

SPIRITUALITY IN EDUCATION: INTEGRATING LASALLIAN SPIRITUALITY INTO CURRICULUM

Fr. Revi Rafael H.M. Tanod

De La Salle University of Manado, Kombos Kairagi I Manado

ABSTRAK

Universitas Katolik De La Salle Manado mengemban tiga identitas yang harus diwujudkan dalam pelayanan pendidikannya. pertama sebagai sebuah Universitas, ia harus memenuhi tuntutan Tridharma perguruan tinggi. Ke dua sebagai Universitas Katolik, ia mengemban misi pelayanan Gereja bagi masyarakat yakni tanggungjawab moral ilmupengetahuan dan teknologi bagi kemajuan umat manusia. Ke tiga sebagai Universitas yang menyandang nama De La Salle, ia harus mencerminkan Spiritualitas Lasallian yang melekat dalam semua institusi pendidikan De La Salle di seluruh dunia, yang berasal dari karisma St. John Baptist De La Salle, yakni Religio, Mores, Cultura atau dibahasakan secara lain *faith, service, community* dan terejawantahkan dalam pedagogi *‘teaching minds, touching hearts, transforming lives’*.

Menjadi pertanyaan adalah bagaimana mengintegrasikan nilai-nilai pendidikan Katolik dan Spiritualitas Lasallian dalam kurikulum Unika, agar karakter lulusan yang diharapkan sesuai visi dan misi Universitas dapat tercapai. Tulisan ini ingin membahasnya dengan menggunakan metode *“Backward Design”* dari Wiggins dan Tighe (2004) bersama dengan taxonomy Fink (2004) tentang *Significant Learning*.

Keywords: spirituality, curriculum integration, significant learning.

1. INTRODUCTION

A Lasallian Catholic University has three identities that it should perform. Firstly as a university it strives to be the center of academic excellence. Secondly as Catholic University it has a mission to serve the Church and society, to be the place of dialog between faith and reason in every branch of learning, has concerns for the ethical and moral implications of knowledge, and a curriculum that cultivates meaningful and integrative thought across all disciplines. Thirdly as a Lasallian University it embodies all of the characteristics of the Catholic university with special emphases or gifts derived from the Lasallian charism known as Lasallian spirituality of faith, service and community (Tristano et al, 2007).

Universitas Katolik De La Salle Manado – Indonesia (Unika De La Salle) is a Lasallian University by its name. Since its establishment Lasallian values and principles of Religio – Mores – Cultura are embedded in the statute of the university as well as its organizational culture. Moreover since 2008 Lasallian Spirituality has been included in the curriculum of Unika De La Salle Manado as a general course across study programs yet it still a standalone course. Lasallian Spirituality as values and principles are not yet integrated into curriculum and across subjects' area. However the willingness to be a truly Lasallian University call us to integrate Lasallian spirituality into our curriculum. This paper is aimed to concretize this purpose.

2. VISION AND MISSION OF UNIVERSITAS KATOLIK DE LA SALLE MANADO - INDONESIA

De La Salle Catholic University of Manado was established on August 26, 2000 by Bishop of Manado Diocese - Indonesia, Mgr. Josef Suwatan MSC, together with Br. Armin Luistro FSC, then Provincial of the Brothers of Christian School of the Philippines, as a part of De La Salle Educational Institute worldwide. It lives up the name of St. John Baptist De La Salle, a patron saint of Christian teachers and at once the founder of the Brothers of Christian School congregation and De La Salle educational institute around the world.

St. John Baptist De La Salle (1651-1719) started his school (1682) in the field initiated by his concerns on the reality of socio-economic inequalities in France where the poor children could not get a good education because they could not afford to pay and the quality of teachers was poor. Therefore he left his wealthy life and helped the children by establishing a congregation of teaching brothers and opened schools for the poor. St. De La Salle believes that education is the work of God in saving the world. It helps students to recognize their dignity as children of God and the teachers as God's ambassadors and ministers. The mission of all De La Salle schools is to teach minds, touch hearts and transform lives of students in the light of the spirit of faith, zeal (service) and community. Within this same idealism and commitment Unika De La Salle Manado was established to share the mission of St. John Baptist De La Salle in the context of Indonesian culture and way of living.

After being at the service in Indonesia for 9 years, in year 2009 Unika De La Salle Manado renewed its vision and mission to be more relevant to address the need of the country while living up its Lasallian mission of education. The 2009 – 2014 vision is:

“Guided by the values of Religio-Mores-Cultura, De La Salle Catholic University of Manado envisions itself as an excellent and meaningful university to produce graduates who are dignified, competent, highly

committed, with strong social and environmental concern.” (Universitas Katolik De La Salle Manado/UKDLSM, 2009).

In order to achieve the vision, the mission statements are formulated as follow:

1. To offer academic education program guided by Lasallian Spirituality for the development of science and the formation of character of the learners.
2. To provide moral and human formation for the personal integrity of each learner inspired by the motto: Religio-Mores-Cultura.
3. To conduct research for the advancement of science and technology, and community development.
4. To take care of community service in order to empower society in terms of health, law, economy, technology, agriculture and other social concerns.
5. To professionally manage the university equipped with information and communication technology in order to meet the demands of national standard in education, De La Salle system standard and to provide excellent customer service.

It is clear from the statements above that the source of inspiration of the vision and mission of the University is Lasallian Spirituality of religio – mores – cultura or put it in another words: faith – service – community. This spirituality is therefore should be integrated throughout the educational system of Unika De La Salle Manado especially into its curriculum in order to produce graduates with sound Lasallian characters of dignified person as God’s children, competent scholars, highly committed to be life-long learner, and compassionate with a deep social and environmental concerns. Such characters should be purposely intended and well designed as curriculum goals and objectives, and Lasallian spirituality should be embedded and implemented throughout teaching and learning activities. Otherwise the values will only be a slogan.

3. LASALLIAN SPIRITUALITY

In general, spirituality according Valenzuela (1998) refers to the way in which we use our freedom to structure our lives, our relationships and commitments in order to serve our deepest values and convictions. In this broad sense, everyone has a spirituality which is a way of life. This way of understanding spirituality makes it clear that spirituality cannot simply be equated with prayer, nor can it be separated from the day to day issues of life in this world.

To be more specific, the term spirituality describes the manner by which a person lives his/her relationship with God. This includes all aspects of one’s life: attitudes, beliefs, words, and actions; prayer, worship, and sacraments; and relationship with God and with one’s neighbors, self, and environment (Mistades, 2008). In this sense, spirituality helps us to see, interpret and respond to the challenge

of the everyday in new ways, for God is present in the everyday, calling us to a new life as bearers of life (Valenzuela, 1998).

Lasallian spirituality which is our concern here refers to the vision and way of life generated by St. John Baptist de La Salle and the early Brothers as they struggled to discern God's will in the context of their society's needs. De La Salle was convinced that God had called and sent them to respond to the needs of young people who were far from salvation through education. For De La Salle, the work of the Christian schools was primarily the initiative of a loving God who desires that all persons be saved by entering into loving communion with him and with one another. Therefore he put on the first place the spirit of faith as he stated, "The spirit of this Institute is, first, a spirit of faith which should lead those who belong to it to look upon nothing except in view of God and to attribute all to God. Secondly, the spirit of the Institute consists in an ardent zeal for the instruction of children. A true spirit of community shall always be evident and preserved in this Institute" (Mistades, 2008). From this statement it can be derived the three elements of Lasallian spirituality namely the Spirit of Faith, Spirit of Zeal (Service) and Spirit of Community.

3.1. The Spirit of Faith.

The spirit of faith is the attentiveness and openness to the will of God at all times. It is to see that God is alive in every person, in every event, and in every situation, and to recognize that these are God's ways of calling us in our day-to-day experiences, to do the things we are calling to do in view of God and finally to attribute all for the glory of God.

3.2. The Spirit of Service.

Authentic faith leads to love in action or service. So the spirit of service is an active commitment to serve the human and spiritual needs of the young, especially the poor, as a natural expression of our faith. It is to give the best one is capable of for the sake of others, and enabling them to become the best they can be for the sake of God and the work of his Kingdom.

3.3. The Spirit of Community

Lasallian ministry of Christian education achieves its fullness when it is exercised, not merely by dedicated individuals, but by faith communities dedicated to the educational enterprise. To carry out together and by association the shared mission of Christian and human education and teach minds, touch hearts and transforms lives of the young.

4. LASALLIAN PHILOSOPHY OF EDUCATION

The Lasallian philosophy of education is rooted in the life journey and the spirituality of St. John Baptist de La Salle (Mistades, 2008). Through God's gentle prodding, he saw the needs of young people during his time and being the faith-filled person he was, he zealously formed a community whose mission is to provide a human

and Christian education to the young, especially the poor. In this De La Salle's story we find the link between mission and spirituality. For De La Salle, the work of the Christian schools was primarily the initiative of a loving God who desires that all persons be saved by entering into loving communion with him and with one another. However God's plan of salvation could only be realized through the mediation of human beings, the teachers, who were willing to give themselves totally and exclusively to the work of announcing the good news of salvation to those neglected and abandoned by society. It is visible here that De La Salle philosophy of education is derived from his spirituality or in another words Lasallian philosophy of education is intertwined with Lasallian spirituality.

The Lasallian educator stands as a cooperator or co-worker with God within the long history of God's saving activity in the world. He or she is the ambassador and ministry of Christ, good shepherd, or guardian angel for the students. By saying this, De La Salle lifted the profession of teachers to a ministry and a vocation. Furthermore John Baptist de La Salle enumerated twelve virtues of a good teacher which are – gravity (seriousness), silence, humility, prudence, wisdom, patience, reserve, gentleness, zeal, piety, vigilance, and generosity. These virtues are relevant for the 21st century Lasallian educators. While on the part of the students they are first and foremost the children of God and education means to help them to live this dignity. Their salvations involve more than just meeting their spiritual needs. It also means developing in them the competencies and skills that will enable them to live with dignity and become productive citizens in their society.

In term of education according to Lasallian principles it is more about liberation. Real and perceived care liberates. Instruction must be at the service of liberation: that is, it must be about building character, teaching young people to care, and equipping them with the skills needed to embody that care effectively in a violent and divided world. Seeing education as ministry ultimately means that teachers must not only share what they know, but also who they are.

5. PRINCIPLES OF LASALLIAN EDUCATION

Dr. Carmelita I. Quebengco (2010, p.18) in her article "Developing Effectiveness in a Lasallian University" cited the Principles of Lasallian Education as follow :

"Lasallian education is a mission and ministry (as differentiated from just being a job), imbued with the spirit of faith, marked by zeal, a communion in mission, and focused on forming disciples and citizens, prophets and professionals who will transform society to realize truth, justice, love, and peace".

From these principles, the more specific characteristics of Lasallian schools, learners, educators and educational experiences were defined as follow:

5.1. Lasallian Educators :

1. Committed to the human and Christian development of diverse type of learners through personal witness and service;
2. Attentive to learners in their uniqueness and seek to build appropriate relationship that promote total human formation;
3. Committed to lifelong personal and professional improvement and service;
4. Work together creatively, constructively and enthusiastically both to realize the Lasallian mission and to assure the effectiveness and vitality of the institution to which they belong;
5. Serve as resource to the renewal of the church and for the integral development of society.

5.2. Lasallian Learners :

1. Integrate Gospel perspective and values in their daily lives;
2. Committed to excellence to be of greater service to God and country;
3. Take progressive responsibility for their own learning and development;
4. Express concern and compassion for the plight of the marginalized sectors of society and respond to their needs;
5. Work together creatively, constructively and enthusiastically to support the Lasallian mission.

5.3. Lasallian Educational Experiences.

1. Challenge learners to realize their full potential by promoting critical and creative thinking, self-knowledge and self-mastery;
2. Bring Christian perspectives and values to bear on human knowledge and culture;
3. Encourage synergy, collaboration and dialogue in an environment that is fraternal, hospitable laden with mutual respect;
4. Impel learners to translate their knowledge into actual practice for the betterment of society;
5. Prepare learners for responsible participation in the world of work, the family, the community, wider society, and the local Church;
6. Every faculty member is expected to implement enabling instructional strategies and ensure the formation of learners to meet the characteristics defined as Lasallian.

5.4. Lasallian Leaders.

1. Have a personal relationship with God, a vision of Christian faith and culture, as well as an educational vision faithful to the Gospel;

2. Possess virtue and integrity, generate a fraternal climate and culture, concerned for the poor, respond to educational challenges, and build a culture of excellence;
3. Show collegial respect, nurture commitment to the Lasallian identity of the school, uphold continuing education, solidarity and collaboration with the academic community, and resolve conflict harmoniously and impartially.

As part of Lasallian educational institution worldwide Unika De La Salle Manado will use these Lasallian Guiding Principles of Education to integrate the values and principles of Lasallian spirituality into its curriculum.

6. INTEGRATING LASALLIAN SPIRITUALITY INTO CURRICULUM OF UNIKA DE LA SALLE MANADO

After a long discussion about Lasallian spirituality, Lasallian philosophy of education and Lasallian Principles of Education, the big question now is: how do we integrate all these values and principles into the curriculum setting or inculcate Lasallian spirituality in the subjects taught so that the mission of Christian and human education can be achieved?

In order to integrate the Lasallian spirituality into curriculum, the **Backward Design** method of curriculum design by Wiggins and Tighe (2004) will be utilized. The backward design method in curriculum design is started with the end – the desired results (goals or standards which are the big pictures) –and then derives the curriculum from the evidence of learning (the expected performances) called for by the standard and the teaching needed to equip students to perform. It is to think about what is the best that our students will be and design course, assessment, content, learning activities and teaching strategy. For this purpose, the Guiding Principles of Lasallian Education and the University vision about its graduate attributes become the standard or the big picture to design curriculum and to integrate Lasallian Spirituality into the curriculum. While the assessment evidence will be derived from **Fink's taxonomy of significant learning** (Fink, 2004), namely: **foundational knowledge, application, integration, human dimension, caring and learning how to learn.**

6.1. The Desired Results.

6.1.1. The Desired Results of Lasallian Learners.

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6.1.2. The Desired Results of Lasallian Educators.

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4. Impel learners to translate their knowledge into actual practice for the betterment of society;
5. Prepare learners for responsible participation in the world of work, the family, the community, wider society, and the local Church;
6. Every faculty member is expected to implement enabling instructional strategies and ensure the formation of learners to meet the characteristics defined as Lasallian.

6.2. Assessment Evidence.

In order to determine the assessment evidence, Fink's Taxonomy of significant learning (Fink, 2004) is used to assess whether the desired goals are met and to decide what students can and should learn and what the educators should do to achieve the desired results. There are six questions should be addressed to determine the appropriateness and relevance of each of the six types of goals for a given course or other learning experience:

1. Questions about Foundational Knowledge as a goal.

What key information (facts, terms, formulae, concepts, principles, relationships, etc.) is/are important for students to *understand and remember*? What key ideas or perspectives are important in this course?

2. Questions about Applications as a goal.

What kinds of thinking (critical, creative, and practical) are important for students to learn? What skills are required? Should students be expected to learn how to manage complex projects?

3. Questions about Integration as a goal.

What connections should students recognize and make among ideas within this course? Among information, ideas, and perspectives from this course and those in other courses or areas? Between material in this course and the students' personal, social, and/or work life?

4. Questions about goals related to Human Dimensions.

What should students learn about themselves? What should they learn about understanding others and/or interacting with others?

5. Questions about the appropriateness of Caring goals.

What changes/values should students adopt? Should interests be affected? Feelings? Commitments?

6. Questions about "Learning How to Learn" as a goal.

What should students learn about how to be good students in a course like this? How to learn about this specific subject? How to become a self-directed learner (developing a learning agenda and a plan for meeting it)?

This Fink's six taxonomy for assessment evidence can be intertwined with the **Six Facets** of understanding identified by Wiggins and McTighe, namely: **explain, apply, empathize with, reflect on, interpret, and another point of view perspective**. And for the purpose of meaningful assessment, teachers then design appropriate scoring rubrics. For example teachers may use the GRASPS (goal, role, audience, situation, product of performance, standards for success) to construct quality performance tasks scenarios.

On the article of Lasallian educators Tristano et al., (2008) entitle "Lasallian Assessment: Charism and the University", they illustrated the essence of Lasallian university as the integration among the three fundamental concepts of a Lasallian university which are a university, Catholic and Lasallian. The Lasallian assessment is a response for integrating Lasallian values into the university in order to create a truly integrated Lasallian university. Similar with the purpose of this paper to integrate Lasallian spirituality into the curriculum, the Lasallian assessment by Tristano et al., will serve as model on how to design assessment evidence in order to achieve the desired results by integrating the values and principles of Lasallian spirituality across the courses. The following are some examples of the Lasallian assessment of its values proposed by Tristano et al.,(2008):

1. A Lasallian University reflects both its University and Catholic identities.

Assessment:

1. Students demonstrate the capacity to think critically.
Example: Lectures use a common rubric to evaluate students on critical thinking in all majors.
2. Students exhibit open-mindedness.
Example: The University surveys student attitudes on race, gender, sexual preference, and economic privilege.
3. Students develop skills in the spoken and written word.
Example: The University uses a common rubric to measure student progress in courses coded for writing-intensive and oral communication skills.
4. Students are dedicated to service in both church and society.
Example: The University assesses opportunities for service, including individual volunteer experiences and campus-sponsored Mission trips.
5. Lectures focus on the moral and ethical implications of teaching.
Example: Each major or program demonstrates how assignments in its syllabus connect knowledge with justice.
6. Lectures emphasize the relationship between the sacred and the secular.
Example: Lectures incorporate in their teaching the importance of the sacred in culture.
7. Lectures develop a curriculum that integrates faith and knowledge.
Example: Courses across the curriculum are assessed for the exposure they give to issues of faith in connection with their content area, e.g. ethics and science; ethics and business.

2. A Lasallian university reflects the charism of John Baptist de La Salle

Assessment:

1. The university community knows the life and vision of Saint John Baptist de La Salle.
Example: Lectures, staff, and students read and discuss key Lasallian texts.
2. Lecturers, staff, and administrators participate in Lasallian formation programs.
Example: The University encourages and funds formation opportunities for faculty, staff, and administrators.

3. A Lasallian university provides a holistic, values-based education that integrates Catholic thought and tradition with other traditions and cultures.

Assessment:

1. The university develops and offers a holistic curriculum.
Example: The curriculum includes courses built across disciplines.

2. The university prepares lectures to address issues of integrating values into various disciplines.

Example: The office of Academic Affair offers regular learning opportunities on how to assess values.

3. Lecturers develop strategies that connect values to course content.

Examples:

- a. Lecturers pre- and post-test student values and attitudes toward environmental issues.
- b. Lecturers evaluate student values on world poverty.

4. The curriculum connects subject matter with ethical principles.

Example: A science course considers both the science and ethics of decisions that affect life.

3. The curriculum reflects values from a global perspective.

Example: A course examines the role of women from different global perspectives.

4. The office of Student Affair surveys the effect of the university experience on life decisions after graduation.

Example: The office of Student Affair conducts surveys on life decisions after graduation and regularly reports data.

4. A Lasallian university fosters relationships in community, together and by association, with particular attention to the relationship between teacher and student.

Assessment:

1. Lecturers create and assess cooperative learning techniques.

Examples:

- a. Lecturers develop rubrics that measure process as well as content.
- b. Lecturers link content outcomes to cooperative group tasks by the end of the course.

2. The university assesses the Lasallian nature of the teacher-student relationship.

Examples:

- a. Lecturers analyze course evaluations to respond to student needs.
- b. Lecturers devise and assess methods to promote student-teacher interaction.
- c. The university analyzes student responses on the senior survey and makes changes resulting from the data.

3. The university emphasizes collegiality in all decision-making processes.

Examples:

- a. Lecturers and staff gather information from all interested parties before making decisions.
- b. Lecturers monitor discussions with one another and with students; they model respectful dialogue that honors all opinions.

5. A Lasallian university develops an identity in students rooted in faith and zeal.

Assessment:

1. The university promotes the moral development of its students, integrating knowledge with responsible action.

Examples:

- a. The university organizes university-wide faculty seminars on moral development.
 - b. Lecturers assess student moral development in a particular class.
2. The university assesses the personal dispositions of students to both learning and ethical living.

Examples:

- a. Lecturers develop a dispositions rubric.
 - b. Lecturers use double-entry journaling in class to document both scholarly connections and individual dispositional responses to the learning.
3. The university develops the students' abilities to make ethical decisions and to act ethically.

Examples:

- a. Lecturers correlate pedagogical techniques with ethical outcomes, such as class assignments that go beyond fact and include ethical applications.
 - b. Lecturers ask students to choose an ethical alternative and to explain its implications.
4. Students report on their identity development.

Example: Students are challenged to understand and assess their identity development, as well as their own role in its formation.

6. A Lasallian university responds to specific and changing educational needs, especially focused on individual students.

Assessment:

1. Lecturers and staff identify and respond to student needs.

Examples:

- a. Lecturers ask their students to provide mid-term feedback on how the students are doing in the course and what can help them be more successful by the end of the term.
 - b. The University responds to student needs as conveyed in a freshmen survey and makes decisions for improvement based on those data.
2. Lecturers create programs to assure individual student success.

Examples:

- a. The university provides student-to-student tutoring sessions in higher-level courses.
- b. Lecture notes, PowerPoint slide presentations, and other documents are posted on web-based sites to help students review major content and concepts.

3. Lecturers assess the progress of individual students both individually and as a group.

Examples:

- a. Lecturers gather data about prior knowledge and skills (via pretests or interest inventories) and measure student progress against those benchmarks.
- b. Lecturers gather common errors in writing (writing-intensive class) and distribute them to students for further work.
- c. Lecturers meet with individual students to establish personal goals and to monitor progress towards them.

4. Lecturers monitor student motivation and engagement.

Examples:

- a. Lecturers who teach a course for majors evaluate students for dispositional issues.
- b. Lecturers respond to student feedback when appropriate, including survey responses, informal comments, body language in class, and course attendance.
- c. Lecturers observe student engagement in class and try out pedagogical strategies to increase their active engagement.

7. A Lasallian university measures its effectiveness by how it addresses the religious, social, political, and economic needs of those less fortunate, especially the young.

Assessment:

1. The university develops a system of welcoming and supporting students who are materially disadvantaged, recognizing especially the value of their cultural diversity.

Examples:

- a. The university holds events on campus celebrating diverse cultures.
- b. The university establishes programs to monitor and promote the success of students who are disadvantaged.

2. The university incorporates issues of social justice within the curriculum.

Example: The university creates courses that explore themes on poverty through various disciplinary perspectives.

3. The university promotes solidarity with people who are less fortunate, with the goal of shaping a just global society

Examples: The curriculum includes a political science, sociology, education, or history course that explores the origins and the effects of poverty.

7.3. Learning Experiences and Instruction Plan.

After stating the intended curriculum (desired results) and designing the assessment evidence which is the achieved curriculum, here comes the third stage which is the delivered curriculum or the learning experience. According to Wiggins and McTighe (2004) the essential questions in this stage are, "What activities will equip students with the desired knowledge, skills and attitudes? How will you help students know

here they are headed and why? How will you hook students through engaging and thought-provoking experiences? What events, real or simulated, can students experience to make the ideas and issues real? What learning activities will help students to explore the big ideas and essential questions? What instruction is needed to equip students for the final performance? How will you cause students to reflect and rethink to dig deeper into the core ideas? How will you guide students in rehearsing, revising, and refining their work based on feedback and self-assessment? How will students exhibit their understanding about their final performances and products? How will you guide them in self-evaluation to identify the strengths and weaknesses in their own work and set future goals?"

By answering the given questions, lecture is now designing the learning activities which are the steps, procedures and processes to achieve stage 1 (intended curriculum or desired results) and stage 2 (assessment evidence or achieved curriculum). By doing these stages of significant learning, lectures can actually integrate and implement Lasallian spirituality as well as its values and principles into learning experiences.

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