

## **RETHINKING RELIGIOUS EDUCATION IN VIEW OF CITIZENSHIP EDUCATION AS A PARADIGM: A PROPOSAL FOR DE LA SALLE UNIVERSITY-DASMARIÑAS**

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### **ABSTRACT**

The challenge for the higher education institutions in the 21<sup>st</sup> century is to provide educational experiences that challenge learners to develop their own potential to become creative and critical in their learning and at the same time prepare them for greater participation in the world of work, community and society. The urgent call is to form responsible and engaged citizens not just in the future but at present. In fidelity to the Lasallian tradition, the Lasallian higher education institutions around the world have contemplated their curriculum and practices along this pathway of the current time, that is, by “forming Christians and citizens” and “prophets and professionals” among their students. This study contends then that this orientation towards education reflects the aspects of today’s citizenship education. Citizenship education as a learning experience is understood here as a practice already implied in the curriculum, extra-curricular activities, and formation initiatives. This paper discusses the possibility of rethinking religious education in view of citizenship education as a paradigm by drawing out insights from the perspective of UNESCO and the Lasallian tradition. It explains the context, possible approaches and contents of religious education in view of citizenship education. It then proposes an enriched religious education program for De La Salle University-Dasmariñas, Philippines.

**Key-words:** Citizenship education, religious education, higher education institution, democratization

### **Introduction**

In this globalizing age, the need to address the challenge of the twenty-first century - which is characterized as a period with greater mobility - widening of spaces for civic participation that includes the cyberspace and the rise of issues about human rights, migration, and the environment also calls for immediate action of educational institutions. According to the United Nations Educational Scientific and Cultural Organization (UNESCO, 2002), the challenge for educational institutions is to keep pace with the changing times and to provide educational experiences that challenge learners to develop their own potential to become creative and critical in their thinking and prepare them at the same time for greater participation in the community, society and the world. Because of its competence in generating and application of new

knowledge to society as it prepares future movers and decision-makers of society, the urgency of the challenge lies greatly on a Higher Education Institution [HEI]. The urgent call then is to form responsible and engaged citizens now while they are at school, not only in view of the future.

The Lasallian Higher Education Institutions [LSHEIs] around the world have contemplated and made sure their curriculum and practices go along this pathway of the current time while faithful to the Lasallian tradition.

In the local scene especially in the aftermath of Super-typhoon *Yolanda* (Haiyan) in 2013, along with other Lasallian schools, LSHEIs through the One La Salle Drive of De La Salle Philippines were able to generate sufficient donations for the victims in some parts of Leyte province and mobilize a good number of human resources for rehabilitation projects that is still on-going at present. What happened was and what is still happening is an example of an *engaged citizenship* – a great learning experience of human solidarity. The experience constitutes a kind of education whose objective is not just to impart knowledge and skills but to enable also learners to become active participants in the community and society.

The Philippine Lasallian Family through its Guiding Principles of the Philippine Lasallian Family [GPPLF] sees Lasallian education as a continuing work to form "disciples and citizens, prophets and professionals, who bring the transforming power of the Gospel to bear on culture and on every human endeavor" (p. 14). And so it ensures "educational experiences and dynamic processes that impel learners to translate their knowledge into actual practice for the betterment of society... prepare [them] for responsible participation in the world of work, the family, the community, the wider society and the local Church" (Ibid., p. 15) among others.

A Lasallian higher education institution anchors its commitment to society and the world on the educational vision of the Church. Consideration and fidelity to the Christian inspiration is prerequisite to the educational commitment of a LSHEI. *Ex Corde Ecclesiae* points out that Catholic universities should cultivate and transfer knowledge to society for social and human development. This civic role of an LSHEI is its evangelizing mission to the world, of orienting the secular toward God and of forming the human person in the model of Jesus Christ. At the heart of the LSHEI's missionary task in the school context is the religious education program. This study contends the need to approach religious education in view of citizenship education as a paradigm. Thus, this study attempts to:

- 1) Explain the context, possible approaches and contents of religious education in view of citizenship education as a framing paradigm.
- 2) Propose an enriched religious education program for De La Salle University-Dasmariñas.

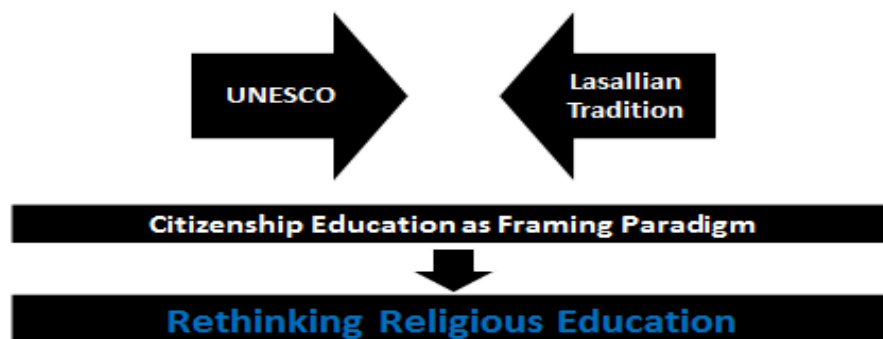
This study does not exhaust the whole issue of religious education in relation to citizenship education. It only covers the insights underpinned in the UNESCO documents, specifically; *Rethinking education: Towards a global common good* (2015), *Global citizenship education: Topics and learning objectives* (2015), and *Global citizenship education: Preparing learners for the challenges of the 21<sup>st</sup> century* (2014 and in the Lasallian sources, especially, *The rules of Christian decorum and civility* and its commentary and the GPPLF.

This is purely a theoretical study using modified documentary analysis as method. The purpose is to jumpstart the conversation in the DLSU-D academic community as it faces transition on school year 2018-2019 and onwards because of the implementation of K+12 also known as Enhanced Basic Education Act of 2013. Starting this school year DLSU-D is gearing up towards enrichment and revision of all its academic programs in response to the memo of the Commission on Higher Education. And so, this is the first part of the series.

## Theoretical orientation

### Citizenship education and the humanistic approach

To get into the process of rethinking religious education, this study draws out perspective on citizenship education, on one hand, from the UNESCO and about education for life in the society from the Lasallian tradition, on the other hand, in mutual dialogue and conversation. Such process enriches the discussion on citizenship education as a framing paradigm in rethinking religious education.



### Citizenship education: UNESCO perspective

Why UNESCO? In his lecture in the 6<sup>th</sup> SIEL (*Sesión Internacional de Estudios Lasalianos*), Br. Nicolas Capelle FSC, challenged the participants to engage in a conversation in an international scope. He pointed out the need for Lasallians to understand education from an international perspective and take part in the exchange of ideas in order to learn and to share also. In this age of globalization, participating in the global network of exchange of ideas is enriching.

The changing times ushered in by globalization have created an increasing demand for the capacity of people especially today's generation to obtain, process, circulate and apply knowledge. This triggered a change in today's educational discourse from typical educational environment to *lifelong learning* that has long been thought about in the Faure Report and from education that is expert-based to education that is focused on developing learning competencies (Faure, et. al., Herrera, Kaddoura, Lopes, Petrovsky, Rahnama and Ward, 1972). The Delors Report signalled the start of global effort at consciousness-raising on the question of education (Delors, 1996). The said report brought in a global way of looking at education. The four pillars of education it introduced have become classics of education: *learn to know, learn to do, learn to*

*live together, and learn to be.* To keep pace with the globalizing times, Delors Report had this reminder to educational institutions about lifelong learning:

[It] must constitute a continuous process of forming whole beings – their knowledge, attitudes, as well as the critical faculty and ability to act. It should enable people to develop awareness of themselves and their environment and encourage them to play their social role and work in the community (as cited in Commission on Higher Education [CHED] Memo no. 46, 2012, p. 4).

In this globalizing time, the term ‘citizenship’ cannot just be associated to a particular territory or state. According to UNESCO (2014), the term “has been broadened as a multiple-perspective concept” (p. 14). Its meaning includes the dynamics of interconnectedness of countries across the globe in terms of cultural, economic and social life through greater mobility and access to communication, migration and trade. It also includes global concerns for human well-being at its specific locality.

Though it speaks in the light of a global phenomenon, UNESCO also understands ‘citizenship’ at its specific context as “a way of understanding, acting and relating oneself to others and the environment in space and in time, based on universal values, through respect for diversity and pluralism” (Ibid.). Because the reality is: whatever happens in the day-to-day life of the individual, it has always implications to others, his/her society and the world.

UNESCO (2015a) describes citizenship education as a pursuit in building new knowledge and in providing skills and competencies and the necessary values to prepare the learners of the 21<sup>st</sup> century. The end-goal is for learners to participate and contribute actively as citizens in the development of their society which is linked at the global level. As the term suggests, citizenship education is about the “civic, social and political socialization function of education” (UNESCO, 2015a, p. 15).

In the context of the higher education institution or in any school, citizenship education is applied in a variety of approaches as entry-points, such as; human rights education, peace education, education for sustainable development, education for justice, disaster risk reduction and other related non-formal type education. According to UNESCO (2015a), it is necessary to view citizenship education as “trans-disciplinary rather than as a separate or overlapping discipline” (p. 15). Therefore, it serves as a ‘framing paradigm’ as it “enriches the concepts and content of all subjects and fields of education by widening their dimensions” (p. 15).

Citizenship education has these core conceptual dimensions (UNESCO, 2015b, p. 15):

<b>Cognitive</b>	“To acquire knowledge, understanding and critical thinking about social and global issues and the interconnectedness among people and countries.”
<b>Socio-emotional</b>	“To have a sense of belonging to a common humanity, sharing values and responsibilities, empathy, solidarity and respect for differences and diversity.”
<b>Behavioural</b>	“To act effectively and responsibly at local, national and global levels for a more peaceful and sustainable world.”

These core conceptual dimensions indicate clearly the holistic development of the learner. What concept shall we use to dialogue with the related perspectives of citizenship education in the Lasallian tradition?

### **Humanistic approach to citizenship education**

The centrality given to holistic development of the learner presupposes that education has humanism as its foundation. The priority given to the promotion of human dignity and the consideration given to human person's well-being and capacity in relation to others and to nature should be held as the primary purpose of education to keep pace with the twenty-first century (UNESCO, 2015a). This foundation on the concept of humanism has long been in UNESCO's tradition. This humanism goes further from that of *scientific humanism* proposed by no less than the first Director-General, Julian Huxley, and carried on in the 1972 Faure Report. According to UNESCO (2015a), the human values that form part as the purpose and the foundations of education are: "respect for life and human dignity, equal rights and social justice, cultural and social diversity, and a sense of human solidarity and shared responsibility for our common future" (p. 38). There is then a need to reaffirm a humanistic approach to educational orientation and practice to be relevant.

This approach has implications in the design of learning processes that seek relevant knowledge and develop competencies relevant to citizenship education that instills in the young critical and creative thinking, engagement and participation. This is what a society like the Philippines needs as it embarks on democratizing its polity. This also undertakes the discussion on education beyond its economic or utilitarian value towards integral human development, sustainable development and social transformation. Not only about gaining technical knowledge and skills, education is also about developing values with respect to life and human dignity necessary for harmony and co-existence in a diverse and democratizing society. Such an understanding runs counter to dominant discourses. The challenge now is the rethinking of curriculum and learning processes in response precisely to the need of the learner as a human person as he relates to self, others, society and nature.

Apparently, however, humanism from this perspective is secular. If we mean holistic development of the learner, it should include all aspects of being a human person including the religious aspect. This is where religious affiliated schools like the Lasallian schools come in to offer a distinct character to citizenship education. Generally, the civic role of religious schools is seen from the perspective of evangelization, of orienting the secular toward the Transcendent reality, God.

### **Education for life in the Society in the Lasallian tradition**

We cannot find written works mentioning literally the concept, citizenship education. However, the attention Lasallian education gives to education that "prepares learners for responsible participation in the world of work, the family, the community, the wider society and the local Church" (GPPLF, 2008) is enough evidence that the practice of citizenship education is not foreign in the Lasallian milieu. We can even find hints about it from one of De La Salle's writings.

The most proximate idea to relate citizenship education in De La Salle's time and context is his idea of Christian decorum and civility in his Rules of Christian Decorum and Civility. The emphasis on the relationship of the individual to others and society is a good hint.

Although a commonplace in the time of De La Salle, Lauraire (2004) argued that the Founder's purpose was to put Christian element into his treatise on *decorum and civility* which also marked the kind of education he provided with the children of the poor and the artisan. In the Preface of the Rules of Christian Decorum and Civility, De La Salle said (Decorum and Civility, p. 3):

“It is surprising that most Christians look upon decorum and politeness as merely human and worldly qualities and do not think of raising their minds to any higher views by considering them as virtues that have reference to God, to their neighbor and to themselves. This illustrates very well how little true Christianity is found in the world and how few among those who live in the world are guided by the Spirit of Jesus Christ.”

De La Salle's view was that decorum and civility should not only be treated from worldly perspective alone or from social conventions. In fact, he viewed it as temporary and dependent on the present historical circumstances (Lauraire, 2004 & 2006). He did not glorify the vane externalities of decorum and civility. Lauraire (2004) said: “[T]hey were rooted in the depths of human nature” (p. 28). What was important to De La Salle was that constancy of following Jesus's model, the perfect man. His view was based on Christian anthropology that sees every man or woman with great respect and honour and that leads one another to charity and love. The main objective is to form a Christian “gentleman” (Lauraire, 1990 & 2006). By doing so, decorum and civility is not done out of social convention, but borne out of following Jesus wherever one is and whatever he does in relation to others and his society. What is constant in De La Salle's Christian decorum and civility is his reference to Christian human model of good manners, of modesty and honour always in relation to others and society. Again, in the words of De La Salle (Decorum and Civility, p. 4):

Christian decorum is, then, that wise and well-regulated conduct which governs what we do and say. It arises from sentiments of modesty, respect, union and charity towards our neighbor. It leads us to give due regard to proper times and places, and to the persons with whom we have to deal. Decorum practiced towards our neighbor is properly called civility.

According to Lauraire (2004) “the starting point of educational processes is civility” (p. 34). This is one concrete way Lasallian education makes difference into the life of the young of which “freedom and independence..., responsibility, respect for the dignity of everybody else, civility, love of self and of others” are foremost in their learning and development (p. 34). As he emphasized civility as the *leitmotiv* or the thrust of conducting Christian schools, Lauraire (2004) has these parting words as challenge: “Decorum and civility are what is most missing in social life at the beginning of this new century. To practice them assiduously would not be simply conforming to some social code of politeness - which is necessary - but restoring dignity to human beings” (p. 34).



In today’s time it is more than relating to others as humanly as possible but participating and engaging in civic actions with others with the pursuit of transforming society worthy of the human dignity. The challenge at hand then is to make this engagement to society and to the world present in the Lasallian educational processes today.

Over three-hundred years of service for the poor and the young through human and Christian education, Brothers and Lasallian partners around the world have been faithful to this pursuit of engaging the young to the life in the community and society as embodied in the Lasallian educational vision. Specifically, as quoted earlier, the Philippine Lasallian Family sees Lasallian education as the formation of the young to become “disciples and citizens, prophets and professionals, who bring the transforming power of the Gospel to bear on culture and on every human endeavor in order to realize God’s kingdom of truth, justice and love” (GPPLF, p. 14). It challenges the young to prepare themselves as responsible individuals in “the world of work, the family, the community, the wider society and the local Church” (GPPLF, p. 15).

The GPPLF describes educational experiences in the Lasallian milieu reflective that of citizenship education. See the third column of the table below (distribution into dimension/category and emphasis added, *mine*).

UNESCO	GPPLF
<b>Dimension</b>	
Cognitive	“Challenge learners to realize their full potential by promoting <i>critical</i> and <i>creative thinking</i> , self-knowledge and self-mastery”; “Bring Christian perspectives and values to bear on human knowledge and culture.”
Socio-emotional	“Encourage <i>synergy, collaboration</i> and <i>dialogue</i> in an environment that is fraternal, hospitable and laden with mutual respect”; “Prepare learners for <i>responsible participation</i> in the world of work, the family, the community, the wider society and the local Church”; and
Behavioural	“Impel learners to translate their knowledge into <i>actual practice</i> for the betterment of society”.

From here we see that Lasallian schools understand, applies and appropriates the core domains of citizenship education that of developing in the learners creativity and critical thinking, the value of belonging to a common humanity through civic participation, and applying effectively and responsibly learning in the community and society in collaboration with others.

What is distinct in Lasallian schools’ understanding and appropriation of citizenship education is that it is viewed and practiced in the light of humanism founded on Jesus Christ that sees every man or woman with great respect and honour and that leads one another to charity and love. Being a good citizen is borne out of following Jesus’ model, the perfect man. In his/her participation and involvement in the community and society, the Lasallian learner brings with her/him the Christian perspectives and values.

## The religious dimension of education – founding on Jesus Christ, the fullness of humanity

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Education is about the holistic or integral human development of the learner – the human person. Any discipline in the school has a contribution to this end. The Lasallian teacher, however, must be fully aware that the goal of integral human development is fully achieved through following of Jesus Christ, the fullness of humanity. *Ex Corde Ecclesiae* stresses that each discipline must be “within the context of a vision of the human person and the world that is enlightened by the Gospel, and therefore by a faith in Christ, the Logos, as the centre of creation and of human history” (para. 16). Christ is the paradigm of the fullness of humanity, and therefore, the process of integral human development is linked with following of Jesus and that includes acquiring his vision, values, attitudes and choices.

The education that considers the totality of the human person cannot disregard the religious dimension of human existence. The Declaration (42: 1) states that: “It is the Word of God that reveals the ultimate meaning and the infinite value of human existence by the same token the mystery of what it means to be human is only truly understood in terms of the Word made flesh (G.S., 22, 1).” The only way to the fullness of humanity is to love the way God loves humanity, that of total self-giving and of loving others the way one loves his/her self (Lk. 10:27). The fullness of humanity is achieved when one has a loving relationship with God and with others in friendship and solidarity. The commandment to love is not imposed. It is at the deepest core of humanity – our identity being human, the principle of human existence. A life lived with other, the free and willing gift of oneself, in the spirit of solidarity and love is life fully lived. To be fully human then is to be a person with others and for others. It is the opposite of the liberal notion of human development that characterizes autonomy and individualism.

In the Lasallian tradition, there is essential unity between the task of human development and evangelization. Whatever that is authentically human is a fertile ground for the reception of the Word of God. It is said: “[t]he richer the human soil, the greater the chance faith has of taking root” (Circular: 103).

### Method

This is a descriptive-explanatory type of study. It describes and explains the context, approaches and contents of religious education in view of citizenship education as framing paradigm drawn out from the perspectives of UNESCO and the Lasallian tradition. Since this study deals with written materials, a method that is proper to this is document analysis. Like any other methods for analysis in qualitative research, document analysis entails the interpretation of relevant information or idea in order to obtain understanding and knowledge of the subject matter (Bowen, 2009 and Corbin & Strauss, 2008). Hence, this is purely a theoretical work using library and online research.



## Discussion

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### **Philippine democratization project as context – the challenge for engaged citizenship and participation**

The civic role of the school is nation-building. Citizenship education has been a national policy in the Philippines. The 1987 Philippine Constitution states that educational institutions should serve to: “[I]nculcate patriotism and nationalism, foster love of humanity, respect for human rights, appreciation of the role of national heroes in the historical development of the country, teach the rights and duties of citizenship, strengthen ethical and spiritual values, develop moral character and personal discipline, encourage critical and creative thinking, broaden scientific and technological knowledge, and promote vocational efficiency” (Art XIV, Sec. 3, No. 2).

It is a general knowledge that educational institutions should aim to develop in the learners civic conscience and teach them the responsibilities of an engaged citizenship, patriotism and nationalism. Educational institutions go hand in hand with society, as the latter changes in history and so the former.

The role of the educational institutions in the Philippines has to be put then in the context of Philippine post-authoritarian era (after the fall of Marcos authoritarian rule) where the challenge calls for greater participation and involvement of every citizen and among different sectors and institutions. The education and formation of the young to be responsible and active citizens is very important in the democratization phase of the nation’s life. Engaged citizenship is the call of the times.

But what do we mean by democratization, citizenship and participation here?

Democratization, according to Potter (1997) is a continuous process involving political changes that are essentially democratic and participatory. Strengthening democracy in the post-authoritarian era (post-Marcos regime) constitutes a wide spectrum of process of democratization that includes the participation of voters in regular elections, strengthening the economy, maturing the political culture, vibrancy of voluntary associational groups and civil society, strengthening the rule of law, and human rights promotion and advocacy (O’Donnell, 1999; Lipset, 1960; Diamond, 1999; and Putnam, 1993).

Democratization is not only limited to election, it is also about the maximum participation of citizens in the whole democratic processes whereby they become actors themselves, beyond asserting of rights and exercising civic duties and responsibilities. They also take part in the articulation of their collective aspiration and the development of their citizenship. Moreno (2006) called this as “engaged citizenship.”

As said, democratization is people’s engagement as citizens towards the common good. This means that citizenship is not just about the exercise of civil, political and social rights or legal claims of individuals on the state which the latter has to provide. This is a liberal notion of citizenship. The exercise of citizenship should also be about the pursuit of the common good over the individual rights. This communitarian notion of citizenship views citizens as socially

engaged individuals and are oriented toward community belonging, where collective rights are promoted and individual rights are exercised. This notion of citizenship incorporates individual rights in the collective framework and underscores individual responsibilities to societal life through deliberation and negotiation. According to Jones and Gaventa (2002), citizenship then is both a status (rights claims and obligations) and active participation that is basically formed by class and gender, political identities, ethnicities and other factors. Citizenship does not limit itself only to the national community, but its locus extends to global community and finds specificity in the local community.

Active participation means that people become potent actors in the communities who are capable of thinking, acting, and decision-making that pertains to their collective aspirations (Moreno, 2006). Participation then is not just about rights claims and exercise of responsibilities, it is engagement of citizens in the whole process of democratization (Moreno, 2006). For example, people in the community who are into protecting their forest reserves must exercise their rights and responsibilities. However, they need also to work together to regenerate their diminishing forests as citizens of their locality. In this case, the citizen does not only show his sense of belonging to a community, exercising his rights and responsibilities, but is also engaged actively with the rest in the attainment of the collective aspiration of the community.

The challenge of democratization, citizenship and participation necessitates education and formation of people especially the young. This is where educational institutions come in. This is the context when the GPPLF emphasizes the need to form the young to be both “disciples and citizens” and “prophets and professionals”, to prepare them for “responsible participation” in the workplace, family, community, society and the Church. The task at hand is a conscious effort to integrate education for citizenship in teaching and learning practices at school most especially the HEI.

### **The civic role of higher education institution: Citizenship education**

The HEI’s primary role is the training of a skilled and competent workforce and the production and transmission of scientific knowledge of high quality to society. The policy makers around the globe would agree to this.

The role of HEI, as pointed above, varies from one context to another. In a democratizing polity, HEI has a great contribution to give. Biesta (2011) locates the role of HEI in the “maintenance and development of democratic societies”, which he argues as no longer new. He contends that HEI functions in the production and transmission of “knowledge democracy” (Biesta, 2011, p. 46). He echoes the recent discussions among policy makers and university officials in the western countries about the role of HEI in democratization. In the discussions, according to Barnett (1997), emphasis is given to the importance of curricula and teaching practices that help students develop critical thinking. Others see the need of the transformation of HEI itself. Delanty (2003) proposes that HEI should become a place of public discourse rather than a place of academic elitism. In such a way, HEI becomes an important agent in the public sphere, “initiating social change rather than just responding to it” (Delanty, 2003, p. 81). In the same voice, Giroux (2003) specifies the case by emphasizing that HEI functions itself as an important venue for critical learning, conversation, deliberation and civic engagement. This idea

presupposes that students themselves have experienced democratic spaces and engagement in the university.

HEI plays an important role in the democratization process as it empowers and prepares the young people to be productive and engaged citizens in their own communities and societies. It is then challenged to attune its research tasks and outputs in producing new knowledge and skills relevant to the needs of the times and for the development of society. Through learning processes and extension services, it establishes links between knowledge generation and knowledge application to the community or society (UNESCO, 2002). This important role entails holistic learning processes to prepare learners to engaged citizenship. UNESCO (2014) has pointed out in broad stroke that learning environments should allow learners to have a deep knowledge of their society and environment, possess a positive attitude towards diversity and plurality of ideas as natural to a democratic polity and engage actively and responsibly as citizens in societal and environmental concerns.

As HEI plays an important role in the shaping of the future of society, it is also expected to contribute not only in generating new knowledge through research and on-going teacher training and education but also to the formation of the entire school community as bearers of education as a common good and to ensure the unimpeded access to it (UNESCO, 2015a).

### **Philippine response**

In keeping with the global trend on citizenship education, the Philippine State has enacted several policies and laws that constitute citizenship education in the country, to name some;

- Executive Order No. 27 or Education to Maximize Respect for Human Rights (1986);
- DECS Order No. 61, s.1987 or Inclusion of the Study of Human Rights and Accompanying Responsibilities in the School Curricula;
- Republic Act No. 9512 or An Act to Promote Environmental Awareness through Environmental Education and for other Purposes (2008);
- DepEd Order No. 55, s.2007 or Prioritizing the Mainstreaming of Disaster Risk Reduction Management in the School System and Implementation of Programs and Projects Relative;
- Republic Act 9710 or An Act Providing for the Magna Carta of Women (2009); and
- Executive Order 273 (1995) or Approval and Adoption of Philippine Development Plan for Gender-Responsive Development (PPGD) 1995-2025

The Commission on Higher Education (CHED) which is mandated by the Philippine State to contribute to nation-building ensures the quality and the relevance of the country's HEIs by institutionalizing the "quality assurance" and by aligning learning competencies to global standards. In furtherance of the paradigm shift to learning competency based standards in Philippine higher education, CHED emphasizes the learning competencies reflective of that of UNESCO's understanding of citizenship education to constitute the general education curriculum, thus; "intellectual competencies such as critical, analytical and creative thinking, and multiple forms of expression; and civic capacities demanded of membership in the community, country and the world" (CHED Memo No. 20, 2013, pp. 4-5).

UNESCO	CHED		128
Dimension	Category	Competencies	
Cognitive	Intellectual competencies	Critical, analytical and creative thinking	
Socio-emotional	Civic responsibilities	Meaningful participation in community and social development	
Behavioural	Practical skills	Working effectively and responsibly with others	

CHED has in mind that the fundamental purpose of education is not only to form competent and knowledgeable graduates but “also well-rounded individuals who appreciate knowledge in a good sense, are open-minded because of it, secure in their identities as individuals and as Filipinos, and cognizant of their role in the life of the nation and the larger community” (CHED, no. 20, 2013, p. 3).

The revised general education curriculum provides the foundation “for the development of a professionally competent, humane and moral person” (p. 3). The integral development of the person takes place in different and sometimes overlapping realms:

- Self. “Individual, where student is enabled to develop her/his identity as a person, conscious of her/his talents, rights and responsibilities toward the self and others.
- Society. Filipino society and nation, where the individual is aware and proud of her/his collective identity, and able to contribute meaningfully to the development of Filipino society at local and national levels.
- World. “Global community, where the Filipino student recognizes and respects the fundamental humanity of all, respects and appreciates diversity, and cares about the problems that affect the world” (p. 4)

In these realms we see the total dynamics of developing the whole person of the learner.

### **The mission of a Lasallian higher education institution**

The 45<sup>th</sup> General Chapter of the Brother of the Christians School has this to say about the importance of the LHEI’s mission: “The Chapter believes that the work done in higher education is an important contribution to the mission” (Circular 469, para. 3.20). In addition, in line with the general direction set by UNESCO, “[t]he Chapter acknowledges this role of higher education and encourages it to continue its contributions to the teaching and learning, research and societal development” (para. 3.20.). This role is always in view of its contribution to the Institute, society and the Church’s mission.

What is distinct about LSHEI is that its commitment to society and the world is anchored on the educational vision of the Church. Consideration and fidelity to the Christian inspiration is prerequisite to the educational commitment of a LSHEI. This is in accordance to what *Ex Corde Ecclesiae* said that Catholic universities or HEIs should commit to the *search for truth* through research, that is, the cultivation and transfer of knowledge to society for social and human development.

With this, LHEI professing to be a Catholic university should ensure that “Catholic ideals, attitudes and principles penetrate and inform university activities” (*Ex Corde Ecclesiae*, para. 14). This means that its culture, operation and curriculum should always be in accordance to its Catholic identity. This presupposes the task of the *formation* of the university to be both as a community of formators and learners dispersed in different branches of knowledge and as an academic institution where the Catholic ideals are lived. This finds consonance in the GPPLF that states: “the process of Lasallian *formation* is about enabling persons to acquire the *vision, values, attitudes* and *practices* that support collaboration with God’s creative and redemptive action in the world” (p. 7). This speaks of the fundamental pursuit of integral or holistic formation. This includes engaging the young in the community, society and the world.

## **Rethinking religious education in view of citizenship education as paradigm**

### ***Religious education and integral formation***

Using humanism as the foundation of a holistic education is one reason to say that Christian religious education can give significant contribution to citizenship education because of the centrality of its teaching on incarnation, the God who became human in the person of Jesus Christ, the Son, to once and for all redeem the fallen humanity. This speaks highly of the potentials of being human to be good in relation to self, others, society and nature. Citizenship education shares in this aspiration.

Religious education as a discipline does not only talk about doctrines but also about morals, the quest for and the living out to be good and moral persons in our given time and place. It focusses specific attention on human quest for the Transcendent in the here and now. This quest brings up the human person to full humanity with and through Jesus, the perfect man. Religious education sees the person in all his aspects of development and growth, not only about his maturity in faith. It also concerns the historical dimension of the person in his quest for the Transcendent. Groome (1980) defines religious education that is Christian as a “political activity with pilgrims in time that deliberately and intentionally attends with them to the activity of God in our present, to the Story of the Christian faith community, and to the Vision of God’s Kingdom, the seeds of which are already among us.” This definition speaks of the optimism it gives to human potentials in the here and now and to the humanistic approach to education.

If there is a specific area in religious education as an academic discipline that specifically discusses the human person in relation to others, society and the environment, it is the social doctrine of the Church. The social doctrine of the Church grounds its basis on humanism and calls it as “integral and solidary humanism”, an outlook that greatly values the integral development of the human person and the solidarity of men and women. The starting point of the doctrine is: man is loved by God, he is redeemed and liberated from what enslaved him (socially, politically, economically and culturally) and free to be who he is and will become as God’s image and likeness. It is a belief in the “whole and complete salvation” (Compendium, para. 3) that concerns with the present historical circumstances in which the person who is a Christian is called to testify to God. The first language of a religious educator then to his students is that they are “loved by God” from which they “come to understand their own Transcendent dignity” (para.

4). Having such understanding they also learn to value other people in their encounter “in a network of relationships that are ever more *authentically human*” (Emphasis mine. para. 4).

The principle of integral and solidary humanism opens up different approaches in rethinking religious education that finds resonance in citizenship education.

### **Approaches in religious education**

In view of forming individuals to become better Christians and citizens, Christian religious education needs approaches that is proximate to Christian and human becoming in a democratic polity. This means that these approaches must introduce a significant shift toward a mode of learning that is experiential, engaging, critical, reflective, dialogical and integrative.

*Experiential and Engaging.* Learning must begin from one’s engagement or present action with others in given context, in short, from praxis (Lobkowitz, 1967). Praxis cannot just be translated in English as practice. The original meaning contends that praxis is both theory and practice. It is theory became or seen as reflective moment in praxis, a theory that arises from praxis to yield further praxis. It is the whole engagement of the human person. It is the whole person acting in a given socio-cultural context (Bernstein, 1997). In that way, it becomes the object of critical reflection primarily on the self and ultimately on the socio-cultural context from which one’s identify is formed (Groome, 1980). With its norms, laws, ideologies, structures and traditions, socio-cultural context constitutes the present action or engagement.

*Critical and reflective.* This approach is summed into an activity aptly called as critical reflection. The word critical does not only mean about being rational capacity but as well affective (Groome, 1980). It does not also intend to mean negative criticism, but instead a positive creative activity that is affirming what is good in the present action and engagement, finding its limitations and moving beyond.

Firstly, this activity includes “critical reason” in analysing the present situation or action, and what appeared to be palpable but is being taken for granted so not to accept it as “just the way things are” (Groome, 1980). The purpose is to discover and critique the ideology that perpetuates it, recognize the assumptions it is based on and identify interest ingrained in the present action. This necessitates a return to the germinating context of the present action. This is the role of the “critical memory” (Groome, 1980).

And so, secondly, the “critical memory”, that is, the uncovering of the past in the present is an important task (Groome, 1980). It is a process of remembering and probing the source of one’s thinking and also the context of his/her action. It is not just looking backward to individual’s or the society’s history or story, but also looking outward, becoming aware of the world (both past and present), how our consciousness is formed and identity shaped. Critical reflection does not only end on reason and memory, it continues through imagination.

Finally, critical imagination needs “creative imagination” to envision the future in the present action (Groome, 1980). The consideration of the future is the primary reason why we have to attend to both the past and the present, to see what the future holds. The task requires



imagination. Imagination is not a shallow amazement what is to come. It is a purposeful, creative and shaping activity that “gives intentionality to the future as it arises out of the present and the past” (Groome, 1980: 186). An imagined future does not duplicate and is a refusal of the mistakes of both the present and the past. In the religious language, imagination is an act of hope that is corrective of these mistakes. Hope is an essential quality of being human. It must also be the concern of the educational activity.

*Dialogical.* This approach is essential in citizenship education as it emphasizes open spaces for conversation (Jackson, 2004). Dialogue is space for learners to share with others the product of their critical reflection on their present action and engagement in a learning environment and process. In this process, a Christian community with diverse views and reflections is formed. This is so because the process itself is done in the context of a prayerful and catechetical learning environment. But dialogue is not just about discussion and a one-on-one conversation with others, that is, one has to listen while the other talks. Dialogue starts with the self. The product of our self-conversation is the one we bring in our dialogue with others. Thus, dialogue is an encounter between subjects in which two or more share their reflective stories. The primary consideration of dialogue should be the willingness and the readiness to share and to listen. The consequences of this human interaction are both discovery and disclosure that lead to the widening of horizon and understanding of self, others and the world (Groome, 1980).

However, there is more to dialogue between two subjects. The product of which dialogue has to be deepened in conversation with the Tradition and the Scripture, the overall story and vision of the Christian community in a disclosure manner, that is, not as an imposition but as an invitation for greater discovery. This journey needs an amount of humility, faith, love and hope on the part of the participants.

Tradition and Scripture is that “Big Story” that has been re-told and came alive in dialogue at present. It is not just a simple narrative. Groome defines it as “the whole faith tradition of our people however that is expressed or embodied” (1980, p. 192). From this Story, we draw our life in faith towards Christian becoming. By making its message alive again we experience God’s grace and salvific acts. As grounded in historical events, it has its highpoint in God’s salvific presence in the life of Jesus Christ, the Word-incarnate. Our everyday dialogical experience in faith helps deepen the bond in the Christian community. This unfolding of dialogue with the Story has its final direction and goal in God’s reign, the promised salvation.

*Integrative.* The pursuit of religious education is to integrate present engagement critically reflected (praxis) in the light of Christian message or Story (Scripture and Tradition) with its specific forms: doctrine, morals and worship. Integration as an approach is corrective to the danger of dichotomies and manipulative indoctrination (Roche, 1997). To integrate the Christian message with the present human engagement is not a complicated academic thing. According to Roche (1997), it only needs to draw back the person to see and appreciate the common narratives in the Christian Story that have significant connection to their experiences of God’s goodness (Creation) and of human weaknesses (Fall), but continue to believe in the absolute compassion and mercy of God through the Son (Incarnation/Redemption), and continue to be blessed and guided by the Holy Spirit through the Church (Grace) and hopeful of what is to come in the future (Eternal Life). The purpose of integration is to make the present engagement better and to

yield further engagements. Most importantly, as it is directed to Christian becoming, integration effects personal conversion.

### **Contents of religious education**

The common narratives of the Christian faith presented above have to be thought out in relation to engaged citizenship, that is, in the language that evokes common humanity, aspiration, solidarity, communion, freedom, participation and social transformation. As stated earlier, all these are directed to social teaching of the Church as one area in religious education. As a matter of priority, given its limitations, religious education as an approach to education for engaged citizenship has to take its language and orientation from social teachings of the Church. Central to this is the concept of the human person, a concept that cuts across different and diverse orientations, philosophies and ideologies.

In the first phase of a four-year course of religious education in the tertiary level, which is the foundational course, presents the human person in his quest for understanding in faith on the life questions. This phase introduces the foundational concept Divine revelation as “*God’s plan of love for humanity*” (Compendium, para. 20-59). It is revealed in the liberating presence of the God in the history of Israel, fulfilled in the life, mission and the Paschal Mystery of Jesus Christ, the love-incarnate, continued in and by the Church as the community called to be the sign and witness God’s love in today’s time through renewed evangelization. The core message of God’s love is integral salvation of the human person. This message has implication to social life and the ordering of society towards the human and the common good.

The second phase is about Christian morality. The focus is on the human person in the context of marriage, family life and his/her relationships (sexuality). Because of the relevance of these three topics in our social life, this course understands them not only from the moral perspective, but also from a social-political perspective. It re-introduces the doctrinal understanding of marriage as a sacrament and as an institution as the foundation of the family. Family is understood here as a community of persons formed by love and strengthened by solidarity and as a safe-keeper of life being the important foundation of society. Sexuality is viewed as God’s gift and as a fundamental component of personality. To aid the learners in their moral evaluation of the three-context of the human person, this phase orients them about the notion of freedom and fundamental option and the norms of morality: conscience and moral law.

The third phase deals with the Catholic vision of society, which is about the social teachings of the Church. It locates the human person in the context of society wherein he finds himself engaging and participating as a responsible disciple and citizen and as being a member of the renewing Church immersed in the world. This phase reiterates what Pope Francis said of the need for the Church to be Church of the poor. It is the Church that embraces the spirituality of social transformation and is called to conversion and the renewal of society by following Jesus-in-mission. To help the learners have the full grasp of social realities in the light of faith, this phase introduces the cycle of pastoral action (experience, social analysis, theological reflection and pastoral action). It presents the concept of the human person (with his God-given dignity and as *Imago Dei*) as the fundamental *principle for reflection* and *norm for judgement* of social realities affecting him and as a *guide for action*. It also presents other principles, such as;

common good (universal destination of goods), subsidiarity (participation), and solidarity and the fundamental values of social life: truth, freedom, justice and love. Specific social teachings, such as; human work, political community and the care of the environment highlighting the teachings of *Laudato Si* that may have immediate relevance to the students’ present and future social involvement are also considered. The phase ends by providing immediate concerns for pastoral action.

The final phase is the integration of the three religious education courses through actual involvement in community works through personal initiatives or in a voluntary capacity. It aims to foster in the learners a deepened sense of commitment towards life of service and responsible participation. This is the phase of engaged learning. There are follow-ups classroom and individual activities to guide the learners towards a deepened understanding and appreciation of Christian commitment. The main themes of the previous courses are discussed in a new light, that is, in reference to the learners’ experiences in voluntary works. Processing and prayer sessions are also conducted from time to time to lead them toward an interior assimilation of the faith and the living out of Christian commitment.

### **Proposing an enriched program**

#### ***The direction of the De La Salle University-Dasmariñas***

In its vision, DLSU-D as a Filipino Catholic educational institution sees itself as an active participant in the task of social transformation through Lasallian mission of providing “human Christian education” to the young thereby forming them to become “God-centered, people-oriented, and patriotic persons who serve as responsible and professionally competent stewards of God's creation.” This is in fidelity to the Lasallian tradition that sees the integral formation of the young as the priority.

DLSU-D’s mission is to provide (1) “integral formation” of the learners “by offering relevant, responsive, and community-oriented academic programs, research and extension services, and promoting a keen sense of history, arts and culture.” Integral in the mission is the (2) continuing effort of “transforming” and building up of the DLSU-D community into “caring” community. Being a transformed and caring community is itself a mission.

#### **Vision**

De La Salle University-Dasmariñas is a Filipino Catholic University established and managed by the De La Salle Brothers and their lay partners in the historic province of Cavite in response to the needs of the Church and the Nation for human and Christian education, particularly the youth at risk.

Guided by the Lasallian values of Faith, Zeal and Communion, the University participates meaningfully in the process of social transformation by forming God-centered, people-oriented, and patriotic persons who serve as responsible and professionally competent stewards of God's creation.

### Mission

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To realize this vision, the University shall strive to become a leading institution nationally and globally in the integral formation of the youth by offering relevant, responsive, and community-oriented academic programs, research and extension services, and promoting a keen sense of history, arts and culture. Following the footsteps of Saint John Baptist de La Salle, the University shall continue transforming itself into a caring community guided by Gospel values, with a fervent spirit of service, love for learning and excellence through a holistic formation of its members.

That is why it is necessary that formative aspect of an activity is carried out by the different sectors of the University community not only in the formation or mission division but also in the academic division. Integral formation is a shared responsibility.

The University sets the Institutional Learning Outcomes (ILO) to guide the colleges and departments under the academic division to align their Program-Level Student Learning Outcomes.

In the pursuit of “holistic development” the ILO adheres to the Lasallian commitment in forming “disciples and citizens, apostles and professionals,” as stated in the GPPLF. It tasks the community in forming the young to be “God-oriented” to inspire him to become “people-oriented” who manifests the “natural spirit of service, ” initiates “responsible actions,” and concretizes “love for learning” as a means to help those in need especially to fellow young people, the “youth-at-risk.” In all given opportunities and encounters with different people and with the world, s/he brings with him/her the values of “dedication, honesty, and fairness.” The Lasallian learner is a “patriotic citizen[s]” who participates willingly and actively in the “process of social transformation” and in the taking care of the environment.

At this juncture, it can be deduced that *ILO directs the University towards an education that engages the students in their education towards participation and service.* This is the mark of an *education for engaged citizenship* that takes cognizant of the Lasallian tradition and the Catholic identity. With this view, Religious Education Department then is at the forefront of this challenge, with and among other departments.

#### Institutional Learning Outcomes

1. Demonstrate appreciation of the value of *holistic development* by actively and conscientiously taking care of the needs of their body, mind, heart, and soul.
2. Show special *concern for the youth-at-risk* by participating meaningfully in the process of *social transformation*.
3. Manifest the *natural spirit of service* to address the needs of the society, especially the environment, by initiating *responsible actions* meant to improve people’s conditions.
4. Display the *love for learning* as a means to make lives better by promoting and sharing such passion, especially among the youth.
5. Advocate competitiveness nationally and globally by *practicing dedication, honesty, and fairness* in all given opportunities.
6. Exemplify Lasallian graduate attributes in their everyday lives by being *God-centered, people oriented, and patriotic citizens* of the country and of the world.

7. Exhibit the Lasallian values in their professional and daily lives by imbibing and sharing faith, zeal, and communion with people from all walks of life.

***The proposed program***

As a response to the challenge, below is the religious education program proposed for De La Salle University-Dasmariñas for the school year 2018-2019 and beyond. This is done to initiate brainstorming and further discussion for program enrichment or revision.

**REED 141 – Foundations of the Christian Faith**

**Course Description**

REED 141 is the foundational course of the Religious Education Program of De La Salle University-Dasmariñas. It introduces to the students the foundational concepts of the Christian Faith.

The main concept is the Divine Revelation which is understood here as God’s love revealed in the liberating presence of the God in the Old Testament, fulfilled in the life, mission and the Paschal Mystery of Jesus Christ, the love-incarnate, continued in and by the Church as the community called to be the sign and witness God’s love in today’s time through renewed evangelization. The core message of God’s love is integral salvation of the human person.

This course deepens the students understanding of God as an experience of love. It helps them appreciate the Christian faith in prayer and in community celebrations of faith, and inspires them to show loving concern with others especially the poor and the vulnerable of society.

**Course-Level Student Learning Outcomes:**

1. Explain the foundational concepts of the Christian faith;
2. Discuss the link between Divine Revelation as core concept with other concepts of the Faith;
3. Demonstrate appreciation of the Christian faith through moments of prayer and community celebrations of faith;
4. Recognize God’s love in one’s life through loving encounters with and in the acts of kindness and generosity from others; and
5. Write well-reflected journal entries based on classroom discussion and activity assessments.

**Learning Plan**

Topic	
I.	INTRODUCTION
	A. The active role of Faith in daily life
	1. Faith as seeking understanding of the human existential questions

	<ul style="list-style-type: none"> <li>2. Finding inspiration and meaning from:                             <ul style="list-style-type: none"> <li>- Sacred Scriptures</li> <li>- Tradition</li> <li>- Church Teachings</li> </ul> </li> </ul>	136
REVELATION	<ul style="list-style-type: none"> <li>B. God’s plan of love for humanity</li> <li>C. Jesus Christ, the fulfilment of God’s plan of love                             <ul style="list-style-type: none"> <li>1. Proclaiming the Kingdom of God                                     <ul style="list-style-type: none"> <li>- Mission of preferential love for the poor</li> <li>- To liberate from sinfulness</li> <li>- Through the Paschal Mystery</li> </ul> </li> <li>2. Message of Integral Salvation</li> </ul> </li> </ul>	
FAITH	<ul style="list-style-type: none"> <li>D. Responding to the call of Jesus                             <ul style="list-style-type: none"> <li>1. An informed and communitarian faith</li> <li>2. Maturing and loving faith</li> <li>3. Praying and witnessing faith</li> </ul> </li> <li>E. Mary: the first disciple</li> </ul>	
CHURCH	<ul style="list-style-type: none"> <li>F. Community of faith</li> <li>G. As communion                             <ul style="list-style-type: none"> <li>1. Unity in diversity</li> <li>2. Equality in dignity</li> <li>3. Participation – the challenge of communion</li> </ul> </li> <li>H. Called to be a community-in-mission                             <ul style="list-style-type: none"> <li>1. Fraternal solidarity</li> </ul> </li> <li>I. Ecumenism and inter-religious dialogue</li> <li>J. Eucharistic community</li> <li>K. Priestly, kingly and prophetic</li> </ul>	
SACRAMENTS	<ul style="list-style-type: none"> <li>L. Being signs and witnesses of faith                             <ul style="list-style-type: none"> <li>1. Initiated to be loving and faithful (Baptism)</li> <li>2. Matured in faith and responsible in action (Confirmation)</li> <li>3. Remained in the community in worship and charity (Holy Eucharist)</li> <li>4. Forgiving and healed (Reconciliation and Anointing of the sick)</li> <li>5. Committed to nurture life (Marriage)</li> <li>6. Some are ordained to lead the community (Holy Orders)</li> </ul> </li> </ul>	
INTEGRATION		

**REED 142 – Marriage, Family Life and Sexuality**

**Course Description**



REED 142 offers an understanding on the meaning of and an approach to issues affecting marriage, family life and sexuality in the present context from a Catholic perspective. Because of the relevance of these three topics in our social life, this course understands them not only from the moral perspective, but also from a social-political perspective. The orientation is from the social doctrine of the Church. 137

The discussion begins with universal vocation to holiness and the understanding of morality as following Jesus Christ who witnessed perfectly the meaning of freedom (fundamental option) and fidelity to the vocation. The topics about grace and sin and conversion set the background of the concrete realities in marriage, family life and sexuality.

This course discusses the doctrinal understanding of marriage both as a sacrament and as an institution that serves as the foundation of the family. Family is understood here as a community of persons formed by love and strengthened by solidarity and as a safe-keeper of life being the important foundation of society. Sexuality is viewed as God’s gift and as a fundamental component of personality. These viewpoints serve as counter-argument to issues, such as; the secularization of the marriage bond (divorce and same-sex marriage), contraceptive mentality, weakening of Filipino family values, pre-marital sex and homosexual acts.

**Course-Level Student Learning Outcomes:**

1. Explain the nature of marriage, family life and sexuality in the light of the teachings of the Church;
2. Identify and critique not only the moral aspect but also the socio-political aspects of the issues affecting marriage, family life and sexuality;
3. Make own informed judgment of these issues based on the Scriptures, teachings of the Church, experience and the human sciences;
4. Manifest a deepened sense of faith and prayer by living a morally upright life;
5. Demonstrate appreciation of the gift of loved ones and sexuality by nurturing healthy relationship with them and the self;
6. Show respect for others as members of the Christian community as they are also free and responsible moral individuals;
7. Show reverence to the integrity of life and the whole of creation

**Learning Plan**

Topic	
INTRODUCTION	A. The vocation to be holy
HUMAN PERSON	B. Human person C. Freedom and fundamental option
NORMS	D. Conscience E. Moral law
GRACE AND SIN	F. The reality of grace and sin in life G. Conversion and renewal of social relations

MARRIAGE	<ul style="list-style-type: none"> <li>H. Issues affecting marriage</li> <li>1. Divorce</li> <li>2. Same-sex marriage</li> <li>I. Marriage as covenantal love, sacrament and institution</li> <li>J. As the foundation of society</li> </ul>	138
FAMILY LIFE	<ul style="list-style-type: none"> <li>K. Issues affecting family life</li> <li>1. Weakening of Filipino family moral values</li> <li>2. Contraceptive mentality</li> <li>3. Labor migration of parents</li> <li>L. Family as the first natural society</li> <li>M. As a community of persons formed by love and solidarity</li> <li>1. Sanctuary of life</li> <li>2. Tasks of educating and taking care of children</li> <li>N. Active participant in social life</li> <li>O. The dream of Joseph (Pope Francis’ message to the family)</li> </ul>	
SEXUALITY	<ul style="list-style-type: none"> <li>P. Sexuality as God’s gift</li> <li>Q. As fundamental component of Christian personality</li> <li>R. Persistent questions of young people</li> <li>1. Trial and error relationship</li> <li>2. Homosexual relations</li> <li>3. Gender equality</li> <li>S. The celibacy of Jesus</li> </ul>	
INTEGRATION		

**REED 143 – Catholic Vision of Society**

**Course Description**

REED 143 focuses on the Catholic social teachings. It begins by emphasizing the renewed way of “being” Church today, that is, being Church of the poor. It is a Church that embraces and lives out the spirituality of social transformation, willing to confront its own sinfulness and is called to conversion and the renewal of society by following Jesus-in-mission. It introduces to the students the cycle of pastoral action (experience, social analysis, theological reflection and pastoral action) as a method of understanding social realities in order to fulfill its vision for and mission in the society.

It leads the students to an increased awareness (experience) of the present social issues that affect badly the society, human person and his relationships and to have the complete picture (social analysis). At the root of these issues is the reality of social sin.

To reflect on these issues in the light of faith, the course discusses Church social teachings. It presents the human person (with his God-given dignity and as *Imago Dei*) as the fundamental principle for reflection and norm for judgement of social realities affecting him and as a guide for action. Other principles are also considered, such as; common good (universal destination of

goods), subsidiarity (participation), and solidarity. Also used for the reflection in faith are the fundamental values of social life: truth, freedom, justice and love.

The social teachings considered that may have immediate relevance to the students’ present and future social involvement are the following: human work, political community and the care of the environment highlighting the teachings of *Laudato Si*. The course ends by providing immediate concerns for pastoral action.

**Course-Level Student Learning Outcomes:**

1. Explain the foundational concepts of the Catholic vision of society;
2. Examine and analyze issues affecting the human person in the light of the social teachings of the Church;
3. Identify possible hindrances in the promotion and attainment of peace, truth, charity, justice and freedom in the society;
4. Propose ways of improving their own social involvement/awareness as an integral aspect of being a Christian;
5. Demonstrate appreciation of the social teaching of the Church by promoting charity and justice and by serving others in their own communities;
6. Show willingness to participate actively in community activities that promote human dignity, social transformation and integrity of creation.

**Learning Plan**

Topic	
INTRODUCTION	A. Towards being Church of the poor/Church as a Hospital 1. Living out the spirituality of social transformation 2. Confronting with sinfulness 3. Called to conversion and social transformation 4. In following Jesus-in-mission B. The cycle of pastoral action/Christian praxis
EXPERIENCE	C. Lights and shadows of Philippine society
SOCIAL ANALYSIS	D. In-depth study of social realities E. The reality social sin
SOCIAL TEACHINGS	F. The nature of the social teachings of the Church and historical notes on its development G. Human person, the fundamental principle H. Common good (universal destination of goods) I. Subsidiarity (participation) J. Solidarity-love K. Fundamental values of social life: truth, freedom, justice L. Social teaching on 1. Human work 2. Political community 3. Care of the environment ( <i>Laudato Si</i> )

PASTORAL ACTION	M. Concerns of the marginalized sectors N. Some Church responses	140
INTEGRATION		

## REED 144 – Commitment of the Christian Faith (Integration)

### Course Description

REED 144 is the integration of the three religious education courses. It aims to foster in the students a deepened sense of commitment towards life of service and responsible participation and involvement in community works in the areas of their choice through personal initiatives or in voluntary capacity. This is an engaged learning-type of course subject.

As an introduction, the Guiding Principles of the Philippine Lasallian Family’s characteristics of a Lasallian learner and the commitment of Lasallian education towards integral formation explain the rationale of the course. It also provides orientation regarding the specific guidelines and other considerations relative and prior to actual involvement.

There are follow-ups classroom and individual activities to guide the students towards a deepened understanding and appreciation of Christian commitment. The main themes of the previous courses are discussed in a new light, that is, in reference to the students’ experiences in voluntary works. They are required to write reflection journals promptly. Processing and prayer sessions are also conducted from time to time to lead them toward an interior assimilation of the faith and the living out of Christian commitment.

### Course-Level Student Learning Outcomes:

1. Explain the main themes of the previous religious education courses and the link each theme has to another;
2. Ensure that the guidelines and needed preparations for actual involvement are observed by completing the checklist;
3. Submit diligently and promptly learning assessments during and after the actual involvement;
4. Show a sense of interiority through constant or a habit of prayer and silence; and
5. Manifest deepened Christian commitment towards involvement by establishing and nurturing good relationship with the community, having a regular schedule of visit and participating actively in community works.

### Learning Plan

Topic	
PRELIMINARIES	A. Commitment of Lasallian education towards

	integral development B. Characteristics of Lasallian learners (GPPLF) C. Dynamics of an active faith D. Review of the cycle of pastoral action/Christian praxis E. Institutional guidelines for engaged learning/involvement and some considerations F. Personal context of the learners – choices and level of commitment G. Sending-off	141
PARTICIPATION/INVOLVEMENT		
FOLLOW UP/UPDATING	H. Classroom updates/activities 1. Review of main themes of previous courses (in the light of the learners’ experiences) - Jesus’ message of integral salvation - Church as communion/of the poor - Freedom and responsibility - Dignity of the human person - Church’s social mission I. Special topics (according to College or program) 1. Filipino folk religiosity 2. Communication and the role of media 3. Ethics of political power/catechesis on politics 4. Education for peace, justice and sustainable development 5. Morality of market economy 6. Basic Ecclesial Community and cooperative 7. Contemporary bioethical issues 8. Eco-spirituality 2. Christian life in information technology Era 3. Processing and prayer sessions	
SYNTHESIS	J. Output reporting/presentation	
INTEGRATION		

**Conclusion**

De La Salle saw education as a task of evangelization, of bringing the Christian message to the world. When he put up schools for the children of the poor and the artisan in Rheims, not only it was a response to a call from God, it was also his way of participating in the evangelizing task of the Church, of bringing back especially children to the Church and society. And so in his schools it must be the priority to teach children about catechism and the proper conduct of being Christian individuals to everyone (decorum and civility). It was his way of rescuing these children from a life of ignorance and vices to knowledge and virtues in order to be responsible citizens and faithful disciples.

In the same frame of mind, the Philippine Lasallian Family viewed Lasallian education as a work to form "disciples and citizens, prophets and professionals" in order to "prepare [them] for responsible participation in the world of work, the family, the community, the wider society and the local Church". This is the missionary task of a Lasallian school.

At the heart of this missionary task in the school context is the religious education program. The task of forming "disciples and citizens, prophets and professionals" to be effective and relevant necessitates rethinking of religious education in view of citizenship education, a learning experience that engages the learners to be critical, creative, have a sense of belonging and are willing to participate in community work. It is contended that religious education as a discipline does not only talk about doctrines but also about morals, the quest for and the living out to be good, conscientious, active and responsible individuals in a given time and place in the society.

The social teachings of the Church is one area in religious education as an academic discipline that specifically discusses the human person, his relationships and responsibilities to others, society and the environment that finds consonance to the orientation of citizenship education. Employing the categories of the social teachings of the Church, religious education uses learning approaches that are proximate to Christian and human becoming in a democratic polity. It promotes a learning environment that introduces learning approaches that are experiential, engaging, critical, reflective, dialogical and integrative. These approaches are founded on humanism that is anchored on the life and mission of Jesus Christ, the model of what is to be human in the here and now.

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