



## **EXPLORING THE EXTENT OF IMPLEMENTATION OF ACTIVITIES BY THE FAS SCHOOLS IN REALIZING TRANSFORMATIVE EDUCATION**

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### **Abstract**

Education is viewed as a weapon against poverty by Filipinos. It's also thought to be the finest tool for promoting social mobility. Education therefore has something to do with the idea of transformation or change. The purpose of this study was to investigate the degree to which Franciscan Apostolic Sisters (FAS) schools have implemented Transformative Education (TE) and the resource capacity for doing so. The research design used in this study was descriptive correlational. The study demonstrates that educators and administrators place a high emphasis on justice and peace in addition to transformative education when responding to questions on these topics. The schools under the ownership and management of FAS carried out initiatives based on the six Transformative Education pillars. Administrators, educators, and students evaluated only Justice and Peace-related activities as "Fully Implemented," whereas ecological security, active citizenship, poverty reduction, gender and equality, and youth empowerment activities were deemed "Partially Implemented." In order to fully realize the benefits of transformative education in the behavior of their students and other stakeholders, the FAS administrators should continue and/or strengthen the integration of transformative education into their curriculum, school philosophy, vision and mission statement, and governance. On the one hand, since they are essential components of developing greater resource capabilities, FAS administrators should review their shortcomings, especially with regard to human, material, and informational resources.

Keywords: FAS, transformative education, six pillars,

### **Introduction**

The primary motivations for education continue to be the pursuit of truth and the enhancement of human welfare. The Business Dictionary defines education as the abundance of knowledge that a person gains via studying specific subjects or from real-world experiences that help them grasp something. The primary objective of education in schools, according to Swiss developmental psychologist Jean Piaget (1947), should be producing men and women who are capable of creating new things rather than merely replicating the actions of previous generations.

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However, Nancy Astor (1943), an English politician and socialite who was born in America, feels that true education should transform people from the self into something much better—a selflessness that unites them with all of humanity. Among Filipinos, education is considered a weapon against poverty. Also, it is regarded as the best weapon for social mobility. Thus, education is related to the concept of transformation or change. Transformation is possible for anyone with eyes to see, ears to hear and a hunger for change. Our hearts have to change! It needs to be transformed in order to meet our newest challenge.

The idea of transformative education as an educational framework is becoming more and more common in schools and countries around the world. With regard to transformational education (TE), Fr. Perci Bacani, MJ underlined that the circumstances necessitate a paradigm change in the educational system in the direction of an instructional system that transforms culture and an educational system that strikes a balance between the acquisition of information and skills and the development of values. However, leaders who are dedicated to bringing about change and possess the skills required to guide an organization through the process of change are the only ones who can successfully implement any changes to the educational system. We need Catholic school administrators who consistently work to strike a balance between the good and bad outside influences on their institutions of learning. We also need administrators who not only comprehend the theology, teachings, and Gospel values of the Church, but who also actively live out these values in their everyday lives.

The "wedding of the heart and mind," or the union of knowledge and emotion, is a crucial component of transformative education. Now is the moment to act on those profound realizations



and compassionate inclinations. Without concrete action, lofty ideals and lovely concepts are nothing more than ghosts and pipe fantasies, respectively.

Transformative education challenges educators to become compassionate nurses who assist students in opening their sometimes closed-off and self-absorbed hearts to empathy. helping students read the social sciences, philosophy, literature, and history from the viewpoints of people who are far too often left out of the conversation about ideas and society. Transformative education is not simply content; it is also a method designed to foster continual growth in the hearts, minds, and will of the students (Fr. Daniel F. Hartnett, S.J.)

God's wonderful creation of the earth needs to be "rebuilt" since it has "fallen into ruin." The students' entire reservoir of knowledge, expertise, passion, zeal, and compassion must be applied to this. In the end, this is what their teachers are training students to do: to use the knowledge they have gained under their direction to rebuild God's house, change God's world, and reshape God's creation to more clearly reflect the justice, integrity, and peace of God's creative purpose and plan.

In fact, culture is only instructive when it allows young people to make connections between what they are learning and events from their own lives. In order to achieve clarity and inventiveness, the school must encourage the student to develop his intelligence through the dynamics of knowledge. It must assist him in explaining the significance of his experiences and their veracity. Any institution that fails to fulfill this responsibility and provides only predetermined answers impedes the students' personal growth. (Catholic Christian Education, a Vatican document).



It is anticipated that Franciscan education will bring about transformation. But a lot of people, both inside and without the Church, don't think of "Franciscan" as a word connected to learning. People could identify "Franciscan" with serving the underprivileged and disenfranchised. People might connect "Franciscan" with shelters for the homeless and breadlines. However, education? Not really, even though there are numerous secondary schools, colleges, and universities all over the world and even though Franciscans have been teaching since the time of St. Francis and the friars were among the best teachers in the 13th century. It is more common to associate Francis of Assisi's daughters and sons, together with their lay associates, with charitable organizations like soup kitchens, popular preaching instead of academic lectures, and moral practices. Several studies have been made on Transformative Education, very few have been conducted that focused on Transformative Education in the Catholic Education Association of the Philippines which emphasized on the JEEPGY pillar program for better organizational outcomes; hence, this study.

### **Statement of the Problem**

This study aimed to determine the resource capability and extent of implementation of Transformative Education (TE) among Franciscan Apostolic Sisters (FAS) schools.

1. What is the extent of implementation of activities by the FAS schools in realizing Transformative Education as assessed by administrators and their teachers along the following pillars?
  - 1.1 Justice and Peace
  - 1.2 Ecological Integrity
  - 1.3 Engaged Citizenship



1.4 Poverty Reduction

1.5 Gender Equality

1.6 Youth Empowerment

### **Methodology**

This study employed the descriptive correlational research design. The descriptive survey method was used to describe the status of the FAS owned and administered schools in terms of their organizational structure, school's philosophy, vision and mission, human resources, financial resources, curriculum, facilities and equipment and student population; the activities implemented and the practices of the respondent schools in realizing the TE principles along Justice and Peace, Ecological Integrity, Engaged Citizenship, Poverty Reduction, Gender Equality and Youth Empowerment; and the challenges encountered in the implementation of Transformative Education.

The **Franciscan Apostolic Sisters** (F.A.S.) is a Roman Catholic religious congregation that was founded in the Philippines in 1953 by Father Gerardo Z. Filippeto, O.F.M.. Father Gerardo was a missionary in the remote Northeastern region of the nation. He founded this congregation of Franciscan tertiary Sisters to help in the work of the missions and spreading the Gospel in that region. They were given diocesan approval as a religious community on December 8, 1964, by the local bishop, the Most Reverend Teodulfo Domingo, of the then-Diocese of Tuguegarao. On May 18, 1996, they were formally established as a Congregation of Diocesan Right in the now-Archdiocese of Tuguegarao by his successor, Archbishop Diosdado Talamayan. The Motherhouse is located in Cagayan, the Philippines. The Sisters serve in various ministries, such as assisting in



parishes and mission stations, as well as working in the local seminary and providing health care to the sick.

The respondents of this study included the administrators, teachers and students of the identified FAS owned and administered schools. Purposive sampling was employed for Administrators, while random sampling was used for the selection of student and teacher respondents.

A structured questionnaire was developed as the principal data gathering tool. The questionnaire items adopted from the JEEPGY framework where Transformative Education is anchored. The questionnaire consisted of four (4) parts. Part I gathered information on the status of the respondents schools in terms of its resources status. Part II assessed the extent to which the schools implement activities along the areas of the JEEPGY programs or Transformative Education.

A permission to conduct the study was first sought from the Superior General of FAS prior to the formal gathering of data. Upon approval, the researcher also sought permission from the Superintendent of the different FAS schools.

Aside from informal interviews conducted, the researcher gathered pertinent documents related to resources of the school such as number of faculty and administrative personnel, students, budget, facilities and equipment, organizational structure and other necessary data.

## **DISCUSSION OF RESULTS AND FINDINGS**

### **Extent of Implementation of School Activities by the FAS Schools in Realizing The Six Pillar Programs of Transformative Education as Assessed by Administrators and Their Teachers**

Table 1 shows the extent of implementation of Transformative education along the JEEPGY Pillar Program activities on Justice and Peace by students, faculty and administrators. The data shows that faculty and administrators assessed the activities as “Fully Implemented” with means of 2.48 and 2.43, respectively. Students, however, gave only a rating of 2.33 or “Partially Implemented”. Considering the philosophy, vision and mission statements of the FAS –owned and administered schools, it is very clear that Catholic faith teaches the values of respect, love, nonviolence, justice and oneness of the human family, among others. Justice will bring about peace, right will produce calm and security” (Isaiah 32:17). The faculty and administrators as respondents on Transformative Education along with justice and peace strongly value a just and peaceful environment. It can be deduced from the data that being a Catholic school operated by religious sisters, teachers and students respondents have actually imbibed the importance of respect for life and care for the earth. Peace is not just lessons for the classroom but lessons for life of immediate relevance, empowering individuals to achieve a just society in which all human rights of all persons are valued and respected. In 2008, Education International adopted a Declaration “Schools Shall be Safe Sanctuaries” demanding that schools be respected and protected as zones of peace.

**Table 1. Extent of Implementation by the FAS School on Transformative Education along justice and peace as perceived by the students, faculty and administrators**

Statement	Students		Teachers		Administrators	
	Weighted Mean	Description	Weighted Mean	Description	Weighted Mean	Description
1. Rejection of violence	1.76	PI	2.00	PI	1.69	PI
2. Anti-Bullying Act	2.37	FI	2.66	FI	2.53	FI

3. Care for the Earth	2.58	<b>FI</b>	2.63	<b>FI</b>	2.69	<b>FI</b>
4. Peace- Building school	2.48	<b>FI</b>	2.61	<b>FI</b>	2.58	<b>FI</b>
5. Infusion/integration of Justice and Peace Education in the curriculum	2.41	<b>FI</b>	2.56	<b>FI</b>	2.58	<b>FI</b>
6. Seminar/workshop on Justice and peace	2.10	<b>PI</b>	2.20	<b>PI</b>	2.31	<b>PI</b>
7. Respect for life and human rights	2.54	<b>FI</b>	2.64	<b>FI</b>	2.53	<b>FI</b>
8. Democratic participation	2.36	<b>FI</b>	2.51	<b>FI</b>	2.47	<b>FI</b>
9. Fulfillment of basic needs	2.33	<b>PI</b>	2.44	<b>FI</b>	2.53	<b>FI</b>
10. Integration of peace and justice in all areas	2.34	<b>FI</b>	2.50	<b>FI</b>	2.44	<b>FI</b>
<b>Category Mean</b>	<b>2.33</b>	<b>PI</b>	<b>2.48</b>	<b>FI</b>	<b>2.43</b>	<b>FI</b>

Legend:

1.00 – 1.66 Not at all implemented

1.67 – 2.33 Partially implemented

2.34 – 3.00 Fully implemented

The extent of implementation of Transformative education along the JEEPGY Pillar Program activities on Ecological Integrity is shown on Table 2. As clearly depicted on the data, all the three groups of respondents had similar perceptions of “Fully Implemented”. Administrators gave the highest rating of 2.43, while students and faculty rated the extent of implementation of Ecological Integrity activities with a rating of 2.36. The findings imply that FAS schools are actively implementing activities to promote Ecological integrity. The school’s practices and programs reflect the implementation of Senate Bill No. 711- and Act providing for a national recycling system; and number 715 for regulating waste accumulation and disposal.



Furthermore, it is also supportive of DepEd Memorandum 77 series of 1995 otherwise known as “School inside a Garden” which gives the pupils and students a school environment which provide them the opportunity to care for our Mother Earth. Whereas, DepEd Memorandum number 54 series of 1995 otherwise known as “War on Waste” is designed to instill in the minds of students the values of saving both the natural and physical resources, integrate lessons on solid waste management in the school curricula and conduct special community education programs which emphasize the relationship of man and nature and environmental sanitation practices. The study of (Butin, 2007) showed that teacher’s environmental practices are greatly influenced by their environmental knowledge and attitudes; while the teachers’ environmental attitudes are influenced by their environmental knowledge.

**Table 2. Extent of Implementation by the FAS School on Transformative Education along ecological integrity as perceived by the students, faculty and administrators**

Statement	Students		Teachers		Administrators	
	Weighted Mean	Description	Weighted Mean	Description	Weighted Mean	Description
1. Integration of the 7 environmental principles in the curriculum	2.28	<b>PI</b>	2.36	<b>FI</b>	2.37	<b>FI</b>
2. Laudato Si integration in school activities	2.28	<b>PI</b>	2.49	<b>FI</b>	2.40	<b>FI</b>
3. Ecological Solid Waste Management	2.33	<b>PI</b>	2.45	<b>FI</b>	2.42	<b>FI</b>
4. Promotion and sale of natural and local food in the canteen	2.22	<b>PI</b>	2.31	<b>PI</b>	2.25	<b>PI</b>

5. No sale of softdrinks in the canteen	2.41	<b>FI</b>	2.56	<b>FI</b>	2.58	<b>FI</b>
6. No use of Styrofoam	2.15	<b>PI</b>	2.42	<b>FI</b>	2.47	<b>FI</b>
7. No smoking	2.38	<b>FI</b>	2.71	<b>FI</b>	2.78	<b>FI</b>
8. Establishment of backyard nurseries and gardens	2.39	<b>FI</b>	2.27	<b>PI</b>	2.14	<b>PI</b>
9. Greening of campus	2.45	<b>FI</b>	2.45	<b>FI</b>	2.44	<b>FI</b>
10. Recycling of materials	2.36	<b>FI</b>	2.36	<b>FI</b>	2.43	<b>FI</b>
<b>Category Mean</b>	<b>2.36</b>	<b>FI</b>	<b>2.36</b>	<b>FI</b>	<b>2.43</b>	<b>FI</b>

**Legend:**

**1.00 – 1.66 Not at all implemented**

**1.67 – 2.33 Partially implemented**

**2.34 – 3.00 Fully implemented**

On the extent of implementation of Transformative Education on activities along Engaged Citizenship, data on Table 3 clearly shows that only the school administrators gave an assessment of “fully Implemented” with a mean of 2.34. Both students and faculty gave similar assessments of “partially Implemented” with mean ratings of 2.26 and 2.29, respectively. Engaged citizens think critically about the sources and meanings of their commitments to personal integrity, moral responsibility, and social justice. Engagement is typically seen as an activity; one is engaged when one is doing something within her or his community, society, nation, or world.

Schuttloffel, (2007) argued that there is no single idea of a good citizen: an active participant in his or her community who votes, volunteers, participates, and believes in the public service of the government. Rather, in the present citizenship is largely a mixture of the attributes that would comprise valuable contributions to society, or good citizenship. Schuttloffel further

mentioned that new concepts of citizenship must deal with new understandings of society, democracy, and participation.

**Table 3. Extent of Implementation by the FAS School on Transformative Education along engaged citizenship as perceived by the students, faculty and administrators**

Statement	Students		Teachers		Administrators	
	Weighted Mean	Description	Weighted Mean	Description	Weighted Mean	Description
1. Conduct of global survey on the youth	2.21	PI	2.06	PI	1.79	PI
2. Trainings/seminars on trends affecting the youth/leadership formation trainings	2.38	FI	2.43	FI	2.42	FI
3. Whole school youth enabling	2.23	PI	2.33	PI	2.31	PI
4. Organize students who will take on leadership roles	2.49	FI	2.57	FI	2.61	FI
5. Encourage student leaders/organizations to support and engage with leaders in politics and government	2.19	PI	2.29	PI	2.42	FI
6. Integration of modules on engaged citizenship in the curriculum	2.18	PI	2.26	PI	2.23	PI
7. Participate in the monitoring of government projects	2.13	PI	2.13	PI	1.89	PI
<b>Category Mean</b>	<b>2.26</b>	<b>PI</b>	<b>2.29</b>	<b>PI</b>	<b>2.34</b>	<b>FI</b>

**Legend:**

1.00 – 1.66 Not at all implemented

1.67 – 2.33 Partially implemented



### **2.34 – 3.00 Fully implemented**

On activities along Poverty Reduction of the JEEPGY Pillar program by the FAS schools, the extent of implementation as rated by the three groups of respondents was only “Partially Implemented” with means of 2.24 by the students, 2.14 by the faculty and 2.28 by the school administrators. It is very clear from the findings that activities along poverty reduction have been done by the FAS schools, however, poverty remain to be a problem among students.

Up to the early millennium, poverty remains to be the biggest problem of the world. One-sixth of the global population or about one billion people live in an extreme poverty. They struggle daily for survival. They suffered from lack of nutrition, health, water and sanitation, shelter and other basic needs for survival. In order to end the poverty, the 191 UN members signed the United Nations Millennium Development Goals (MDGs) in 2000. The first goal of the MDGs is to eradicate extreme poverty and hunger. To achieve this goal, a target has been set that is, to reduce by half the proportion of people living on less than a dollar a day by 2015. If the target can be realized, there will be an opportunity to end the extreme poverty by 2025 (Foucault , 2012). It means that poverty is the greatest challenge of global society.

According to Schuttloffel (2007), a ‘poverty trap’ must first be solved in combating poverty. Although the poor have willingness to overcome their ill-being, they are not able to do it by using their own resources. There are so many factors that trap the poor until they are in powerless conditions, such as diseases, climate stress, environmental degradation, physical isolation, and also extreme poverty itself. Sachs states: “The world’s poor know about the development ladder: they are tantalized by images of affluence from halfway around the world. But they are not able to get a first foothold on the ladder, and so cannot even begin the climb out

of poverty” (Sachs, 2005: 19-20). Essentially, the poor must be helped to exit from the poverty trap. If it can be reached, there will be an opportunity to get a first foothold on the ladder of development.

**Table 4. Extent of Implementation by the FAS School on Transformative Education along poverty reduction as perceived by the students, faculty and administrators**

Statement	Students		Teachers		Administrators	
	Weighted Mean	Description	Weighted Mean	Description	Weighted Mean	Description
1. Adopt a community for the implementation of extension activities	2.23	PI	2.24	PI	2.42	FI
2. Conduct feeding program	2.10	PI	2.04	PI	2.06	PI
3. Conduct of capacity building activities like seminars on values, skills trainings, literacy, etc.	2.32	PI	2.22	PI	2.47	FI
4. Conduct of Disaster Relief Operations to victims of natural calamities	2.38	FI	2.24	PI	2.31	PI
5. Conduct of sustainable livelihood programs/activities	2.28	PI	2.06	PI	2.06	PI
6. Conduct of cultural entrepreneurship program	2.16	PI	2.05	PI	2.36	FI
<b>Category Mean</b>	<b>2.24</b>	<b>PI</b>	<b>2.14</b>	<b>PI</b>	<b>2.28</b>	<b>PI</b>

**Legend:**

**1.00 – 1.66 Not at all implemented**



**1.67 – 2.33 Partially implemented**  
**2.34 – 3.00 Fully implemented**

The extent of implementation of Transformative education along the JEEPGY Pillar Program activities on Gender Equality is shown on Table 5. The data clearly shows that all the three groups of respondents had similar perceptions of “Partially Implemented”. Students gave the highest rating of 2.29, while faculty and administrators rated the extent of implementation of Gender Equality activities with a rating of 2.16 and 2.04, respectively. The findings imply that Gender Equality activities have not been fully implemented. This could be attributed to the fact that issues and concerns along gender are seemingly new and that it would really increasingly require a better understanding of the roles, status and behavior of the different stakeholders. No other than Pope Francis himself said that the role of women should be seen as one of service, not servitude. He points out that the Church is a Mother, nurturing and accepting. It is time to fully empower women and make use of women's strengths, which is that of bringing people together. The FAS schools should therefore embark on activities that would touch lives of common people and that would create an environment fair to both sexes.

**Table 5. Extent of Implementation by the FAS School on Transformative Education along gender equality as perceived by the students, faculty and administrators**

Statement	Students		Teachers		Administrators	
	Weighted Mean	Description	Weighted Mean	Description	Weighted Mean	Description
1. Conduct of regular Training/seminar on Gender	2.41	FI	2.23	PI	2.00	

Education/Gender Sensitivity for: 1.1. Faculty						PI
1.2. Administrators	2.38	FI	2.24	PI	1.93	PI
1.3. Administrative Personnel	2.35	FI	2.22	PI	1.97	PI
1.4. students/student leaders	2.42	FI	2.19	PI	2.24	PI
1.5. Partner/Adopted communities	2.18	PI	2.09	PI	1.90	PI
2. Integration of gender issues in the curriculum	2.19	PI	2.15	PI	2.29	PI
3. Develop manuals on non-sexist test construction	2.05	PI	2.08	PI	1.91	PI
4. Develop textbooks on gender issues and concerns	2.16	PI	1.97	PI	1.82	PI
5. Awareness of men and women issues	2.39	FI	2.22	PI	2.14	PI
6. Advocacy of women's rights and gender equality in the entire school system	2.41	FI	2.25	PI	2.19	PI
<b>Category Mean</b>	<b>2.29</b>	<b>PI</b>	<b>2.16</b>	<b>PI</b>	<b>2.04</b>	<b>PI</b>

**Legend:**

**1.00 – 1.66 Not at all implemented**

**1.67 – 2.33 Partially implemented**

**2.34 – 3.00 Fully implemented**

On the implementation of Youth Empowerment activities for Transformative Education, the data on Table 6 reveals that students assessed the activities with a mean of 2.30, 2.19 for faculty and 2.15 by the school administrators. All the respondents had similar assessments that Youth Empowerment activities were “partially Implemented” in the different FAS schools.

Similar to earlier findings, FAS schools have yet to implement fully activities along youth empowerment. Listening to young people's ideas can both empower youth to voice their perspectives and strengthen our understanding of what youth identify as salient. Young people can inform which violence prevention and intervention strategies will work best for them and their peers. At a basic level, youth voice is about having young people share perspectives about their life experiences and having them identify assets, problems and potential solutions ( Arends, 2014) found that when they sought out youth perspectives, they began to hear about the various ways individuals and social institutions limit opportunities for positive youth contributions . Convey (2012) posit that violence is often the consequence of a context where there are no opportunities for individuals to make choices or engage in positive acts of control. Instead of including youth as resources, most adult-driven violence prevention is designed to exert control over youth (De Jesus et al., 2002).

**Table 6. Extent of Implementation by the FAS School on Transformative Education along youth empowerment as perceived by the students, faculty and administrators**

Statement	Students		Teachers		Administrators	
	Weighted Mean	Description	Weighted Mean	Description	Weighted Mean	Description
1. Conduct of a regular Youth Camp/Formation workshop	2.31	PI	2.22	PI	2.19	PI
2. Engage faculty and students in media education	2.17	PI	2.13	PI	2.08	PI
3. Conduct trainings on media literacy education and media production	2.12	PI	2.10	PI	2.00	PI



4. Develop materials, modules and programs on Media Literacy Education	2.17	<b>PI</b>	2.07	<b>PI</b>	1.97	<b>PI</b>
5. Empower and involve students in school processes	2.35	<b>FI</b>	2.35	<b>FI</b>	2.31	<b>PI</b>
6. Mentoring and coaching support to students	2.42	<b>FI</b>	2.42	<b>FI</b>	2.31	<b>PI</b>
7. Involve the students in planning and decision making in school activities	2.38	<b>FI</b>	2.26	<b>PI</b>	2.25	<b>PI</b>
8. Allow students to join in non-partisan electoral activities/voters' engagement	2.14	<b>PI</b>	2.04	<b>PI</b>	2.06	<b>PI</b>
<b>Category Mean</b>	<b>2.30</b>	<b>PI</b>	<b>2.19</b>	<b>PI</b>	<b>2.15</b>	<b>PI</b>

**Legend:**

**1.00 – 1.66 Not at all implemented**

**1.67 – 2.33 Partially implemented**

**2.34 – 3.00 Fully implemented**

**Conclusion**

The study concludes that Franciscan Apostolic Schools in the Philippines are generally capable in terms of organizational resources. The different activities of the JEEPGY pillar program in order to attain Transformative Education are partially implemented by both FAS-owned and FAS-administered schools as assessed by the respondents.

**Recommendation**

**Recommendations**

Based on the above findings and conclusions, the following recommendations are forwarded:



The FAS administrators should sustain and/or further strengthen the integration of Transformative Education in their curriculum, school philosophy, vision and mission statement and in their governance in order to fully achieve the gains of Transformative education in the behavior of their students and other stakeholders. On one hand, FAS administrators should revisit their weaknesses particularly on human, physical and informational resources because these are critical aspects of building stronger resource capabilities.

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