RELIGIOUSLY EDUCATING THE MULTICULTURAL ADULT LATINO

COMMUNITY IN THE UNITED STATES: AN AUGMENTATIVE PEDAGOGY

BY

JORGE DIEZ, Ph.D.

RELIGIOUSLY EDUCATING THE MULTICULTURAL ADULT LATINO
COMMUNITY IN THE UNITED STATES: AN AUGMENTATIVE PEDAGOGY

Identifying plurality and diversity as an asset and a resource, and not as a liability, offers people in multicultural environments better opportunities to be heard in all decisions that affect them. It also makes it possible for them to view the world through a wider range of lenses. In the connectedness of majorities and minorities, serious consideration must be given to each individual as important assets in the building up of a multicultural environment. Each member of the community has a say in the life of the community and society. It is not only in the macro-universal approach of being church, but also in the micro-apostolic ministry that the church can effectively serve a multicultural world. "Human beings do not invent themselves in a vacuum, and society cannot be made unless people create it together" (Shor 1992, 15). George Coe (1917) argues that, just as society teaches individuals, individuals also learn to improve society. For Coe, education plays a crucial role in shaping society, and it must be formed by the interaction of individuals. Minorities in the United States should be full contributors to the shaping of society and community, and this should also be true for shaping an educational multicultural community. Integration must impel minorities, in this case Latinos – who according to the US Census Bureau have surpassed 40 million – to retrieve their subjugated narratives, relive their subversive memories, and codify their stories as part of a legitimate social and religious history (Cruz 2001). Religious education must be integral and transformative to effectively shape community. In religiously educating the multicultural adult Latino population in the United States, an *augmentative pedagogy* provides significant insights in fashioning relevant religious educational designs that aid in the full inclusion and integration of Latinos, avoiding a total assimilation and fostering a mutual transformation.

The Term Augmentative Pedagogy

The term augmentative pedagogy is used in this paper as an educational design fashioned by connecting several educational theories. The principal theoretical objective of this pedagogical style is to transcend the boundaries placed by theory for defining a pure utopian philosophy. An augmentative approach to education strives to break barriers and dissolve the rigidity among philosophical theories to construct bridges of dialectical and practical interaction, and aims to soften theoretical boundaries to create educational environments of dynamic implementations. It must be kept in mind that effective teaching designs are derived from the integration of sound theory and thoughtful practice that are closely connected to the environment as well as to its foundational roots.

Consequently, in a multicultural religious educational setting, an augmentative pedagogical approach is a subset of the entire educational field, which at the same time supplements and harmonizes the general goals of religious education. Therefore, an augmentative pedagogical approach to religious education adapts different religious educational theories and principles in a way that can be translated into practical opportunities. An augmentative approach serves as a complement to the educational process that contributes to the bonding and strengthening of religious education programs, and properly serves the needs of diverse and pluralistic communities, such as in the case of Latinos.

Religious education objectives, purposes, ends, or goals should not be treated, stated, nor pursued to ensure that people do exactly what is proposed. It is crucial to keep in mind that the learner's input is a valuable ingredient in the teaching-learning endeavor, and that one of the main reasons for using an augmentative religious approach is to evade the possibility of generating an intense ethnocentrism that promotes separatism and segregation. Objective purposes must be used as a source of reference, or as a starting point in the designing process. In designing multicultural educational settings for adult Latinos, it is crucial to level the foundation for an appropriate educational environment. Three important determinants assist in leveling and fashioning an augmentative pedagogy: integrating diversity, building community, and enhancing personal growth.

Integrating Diversity: A Process of Inculturation

Inculturation is the never-ending dialogue between faith and culture. It identifies the uniqueness of a culture or cultures rooted in the creation of God. Inculturation fuses together the body, soul and nature with God. It celebrates God in local languages and symbols, and is assembled by diverse faces and environments. Through an inculturated process, the religious experience of a diverse community is enriched, acquiring new meanings and interpretations. By providing religious multicultural environments, people are exposed to different ways of thinking and behaving, offering significant insights to new ways of experiencing faith. An inculturated process aids individuals to 'catch' the religious experience through witnessing and living in a community that lives and celebrates its values and traditions culturally.

Inculturation helps bring forth a 'new creation' where "religion and culture are capable of transforming one another" (Shorter 1997, 31). Michael Paul Gallagher (1998) explains that, "just as the Gospel can cast new light on each human situation, those situations in turn can bring different dimensions of the gospel into new life" (105). Inculturation is a powerful unifying instrument, a vital tool in the acknowledgment and integration of Latinos. It functions in the midst of diversity, and is a response to the prophetic call for change. Inculturation pays particular attention to human experience, and experience brings out the innermost feelings, emotions or impressions of individuals. Inculturation is a unifying effort of inclusiveness, hospitality, welcoming, accepting, empowering, delegating, loving, and caring, to name a few.

The Gospel has evolved through the centuries among diverse people, taking on different forms, responses, and inculturated effects. Dermot Lane (1992) maintains that, "every act of inculturating Christian faith must involve a dying and rising, a dying to the old cultural forms so that the substance of the faith may reappear in the new cultural form" (19). Meanwhile, Walter Brueggemann (1978) asserts that, "If the church is to be faithful it must be formed and ordered from the inside of its experience and confession and not by borrowing from sources external to its own" (15); otherwise, there could be serious consequences.

Building Community: Multicultural Religious Education

A multicultural religious education is challenged to deliberately build theoretical perspectives and contexts found in the expressions weaved by interdisciplinary dialogue. Multicultural religious education welcomes diversity but also challenges it. During a

comparative and dialectical process, the community begins to develop and transform itself by becoming a stronger community instead of a victim of circumstances. An appropriate multicultural religious educational environment provides adequate learning venues to enhance the diversity, collectivity, transformation, and evolving identity of the community. The educational milieu must be fashioned by forming webs of experiences. It must contribute to the construction of communal surroundings in living life fully and abundantly, and in finding joy in being creative. The educational environment fosters free will to expand and magnify the lives of people. It enriches and transforms itself in a way that is fertile, welcoming and appropriate. To overcome mere tolerance, it is necessary to experience acknowledgement, respect, recognition, intensive interaction, understanding, connectedness, belonging, celebrating, listening, forgiving, acceptance, responsible engagement, integration, and committed stewardship. A multicultural community requires an authentic incorporation, communication and collaboration by discerning and integrating differences that provide healthy environments amidst tensions. Such a multicultural religious education respects the interplay of cultural experiences and allows people to claim their own identities and respond to the identities of others. A balanced equality begins with first recognizing the "other."

An inculturated process of multicultural education conveys that personal conversion and social transformation are feasible for all. It challenges and purifies cultures rather than destroying and condemning them. An inculturated multicultural approach converges cultures into a communal center mitigating the discrepancy between the mainstream culture and the outsiders from within: the immigrant, the vulnerable, the minority groups, such as Latinos, and so on. Therefore, an inculturated multicultural approach assists in closing the gap that Latino immigrants experience when simultaneously living in two different cultures. An inculturated multicultural education aids Latinos in remaining *in both* rather than *in between* two worlds. An inculturated process of multicultural education provides a base, a root, an important foundation from which plurality and diversity emanate. Lane (1992) argues that pluralism does not necessarily mean relativism. A pluralism that is engaged in dialogue and correlation with faith is far more realistic. It is a pluralism seeking a center of unity. Without some center of unity, pluralism will lead to chaos (14, 15). An inculturated adult multicultural religious education fortifies communities with powerful voices.

Enhancing Personal Growth: The Adult Learner

Educating is a process of teaching-learning that involves the whole spectrum of society. Gabriel Moran (1989) proposes that "any effective teaching of a religious way of life requires a range of settings for teaching: family, in the religious congregation, in the struggles for justice, in the contemplative silence, as well as in the classroom" (3). Adult education, as such, belongs to the main field of education, and should not be treated as a separate or discrete subject of education. Thus, adult education transcends the boundaries of school settings and the child-centered mentality. Many religious educators today are favoring a lifelong religious educational journey that engages the community in diverse and pluralistic dialogues, finding order in chaotic situations and creating inclusive environments that are sensitive to culture, age and gender, and are further responsive to the experiences, needs and interests of the community. The walk across the threshold of a multicultural adult environment exposes peoples' thoughts, ideas, traditions, values, and the like, to public scrutiny.

For Maria Harris (1989), education "is a work especially concerned with the creation, re-creation, fashioning, and refashioning of form" (40). Form is the actual shape of content. If education is form-giving, then a goal of adult religious education is to approach the current reality by capturing and analyzing lived experiences, fashioning and refashioning them into a form that is comprehensible and transformative for both the teacher and student. Religious education must provide adequate environments where the human race can comfortably converse and nurture opportunities for dialectical interactions, thus, aiding in the conceptualization of discrete information. Moran (1997) argues that a good teacher teaches by optimizing both apprenticeship and coaching methods. According to him, teaching is to "show" the "how" of the complex life. During the process of showing how, the teacher analyzes an already existing design and proposes a redesign.

Educational Theories for Designing an Augmentative Pedagogy

In fashioning an augmentative pedagogy, three primordial religious educational theories assist in designing a pedagogy for adult Latinos: inculturation, multicultural religious education, and adult religious education. Thus, an augmentative pedagogy fashioned to religiously educate adult Latinos in the Unites States is an inculturated multicultural adult approach to religious education. The merging of these educational theories strengthens and creates appropriate mediums of interaction in which all people involved in the educational event are touched and transformed by the experience.

One single educational approach or method can never do justice to diversity. Imposing a monocultural educational approach erects a barrier between learners and educators that forecloses the healthy, religious and spiritual growth of the community. Dominant cultural views cannot be fully accepted without critical reflection because, by unconditionally accepting them, people come to think of themselves as inferior and helpless, incurring oppressed personalities characterized by fatalism, self-deprecation, and emotional dependence. The learner becomes free of these oppressive ideas not simply by recognizing them as oppressive, but by doing something about them. Through praxis, the critical link between ideas and action, the learner becomes more aware and able to proceed. An augmentative pedagogy must diminish the tendency to evaluate the "other" solely through dominant cultural lenses. It must foster a sense of interplay and partnership among diverse cultures by enduring genuine cultural mutuality. It must also respect, celebrate, and nurture diversity to promote a healthy identity of ethnic heritage.

Integrators for Designing an Augmentative Pedagogy

For a well-established inculturated adult multicultural environment, integrator elements must strengthen the foundation of the pedagogical process. In designing an augmentative pedagogy, the integration of inculturation, multicultural and adult religious education must: (a) search for a common ground, (b) encourage participatory action, (c) address diverging and dissenting issues, (d) discern the beauty of symbiotic relationships, (e) embrace differences with empathy, (f) bring about a systemic change of mutual action, and (g) include the personal, interpersonal, social, and political. A distorted and oppressed reality binds and precludes individuals from realizing who they are. On the other hand, a critical consciousness and a praxis response illuminate new avenues for building community. Furthermore, the multicultural environment must provide an ethos for dialogical, collaborative and mutual transformation. An

augmentative religious pedagogy seeks to build adult communities with clear faith identities. Furthermore, when the theories of inculturation, multicultural religious education and adult religious education are combined to form an augmentative pedagogy for adult Latinos, practical implementations create the necessary elements to take Latinos out of their own encapsulations and make them builders of their own future. An augmentative pedagogy is a process of inculturation, a process of mutual transformation, and a process that nurtures a continuous engagement of open and cordial dialogues among plurality and diversity. The active adult learner, in this approach to education, must develop the capacity, skill, and ability for spiritual discernment. This pedagogy aims to bring adults to a complete and full maturity in their knowledge of their religious tradition.

Key Designing Parameters

Religious education must be made visible and available to the entire community. Any approach to religious education cannot exist isolated from its environment. Consequently, an effective religious educational design corresponds to the merging of a carefully developed theory and a successful practice. Thus, for an augmentative pedagogical design to be effective some important elements, or design parameters, must be seriously considered.

(a) Flexibility in redesigning programs must always be reiterated. Flexibility must transcend well beyond the role granted or imposed by traditional teaching designs. (b) Awareness of the traditions and social environments of each particular group is essential for greater participation, freedom, and expression of faith. (c) The fostering of interinstitutional relationships is vital. The whole community religiously educates the community. (d) The uniqueness of each group present in the educational environment contributes to the fashioning of strong foundations. Religious education must exercise a prophetic attitude to balance all aspects that make the "other" "inferior." (e) The learner's personal experience must play an important role in designing multicultural adult religious education programs. Through the sharing of experiences, participants make connections with their own lives, and reorganize the knowledge generated in the exchange. (f) Integrating needs, interests, and values are solid foundations for a healthy multicultural educational environment. The richness of the "other" should not be forgotten. (g) The encouragement of active participation consolidates religious education. Participatory action solidifies "the coming together." And (h) it is crucial to pay attention to the learner's satisfaction.

Fundamental Pillars in Fashioning an Augmentative Pedagogy

The interaction of theoretical principles founded in a theology of inculturation, multicultural religious education, and adult religious education compounds a pedagogical theory that benefits the adult multicultural educational environment. Through an augmentative pedagogical approach, the educational environment ensures a call for social justice, encourages a relationship of reciprocity, and promotes a symbiotic praxis.

A Call for Social Justice

An inculturated multicultural adult religious education approach disquiets and awakens inherent attributes of people and community that are necessary for a healthy mingling. Thus, it must be prophetic, and must challenge oppressive social structures. Christians are obligated to seek justice and peace in the world. The religious learning

process begins with where people are. Multicultural adult religious education provides a strong sense of equality, respect, and mutuality. Through praxis, the individual develops an awareness that triggers critical thinking for social transformation, where individuals become prophetically conscientized about hegemonic structures of power in societies, predominantly those that marginalize outsiders and strangers from within. In this sense, an augmentative pedagogy is an emancipating or liberating experience.

A Relationship of Reciprocity

Both teachers and students must be re-shaped during an educational encounter. Learners should be at some center of the teaching-learning activity. They must be able to perceive all options, create new terms of reference, and assist in viewing the world and the learning praxical process in a new light. Knowledge must be created and shared, and not merely transmitted or imposed. Thus, in multicultural settings, the learner must be considered a transformative partner who is completely involved in the teaching-learning experience.

A Symbiotic Praxis

All cultures must be both donors and beneficiaries. This is also true of the contact between church and culture. Their contact must be mutually advantageous; otherwise, it may persuade people to search for a different religious community, philosophy or religion, to fill that void. Multiculturalism seeks a resolution in which each culture respectfully "visits the preconstructed constraints and genius of the other's way of seeing the world, and each transforms its attitude about the possibility of solutions that preserve the integrity of both" (Kegan 1994, 318).

<div align="center">

Small Ecclesial Communities as Pastoral Building Blocks:
A Pastoral de Conjunto

</div>

Community is central to educational ministry both as a necessary condition and an ardently desired goal. Forming Latinos-in-community is a positive affirmation not only of their communitarian destiny, but also of their ethnic identity. As a communal group in a *pastoral de conjunto,* that is, a community of communities in communion, religious institutions have the opportunity to view and plan responses to the needs of the whole community. An affirmation of ethnic identity offers religious bodies nothing less than a restoration of the inclusiveness of a people. Throughout a process of small sharing communities, or a pastoral de conjunto, the religious multicultural environment becomes a curriculum of transformation. Small ecclesial communities are active living cells that give voice and form to the religious institution's life and mission. Small sharing communities are powerful vehicles that are able to scrutinize and study the causes of alienation, emptiness, and suffering, as well as "challenge the cause of individualism, separatism, and death-dealing ideologies that masquerade as being good for others" (*Communion and Mission* 1995, 12).

Small sharing groups in a multicultural environment strengthen the ties of unity at a personal, family and community level, which are particularly healthy for Latino communities. Small ecclesial communities are indispensable for manifesting cultural identities, especially those of Hispanics. Small ecclesial communities are instruments of relatedness that offer excellent opportunities for connectedness. Through small sharing communities, the personal experience becomes the voice of the unheard, segregation begins a demolishing process by experiencing communal life.

Principles of Small Ecclesial Communities

A pastoral de conjunto has the ability to develop a good sense of family and community. Many religious members of large religious institutions find that most of their religious needs are better met in smaller groups, rather than in the large assembly. In building small sharing communities, three principles fortify its developmental process. Firstly, the principle of *subsidiarity* generally means that a higher body should not absorb the functions of a lesser body; rather, it should help and enable the lesser body to fulfill its own functions. The principle of subsidiarity binds a community of communities. Through this principle, small sharing communities gain respect, self-expression, and self-determination. Subsidiarity opposes a merely centralized administrative stance.

Secondly, the principle of *collegiality* seeks consensus and participation in decision-making. The meaning of *all are one* is not that Christians must deny their particularities, but rather, their particularities should be acknowledged as not impeding anyone from a full participation. Collegiality is a foundation of brotherhood and sisterhood in small sharing communities that strengthens the linkage among Latinos and helps them to grow while they participate and collaborate in the building of a multicultural transforming religious environment. Collegiality welcomes all members of small sharing communities to respond to their call, and collaborate in unity to build the multicultural environment. Involvement supports communion. Active participation invigorates involvement, and involvement increases responsibility. The multicultural environment must foster a community that is aware of its own life and activities; a community in participatory action; a diverse community in praxis.

And finally, the principle of solidarity conveys a sense of commitment to a common cause and social action. Solidarity is the fruit of communion. Solidarity demands assistance, promotion, liberation, openness, and liberation (*The Church in America* 1999). All members must have the opportunity to be active participants, and be co-responsible for the functioning of the educational environment. All members of the community must also be able to demonstrate a mutual, profound, caring, loving, and committed partnership that brings the community of communities together in solidarity. Jenkins and Kratt (1997) point out that

> It is not just a matter of socializing, belonging, communicating, and interacting; it is a matter of social responsibilities, of loyalties and solidarities, of deep commitment to the other human beings, to groups, and to society within the bonds of freedom and dignity (72).

Subsidiarity, collegiality, and solidarity connect Latino communities in brotherhood and sisterhood by supporting a fruitful communion that aids in their liberation from institutionalized injustices and opens new doors to fulfill their faithful destiny.

The Ends of an Augmentative Pedagogy:
Balancing the Multicultural Environment

Balance requires flexibility and the ability to transform. Flexibility is a key component to religiously educate multicultural adult communities and address the needs and interests of all of its members. Flexibility is necessary to evoke autonomous decision-making, self-directedness and group support. A multicultural balance must search for an equitable equilibrium where "differences" collaborate in the fashioning of new ways of being people. Journeying towards a converging religious educational balance, an augmentative pedagogy in a multicultural church brings into equilibrium

discrete, distorted, or missing attributes that make religious education fallacious. In addressing the religious education of adult Latinos, an augmentative pedagogy assembles a multicultural ethos by becoming more Christian-structured, experiencing a deeper conversion, and binding inclusiveness with relationships.

Becoming More Christian-Structured

An augmentative religious education, fashioned to critically serve Latinos, utilizes five religious educational structure-levelers that aid the multicultural environment to become more Christian-structured. First of all, an augmentative pedagogy promotes a *horizontal koinonia structure* where all ministries in the multicultural environment must be in communion. They must be balanced to resemble a communitarian ministry; an ecclesiology of an entire people who are no longer rooted in stability, uniformity, and permanence, or exclusively tied to a building; a church journeying to be more flexible, democratic, and responsive. A communitarian circular structure is more relevant for addressing multicultural communities where Latinos are present, rather than a pyramidal structure that tends to discriminate, segregate, and exclude. A structure that mirrors a configuration of interconnectedness and interdependency, a community in communion, is more adequate for the inclusion of minorities. This does not mean that a total hierarchical dismantling is necessary or desired; rather, a structural reformation is required. In a Koinonia communion model, a network of relationships embraces all those who jointly participate in the same sacred reality.

Secondly, an augmentative pedagogy continuously *sponsors a community of relatedness* leveling religious institutions to become also relationally defined and not merely numerically or institutionally structured. One risk of focusing too heavily on numerical data such as statistics and accounting, is that it transforms individuals, families and the community into mere statistical objects, thus making the religious body rigid and impersonal, with no sense of community or connectedness. "We have bought into the American heresy of numbers: bigger of anything is better" (Bausch 1997, 133). A covenant community that offers a relationship from the beginning is in solidarity with its people.

Thirdly, an augmentative pedagogy *regains the communal and deeper role of "priests,"* reclaiming their attributes of servant leaders with charism and power. During this "recovery" process, priests will be more efficient ministers and no longer functional bureaucrats. Therefore, in balancing the multicultural environment, and recovering a deeper role for priests, the ordained person is not being raised to a higher level. On the contrary, a priest becomes an essential, irreplaceable, and indispensable link in the horizontal communion network. In other words, the ordained becomes, as William Bausch (1997) describes it, "a true, within-the-system enabler;" an integrated person, neither above nor superior. The priest has been placed on a podium, at a pulpit, behind an altar, in front of a congregation, and distant from people.

Fourthly, an augmentative pedagogy *re-grounds baptism and charisms,* assuring the potential to gather people in community, assist family life, overcome the sense of anonymity, and welcome and help people to be more involved in their neighborhood and society (*The Church in America* 1999). All the gifts and talents of the community of believers, together with those of Latinos, are of vital importance for today's religious bodies. For instance, the Catholic Church would be more effective if it were grounded in baptism and charism rather than in ordination and office administration alone. The

recognition of Latino charisms offers respect for Latinos' ability to be creative participants of a growing church, a *faithing* church.

And fifthly, an augmentative pedagogy *rediscovers the priesthood of the laity,* confirming through their baptism their rights and responsibilities in participating in the church's mission. Active participation is an exercise of the common priesthood received at baptism. The faithful, through their baptism, are consecrated to be a holy priesthood. The laity gives form to a variety of organisms within the structure of the multicultural environment to bring it to life. Lay ministry is simply and profoundly the baptismal call to everyday witness and life in Christ by the average citizen. Bausch (1997) strongly believes that, when "you have the laity in leadership positions on all levels of the Catholic Church, you have institutional *ecclesial laity*" (110). The voice of the laity is the voice of the church, and a muted Latino laity is a dumb church.

Experiencing a Deeper Conversion

An augmentative religious education designed to educate Latinos promotes a deeper conversion by utilizing five fine-tuning tools. Firstly, an augmentative pedagogy *fosters a prophetic awakening* to consciously and critically observe the human reality. A prophetic vision denounces division, injustice, marginalization, abuse, abortion, drugs, and violence. An augmentative pedagogy strives for an integral posture that regards Latinos in all dimensions that affect their lives: spiritual, political, cultural, economic, social, educational, and environmental, among others. Lane (1992) asserts that, "It is important to protest against the modern world, to denounce the dehumanizing dimensions of contemporary culture, but it is equally important to announce from within that culture what faith stands for" (17).

Secondly, an augmentative pedagogy *renews the religious active imagination,* nurturing, grasping, and creating, to experience and live beauty. An active imagination experiments with alternative ways of being. June Singer (1994) indicates that, "Active imagination is one of the many ways in the analytic process which teaches an individual to develop the capacity for relating to the interlocking worlds of soul and society" (302). Through imagination, spirituality and faith are nurtured. As John Dewey (1934) suggested, imagination has the capacity to grasp the "as if," the "not yet," and the "maybe." Richard Viladesau (2000) suggests that, "the experience of beauty may calm our fears and allow us to enter with sympathy into worlds that might otherwise be simply alien to us" (55). The impelling energy to encounter beauty in its fullest extent frees the imagination to navigate in an aesthetic experience. An aesthetic experience is a liberating communication. It is a liberating nourishment able to create and transform ways of perceiving images, building new conceptions founded on experiences that benefit not only the individual, but the family, the community, the church, and creation overall. Gloria Durka (1990) states that an individual living a spiritual life must develop both the receptive and active modes of consciousness. She asserts that, "The depreciation of the signative, conceptual and analytical aspects of human life and the benign neglect of the symbolic, mythical, imaginative and emotive aspects have atrophied our religious imagination" (38).

Thirdly, an augmentative pedagogy *nurtures spirituality* and helps individuals find peace and tranquility, further aiding them in accepting and recognizing what they are and how to change in order to be more helpful to family, church and society. People must learn to live in harmony with the mystical powers of creation. Bausch (1997)

emphasizes that, "spirituality has just as much to do with participation in relationships with others in community and in wider social spheres. The search for the sacred is not something done alone" (97). Religious bodies are being challenged to bring forth a spirituality of connectedness, commitment, contemplation and responsibility; a spirituality of concern and compassion; a spirituality of awareness.

Fourthly, an augmentative pedagogy *celebrates welcoming and creative liturgies,* uniting the community as one strong-bonded communal body. For liturgy to be a living presence in an active diverse community, it must house inculturation. A liturgy that is not connected to its people becomes artificial. The celebration becomes irrelevant, providing a spherical spirituality that lacks profound depth, a spirituality that is off-centered from Christ incarnated in people's experiences. The multicultural atmosphere becomes unwelcoming and obscures the revealed faith of its people. Martinez (1996) maintains that, "A new creative liturgical movement, Christologically founded, is imperative in order to bridge the gap between worship and people's experience of faith in our present culture" (52). The liturgy must be an instrument of personal and communal growth.

And fifthly, an augmentative pedagogy *lives the Eucharist* to share in community the abundance of God's love. Even though the church must be encouraged to create liturgies that identify and reaffirm their worshiping, "the Eucharist is the heart of their life and their essential link with the unity of the whole church" (*Inculturation* 1994, 10). In the Eucharist, the whole body of Christ is united. "The Eucharist celebrates the paschal mystery – the communion of God with his people – and anticipates the table of the new humanity where all will be one in Christ" (10). Gutierrez (1988) states that,

> The bond which unites God and humanity is celebrated – that is, effectively recalled and proclaimed – in the Eucharist. Without a real commitment against exploitation and alienation and for a society of solidarity and justice, the Eucharist celebration is an empty action, lacking any genuine endorsement by those who participate in it. This is something that many Latin Americans are feeling more and more deeply and they are more demanding both of themselves and of the whole church (161).

The altar of the Eucharist is the table of all people. All are invited to participate. All are called by their baptism to be active celebrant contributors.

Binding Inclusiveness with Relationships

An augmentative religious education shaped to minister to Latinos, employs six religious educational regulators that bind inclusiveness with relationships. First of all, an augmentative pedagogy *fosters diakonia* to share a vision of the life and work of Jesus Christ and the call to imitate him with a sense of service to the world. The religious multicultural environment teaches through service. For Christians, service has been an eternal companion, and in service the religious body finds humility. Through service, Christians are able to find the freedom that Jesus taught.

Secondly, an augmentative pedagogy *cultivates hospitality,* inviting all members of the community to actively participate with a sense of "belonging;" with a voice that is heard, despite any differences in language, culture, economic position or educational level. Hospitality is a key coefficient in nurturing multicultural atmospheres. A warm hospitality hosts a collaborative involvement that builds relationships.

Westfield (2001) states that,

> To be human is to know hospitality. In her bounty and beauty, Mother
> Nature, our planet Earth, provides hospitality so that we might live. Each
> human comes into the world after having enjoyed the hospitality of
> mother's body, of mother's sacred womb (46).

A hospitable and welcoming environment cradles diversity and plurality, encouraging freedom and acknowledging cultural identity.

Thirdly, an augmentative pedagogy *widens the conversation* to liberate all participants "in a way that affects not only their individual differences and otherness, but also transforms the structures and institutions that perpetuate…alienation and separation" (Lane 1992, 14). Henri Nouwen (1975) declares that people

> cannot change the world by a new plan, project or idea. We cannot even
> change other people by our convictions, stories, advice and proposals, but
> we can offer a space where people are encouraged to disarm themselves,
> to lay aside their occupations and preoccupations and to listen with
> attention and care to the voices speaking in their own center (76).

Jenkins and Kratt (1997) find that, when people communicate with one another, they bring to the situation their whole state of being, including sentiments, values, emotions, attitudes, and physical dispositions. They reaffirm that, "regardless of how communication is defined, it is important to note that this process is critical to understanding human existence and recognizing that people from different cultures communicate differently" (81). It is important to understand that conversation cannot be restricted to the mere verbal. Words are necessary for creating meaning, and at the same time, they can be very fragile material. For instance, Moran (1997) states that, "At the beginning, words are unnecessary, at the end words are inadequate" (51). Latinos need new ways of conversing, such as inculturated visible symbols that both buttress their faith and their own humanness: a humanness that "needs to see, to hear, to smell, to feel, and to be touched" (Rademacher 1996, 98).

Fourthly, an augmentative pedagogy *promotes evangelization,* penetrating the depths of cultures for an ongoing and constant renewal of the encounter with the living Jesus. Evangelization is an invitation. It calls for a conceived, serious and well-organized effort to unite cultures. Through unity, the Latino faithful will discover their own spiritual experience and realize that their encounter with the living Jesus is the path to conversion, communion and solidarity. Shorter (1997) points out that one of the goals of evangelization is to bring forth a renewed humanity and a new human society free of unjust and inhumane assumptions and structures. He argues that evangelization is the renewal of culture itself; the redemption of a people's whole way of life.

Fifthly, an augmentative pedagogy *discovers popular piety* to fashion an inculturated spirituality with a deeper sense of involvement and participation. The Latino popular religiosity helps Latinos live in communion with culture and church. Their spirituality strongly emphasizes the humanity of Jesus. Hispanic spirituality is profoundly devotional. Marina Herrera (1982) cautions that the task of religious educators is not to purify Hispanics from the tendencies they feel are alien to the church's present view of what constitutes Catholicism. Their task is to help Latinos understand these beliefs so that they can decipher when and where they can serve as assets for reaching their full measure of humanness, or when to consider them as obstacles to that fullness. Luis Maldonado (1985) affirms that the institutional church must learn from

popular religiosity to become more efficient in evangelization and more connected to the Latino people. And lastly, an augmentative pedagogy *embraces a missionary spirit* to surrender to the service of its people. Religious bodies must be fundamentally missionary agents of the reign of God. "A community matures by being missionary; otherwise, it becomes self-serving and self-destructive" (*Communion* 1995, 12). A missionary community calls for a constant conversion.

Augmentative Pedagogy: A Mutual Transformative Experience

Merging the field of inculturation, while religiously educating adult multicultural communities, generates an educational environment of connectedness and aids in the abolition of segregation. An augmentative pedagogical approach must be developed in an ethos of praxis where inclusive participation is a requisite. Individuals, through an augmentative pedagogical approach, are encouraged to critically examine and analyze how they fit and function within both their own microculture and the macro-society. A central task for achieving an augmentative pedagogy is to assist learners in critically observing how their life has been constructed by the influential tradition of the dominant group, with such things as standards, norms, values, and rules. In this manner, it avoids accepting matters as they appear. Therefore, an augmentative pedagogy invites learners to become prophetic thinkers, change-agents and social thinkers. An education that tries to be neutral promotes the dominant ideology of society and causes the powerless, including the poor, to succumb (Freire, 1970). A critical consciousness strengthens the ability to step back from an unconscious acceptance of things and critically perceive the world, even in the midst of invasive, powerful, restraining forces that tend to distort and oppress.

An augmentative pedagogical approach, designed to integrate Latinos, liberates learners' minds from the unconscious control of oppressive ideas that persistently blur their vision and deter their pursuit of true freedom. Ideas that marginalize, imprison, and incapacitate the ability to think and act, socially injure individuals by depriving them of better opportunities in life. For this reason, an augmentative pedagogy strives to overcome the social image of a world in constant strife and oppression, where those who have power, privilege, and status, assert themselves yet those who perceive themselves as lesser persons, accept their powerless fate. An augmentative pedagogy is a source of participatory transformation, collaboration in unification, and an empowerment and liberation that celebrates a community of communion.

Inculturation, multicultural and adult education are instrumental mechanisms that induce praxis, create educational environments where cultures can interact in reflective action, and bring out the beauty of each culture by creating a common faith that is meaningful to the whole community; a unifying center. Thus, an augmentative pedagogy recognizes the narratives of the learners and interprets them in the light of the Christian message. It retrieves the memories of their cultural and indigenous religiosity to enable outsiders to be full participants in the building of connectedness.

An augmentative pedagogy designed for adults seeks a center of unity in the embedded sacred texts of a religious community that breathes in diversity and exhales inculturation as an integrating instrument to unify multicultural communities. This pedagogy searches for a balance guided by the religious principle in which all become equal and all are empowered to serve the world. An augmentative pedagogy, assembled

in a multicultural ethos, pursues a balance by becoming more Christian-structured to experience a profound conversion and to foment inclusiveness and connectedness.

This pedagogy promotes a horizontal koinonia that supports a community of relatedness in which priests are servant-enablers of a charismatic community that encourages lay participation. This augmentative pedagogy sparks a prophetic awakening by releasing the Latino religious imagination to nurture a Latino spirituality that celebrates Latino life in its full splendor. This pedagogy utilizes *diakonia* to cultivate a strong welcoming hospitality that widens religious conversation in the midst of diversity, and promotes a new evangelization that is sensitive to popular piety and imbues a missionary thrust. An augmentative pedagogy becomes effectively intersubjective when praxis is applied to the whole community to build networks of relationships and relatedness.

An augmentative pedagogy founded on the principles of subsidiarity, collegiality, involvement and solidarity, brings forth elements of Latino cultures to be critically analyzed and considered for a mutual and communal transformation that demolishes an assimilationist-subordinated predisposition toward subjugation, fragmentation, and segregation of Latino minorities. An augmentative pedagogy must help minorities, such as Latinos, to see beyond the boundaries imposed by a materialistic, rational, individualistic, and consumerist society that throttles, thwarts, deracinates and exacerbates their possibilities of becoming full members of society. This pedagogy creates adult multicultural educational environments that nurture a collective, transformative, and evolving identity designed for both the individual and society. An augmentative pedagogy facilitates an interdisciplinary and intercultural conversation in response to personal growth, the building of communities in communion, and the promotion of inclusiveness, diversity, and plurality.

References

Bausch, W. J. 1997. *The parish of the next millennium*. Mystic, CT.: Twenty-Third
     Publications.

Brueggemann, W. 1978. *The prophetic imagination*. Philadelphia, PA.: Fortress Press.

Coe, G. A. 1917. *A social theory of social religious education.* New York, NY.:
     Scribner.

Communion and Mission. 1995. United States Catholic Conference. Washington, D.C.

Cruz, F. 2001. *Religious education for participatory action*. Ann Arbor, Michigan: UMI
     Dissertation Services.

Dewey, J. 1934. *Art as experience.* New York: Capricorn Books.

Durka, G. 2002. Teaching for beauty. *Panorama: International Journal of Religious
     Education and Values*. Summer 2002, 14 (1), 81 – 89.

Freire, P. 1970. *Pedagogy of the oppressed*. New York: Herder and Herder.

Gutierrez, G. 1988. *A theology of liberation: History, politics, and salvation*. Maryknoll,
     NY.: Orbis Books.

Harris, M. 1989. *Fashion me a people: Curriculum in the church*. Louisville, Kentucky;
     John Knox Press.

Herrera, M. 1982. *Adult religious education for the Hispanic community.* National
     Conference of Diocesan Directors of Religious Education (NCDD).

Inculturation and the Roman Liturgy. 1994. Washington, D.C.: United States Catholic
     Conference.

Jenkins, C. and Kratt, D. 1997. Sociological foundations of multicultural religious
     education. In B. Wilkerson (Ed.), *Multicultural religious education* (pp. 93-128).
     Birmingham, Alabama: Religious Education Press.

Kegan, R. 1994. *In over our heads: The mental demands of modern life.* London,
     England: Harvard University Press.

Lane, D. 1992. The challenges of inculturation. *The Living Light*. Washington, D.C.:
     United States Catholic Conference. Winter 1992, 29(2), 3-20.

Maldonado, L. 1985. *Introducción a la Religiosidad Popular*. Santander, Spain: Edición
     Sal Terrae.

Martinez, G. 1996. Catholic liturgical reform. *Theology Today*. April 1996

Moran, G. 1989. *Religious education as a second language*. Birmingham, Alabama;
     Religious Education Press.

Moran, G. 1997. *Showing how: The act of teaching*. Valley Forge, Pennsylvania: Trinity
     Press International.

Nouwen, H. J.M. 1975. *Reaching Out*. New York: Doubleday.

Rademacher, W. J. 1996. *Lay ministry: A theological, spiritual & pastoral handbook*.
     New York, NY.: A Cross Herder Book.

Shor, I. (1992). *Empowering education: Critical teaching for social change*. Chicago:
     The University of Chicago Press.

Shorter, A. 1997. *Toward a theology of inculturation*. Maryknoll, NY.: Orbis Books.

Singer, J. 1994. *Boundaries of the soul.* New York, NY.: Anchor Books.

The Church in America. 1999. Washington, D.C.: United States Catholic Conference.

Viladesau, R. 2000. *Theology of the arts: Encountering God through music, art, and
     rhetoric.* Mahwah, NJ.: Paulist.

Westfield, N. L. 2001. *Dear sisters: A womanist practice of hospitality.* Cleveland, OH.:
     The Pilgrim Press.