríguez Echeverría FSC, “The Lasallian Mission at the Tertiary Level.”.
36. Claude Reinhardt FSC, “The Contribution of Lasallian Higher Education Establishments to the Lasallian World Network” in *Bulletin 252: Lasallian Centers of Higher Education* (Brothers of the Christian Schools, 2010), pages 41-50.
37. Schieler FSC, “The Call from the Institute for Lasallian Research.”
38. Ramírez Barba FSC, page 76.
39. Ramírez Barba FSC, page 76.
40. Cf. *Circular 435: The Documents of the 42nd General Chapter* (Brothers of the Christian Schools, 1993).
41. Ramírez Barba FSC, page 77.
42. Cf. *Circular 447: The Documents of the 43rd General Chapter* (Brothers of the Christian Schools, 2000).
43. Ramírez Barba FSC, page 77.
44. Cf. *Circular 469: The Documents of the 45th General Chapter* (Brothers of the Christian Schools, 2014).
45. Ramírez Barba FSC, page 78.
46. Ramírez Barba FSC, page 77.
47. Subsequently known as CIAMEL.
48. *Circular 469*, page 20.
49. *Circular 469*, page 20 and 21.
50. *Circular 469*, page 28.

51. Ramírez Barba FSC, page 78; cf. Coelho.
52. Coelho; and Tri Nguyen FSC.
53. Rodríguez Echeverría FSC, “The Lasallian Mission at the Tertiary Level,” page 38.
54. *Circular 469*, page 28.
55. Ramírez Barba FSC, page 76.
56. For a more detailed history of the development of IALU, see the aforementioned articles by Coelho and by Landeros.
57. Cf. Roxanne Eubank et al., “The International Lasallian University Leadership Program in Rome” in *Bulletin 252 Lasallian Centers of Higher Education* (Brothers of the Christian Schools, 2010), pages 51-57.
58. Rodríguez Echeverría FSC, “The Lasallian Mission at the Tertiary Level,” page 30.
59. Schieler FSC, “The Call from the Institute for Lasallian Research.”
60. Schieler FSC, “The Call from the Institute for Lasallian Research”; cf. *Circular 455: The Documents of the 44th General Chapter* (Brothers of the Christian Schools, 2007).
61. Robert Schieler FSC, “Lasallian Research in the Twenty-First Century” in *AXIS: Journal of Lasallian Higher Education* 6, no. 3 (Institute for Lasallian Studies at Saint Mary’s University of Minnesota, 2015).
62. International Association of Lasallian Universities, “Lasallians in the World Solving Real Problems of the World: Research Agenda of the International Association of Lasallian Universities (IALU)” in *AXIS: Journal of Lasallian Higher Education* 4, no. 2 (Institute for Lasallian Studies at Saint Mary’s University of Minnesota: 2013).
63. International Association of Lasallian Universities.
64. International Association of Lasallian Universities.
65. International Association of Lasallian Universities.
66. International Association of Lasallian Universities.
67. International Association of Lasallian Universities.
68. Ramírez Barba FSC, page 67.