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## **Transformational Learning at Christian Brothers University: A Lasallian Pedagogical Framework**

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### **1. Introduction**

This paper develops a Lasallian pedagogical framework for transformational learning at Christian Brothers University. In what follows, we connect our rich Lasallian heritage to our current CBU student population. Placing constructivist and liberation pedagogical theories in the larger context of Lasallian education, we aim to develop a concept of "transformational" as active learning through which students co-construct knowledge in a process of shared inquiry, with the goal of developing a sense of vocation, purpose, and social responsibility as they use their education to transform the society in which they live. Transformational learning at CBU is rooted in the Gospel values of community, siblinghood, love, service, and justice; and it leads to the transformation of both the student and the world in light of these values. This paper is not intended to be prescriptive in nature. Rather, the authors hope that a shared Lasallian pedagogical framework will inspire current and future faculty to connect what happens in their classrooms to the transformative potential of a Lasallian education in the lives of our students. To that end, we conclude with numerous examples of the high-impact teaching practices that lead to transformational learning at CBU.

Christian Brothers University is a Catholic university in the student-centered tradition of the De La Salle Christian Brothers located in Memphis, TN. CBU fosters academic excellence in a range of programs to prepare students from all faiths and backgrounds for careers and lives informed by the Lasallian values of faith, service, and community. As we work together to live out our values of faith in God, service to others, and betterment of our community, we draw on our heritage of Lasallian education.<sup>7</sup>

Our mission, identity, and values at CBU are rooted in the following Lasallian educational principles, which are themselves rooted in Gospel values: Faith in the Presence of God; Inclusive Community; Respect for All Persons; Concern for the Poor and Social Justice; and Quality Education. While each of these values informs our understanding of transformational learning, CBU's provision of a Quality Education is most directly relevant. Quality Education means that

the Lasallian school provides an education that prepares students not only to contribute to society but to transform it. It calls all to use their knowledge and talents to critically examine and engage the world in light of the message of the Gospel.<sup>8</sup>

In 2016, Brother Thomas Johnson addressed the CBU Community Convocation on the question of what it means to be a Lasallian university today. Explaining our Lasallian heritage and mission, he proposed that the role of the Lasallian university is

to open up minds, to provide new ways of looking at old and new problems, to challenge our notions and even our ideals, so that we can have well-integrated individuals who see themselves not only as citizens of the nation and the world but agents in its development. We boast, and with good reason, of the material and career success of graduates, but we also must encourage in them a sense of responsibility for the common good if we are to live up to our Lasallian heritage.<sup>9</sup>

In this speech, Brother Thomas indicated the potential impact and reach of *transformational learning in the Lasallian tradition*. Students who are formed with a sense of responsibility for the common good, and who are transformed by the quality education they receive at CBU, become agents of transformation in the world.

## **2. Lasallian Pedagogy**

What does it mean to teach in the Lasallian tradition? Saint John Baptist de La Salle founded the Brothers of the Christian Schools in seventeenth century France, in a context in which education was a privilege jealously guarded by the elite and used to reinforce the class privileges of a hierarchical society. Charity education provided to the poor at the parish level was brief, uneven in quality, and more usually than not only available to boys. Feeling called by God to address the need for education among the poor, De La Salle established an independent, non-clerical order dedicated to teaching. The Institute of the Brothers of the Christian Schools responded both to the need for education among poor children and to the need for the training and support of their teachers. For this reason, De La Salle is today recognized as an educational innovator and the patron saint of teachers.<sup>10</sup>

Among the many innovations of Lasallian pedagogy,<sup>11</sup> the following features stand out in the context of higher education and are especially relevant for our understanding of transformational learning<sup>12</sup>:

### **a. *The person of the teacher***

In the Lasallian tradition teaching is primarily understood as vocation and ministry. Lasallian educators, both vowed and lay associates, are called as teachers before all else; and they relate to students as “elder siblings” rather than as “fathers.” Teachers are expected to model what they teach and to live according to the Gospel values of love, service, and justice. Teachers thereby emulate and participate in the work of the Teacher who is the Christ.<sup>13</sup>

### **b. *A community of teachers and learners***

De La Salle recognized the need for mutual support and siblinghood (brotherhood and sisterhood) among a community of teachers, who in our current context are both vowed and lay associates.

Recognizing the need for teacher training and on-going professional development is one of the key innovations of Lasallian pedagogy in the context of higher education.

**c. *The student***

Every student has human dignity as one made in the image of God, and De La Salle was convinced that good teaching grows out of authentic love and respect for the student. Lasallian pedagogy insists that education be available to all, but especially advocates for the inclusion of the poor and marginalized. It is these students who most stand to benefit from a quality education and transformational learning and whose inclusion transforms the entire community of learners. By insisting that students be taught simultaneously (rather than one-on-one, as was common at the time), De La Salle further worked to create a community of students who support and learn from one another.

**d. *The process and effects of education***

Many of De La Salle's pedagogical innovations relate to the organization of curriculum, lessons, and classroom management; but the process and effects envisioned larger social changes and, thus, have an eschatological dimension oriented toward the future. While lessons on manners and civility may have functioned to integrate working-class boys into French society, De La Salle was not afraid to challenge the existing social order. In this tradition, Lasallian pedagogy both provides a practical education responding to the realistic needs of the student at a given historical moment and works to transform the world according to the Gospel teachings that envision a more just future.<sup>14</sup>

Indeed, the De La Salle Christian Brothers have often been on the forefront of social change; and their presence in Memphis is no exception. Coming to the Bluff City after the Chicago fire of 1871, they began teaching during a difficult moment in the city's history, facing both reconstruction-era turmoil and yellow fever to become the first collegiate degree-granting institution in the city. In 1960, under the leadership of Brother President Terence McLaughlin, Christian Brothers College was the first educational institution to integrate in Memphis, with the high school following in 1963.<sup>15</sup> In 1970, women were accepted as students, further expanding the diversity and inclusiveness of the student body. Generation after generation, Lasallian institutions have expanded access to quality education for all students, regardless of race, gender, creed, sexual orientation, or socioeconomic status.

**3. CBU Student Profile**

Students at CBU are, we believe, among the most diverse of any Lasallian institution. The following chart details CBU's reported minority student population for fall of 2019 and illustrates the university's ethnic and racial diversity:

*Day Undergraduates, Fall 2019*

<b>Race/ Ethnicity</b>		
International	72	4.7%
Hispanic/ Latino	123	7.9%
American Indian or Alaska Native	7	0.5%
Asian	83	5.4%
Black or African American	290	18.7%
Native Hawaiian/ Pacific Islander	4	0.3%
White	531	35.6%
Two or more races	83	5.4%
Race and ethnicity unknown	333	21.5%
<b>Total</b>	<b>1546</b>	<b>100.0%</b>

While most of the students come to CBU from 30 of the States of the United States, 4.7% of the student body comes from 28 different countries. Tennessee is home for the majority of the CBU students, as 72.4% come from there.

In response to ongoing immigration and international humanitarian crises, CBU has established robust programming for Latinx and undocumented students in particular. The Latino Student Success Program offers scholarships to academically gifted Latinx students who most often identify as participants in the US government’s Deferred Action for Childhood Arrivals (DACA) policy. (It should be noted, however, that because CBU does not require proof of citizenship, accurate numbers of undocumented students are not available.)

In addition to CBU’s vibrant ethnic diversity, most of our students (97%) qualify for financial aid and 40% receive Pell Grant aid.<sup>16</sup> The percentage of students who are Pell-Grant recipients can generally indicate the number of enrolled low-income students. However, because DACA or undocumented students cannot be recipients of this award, data for low-income students at CBU is not precise. The following chart also includes the number and percentage of students who are recipients of the support of our Latino Student Success program.

<b>Academic Year 2019-2020<sup>17</sup></b>					
<b>Program/ Student Type</b>	<b>Total # of Students</b>	<b># of Pell Recipients</b>	<b>% Pell Recipients</b>	<b># of LSS/ Dream Recipients</b>	<b>% LSS/ Dream Recipients</b>
<b>CAPS/ NURSING</b>	<b>135</b>	<b>61</b>	<b>45%</b>		
First Time Freshman	0	0			
Transfer Student	17	7	41%		
Continuing Student	109	50	46%		
Returning Student	9	4	44%		
<b>Day Undergraduate</b>	<b>1319</b>	<b>503</b>	<b>38%</b>	<b>212</b>	<b>16%</b>
First Time Freshman	340	155	46%	53	16%
Transfer Student	53	16	30%	9	17%
Continuing Student	914	327	36%	149	16%
Returning Student	12	5	42%	1	8%

Given the diversity of our student population, and the hurdles to success that many ethnic minorities and low-income students face both in Memphis and in the nation, we believe that our students are not unlike those taught by De La Salle himself. De La Salle dedicated the Institute he founded to providing a quality education to the economically poor in a time of stark class inequality. In recognition of the needs of our current student population, our Lasallian mission is clear. In the contemporary age of increasing income and wealth inequality, a high-quality education provides a clear path to transformation.

**4. Transformational Learning**

To some degree, all learning is transformational. Learning changes the learner, developing their skills and abilities, and expanding their knowledge of themselves and the world in which they live. In the context of CBU’s pedagogical framework, however, we are using the word “transformational” to qualify the type of student learning we wish to enhance at CBU in three specific ways, drawing from three overlapping fields of educational literature: constructivist, liberation, and Lasallian pedagogies.

**a. Constructivist pedagogy**

The traditional model of learning, sometimes called the transmission or “banking” model of education, pictures knowledge primarily as content that is transferred from the mind of the teacher to the mind of the student.<sup>18</sup> In this model, learning is passive and the student-teacher relationship hierarchical. Students are positioned as receptacles or blank slates waiting to receive instruction. Teachers are positioned as content experts who are responsible for organizing, transmitting, and assessing a particular body of knowledge. The traditional preferred mode of transmission is through the lecture and activities designed to achieve a certain pre-determined end.

This model has been widely challenged by a number of educational theorists and, at least in principle, has largely been replaced by a preference for “active learning” or “constructivist” theories and methods of education. Constructivism<sup>19</sup> suggests that the banking model is not in fact how human beings are wired to learn new skills or information. Instead, from infancy, children engage in active inquiry in order to form relationships with the people around them and to explore the world in which they live. Unless suppressed, this process continues throughout life as students develop their knowledge and skills primarily through relationships, inquiry, and experimentation rather than passive reception. In the process of actively constructing their own knowledge, the learner is transformed.

Within the broader field of constructivism, “transformational learning” more narrowly references the theory of Jack Mezirow, who gives particular attention to adult learners in the context of post-secondary education. Mezirow focuses on the way in which students go beyond knowledge acquisition to shift their learning paradigms and worldview in order consciously to make meaning of their lives in the world. Transformational learning in this specific sense refers to becoming critically self-aware of one’s own “meaning schemes,” the often-unexamined structures, assumptions, or expectations that allow us to make meaning of the world. Through practices such as reflection, critique, and problem-solving, as well as meta-cognitive exercises, one’s hidden assumptions are brought to light, and students come to better understand themselves and their learning process. Such critical self-awareness

leads to profound changes in our thoughts, feelings, perspectives, beliefs, and behaviors because it is a radical shift of consciousness that permanently alters our way of being in the world.<sup>20</sup>

#### **b. *Liberation pedagogy***

Associated with the Brazilian educator Paulo Freire and those, such as author bell hooks, influenced by him, liberation pedagogy also critiques the banking model of education. In this perspective, however, the banking model is not merely ineffective. By focusing on content transmission, preserving the status quo, and leaving hierarchical structures intact, the banking model also perpetuates social systems of oppression. In contrast, liberation pedagogy focuses on the empowerment of the oppressed as agents of their own learning. In coming to understand the historical forces and systems of power that shape their lives, the oppressed begin the humanizing struggle for their own liberation. They come to perceive

the reality of oppression not as a closed world from which there is no exit, but as a limiting situation which they can transform.<sup>21</sup>

Freire developed his pedagogical theory working with illiterate peasants in rural Brazil.<sup>22</sup> He noted that in the banking model of education,

it is the people themselves who are filed away through the lack of creativity, transformation, and knowledge in this (at best) misguided system. For apart from inquiry, apart from the praxis, individuals cannot be truly human. Knowledge emerges only through

invention and re-invention, through the restless, impatient, continuing, hopeful inquiry human beings pursue in the world, with the world, and with each other.<sup>23</sup>

Key to this approach is the concept of “praxis,” a term that captures the way reflection and action are co-constitutive in the process of learning.<sup>24</sup> Praxis is initiated through problem-posing exercises that raise the consciousness (*conscientizacao*) of the oppressed through dialogue among teachers and students.<sup>25</sup>

In Freire’s liberation pedagogy, the dialogical relationship between teacher and student is central to the learning process. Both are subjects in the process of unveiling systems of oppression; and, through shared practices of inquiry, they are both subjects of the knowledge they co-create.<sup>26</sup> Hierarchy in the classroom is dismantled as each learns from the other. Authority must be exercised on the side of freedom.<sup>27</sup> Liberation pedagogy thus requires an attitude of solidarity of the teacher with their students and faith in their abilities. This solidarity is a form of love:

True solidarity is found only in the plenitude of this act of love, in its existentiality, in its praxis. To affirm that men and women are persons and as persons should be free.<sup>28</sup>

This affirmation of freedom and humanity happens through the type of education that transforms both the student and the world.<sup>29</sup>

### **c. *Lasallian pedagogy***

Some Lasallian educators hear clear echoes across the centuries between De La Salle and Freire. Both pedagogical approaches are centered on the education of the poor and oppressed, promote a relationship of siblinghood among teachers and students, and are rooted in the Gospel values of love, service, and justice. Brother John Crawford notes how Freire’s problem-posing, dialogical education leads students to reflective action, or praxis, in order “to bring about positive change in the world,” which is made possible when students, especially those facing the conditions of poverty, become empowered through education to overcome injustice and oppression. This assurance that the transformative nature of Lasallian education poises students to advocate for social justice aligns with Freire’s conviction that the “pedagogy of the oppressed liberates the poor from their oppressors.”<sup>30</sup> We can, therefore, place Freire in the same pedagogical tradition as De La Salle in the priority they both assign to the needs of the poor and oppressed.

The Lasallian framework of education requires that student learning be transformative, in the first instance, of their lives, and more broadly, of the world. One way that transformation occurs is through vocational discernment. Connecting high-impact practices such as service learning to student vocation, Kelly James writes,

The greatest gift we can give our students is to deconstruct the social historical forces that cause social injustice and empower them to find their own path to dismantling it.<sup>31</sup>

James suggests that we begin this work by helping students, through critical self-reflection, to discern their purpose:

By providing opportunities for social justice work in college, we are preparing students to serve the common good through their careers and throughout their lives.<sup>32</sup>

As we prepare our students for success in their careers, we also prepare them to become agents of service and justice for others. Lasallian transformational learning, therefore, includes not just student success in the form of graduation rates or career readiness, but also the process of discerning a sense of purpose for their lives.

Similarly, it is essential that students develop a critical consciousness about the structures of injustice that shape our world if they are to be agents of its transformation. Jack Downey points out that because injustice – a form of structural sin – can too easily become normalized and invisible to our gaze, the process of consciousness-raising together with our students must be ongoing in our classrooms:

We are all – in our own specificity – simultaneously both subjects and objects of a swirling matrix of structural injustices. Our students have all experienced some degree of oppression in their lives, whether they are fully conscious of this or not, and at least one of our tasks is to honor those experiences, and attempt to think through how apparently discrete forms of injustice may be interwoven beneath their surface expressions . . . We do not have to travel to remote developing countries to find injustice. We do not – although we most certainly should – even need to leave campus.

In order to have honest conversations about injustice in our world, we necessarily must confront those injustices in our local communities, on our campuses, in our classrooms – and this demands that we as educators expose some of our own vulnerability, and acknowledge our own personal responsibility for perpetuating violence. Our Lasallian traditions of association and siblinghood thankfully offer helpful resources for managing these challenging considerations responsibly that avoid infantilizing our students, and encouraging them to take responsibility for their own interior formation with a vision toward their own liberation and that of those most impacted by structures of injustice.<sup>33</sup>

The Lasallian educational principle of social justice is, therefore, inseparable from our provision of a quality education.<sup>34</sup> Transformational learning in the Lasallian tradition requires prioritizing the needs of the poor and oppressed, developing a critical consciousness, finding a sense of purpose, and working, together with our students, to dismantle structures of injustice through our teaching practices.

Because “who we are is what we teach,”<sup>35</sup> Lasallian educators must be willing to model transformational learning in our own lives: interrogating our blind spots and assumptions, being willing to change our meaning schemes, practicing self-reflection and examination of conscience, engaging in problem-posing and open dialogue, and exploring new ideas and ways of thinking and acting in response to contemporary events. In other words, we are called to model the theological and Lasallian virtues in our lives.

De La Salle advised the teachers: “Since you have been called to teach the poor, strive to find Christ in the faces of the poor children you teach. The more you love them, the more



will Christ work for you.” The perennially surprising truth, which De La Salle and the Brothers embodied anew, is that Gospel values, when truly lived, reverse the accepted values of society.<sup>36</sup>

For Lasallian educators, teaching is a way of showing our love for our students. We can demonstrate that we have enough faith in them to take risks with our teaching, knowing that they are the ones who will continue the work of justice after they leave our classrooms.

These various pedagogical theories and approaches (constructivist, liberation, and Lasallian) are mutually compatible, overlap, and enhance one another. They can all be described as transformational, in the broadest sense, because they entail the transformation of both the student and the world. Students are transformed as people through active inquiry and the construction of new knowledge. In shedding habits of passive learning, students become agents who know themselves and develop a critical consciousness about the world in which they live. Transformational, then, refers to the active process of student learning; to the unveiling of systems of oppression and the co-construction of knowledge in a process of shared inquiry; and to the student and teacher’s greater sense of vocation, purpose, and social responsibility as they use their gifts to transform the society in which they live. In liberation and Lasallian pedagogies in particular, this transformation is rooted in the Gospel values of community, siblinghood, love, service, and justice.

## **5. Contribution of High-Impact Practices to Transformational Learning**

For decades, scholars have identified High-Impact Practices (HIPs) as impactful instruments of student learning and educational outcomes, ones that transform students’ ways of thinking and engaging with others. For this reason, HIPs have long been cited as key tools for putting transformative learning theory into practice, as HIPs have been shown to effectively guide students to evaluate and, where needed, revise their perspectives.<sup>37</sup> This approach encourages students to make sense of incongruous or diverse experiences and to then develop perspectives that engage in complex, inclusive, and discerning thought.<sup>38</sup>

Providing academic and co-curricular HIP programming for students increases their exposure to situations that challenge their assumptions and points of view; and critical reflection, in particular, allows students to process their experiences in a structured and supportive way.<sup>39</sup> The strategic implementation of HIPs, along with accompanying critical reflection activities, also frame students as the agents of their own learning, allowing students to make critical choices about their learning and to imagine themselves in positive new roles, such as leaders or advocates.<sup>40</sup>

Imagining future possibilities for themselves, their families, and the good of society as a whole is, also, an essential characteristic of the Lasallian educational tradition. Since the time of the origins in seventeenth century France, the education provided in Lasallian schools has been “ambitious,” in the sense that it is both grounded in a “confidence in the potential of the students” and desirous of offering them what is practical and useful for their professional future and for their being an integral part of the society in which they live.<sup>41</sup> As Lasallian scholars have noted, the aim and ambition of De La Salle and the first Brothers was to offer the students a springboard for socio-professional advancement.<sup>42</sup>

This aspect of the Lasallian tradition and the strategic implementation of the high-impact practices complement one another in the personal and professional development of CBU students. The core list of high-impact practices developed by George Kuh – now being integrated in courses across our curriculum – includes: writing-intensive courses, service-learning and community-engaged practices, internships, diversity/global learning (including study abroad), undergraduate research and creative activity, capstone courses and projects, common intellectual experiences, learning communities, and first-year seminars and experiences.<sup>43</sup> The Association of American Colleges and Universities (AAC&U) has most recently added ePortfolios to Kuh’s original HIPs, a practice that enables students to build a digital portfolio of their undergraduate work as a way of tracking academic and personal development, as well as making selections for academic advisors, potential employers, and graduate school applications.

In terms of student success and retention, proponents of HIPs have long claimed significant benefits in this area, though recent scholarship has called for further inquiry into these claims.<sup>44</sup> Kuh and Kinzie maintain that how HIPs are designed and implemented determines their effectiveness. Offering carefully-crafted HIP opportunities (whether required as coursework or not) that fit the students and the identity of an institution (and that are tracked and measured) will likely lead to positive effects.<sup>45</sup> Indeed, in Finley and McNair’s research, they observed that underserved students greatly benefited from HIP experiences, this being especially true when participating in more than one HIP.<sup>46</sup> This effect, however, depends on prioritizing high-quality and equity-focused engaged learning experiences.

Working from Kuh’s seminal research in defining, implementing, and assessing high-impact learning practices (HIPs), the section below features descriptions, resources, and CBU and other higher education models for each of the AAC&U’s identified HIPs. Many of these instruments – when integrated holistically into a course, senior project, internship, or even an occasional activity in the classroom – contribute to transformational learning in the Lasallian tradition at CBU.

A robust presentation of concrete examples and models of the high-impact practices at CBU may be found in Appendix A and a good bibliography of resources on high-impact practices may be found in Appendix B.

#### **a. *Undergraduate research***

Students participate in creating new knowledge. This can take place as part of a course, as an independent project (like a capstone), or as part of an internship or entrepreneurial initiative. Sites for undergraduate research include laboratory work, archives, academic conferences, and digital avenues of exploration. Participating in fieldwork, such as interviews, surveys, and focus groups also expose students to alternative perspectives within and outside of academia while contributing new knowledge to a field of study.

#### **b. *Internships***

Community-based internships allow students to draw connections between their academic field and a professional field of their interest. CBU’s robust Career Services program features academic

and paid internship opportunities for students, in addition to community-engaged programs that place students with non-profits and community organizations, including CBU's NICE program (*Nonprofit Internship Community Experience*) and CBU's Intergenerational Internship Program.

**c. *Capstone courses and projects***

Programs that culminate in a final project, usually toward the end of a student's college career, enable students to apply and integrate their academic learning in the form of a project, portfolio, or performance.<sup>47</sup>

**d. *Service-learning or community-engaged learning (CEL)***

This pedagogical method integrates community-based service, projects, and problem-solving in collaboration with community members and partner organizations. Students' community-engaged work directly complements course content. Thoughtfully crafted guided reflection exercises tie community-engaged experiences to the learning outcomes of a course.<sup>48</sup>

**e. *Writing-intensive courses***

Assignments that encourage students to write and reflect on their learning experience.<sup>49</sup>

**f. *Project-based learning***

Courses and assignments focused on solving real-world problems with concepts learned in class.<sup>50</sup>

**g. *First-year seminars and experiences***

Already represented at CBU as the First Year Experience, this practice promotes first-year students' integration into a higher education setting through seminars and supporting programs. In smaller groups, students practice intensive writing, collaborative learning, and information literacy in order to gain necessary skills for undergraduate work.

**h. *Common intellectual experiences (CIE)***

Often involving curricular and supporting co-curricular pieces that stem from a common theme, CIE include a set of required common courses.

**i. *Learning communities***

Commonly referred to as the LLC at CBU, the campus's living learning communities allow students with overlapping interests and/ or course loads to continue intellectual problem-solving beyond the classroom.

#### **j. *Collaborative assignments and projects***

In encouraging students to work in formal and informal groups (from study groups to shared projects and research), instructors create opportunities for students to learn how to contribute to constructive collaboration. This is especially crucial for developing students' listening skills and for expanding their range of expectations for and assumptions about others.

#### **k. *Diversity/ global learning***

Courses and programs guide students to think critically about their worldview and assumptions about cultures and practices that may be different from their own. Focused on US-based and/ or global diversity, this programming addresses forms of inequality and inequity that hinge on race, ethnicity, gender, or other human rights disparities. Study abroad is included in this category for introducing students to intercultural experiences.

#### **l. *ePortfolios***

The most recent addition to Kuh's list of HIPS, ePortfolios allow students to collect and develop their academic and co-curricular work over time. Reflections and self-assessment components enable students to account for intellectual, personal, and professional growth. Potential audiences are fellow students, professors, advisers, and potential employers, though students can self-select the materials they wish to share.<sup>51</sup>

### **6. Conclusion**

Research and assessment of high-impact practices suggest that the learning outcomes and personal and professional development for students receive a significant boost, particularly for those students who are traditionally underserved. Indeed, an increase in student perseverance and engagement makes these learning practices useful tools, from the classroom to the curricular infrastructure. This is why they are viewed as necessary and essential dimensions of transformational learning at CBU.

However, it should be noted that scholars like Allison White argue that thoughtful and intentional integration of these practices into coursework and campus-wide initiatives is key.<sup>52</sup> Some important considerations include the intensive time commitment on the part of faculty, and whether a school's budget can adequately support investments in these practices. Additionally, instruments for assessing learning are crucial for accreditation and meeting national standards for learning practices; but it is also necessary to evaluate how these approaches are meeting students' needs. These considerations should neither dampen efforts to enhance existing HIPs on campus nor hinder the implementation of new ones. However, they offer a crucial challenge: to make transformational experiential learning practices as systemic and supported as possible.

The pedagogical framework for transformational learning, as offered here, demonstrates the significant steps we are taking toward widespread adoption of high-impact practices across the CBU curriculum. We believe that our Lasallian tradition justifies it and that our students deserve it. In the Strategic Plan of the university, the transformational learning initiative directly supports

measurable student success: student retention, graduation rates, and post-baccalaureate career success. Transformational learning, and the high-impact teaching practices it informs, also supports our students' desire not simply to study the world in which they live, but to transform it. At CBU, students' desire to make a difference in their world finds its expression in the Lasallian graduation pledge, written by CBU student Burton Bridges and approved by the Board of Trustees in 2009:

I pledge to explore and take into account the social justice and environmental consequences of any job I consider and will try to improve these aspects of any organization for which I work. I will further the Lasallian tradition by continuing to learn and by serving others to build better communities and a better society.<sup>53</sup>

As CBU faculty, administrators, and staff fulfill our moral obligation to provide our students a quality education using high-impact teaching practices, we are seeing the results in all those who take the Lasallian graduation pledge. Transformed students become agents of transformation as they answer their call to build better communities and a better world.

## **Appendix A: Examples and Models of High-Impact Practices for Transformational Learning**

### ***a. Examples of undergraduate research***

- *The Rosa Deal School of Arts:* Chelsea began her undergraduate research career as a first-year student when she worked at the Cognitive Neuroscience Lab collecting EEG data. This experience inspired her to create the Cognitive Neuroscience minor. A requirement of this minor – Psychophysiology – required a class project for which her class chose to measure Contingent Negative Variation (CNV; an event related-potential or ERP related to expectancy in the brain) and 3 measures of prejudice or biases (Modern Racism Scale, Symbolic Racism Scale, and Implicit Association Test for Race). Chelsea has presented this research at a number of conferences, including the Annual Meeting of the Psychophysiological Research Society in Washington D.C. in fall 2018. Through a recent research internship, Chelsea has deepened her statistical training and led her to further research questions on audiovisual perception and memory.

Chelsea attests: “Because CBU is such a small campus, I was able to work more one on one with professors and not only get more involved with research and understand the statistics behind it, but also look into my own research questions dealing with audiovisual perception and memory.”

- *School of Sciences:* Cina began his career in undergraduate research the summer before matriculating at CBU doing tissue engineering at the University of Memphis. As a CBU student, he was selected for the highly competitive Summer Research Scholar program through the University of Tennessee Health Science Center in the summer of 2018. Cina sees this formative summer research experience

as a stepping stone to his current work in the laboratory of Dr. Monica Jablonski at the Hamilton Eye Center, UTHSC.

Cina attests: “I would say that the motivation from being involved in research itself is very rewarding. The part of being involved as a team translates to more confidence in one’s own abilities and a sense of comradeship. The SRS program has been helpful in encouraging growth and adding to an established momentum.”

- *School of Business*: Burton found his Economics and Finances courses transformed into a lab focused on the US’s recession as it unfolded at the end of the first decade of the 2000s. Classroom debates and useful diversions from textbook material initiated life changing realizations about the causes and repercussions of the recession.

Burton attests: “The professors would start class talking about the latest Federal Reserve rate cuts and we’d be expected to talk about the macro implications on the spot. So, we had many debates and discussions that might not have happened otherwise in a calmer time. It was illuminating. [. . .] Suffice it to say, as a freshman, my career dream was to work on Wall Street. By the end of my four years, I thought I might prefer raising money for charity instead. (And I still do!)”

- *Gadomski School of Engineering*: Encourages co-authored faculty and student publications, one example being Dr. Falih Ahmad’s and his students’ (Pascal, Federic, and Kim) research on noise reduction in electrocardiograms.

#### **b. *Examples of internships***

- *School of Sciences*: Krishna, a bio-chemistry major, completed a Summer Science Program Internship at Arkansas Children’s Hospital in Little Rock with Dr. Ronald Sanders from June 3 to July 26, 2019. The project title was “Unplanned Extubation Study; Red Blood Cell Features in Critical Illness; Airway Management Safety.”
- *The Rosa Deal School of Arts*: Imagining her goal to join the Peace Corps as an English-as-an-Additional-Language teacher, Chase chose an internship at DeNeuille Learning Center, one of the top educational non-profits in the Memphis area, as a part of her capstone experience in her English for Corporate Communications degree program. At DeNeuille, she worked with a community of women and helped them increase their English-speaking skills for both employment and personal reasons, while at the same time upholding DeNeuille’s mission: to treat each student with respect and dignity and consider the whole person, not just the mind.

Chase includes the following in her internship portfolio: “It was an honor to work at DeNeuille and to meet so many amazing people. By working together and understanding everyone’s different positions, we allow[ed] ourselves to come up with meaningful work that could not be accomplished on our own. It was exciting to put into practice the things that I’ve learned here at CBU.”

- *Career Services' Representative Internships by School:* Gadomski School of Engineering (Smith+Nephew Medical Devices and Advanced Wound Care), School of Business (First Horizon Bank), and The Rosa Deal School of Arts (The Bodine School).

**c. *Examples of capstones and projects***

- *The Rosa Deal School of Arts:* Seniors in the Art Department complete a Senior Studio course that requires them to prepare a studio show in the campus gallery. An important component of their work includes research on artists and artistic movements that influence their work.
- *Gadomski School of Engineering:* Chris' senior Electrical Engineering draws heavily on the field of Computer Science in using a data set from all commercial domestic flights from 2015 and using machine learning, and regression to predict flight delay times.

Chris attests: "It's an important project in my undergraduate experience because it ties in the use of many technologies I've touched on while here: Python (and its many libraries), machine learning, Jupyter notebook (where I actually do the coding), etc."

- *School of Business:* Jenny's undergraduate capstone courses both collaborate with local partners on experiential, community-engaged projects. For the final project in *MKTG 411: Marketing Policy and Strategy*, students choose a local nonprofit or for-profit organization (NFP or FP); and after extensive research, solve a business objective/ problem. The deliverable includes a marketing proposal and presentation.
- *School of Business:* Jenny Cowell's CMBA 608 Marketing capstone class in 2014 worked closely with the Director of the Forrest Spence Fund to develop a spring event to raise awareness and funds for the initiative. CBU students developed the "Spring for Forrest Event," the artwork for which is still used for FSF marketing today.
- *School of Business:* Similarly, in *MKTG 433: Promotional Strategies*, students work in teams to create a promotional campaign for a local non-profit organization. Students get the opportunity to learn content in class, and then homework assignments provide the application. Deliverables are a final written project for business portfolio and presentation.
- *School of Sciences:* Students in the 2020-2021 set of capstone courses in Computer Science, *CS 481* and *482*, have the option to contribute to an interdisciplinary, community-engaged project over the course of the academic year. In partnership

with CBU engineering, design, and literature students, CS seniors create a community-building app for Memphis Public Libraries' Cossitt Library.

- *The Rosa Deal School of Arts*: As a part of her capstone project for her English for Corporate Communications major, Shelby worked in the Community Relations department at Buckman Laboratories, implementing the details of the department's projects into both on-going and daily activities. In addition, she participated in the planning and the promotion of events through community/ public relations for BuckmanCares.

Shelby includes the following in her internship portfolio: "Being a community relations intern has prepared me for a variety of career work including community work, digital advertising, writing, planning and organizing . . .," thus demonstrating the transformative effect her capstone internship has had on her career goals and opportunities.

#### d. *Examples of service learning or community-engaged learning (CEL)*

- *The Rosa Deal School of Arts*: Professor Federico Gomez-Uroz incorporated a substantial service requirement in his upper-level Spanish course, *380: Spanish Interpretation in Professional Settings*. Supported through "Service Journals" and a final reflection paper, students process their service experiences in light of course readings and discussions, especially in navigating the ethical challenges commonly faced by professional interpreters.
- *The Rosa Deal School for Arts*: Dr. Emily Holmes' course, *Religious Studies 331: The Spirituality and Ethics of Eating*, focuses on multiple religions' perspectives on human relationships to food. Students serve with food-related non-profits and complete reflections and a final paper based on their community-based experiences.

#### e. *Examples of writing-intensive courses*

- *The Rosa Deal School of Arts*: Itzel, a 20-year-old junior majoring in Psychology and minoring in Sociology, took an English class at Christian Brothers University not knowing her life would change in a significant way. The course, *Writing for Advocacy*, would take Itzel to Nashville and the Capitol steps. By learning about advocacy in the classroom context and practicing it at the seat of State government, the students experienced political participation firsthand. Dr. Jeff Gross, associate professor of English, taught the course with such transformation in mind and the course inspired Itzel to volunteer her time "for those who are at the end of injustice." She learned to act, to research, to write and to serve those in need of help. *Writing for Advocacy* students presented at the Advocacy in Action Event at Crosstown Concourse, Memphis, TN, in April 2018.
- *School of Engineering*: Within the Packaging Concentration, CBU students in the TAPPI Student Chapter oversee and publish in an open-access online journal,



PACKCON E-magazine, which provides current packaging news and research summaries.

**f. *Examples of project-based learning***

- *School of Engineering*: Dr. Pong Malasri's *490 Packaging Project* course partnered with the nonprofit, *Thistle and Bee*, to test the packaging design of the social entrepreneur's products and gift box. Dr. Malasri's students were able to make packaging product recommendations based on the series of tests and *Thistle and Bee's* desire for environmentally friendly materials.
- *The Rosa Deal School of Arts*: CBU's Art Department began its Art Therapy program 6 years ago with a grant to partner with Ave Maria, a long-term care facility for seniors. In fall 2016, CBU launched an art therapy field course in collaboration with the Brooks Museum and its Art Therapy Access Program. A highlight of this partnership included students' work with clients from Alzheimer's & Dementia Services of Memphis, which included a joint exhibition of clients' and student artwork at the museum. "An exhibition featuring work from Alzheimer's & Dementia Services of Memphis and CBU art therapy students opened December 10 [2016] at The Brooks Museum."
- *School of Business*: Dr. Bevalee Vitali's Community-Engaged Learning course, *Management 490: Seminar in Leadership*, connects her students to local high schools with the goal of planning and implementing a leadership training program with student club leaders. This project enables students not only to develop content but to engage in the many facets of event planning and community engagement, including initial relationship building, surveying, marketing, etc.

**i. *Examples of learning communities***

- *Multiple Schools*: The five communities housed in the Living Learning Center include a Business LLC, a Sustainability LLC, Freshman Experience LLC, Honors Program LLC, and a Science and Engineering LLC.

**j. *Examples of collaborative assignments and projects***

- *The Rosa Deal School of Arts*: Dr. Juliette Paul's *English 355: Jane Austen and the Civic Commons* asks literature students to collectively develop the concept for an interactive digital app for the Memphis Public Library. For the creation of the application, students collaborate with one another and with a senior Computer Science major to guide its creation. This course has paved the way for an interdisciplinary partnership with Memphis Public Library that may include the Art Department and Mechanical Engineering at CBU.
- *The Rosa Deal School of Arts*: Students in Dr. Ben Jordan's Community-Engaged Learning course, *Humanities 210: Introduction to Sustainability*, course divide into

four groups to develop service projects aimed at water conservation. One group, for instance, led a campus-based awareness event, a cooking demonstration focused on conserving water while cooking.

**k. *Examples of diversity/ global learning***

- *Gadomski School of Engineering*: Dr. Eric Welch's course *ENGR 220: Engineering in the Ancient World* includes a week-long trip in Rome over Fall Break, allowing students to observe in person concepts previously addressed in the classroom.

Jessica attests: "I encountered a lot of abstract ideas in the classroom, but didn't understand how Romans could have built their structures. The second half of the semester required that we see how the Romans accomplished that scale of their architectural projects using just pulleys and ramps! On a personal note, I had never traveled without my parents, and learning how to navigate the underground train and use physical maps to find my way in the city alone made me feel independent and confident to do things by myself. The experience has also urged me to travel more!"

- *School of Sciences*: Dr. Anthony Trimboli's *CHEM 105: Chemistry of Cooking* course immerses students in Spanish culinary culture, allowing them to taste the real world application of the chemical transformations that occur during the cooking process. Most importantly, students garner an appreciation that science is a creative pursuit, not limited solely to the laboratory.

## Appendix B: Bibliography

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## Endnotes

1. Emily A. Holmes is associate professor in the department of religion and philosophy at Christian Brothers University in Memphis, TN. She is the author of *Flesh Made Word: Medieval Women Mystics, Writing, and the Incarnation* (2013) and the co-editor of *Women, Writing, Theology: Transforming a Tradition of Exclusion* (2011) and *Breathing with Luce Irigaray* (2013). Her teaching and research interests include women's writing practices in Christian history, feminist theology, religious pluralism, and the spirituality and ethics of eating. She earned her doctorate at Emory University.

2. Kelly James is an associate professor of sociology in the behavioral sciences department at Christian Brothers University in Memphis, TN. She is the director of the Safe Zones program at CBU and teaches in the Countdown to College program at Saint Mary's University in Winona, MN. Her teaching interests include addictions, human sexuality, and criminal justice. She earned her doctorate in sociology at Louisiana State University.

3. Leslie McAbee is the founding director of AutoZone Center for Community Engagement at Christian Brothers University. In this capacity, she aims to advance CBU's Lasallian commitment to community and service through collaboration with communities on and off campus in order to enhance learning, enrich student life, and promote positive social change in Memphis and beyond. Leslie has extensive experience developing and teaching service-learning courses, primarily at the University of North Carolina at Chapel Hill, from which she holds a doctorate in English. She also served in Madagascar as a member of the U.S. Peace Corps, teaching English as a Foreign Language, training high school student volunteers and promoting English Club activities for students outside the classroom.

4. Joseph R. Preston is the director of campus ministry at Christian Brothers University. He has been around and a part of the Lasallian Mission for over the past 10 years. First, as a student at Lewis University, then as a staff member, and now most currently as a staff member at CBU. As director of campus ministry, he walks alongside students accompanying them on their faith journey. In 2019 he created and piloted a course on the Lasallian Mission called, *The Lasallian Life: From the Beginning to Now*. He is also involved with Lasallian formation on national level, as both attendee and facilitator.

5. Amy Siebenmorgen is the graduate assistant at the AutoZone Center for Community Engagement at Christian Brothers University where she founded civic engagement programming. She graduated from Christian Brothers University in May 2021 with her master's in education. Amy is also a Lasallian Volunteer Scholar; she served at San Miguel School Chicago (2017-2019), where she taught 8<sup>th</sup> grade language arts. She earned her bachelors in English education in 2016 from the University of Central Arkansas.

6. Anthony R. Trimboli is associate professor in the department of chemistry at Christian Brothers University in Memphis, TN. He has been associated with Lasallian education for over 15 years, first, at La Salle College High School (Wyndmoor, PA) as a student then as a faculty member, and presently at Christian Brothers University since 2011. He currently serves as member of the CBU Strategic Planning steering committee and chair of the Transformational Learning

subcommittee. He earned his doctorate in analytical chemistry from the University of South Carolina.

7. This document was born out of “Pathways to Success,” the 2017-2022 CBU Strategic Plan. In this plan, the two themes of “Transformational Learning” and “Institutional Story,” in particular, speak to the faculty’s role in changing student lives within the context of a distinctly Lasallian education. Within this larger framework, the university has adopted the following specific sub-goal: “All CBU students will have more high-impact, transformational learning experiences that foster personal growth and set them apart in graduate school and the job market. To achieve this, CBU will optimize our current learning spaces, and we will develop and expand our programs to meet student needs.”

Meeting our goal for transformational learning requires improved organizational capacity in the form of expanding vibrant academic programs and student experiences. Most importantly, it requires a shared pedagogical understanding to be used by faculty across all programs. Although this document focuses on the Lasallian pedagogical framework that informs our curriculum, the educational and co-curricular support provided by athletic coaches, staff members, and the entire CBU community plays a role in student success.

This comprehensive pedagogical framework for Transformational Learning at CBU was approved by the Faculty Assembly on November 5, 2020.

8. For this definition of “Quality Education,” see “Five Core Principles of Lasallian Schools,” <https://www.delasalle.org.au/about-us/five-core-principles-of-lasallian-schools.html> and “Who We Are: Five Core Principles of Lasallian Schools,” <https://delasalle.org/who-we-are/five-core-principles/>. For the origins and development of the Five Core Principles, see also George Van Grieken FSC, “The Five Core Principles of Lasallian Schools: Their Origins, Integration with Catholic Identity, and Resonance Today” in *AXIS: Journal of Lasallian Higher Education* (Saint Mary’s University of Minnesota, 2019), 10, no. 1; as well as Luke Salm FSC, “Characteristics of Lasallian Schools” in *AXIS: Journal of Lasallian Higher Education* (Saint Mary’s University of Minnesota, 2017) 8, no. 1.

9. Thomas Johnson FSC, “Christian Brothers University Community Convocation” (August 18, 2016). Brother Thomas’s remarks echo an earlier address to CBU by John Johnston FSC, delivered on April 23, 2006, on the occasion of the inauguration of Vincent Malham, FSC, as the university’s twenty-first president, and recently published: John Johnston FSC, “That Strange Word: Lasallian” in *AXIS: Journal of Lasallian Higher Education* (2020), 10, no. 2 (Saint Mary’s University of Minnesota: 2020).

10. *John Baptist de La Salle: Founder, Educator, Saint* (Napa, CA: Brothers of the Christian Schools District of San Francisco, 2009).

11. For more details, see “John Baptist de La Salle: Educator and Visionary” in *John Baptist de La Salle: Founder, Educator, Saint*, 14-24.



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

13. See John M. Crawford FSC. “Lasallian Pedagogy: Who We Are Is What We Teach” in *AXIS: Journal of Lasallian Higher Education* (Saint Mary’s University of Minnesota, 2015) 6, no. 2.

14. On the relationship between teaching, research, and social transformation, see also Álvaro Rodríguez Echeverría, “University Education within the Lasallian Mission” in *AXIS: Journal of Lasallian Higher Education* (Saint Mary’s University of Minnesota, 2018) 9, no. 3.

15. T. McLaughlin. *Silent Acceptance* (Brother Terence Publication, 2012).

16. Student Numbers pulled from the Quick Facts Fall 2018 PDF at [https://www.speakcdn.com/assets/2091/quickfacts\\_2018-19-final.pdf](https://www.speakcdn.com/assets/2091/quickfacts_2018-19-final.pdf)

17. Absent from the chart above are numbers for first-generation students, as CBU does not currently have a way for students to self-identify for this demographic.

18. See Committee on Lasallian Pedagogical Framework, *Toward a Lasallian Pedagogical Framework of Transformative Learning* (Manila, Philippines: De La Salle University, n.d.).

19. Prominent educational theories associated with constructivism include that of Maria Montessori and the Reggio Emilia method.

20. A. Simsek, “Transformational Learning” in *Encyclopedia of the Sciences of Learning*, edited by N.M. Seel (Boston, MA: Springer, 2012). See also: J. Mezirow, *Transformative Dimensions of Adult Learning* (San Francisco, CA: Jossey-Bass, 1991); J. Mezirow, *Learning as Transformation: Critical Perspectives on a Theory in Progress* (San Francisco, CA: Jossey-Bass, 2000); J. Mezirow, “An Overview on Transformative Learning” in *Lifelong Learning: Concepts and Contexts* (2006); and P. Sutherland & J. Crowther, *Lifelong Learning: Concepts and Contexts* (London: Routledge, 2006).

21. P. Freire, *Pedagogy of the Oppressed* (New York, NY: Bloomsbury Academic, 1970), 49.

22. See also Crawford, “Lasallian Pedagogy: Who We Are Is What We Teach,” who writes: “Freire’s own educational tasks were initially directed toward poor, illiterate adult farmers in his native Brazil. Freire discovered that people learned to read faster and with greater confidence when they were able to bring their own life experiences to texts and to be engaged in critical reflection about their daily problems. When educators met these adult students by engaging them in discussion of their ordinary life issues, and successfully challenged them to speak their minds and to reflect critically on their own circumstances, these adult pupils had an incentive to learn to read quickly and often did so. Freire’s pedagogy developed out of practical and ordinary life, but it also

permitted the learners to take ownership of their world and to use their education to make positive changes in their lives.”

23. Freire, *Pedagogy of the Oppressed*, 72.

24. Freire, *Pedagogy of the Oppressed*, 51.

25. See also Crawford, “Lasallian Pedagogy,” 26.

26. Freire, *Pedagogy of the Oppressed*, 69.

27. See Crawford, “Lasallian Pedagogy.”

28. Freire, *Pedagogy of the Oppressed*, 50.

29. See also Crawford’s full discussion of the way the theological virtues (faith, hope, and love) operate in Freire’s thought in his “Lasallian Pedagogy”: “Freire uses the ‘theological virtues’ of St. Paul to ground his methodology, although he uses them in an order different from the Letters. His pedagogy of the oppressed begins in love. For Freire, love is the heart of the dialogical process that allows teachers and students to engage in meaningful reflection and liberating action. He makes two statements about ‘love’ that are vital. First, he argues: ‘Love is at the same time the foundation of dialogue and dialogue itself.’ Second, he suggests: ‘Because love is an act of courage, not of fear, love is commitment to others.’ Love creates the atmosphere in the classroom that promotes the mutual exchange of ideas and bonds teachers and students to their mutual benefit. For John Baptist de La Salle, this kind of love might be expressed as zeal for the salvation of those entrusted to us, and as care for the ultimate and immediate needs of those students who are our younger siblings.”

30. Crawford, “Lasallian Pedagogy.”

31. Kelly James, “Touching Hearts and Teaching Minds: Strengthening Lasallian Higher Education through Mission” in *AXIS: Journal of Lasallian Higher Education* (Saint Mary’s University of Minnesota, 2017) 8, no. 3, 127.

32. James, “Touching Hearts and Teaching Minds,” 122.

33. Jack Downey, “Critical Self-Reflection and Social Justice as Lasallian Mission” in *AXIS: Journal of Lasallian Higher Education* (Saint Mary’s University of Minnesota, 2017), 8, no. 3.

34. See also Committee on Lasallian Pedagogical Framework, “Toward a Lasallian Pedagogical Framework of Transformative Learning” (De La Salle University, Manila, Philippines).

35. Crawford, “Lasallian Pedagogy.”

36. John Baptist de La Salle: *Founder, Educator, Saint*, 19.
37. P. Cranton, *Professional Development as Transformative Learning: New Perspectives for Teachers of Adults* (San Francisco, CA: Jossey-Bass, 2006).
38. J. Mezirow, *Learning as Transformation*.
39. J. Mezirow, "How Critical Reflection Triggers Transformative Learning" in *Fostering Critical Reflection in Adulthood: A Guide to Transformative and Emancipatory Learning* (San Francisco: Jossey-Bass, 1990).
40. M. S. Knowles, *The Modern Practice of Adult Education: From Pedagogy to Andragogy* (Englewood Cliffs, NJ: Cambridge Adult Education, 1980); J. Cunningham, "Self Direction: A Critical Tool in Distance Learning" in *Common Ground Journal* (2012) 7(2), 89-100; M. Newman, "Calling Transformative Learning into Question: Some Mutinous Thoughts" in *Adult Education Quarterly* (2012) 62(1).
41. "An Ambitious Fraternity" in *Declaration on the Lasallian Educational Mission: Challenges, Convictions, and Hopes* (Rome: Brothers of the Christian Schools, 2020), 70-72.
42. "Laying the Foundation for Future Employment" in *Cahiers Lasalliens 62: The Conduct of Schools – Pedagogical Approach* by Léon Lauraire FSC and translated by Allen Geppert FSC (Rome: Brothers of the Christian Schools, 2006), 112. See also, *MEL 37: The Brothers of the Christian Schools in France and the Educational Service of "Artisans and the Poor" through Technical Education* by Henri Bedel FSC and translated by Keith Watson FSC (Rome: Brothers of the Christian Schools, 2007).
43. G. Kuh, *High-Impact Educational Practices: What They Are, Who Has Access to Them, and Why They Matter* (Association of American Colleges and Universities, 2008).
44. Sarah R. Johnson, "Academic Engagement and Student Success: Do High-Impact Practices Mean Higher Graduation Rates?" in *The Journal of Higher Education* (2018) 89(5), 753-781.
45. G. Kuh & J. Kinzie, "What Really Makes a 'High-Impact' Practice High Impact?" in *Inside Higher Ed* (1 May 2018). <https://www.insidehighered.com/views/2018/05/01/kuh-and-kinzie-respond-essay-questioning-high-impact-practices-opinion>.
46. A. Finley & McNair, *Assessing Underserved Students' Engagement in High-Impact Practices* (Association of American Colleges and Universities, 2013). <https://vtechworks.lib.vt.edu/bitstream/handle/10919/87004/AssessingUnderservingStudents.pdf?sequence=1&isAllowed=y>.

47. A helpful resource: David Sill et al. "The Disorienting Dilemma: The Senior Capstone as a Transformative Experience" in *Liberal Education* (Summer 2009), p. 50+. *Academic OneFile*. <https://ploughlibrary.on.worldcat.org/oclc/471901427>.

48. For examples and best practice resources of CEL, the following provide an ample introduction: Vanderbilt's Definitions for Community Engagement; *Journal for Community Engagement and Scholarship's* Checklist for Implementing Service-Learning; Campus Compact's Database of Service-Learning Syllabi; "Reflection Activities: Service-Learning's Not-So-Secret Weapon." *A long list of reflection activities that privileges creativity and active learning*. <https://sites.duke.edu/responsibleengagement/files/2015/04/Reflection-Activities-for-All-Classrooms.pdf>; and "Reflection in Service-Learning Classes." *Provides a range of helpful reflection questions (toward the bottom of the page) one might pose for class-wide or group discussion or individual written reflection*. <http://www.servicelearning.umn.edu/info/reflection.html>

49. For helpful resources for a rationale and some guidelines, see: *How Writing Contributes to Learning* (ACCU); and *Guidelines for Writing Intensive Courses* (Harvard).

50. A Non-CBU set of examples may be explored at: Project-based Learning at Worcester Polytechnic Institute.

51. For Theoretical Frameworks/ Thought Pieces concerning ePortfolios, see Special Issue of *Peer Review: E-Portfolios: For Reflection, Learning, and Assessment*; and for models of ePortfolios, see: UNV of Waterloo sample e-portfolios and Auburn UNV e-portfolio examples.

52. A. White, "Understanding the University and Faculty Investment in Implementing High-Impact Educational Practices" in *Journal of the Scholarship of Teaching and Learning*, (2018) 18(2), 118-135.

53. The CBU Lasallian Graduation Pledge was written by Student Government Association Senate Vice President Burton Bridges in 2009 and presented to and approved by the Student Life Committee of the CBU Board of Trustees. Inspired by the Graduation Pledge Alliance (<http://www.graduationpledge.org>), Bridges wanted to adapt general social and environmental concerns to our Lasallian context. As he put it, "I adapted our Lasallian Pledge from that initiative. I do remember adding a line specifically focusing on the 'leaving to serve,' as the CBU motto suggests. In my head at the time, I considered that to be an expectation of every CBU graduate. CBU has put in the work in shaping you as a student/ person, it's time for you to go forth and serve (more than just make money in a job). I felt like we owed it to the school as CBU grads to be better in some way (than just "any other" institution granting degrees)." Personal communication, November 11, 2019.