

Annotation

Carriere, W. J., “The Correspondence of Lasallian Philosophy and Teacher Education in Selected Christian Brothers’ Colleges.” Ph.D. dissertation, The University of Arizona, 1982, 159 pages.

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Carriere set out to examine how the foundational philosophy of the Lasallian tradition, rooted in the charism of Saint John Baptist de La Salle and the mission of the Institute of the Brothers of the Christian Schools, corresponds with the practices of teacher education in selected Christian Brothers’ colleges (1). Drawing upon historical and philosophical tenets of Lasallian education, qualitative fieldwork in pre-service teacher education programs (including active field work and interviews) enabled the author to explore the alignment (and misalignment) between Lasallian identity and teacher formation processes (3). The study’s significance lies in its contribution to understanding the unique role of Lasallian higher-education contexts in preparing future educators, especially in their fidelity to the human-and-Christian education of youth (5). A list of definitions was also offered by Carriere (9-12). A comprehensive literature review focusing on writings by Saint John Baptist de La Salle, information regarding the Catholic Church, and education focusing specifically on Lasallian education in the United States was referenced (15-40).

The author uses a mixed qualitative approach: first, a philosophical/historical analysis of Lasallian educational philosophy; second, case studies of teacher-education programs at Christian Brothers’ colleges, including on-site field observations and semi-structured interviews with program faculty, administrators, and students (41-44). These cases are selected for their explicit self-identification as Lasallian institutions. The method allows Carriere to trace how core Lasallian values such as faith, community, service to the poor, and zeal for education are operationalized in teacher education curricula, pedagogical practice, and professional formation (47).

Carriere identifies several key correspondences between Lasallian philosophy and teacher education practices: The Lasallian commitment to “a human and Christian education to the young, especially the poor,” which echoes the shared mission of the Institute, appears in program designs that emphasize teaching diverse, underserved youth, service learning, and socially-just pedagogies (52). The value of community and accompaniment in Lasallian tradition is mirrored in mentorship models, cohort structures, and reflective practices in teacher-education programs, enabling candidates to internalize relational and communal dimensions of teaching (55). The principle of faith lived through teaching is seen in the programs’ attention to ethical, spiritual, and value-laden aspects of the teacher’s role, not solely the technical or academic dimensions of pedagogy (56). However, Carriere also notes tensions: in some cases, the institutional pressure for accreditation, standardized testing, and professional credentialing can reduce the

distinctiveness of Lasallian identity, making programs resemble generic teacher-education models rather than deeply Lasallian ones (58). Additionally, the challenge of integrating the Lasallian heritage into secular or pluralistic contexts raises questions about how explicitly Lasallian values are referenced and enacted (62).

The study suggests that Lasallian higher-education institutions preparing teachers are well positioned to provide distinctive formation experiences that go beyond pedagogy to include moral, relational, and service-oriented dimensions of teaching (67). The study invites institutions to ask, How does our teacher/pre-service preparation embody our heritage? How are mentorship, service to underserved, and relational community formation built into our programs? Carriere's findings imply that fidelity to Lasallian philosophy demands intentional structures (mentorship, reflection, service) and curricular integration of the heritage, not just institutional branding (126).

While Carriere provides rich descriptive and conceptual material, some limitations are notable. The selection of only "Christian Brothers' colleges" may limit generalizability to broader Lasallian or non-religious teacher-preparation contexts (131). The depth of the qualitative interviews is not fully detailed, and data on student outcomes, long-term retention in teaching, or comparative groups are limited (140). Moreover, while the historical/philosophical analysis is strong, the extent to which the Lasallian heritage is consistently lived across programs might vary widely; Carriere acknowledges this variability but does not quantitatively measure levels of "Lasallian-ness." For practitioners seeking empirical benchmarks or metrics of Lasallian identity integration, the study may offer conceptual guidance, but few concrete standardized measures (141).

This dissertation is relevant in several ways, such as showing the need to focus on heritage-based orientation and the importance of mentorship and community formation. The study emphasizes ethics and service orientation along with program design and evaluation.

In summary, Carriere's dissertation offers a thoughtful exploration of how an educational heritage can and should inform the formation of educators. It shows that teacher-education programs that ground themselves explicitly in the Lasallian tradition can foster richer relational, ethical, service-oriented dimensions of professional identity. Carriere offers both a conceptual foundation and practical implications: training programs that are technically competent but also aligned with purpose, ethics, and community can enhance effectiveness. The limitation to note is the absence of large-scale quantitative outcome data, but for purposes of instructional design and evaluation purposes, the conceptual alignment is strong.