

ELGA 2.0

Rationale: De La Salle University has undergone many changes since the current ELGAs were approved about twenty years ago. While virtues are universal and timeless, the values that they support may change or deepen as the community evolves. The current ELGAs remain relevant and important, but it is time to update them and align them more closely to the values and virtues now being promoted by DLSU: engaged citizenry, development of 21st-century skills, inclusion, diversity, and mental health. Still informed by the Lasallian Guiding Principles, the ELGAs must reflect the **holistic** education that DLSU offers, aimed not only at equipping students with capacities that will allow them to live comfortable lives and achieve conventional success but, more importantly, aimed at transforming the students' whole persons so that they can ethically use knowledge for the betterment of the world.

Inspired by St. John Baptist de La Salle's reflections on his experiences that led him to care primarily for the poor and the marginalized, his emphasis on filial love and fellowship, which excludes no one from "the banquet of life," the TWG on ELGA realized that the core values (faith, zeal, and communion) on which the Lasallian identity is built are congruent with Filipino values. The proposed ELGAs are, therefore, infused with the spirit of pakikipagkapwa-tao, the relational core of the Filipino Value Framework (*Sikolohiyang Pilipino*), informed by Ethics of Care and Virtue Ethics (character ethics). Filipino terms are used when referring to these virtues (with translations) to capture the Filipino experience more precisely, affirming the contextualization of the Lasallian mission in the Philippines.

Objective: To revise the existing ELGAs to align them more with the values and virtues promoted by the university to mold morally grounded graduates who can better respond to the global community's needs in general and Philippine society in particular.

Preamble

De La Salle University is an internationally recognized Catholic university established by the Brothers of the Christian Schools in the Philippines in 1911. Inspired by the charism of St. John Baptist de La Salle, the University community, together and by association, provides quality human and Christian education by teaching minds, touching hearts, and transforming lives.

Vision-Mission

A leading learner-centered and research University bridging faith and scholarship, attuned to a sustainable Earth, and in the service of the Church and society, especially the poor and marginalized

Core Values

Faith

DLSU is committed to nurturing a community of distinguished and morally upright scholars that harmonize faith and life with contemporary knowledge to generate and propagate new knowledge for human development and social transformation.

Service

DLSU is committed to being a resource for the Church and the nation and being socially responsible in building a peaceful, stable, and progressive Filipino nation.

Communion

DLSU is committed to building a community of leaders, competent professionals, scholars, researchers, and entrepreneurs who will actively improve the quality of life in Philippine society within the perspective of Christian ideals and values.

Expected Lasallian Graduate Attributes	Desired Learning Results That Demonstrate Higher Order Thinking Skills Lasallians ¹ who:
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Culturally Sensitive Critical and Creative Thinkers

- are interculturally fluent and have a global mindset, open to deep dialogue with others from different cultural backgrounds, whether in physical or digital spaces.
- understand and respect traditional ways and indigenous values, appreciating them as part of the diversity that enriches one's life.
- acknowledge, practice and promote cultural elements that contribute to one's identity
- critically examine information to bring to light assumptions and evidences behind them before accepting and/or acting on them.
- are able to look at things from different perspectives and can appreciate points of view different from theirs.
- generate ideas, designs, systems or information with resourcefulness, imagination, insight, originality, aesthetic judgment, enterprise, and a risk-taking approach to meet current and emerging needs of society.
- reflect on and derive new insights from existing information and express them in different ways, including creative and artful forms.
- use creative methods and technologies to solve problems and make decisions toward hopeful futures.

Effective Communicator	<ul style="list-style-type: none"> • communicate effectively and confidently in a range of contexts and for many different audiences and communication platforms such as social media, using inclusive or non-discriminatory language at all times. • respond to multiple experiences and ideas about the world and communicate personal, spiritual, and religious meaning through various modes and media. • engage in constructive dialogue by listening actively to understand the intent, spirit, meaning and context of others' words, and respond compassionately and with empathy in both verbal and non-verbal ways. • compose and express a wide range of written, spoken, and visual texts to convey information for a variety of purposes that are meaningful to society. • are linguistically sensitive when communicating with others, taking difference and diversity in positive and productive ways.
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Reflective Lifelong Learner and
Competent Self-Nurturer

- plan, organize, manage, and evaluate their own thinking, performance, behavior, and physical, mental, and spiritual well being, and adjust them when necessary, for the sake of self-betterment.
- reflect on the significance of God/the Numinous/the Divine/the Cosmos² and religious and spiritual experiences, for themselves and others.
- develop awareness of the spiritual or religious significance of life and its implications on their place in the world.
- are open to the excitement of new knowledge and new ways of doing and being.
- are able to recreate themselves into new capacities, careers, and service-callings.
- carefully and critically adapt to the digitization of their environment, having the ability to humanize technology, understanding that technology is a means, not an end.
- understand the nature, potential benefits and risks involved in advancing technologies, especially in the areas of information and computing, biotechnology, nanotechnology, among others.
- are able to practice self-care, always open to positive experiences in life, but appreciating difficulties as necessary for self-strengthening and soul-making³.

Engaged and Service-Driven
Citizen

- develop and incorporate Lasallian leadership⁴ skills, serving as companions to all in a shared journey of positive social transformation, achieving goals together and by association.
- are able to widen their sphere of experience, immerse themselves in situations that allow opportunities to develop genuine compassion by cultivating a way of being-with (kapwa) others.
- actively participate in deliberative public forums in order to elevate their understanding of the issues involved.
- analyze community, social, and national realities and take an active role in advancing social progress and the common good.
- develop and practice effective and inclusive interpersonal skills in order to relate to others in peaceful, tolerant, compassionate and non-discriminatory ways.
- nourish relationships with God/the Divine/the Numinous/the Higher Being, one's self, others, especially the poor and the marginalized⁵, the environment, and their non-human co-dwellers, with compassion, sensitivity, respect, integrity, and empathy.

Virtue-Guided Decision-Maker	<ul style="list-style-type: none"> • aspire to be virtuous in thought, speech, and action. • choose values and principles that are aligned with virtues, and decide and act in order to reflect trustworthy character, especially kagandahang-loob and pakikipagkapwa-tao. • consider the welfare of all, especially the poor and marginalized, including the environment, when making impactful decisions. • regularly reflect and critically examine their subscription to certain values and are able to transform them when needed, for the sake of the common good and harmony. • are able to discern well and transform reflection into appropriate action. • take their freedom to choose seriously and responsibly, and have the integrity to acknowledge their accountability.
Technically Proficient Professional	<ul style="list-style-type: none"> • demonstrate mastery of specialized knowledge and apply it to real world situations. • creatively use specialized knowledge to address new problems and novel situations. • achieve the convergence of humaneness, applications, systems, and processes in creating a work-life balance while optimizing organizational productivity • are open to collaborate with others in different areas of expertise in order to solve problems while staying grounded in one's identity and able to take a stand based on one's principles when necessary. • apply the Lasallian Reflection Framework of Masid-Danas (Observe-Experience), Suri-Nilay (Analysis-Reflection) and Taya-Kilos (Commitment-Action), accompanied by Ramdam-Pakiramdam (Feeling-Empathy) when solving problems or addressing issues.

Footnotes

¹The DLSU Digital Citizenship Policy Statement does not distinguish between the digital and real-world selves. The attributes described above, therefore, assume that the Lasallian graduate is also a digital citizen “who uses the internet regularly and effectively. (Mossberger, Tolbert, & McNeal, 2008). The individual is expected to be responsible with the use of technology to respect, educate, and protect oneself and others.”

²“God,” “the Numinous,” “the Divine,” “the Cosmos,” and “Higher Being” are terms that refer to the spiritual realm. The terms are clustered together in this document in an attempt to capture as many forms of spirituality as possible.

³“Soul-making,” in philosophical (Theodicy) jargon, refers to a person’s process of becoming more moral and living a better life because of his/her/their encounter with suffering or evil in the world. Here it is also used in the sense of “psyche” or the whole person.

⁴“Lasallian leadership” is informed by the Lasallian culture of “serving those entrusted to our care a spirit of faith, [fellowship], and zeal, together and by association. See Dr. Scott Sorvaag’s article here:

<https://axis.smumn.edu/wp-content/uploads/sites/9/2022/01/12.3.1.3-The-Nature-of-Lasallian-Leadership-1.pdf>

⁵“The poor and the marginalized,” derived from the Lasallian Guiding Principles, is a phrase that refers “to the economically poor and to all those deprived of the means to realize their dignity as persons. In a broader sense, these are men, women, and children who suffer from various forms of “poverty as frustration,” the impoverishment born of injustice, physical and social evils, personal insufficiency and failure.”

TWG on ELGA:

Dr. Leni Garcia - Associate Provost, Chair

Dr. Benito Teehankee - AFED President

Ms. Tricia Castro - Principal, IS

Dr. Kathleen Aviso - Dean, GCOE

Dr. Rafael Cabredo - Dean, CCS

Dr. Rhoderick Nuncio - Dean, CLA

Dr. Christine Joy Ballada - Dean, Student Affairs

Mr. Cyril Lituañas - Assoc. Dean, Student Affairs (Guest)

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