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Piarist Identity, Share our precious treasure



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PIARIST IDENTITY

SHARE OUR PRECIOUS TREASURE

Many of the students in our schools dream of attending the stage of their football team preferred. They know the names of the players, their personal stories and the countries they come from. They imitate his haircut, wear the team jersey with pride and fill their rooms with fetishes of the club. They are so identified with the colors and symbols of the team who defend passionately against the friends of the “bloated” contrary.

Passion is a vital energy capable of causing commitments and of course, an identity. Football is capable of causing adhesions passionate and unconditional. Passion also causes a singer, an actor or a sportsman fashion. You can either be a hobby: reading a book, music, movie or a TV series. People identify with the cause and the project most passionate about.

Passion is a dynamic person who has the power to move the will towards another person, an object, an action or a cause that is friendly and inviting. “Give me a fulcrum and I will move the world,” said the Greek mathematician Archimedes. If people find a good reason, they will be able to engage in any cause, however difficult.

Calasanz found a powerful reason that led him to found the Pious Schools. So strong it had to be this call that led him to overcome great obstacles and give up the life project he was building. In Rome he had found “the best way to serve God, doing good small” and declared that “would not leave for anything in the world.”

The passion for educating poor children led him to found a religious community with a rule of life, to design a modern model of school and seek a spirituality that would give strength to the educational mission. It was gradually building its own pedagogical style woven with the threads of his personal experience, other pedagogies and desire to respond to the reality of children in need of Rome.

Piarist identity has been maintained over time in places where there has been the presence of religious faithful to the tradition received and in obedience to the Constitutions approved by the Church. In each place, this identity has been adapted to the mentality of the people and the needs of society, always in fidelity to the founding principles. In countries where the population has been identified with the mission of escolapios, they have been kept alive communities and schools because God has raised good vocations. In contrast, in places where there has been no identification, the Pious School trailed off slowly.

Reflection on the identity of a school escolapio began to pose as a problem when was diminishing and even disappearing religious community that had been the traditional charismatic reference. then came the worry of how it could keep the escolapio character in these new conditions.

This reflection has been done so uninterrupted since the Special General Chapter¹(1967-1969) redefined in a more modern language pedagogy and spirituality Escolapias. Subsequent General Chapters were addressing the issue from different perspectives; but always trying to update the Piarist charism in the new post-conciliar period. As regards the education ministry, much was reflected on the pastoral dimension of the school, the option for the poor and the involvement of the laity.

Reflecting on the importance of developing “quality process” linked to identity began in the General Chapter of 1997 “enhance the quality of the educational process and the integrity of faith and culture in our ministry”².

It was considered important to offer a quality school in fidelity to the principles calasancios. With help from the University of Veracruz Cristobal Colon, an assessment tool that was applied to much of the colleges of the Order it was made. This work served to initiate plans to improve the educational project.

In this context, the General Congregation approved the document “Shared Mission”³It has been a great reference for developing educational projects in key Calasanzian. In the introduction, P. Balcells notes the originality of the escolapio style: We know and feel different. And we want to be faithful to this newfound identity, refundada might say. And such is the greatness of what was received, our heritage is so rich that comes to us spontaneously from our heart in wonder: What if the winds should invite to share our treasure?

With the help of the General Congregation of 2002-2009, reflection was activated through various commissions and constituency demarcation and the General Chapter 2009⁴an important document that defined the “Ten quality indicators Calasanzian” was approved. This is intended to have a shared vision of the elements that every school should maintain escolapio to keep the charismatic identity.

Subsequently, the Ministry Secretariat developed a more specific sub-indicators as evaluative reference to schools⁵. Following the same scheme, a document was prepared for homes and parishes⁶And for funfair task.

In these fruitful years, he had managed to develop a shared vision of the school model Calasanzian who wanted the Pious Schools. However, the need to train educators to build this model was found. So, the current concern focuses on how to build Piarist identity with the staff of schools, parishes and non-formal education centers; whether professional or volunteer.

One of the lines of action approved by the General Chapter 2015⁷It was “carrying forward a process of deepening the identity of the Calasanzian school, in order to maintain and enhance the character we must make escolapios in our educational task.” To this end, from the Ministry Secretariat it decided to develop a training subjects for use by educators of our Piarist works.

The first article “Criteria for training in key identity” is specifically intended for those responsible for designing and promoting teacher training. We want to make it clear that

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1 SPECIAL GENERAL CHAPTER OF SCHOOLS Pias (1970): *Declarations and Decrees*. Pompiliana house. Madrid.

2 GENERAL CHAPTER OF SCHOOLS PIAS (CGEP) (1997): *A story to remember a story to build*. ICCE Madrid. 2 vol.

3 CGEP (1999): “The Ministry Escolapio: evangelizing by educating with calasancio style” *Shared Mission in the Pious Schools*. Madrid. ICCE Publications.

4 CGEP (2009): *Chapter XLVI General: Docere Audeo*. Madrid / Rome. Calasancias editions.

5 CGEP (2012): *The Calasanzian identity of our ministry*. Madrid / Rome. Calasancias editions.

6 CGEP (2014): *Building Calasanzian identity. Homes and parishes*. Madrid / Rome. Calasancias editions.

7 CGEP (2015): *Keys of life of the Order 2015-2021*. Madrid / Rome Ediciones Calasancias.

more consistent training is to convey a charismatic identity and the task is much deeper and more complex than reading a book or giving training workshops. The educator receives identity when he lives his work as a mission and feels connected to the Pious Schools charismatic.

The following items develop each of the ten elements Calasanzian quality. Each item begins with a reflection of how this dimension is developed in the founding period of the Pious Schools; Then, as it understood today from piarist praxis and reflection. We offer some guidelines for inclusion in the educational project and some clues for personal evaluation of the educator. Finally, the proposed some questions for personal reflection or group.

The material can have many uses and can propose reading and reflection at any time during the training process. It is designed to read and share in small group and aims to provoke reflection from the experience. It is not know much about Calasanz but learning to connect personal experience with calasancio account so that a magical connection from the depth of lived experience occurs.

We believe that the most consistent training is causing significant experiences that touch the core vocation of the person. These experiences they are the engine that allows personal process through various training routes proposed.

Formative experiences are significant if there are living communities of reference, serious process of initiation into the identity and good support structure.

The texts are only a mirror in which look. The important thing is what every educator discovers and communicates his companion; and guess what you dream together. It formed in key identity is a process capable of generating new life, the charism together and to build shared identity from Calasanz.

To perform the mission, escolapios have received a charisma that comes from God, a reading Calasanzian of the gospel, history, spirituality and own pedagogy, people in communion, schools and institutions and that allow us to present Jesus Master and maternity his small church.



“The mission is dynamic and fruitful expression of identity, because - as the parable of the talents suggested- identity is not a treasure to be jealously keep hiding it in a safe place, but a heritage which must be” investing “and make available as a gift to bear fruit.”⁸

We believe that the study of the issues presented in this book can help our educators discover the treasure of the Piarist charisma..

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8 Final document. Catholic International Education Congress 2015.

CRITERIA FOR TRAINING PLAN KEY IDENTITY

You decades since, the Church encourages religious institutes to take the necessary steps to share the charisma with the laity. Today you call this becomes an urgency for the sustainability of charisma in religious institutions. It is also an opportunity to recreate a Church communion in which all the baptized feel called upon and responsible for the unique mission of proclaiming the Gospel.

In the Pious Schools, through the “Institutional Project of the Laity” it has tried to find a viable response to the challenge of religious and lay people walking together in the same charismatic project. However, this response requires the design and development of training plans in which religious and lay, are formed together to share the mission, recreating the charismatic identity of the educational works.

Successive General Chapters have revalidated the commitment of the Order to strengthen educational processes and thus achieve a more faithful Pious Schools their mission. General Congregation at the time provided a guide with indicators to assess and promote the ten traits of identity Calasanzian Chapter General had approved.⁹ Complementing this work, some general criteria for designing or reviewing training plans that aim to deepen these features now provide identity.

At the time of designing and reviewing these plans training “in key Piarist identity”, it is essential to discern the concept of identity we handle and therefore what processes impulse and revitalization of the same aim and can activate or strengthen.

When such abstract concepts are addressed, images that allow approximations, almost always intuitive and partial, but very evocative are used. Reviewing some of the images on the concept of “identity” provide a better understanding of the processes of identity formation.

IDENTITY INHERITED ESSENCE OR GOODS DELIVERED

This view of personal identity is presented as what is transmitted from generation to generation: family, ethnic, national, religious, ... This conception essentialist identity “by secondment” limits the individual decision to secondary aspects and provides training in key identity as an introduction to the knowledge of the group themselves.

These initiation processes are always ritually marked with the “dress” or almost always, with the delivery of objects that symbolize the passage of “not to be” member of the group. Almost all institutions - even contemplate rituals modernas- delivery of objects, imposition of a garment or making visible signs symbolizing membership in the same or progress within it. Thus implicitly runs the risk of generating the idea that identity is something that may or may not take, give or take, even lose or win.

Sometimes, this view is not always conscious. Allows us to conceive identity as ‘thing’, and the process of training in key identity as a transfer process, delivery or “traditio” of what is considered “is” identity, in which the possessor is It gives it to those who do not have yet and, after the “initiation” finally deserves.

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⁹ CGEP (2012) *Calasanzian identity of our ministry*. Calasancias editions. Madrid / Rome.

IDENTITY AS INDIVIDUAL PROCESS

Industrialized society requires productive subjects. From this perspective, identity is understood as the result of the individual process of construction of beliefs and values, in contrast to other individuals with the ultimate goal of joining the class or function socially determined. This process is conceived as “career advancement” with a beginning and an end, so that the identity built by oneself, the personal, professional, social, even religious, is the arrival point definitively to the one gets access and who hardly moved.

MULTIPLE IDENTITIES

The challenge of modern culture from critical theories and approaches from postmodernism, brought an end to the concept of identity as something monolithic and definitive. The multiplicity of life contexts, the fall of the great stories that gave a framework of consistency existence, and, once again, consumerist demands of the market opened the door to the idea of multiple identities that human being deployed in context vital where you found them.

One way to reconcile potentially ambiguous view of multiple, and sometimes opposing, identities last suction unit that is giving impossible, has been to apply a hard core of identity remains more or less unchanged over life (ditto identity or selfhood) and some more flexible and changeable that unfolds depending on the context and allows “test” novel aspects of identity, even so unaware (ipse identity or selfhood)¹⁰.

This vision introduces a criterion of “hierarchy” that enables integration of all identities, implicit and explicit, about an explicit core identity. Thus, training identity key would be a process of explicitness and progressive integration of representations that make up the various identities present in each individual¹¹.

IDENTITY THROUGHOUT LIFE AND MOMENTARY IDENTITY

This proposal to define identity as stable core variable or sameness and (l) element (s) (s) converges with the proposal of other authors distinguish between identity “throughout life” and identity “momentary”¹². The latter is the result of concrete experiences that would, in the case of significant being, to incorporate elements that constitute the most enduring identity.

10 RICOEUR, P (1996). *Himself as another*. XXI century. Madrid.

11 MONEREO, EL POZO, JI (2011). *The construction of identity in cognitive psychology. Of learning located hierarchical integration*. In *Identity in Psychology Educación*. Eds. Narcea. Madrid., P. 52.

12 Jay L. Lemke. *Identity, Development and Desire: Critical Questions*. Quoted by Leili Falsafi and César Coll in *Building Identity Apprentices*. Space-time coordinates. In *Identity in Educational Psychology*. C. Monereo and JI of the Well, Eds. Narcea. Madrid. 2011. p.87.

13 Ricoeur, P. (2014) *History and narratividad*. Polity Press. Barcelona. p. 215-230.

NARRATIVE IDENTITY

Seeking the way of this “hierarchical integration” possible to consider the narrative of existence made by oneself, to himself and to others, as a privileged mechanism of explicitness and prioritization of the various identities that match us. Each builds individual and re-constructs the story of who understands that is, from the narration of the events of his own biography he perceives as significant, and are attested, ie validated by the stories of others whom they have been granted, consciously or unconsciously, responsibility, and power, to recognize¹³. This contrasted self-narration would be the concrete form of identity explicitness that can integrate the biography itself around the central identity which has been chosen.

IDENTITY AS A SHARED PROJECT

This ability to “say” of each person to himself and to others, is what makes him the subject of his own existence and therefore gives it responsibility for others and ability to project the future as promise or prophecy.

The person is what has been, but also what promises to be before others. This view suggests identity as a dynamic thing, where there is the reception, including redemption, of what each person has been, and is open to every person, conceived as protagonist and subject of his own existence, wants to be with and before significant others, their community.

It is proposed, therefore, assume the identity not as something inherited or transmitted ritually nor monolithic, nor finished, but as a complex construction, but orderly, of different beliefs, values and explicit representations and implicit, continually recreated by each person, as a result of the narrative that continually makes own life experience, to himself and to others. Thus, we forming a community of responsible persons, each other, and able to commit to a shared project, with a mission.

CRITERIA FOR A TRAINING PLAN

A training plan key identity is not immutable aims to deliver something that is passed from generation to generation initiatically. You must offer the community space suitable where rework the life story itself, from the narratives and stories of events that have been vital for people and mission of an institution, healing, if nec-

essary, past hurts, to be configured as a subject consciously able to project the future by committing wants to purchase freely.

We offer some criteria that help in designing or revising our training schemes identity key that facilitate the generation of a escolapio subject, personally and communally, as it were, from different starting points and situations, explicitly assumes the Piarist mission understood variously, as “narrative” of its staff and, above all, of their work, life and / or vocational commitment history.

Diversity: To accommodate the vital and vocational diversity of all people involved in our mission, we must design plans that take different starting points of vocational, professional and life, as well as profiles and training methods. The scheme proposed by the Order of modalities of participation is a good starting point for organizing this plan. In him diversity is assumed in circularity, fully valuing all forms and avoiding degrees vertical schemes.

Willfulness: Training in key identity, especially in the most explicit forms, you must have the “free membership” of the participants. You can not activate the mechanisms of identification without the will and the desire for greater involvement. In this sense, good institutional environment, the quality and transparency of relations are indispensable key to the motivation. The fact that much of these training schemes departing from the scope of the professional relationship, you should not forget that aspire to overcome because they are a central element of the vocational culture.

Narrative: You can define the process of identity construction explaining own motivations, beliefs, attitudes and ideas. The narrative of life events would be a sort of “technology yo”¹⁴that would allow this explanation. Training plans in key identity should provide spaces and times to make it possible to share these life stories. The evocation of the foundational stories, listening to the voices of our elders, reading the lives of the escolapios saints, vocational stories and especially stories evangelicals and generally Bible, become so raw material identitaria first order to facilitate the task of personal life stories intertwine and institutional, to build a web of meaning to personal and community life.

Processuality: A training plan which aims to offer the possibility of intertwining the story itself vital to the story of the Piarist mission must take this goal as the result of a personal and group process rather than as a series of disconnected actions. In this process, the self-awareness of the steps that are taking place, and validation before significant other, becomes crucial. A

symbolic gesture for the “marking” of these steps is advisable to give it visibility. At this point it is determining the metaphor with which we associate the process. “Itinerary”, “path” may be preferable metaphors that relate to the “ascension” from bottom to top something something, so natural in our regulated educational processes associated with “courses” and “levels”.

Experience: An identity narrative conceived as a vital process for sharing the Piarist mission suggests training plans that start and go through the experience lived to return to it by integrating it into the narrative itself. It seems necessary, therefore, that in these plans itineraries meaningful experiences to validate the experience what is stated in theory designed. The conceptual necessary, therefore, should serve as a provocation to the experience proposed as lighting evoked experience. The events, the relationships, the people known, the places visited, feelings taken, the feelings generated, dreams shared, are elements that, in the review, individual and group, can become new attitudes, values, expectations, questions; In any case, strong new threads that reweave our identity.

Subjectivity: The goal of any training plan piarist key identity must be the development of each person in a clear awareness of being active subject of the Piarist Mission. This involves, among other things, be able to personally assume, in the area where develops its missionary activity, staff leadership who drives a personal project. To do this, the characteristics of our organization, transparency and real participation possibilities are revealed as fundamental.

Comunitareidad: But you can not forget that the subject of evangelization is the Christian Community. There must be a community that supports Christian, promote and make credible from now, with his own experience, the proposal of the Gospel. In the Pious Schools, religious community, especially, and Fraternity, where there are the heart and soul of the Christian Piarist community that encourages a work. A training plan in key identity aims to incorporate and link in various ways more people to this community. It is there where participation may be subject to the Piarist Mission. Christian Piarist Community is, at once, subject and proposed mouth of our training schemes identity key. It is the Christian community itself who, through people and service structures, who manages the various charisms, discerns the needs of the mission and mandates specific individuals deemed appropriate ministries. The charge of ministries to people who share the mission is a sign of mutual commitment between the Christian community and the person and action of the Holy Spirit in it. At this point, it is important to remember that community and ministerial reality that

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14 Foucault, M (2008) *Technologies self and other related texts*. Polity Press. Buenos Aires.



drives our Works is inserted into the Universal Church through the local Church and also through the specific link to the Order itself. The charge of ministries to people who share the mission is a sign of mutual commitment between the Christian community and the person and action of the Holy Spirit in it. At this point, it is important to remember that community and ministerial reality that drives our Works is inserted into the Universal Church through the local Church and also through the specific link to the Order itself. The charge of ministries to people who share the mission is a sign of mutual commitment between the Christian community and the person and action of the Holy Spirit in it. At this point, it is important to remember that community and ministerial reality that drives our Works is inserted into the Universal Church through the local Church and also through the specific link to the Order itself.

Prophecy: People are what they are, largely, so they have become, but also and above all, so commit to be. Training in key identity should promote the possibility of contemplating various steps in terms of explicit commitment of the people involved. Vocational dynamic proposal and utmost respect to personal will, should be that set the pace of the training plan. Linking somehow the Christian Piarist Community, can be an indicator of achievement of this training.

So far the proposed criteria for the development or revision of our training schemes identity key. Along with the features of Calasancian identity and indicators, which act as knowledge generated speech, “the escolapio speech,” we hope will be a good starting point to go one step further in the direction of forming people who in different ways share Piarist mission.



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