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The Student Augustinian Values Institute: Assessing its Impact of Enhancing the Understanding and Experience of the Augustinian Core Values of Veritas, Unitas, and Caritas Upon Students in Augustinian Secondary Schools

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THE STUDENT AUGUSTINIAN VALUES INSTITUTE:
ASSESSING ITS IMPACT OF ENHANCING THE UNDERSTANDING AND EXPERIENCE
OF THE AUGUSTINIAN CORE VALUES OF VERITAS, UNITAS, AND CARITAS UPON
STUDENTS IN AUGUSTINIAN SECONDARY SCHOOLS

by

REV. STEPHEN M. CURRY, O.S.A.

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ABSTRACT

Educational leadership understands the importance of teaching values in its schools and incorporates this philosophy into the school's symbolic and structural systems. Roman Catholic Church leaders have always endorsed the teaching of values in its schools and this position was sanctioned at its Second Vatican Council (Vatican Council II, 1962-65). One aspect of the Council emphasized the importance of Catholic education as an essential vehicle for proclaiming the Good News of Jesus Christ. Catholic schools founded and sponsored by religious communities were challenged to reappropriate their founders' charisms in their educational ministries. The Order of St. Augustine is an example of a religious order that has responded to this call to reappropriation in modern times by viewing the world in which they are called to serve through an Augustinian lens. Sharing with other religious communities of men and women in the Post Vatican II reality of declining vocations to religious life and ordained ministry, the Order of St. Augustine has made conscious efforts to assure the future of its charisms within its educational ministries. This study assesses the effectiveness of the Student Augustinian Values Institute (SAVI) as a vehicle for addressing this reality. Employing a QUAN-Qual mixed research and case study methodology, this study assesses the effectiveness of the SAVI's experience of heightening students' understanding and experience of the Augustinian core values of Veritas (Truth), Unitas (Unity), and Caritas (Love). To that end, this study employs a researcher constructed questionnaire, supported through models of cognitive, psychosocial, and faith development.

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CHAPTER I

INTRODUCTION

Educational Leadership Promotes Values in Schools

Historically educators have incorporated values into the school curriculum (Dewey 1929, 1933, 1964). Dating as far back as Aristotle and Plato (Lickona, 1991; Palmour, 1986), values have provided the foundation for the school's philosophy and mission as they shape each school's organizational structure, culture, symbolic rituals, and decision making (Bolman & Deal, 2008). Historically public, charter, and private schools in the United States have witnessed the incorporation of values into their curriculums (ASCD, 1988; NEA, 1918). Faith based education by its nature upholds a value system which shapes their school's hiring practices, curriculum development, and overall decision making. Historically the Catholic community has made a conscious effort to create a seamless garment of Christian values in its educational system.

Vatican Council II Challenge for Educational Ministry

Within the Roman Catholic Church in the twentieth century, the Second Vatican Council (Vatican Council II, 1962-65) was a major turning point in the Church. It opened its windows in its service to the world. In response to the call for "*aggorimento*," that is "openness," the Council highlighted Catholic education as an essential vehicle for proclaiming the Good News of Jesus Christ. Catholic schools founded and sponsored by religious communities of men and women were challenged to reappropriate their founders' charisms in their educational ministries. The Order of St. Augustine, an international religious community founded in 1256 A.D., is an example of a congregation that has responded to this call to reappropriation in modern times by viewing the world in which they are called to serve through an Augustinian lens.

In the *Declaration On Christian Education* (Vatican Council II, 1987), the Council proffered that all people have an inalienable right to be educated because education forms the human person in the pursuit of their ultimate end and of the benefit of the societies of which each person is a member (p. 726). One of the purposes of the *Declaration On Christian Education* was to assure that the ministries of religious communities of men and women were in accord with the teaching of the Catholic Church, were a faithful expression of the order's charism, and were a genuine response to the Church's emerging needs (Murray, 2002).

The Order of St. Augustine (Augustinians) is one example of a religious community that has responded to this call to reappropriation in modern times by viewing the world in which they are called to serve through the lens of its 5th century founder.

In order to appreciate the unique spirit or *charism* founded by St. Augustine of Hippo, a brief understanding of Augustinian education as it relates to its 5th century founder St. Augustine is in order.

Augustinian Educational History

The Augustinian Order is the heir to the educational philosophy that began with its founder St. Augustine of Hippo (354-430 A.D.) and gives witness to this tradition in its educational communities (Prevost, 2006). Martin (2006) underscored the importance of educational ministry in the Order: "From the earliest decades of its history, the Order made it clear that education would be a central concern as it sought to live out its identity as a religious community that claimed St. Augustine as *father and founder*" (p. 209).

Prevost (2006) supported the idea that education has been a significant aspect of the Augustinian friars' ministry in the Church: "Since the earliest times of the life of the Order, teaching, study, and investigation have made up a significant part of the Augustinians' service to the Church" (p. 5). Beginning in the 14th century, Augustinian friars were a part of the great

universities in Europe (Martin, 2006). Augustinian educational ministry has continued to the present era, as the Order has educational institutions in more than 25 countries (Scianna, 2006).

Sharing with other religious communities of men and women in the Post Vatican II reality of declining vocations to religious life and ordained ministry, the Order of St. Augustine has made conscious efforts to assure the future of its charisms within its educational ministries. Prevost (2006) has emphasized this importance for future generations because it “will help us to fulfill our mission of promoting what is truly Augustinian within the numerous educational centers that are a part of our Augustinian educational apostolate” (p. 5).

In addition, Prevost (2006) explained the importance of teaching Augustinian values in the Order’s schools:

This process will strengthen their ability to take part in the process of sharing such values as the search for truth, unity and community, friendship, and charity – the aspects that become an integral part of a truly Augustinian educational environment. This is the way we can insure the authentically “Augustinian” dimension of our schools – in the educational philosophy, in their structural elements, and with a pedagogical style that will guarantee the continuation of the outstanding tradition of Augustinian education today and into the future. (pp. 7-8)

Beginning in the 1960s and continuing to the present era, there has been a steady decline in the number of candidates entering religious life (Zuidema, 2012). The most common explanation for this decline has been associated with the notion that current generations are unwilling to live the traditional religious life with its sacrifices associated with the vows of poverty, chastity and obedience (Stark & Finke, 2000). Other causes include the secularization

of society and the radical changes in the structure of religious life that resulted from Vatican Council II (Stark & Finke, 2000).

The Order of St. Augustine has been experiencing a steady decline in its number of friars (Augustinian Archives and Research Center, 2013). For example, in 1969 there were 463 solemnly professed friars, 80 of whom ministered in secondary education. Ten years later there were 379 solemnly professed friars, 49 of whom ministered in secondary education. In 1991, there were 300 solemnly professed friars, 23 of whom ministered in secondary education. In 2000, there were 262 solemnly professed friars, 15 of whom ministered in secondary education. In 2012, there were 188 solemnly professed friars, 12 of whom ministered in secondary education.

This reduction in numbers has led to the diminishing of Augustinian friars available to minister in educational apostolates. Since Vatican II many Augustinian schools have remained open; however, the last 50 years have witnessed the beginning of withdraw from Augustinian sponsored schools (Scianna, 2006). Murray (2002) confirmed that the majority of religious orders that sponsor schools in the United States have experienced a decline in their ability to staff their schools with their own members. Faced with the reality of shrinking numbers of friars for active ministry, the Augustinian Order has been challenged to maintain its charism of teaching the faith values of St. Augustine within its educational institutions. At this historical junction in its history, the Augustinian Order has taken action to preserve and control its community's philosophy of education for the future (Murray, 2002).

Responding to the Holy Spirit's presence in the Church by assuming a proactive posture (Covey, 1989), the Order has recognized the importance of the laity in the future of the Church and its educational apostolates (Scianna, 2006). This proactive approach resulted in the

establishment of the Augustinian Secondary Education Association (ASEA). According to Scianna (2006), the ASEA was founded to provide opportunities to teach the lay staff, faculty, and students in Augustinian schools about the mission and philosophy of an Augustinian education. The ASEA was also formed to respond to the Prior General's (Prevost, 2006) decision to "convince others, teachers and students, of the true importance and great wealth that we have inherited from St. Augustine" (p. 7).

The meetings held by the ASEA to create Augustinian experiences for the laity resulted in a two staged plan. The first stage was to create a values institute (Augustinian Values Institute) to teach, recognize, and provide an experience for faculty and administration about the Augustinian core values of *Veritas*, *Unitas*, and *Caritas* (Truth, Unity, and Love). The second stage was to create a values institute (Student Augustinian Values Institute) to assist students in Augustinian schools to understand and experience these same core values.

Augustinian Values Institute

The Augustinian Values Institute (AVI) was first held at Villanova Preparatory School in Ojai, California in January 2004 (Scianna, 2006). The AVI has as its goals the teaching and experiencing of the core Augustinian values of *Veritas*, *Unitas*, and *Caritas* (Truth, Unity, and Love) as well as to offer them a methodology in their respective Augustinian schools (Scianna, 2006). The AVI continues to be hosted annually to train lay colleagues.

In the interest of assessing the effectiveness of the AVI experience, Baker (2011) conducted a qualitative case study utilizing personal interviews, open-ended surveys, and focus groups. Baker (2011) concluded that the AVI is achieving its goal, thus supporting the commitment to future AVI experiences. With the success of the AVI (Baker, 2011) the ASEA broadened its focus with the second purpose of its committee, which was to enhance the

Augustinian core values in the student body through the establishment of the Student Augustinian Values Institute (SAVI).

Student Augustinian Values Institute (SAVI)

The first SAVI occurred April 2010 in Chicago, Illinois at St. Rita of Cascia High School (ASEA, 2010). Students from eight North American Augustinian high schools participated. The SAVI handbook (ASEA, 2010) includes this description of this first gathering:

Fifty-one students represented the eight Augustinian schools for a three day experience of faith, friendship and service. The time spent together helped all students deepen their understanding of the core values of truth, unity and love and find ways to live and promote these values in their own schools. (p. 3)

The SAVI program has grown since its inception and now consists of nine Augustinian North American high schools. To date, the success of the SAVI experience, while noted, has been anecdotal, thus begging the need for empirical research.

Problem Statement and Research Questions

Inaugurated in 2010, the Student Augustinian Values Institute (SAVI) was designed as a vehicle for students in Augustinian schools to understand and experience the Augustinian core values of Veritas, Unitas, and Caritas (Truth, Unity, and Love). The purpose of this study is to assess students who have participated in SAVI on their understanding and experiencing of the Augustinian core values of Veritas, Unitas, and Caritas. *Understanding* is defined as the person's knowledge of the core values of Veritas, Unitas, and Caritas. *Experience* is defined as the person's exposure AND incorporation of the core values of Veritas, Unitas, and Caritas into his/her life.

Given this purpose, the following research questions will be examined:

1. To what extent is SAVI effective in enhancing students' understanding of the Augustinian core values of Veritas, Unitas, and Caritas?
2. To what extent is SAVI effective in enhancing students' personal experience of the Augustinian core values of Veritas, Unitas, and Caritas in their lives?

Subset Research Questions

The following subset of research questions will be investigated in this study:

1. To what extent will SAVI participants demonstrate a significant increase in their understanding of the Augustinian core values of Veritas, Unitas, and Caritas?
2. To what extent is SAVI participants' understanding of the Augustinian core values of Veritas, Unitas, and Caritas moderated by student gender?
3. To what extent is SAVI participants' understanding of the Augustinian core values of Veritas, Unitas, and Caritas moderated by student graduation year?
4. To what extent is SAVI participants' understanding of the Augustinian core values of Veritas, Unitas, and Caritas moderated by student grade point average?
5. To what extent do SAVI participants demonstrate a significant increase in their experience of the Augustinian core values of Veritas, Unitas, and Caritas?
6. To what extent is SAVI participants' experience of the Augustinian core values of Veritas, Unitas, and Caritas moderated by being Catholic and attending church services?
7. To what extent are there differences in understanding and experience of the Augustinian core values of Veritas, Unitas, and Caritas between students who recently participated in SAVI when compared to students who participated in SAVI in previous years?
8. How do students experience the Augustinian core values of Veritas, Unitas, and Caritas in their daily school environment?

Definition of Terms

- Augustinian or Augustinian Order – An international Catholic religious group of brothers and priests who live their lives according to the values created by their spiritual founder St. Augustine of Hippo (354-430 A.D.). They were founded in the year 1256 A.D.
- Augustinian Core Values: The values at the core of an Augustinian education are Veritas (truth), Unitas (unity), and Caritas (love and charity). These core values guide Augustinians in their journey toward truth, rooted in love and charity, in a unified community with others (Insunza, 2006; McCloskey, 2006).
- Augustinian Values Institute (AVI) – A program designed to teach lay faculty and staff members in an Augustinian school the values embodied in an Augustinian education (Scianna, 2006).
- Charism - is the spiritual orientation and special characteristics that are particular to a religious order's values and mission that are manifested in their professed vows and founder's philosophy.
- Experience - the person's exposure AND incorporation of the core values of Veritas, Unitas and Caritas into his/her life.
- Friar – A member of a male religious order that was established during the thirteenth century Mendicant Movement. The word is rooted in the Latin word “frater,” meaning “brother.”
- Student Augustinian Values Institute (SAVI) – A program similar to the Augustinian Values Institute designed for high school students who attend an Augustinian school.
- Understanding - the person's knowledge of the core values of Veritas, Unitas and Caritas.

Chapter II presents a review of the research related to the problem of this study

CHAPTER II

LITERATURE REVIEW

Introduction

In order to assess SAVI's impact of increasing the students' understanding and experiencing of the Augustinian core values of Veritas, Unitas, and Caritas that are symbolically and structurally embodied (Bolman & Deal, 2008) in education, the review of the literature will concentrate on the incorporation of values into curriculum by the educational leadership as exemplified in Catholic education and embodied in the Augustinian pedagogy as it impacts students cognitively, psychosocially, and spiritually. The variables gender, grade level, and grade point average, derived from these developmental perspectives, are assessed in this study. A Shared Christian Praxis model will provide the theoretical grounding for SAVI as it seeks to fulfill the Catholic Augustinian mission of increasing a person's understanding and experiencing of the Augustinian core values of Veritas, Unitas, and Caritas.

Educational Leadership Teaches Values

Educational leadership has been teaching values to its students for centuries (Palmour, 1986). This practice informs the symbolic and structural systems that exist in a school setting (Bolman & Deal, 2008). Structurally, these values can be found in religious services celebrated at school and in the curriculum, as all courses, particularly theology, highlight Augustinian core values. Symbolically, these values are incorporated into the school's philosophy, mission statement, and art work as exemplified in a Catholic Augustinian education.

Historically values have threaded educational practice. Aristotle taught the importance of proper conduct as one relates to self and others (Palmour, 1986). He proffered that a virtuous life includes other-oriented traits like generosity and compassion and self-oriented traits like moderation and self-control (Palmour, 1986). For him, teaching values was a method to

accomplish the ultimate purpose in life, which was happiness and the greatest level of contentment was the contemplation of virtues (Palmour, 1986). Plato's also upheld values as essential to learning in order to create citizens who would use their knowledge to build a better world (Lickona, 1991).

Teaching Values in the United States

Like Aristotle and Plato, the history of education in the United States has witnessed the teaching of values as core to its purpose. As early as the 17th century, American education has dedicated attention to the moral development of children. The Association for Supervision and Curriculum Development (ASCD) Panel on Moral Education created schools to promote academic learning and moral development (ASCD, 1988). By the middle of the 1800s, the public schools contained a nonsectarian Protestant influence with prayers, Bible readings, and other reading materials to teach good character (ASCD, 1988). Members of the National Education Association (NEA, 1918) stated that schools needed to offer a distinct course in moral education for the sake of forming students with ethical character in a democratic society. This course taught moral virtues like self-discipline, honesty, tolerance, and kindness (ASCD, 1988).

John Dewey was a major figure for incorporating values into education. Dewey (1929) emphasized that to educate a democratic society, instruction needed to include values incarnate with the matured experience of adults. Dewey (1964) believed that the goal of education was development and growth, both intellectually and morally, in order to build a powerful and free character in the person. Dewey (1933) proffered that there were three levels to moral development: (a) pre-moral, (b) conventional (accepting group norms without much personal reflection), and (c) autonomous (one's conduct is led by the individual's thinking and judges if the cause is good, and reflects before accepting the standards of the group).

Echoing Dewey in the 20th century, Ryan (1986) asserted that the challenge is “not simply to make children smart, but to make them smart and good. We must help children acquire the skills, attitudes and dispositions that will help them live well and that will enable the common good to flourish” (p. 233). Williams (2000) stated that one of the goals of education is to develop caring and responsible citizens by teaching students personal values, civic responsibilities, and social interactions to enhance their moral development. White (2001) proffered that “moral education in the elementary school should be based on a solid foundation of essential values, and students should conform to behavior expectations that mirror those virtues in order eventually to act virtuously as a matter of habit” (p. 38). Xiao-chuan (2010) concurred, stating: “There is little doubt that the ethical climate within a classroom promotes a steady and strong influence in the formation of character and the student’s sense of what’s right and wrong” (p. 33).

Origin of Catholic Education in the United States

Among educational institutions that have recognized the importance of value based education is the Roman Catholic Church. Catholic education in the United States began when immigrants first traveled from Europe to America (Buetow, 1985). Beginning in the 1500s, the Catholic immigrants settled in America and brought their missionary priests with them from Spain and France to evangelize the native people and to teach their own children the Catholic faith (Gabert, 1973). As the missionaries traveled from place to place, they established Catholic schools (Buetow, 1985). These schools were founded as a service to the Catholic community, which was a minority group relative to the Protestants churches (Buetow, 1985). The goal of Catholic education was to teach students the Catholic faith, a classical education, and to be respectful citizens in society (Buetow, 1985). In time, the Catholic population increased and

flourished throughout the United States; hence, evolving into the largest private school system in the United States (Gabert, 1973).

Importance of Catholic Education

Offering students a religious education continues to be a priority to Catholic Church leaders. According to the Congregation for Catholic Education (2009), the purpose of religious education is to evangelize the mission of the Church so that the students will learn about the Christian life and its identity. Conciliar and post-Conciliar documents have outlined the importance of Catholic education and the responsibilities of those who minister in Catholic schools.

Conciliar and Post-Conciliar Documents

Declaration on Christian Education (1965)

In 1965, Pope Paul VI wrote a conciliar document entitled *Declaration on Christian Education* (as cited in Vatican Council II, 1987). In the document he explained the function and purpose of Catholic schools in the world. This document manifests a shift from schools as institutions to schools as communities:

It is, however, the special function of the Catholic school to develop in the school community an atmosphere animated by a spirit of liberty and charity based on the Gospel. It enables young people, while developing their own personality, to grow at the same time in that new life which has been given them in baptism. Finally it so orients the whole of human culture to the message of salvation that the knowledge which the pupils acquire of the world, of life and of men is illumined by faith. (pp. 732-733)

This document deems that Catholic schools are centers of learning and Christian formation. Students are viewed as leavening agents who bring the reign of God to the contemporary world.

To Teach As Jesus Did (1972)

In 1972, the National Conference of Catholic Bishops (NCCB) emphasized the importance of Catholic education by issuing the pastoral letter, *To Teach as Jesus Did*. This document stressed the dual role of Catholic education as being both the social form and personal sanctification that is based in the Christian faith.

The NCCB (1972) expanded upon these concepts when it stressed that “Community is central to educational ministry both as a necessary condition and an ardently desired goal” (p. 4). Stating that “building and living community must be prime, explicit goals of the contemporary Catholic school” (p. 30), they highlighted their point that “community is at the heart of Christian education not simply as a concept to be taught but as a reality to be lived” (p. 7). By emphasizing the importance of community, the bishops provided three aspects of the Church’s educational ministry: “the message revealed by God (didache), which the Church proclaims, fellowship in the life of the Holy Spirit (koinonia), and service to the Christian community and the entire human community (diakonia)” (p. 4). This threefold purpose is best achieved in Catholic schools and this education integrates religious truth and values in the student’s lives so that their faith will be living, active, and conscious through its instructions (NCCB, 1972).

They also noted that the task of Catholic schools was to illuminate knowledge, skills, and human culture with the life of faith. In this regard, they are emphasizing the importance of religious instruction in the school:

Here, too, instruction in religious truth and values is an integral part of the school program. It is not one more subject alongside the rest, but instead is perceived and

functions as the underlying reality in which the student's experiences of learning and living achieve their coherence and their deepest meaning. (p. 29)

The NCCB (1972) further described the Catholic school as being unique, contemporary, and oriented to Christian service:

Unique because it is distinguishable by its commitment to the threefold purpose of Christian education and by its total design and operation which foster the integration of religion with the rest of learning and living; contemporary because it enables students to address with Christian insight the multiple problems which face individuals and society today; oriented to Christian service because it helps students acquire skills, virtues, and habits of heart and mind required for effective service to others. (p. 29)

The bishops highlighted the active role of the students and adults in the school by stating to “make it a community of faith which is indeed ‘living, conscious, and active’” (p. 29).

The Catholic School (1977)

As the ministry of Catholic education became more prevalent in society and in the Church, the Sacred Congregation for Catholic Education (SCCE) issued a post-conciliar document entitled *The Catholic School* (SCCE, 1977). This document re-emphasized the educational value and purpose of Catholic schools. The SCCE (1977) highlighted the importance of Catholic education because they have a major role in the salvific mission of the Church and they are an essential means of evangelization. The SCCE sees the general purpose of all schools as places where individuals undergo systematic formation and cultural assimilation. The schools also possess a distinctive quality because “Christ is the foundation of the whole educational enterprise in a Catholic school” (para.34), which makes the Gospel message the educational norm which serves as the school's “internal motivation and final goal”

(para.34). The main task of a Catholic school, then, is to help students to synthesize their socio-historical and cultural context, as well as personal experience, with the life of faith. The SCCE continues by saying:

The specific mission of the school, then, is a critical, systematic transmission of culture in the light of faith and the bringing forth of the power of Christian virtue by the integration of culture with faith and of faith with living. Consequently, the Catholic school is aware of the importance of the Gospel-teaching as transmitted through the Catholic Church. It is, indeed, the fundamental element in the educative process as it helps the pupil towards his [or her] conscious choice of living a responsible and coherent way of life. (para.49)

According to the SCCE (1977), the experience of life with faith is not necessarily attained by a particular style of teaching; rather, it happens through the person and example of the teachers in the school. The teachers' faith that is expressed through deed and word serves as the main instrument for the transmission and personal experience of the students' lives and faith. The SCCE noted the importance of the teachers' role in maintaining the Catholic quality of the school:

The nobility of the task to which teachers are called demands that, in imitation of Christ, the only Teacher, they reveal the Christian message not only by word but also by every gesture of their behavior. This is what makes the difference between a school whose education is permeated by the Christian spirit and one in which religion is only regarded as an academic subject like any other. (para.43)

At the same time, the SCCE (1977) highlighted an inadequacy in the Catholic school personnel,

Often, what is perhaps fundamentally lacking among Catholics who work in a school is a clear realization of the Catholic identity of a Catholic school and the courage to follow all the consequences of its uniqueness. One must recognize that, more than ever before, a Catholic school's job is infinitely more difficult, more complex, since this is a time when Christianity demands to be clothed in fresh garments, when all manner of changes have been introduced in the Church and in secular life, and, particularly, when a pluralist mentality dominates and the Christian Gospel is increasingly pushed to the sidelines. (para.66)

According to the SCCE, this impedes Catholic schools from fulfilling their catechetical and educational mission. The SCCE noted that without the "constant reference to the Gospel and a frequent encounter with Christ" (para.55) through sacramental and liturgical tradition, Sacred Scripture, and the faith-filled people who give witness to the Word of Christ, the Catholic school risks losing its primary function and purpose.

Lay Catholics in Schools: Witnesses to Faith (1982)

In 1982, the Sacred Congregation for Catholic Education (SCCE) expanded upon the laity's role of ensuring the Catholic identity of school by issuing a document entitled *Lay Catholics in Schools: Witnesses to Faith*. This document affirmed the teachings of the Second Vatican Council, which emphasized the growing role of the laity in the educational ministry in the Church. The SCCE emphasized how lay teachers would decide if a Catholic school responds to its primary task and fulfills its mission:

The lay Catholic educator is a person who exercises a specific mission within the Church by living, in faith, a secular vocation in the communitarian structure of the school: with the best professional qualifications, with an apostolic intention

inspired by faith, for the integral formation of the human person, in a communication of culture, in an exercise of the pedagogy which will give emphasis to direct and personal contact with students, giving spiritual inspiration to the educational community. To this lay person, as a member of this community, the family and the Church entrust the school's educational endeavor. Lay teachers must be profoundly convinced that they share in the sanctifying, and therefore educational, mission of the Church; they cannot regard themselves as cut off from the ecclesial complex. (para.24)

The SCCE alluded to the declining presence of members of religious orders and clergy in Catholic schools in concluding that "the laity must prepare themselves in such a way that they will be able to maintain Catholic schools on their own whenever this becomes necessary or at least more desirable, in the present or in the future" (para.45).

With the rising concern over the identity and mission and identity of Catholic schools, the SCCE (1982) recognized the need for an appropriate religious formation of lay teachers that is as good as their professional formation. The SCCE stated that this religious formation needs to be ongoing, and focused on the apostolic mission and spiritual development of the people. The document also advised the lay teachers to refrain from utilizing outdated knowledge and to embrace a professional, religious and human formation that will allow them to further permeate the Gospel message in the Catholic school community. These methods would allow the Catholic identity of the school flourish and grow.

The Religious Dimension of Education in a Catholic School (1988)

In 1988, the Congregation for Catholic Education (CCE) reflected on the evolving reality of Catholic education by writing *The Religious Dimension of Education in a Catholic School*.

This document summarized the unique qualities of Catholic education that were discussed in *The Declaration on Christian Education*:

The Council, therefore, declared what makes the Catholic school distinct is its religious dimension, and that this is to be found in a) the educational climate, b) the personal development of each student, c) the relationship established between culture and the Gospel, d) the illumination of knowledge with the light of faith.

(para.1)

The CCE continued by stating that since the Second Vatican Council, the purpose of Catholic schools has been well established. The Catholic schools share the Gospel message, are places of action and pastoral presence, and are authentic ministries in the Church's mission. The CCE explained: "The Catholic school finds its true justification in the mission of the Church; it is based on an educational philosophy in which faith, culture and life are brought into harmony" (para.34).

The CCE (1988) outlined the educational goals that are unique to the specific mission and goal of Catholic education. These educational goals provide a frame of reference which do the following: (a) define the school's identity as rooted in Gospel values; (b) describe the instructional strategies, educational goals, and cultural objectives of the school; (c) convey the curricula and the values that are embedded within; (d) indicate the organizational structure of the school; (e) determine how and by whom policy decisions are to be made; and (f) identify the manner in which student progress will be assessed. The SCCE emphasized that all the aspects of Catholic school life should incorporate these educational goals so that they do not become relegated to vague intentions. The CCE continued to state that if the unique Catholic identity and educational goals of the school are not supported, the Catholic nature of the school will be

endangered. The CCE listed examples of situations that would be detrimental to a healthy Catholic school, such as insufficient training for the administration and faculty, excessive preoccupation for academic achievement, negative witness by the school community members, isolation from the local Church, and religious education becoming routine.

The Catholic School on the Threshold on the Third Millennium (1998)

In 1998, the Congregation for Catholic Education (CCE) issued *The Catholic School on the Threshold on the Third Millennium*. This document described "a new socio-political and cultural context" for Catholic schools to conduct their ministry (para.1). The CCE document listed the dangers of nihilism, moral relativism, and subjectivism. These dangers challenge the existence of transcendence, doubt that moral principles can have objective standards, and limit knowledge to what can only be learned through human experience. These viewpoints promote skeptical positions that are contrary to many of the Christian understandings of what it means to be human. Along with extreme pluralism, the CCE (1998) provided a view of contemporary society as being opposed to creating a community identity and they lack belief in Christianity as a well-established interpretation of existence.

In this document, the CCE (1998) suggested that educational leaders should renew their "missionary thrust" to evangelize people. Catholic teachers were asked to reconnect with families negatively affected by economic and socio-cultural forces that had weakened the family. The document explained the widespread, unfortunate tendency of parents to delegate the responsibility for teaching their children by placing too much responsibility on the state or schools for one of their main duties. Church leadership did allude to the social, cultural, and political hardships that prevented some families from sending their children to Catholic schools.

In addition, the CCE (1998) offered an overview of the difficulties and joys that currently face Catholic schools and they expressed concern for the fundamental makeup of the Catholic school and its educational objectives:

The complexity of the modern world makes it all the more necessary to increase awareness of the ecclesial identity of the Catholic school. It is from its Catholic identity that the school derives its original characteristics and its “structure” as a genuine instrument of the Church, a place of real and specific pastoral ministry....The ecclesial nature of the Catholic school, therefore, is written in the very heart of this identity as a teaching institution. It is a true and proper ecclesial entity by reason of its educational activity, “in which faith, culture and life are brought into harmony.” Thus, it must be strongly emphasized that this ecclesial dimension is not a mere adjunct, but is a proper and specific attribute, a distinctive characteristic which penetrates and informs every moment of its educational activity, a fundamental part of its very identity and the focus of its mission.

(para.11)

Therefore, the Catholic school possesses an important role in the evangelizing mission of the Church and it serves as a special location for Christian enculturation and formation.

**Renewing Our Commitment to Catholic Elementary and Secondary Schools in the
Third Millennium (2005)**

In 2005, the United States Conference of Catholic Bishops (USCCB) published *Renewing Our Commitment to Catholic Elementary and Secondary Schools in the Third Millennium*. In this document, the bishops reaffirmed their commitment to Catholic education as a means of integrating culture and faith. The bishops enjoined U.S. Catholics to “ensure that Catholic

schools have administrators and teachers who are prepared to provide an exceptional educational experience for young people – one that is truly Catholic and of the highest academic quality” (para.1). They addressed the issues regarding an equitable salary for the personnel, the finances of schools, and they emphasized the importance of maintaining a sound Catholic identity in our schools by providing “Catholic school personnel...[who are] grounded in a faith-based Catholic culture, have strong bonds to Christ and the Church, and [are] witnesses to the faith in both their words and actions” (para.9). Also, they reiterated the purpose of Catholic schools in being a prophetic voice that offers the experience of culture and faith.

Purpose of Catholic Education

The summary of these Church documents reveals that leadership’s purpose and mission of U.S. Catholic secondary schools is to assist students in integrating their own lived contexts in the light of faith. This personal amalgamation of life and faith is not necessarily taught through particular methodologies, but is modeled through the example of educators with whom students have contact. Also, these documents reveal that there is an ever growing concern about maintaining the Catholic identity of U.S. Catholic schools, a concern which has fostered the development of ministry programs.

In addition to the Church documents that support education, studies reveal that a Catholic education has been influential in the lives of students. The following empirical studies reveal the effects of this education upon the students.

Effects of Catholic Education upon Students

Empirical studies have been conducted to assess the effects of Catholic education upon students. Convey (2010), a leading researcher in Catholic education, assessed the effects of Catholic education upon students in the 2004-2005 academic year. An Assessment of Catholic

Religious Education (ACRE) survey was given to students to assess beliefs, attitudes, and practices that are influenced by a Catholic education. This survey was designed for three specific age groups. ACRE1 measured students in grade 5. ACRE2 measured students in grades 8 and 9. ACRE3 measured students in grades 11 and 12. Given this study's research focus on secondary education, only the results of ACRE2 and ACRE3 will be reported. The ACRE2 was administered to 62,708 Catholic and non-Catholic students who attended a Catholic school and 8,575 students who attend a parish religious education program to learn the values of their faith, but who did not attend a Catholic school. The ACRE3 was administered to 28,630 Catholic and non-Catholic students who attended a Catholic high school and 1,107 students who attended a parish religious education program but did not attend a Catholic high school.

The findings of ACRE2 and ACRE3 reported the effectiveness of Catholic education (Convey, 2010). Students who attended a Catholic school scored higher in their faith values and knowledge when compared to students who attended a parish religious education program. Students in both Catholic schools and parish programs had a strong relationship with God; a high rate of attending Mass; they prayed, were found to have knowledge of scripture and the meaning of the sacraments; and they were found to know how to live proper moral conduct (Convey, 2010). Convey (2010) reported that the values taught in Catholic school had an impact upon its students.

Students in Catholic schools report a lower occurrence in their schools of problems with deportment, honesty, substance abuse, harassment, and safety than students in parish programs report about their schools (p. 118). ...most students in the study recognize that they are responsible for making the world a better place. Most also report that they take time to think about whether their actions are

right or wrong. The vast majority of students acknowledge that abortion is always wrong under any condition and that it is not all right to try drugs, drink alcohol at a party or cheat by copying homework. Most believe that it is important not to engage in sexual activity before marriage; however, almost three fourths of the students would allow a couple to live together before getting married. In addition, the students in the study generally have a good understanding of Catholic Social Teaching. ...the students generally achieved high scores on their recognition of the basis for Catholic Social Teaching, their responsibility to care for God's creation, and the life and dignity of the human person. (p. 122)

Michael Guerra, Michael Donahue and Peter Benson (1990) also conducted a survey on the full impact of teaching values in a Catholic school. Their research was based upon the annual *Monitoring the Future* nationwide survey that is given to seniors in high school (Guerra et al., 1990). The survey studied the differences between senior public high school students and senior Catholic high school students in the areas of educational values, social values, concern for people, perceptions of self, at-risk behaviors, and religiousness (Guerra et al., 1990).

The data that Guerra, Donahue, and Benson (1990) used for their research was the annual *Monitoring the Future* survey that is given to a sample of 16,000 high school seniors from 125 high schools. The questionnaires varied in size from 300 to 800 items each, with a core of roughly 90 common items, and these items were incorporated into five forms, with each one administered to one-fifth of the sample (Guerra et al., 1990). The topics covered in the survey were drug abuse, work, leisure, attitudes toward education, gender roles, family, social problems, religion, race relations, personality traits, and delinquency (Guerra et al., 1990). The surveys were coded for students who attended public high school and those who attended Catholic high

school. Ten years of survey data was collected for seniors in the 1976 – 1985 high school graduation years (Guerra et al, 1990).

The results of the Guerra, Donahue, and Benson (1990) survey report were significant for the effects of Catholic education upon the values that students learn. Regarding social values, Catholic high school seniors are more likely than their public high school counterparts to reject *Militarism*. ...Catholic seniors in Catholic high schools show greater concern about this issue than Catholic seniors in public high schools. Similarly, there is a stronger *Pro-Marriage* attitude displayed by students attending Catholic schools. (p. 29)

Regarding educational values, “Catholic high school seniors are less likely to report *Cutting School*, more likely to have *College Plans*, and *less* likely to express *Pro-School* attitudes. ...Catholic high school seniors are more negative toward school” (p. 29). There was a strong relationship between the Importance of Religion and Concern for people: “The student’s self-reported religiousness was the single strongest predictor of *Community Involvement* and was strongly related to whether the student donated money to various charities” (p. 29). For at-risk behaviors, “*Importance of Religion* is negatively related to both *Marijuana Use* in the previous 12 months, and whether the student has ever engaged in *Illicit Drug Use*” (p.30). For perceptions of self, “*Self-Esteem, Internal Control, Pessimism, Loneliness, and Happiness* were not significantly predicted by any of the fourteen background variables used in these analyses” (p. 30).

Strengths and Weaknesses of Values Taught in Catholic Education

There are multiple strengths and weaknesses associated with incorporating values in a Catholic education. To be noted, little research has been conducted recently to assess the effects of teaching values in Catholic education (Fusco, 2005).

Among the strengths associated with teaching values in a Catholic education are an increase in the religious practices and attitudes of the Catholic school students (Greeley, 1990). Values such as judging morally, altruism, concern for others, and behaving ethically are developed (Schneider, Rice, & Hoogstra, 2004). Students are educated to live a strong civic life (Fusco, 2005) by being highly integrated into the mainstream of society (Sander, 2001). They learn to be concerned about human relations, building community, racial harmony, and social justice (Bryk, Holland, Lee, & Carriedo, 1984). They are encouraged to achieve their potential mentally, spiritually, emotionally, and physically (Fusco, 2005). They are inspired to do God's will; be sensitive to others reflect upon values, problems, and meanings; have solid roots with their families; and strong ties to the community (Buetow, 1988). Students are more likely to undertake more rigorous academic courses, manifest a greater level of diligence, have good work habits, and be punctual in turning in their work (Lovat, Clement, Dally, & Toomey, 2010). Student achievement is high because the students are taught by dedicated, caring teachers who model positive values and take an interest in the students' lives (Lovat et al., 2010). Once the students graduate, they are more likely to pray daily, maintain a Catholic identity, and attend church more often than students who do not attend Catholic school and believe in an afterlife (Sander, 2001).

There are weaknesses associated with teaching values in a Catholic education. The values taught at school are only as effective as the values reinforced by the family life of the

student (Greeley & Rossi, 1966). There exists conflict on how Catholic values are taught; some schools are more traditional in their teachings, while others are more Socratic (Bryk et al., 1984). Some schools teach values in a narrow, orthodox manner, while others place more emphasis on ecumenism (Bryk et al., 1984).

Religious Order Schools Highlight Charisms

One of the calls of Vatican Council II was to assure that the ministries of religious communities of men and women were in accord with the teaching of the Catholic Church, were a faithful expression of the order's charism, and were a genuine response to the Church's emerging needs (Murray, 2002; Vatican Council II, 1987).

A *charism* is the special gift that is particular to a religious order. The origin of this term dates back to Paul of Tarsus in his Letter to the Corinthians (I, 12). This word was translated into *gift* or *grace* in Latin. Early Christianity viewed charisms as special gifts from God that were given to individuals through the Spirit (Murray, 2002). Vatican Council II (1962-65) challenged all Christians to rekindle the charism of the early Christians by utilizing the gifts of the Spirit that dwell within them. In the spirit of Vatican Council II, Pope Paul VI challenged religious orders to rekindle the religious charism of their founders in their ministries (Paul VI, 1971).

In response to this call, the Order of St. Augustine has made conscious efforts to incorporate its core values within each of its ministries, including education.

Augustinian Core Values in Education

The Augustinian Order has been teaching core values in its schools for hundreds of years (Martin, 2006) because all education is based upon a system of principles (Insunza, 2006). Founded upon the philosophy of St. Augustine, there are three core charisms embodied in an Augustinian education: Veritas, Unitas, and Caritas (Truth, Unity, and Love). McCloskey

(2006) explained how utilizing these three core values is rooted in Augustine's emphasis to be zealous for Truth (*Veritas*), to search for Unity (*Unitas*), and to possess steadfast Love (*Caritas*). When a person embodies them, this experience is perceived by others (Insunza, 2006). An explanation of each of these core values warrants attention.

Veritas is the Latin word for *truth* and the search for truth is at the heart of an Augustinian education. Augustine (397) described his life as a restless search for truth. He was a life-long learner who tried to find this truth in his studies, in the Manichean cult, in his political career, and in living a sinful life (Tack, 2006). It was not until he turned within himself and discovered Jesus Christ, the Inner Teacher, that he found truth (Tack, 2006). St. Augustine (397) wrote about the Inner Teacher,

With you as my guide I entered into my innermost citadel, and was given power to do so because you had become my helper (Ps. 29:11). I entered and with my soul's eye, such as it was, saw above that same eye of my soul the immutable light higher than my mind – not the light of every day, obvious to anyone, nor a larger version of the same kind which would, as it were, have given out a much brighter light and filled everything with its magnitude. It was not that light, but a different thing, utterly different from all our kinds of light. It transcended my mind, not in the way that oil floats on water, nor as heaven is above earth. It was superior because it made me, and I was inferior because I was made by it. The person who knows the truth knows it, and he who knows it knows eternity.

Love knows it. Eternal truth and true love and beloved eternity: you are my God. (VII, x, 16)

God is the ultimate source of truth because God is the one who created it (Díez, 2006). In finding this truth, one finds happiness (Alcalde, 2006). The student's task is to expose the truth

to the light by utilizing his/her God-given potential (Díez, 2006). Augustine (397) emphasized the importance of students working hard to find the truth when he states: “may no one persist in his mortal despair and say: I cannot” (X, 3, 4).

Finding truth in Christ as revealed in scripture is crucial to an Augustinian education. The bible is a primary source for knowing Christ and holds a central role in an Augustinian education (Martin, 2006). Augustine often turned to scripture for answers in life (Tack, 2006). He discovered that Jesus Christ was at the center of our lives as the Inner Teacher (Galende, 2006a; Díez, 2006). Augustine (397) believed that faith in God is the greatest wealth in the world. God is the only one who can make us happy (Galende, 2006c). Possidius (437), a close friend of Augustine, proffered insights into Augustine’s devotion to God: “[He] lived for God in fasting, prayer, and good works and in meditating day and night on the law of the Lord” (p. 43). The words of St. Augustine (397) that capture this relationship that he had with God are: “Lord, let me know myself, let me know you” (X, 1, 1). In knowing God we come to know God’s will and how our will is in accordance with God’s (Alcalde, 2006).

The search for truth is a restless journey of the heart. St. Augustine (397) stated the importance of this yearning heart in his *Confessions*: “You have made us for yourself, O Lord, and our hearts are restless until they rest in you” (I, 1, 1). The education of the heart is crucial because it helps the students to realize their relationship with God (Tack, 2006). If one cannot find answers in life, then they need to turn to God within their heart (Tack, 2006). For Augustine, education was a joint venture between the mind and the heart (Díez, 2006). Our true identity as people dwells within us where we encounter God (Insunza, 2006).

In Augustinian pedagogy, truth is not something frozen that can be captured; rather, it is learning to move beyond ourselves in the learning journey (McCloskey, 2006). For Augustine

(397) the help of the Inner Teacher, Jesus Christ, was needed to reach truth and the search for this truth is a restless journey. His search for truth was the core of his spirituality (McCloskey, 2006).

As one engages this search, they should not devote much attention to the external aspects of life; rather, they should journey within themselves, transcend themselves, and then view the external things through the eyes of their interior life (Galende, 2006b). One needs to discover the inner truth in order to search for exterior truth as part of being a human being (Insunza, 2006). This search for truth should be both self-reflective and self-regulating; journaling could be a pedagogical technique to aid the process (McCloskey, 2006).

The journey within oneself produces self-knowledge. Insunza (2006) explained this self-knowledge: “Augustinian education is *self-education*, an invitation to work on the arduous cultivation of oneself and to unravel the depth and mystery of one’s own existence” (p. 169). St. Augustine (397) emphasized the importance of self-knowledge because, in getting to know ourselves, we come to know God who created us. God is closer to us than we are to ourselves.

As Augustine struggled to find truth in his life, he often turned within himself to the “inner man” for answers (Tack, 2006). The inner man is that part of the individual that is conscience-witnessing, evaluating, interrogating, searching for meaning, and discerning the correct options (Fincias, 2006). This part of a person is where one’s ability to reason journeys to encounter God, self, and others (Insunza, 2006). It is where one discovers the call to love, truth and God (Insunza, 2006). The inner man (a.k.a. the spiritual memory or inner memory) is that part of a person in which the fullness of potential dwells (Galende, 2006a).

The inner search for truth requires an open spirit. The open spirit is an education of freedom because we become free when we are in charge of our own will (Galende, 2006a). An

open spirit is taking flight from our inner heart toward the transcendent God by moving from interiority to truth, from love to liberty, and from friendship to community (Fernández, 2006). An open spirit nourishes one's mind, heart, and social unity (Fernández, 2006). An open spirit was important to Augustine because his own educational experience was tainted by the way he was taught. During his era, it was normal for the teachers to beat the students (Tack, 2006). Augustine (397) reacted against these beatings by saying that we can learn better when we are free to be a curious spirit than when education is forced upon us.

The Eucharist is the Body of Christ and for Augustine the Eucharist was the challenge that we are called to become in our search for the truth. Regarding the role of the Eucharist in our lives Augustine (1993a) wrote, "Be what you see and receive what you are" (Sermon 227). Augustine (1993b) preached that the Eucharist unites all three values because it symbolizes truth, unity, and love. To aid the students to learn Augustinian truth, teachers could use the pedagogical technique of problem based learning (McCloskey, 2006).

No one person possesses all of the truth; therefore, we need to respect each person's contribution toward it. Augustine (397) explained this statement when he stated: "Because your Truth, O Lord, is not mine, nor of the other, nor of that other yet, but it is of all of us whom you call upon publicly to participate in it" (XII, 25, 34). The process of the search for truth should include a dialog between the teacher and the student, as the teacher facilitates learning (McCloskey, 2006). The end quest for searching for the truth is the possession of God (Kevane, 1964).

A second Augustinian core value essential for education is teaching people how to live together, which is *Unitas* (Insunza, 2006). *Unitas* is the Latin word for *unity*. An Augustinian educational setting highlights the need for each other in the common pursuit of truth. This unity

implies a respect for diversity, the way people think, and the way they act. In so doing, they fulfill themselves by being in communion with others because they need each other in order to be themselves (Galende, 2006c). Augustine (1993a) preached the Eucharist as a source of unity when he stated: “Receive then [the Eucharist] to possess unity in your heart and so that you may always lift up your heart to God” (Sermon 227).

In the desire to build unity, Augustine emphasized community as the vehicle to go beyond ourselves. Community is where the common interest is put first over individual needs because one is enriched by giving to others (Insunza, 2006). Augustine’s *Rule* explains his view on unity through community: “The main purpose for you having come together is to live harmoniously in your house, intent upon God in oneness of mind and heart” (Augustinian General Curia, 2008, p. 9). Communion learned with others and in friendship is how to achieve unity (Insunza, 2006; McCloskey, 2006). Unity with one another allows us to experience the fullness of Christ (Heaney & Heaney, 1973). Unity is collaboration and not competition (Insunza, 2006). To promote Augustinian unity within the classroom, teachers are encouraged to incorporate interactive communication and writing methods, emotional and social intelligence, and cooperative learning and collaborative learning in their pedagogy (McCloskey, 2006).

In the midst of unity lays the importance of respect for each person by being student-centered. An Augustinian education is student-centered and begins with students’ perceived needs and by respecting each students’ individuality (Galende, 2006a). This approach bolsters the potential in the students and developments the whole person (Fernández, 2006). It is inclusive and comprehensive by being in touch with the students’ will, intelligence, and personal development so that learning leads to personal achievement and happiness (Alcalde, 2006). Student-centeredness allows each person’s uniqueness to emerge (Insunza, 2006).

Respecting each person's uniqueness, Augustinian educators are called to love everyone for exactly who they are, articulated in the core value of Caritas. Caritas is the Latin word for *love*. A loving heart is the key of true humanity (Galende, 2006a). The only way to get to truth is through love (Díez, 2006). Díez wrote about the importance of love for St. Augustine:

[T]he more one enters into truth, all the greater is the love propelling the person who knows. ...for Augustine it is not possible to try to know the truth without love, since we would not study if we did not love the beauty of truth and the usefulness of knowledge.
(p. 46)

Love is at the core of all human beings (Fernández, 2006). Truth relates to love and love relates to the heart (Insunza, 2006). Insunza (2006) explained the importance of this love: "It appears clear that if love is the axis of human existence, learning to love is a basic presupposition of an Augustinian education" (p. 156).

Caritas is the challenge to live the human will rightly as part of one's character development (McCloskey, 2006). In an Augustinian education, love is an attitude of welcome, a culture of graciousness, a generous donation of time, and a climate of friendship (Insunza, 2006).

Friendship was very important to Augustine. In the *City of God*, Augustine (426) manifested this importance when he asked the question, "What solace is left for us in a human society such as this... if not the genuine loyalty and mutual affection of good and authentic friends?" (XIX, 8). Friendship is the preface to love; it is the place where people learn how to love (Insunza, 2006). An intelligent love is one that learns to love and learns to think (Insunza, 2006).

Augustine (397) had a true love for learning. For him love was an internal struggle: "The struggle in my heart was solely between myself and me" (VIII, 11). Teachers are challenged to

deeply care for their students and they should teach because of their love for others (Insunza, 2006; McCloskey, 2006).

Strengths and Limitations of the Augustinian Educational Definitions and Values

Within the richness of an Augustinian education lays their strengths and limitations. The first strength of the Augustinian educational definitions and values is that recent attention has been given to exploring them (Baker, 2011). Scholars such as Díez (2006), Galende (2006), Fernandez (2006), Insunza (2006), Martin (2006), McCloskey (2006), and Tack (2006) have formulated definitions and values that are characteristic of an Augustinian education. Although more scholarship is required, their work is foundational for all future studies.

The second strength of the Augustinian educational definitions and values is that it gives nomenclature to the Augustinian experiences that have been present in Augustinian education for generations (Baker, 2011). For the people who have experienced this education, they now have the literature and language to articulate the values for which they have associated (Baker, 2011).

Although there are strengths to the Augustinian nomenclature, there also are limitations. The first limitation is the lack of Christological grounding in the description of the Augustinian values (Baker, 2011). Additional themes that could be applied are Christian forgiveness, prayer, and the inspiration of the Holy Spirit as part of the definitions of Veritas, Unitas, and Caritas (Baker, 2011). The second limitation is the limited amount of research in the area of Augustinian educational values (Baker, 2011). This study serves to address this limitation.

Students' Call to Holiness through Wholeness

An additional strength to teaching the Augustinian core values is their contribution to the cognitive, psychosocial, and spiritual development of students.

Cognitive Development of the Student

Students who participated in this study reflected Piaget's formal operations level of cognitive development. In order to understand formal operations, it is necessary to appreciate the previous cognitive stages of development.

Jean Piaget (1952) explained the various stages of cognitive development. From the moment a child is born until the emergence of language, intelligence initially expresses itself in the sensori-motor period. During this period the infant learns to use the senses in ~~their~~ multiple possible combinations and achieves control over the body. By the end of this period, the infant has some understanding of time, causality, and space, has some sense of the permanence of objects aside from visual, tactile or personal experience, and acquires the ability to reproduce various behaviors at will, apart from a physically present model. The infant begins to feel "at home" in his/her body and in the physical world. This sensori-motor achievement is the sufficient manifestation of human intelligence at this stage of development.

The second stage of cognitive development is the preoperational stage and it lasts until around age 7 (Piaget, 1952). In it the use of language allows for representational thinking. The child's immediate perceptions dominate his/her thinking and do not permit the mental reversibility of a process. For example, at this stage a child is unable to solve problems of conservation and will argue that there is more liquid in the tall, slender cylinder than in a short, but fat one. A second example at this stage is the child is unable to follow a map.

The third stage of cognitive development is the concrete operational period (Piaget, 1952). This period lasts from about age 7 to adolescence. During this stage the child can conceptualize series and classes in his/her mind and perform logical operations as he or she relates to tangible problems, that is, when the objects are visible to the child.

The fourth stage is the formal operation stage (Piaget, 1952). This period begins during the middle school years. At this level the adolescent becomes capable of complex and abstract hypothetico-deductive thinking. This means that the adolescent is able to conceive of a variety of possibilities about an issue and opine coherent theories in the realm of abstractions.

It is at this stage of cognitive development that a student is open to seeking truth by first taking the journey within. In so doing, the student is growing in the understanding and experience of the Augustinian core value of Veritas.

In addition to a student's cognitive development, the person develops psychosocially.

Psychosocial Development of the Student

Students who participated in this study reflect Eric Erikson's identity versus role confusion stage of psychosocial development. In order to appreciate this stage, it is necessary to understand the previous psychosocial developmental stages.

The psychosocial—or maturational—approach to human development assumes that changes in a person's behavior are the outcome of ordinary growth. New situations in life produce new development; therefore, stages in human development are age-related.

Erik Erikson (1963) developed a psychosocial approach to human development called the Eight Ages of Man. According to Erikson's theory, there are eight successive maturational tasks and these tasks entail eight successive psychological "crises." The term *crisis* for Erikson does not necessarily mean a threatening or difficult experience; rather, it means a critical, important transition. The possible outcome of every crisis is experienced as a tension with a possible negative or positive result. Hence, basic trust versus mistrust occurs in the infant's oral stage. Autonomy versus shame and doubt occurs in the anal stage. Initiative versus guilt occurs in the phallic stage.

Erikson's (1963) first three stages create the venue for the crises to be addressed during a child's school years. As a child begins the world of school, he or she faces the crisis between industry and inferiority. What is unique to the early school years is the experience of having considerable amounts of time with other children of the same age. At this psychosocial stage, children are dealing with degrees of competence regarding specific learning skills and areas. At the end of this stage, children will hopefully possess greater confidence and security in certain learning skills and areas, along with a healthier acceptance and understanding of those areas in which they are not as skilled.

During the early and middle adolescent years—the middle and high school years—the primary crisis that the person addresses is identity versus role confusion. As early as 1904, G. Stanley Hall identified this stage as a “difficult period.” It is normal for adolescents at this phase to challenge existing authorities (e.g., parents, employers, and teachers) and in the process to develop their unique identity. Without a doubt, the adolescence stage is when young people “spreads their wings” to find identity and security within the comfort of their peers. However, research has revealed that the function of the adolescent's family is significant and the security of their presence is vital (Erikson, 1963).

It is at this adolescent stage of finding comfort in one's peers that a student is able to understand and experience the Augustinian core value of Unitas.

In addition to developing cognitively and psychosocially, the student develops in faith.

Faith Development of the Student

Students who participated in this study reflected Fowler's (1981) Synthetic-Conventional Faith stage of development. In order to understand this stage, it is necessary to appreciate the previous faith development stages.

James Fowler explains that there are six stages of faith development, plus a pre-stage (Fowler, 1981). These stages are an integrated set of operations for valuing, knowing, and making life commitments. Although Fowler sees these stages as invariant and sequential, they are not inevitable. Also, there is a minimum age to reach before one can move into the next stage, and once a person reaches that age there is no assurance for movement in faith development. For example, it is possible for faith development to be halted or equilibrium to be established as early as stage 2 (Fowler, 1981). Although Fowler is hesitant to regard his stages as hierarchical, each stage does impact the way in which a person deals with Erikson's (1964) psychosocial crisis in that each consecutive stage carries forward and integrates the procedures of previous stages. In addition, Fowler suggested that progressing through the stages does increase the individual's abilities for effectively dealing with life crisis.

The pre-stage in faith development is called undifferentiated faith, and it takes place from birth to age 3 (Fowler, 1981). This phase occurs prior to the possibility for language and conceptual thought. During it the infant develops a simple sense of trust and being at home in the world. It is exciting or pleasant to do what is good or right and painful or unpleasant to do what is bad or wrong. The individual self is the focus of the infant's world; the infant lacks the ability to put itself in another's place.

During this pre-stage, the infant develops pre-images of the Holy or God and of the type of world in which the infant lives (Fowler, 1981). The initial faith symbols are likely to take primitive form in the infant's hard-won memories of paternal and maternal presence. Fowler explained this stage: "As dependable realities who go away but can be trusted to return, our primary caregivers constitute our first experiences of superordinate power and wisdom, as well as our dependence" (1984, p. 53). These "primal others," in their combination of grace and

rigidity, nurturing love and arbitrary harshness, create the images of God that take conscious form by age four or five. Subsequent faith development is built on the basis of trust or mistrust. Future religious experiences will either confirm or reground that basic trust.

The strength of faith at this stage is grounded in basic trust. The risk at this level is a failure of mutuality, which results in either isolation or excessive narcissism. Transition into Stage 1 begins with the union of language and thought and the accessibility of symbols in ritual play and speech (Fowler, 1981).

The first stage of faith development is called the Intuitive-Projective Faith (Fowler, 1981). This level takes place from age 3 to about age 6 or 7. This stage builds upon the basic trust created in the pre-stage. Fowler noted that this stage “is the fantasy-filled, imitative phase in which the child can be powerfully and permanently influenced by examples, moods, actions and stories of the visible faith of primally related adults” (1981, p. 133). During this phase the child experiences the world as full of novelty and fluid. This stage is characterized by a growing, dynamic, changing faith that is marked by the rise of imagination. Fowler offered the following examples of a child at the intuitive/projective stage of faith development:

I wonder sometimes where heaven is and what dead means. If it is like a monster taking people away, or if it hurts, or if mommy and daddy will be with me. What happened to our neighbor’s pet bird?

My friend told me that the devil will come up out of a hole in the ground and get me if I am not careful, so now I won’t play in the backyard by myself.

I think about God a lot. I think God must be like air-everywhere. Can God see me?

Will God keep our house from fire? Is granddad with God? (1984, pp. 54-55)

At this stage it is important to notice how the child is awakening to the mystery of death. Also the child is awakening to a world of reality around penetration and beyond the everyday. The child now has an active imagination capable of grasping the world and endeavoring to give it sense and unity. The child who is exposed to the stories, shared religious traditions, and symbols now awakens to a stretched sense of meaning. Although these symbols can be misunderstood (e.g., the devil imagery), they can enhance the child's stories of meaning. Also, these symbols can provide an influential source for aspiration and identification as well for reassurance and guidance (Fowler, 1981).

At this level of faith development, the child does not yet possess the logic needed to question perceptions or fantasies. Fowler called the child's mind a "lively imaginative" during this stage (1984, p. 55). Fowler was amazed at the number of times his interviews contained images that were formed during this stage and the long-lasting, powerful effects (both positive and negative) upon the person's faith development (Fowler, 1984).

The strength of this first stage is the creation of imagination. The weaknesses of the first stage are the possible "possession" of the child's imagination by unrestricted images of destructiveness and terror or from the possible exploitation in the reinforcement of doctrinal or moral expectations. The condition that precipitates the transition into the second stage is the emergence of the ability to distinguish between what is real and what only seems to be real and concrete operational thinking (Fowler, 1981).

The second stage of faith development is the Mythic-Literal Faith (Fowler, 1981). This level occurs from age 7 to around 11 or 12. This phase contains a more linear structure of meaning. Story-telling now becomes the primary manner for the child to express meaning. There exists a sense of literalness to this stage because the child cannot go beyond his/her own

experience to experience another person's reality. An important moral issue is reciprocal fairness at this level. Fowler calls this stage of faith development Mythical/Literal because "the person begins to take on for him/herself the stories, beliefs and observations that symbolize belonging to his or her community" (1981, p. 149).

Fowler (1984) gives some examples of what a child may say at this stage:

I am Robert Kelleher, the son of Tom and Diane, and the brother of Kristen and Kevin....Yes, I believe in God. What is God like? Hmm... Well, I guess God is like Jesus, sort of... We believe that God is, like in three parts, Father, Son, and um..., Spirit-the Holy Spirit. But I picture God mostly like Jesus. But sometimes I picture God like an old man, and sort of like a judge or ruler....Yes, God loves us and made us and wants us to love one another.

The most important thing is to not tell lies and to stick up for your friends. Like when my best friend Roger got into trouble last week. The teacher who monitors the hall thought that...well, you see, this locker got broken into and some stuff was stolen out of it and the hall teacher thought that she saw Roger taking some stuff from it, and he did have a Walkman just like the one that was stolen, so the principal called him in because he thought Roger did it. Roger didn't deserve that. Well, I went straight to the principal and told him it was not Roger, that he already had a Walkman and that he got it for his birthday, and besides that, Roger would never steal anything. (pp. 56-57)

Some points to highlight in these statements are the literalness and concreteness of this boy's adoption of his community's beliefs. He also noted that Robert does not create either his

sense of himself or that of others in terms of inner feelings, reflectiveness or personality. People are defined by actions and affiliation (Fowler, 1984).

The strength of this second stage is the use of narrative as a method to understand and interpret life experiences. Its weaknesses are in the potential for an over-investment in reciprocity and literalness, which can result in a sense of “badness” or perfectionism that results from mistreatment or neglect from significant others. The progression into stage three is precipitated by the clashes in stories, which creates additional reflection upon their various meanings (Fowler, 1981).

The third stage of faith development is called Synthetic-Conventional Faith (Fowler, 1981). This level takes place from age 12 to around 17 or 18. At this stage the adolescent’s world extends beyond family and self so that a number of circles now demand attention: school, peers, family, and maybe the religious community. During this time the young person is deeply concerned with developing an identity and about feedback from important people in his/her life. In a sense, this stage is a conformist stage and faith affords the opportunity to synthesize input and values from diverse arenas.

One of the trademarks of this level is the tendency for the adolescent to perceive God in interpersonal terms (e.g., as Companion, Friend, or Guide). There seems to be a desire for God, who knows the adolescent personally and affirms the identity which he or she is developing. Although this is a stage usually entered during adolescence, for many adults—in synagogues, mosques, and churches—this has become a permanent development place where these adults possess a faith that was created in adolescence and has remained unchallenged since then.

Fowler noted that at this stage “a person has an ‘ideology,’ a more or less consistent clustering of

values and beliefs, but he or she has not objectified it for examination and, in a sense, is unaware of having it” (1981, p. 173).

The strength of stage three is the development of a “personal myth”—the myth of one’s own becoming in identity and faith. The risks are twofold: (a) the expectations of others can become so internalized that independence is stifled; or, (b) interpersonal disloyalties can lead to despair. Progression into stage four can be caused by a variety of experiences that lead to serious reflection upon one’s beliefs and values, such as upheaval of leaving home or clashes between significant authorities (Fowler, 1981).

It is at the third stage of faith development, Synthetic-Conventional Faith, that a student in high school would be able to understand and experience the Augustinian core value of Caritas.

Gender, Grade Level, and Grade Point Average Variables

Cognitive, psychosocial, and faith as developmental stages which serve to understand adolescents cannot be understood discretely, but as perspectives which daily cogwheel with each other (Erikson, 1963) and impact students’ understanding and experience of the core Augustinian values. The variables gender, grade level, and grade point average, derived from these developmental perspectives, are assessed in this study.

Research surrounding gender differences has found a home in education. Simply stated, males and females learn in different ways. When compared to males, females score higher academically (Tarabashkina & Lietz, 2011), have stronger beliefs about learning and knowledge (Cano, 2005), have greater task goals (Leung, Maehr, & Harnisch, 1996), prefer factual instead of abstract concepts, and they more often break down issues into logical steps (Picou, Gatlin-Watts, & Packer, 1998). Males tend to have more motivation to achieve than females, and they tend to be involved in more extracurricular activities in addition to sports (Rouse & Austin,

2002). Males believe that learning takes place quickly and females believe it is a gradual process: this influences their methods of studying and learning (Cano, 2005).

The grade level of students is the second variable that can influence the way that students understand and experience the core Augustinian values of Veritas, Unitas, and Caritas.

Schommer (1993, 1998) and Cano (2005) stated that the lower the students' grade level, the more naive their learning beliefs. The more that students advance in their secondary education grade level, the more complex and realistic their epistemological beliefs become (Cano, 2005) and the deeper their approach to learning strategies (Watkins, Hattie, & Astilla, 1986).

Grade point average, a related variable, can influence the way that students understand and experience the core Augustinian values of Veritas, Unitas, and Caritas. The higher the students' GPA, the greater their social responsibility, competitiveness, motivation to learn, goal orientation (Wentzel, 1989), and participation in extracurricular activities (Rouse & Austin, 2002). Students with a lower or mid-range GPA are more prone to having fun and nurturing friendships (Wentzel, 1989).

Groome's Shared Praxis Model

As students attending a Catholic Augustinian school are developing cognitively, psychosocially, and spiritually, the Student Augustinian Values Institute (SAVI) provides the opportunity to significantly increase their understanding and experience of the Augustinian core values of Veritas, Unitas, and Caritas. The SAVI experience is modeled upon the Shared Praxis Model (SPM) of education articulated by Thomas Groome (1991).

Groome's Shared Praxis Model contains five movements (Groome, 1991). Movement 1 invites the person to reflect upon their present world as it is, its current state of affairs. Movement 2 invites the person to critically analyze why their world is the way that it is.

Movement 3 involves making the Christian message accessible to the person through the symbols, stories, traditions, scripture, liturgies and visions of the Christian faith. Movement 4 invites the person to have a dialog with their present world and the Christian message and to appropriate the Christian message into their current state of affairs. Movement 5 is called the Decision-Response for Lived Christian Faith and it entails the person making decisions on how to live the Christian faith in their newfound world.

Groome's Model Applied to SAVI

Groome's model provides the theoretical foundation for the SAVI experience (see Figure 1). Movement 1 invites the persons to reflect upon their present world as it is, its current state of affairs. SAVI utilizes this movement in its first presentation, whereby students from each school present a video that demonstrates student life in their perspective schools (i.e., pictures of the school, special days, memorable events, interviews with classmates that discuss the uniqueness of each school, its traditions, every day activities, school geography and history, etc.). The videos highlight the Augustinian values of Veritas, Unitas, and Caritas as manifested in each school.

Table 1

Summary of Groome's Movements and SAVI's application of the Movements.

Groome's Movements	SAVI's Application of Groome's Movements
Movement 1: Reflect upon one's current world	At SAVI Students demonstrate everyday life at their schools and its manifestations of Veritas, Unitas and Caritas. Character Maps reflect current aspects of the students' schools.
Movement 2: Critically analyze current world	At SAVI Students reflect on who they are and how to be true to themselves. The Augustinian value of Veritas is presented and how St. Augustine found truth in God.
Movement 3: Present Christian message	At SAVI, Veritas talk manifests St. Augustine's growth in his understanding and experience of God. Unitas talk focuses on unity with Christ and others. Caritas talk focuses on love of God and service to others. Students perform community service and are invited to pray.
Movement 4: Integrate the Christian message into life	At SAVI, small discussion groups with students after each talk focus on relating the ideas to their lives. The group results are shared with the whole assembly. Post-SAVI students begin to integrate Veritas, Unitas, and Caritas into their daily school environment.
Movement 5: Deciding to live the Christian message in one's life	At SAVI, discipleship talk explains how to integrate the SAVI experience into the students' lives. Post-SAVI students integrate a deeper understanding and experience of Veritas, Unitas, and Caritas into their lives.

SAVI also incorporates Movement 1 by having the students create character maps. The students are divided into groups according to their respective schools. Using markers and poster boards, they design a poster that reflects the aspects of their school that they want to share with everyone. Upon completion of the posters, the various groups present their findings to the entire assembly.

Movement 2 invites the person to critically analyze why their world is the way that it is. SAVI utilizes this movement by giving a talk on the Augustinian core value of Veritas. A SAVI adult leader gives a talk on the masks that he/she wears in life. With each mask, the presenter dons a tee shirt that represents the mask. After putting on multiple layers of tee shirts, the presenter then removes each shirt and arrives at the conclusion that it's "just me."

The goal of the talk is to have the students reflect upon who they are and what is important about being true to themselves. At the core of the talk is a segment about St. Augustine's search for truth and how he initially looked for it outside of himself. Eventually Augustine found it in himself and ultimately in God. Students are encouraged to be true to themselves, others, and their relationships with God. They should not hide behind masks in life.

Movement 3 involves making the Christian message accessible to the person through the symbols, stories, traditions, scripture, liturgies and visions of the Christian faith. SAVI addresses this movement through a talk on St. Augustine of Hippo which emphasized his struggle to understand his world and his relationship with God. Ultimately, Augustine discovered truth in his understanding and experience of God.

SAVI also addresses this movement by inviting the students to pray. Each day there is Mass, morning prayer, evening prayer, and grace before meals.

A third way that SAVI incorporates Movement 3 is through talks on the core values of *Unitas* and *Caritas*. The *Unitas* talk is presented by the hosting school's students who have previously attended SAVI. They share various ways in which they have consciously lived the core value of *Unitas* since their own SAVI experience. They witnessed to this core value in their service experiences, retreats, relationship with Christ, as well as in their daily lives.

The *Caritas* presentation focuses on selfless love. The talk is rooted in scripture that promotes God's love for us, how Jesus died for us (Romans 5:8), and St. Paul's emphasis on the greatest gift being love (1 Corinthians 13).

Two video clips are shown. The first video, from the sitcom *Friends*, presents an episode in which Joey and Phoebe discuss that "there is no such thing as a selfless good deed." At the end of the video, the presenter focuses on reaching out to people in need, especially the

homeless. Mother Theresa's service to the poor is highlighted. It centers on her service to the poorest people in the world and how she was born in luxury and matured in poverty. After discussing Mother Theresa's ministry, a second video is presented on the call to love homeless people.

St. Augustine's reflections on Caritas are incorporated into the talk. His insights focus on charity and how it is no replacement for withheld justice. It also focuses on how the beauty of the soul is centered on love.

A fourth way that SAVI utilizes this movement is through Christian service. Upon completion of the Caritas talk, the students are invited to engage in community service. The SAVI students are paired up with first and second graders from a very poor inner city school. The SAVI students provide a half day of fun for the impoverished kids.

Movement 4 invites the person to a dialog between their current world experience and the Christian message. Upon completion of each presentation, SAVI addresses this movement by dividing the students into small discussion groups. These small groups challenge students to reflect upon the world in which they live in light of their Christian faith. At the conclusion of the small groups' discussions, students present their findings to the whole assembly.

Movement 5 entails the person making decisions on how to live the Christian faith in their newfound world. SAVI addresses this movement through a talk on discipleship. This presentation offers suggestions on how to continue the SAVI experience and to share it with other students in their respective schools. At the conclusion of the talk, the students again continue their discussions in small groups. Afterward they present their discussions to the whole assembly.

Synthesis of the Theoretical Frameworks for the Study

Catholic educators emphasize the importance of Christian values as imbedded within the culture and curriculum. The Augustinian experience of SAVI provides one model for incorporating a community's core values. These values support the cognitive, psychosocial, and spiritual developments, with variations in gender, grade level, and grade point average as students journey from wholeness to holiness. The Shared Praxis Model provides an educational theory for understanding the SAVI experience.

Chapter III describes the design, participants, the procedures, instrument for study, instrument validity, the SAVI program, data collection strategy and data analysis utilized in the study.

CHAPTER III

METHODOLOGY

SAVI Program Introduction

The Student Augustinian Values Institute (SAVI) is an annual 4-day program, during which six to eight students selected from each of the nine Augustinian high schools gather at an Augustinian North American high school for an experience that teaches them the Augustinian core values of Veritas, Unitas, and Caritas. It begins on a Thursday night and concludes on a Sunday morning. The SAVI program involves a series of talks, group activities, personal and group reflections, prayers, and community service. A full description of the SAVI program is outlined in Appendix E. SAVI is a program independent of the researcher.

Research Questions

The following research questions are investigated in this study:

1. To what extent will SAVI participants demonstrate a significant increase in their understanding of the Augustinian core values of Veritas, Unitas, and Caritas?
2. To what extent is SAVI participants' understanding of the Augustinian core values of Veritas, Unitas, and Caritas moderated by student gender?
3. To what extent is SAVI participants' understanding of the Augustinian core values of Veritas, Unitas, and Caritas moderated by student graduation year?
4. To what extent is SAVI participants' understanding of the Augustinian core values of Veritas, Unitas, and Caritas moderated by student grade point average?
5. To what extent do SAVI participants demonstrate a significant increase in their experience of the Augustinian core values of Veritas, Unitas, and Caritas?
6. To what extent is SAVI participants' experience of the Augustinian core values of Veritas, Unitas, and Caritas moderated by being Catholic and attending church services?

7. To what extent are there differences in understanding and experience of the Augustinian core values of Veritas, Unitas, and Caritas between students who recently participated in SAVI when compared to students who participated in SAVI in previous years?
8. How do students experience the Augustinian core values of Veritas, Unitas, and Caritas in their daily school environment?

Research Design

The methodology selected to study the SAVI program is a QUAN-Qual mixed research and case study. Gay, Mills, and Airasian (2012) defined a QUAN-Qual mixed research and case study:

In the QUAN-Qual model, also known as the *explanatory mixed methods design*, quantitative data are collected first and are more heavily weighted than qualitative data. In the first study or phase, the researcher formulates a hypothesis, collects quantitative data, and conducts data analysis. The finding of the quantitative study determine the type of data collected in a second study or phase that includes qualitative data collection, analysis, and interpretation. (p. 485)

Case study research is an all-encompassing method covering design, data collection techniques, and specific approaches to data analysis. (p. 14)

A second definition of a case study, by Robert Bogdan and Sari Biklen (2007), is: “a case study is a detailed examination of one setting, or a single subject, a single depository or documents, or one particular event” (p. 59).

The purpose for selecting a QUAN-Qual mixed research and case study methodology is to describe the understanding of the Augustinian core values of Veritas, Unitas, and Caritas and explain the experience of these values for the students who participate in SAVI.

Quantitative and Qualitative Participants, Instruments and Data Analysis

The description of the participants, instruments and the data analysis of this study is divided into two sections. The first section is quantitative and the second section is qualitative.

Quantitative Study

Participants

Table 2

Quantitative Participants

School	Gender	Population
St. Augustine Prep, Richland, NJ	Male	701
Malvern Prep, Malvern, PA	Male	374
St. Rita High School, Chicago, IL	Male	685
Cascia Hall, Tulsa, OK	Coed	370: 193 males, 177 females
Providence Catholic, New Lenox, IL	Coed	1112: 599 males, 513 females
St. Augustine Prep, San Diego, CA	Male	724
Villanova Prep, Ojai, CA	Coed	253: 132 males, 121 females
Villanova College, King City, Ontario	Coed	305: 146 males, 159 females
Austin Catholic Academy, Ray, MI	Coed	17: 7 males, 10 females

A sample population of 540 students from nine North American Augustinian high schools with a population of 4541 students, 3561 males and 980 females, in grades 9 – 12, who have not attended SAVI were randomly solicited to complete a general Augustinian values survey. This sample population is the control group for the study. Permission to conduct the study at each school was obtained from the school principals and presidents and by the Seton Hall IRB.

From this population of 4541 students, a sample of 160 students who attended SAVI from 2010-2012, 109 males and 51 females, was solicited to complete a Follow-up Post-SAVI survey. In 2013, 68 students attended SAVI, 47 males and 21 females. These students are also included in the study.

Sample

The sample population of high school students being studied is divided into three groups: a comparison group (2013-14 academic year), 2010 – 2012 SAVI attendees (treatment group), and 2013 SAVI attendees (treatment group).

The first group, a randomly selected comparison group, consists of 540 volunteer students from grades 9 through 12 from all North American Augustinian high schools who have not attended a SAVI experience. Recruitment was conducted using a flyer that was posted in the schools during the 2013-14 academic year.

The second group consists of students who have attended SAVI during the 2010 – 2012 academic years. There are 160 students from this Augustinian high school population, each at least 18 years old. The contact information of past SAVI participants, both currently enrolled in high school and those who already graduated, was obtained from the SAVI Director. These students were contacted by the researcher and asked if they would volunteer to participate in a Follow-up Post-SAVI questionnaire.

The third group consists of 68 students from each of the nine Augustinian schools who attended SAVI in 2013 at an Augustinian high school. The names of these students was given to me by the SAVI Director.

The total population of people who attended SAVI from 2010 – 2013 is 228 students.

The method used to select the students who attended SAVI was determined by their school leadership. The leadership invites students to apply for SAVI. With each student application to attend SAVI, an adult committee at each school determines the criteria for qualification. The qualifications are based upon the student's level of interest, sincerity,

openness to a religious experience, and the committee's overall knowledge of the student's character. Only six to eight students from each school are annually selected to participate.

Quantitative Instrument for Study

The instruments that are employed to assess the effectiveness of SAVI are researcher constructed questionnaires. There are three questionnaires: (a) a 2013 Pre-SAVI questionnaire / General Augustinian High School comparison group questionnaire, (b) a 2013 Immediate Post-SAVI questionnaire, and (c) a 2010-2012 & 2013 Follow-up Post-SAVI questionnaire.

The 2013 Pre-SAVI / General Augustinian High School comparison group questionnaire is divided into five sections: (a) extra-curricular activities, (b) most memorable moments in high school, (c) a Likert scale section of 29 questions that rates the student's experience of Augustinian and Non-Augustinian values, (d) a case scenario, and (e) demographics (see Appendix A).

Information measuring extra-curricular activities, most memorable moments, and the case scenario serves to assess a relationship between school involvement and understanding/experience of Veritas (academic activities), Unitas (groups that unite people), and Caritas (service related activities).

The 29 item Likert scale assesses student's understanding and experience of Augustinian core values of Veritas, Unitas, and Caritas when identified within the context of other Christian values.

The four demographic questions ask participants to identify the gender, grade point average, year of graduation, and high school.

The 2013 Immediate Post-SAVI questionnaire is comparable to the 2013 Pre-SAVI questionnaire, with the addition of five reflection questions based upon the 2013 SAVI experience (see Appendix B).

The 2010 – 2012 and 2013 Follow-up Post-SAVI questionnaire is also comparable to the 2013 Pre-SAVI questionnaire, with the addition of one reflection question about changes made in the student's life after the SAVI experience (see Appendix C).

I designed instruments that are grounded in the various experiences and information that is incorporated into the SAVI program and is reflected in the literature review that emphasizes the importance of Christian values as imbedded within the culture and curriculum. The Augustinian experience of SAVI provides one model for integrating a community's core values. These values support the cognitive, psychosocial, and spiritual development, with variations in gender, grade level, and grade point average as students journey from wholeness to holiness. The Shared Praxis Model provides an educational theory for understanding the SAVI experience.

Pilot Questionnaire

The Pre-SAVI / Comparison Group, Immediate Post-SAVI, and Follow-up Post-SAVI instruments have been tested for clarity and understanding with 50 freshmen and sophomore high school students. The pilot group was asked to assess the instruments for clarity of wording, phrases, and directions. The pilot group comments and recommendations were integrated into the final questionnaire instruments.

Instrument Validity and Reliability

The instruments employed in the present study demonstrated good content validity (Gay, Mills, & Airasian, 2012). Two renowned scholars in Augustinian pedagogy were given the

instruments to validate their measure of the Augustinian core values of Veritas, Unitas, and Caritas. Their recommendations were noted and integrated into the revised questionnaires.

The reliability of each instrument was measured using cronbach alpha. Cronbach alpha's reliability ranges between 0 and 1. The closer the coefficient is to 1, the stronger the internal consistency of the items being measured. George and Mallery (2003) proffered the following explanation for cronbach alpha's reliability: “ $\geq .9$ – Excellent, $\geq .8$ – Good, $\geq .7$ – Acceptable, $\geq .6$ – Questionable, $\geq .5$ – Poor, and $< .5$ – Unacceptable” (p. 231). Table 3 summarizes cronbach alpha for Understanding and Experience for Questions 3 – 31, excluding questions 8 and 9--which ask categorical questions about religious classification and church attendance frequency. All samples have high internal consistency, with each well above the 0.70 threshold.

Table 3

Cronbach Alpha for Understanding and Experience

Variables	Understanding Alpha	Experience Alpha
Comparison ($N=540$ available / $N=410$ with no missing items)	0.955053	0.964358
Pre-SAVI ($N=37$ available / $N=32$ with no missing items)	0.884095	0.868704
Immediate Post-SAVI ($N=38$ available / $N=26$ with no missing items)	0.938062	0.927590
Combined 2010-2012 & 2013 Follow-up Post-SAVI ($N=75$ available / $N=65$ with no missing items)	0.925188	0.934322
Sample Comparison ($N=50$ available / $N=34$ with no missing items)	0.975799	0.974455

Anonymity and Confidentiality

To maintain anonymity and confidentiality with the questionnaires that were sent to the comparison group and 2010-2012 SAVI attendees, the questionnaires were mailed to the participants, along with a self-addressed envelope. No names were placed upon the

questionnaires. They were returned blindly in a self-addressed stamped envelope. All data collected remained anonymous and will never be linked to any individuals. The records of this study are kept private. In any sort of report made public, information will not include any details that would make it possible to identify the participant. Research records are stored electronically on a USB memory key and kept in a secure locked file. All records are kept confidential. Only the researcher has access to the records. Data will be retained for 3 years and then destroyed.

Data from the three questionnaires (2013 Pre-SAVI, 2013 Immediate Post-SAVI, and 2013 Follow-up Post-SAVI) from the 2013 SAVI participants was collected and entered into a blind Excel spreadsheet by the SAVI Director. All data collected is anonymous.

Data Collection

There are three groups from whom data was collected: a comparison group, 2010 – 2012 SAVI attendees (treatment group), and 2013 SAVI attendees (treatment group).

Comparison Group

Permission to conduct the study was granted by the schools' principals and presidents and approved by Seton Hall's IRB. To obtain volunteers for the comparison group, a flyer inviting students to participate in a questionnaire on Augustinian values was posted in each school. This flyer included purpose of questionnaire, time requirement, and contact information. Students who agreed to participate and notified me via email or mail. Then, letters were sent to their parents/guardians for informed consent, along with self-addressed envelopes to return the consent forms. Once the parents/guardians completed and returned these consent forms, a copy of these completed consent forms was mailed back to them. Upon receipt of the parent/guardian completed consent forms and after mailing a completed copy of this form to them, student assent forms were mailed to the students, along with self-addressed envelopes to return the assent

forms. Once the students completed and mailed back their assent forms, a copy of these completed assent forms was mailed back to them.

2010 – 2012 SAVI Attendees (treatment group)

The contact information and ages of the 2010-2012 SAVI participants were obtained from the SAVI Director. Sixty participants who were at least 18 years old were randomly selected from this population. A letter was sent to each of these participants inviting them to participate in a Follow-up Post-SAVI questionnaire. Thirty-six participants agreed to complete the questionnaire. A consent form was mailed to them, along with a self-addressed return envelope. Upon receipt of the completed consent forms, a copy of the completed consent forms was given to the participants. Questionnaire instruments were mailed to participants, along with a self-addressed return envelope.

2013 SAVI Attendees (treatment group)

Completing all three questionnaire instruments (2013 Pre-SAVI, 2013 Immediate Post-SAVI, and 2013 Follow-up Post-SAVI) is a requirement of the 2013 SAVI Institute for all its participants. The SAVI Director is responsible for administering all three instruments and collecting the data. The questionnaires were completed anonymously and the data was given blind to the researcher in an excel format. Also, the contact information and ages of the 2013 SAVI participants was obtained from the SAVI Director and given to the researcher.

Data Analysis

Descriptive statistics are used to present the data's numerical summary. Witte and Witte (2010) proffered that "statistics exist because of the prevalence of variability in the real world. ...statistics provides us with tools – tables, graphs, averages, ranges, correlations – for organizing and summarizing the inevitable variability in collections of actual observations or

scores” (p. 5). All quantitative analyses were conducted using SAS Version 9.3 (SAS Institute Inc., 2011).

There are 10 variables in this study. Table 4 shows the variables, definition, level of measurement, and status.

Table 4

Variables, Definitions, Levels of Measurement, and Status

Variable	Definition	Level of Measurement	Status
Understanding	Person’s knowledge of the core values of Veritas, Unitas and Caritas 27 questions – Pre-SAVI 27 questions – Immediate Post-SAVI 27 questions – Follow-up Post-SAVI Likert scale with 6 choices: no; yes, rarely; yes, sometimes; yes, moderately; yes, often; yes, strongly	interval	Outcome / dependent
Experience	Person’s exposure AND incorporation of the core values of Veritas, Unitas and Caritas into his/her life 27 questions – Pre-SAVI 27 questions – Immediate Post-SAVI 27 questions – Follow-up Post-SAVI Likert scale with 6 choices: no; yes, rarely; yes, sometimes; yes, moderately; yes, often; yes, strongly	interval	Outcome / dependent
SAVI attendance	Student Augustinian Values Institute 4 day program 0 = not attend SAVI 1 = attend SAVI	categorical	independent
Religion affiliation	0 = Non-Catholic 1 = Catholic	categorical	moderator
Frequency of church attendance	1 = Never 2 = Only on Holidays 3 = Once a month 4 = Twice a month 5 = Weekly	categorical	moderator
Gender	0 = male 1 = female	categorical	moderator
Grade level	Grade 9, 10, 11 or 12	categorical	moderator

Variable	Definition	Level of Measurement	Status
Grade Point Average	95 or above 90-94 85-89 80-84 75-79 70-74 69 or below	interval	moderator
Compare SAVI groups	Compare 2010-2012 SAVI results with 2013 SAVI 0 = 2010-2012 1 = 2013	categorical	moderator

When examining the scores, a two sample t-test is employed to contrast the comparison group and the Pre-SAVI group. Unfortunately, the data provided did not allow for linking the recorded data at each assessment with the individual person; therefore, the data did not provide information on an individual's change over time when exposed to the SAVI. Additionally, the comparison group was not tracked over time in a fashion similar to those individuals exposed to SAVI. Comparison of post-SAVI assessments with the comparison group was confounded by time; therefore, the statistical significance or lack of significance may be impacted due to the timing issue. Similarly, the within comparison of the SAVI exposed individual group is confounded by the potential within-person correlation attributable to the possible repeated assessments over time. In addition, the sample sizes are quite modest; therefore, comparison of groups was based on descriptives. To provide an additional quantifier for the comparison between groups, an effect size for the difference was derived. An effect size is a standardized mean difference between groups (Cohen, 1988). Cohen (1988) provided thresholds for what he terms small-medium-large effect sizes. These thresholds are 0.2 - 0.5 - 0.8, respectively. The two-sample t-test is a special case of the general linear model framework, where normality is an assumption. The normality was verified earlier and no significant deviation in normality was found. In addition, the t-test assumes equal variance across levels of the factor. The t-test model

can be extended to allow for unequal variance per factor by modeling a heterogeneous t-test model using the Satterhwaite approximation technique (Littell, Milliken, Stroup, Wolfinger, & Schabenberger, 2002). Testing of the equal variance assumption is performed by Levene's test (Devore, 1987). If the equal variance assumption cannot be accepted, a Heterogeneous t-test model will be implemented.

A t-test model was utilized to measure, "To what extent will SAVI participants demonstrate a significant increase in their understanding of the Augustinian core values of Veritas, Unitas, and Caritas?" for the Pre-SAVI compared to the Comparison group. Descriptives were used to compare the Pre-SAVI, Immediate Post-SAVI, and Follow-up Post-SAVI questionnaires.

A t-test model was utilized to measure "To what extent will SAVI participants demonstrate a significant increase in their experience of the Augustinian core values of Veritas, Unitas, and Caritas?" for the Pre-SAVI compared to the Comparison group. Descriptives were used to compare the Pre-SAVI, Immediate Post-SAVI, and Follow-up Post-SAVI questionnaires.

Descriptive analyses were utilized to measure "To what extent is SAVI participants' understanding of the Augustinian core values of Veritas, Unitas, and Caritas moderated by student gender?" for the Pre-SAVI, Immediate Post-SAVI, and Follow-up Post-SAVI questionnaires. To provide some sense of the moderation effect, effect size of the difference for respective group as a function of the moderator were derived.

Descriptive analyses were utilized to measure "To what extent is SAVI participants' understanding of the Augustinian core values of Veritas, Unitas, and Caritas moderated by student grade level?" for the Pre-SAVI, Immediate Post-SAVI, and Follow-up Post-SAVI questionnaires. To provide some sense of the moderation effect, effect size of the difference for

respective group as a function of the moderator were derived.

Descriptive analyses were utilized to measure “To what extent is SAVI participants’ understanding of the Augustinian core values of Veritas, Unitas, and Caritas moderated by student grade point average?” for the Pre-SAVI, Immediate Post-SAVI, and Follow-up Post-SAVI questionnaires. To provide some sense of the moderation effect, effect size of the difference for respective group as a function of the moderator was derived.

Descriptive analyses were utilized to measure “To what extent is SAVI participants’ experience of the Augustinian core values of Veritas, Unitas, and Caritas moderated by being Catholic and attending church services?” for the Pre-SAVI, Immediate Post-SAVI, and Follow-up Post-SAVI questionnaires. To provide some sense of the moderation effect, effect size of the difference for respective group as a function of the moderator was derived.

Descriptive analyses were used when examining the specified contrasts of interest is utilized to measure “To what extent are there differences in understanding and experience of the Augustinian core values of Veritas, Unitas, and Caritas between students who recently participated in SAVI when compared to students who participated in SAVI in previous years?” for the Immediate Post-SAVI and Follow-up Post-SAVI questionnaires.

The first comparison was for students in grades 9 – 12 who attended an Augustinian school (2013-14 academic year) and had not attended SAVI with 2013 SAVI participants (code 0 = not attend SAVI; 1 = attend SAVI). The outcome variables measured the students’ understanding and experience of the Augustinian core values of Veritas, Unitas, and Caritas. The independent variable is attending SAVI. The moderator variables are gender (0 = male, 1 = female), grade level (9, 10, 11, or 12), and grade point average (95 or above, 90-94, 85-89, 80-84, 75-79, 70-74, 69 or below).

The second analysis compared the 2013 Immediate Post-SAVI with 2013 Follow-up Post-SAVI (code 0 = Immediate Post-SAVI; 1 = 2013 Follow-up Post-SAVI).

The third analysis compared the 2010-2012 Follow-up Post-SAVI participants with the 2013 Follow-up Post-SAVI (code 0 = 2010-2012 Follow-up Post-SAVI; 1 = 2013 Follow-up Post-SAVI).

The fourth analysis compared the students who have not attended SAVI with the 2010 – 2012 Follow-up Post-SAVI (code 0 = never attended SAVI; 1 = 2010-2012 Follow-up Post-SAVI).

Qualitative Study

The methods employed for collecting qualitative data were questionnaires and semi-structured, purposeful personal interviews. The questionnaires described in the quantitative section of this chapter contained open-ended questions for the purpose of assessing vernacularly the participants' understanding and experience of the Augustinian core values of Veritas, Unitas, and Caritas. Details about the participants, instruments, data collection, and data analysis for the open-ended questions are provided in the qualitative section of this chapter.

Semi-structured purposeful interviews also were conducted to assess vernacularly the participants' understanding and experience of the Augustinian core values of Veritas, Unitas, and Caritas. Kvale (1996) proffered that interviews are often utilized in case studies to assist in developing knowledge about a specific institution or person or to illustrate more general phenomena. The purpose of the personal interview is “to understand themes of the lived daily world from the subjects' own perspectives” (Kvale, 1996, p. 27). Also, the goal of the interview is “to gather descriptive data in the subjects' own words so that the researcher can develop insights on how subjects interpret some piece of the world” (Bogdan & Biklen, 2007, p. 103).

Participants

There are 228 students who attended SAVI from 2010-2013, 156 males and 72 females. Of the participants who attended SAVI from 2010 – 2012, semi-structured purposeful interviews were conducted. The SAVI Director provided a complete list of people who attended SAVI from 2010-2012, along with their contact information and ages. Twenty males and females who were at least 18 years old and who were enrolled in schools separate from the school at which I work, were randomly selected to be contacted for a personal interview. A letter was sent to each of these participants inviting them to participate in an interview. Eleven participants agreed to be interviewed. A consent form was mailed to them, along with a self-addressed return envelope. Upon receipt of the completed consent form, a copy of it was mailed to the participants. The participants were emailed and a mutually agreeable time to conduct the interview was arranged.

Instrument

In order to conduct an interview, an interview guide was followed and I proceeded “with a reflective approach to the knowledge sought and the interpersonal relation of the interview situation” (Kvale, 1996, p. 88). The questions in the interview guide enable a semi-structured style of interview to occur because the guide centers on particular themes and suggested questions (Kvale, 1996). A copy of the interview can be found in Appendix D.

Anonymity and Confidentiality

To maintain confidentiality with the interviews, participants’ identities are not disclosed. Although the participants were not anonymous to me during the interviews, they are only referred to by a participant number (i.e., 1, 2, 3) and by a school letter (i.e., A, B, C). Participants are not identified by name, gender, race, school location, or grade level. A coding system was used to analyze the data. The records of this study are kept private. In any sort of

report made public, any information that makes it possible to identify the participant would not be included. Research records are stored electronically on a USB memory key and kept in a secure locked file. All records are kept confidential. Only I have access to the records. Data will be retained for 3 years and then destroyed.

Data Collection

I conducted all of the personal interviews. The SAVI participants were contacted via email to schedule interviews according to mutually agreed upon times.

For participants who were located within driving distance, the interviews took place in a quiet room on the school's campus to ensure privacy and no risk of disturbance. Each participant sat in a chair across from me. Permission to record the interview was requested. The recording device was placed on a desk between the two people. The interview guide was utilized to ask the questions. Each interview lasted approximately 20 minutes.

For participants that were not located within driving distance of the researcher, a telephone interview was utilized. Each participant was asked to be in a quiet room to ensure privacy and no risk of disturbance. Personal telephones were used to communicate. Participants were asked for permission to record the conversation and intercom mode on the telephone was used to record the conversation. The interview guide was utilized to ask the questions. Each interview lasted approximately 20 minutes.

I transcribed all recorded interviews. Upon completion of transcribing all recordings, the transcript was given to each participant to verify its accuracy.

Data Analysis

The primary tool used to analyze the qualitative data is meaning condensation. According to Kvale (1996), meaning condensation:

entails an abridgement of the meanings expressed by the interviewees into shorter formulations. Long statements are compressed into shorter formulations in which the main sense of what is said is rephrased in a few words. Meaning condensation thus involves a deduction of large interview texts into briefer, more succinct formulations. (p. 192)

Upon the completion of condensing the interview data, the researcher is then able to begin “working with the data, organizing them into manageable units, coding them, synthesizing them, and searching for patterns” (Bogdan & Biklen, 2007, p. 159). Also, Corrine Glesne (2006) stated:

Data analysis involves organizing what you have seen, heard, and read so that you can make sense of what you have learned. Working with the data, you describe, create explanations, pose hypotheses, develop theories, and link your story to other stories. To do so, you must categorize, synthesize, search for patterns, and interpret the data you have collected. (p. 147)

By using this methodology to analyze the qualitative data, patterns and themes emerged. With these themes coding categories were created. Glesne (2006) proffered that “coding is a progressive process of sorting and defining and defining and sorting the scraps of collected data ...that are applicable to your research purpose” (p. 152). Also, Bogdan and Biklen (2007) have noted that the coding system requires an interrogation of the data in search of topics and patterns so that these phrases or words can be utilized for coding categories. These coding categories were used to sort and analyze the data (Bogdan & Biklen, 2007).

When the interviews and questionnaires were completed, the data was examined and the process of creating a coding system began. Bogdan and Biklen (2007) explained the steps

needed to develop a coding system. First, the researcher examines the data for patterns, regularities, and topics that the data covers (Bogdan & Biklen, 2007). Once the topics and patterns are identified, the words and phrases are written down that represent them; hence, establishing the coding categories (Bogdan & Biklen, 2007).

Establishing coding categories to analyze the data assists the researcher in making sense of the world being studied. Bogdan and Biklen (2007) proffered that “different theoretical perspectives that researchers hold shape how they approach, consider, and make sense out of the data” (p. 180). In this case study, the theoretical lenses outlined in the literature review of adolescent development, including cognitive (Piaget), psychosocial (Ericson), spiritual (Fowler); and how the development is incorporated into religious education (Groome), Catholic education, and Augustinian educational values were influential in the design of the coding categories.

With the data collected from the questionnaires and personal interviews, coding categories were developed. A list was established and a code with an abbreviation or number was assigned to each word, theme, or phrase (Bogdan & Biklen, 2007). Once the code identifiers were created, the data was processed and assigned the appropriate code (Bogdan & Biklen, 2007). Coding the data is a process that involves carefully analyzing the sentences and judging which codes pertain to which material (Bogdan & Biklen, 2007). Upon completion of the coding procedure, a copy of the notes was created and the original notes were placed in a safe and locked location, as suggested by Bogdan and Biklen (2007). The next phase of interpreting the data was undertaken next (Bogdan & Biklen, 2007). Prior to the interpretation of this data, it was necessary to confirm the trustworthiness of the analytical interpretations (Glesne, 2006). The notion of trustworthiness in the validity of the findings was explained by Leedy and Ormrod (2005): “qualitative researchers frequently use triangulation – comparing multiple data sources in

search of common themes – to support the validity of their findings” (p. 100). Leedy and Ormrod (2005) proffered that qualitative researchers utilize extra sources to develop the validity or trustworthiness of their findings. The first source is devoting definitive time in the field (Leedy & Ormrod, 2005). The researcher devotes extensive time in the field for the purpose of studying a specific situation, develop tentative hypotheses and constantly look for evidence that either confirms or contradicts the hypotheses (Leedy & Ormrod, 2005). There are two types of data collection utilized in this study for the purpose of triangulation or convergence of the data: questionnaires and individual interviews (Leedy & Ormrod, 2005).

Chapter IV presents analyses of the quantitative and qualitative data.

CHAPTER IV

DATA ANALYSIS AND RESULTS

Introduction

This chapter is divided into two sections for reporting the findings: quantitative and qualitative. The quantitative data was used to answer the following research questions:

1. To what extent will SAVI participants demonstrate a significant increase in their understanding of the Augustinian core values of Veritas, Unitas, and Caritas?
2. To what extent is SAVI participants' understanding of the Augustinian core values of Veritas, Unitas, and Caritas moderated by student gender?
3. To what extent is SAVI participants' understanding of the Augustinian core values of Veritas, Unitas, and Caritas moderated by student graduation year?
4. To what extent is SAVI participants' understanding of the Augustinian core values of Veritas, Unitas, and Caritas moderated by student grade point average?
5. To what extent do SAVI participants demonstrate a significant increase in their experience of the Augustinian core values of Veritas, Unitas, and Caritas?
6. To what extent is SAVI participants' experience of the Augustinian core values of Veritas, Unitas, and Caritas moderated by being Catholic and attending church services?
7. To what extent are there differences in understanding and experience of the Augustinian core values of Veritas, Unitas, and Caritas between students who recently participated in SAVI when compared to students who participated in SAVI in previous years?

Quantitative analyses were conducted using SAS Version 9.3 (SAS Institute Inc., 2011).

The qualitative data consisted of the open-ended questions on the questionnaires and the personal interviews.

Inaugurated in 2010, the Student Augustinian Values Institute (SAVI) was designed as a

vehicle for students in Augustinian schools to understand and experience the Augustinian core values of Veritas, Unitas, and Caritas (Truth, Unity, and Love). The purpose of this study was to assess students who have participated in SAVI on their understanding and experiencing of the Augustinian core values of Veritas, Unitas, and Caritas. Understanding is defined as the person's knowledge of the core values of Veritas, Unitas, and Caritas. Experience is defined as the person's exposure AND incorporation of the core values of Veritas, Unitas, and Caritas into his/her life.

Quantitative Data and Analysis

Instrument Reliability

Cronbach alpha was utilized to ensure reliability of the questionnaires and scales. Table 5 summarizes Cronbach alpha for "Understanding" and "Experience" for Questions 3 – 31, excluding questions 8 and 9 which ask categorical questions about religious classification and frequency of church attendance. The scales of understanding and experience have high internal consistency. Given that alpha is on average around .90, the scales have high internal consistency for both the SAVI and Non-SAVI students.

Table 5

Cronbach Alpha for Understanding and Experience

Variables	Understanding Alpha	Experience Alpha
Comparison (<i>N</i> =540 available / <i>N</i> =410 with no missing items)	0.955053	0.964358
Pre-SAVI (<i>N</i> =37 available / <i>N</i> =32 with no missing items)	0.884095	0.868704
Immediate Post-SAVI (<i>N</i> =38 available / <i>N</i> =26 with no missing items)	0.938062	0.927590
2013 Follow-up Post-SAVI (<i>N</i> =36 available / <i>N</i> =32 with no missing items)	0.93204	0.93200
2010-2012 Follow-up Post-SAVI (<i>N</i> =39 available / <i>N</i> =36 with no missing items)	0.92117	0.9387
Sample Comparison (<i>N</i> =50 available / <i>N</i> =34 with no missing items)	0.975799	0.974455

The total Understanding and Experience scores were created based on total scores of the respective 27 Likert items. Mean substitution is employed for missing data. Therefore, there are two scores for analysis: (a) Total Understanding and (b) Total Experience.

Distribution Concerns

Keselman, Algina, Kowalchuk, and Wolfinger (1998) discussed that very often researchers fail to inspect the validity of the assumptions for the statistical model they are using. A key assumption for the use of the parametric General Linear Model (GLM) framework is normality of the outcome measure adjusted for terms in the model (i.e., residuals). When the response variable of interest has a normal distribution, special cases of the General Linear Model such as Linear Regression (MLR), T-tests, Analysis of Variance (ANOVA), and Analysis of Covariance (ANCOVA), are sufficient for modeling needs. However, in many practical situations, the response variable may not have a near normal distribution. To account for non-normality, various transformations falling in the Box and Cox (1964) power transformations are often applied. Nelder and Wedderburn (1972) presented a comprehensive alternative, the

generalized linear model and McCullagh and Nelder (1986) extended these generalized linear models to various special-purpose mixed-model applications. A determination of whether a general linear model is sufficient or transformations of the outcome measure or modeling of a generalized linear model is required. To assist in the determination of normality, Shapiro and Wilk (1965) provided a test statistic for assessing the assumption of normality. The Shapiro-Wilk test statistic ranges from 0 to 1, with larger values indicating a more near normal measure. Although with T-tests/ ANOVA/ ANCOVA statistics, the investigation focuses on assessment of normality per group. In the proposed GLM framework the overall contrast between groups is a function of sample size. While the GLM model works well with imbalances in the data, the group comparisons should not be overwhelmed due to the large number of control subjects which are sizably larger compared to the other groups; therefore, there are randomly identified 50 matched controls stratifying on the schools sampled. The examination of distributional concerns, as well as the subsequent analyses, used these matched controls as the comparative group and are depicted in Table 6.

Table 6

Shapiro-Wilk Statistics Using All Available Controls

Group	Understanding	Experience
1=Comparison	0.908875	0.95725
2=Pre-SAVI	0.95797	0.98192
3=Post-SAVI	0.92465	0.94384
4= 2013 Follow-up	0.93732	0.94295
5=2010-2012 Follow-up	0.95448	0.91962

Figure 1. Histograms of Understanding Per Group

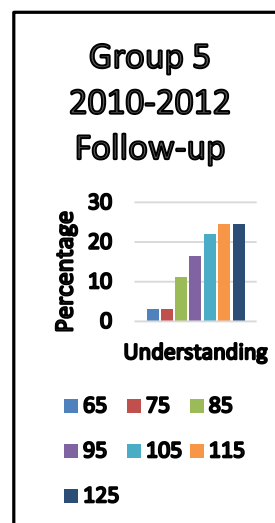
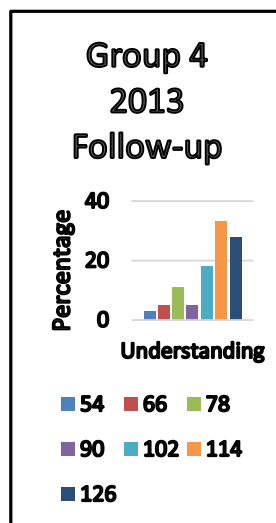
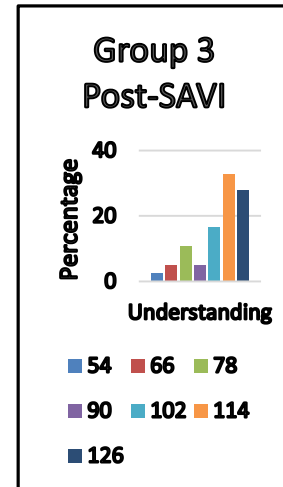
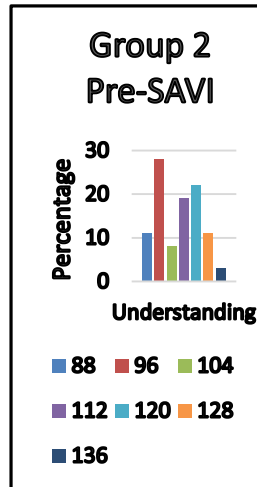
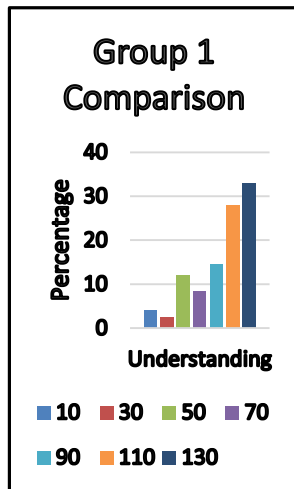
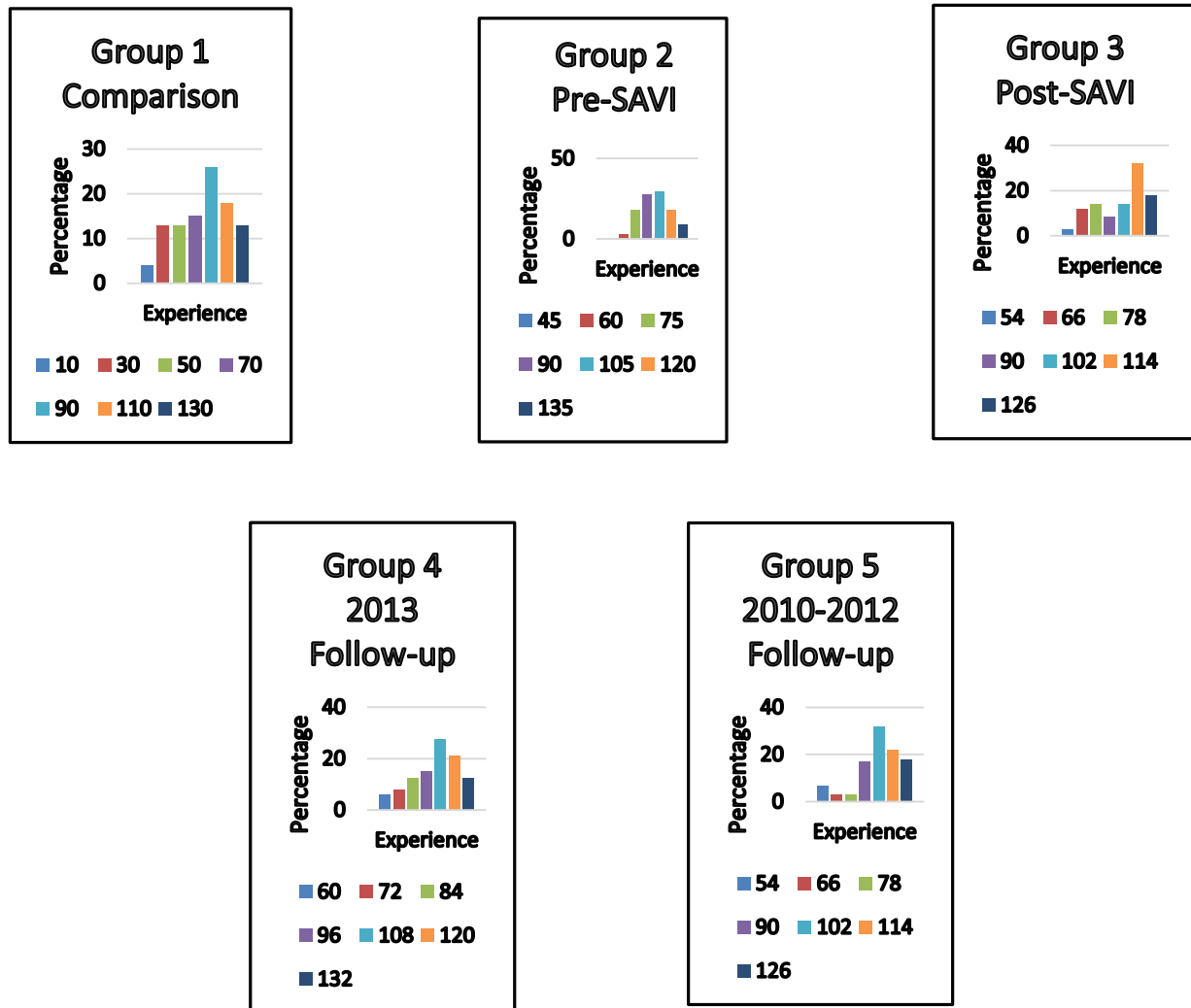


Figure 2. Histograms of Experience Per Group



As indicated in Table 6, Figures 1 and 2, the Shapiro-Wilk statistics are all > 0.90 ; therefore, indicating near normality for each of the respective measures. Additionally, the Central Limit Theorem (CLT) holds that as the sample size increases the sampling distribution of the mean (or regression coefficient from the general linear model framework) becomes normally distributed regardless of the shape of the original distribution in the sample (e.g., see Cohen, Cohen, West, & Aiken, 2003). Therefore, with the large Shapiro-Wilk coupled with the strength of the CLT, the analytical models adopted below, based on the GLM framework, do not have

sufficient deviations in distributional concerns requiring transformation or non-parametric modeling techniques.

Data Collection Strategy

Table 7 displays the data that was collected from the participants in this study.

Table 7

List of Survey Participants

Group	Pre-SAVI / Comparison Group Survey	Immediate Post-SAVI Survey	Follow-up Survey
Comparison Group	Yes	No	No
2013 SAVI Participants	Yes	Yes	Yes
2010 – 2012 SAVI Participants	No	No	Yes

Employing Matched Controls for Understanding and Experience

The following research questions were examined to assess the participants' understanding and experience of Augustinian core values:

1. To what extent will SAVI participants demonstrate a significant increase in their understanding of the Augustinian core values of Veritas, Unitas, and Caritas?
2. To what extent do SAVI participants demonstrate a significant increase in their experience of the Augustinian core values of Veritas, Unitas, and Caritas?

Listed below, prior to any analyses, displays the mean profile for each of the two scales per cohort (Comparison, Pre-SAVI, Post-SAVI, 2013 Follow-up SAVI, and the 2010-2012 Follow-up SAVI). Figures 3 and 4 display the mean profile, which provide information about the spread of the responses per group.

Figure 3. Understanding Mean Profile

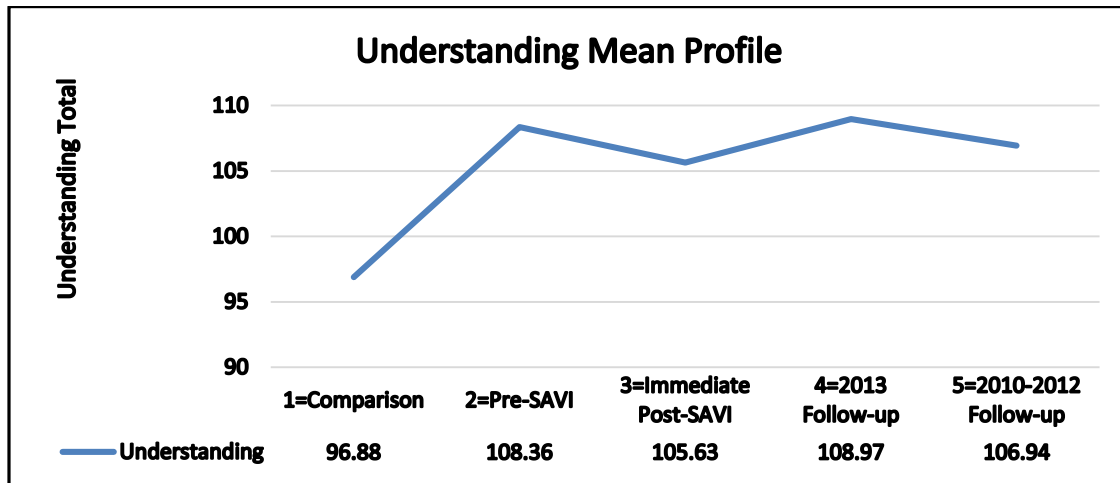
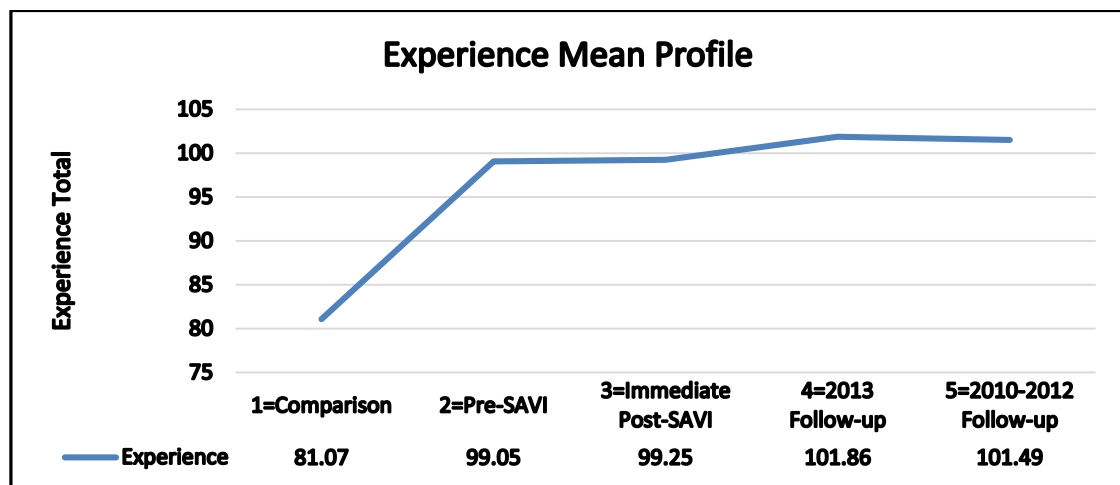


Figure 4. Experience Mean Profile



It should be noted that the comparison group data was collected at the same point in time as the Pre-SAVI and 2010 – 2012 Follow-up data. From Figures 3 and 4, it appears each cohort has sizeable increase in both scales compared to the comparison group. For the Understanding scale, there does not appear to be an on-average increase between groups across the timing process (Pre-SAVI → Immediate Post-SAVI → 2013 Follow-up SAVI → 2010-2012 Follow-up SAVI). In fact, there appears to be a slight decrease in average understanding from the Pre-SAVI to the Immediate Post-SAVI, followed by a slight increase through the two Follow-up

SAVI. For the Experience scales, there is an on-average increase in experience as measured across the timing of the four groups. To further illustrate this, Table 8 lists the descriptives per Cohort.

Table 8

Descriptives of the Outcome Scales

Groups	<i>N</i> Observed	Variable	<i>N</i>	Mean	Median	Std Dev	Minimum	Maximum
1=Comparison	50	Understanding Experience	49	96.88	106.00	33.49	6.23	135.00
			48	81.07	86.00	34.28	6.00	134.00
2=Pre-SAVI	37	Understanding Experience	37	108.36	111.00	13.93	85.00	135.00
			37	99.05	101.00	17.70	54.00	132.00
3=Post-SAVI	38	Understanding Experience	37	105.63	110.00	19.49	53.00	132.92
			35	99.25	103.00	21.22	49.85	131.00
4=2013 Follow-up	37	Understanding Experience	33	108.97	109.00	17.14	67.00	133.96
			34	101.86	106.50	19.59	58.00	130.00
5=2010-2012 Follow-up	38	Understanding Experience	38	106.94	108.50	16.34	61.00	130.00
			38	101.49	103.50	19.87	53.00	130.00

To statistically analyze the data, an independent samples t-test was used to test the hypotheses for research questions to provide pairwise comparisons of Pre-SAVI group to the Comparison group. Descriptive statistics coupled with effect size estimates were used to assess if there is an increase from the Pre-SAVI with each Post-SAVI assessment. The independent t-test contrasting the Comparison group and Pre-SAVI group and the effect size estimates of the comparison of the remaining Cohorts with the Pre-SAVI group are provided in Tables 9-12.

Table 9

Independent T-test for Understanding

Comparison	Estimated Gains	Standard Error	T Value	DF	P value	Lower Confidence Level	Upper Confidence Level
Comparison vs Pre-SAVI	-11.48	5.31	-2.16	84	0.034	-21.89	-1.07

Table 10

Pairwise Comparisons per Cohort for Understanding

Comparison	Total Sample Size	Mean Difference	Pooled Standard Deviation	Effect Size (Cohen's d)	Effect Size Classification
Comparison vs Pre-SAVI	86	-11.48	26.91	-0.426	Small to Medium
Comparison vs Immediate Post-SAVI	86	-8.75	28.35	-0.308	Small to Medium
Comparison vs 2013 Follow-up	82	-12.08	28.12	-0.430	Small to Medium
Comparison vs 2010-2012 Follow-up	87	-10.06	27.38	-0.367	Small to Medium
Pre-SAVI vs Immediate Post-SAVI	74	2.73	16.94	0.161	Small
Pre-SAVI vs 2013 Follow-up	70	-0.61	15.52	-0.039	Small
Pre-SAVI vs 2010-2012 Follow-up	75	1.42	15.20	0.093	Small
Immediate Post-SAVI vs 2013 Follow-up	70	-3.34	18.42	-0.181	Small
Immediate Post-SAVI vs 2010-2012 Follow-up	75	-1.31	17.96	-0.073	Small

Comparison	Total Sample Size	Mean Difference	Pooled Standard Deviation	Effect Size (Cohen's d)	Effect Size Classification
2010-2012 Follow-up vs 2013 Follow-up	71	-2.03	16.72	-0.121	Small

Pairwise comparisons of cohorts provide the estimated on-average difference (first mean minus the second mean) from Table 8, pooled standard deviation, and effect size for the pairwise comparison. For the comparison of the Comparison with the Pre-SAVI Cohort, the t statistic, degrees of freedom for the analysis, the statistical significance of the pairwise comparison, and the 95% confidence interval of the pairwise difference are provided in Table 9. Using an alpha-level of 0.05, the data revealed that the Pre-SAVI is significantly different than the Comparison cohort (see Table 9), while all descriptive comparison of the pairwise comparisons with the Comparison cohort fall in the small to medium effect size classification. In addition, all descriptive comparisons between any other pairs of groups fall in the small effect size range. Thus, based on the available data, there is little evidence to indicate an improvement in on-average Understanding across time from Pre-SAVI assessment through the Follow-up assessments with all effect sizes indicating small change (all d's < 0.20). The same analysis was replicated for the Experience scale.

Table 11

Independent T-test for Experience

Comparison	Estimated Gains	Standard Error	T Value	df	P value	Lower Confidence Level	Upper Confidence Level
Comparison vs Pre-SAVI	-17.97	6.19	-2.90	83	0.005	-30.29	-5.66

Table 12

Pairwise Comparisons per Cohort for Experience

Comparison	Total Sample Size	Mean Difference	Pooled Standard Deviation	Effect Size (Cohen's d)	Effect Size Classification
Comparison vs Pre-SAVI	85	-17.97	28.31	-0.635	Medium to Large
Comparison vs Immediate Post-SAVI	83	-18.18	29.51	-0.616	Medium to Large
Comparison vs 2013 Follow-up	82	-20.79	29.13	-0.713	Medium to Large
Comparison vs 2010-2012 Follow-up	86	-20.42	28.84	-0.708	Medium to Large
Pre-SAVI vs Immediate Post-SAVI	72	-0.20	19.49	-0.010	Small
Pre-SAVI vs 2013 Follow-up	71	-2.81	18.63	-0.151	Small
Pre-SAVI vs 2010-2012 Follow-up	75	-2.44	18.83	-0.130	Small
Immediate Post-SAVI vs 2013 Follow-up	69	-2.61	20.43	-0.128	Small
Immediate Post-SAVI vs 2010-2012 Follow-up	73	-2.24	20.53	-0.109	Small
2010-2012 Follow-up vs 2013 Follow-up	72	-0.37	19.74	-0.019	Small

Pairwise comparisons of cohorts provided the estimated on-average difference (first mean minus the second mean) from Table 12, pooled standard deviation, and effect size for the pairwise comparison. For the comparison of the Comparison with the Pre-SAVI Cohort, the t statistic, degrees of freedom for the analysis, the statistical significance of the pairwise

comparison, and the 95% confidence interval of the pairwise difference is provided in Table 11. Using an alpha-level of 0.05, the data revealed that the Pre-SAVI is significantly different than the Comparison cohort (see Table 9), while all descriptive comparison of the pairwise comparisons with the Comparison cohort fall in the medium to large effect size classification. In addition, all descriptive comparisons between any other pairs of groups fall in the small effect size range. Thus, based on the available data, there is little evidence to indicate an improvement in on-average Experience across time from Pre-SAVI assessment through the Follow-up assessments, with all effect sizes indicating very small change (all d 's < 0.20).

Summary of Findings

Therefore, in summary there are four key findings:

1. The SAVI Schools (Pre-SAVI, Post-SAVI, 2013 Follow-up, and 2010-2012 Follow-up) are higher in Understanding than the Comparison Sample with pairwise differences falling in a small to medium ranged effect size.
2. There is an increase in Understanding across two time points (Pre-SAVI → 2013 Follow-up) in magnitude. The gains, on average, are small effects ($d < 0.20$). There is a decrease in Understanding across two time points (Immediate Post-SAVI → 2010-2012 Follow-up) in magnitude. The decreases, on average, are small effects.
3. The SAVI Schools (Pre-SAVI → Immediate Post-SAVI → 2013 Follow-up → 2010-2012 Follow-up) are higher in Experience than the Comparison Sample with all effect sizes falling in the medium to large effect size range.
4. There is an increase in Experience across the four time points (Pre-SAVI → Immediate Post-SAVI → 2013 Follow-up → 2010-2012 Follow-up) in magnitude. The gains, on average, are small effects.

The lack of sizeable gains raises two questions:

1. Is there a ceiling effect, whereby there is just limited range of gains to be experienced?
2. Are the lack of sizeable effects being masked by a moderator? A moderator, M, is a baseline measure, such as demographics which effect the contrast between groups on outcome differentially across the levels of the moderator.

Explanation of Ceiling Effect

The first question to ask is: Is there a ceiling effect in this study, whereby there is just a limited range of gains to be experienced? Streiner (1989) explained the ceiling effect,

The tendency for values of items to be at the extremes, 0 [0/5] or 5 [5/5], were evaluated, as an attempt to determine floor and ceiling effects of the individual items. If present, floor and ceiling effects can mask differences because of a lack of sensitivity of the scale to detect changes, when in fact, they occur. In our quantitative data, we saw evidence of median of 4 or more on [Item X] and a median of 5 on [Item X]. While the scale has high internal consistency, our lack of findings may be entailed directly to ceiling effects on the individual items of the scale, resulting in ceiling effect on our respective composite scales. (p. 62)

The answer to this question can be examined through the descriptive statistics illustrated in Table 13.

Table 13

Descriptives of the Outcome Scales

Groups	<i>N</i> Observed	Variable	<i>N</i>	Mean	Median	Std Dev	Minimum	Maximum
1=Comparison	50	Understanding	49	96.88	106.00	33.49	6.23	135.00
		Experience	48	81.07	86.00	34.28	6.00	134.00
2=Pre-SAVI	37	Understanding	37	108.36	111.00	13.93	85.00	135.00
		Experience	37	99.05	101.00	17.70	54.00	132.00
3=Immediate Post-SAVI	38	Understanding	37	105.63	110.00	19.49	53.00	132.92
		Experience	35	99.25	103.00	21.22	49.85	131.00
4=2013 Follow-up	37	Understanding	33	108.97	109.00	17.14	67.00	133.96
		Experience	34	101.86	106.50	19.59	58.00	130.00
5=2010-2012 Follow-up	38	Understanding	38	106.94	108.50	16.34	61.00	130.00
		Experience	38	101.49	103.50	19.87	53.00	130.00

Individual items for Understanding and Experience scale were based on 27 items ranging from 0 to 5; therefore, the maximum score is 135. Medians for each SAVI sample were above 100; therefore, students had only a 35 point range of improvement on the Understanding and Experience scales. Refining this further, by looking at each item, the tendency for the values of items to be at or near the extremes, 0 (No) or 5 (Yes, strongly), determines floor and ceiling effects of the individual items. If present, floor and ceiling effects can mask differences because of a lack of sensitivity of the scale to detect changes, when in fact, they do occur (Steiner, 1989). For the Understanding scale, 25 out of 27 of the individual items have medians of 4 or higher, and 11 of 27 items have medians of 5. For the Experience scale, 24 out of 27 of the individual items have medians of 4 or 5, and 5 of the 27 have medians of 5. Therefore, for both scales, at least half the sample had limited range for improvement, providing evidence of ceiling effects.

One possible explanation for the ceiling effect is that it may be due in part to the Hawthorne effect (Jones, 1992). The Hawthorne effect is when the behavior of participants during an experiment can be skewed due to their knowledge of participating in the study (Jones,

1992). The SAVI participants were fully aware that the questionnaires that they were completing were being utilized to evaluate the effectiveness of the SAVI program.

Investigation of Moderators

The following research questions were employed to determine whether or not the effect of SAVI varies for different subgroups:

1. To what extent is SAVI participants' understanding of the Augustinian core values of Veritas, Unitas, and Caritas moderated by student gender?
2. To what extent is SAVI participants' understanding of the Augustinian core values of Veritas, Unitas, and Caritas moderated by student graduation year?
3. To what extent is SAVI participants' understanding of the Augustinian core values of Veritas, Unitas, and Caritas moderated by student grade point average?
4. To what extent is SAVI participants' experience of the Augustinian core values of Veritas, Unitas, and Caritas moderated by being Catholic and attending church services?

The second question to ask is whether or not the effect of SAVI varied for different subgroups? There were a series of a priori questions that sought to investigate moderator effects. These questions would have been asked whether or not findings were significant. Also, in comparing the comparison means with its counterparts for the SAVI group, there seems to be significant difference.

A moderator is a baseline measure or demographic characteristic that has a differential effect on outcome based on group (i.e. cohort) (Kraemer, Wilson, Fairburn, & Agras, 2002). The statistical significance of the group by moderator variable interaction is consistent with the Baron and Kenny (1986) and Holmbeck (1997) definitions of moderation. The focus is to determine if there are any gains moderated by Gender, Graduation Year, Grade Point Average, or Being

Catholic and Frequency of Attending Church. When answering these questions, several challenges occurred: the low cell size, timing of the comparison cohort, and the inability to track individuals over time. The low cell size corresponds to the number of surveys available per level of the moderator within a respective cohort. The comparison cohort was assessed at only one point in time; therefore, one cannot account for an effect of time within that cohort. Additionally, the data does not provide a mechanism to track individuals over time.

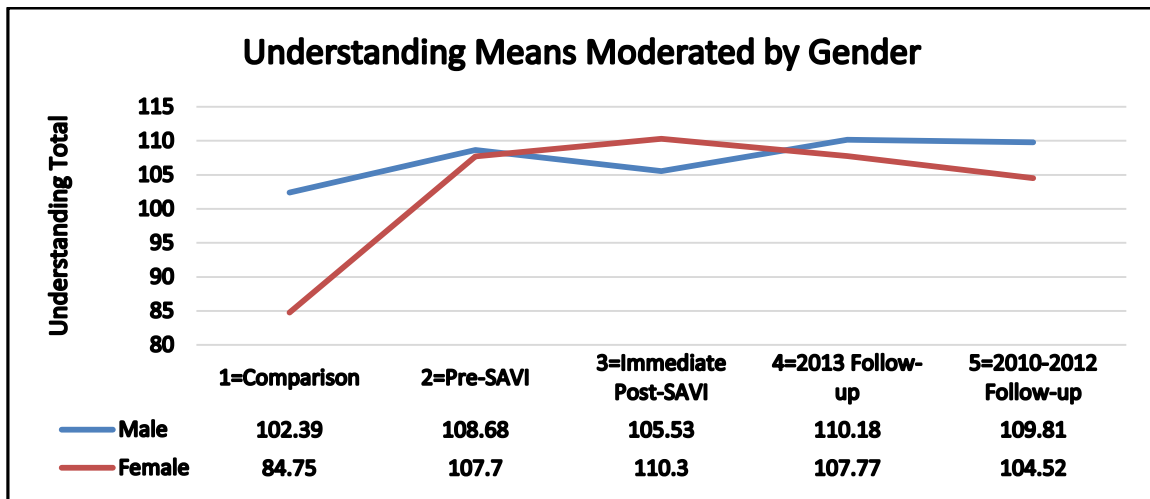
Descriptive statistics coupled with effect size estimates were again employed. To answer these aims, descriptive statistics were produced for each level of the respective moderator within each cohort. Effect sizes for pairwise comparisons were produced within level of the moderator. Attention was given to the difference in effect sizes per level of the moderator for three separate subsamples: (a) Pre-SAVI versus Immediate Post-SAVI, (b) Pre-SAVI versus 2013 Follow-up, and (c) Pre-SAVI versus 2010 – 2012 Follow-up.

Side by side comparisons of the effect sizes per level of the moderator answered whether the amount of change from the Pre-SAVI assessment is different in magnitude across the levels of the moderator.

Examination of Gender

Focusing on gender, within descriptive statistics, will identify the change for males and females. Depicted for the two scales is the mean profile of change between cohorts for each level of gender (see Figure 5).

Figure 5.

Understanding Means Moderated by Gender

As presented in Figure 5, it again appears that the on-average gains for Understanding seen from Pre-SAVI through the 2010-2012 Follow-up period are minimal, regardless of gender. Similar to the full sample, there is a slight decrease from Pre-SAVI to Immediate Post-SAVI for men, followed by continued gains over the remainder of the groups. For women, on average there are gains from Pre-SAVI to Immediate Post-SAVI group. There is a slight decrease, on average, from Post to the 2010-2012 Follow-up groups. To further illustrate this, the descriptive over the respective cohorts for men and women are presented (see Table 14).

Table 14

Descriptives of Understanding Moderated by Gender

Cohorts	Gender	N	Mean	Standard Deviation	Median	Minimum	Maximum
Comparison	Female	15	84.75	43.51	78.92	6.23	133.00
	Male	33	102.39	27.46	109.00	23.00	135.00
Pre-SAVI	Female	12	107.70	16.11	111.00	85.00	131.00
	Male	25	108.68	13.11	111.00	87.00	135.00
Immediate Post-SAVI	Female	10	110.30	14.24	110.50	81.00	131.00
	Male	25	105.53	20.38	111.00	53.00	132.92
2013 Follow-up	Female	13	107.77	14.84	108.00	74.00	130.00
	Male	17	110.18	18.66	119.00	67.00	131.00
2010-2012 Follow-up	Female	15	104.52	20.94	107.00	61.00	130.00
	Male	21	109.81	12.15	110.00	83.00	129.00

Table 15

Understanding Effect Size Comparison of Cohorts of Women and Men

Parameter	Total Sample Size	Mean Difference	Pooled Standard Deviation	Effect Size (Cohen's d)	Effect Size Classification
Female: Comparison vs Pre-SAVI	27	-22.94	34.27	-0.669	Medium to Large
Female: Comparison vs Immediate Post-SAVI	25	-25.55	35.10	-0.728	Medium to Large
Female: Comparison vs 2010-2012 Follow-up	28	-23.01	33.48	-0.687	Medium to Large
Female: Comparison vs 2013 Follow-up	30	-19.76	34.15	-0.579	Medium to Large

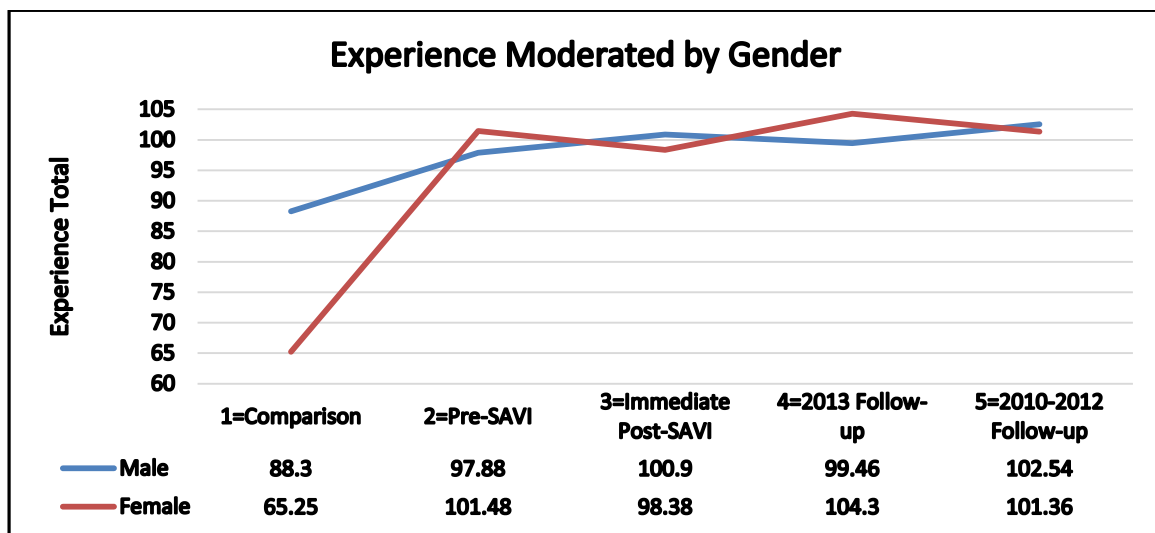
Parameter	Total Sample Size	Mean Difference	Pooled Standard Deviation	Effect Size (Cohen's d)	Effect Size Classification
Female: Pre-SAVI vs Immediate Post-SAVI	22	-2.60	15.29	-0.170	Small
Female: Pre-SAVI vs 2010-2012 Follow-up	25	-0.07	15.46	-0.005	Small
Female: Pre-SAVI vs 2013 Follow-up	27	3.18	18.97	0.168	Small
Female: Immediate Post-SAVI vs 2010-2012 Follow-up	23	2.53	14.58	0.174	Small
Female: Immediate Post-SAVI vs 2013 Follow-up	25	5.78	18.61	0.311	Small to Medium
Female: 2010-2012 Follow-up vs 2013 Follow-up	28	-3.25	18.38	-0.177	Small
Male: Comparison vs Pre-SAVI	58	-6.29	22.46	-0.280	Small to Medium
Male: Comparison vs Immediate Post-SAVI	58	-3.14	24.67	-0.127	Small
Male: Comparison vs 2010-2012 Follow-up	50	-7.78	24.87	-0.313	Small to Medium
Male: Comparison vs 2013 Follow-up	54	-7.41	22.82	-0.325	Small to Medium
Male: Pre-SAVI vs Immediate Post-SAVI	50	3.15	17.13	0.184	Small
Male: Pre-SAVI vs 2010-2012 Follow-up	42	-1.50	15.57	-0.096	Small
Male: Pre-SAVI vs 2013 Follow-up	46	-1.13	12.68	-0.089	Small
Male: Immediate Post-SAVI vs 2010-2012 Follow-up	42	-4.64	19.71	-0.236	Small to Medium

Parameter	Total Sample Size	Mean Difference	Pooled Standard Deviation	Effect Size (Cohen's d)	Effect Size Classification
Male: Immediate Post-SAVI vs 2013 Follow-up	46	-4.28	17.14	-0.250	Small to Medium
Male: 2010-2012 Follow-up vs 2013 Follow-up	38	-0.37	15.39	-0.024	Small

As depicted in Table 15, the findings show that females in SAVI had higher scores than females in the comparison group with effect sizes all falling in the medium to large range, but this was not the case for males, with effect sizes falling in the small to medium ranges, implying that females were more impacted by SAVI than males. Additionally, for both levels of gender, all other pairwise comparisons fell within the small or small to medium effect size range, providing evidence that the differences are not sizeable in magnitude (all d 's < 0.50).

Figure 6.

Experience Moderated by Gender



As presented Figure 6, the on-average gains for Experience seen from Pre-SAVI through the 2010-2012 Follow-up period are minimal, regardless of gender. There is a slight decrease

from Pre-SAVI to Immediate Post-SAVI for women, followed by modest changes for the remainder of the groups. For men, on average there were gains from Pre-SAVI to Immediate Post-SAVI, with a slight decrease to the 2013 Follow-up and a slight increase to the 2010-2012 Follow-up group. To further illustrate this, the descriptives over the respective cohorts for men and women are provided in Table 16.

Table 16

Descriptives of Experience Moderated by Gender

Cohorts	Gender	N	Mean	Standard Deviation	Median	Minimum	Maximum
Comparison	Female	15	65.25	39.17	54.00	6.00	129.00
	Male	32	88.30	30.21	92.12	23.88	134.00
Pre-SAVI	Female	12	101.48	19.72	105.50	76.00	132.00
	Male	25	97.88	16.95	98.00	54.00	128.77
Immediate Post-SAVI	Female	10	98.38	25.51	105.00	49.85	131.00
	Male	23	100.90	19.55	109.04	64.00	128.77
2013 Follow-up	Female	13	99.46	22.08	106.00	58.00	130.00
	Male	18	104.30	17.08	107.50	67.00	130.00
2010-2012 Follow-up	Female	15	101.36	22.10	103.00	53.00	130.00
	Male	21	102.54	18.80	104.00	55.00	127.00

Table 17

Experience Effect Size Comparison of Cohorts of Women and Men

Parameter	Total Sample Size	Mean Difference	Pooled Standard Deviation	Effect Size (Cohen's d)	Effect Size Classification
Female: Comparison vs Pre-SAVI	27	-36.23	32.10	-1.129	Large

Parameter	Total Sample Size	Mean Difference	Pooled Standard Deviation	Effect Size (Cohen's d)	Effect Size Classification
Female: Comparison vs Immediate Post-SAVI	25	-33.14	34.48	-0.961	Large
Female: Comparison vs 2010-2012 Follow-up	28	-34.22	32.42	-1.055	Large
Female: Comparison vs 2013 Follow-up	30	-36.11	31.80	-1.136	Large
Female: Pre-SAVI vs Immediate Post-SAVI	22	3.09	22.51	0.137	Small
Female: Pre-SAVI vs 2010-2012 Follow-up	25	2.02	20.98	0.096	Small
Female: Pre-SAVI vs 2013 Follow-up	27	0.12	21.08	0.006	Small
Female: Immediate Post-SAVI vs 2010-2012 Follow-up	23	-1.08	23.61	-0.046	Small
Female: Immediate Post-SAVI vs 2013 Follow-up	25	-2.97	23.49	-0.127	Small
Female: 2010-2012 Follow-up vs 2013 Follow-up	28	1.90	22.09	0.086	Small
Male: Comparison vs Pre-SAVI	57	-9.57	25.30	-0.378	Small to Medium
Male: Comparison vs Immediate Post-SAVI	55	-12.60	26.32	-0.479	Small to Medium
Male: Comparison vs 2010-2012 Follow-up	50	-15.99	26.32	-0.608	Medium to Large
Male: Comparison vs 2013 Follow-up	53	-14.23	26.33	-0.540	Medium to Large
Male: Pre-SAVI vs Immediate Post-SAVI	48	-3.03	18.24	-0.166	Small

Parameter	Total Sample Size	Mean Difference	Pooled Standard Deviation	Effect Size (Cohen's d)	Effect Size Classification
Male: Pre-SAVI vs 2010-2012 Follow-up	43	-6.42	17.01	-0.378	Small to Medium
Male: Pre-SAVI vs 2013 Follow-up	46	-4.66	17.81	-0.261	Small to Medium
Male: Immediate Post-SAVI vs 2010-2012 Follow-up	41	-3.39	18.51	-0.183	Small
Male: Immediate Post-SAVI vs 2013 Follow-up	44	-1.63	19.19	-0.085	Small
Male: 2010-2012 Follow-up vs 2013 Follow-up	39	-1.76	18.03	-0.098	Small

As presented in Table 17, similar to the Understanding scale, there were significant gains for each group as compared to the control group (Comparison cohort) for women, with all effect sizes falling in the large classification; whereas, for men, the gains were in the small to medium effect size classification, the exceptions of the comparison compared to either Follow-up group which fall in the medium to large effect size classification. Additionally, for both levels of gender, all other pairwise comparisons are small in magnitude with effect sizes in the small classification or small to medium effect size classification.

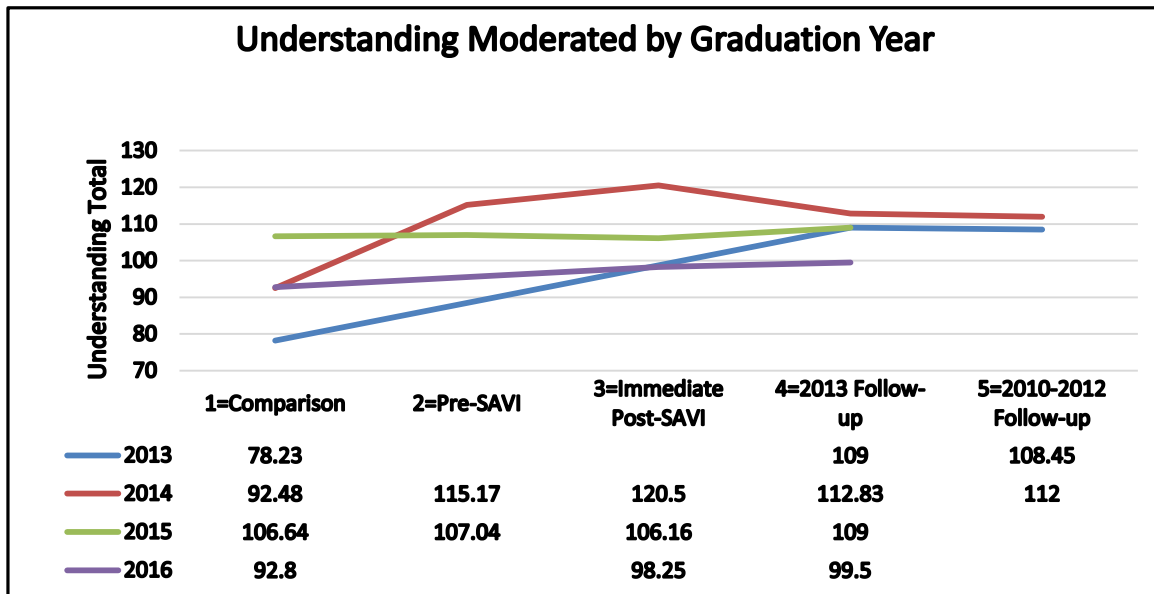
Examination of Graduation Year

Focusing on Graduation Year within the descriptive statistics illustrated the change as a function of each graduation year. To determine moderation, the focus was on visual comparison of the mean profile per graduation year. If the mean profile was substantially different for at least one category of graduation year, it would provide evidence of a potential moderating effect. Even more so than the examination of gender, the small cell size (i.e. number of subjects per

cohort), limited the ability to conduct formal analyses; therefore, the moderation assessment was based on the visual inspection of the mean profiles and descriptive statistics. The mean profile of change between cohorts for each level of grade is illustrated in Figure 7.

Figure 7.

Understanding Moderated by Graduation Year



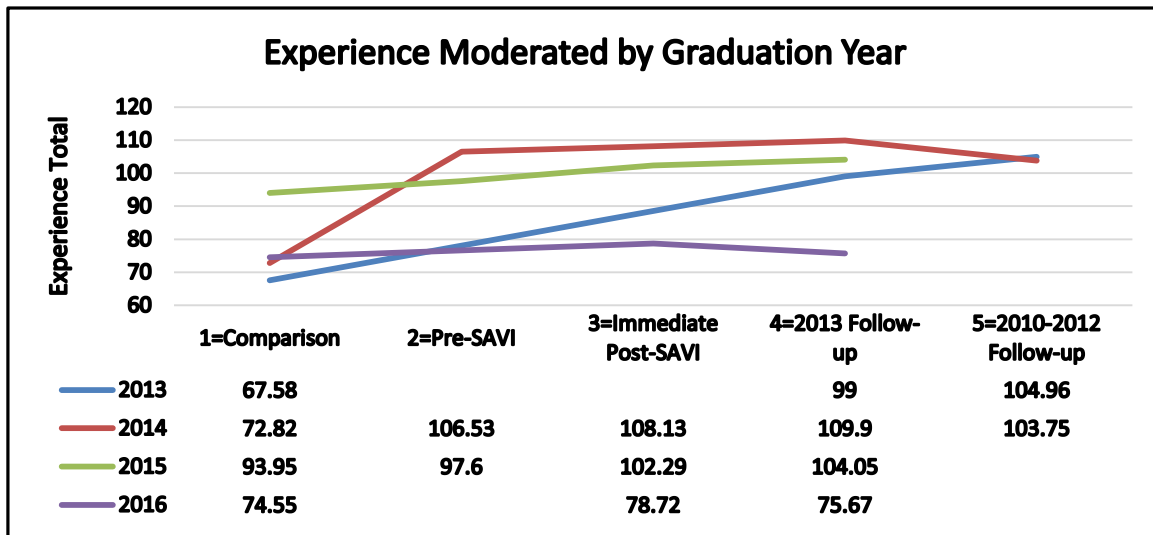
As depicted in Figure 7, the on-average gains for Understanding are relatively flat for the class of 2015 and 2016. The class of 2013 had consistent gains across cohorts, whereas, the class of 2014 had gains through the Post cohort, but with a reduction to the 2010-2012 Cohort with a slight gain during the 2013 cohort. It appears that the gains are different between the graduation year classes. To further illustrate this, the descriptive over the respective cohorts by graduation year are presented in Table 18.

Table 18

Descriptives of Understanding Moderated by Graduation Year

Cohorts	Graduation Year	N	Mean	Standard Deviation	Median	Minimum	Maximum
1=Comparison	2013	5	78.23	34.52	58.15	54.00	133.00
	2014	12	92.48	35.27	103.00	23.00	131.88
	2015	20	106.64	30.99	116.50	11.42	135.00
	2016	12	92.80	34.46	102.90	6.23	125.00
2=Pre-SAVI	2014	6	115.17	3.54	113.50	112.00	121.00
	2015	31	107.04	14.82	103.00	85.00	135.00
3=Immediate Post-SAVI	2014	4	120.50	7.94	121.50	111.00	128.00
	2015	27	106.16	19.82	111.00	53.00	132.92
	2016	4	98.25	12.84	101.50	81.00	109.00
4=2013 Follow-up	2013	1	109.00	0.0	109.00	109.00	109.00
	2014	6	112.83	10.80	113.50	98.00	126.00
	2015	21	109.00	19.16	113.00	67.00	131.00
	2016	2	99.50	7.78	99.50	94.00	105.00
5=2010-2012 Follow-up	2011	2	84.50	33.23	84.50	61.00	108.00
	2012	8	105.75	10.99	109.50	83.00	116.00
	2013	15	108.45	16.66	109.00	74.77	130.00
	2014	11	112.00	14.77	114.00	85.00	130.00

Figure 8.

Experience Moderated by Graduation Year

As presented in Figure 8, the on-average gains for Experience are relatively flat for the class of 2015 and 2016. The class of 2013 had consistent gains across cohorts, whereas, the class of 2014 had gains through the Immediate Post-SAVI cohort, but with a reduction to the 2010-2012 Follow-up cohort with a slight gain during the 2013 Follow-up cohort. It appears that the gains are different between the graduation year classes. To further illustrate this, the descriptive over the respective cohorts by Graduation Year are provided in Table 19.

Table 19

Descriptives of Experience Moderated by Graduation Year

Cohorts	Graduation Year	N	Mean	Standard Deviation	Median	Minimum	Maximum
1=Comparison	2013	5	67.58	35.31	54.00	25.92	118.00
	2014	12	72.82	28.82	72.00	23.88	116.00
	2015	19	93.95	33.88	98.00	11.00	134.00
	2016	12	74.55	37.01	81.96	6.00	128.00
2=Pre-SAVI	2014	6	106.53	9.57	107.10	96.00	117.00
	2015	31	97.60	18.64	98.00	54.00	132.00
3=Immediate Post-SAVI	2014	4	108.13	8.57	111.50	95.54	114.00
	2015	25	102.29	19.87	108.00	64.00	131.00
	2016	4	78.72	28.30	78.00	49.85	109.04
4=2013 Follow-up	2013	1	99.00	0.0	99.00	99.00	99.00
	2014	6	109.90	14.25	111.00	86.00	128.00
	2015	21	104.05	18.45	107.00	58.00	130.00
	2016	3	75.67	17.50	76.00	58.00	93.00
5=2010-2012 Follow-up	2011	2	77.26	34.31	77.26	53.00	101.52
	2012	8	100.43	20.02	106.00	55.00	118.00
	2013	15	104.96	17.06	103.00	64.38	130.00
	2014	11	103.75	21.09	108.00	58.00	129.00

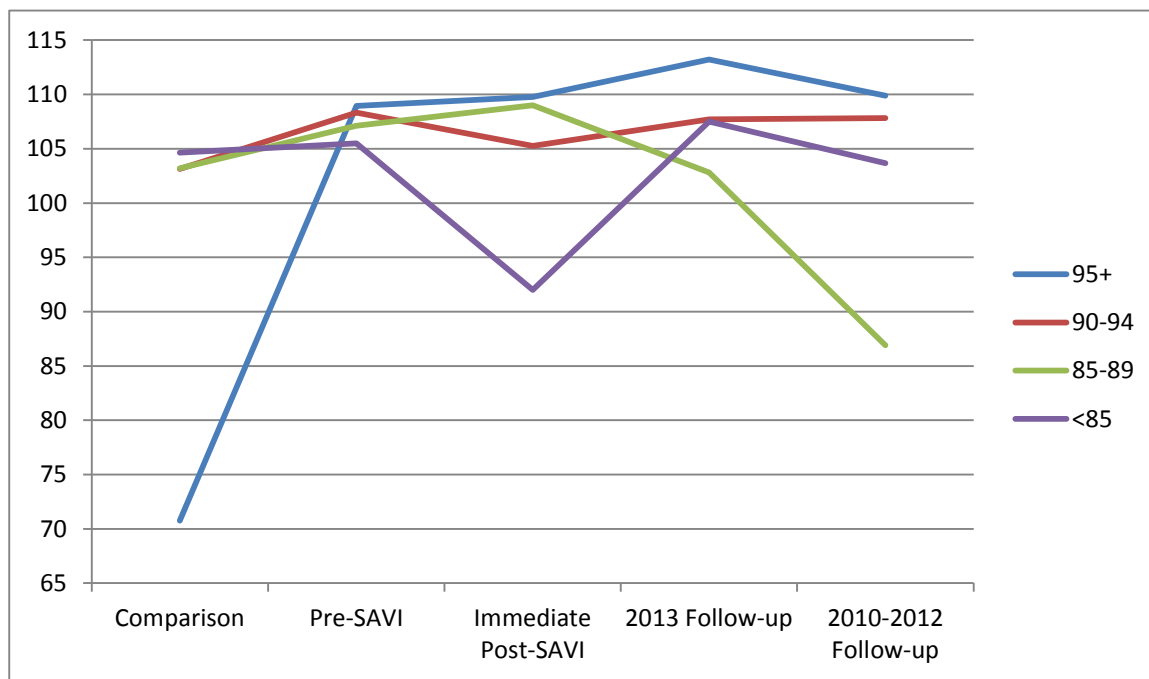
With both scales, as evident in the full sample, there were gains when comparing groups to the Comparison cohort. All other subsequent changes were relatively small; therefore, there is no evidence of potential moderation attributable to graduation year.

Examination of Grade Point Average

Focusing on Grade Point Average, descriptive statistics reflected the change for each grading scale. To determine moderation, the focus was on whether the change difference between cohorts of each grade point average was different than the other grade point average ranges. For the two scales, mean profile of change depicted the relationship between cohorts for each level of grade point average. The Understanding Scale is illustrated in Figure 9.

Figure 9.

Understanding Moderated by Grade Point Average



Grade Point Average was assessed to see if there was evidence of it being a moderating variable. The data in Table 20 reveals that there is a difference in magnitude for the Understanding Scale between the Comparison group and the SAVI group (Pre-SAVI, Immediate Post-SAVI, 2013 Follow-up, and 2010-2012 Follow-up) in the Grade Point Average 95 and higher; however, there was no sizeable difference in the SAVI group when compared within the other cohorts (Pre-SAVI, Immediate Post-SAVI, 2013 Follow-up, and 2010-2012 Follow-up).

For all other Grade Point Average groups (90-94, 85-89, and < 85), there was no sizeable difference when the Comparison group is compared with the SAVI groups, nor when the SAVI group are compared within each cohort (Pre-SAVI, Immediate Post-SAVI, 2013 Follow-up, and 2010-2012 Follow-up).

Table 20

Descriptives for Understanding Scales Moderated by Grade Point Average

5 Groups	Grade Point Average	N	Mean	Standard Deviation	Median	Minimum	Maximum
1=Comparison	95+	10	70.77	43.78	73.00	6.23	129.00
	90-94	19	103.15	22.02	109.00	54.00	133.00
	85-89	9	103.20	33.19	109.13	23.00	131.88
	<85	11	104.64	32.35	116.00	57.00	135.00
2=Pre-SAVI	95+	17	108.94	13.70	112.00	86.00	131.00
	90-94	15	108.33	15.12	103.00	85.00	135.00
	85-89	3	107.12	16.34	108.00	90.35	123.00
	<85	2	105.50	14.85	105.50	95.00	116.00
3=Immediate Post-SAVI	95+	14	109.77	19.11	113.00	71.00	132.92
	90-94	18	105.25	18.55	108.50	53.00	126.00
	85-89	1	109.00	0.0	109.00	109.00	109.00
	<85	4	92.00	26.32	89.50	65.00	124.00
4=2013 Follow-up	95+	13	113.23	16.47	121.00	75.00	130.00
	90-94	10	107.70	16.30	108.00	74.00	131.00
	85-89	6	102.83	20.63	103.00	67.00	123.00
	<85	4	107.49	19.47	104.00	88.00	133.96
5=2010-2012 Follow-up	95+	20	109.90	11.42	111.00	83.00	130.00
	90-94	12	107.83	21.32	110.00	61.00	130.00
	85-89	3	86.92	12.12	87.00	74.77	99.00

5 Groups	Grade Point Average	N	Mean	Standard Deviation	Median	Minimum	Maximum
	<85	3	103.67	18.61	106.00	84.00	121.00

Table 21

Understanding Effect Size Comparison of Cohorts of Grade Point Average 95+

Comparison	Total Sample Size	Mean Difference	Pooled Standard Deviation	Effect Size (Cohen's d)	Effect Size Classification
Comparison vs Pre-SAVI	27	-38.18	28.46	-1.341	Large
Comparison vs Immediate Post-SAVI	24	-39.01	31.62	-1.234	Large
Comparison vs 2013 Follow-up	23	-42.47	31.25	-1.359	Large
Comparison vs 2010-2012 Follow-up	30	-39.13	26.54	-1.475	Large
Pre-SAVI vs Immediate Post-SAVI	31	-0.83	16.35	-0.051	Small
Pre-SAVI vs 2013 Follow-up	30	-4.29	14.95	-0.287	Small to Medium
Pre-SAVI vs 2010-2012 Follow-up	37	-0.96	12.51	-0.077	Small
Immediate Post-SAVI vs 2013 Follow-up	27	-3.46	17.90	-0.193	Small
Immediate Post-SAVI vs 2010-2012 Follow-up	34	-0.13	15.03	-0.009	Small
2010-2012 Follow-up vs 2013 Follow-up	33	-3.33	13.60	-0.245	Small to Medium

Table 22

Understanding Effect Size Comparison of Cohorts of Grade Point Average 90-94

Comparison	Total Sample Size	Mean Difference	Pooled Standard Deviation	Effect Size (Cohen's d)	Effect Size Classification
Comparison vs Pre-SAVI	34	-5.18	19.31	-0.268	Small to Medium
Comparison vs Immediate Post-SAVI	37	-2.10	20.41	-0.103	Small
Comparison vs 2013 Follow-up	29	-4.55	20.29	-0.224	Small to Medium
Comparison vs 2010-2012 Follow-up	31	-4.68	21.76	-0.215	Small to Medium
Pre-SAVI vs Immediate Post-SAVI	33	3.08	17.09	0.180	Small
Pre-SAVI vs 2013 Follow-up	25	0.63	15.59	0.041	Small
Pre-SAVI vs 2010-2012 Follow-up	27	0.50	18.11	0.028	Small
Immediate Post-SAVI vs 2013 Follow-up	28	-2.45	17.80	-0.138	Small
Immediate Post-SAVI vs 2010-2012 Follow-up	30	-2.58	19.68	-0.131	Small
2010-2012 Follow-up vs 2013 Follow-up	22	0.13	19.22	0.007	Small

Table 23

Understanding Effect Size Comparison of Cohorts of Grade Point Average 85-89

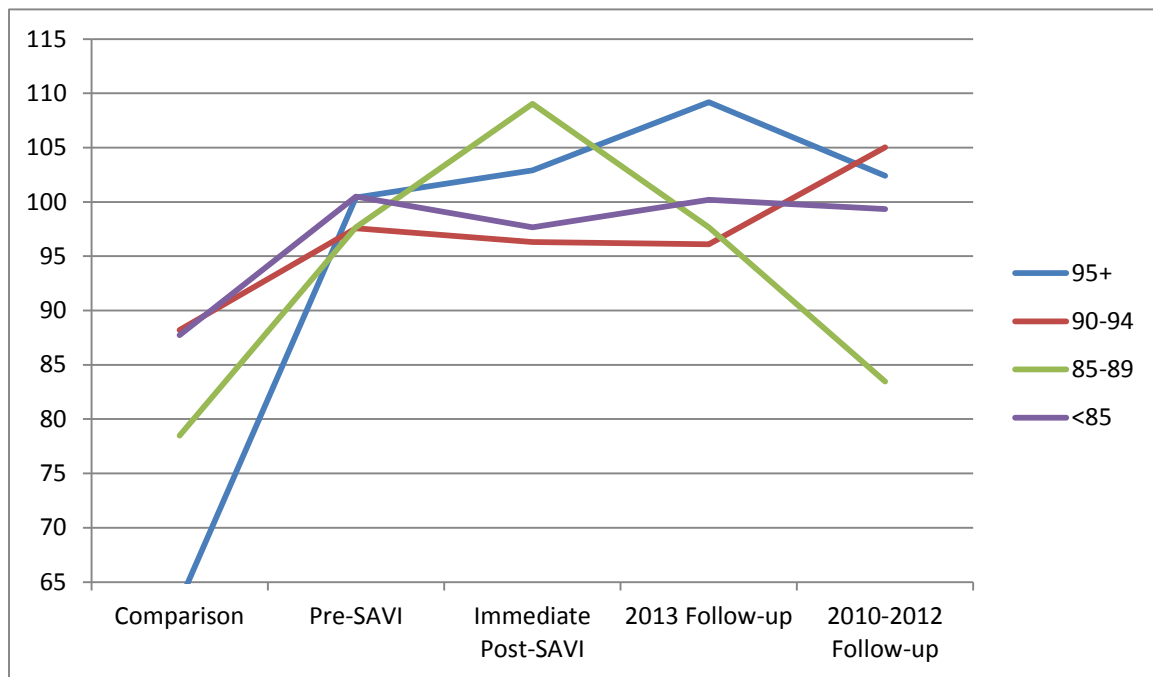
Comparison	Total Sample Size	Mean Difference	Pooled Standard Deviation	Effect Size (Cohen's d)	Effect Size Classification
Comparison vs Pre-SAVI	12	-3.91	30.58	-0.128	Small
Comparison vs Immediate Post-SAVI	10	-5.80	33.19	-0.175	Small
Comparison vs 2013 Follow-up	15	0.37	29.01	0.013	Small
Comparison vs 2010-2012 Follow-up	12	16.28	30.18	0.539	Medium to Large
Pre-SAVI vs Immediate Post-SAVI	4	-1.88	16.34	-0.115	Small
Pre-SAVI vs 2013 Follow-up	9	4.28	19.51	0.220	Small to Medium
Pre-SAVI vs 2010-2012 Follow-up	6	20.19	14.39	1.404	Large
Immediate Post-SAVI vs 2013 Follow-up	7	6.17	20.63	0.299	Small to Medium
Immediate Post-SAVI vs 2010-2012 Follow-up	4	22.08	12.12	1.822	Large
2010-2012 Follow-up vs 2013 Follow-up	9	-15.91	18.60	-0.855	Large

Table 24

Understanding Effect Size Comparison of Cohorts of Grade Point Average < 85

Comparison	Total Sample Size	Mean Difference	Pooled Standard Deviation	Effect Size (Cohen's d)	Effect Size Classification
Comparison vs Pre-SAVI	13	-0.86	31.17	-0.028	Small
Comparison vs Immediate Post-SAVI	15	12.64	31.07	0.407	Small to Medium
Comparison vs 2013 Follow-up	15	-2.85	29.88	-0.095	Small
Comparison vs 2010-2012 Follow-up	14	0.97	30.50	0.032	Small
Pre-SAVI vs Immediate Post-SAVI	6	13.50	23.97	0.563	Medium to Large
Pre-SAVI vs 2013 Follow-up	6	-1.99	18.42	-0.108	Small
Pre-SAVI vs 2010-2012 Follow-up	5	1.83	17.45	0.105	Small
Immediate Post-SAVI vs 2013 Follow-up	8	-15.49	23.15	-0.669	Medium to Large
Immediate Post-SAVI vs 2010-2012 Follow-up	7	-11.67	23.54	-0.496	Small to Medium
2010-2012 Follow-up vs 2013 Follow-up	7	-3.82	19.13	-0.200	Small

Figure 10

Experience Moderated by Grade Point Average

As illustrated in Figure 10, the Experience Scale was inspected dependent on Grade Point Average to assess if Grade Point Average was a potential moderating variable. The data (see Table 25) revealed that there was a sizeable difference in Experience between the Comparison group and the SAVI groups (Pre-SAVI, Immediate Post-SAVI, 2013 Follow-up, and 2010-2012 Follow-up) in the Grade Point Average 95 and higher; however, there was a small difference in magnitude in the SAVI group when compared within its school (Pre-SAVI, Immediate Post-SAVI, 2013 Follow-up, and 2010-2012 Follow-up). For all other Grade Point Average groups (90-94, 85-89, and < 85), there was no sizeable difference when the Comparison group was compared with the SAVI group, nor when the SAVI group was compared within its school (Pre-SAVI, Immediate Post-SAVI, 2013 Follow-up, and 2010-2012 Follow-up).

Table 25

Descriptives for Experience Scales Moderated by Grade Point Average

5 Groups	Grade Point Average	N	Mean	Standard Deviation	Median	Minimum	Maximum
1=Comparison	95+	10	63.20	38.69	62.50	6.00	129.00
	90-94	19	88.19	25.81	98.00	24.00	118.00
	85-89	9	78.48	35.63	85.00	23.88	128.00
	<85	10	87.74	40.77	89.94	25.92	134.00
2=Pre-SAVI	95+	17	100.41	17.06	101.00	68.00	132.00
	90-94	15	97.58	20.53	98.00	54.00	128.77
	85-89	3	97.65	15.33	106.00	79.96	107.00
	<85	2	100.50	13.44	100.50	91.00	110.00
3=Immediate Post-SAVI	95+	13	102.91	20.81	112.00	71.65	131.00
	90-94	18	96.32	21.83	99.00	49.85	124.00
	85-89	1	109.04	0.0	109.04	109.04	109.04
	<85	3	97.67	28.15	101.00	68.00	124.00
4=2013 Follow-up	95+	13	109.18	16.81	114.00	67.00	130.00
	90-94	11	96.09	23.84	99.00	58.00	130.00
	85-89	6	97.67	11.89	98.50	83.00	115.00
	<85	4	100.20	23.79	97.50	76.00	129.81
5=2010-2012 Follow-up	95+	20	102.39	18.87	104.50	55.00	129.00
	90-94	12	105.04	21.78	106.02	53.00	130.00
	85-89	3	83.46	17.58	87.00	64.38	99.00
	<85	3	99.33	20.60	107.00	76.00	115.00

Table 26

Experience Effect Size Comparison of Cohorts of Grade Point Average 95+

Comparison	Total Sample Size	Mean Difference	Pooled Standard Deviation	Effect Size (Cohen's d)	Effect Size Classification
Comparison vs Pre-SAVI	27	-37.21	26.93	-1.382	Large
Comparison vs Immediate Post-SAVI	23	-39.71	29.81	-1.332	Large
Comparison vs 2013 Follow-up	23	-45.98	28.34	-1.623	Large
Comparison vs 2010-2012 Follow-up	30	-39.19	26.88	-1.458	Large
Pre-SAVI vs Immediate Post-SAVI	30	-2.50	18.76	-0.133	Small
Pre-SAVI vs 2013 Follow-up	30	-8.77	16.95	-0.518	Medium to Large
Pre-SAVI vs 2010-2012 Follow-up	37	-1.98	18.06	-0.110	Small
Immediate Post-SAVI vs 2013 Follow-up	26	-6.28	18.92	-0.332	Small to Medium
Immediate Post-SAVI vs 2010-2012 Follow-up	33	0.52	19.64	0.026	Small
2010-2012 Follow-up vs 2013 Follow-up	33	-6.80	18.10	-0.375	Small to Medium

Table 27

Experience Effect Size Comparison of Cohorts of Grade Point Average 90-94

Comparison	Total Sample Size	Mean Difference	Pooled Standard Deviation	Effect Size (Cohen's d)	Effect Size Classification
Comparison vs Pre-SAVI	34	-9.39	23.64	-0.397	Small to Medium
Comparison vs Immediate Post-SAVI	37	-8.13	23.96	-0.339	Small to Medium
Comparison vs 2013 Follow-up	30	-7.90	25.13	-0.314	Small to Medium
Comparison vs 2010-2012 Follow-up	31	-16.85	24.36	-0.692	Medium to Large
Pre-SAVI vs Immediate Post-SAVI	33	1.26	21.25	0.059	Small
Pre-SAVI vs 2013 Follow-up	26	1.49	21.97	0.068	Small
Pre-SAVI vs 2010-2012 Follow-up	27	-7.46	21.09	-0.354	Small to Medium
Immediate Post-SAVI vs 2013 Follow-up	29	0.23	22.60	0.010	Small
Immediate Post-SAVI vs 2010-2012 Follow-up	30	-8.72	21.81	-0.400	Small to Medium
2010-2012 Follow-up vs 2013 Follow-up	23	8.95	22.79	0.393	Small to Medium

Table 28

Experience Effect Size Comparison of Cohorts of Grade Point Average 85-89

Comparison	Total Sample Size	Mean Difference	Pooled Standard Deviation	Effect Size (Cohen's d)	Effect Size Classification
Comparison vs Pre-SAVI	12	-19.18	32.60	-0.588	Medium to Large
Comparison vs Immediate Post-SAVI	10	-30.56	35.63	-0.858	Large
Comparison vs 2013 Follow-up	15	-19.19	28.91	-0.664	Medium to Large
Comparison vs 2010-2012 Follow-up	12	-4.98	32.82	-0.152	Small
Pre-SAVI vs Immediate Post-SAVI	4	-11.38	15.33	-0.743	Medium to Large
Pre-SAVI vs 2013 Follow-up	9	-0.01	12.97	-0.001	Small
Pre-SAVI vs 2010-2012 Follow-up	6	14.19	16.49	0.861	Large
Immediate Post-SAVI vs 2013 Follow-up	7	11.37	11.89	0.956	Large
Immediate Post-SAVI vs 2010-2012 Follow-up	4	25.58	17.58	1.455	Large
2010-2012 Follow-up vs 2013 Follow-up	9	-14.21	13.76	-1.032	Large

Table 29

Experience Effect Size Comparison of Cohorts of Grade Point Average < 85

Comparison	Total Sample Size	Mean Difference	Pooled Standard Deviation	Effect Size (Cohen's d)	Effect Size Classification
Comparison vs Pre-SAVI	12	-12.76	38.91	-0.328	Small to Medium
Comparison vs Immediate Post-SAVI	13	-9.92	38.78	-0.256	Small to Medium
Comparison vs 2013 Follow-up	14	-12.46	37.26	-0.334	Small to Medium
Comparison vs 2010-2012 Follow-up	13	-11.59	37.91	-0.306	Small to Medium
Pre-SAVI vs Immediate Post-SAVI	5	2.83	24.26	0.117	Small
Pre-SAVI vs 2013 Follow-up	6	0.30	21.67	0.014	Small
Pre-SAVI vs 2010-2012 Follow-up	5	1.17	18.52	0.063	Small
Immediate Post-SAVI vs 2013 Follow-up	7	-2.54	25.62	-0.099	Small
Immediate Post-SAVI vs 2010-2012 Follow-up	6	-1.67	24.66	-0.068	Small
2010-2012 Follow-up vs 2013 Follow-up	7	-0.87	22.57	-0.038	Small

Examination of Being Catholic and Frequency of Church Attendance

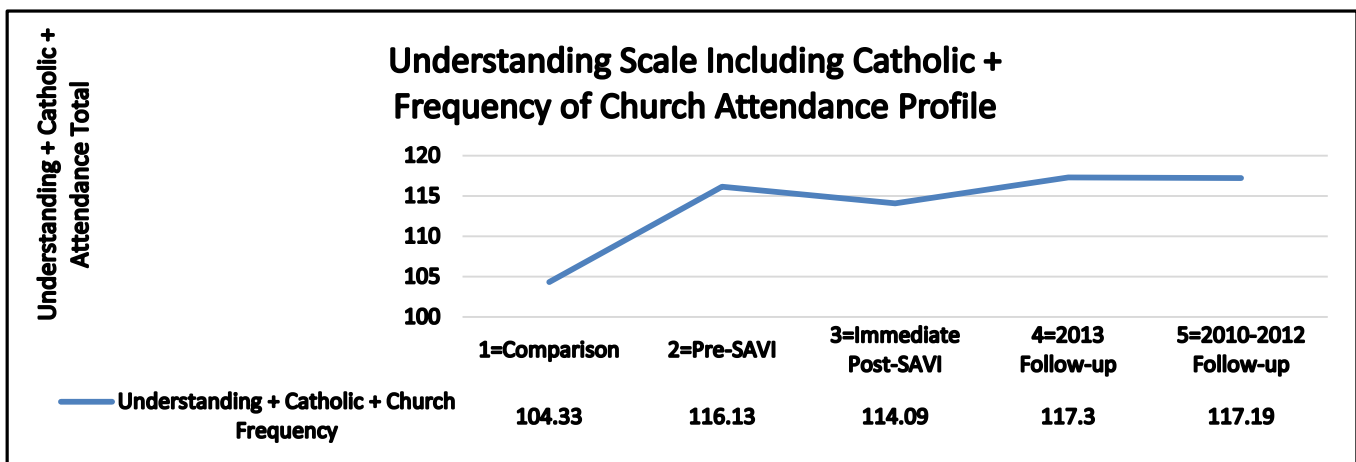
Focusing on being Catholic or not and the Frequency of Attending Church will quantify the change for each grading scale. The data gathered from these two questions did not reveal any statistically significant difference in the study. Figure 11 presents the original Understanding

and Experience scores with an additional 5 points (maximum per item) when an individual indicates s/he is Catholic, and the 1 – 5 Likert response based on the individual’s frequency of service attendance.

Figure 11 displays the mean profile for the scale per cohort prior to any analyses. (Comparison, Pre-SAVI, Post-SAVI, 2013 Follow-up, and 2010-2012 Follow-up).

Figure 11.

Understanding Scale including Catholic and Frequency of Church Attendance



From Figure 11, it can be seen that the cohort had a sizeable increase in the scale compared to the comparison group. For the Understanding + Catholic + Frequency of Church Attendance scale, there was an on average decrease in Understanding from Pre-SAVI to Immediate Post-SAVI, followed by an increase for the 2013 Follow-up, then a slight decrease for the 2010-2012 Follow-up as measured across the timing of the four assessments (see Table 28).

Table 28

Descriptives for Understanding Scale Including by Catholic and Frequency of Church Attendance

Groups	N	Mean	Media n	Standard Deviation	Minimum	Maximum
1=Comparison	49	104.33	112.81	33.65	12.42	143.00
2=Pre-SAVI	33	116.13	118.00	14.42	95.00	145.00
3=Post-SAVI	37	114.09	119.00	20.45	57.00	142.92
4=2013 Follow-up	33	117.30	118.00	17.94	71.00	143.96
5=2010-2012 Follow-up	30	117.19	118.50	16.60	84.77	140.00

To statistically analyze the data, the independent sample t-test for the Comparison to Pre-SAVI contrast and effect size comparison for the other pairwise comparisons were performed.

Analytical results per Cohort are presented in Tables 29 and 30.

Table 29

Independent Sample t-test Comparisons per Cohort for Understanding Including Catholic and Frequency of Church Attendance

Comparison	Estimated Gains	Standard Error	t Value	df	P value	Lower Confidence Level	Upper Confidence Level
Comparison vs Pre-SAVI	-11.80	5.41	-2.18	80	0.033	-22.40	-1.20

Using an alpha-level of 0.05, the data presented in Table 29 shows that the Pre-SAVI is significantly different than the Comparison. Pairwise comparisons of the other cohorts, as illustrated in Table 30, showed small to medium effect sizes for all pairwise comparisons with the Comparison cohort, whereas, all other pairwise comparisons fell in the small effect size classification.

Table 30

Pairwise Comparisons per Cohort for Understanding Including Catholic and Frequency of Church Attendance

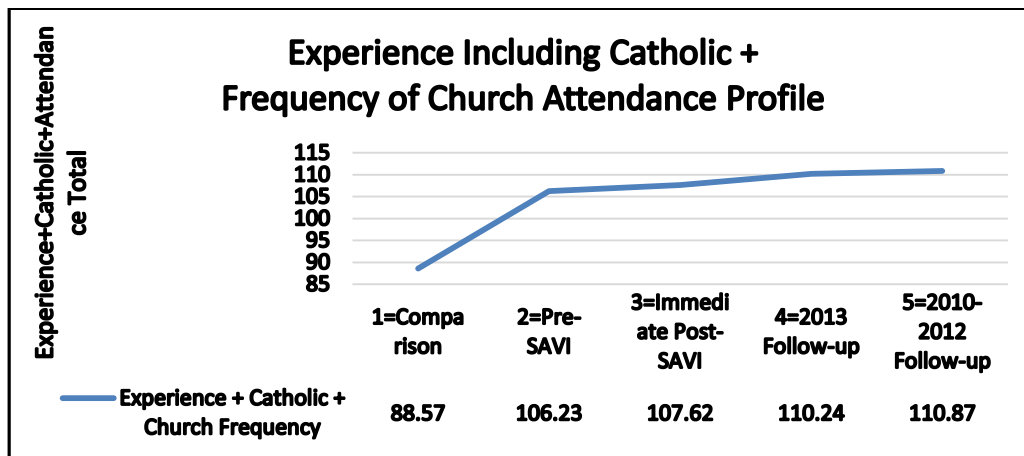
Comparison	Total Sample Size	Mean Difference	Pooled Standard Deviation	Effect Size (Cohen's d)	Effect Size Classification
Comparison vs Pre-SAVI	82	-11.80	27.61	-0.427	Small to Medium
Comparison vs Immediate Post-SAVI	86	-9.76	28.74	-0.339	Small to Medium
Comparison vs 2013 Follow-up	82	-12.97	28.43	-0.456	Small to Medium
Comparison vs 2010-2012 Follow-up	79	-12.86	28.45	-0.452	Small to Medium
Pre-SAVI vs Immediate Post-SAVI	70	2.04	17.87	0.114	Small
Pre-SAVI vs 2013 Follow-up	66	-1.17	16.27	-0.072	Small
Pre-SAVI vs 2010-2012 Follow-up	63	-1.06	15.49	-0.068	Small
Immediate Post-SAVI vs 2013 Follow-up	70	-3.21	19.31	-0.166	Small
Immediate Post-SAVI vs 2010-2012 Follow-up	67	-3.10	18.83	-0.165	Small
2010-2012 Follow-up vs 2013 Follow-up	63	-0.11	17.31	-0.006	Small

Therefore, no sizeable difference between any other pairs of groups was found. Thus, based on the available data, there is no evidence to indicate an improvement in on-average

Understanding scale with the Catholic and Frequency of Church Attendance included across time from Pre-SAVI assessment through the Follow-up assessments.

Figure 12.

Experience Including Catholic and Frequency of Church Attendance



From the data provided in Figure 12, it appears that the cohort had a sizeable increase in the scale compared to the comparison group. For the Experience + Catholic + Frequency of Church Attendance scale, it appears that there is an on-average increase in Experience as measured across the timing of the four assessments. This is illustrated in Table 31.

Table 31

Descriptives for Experience Moderated by Catholic and Frequency of Church Attendance

Groups	N	Mean	Median	Standard Deviation	Minimum	Maximum
1=Comparison	48	88.57	92.62	34.87	12.00	139.00
2=Pre-SAVI	33	106.23	109.00	18.03	64.00	138.77
3=Post-SAVI	35	107.62	113.00	21.86	59.85	141.00
4=2013 Follow-up	34	110.24	114.00	20.24	63.00	140.00
5=2010-2012 Follow-up	30	110.87	109.00	20.23	65.00	140.00

To statistically analyze the data, the independent sample t-test for the Comparison to Pre-SAVI contrast and effect size comparison for the other pairwise comparisons were performed.

Analytical results per Cohort are presented in Tables 32 and 33.

Table 32

Pairwise Comparisons per Cohort for Experience Moderated by Catholic and Frequency of Church Attendance

Comparison	Estimated Gains	Standard Error	<i>t</i> Value	<i>df</i>	<i>p</i> value	Lower Confidence Level	Upper Confidence Level
Comparison vs Pre-SAVI	-17.66	6.61	-2.67	79	.009	-30.62	-4.70

Table 33

Pairwise Comparisons per Cohort for Experience Including Catholic and Frequency of Church Attendance

Comparison	Total Sample Size	Mean Difference	Pooled Standard Deviation	Effect Size (Cohen's <i>d</i>)	Effect Size Classification
Comparison vs Pre-SAVI	81	-17.66	29.24	-0.604	Medium to Large
Comparison vs Immediate Post-SAVI	83	-19.05	30.10	-0.633	Medium to Large
Comparison vs 2013 Follow-up	82	-21.67	29.72	-0.729	Medium to Large
Comparison vs 2010-2012 Follow-up	78	-22.30	30.13	-0.740	Medium to Large
Pre-SAVI vs Immediate Post-SAVI	68	-1.39	20.09	-0.069	Small

Comparison	Total Sample Size	Mean Difference	Pooled Standard Deviation	Effect Size (Cohen's d)	Effect Size Classification
Pre-SAVI vs 2013 Follow-up	67	-4.01	19.19	-0.200	Small
Pre-SAVI vs 2010-2012 Follow-up	63	-4.64	19.11	-0.243	Small to Medium
Immediate Post-SAVI vs 2013 Follow-up	69	-2.62	21.08	-0.124	Small
Immediate Post-SAVI vs 2010-2012 Follow-up	65	-3.25	21.12	-0.154	Small
2010-2012 Follow-up vs 2013 Follow-up	64	0.63	20.24	0.031	Small

Using an alpha-level of 0.05, the above data reveals that the Pre-SAVI group was significantly different than the Comparison. Effect size comparison of the other groups with the Comparison cohort indicated medium to large effects. In addition, all differences between any other pairs of groups were small effects with the exception of the Pre-SAVI to 2010-2012 Follow-up Cohort comparison which was a small to medium effect. Thus, based on the available data, there is not sufficient evidence to indicate an improvement in on-average Experience including Catholic and Frequency of Church Attendance across time from Pre-SAVI assessment through the Follow-up assessments.

Qualitative Study

As explained in Chapter III, the primary tool used to analyze the qualitative data was meaning condensation (Kvale, 1996). This methodology for analysis was defined as “working with the data, organizing them into manageable units, coding them, synthesizing them, and searching for patterns” (Bogdan & Biklen, 2007, p. 159). Through this methodology of

interrogating the data, common patterns and themes emerged. Based upon these themes, coding categories were created. Bogdan and Biklen (2007) proffered that the coding process involves an interrogation of the data for topics and patterns and that these themes become the coding categories. In this study, these coding categories were utilized to analyze the data (Bogdan & Biklen, 2007). I was the sole interpreter and analyzer of the data (Kvale, 1996).

The purpose of this qualitative study was to assess the extent that SAVI participants demonstrated a significant increase in their understanding and experience of the Augustinian core values of Veritas, Unitas, and Caritas and how they experienced the core values in their daily school environment. This chapter codes and narrates the data that was collected from the open-ended questions on the questionnaires, semi-structured personal interviews, and field notes, along with answering the following research questions:

1. To what extent will SAVI participants demonstrate a significant increase in their understanding of the Augustinian core values of Veritas, Unitas, and Caritas?
2. To what extent do SAVI participants demonstrate a significant increase in their experience of the Augustinian core values of Veritas, Unitas, and Caritas?
3. How do students experience the Augustinian core values of Veritas, Unitas, and Caritas in their daily school environment?

Table 34 shows the sources utilized for the data coding.

Table 34

Abbreviations for Data References

Abbreviation	Data References
C2	Comparison Survey Question 2
C3	Comparison Survey Question 32
P2	2013 Pre-SAVI Survey Question 2
P3	2013 Pre-SAVI Survey Question 32
M2	2013 Immediate Post-SAVI Survey Question 2

Abbreviation	Data References
M3	2013 Immediate Post-SAVI Survey Question 33
M4	2013 Immediate Post-SAVI Survey Question 34
M5	2013 Immediate Post-SAVI Survey Question 35
F2	2013 Follow-up Post-SAVI Survey Question 2
F3	2013 Follow-up Post-SAVI Survey Question 32
F4	2013 Follow-up Post-SAVI Survey Question 33
I	2010 – 2012 SAVI Participant Interviews
I2	2010 – 2012 Follow-up Post-SAVI Survey Question 2
I3	2010 – 2012 Follow-up Post-SAVI Survey Question 33

There are nine Augustinian secondary schools in North America. Each location teaches students the Augustinian core values of Veritas, Unitas, and Caritas. The following narrative will exemplify the degree of understanding and experience that typical students possessed regarding these values and, by attending SAVI, the level to which the participants understanding of them expanded.

Comparison and Pre-SAVI Analysis

To understand the impact that SAVI has upon its participants, it is important to begin with the simple definition of understanding and experience of the Augustinian core values of Veritas, Unitas, and Caritas among both the comparison group and the Pre-SAVI participants. Veritas is typically described as academic, knowledge of self, and knowledge of God (Participants C3-38; P3-28). One participant commented: “We are highly encouraged to explore our relationship with Christ. Religion is not shoved upon us; rather, we are encouraged to find Him ourselves, and very often, with the assistance of the Augustinians or other faculty members at School B, that is made very possible” (Participant C3-10).

Unitas is characteristically described as love, uniting with God, and being in relationships with others as experienced at school events/sports/clubs, meeting new people, community, family, brotherhood, friendships, and being supportive (Participants C2-13; C3-17; C2-35; C2-46; P3-5; P3-20; P3-28). One participant commented:

I would emphasize a few things [about Unitas]: 1) School F's sense of community- since our school has a fairly small student population, it is easy to get to know everyone in your grade, as well as in other grades. So you shouldn't feel nervous about coming to the school as a new student because with such a small community it is easy to adjust and make friends. ...The whole school gathers together for weekly prayer services, as well as a monthly Mass on campus. Each grade also experiences a grade-wide retreat near the end of each year, helping to bring students closer to each other and to God. 4) There are so many opportunities to thrive at School F - there is a wide variety of sports teams to join, as well as clubs, bands, and even the annual school musical. (Participant P3-13)

Caritas is commonly described as service to others through programs such as fund raisers and service trips, service to the poor and greater community, and leadership (Participants C3-37; C3-48; P3-29). One participant proffered: "I served the people of City X through service. It made me realize how fortunate I am and what I have. It made me feel good to know I can give something to people in need" (Participant C3-14).

Growth in Understanding and Experience of Augustinian Values through SAVI

By attending the 4-day SAVI program, the participants manifest growth in their understanding and experience of Augustinian core values. Their development can be explained by applying the theoretical foundation of Groome's Shared Praxis Model (Groome, 1991), which is explained in Chapter II and summarized in Table 35.

Table 35

Summary of Groome's Movements and SAVI's Application of the Movements

Groome's Movements	SAVI's Application of Groome's Movements
Movement 1: Reflect upon one's current world	At SAVI students demonstrate everyday life at their schools and its manifestations of Veritas, Unitas and Caritas. Character Maps reflect current aspects of the students' schools.
Movement 2: Critically analyze current world	At SAVI students reflect on who they are and how to be true to themselves. The Augustinian value of Veritas is presented and how St. Augustine found truth in God.
Movement 3: Present Christian message	At SAVI, Veritas talk manifests St. Augustine's growth in his understanding and experience of God. Unitas talk focuses on unity with Christ and others. Caritas talk focuses on love of God and service to others. Students perform community service and are invited to pray.
Movement 4: Integrate the Christian message into life	At SAVI, small discussion groups with students after each talk focus on relating the ideas to their lives. The group results are shared with the whole assembly. Post-SAVI students begin to integrate Veritas, Unitas, and Caritas into their daily school environments.
Movement 5: Deciding to live the Christian message in one's life	At SAVI, discipleship talk explains how to integrate the SAVI experience into the students' lives. Post-SAVI students integrate a deeper understanding and experience of Veritas, Unitas, and Caritas into their lives.

Immediately After Attending SAVI

Immediately after attending SAVI, participants manifested development with Groome's Movement 5 as they amalgamate a deeper understanding and experience of the Augustinian core values of Veritas, Unitas, and Caritas. The typical description of Veritas by students prior to attending SAVI was academic, knowledge of self and God. Immediately after attending SAVI, the participants broadened their Augustinian nomenclature to describe of knowledge of self to include being yourself, and knowledge of God to include the search for God. Also, they discovered truth in friendships and a deeper meaning of Augustinian values. One participant commented: "The most valuable thing I found at SAVI was God. Through finding God, I found myself. I know what I am meant to do and there is so much more out there than what I saw before. By being myself I formed true friendships that will never be forgotten. I was able to talk

about myself and hard situations to people I had only known for a day. Yet, I trust them with my whole heart because God was with us on our trip” (Participant M5-25). Another participant stated: “Prior to SAVI, I had never experienced Truth, Unity, and Love so much in a short period of time and now I realize how present it is in many small things that we say and do” (Participant M3-23). Table 36 shows the Veritas growth by comparing the participants’ statements Pre-SAVI and Post-SAVI.

Table 36

Veritas Description for Pre-SAVI vs. Immediate Post-SAVI

Pre-SAVI	“We are highly encouraged to explore our relationship with Christ. Religion is not shoved upon us; rather, we are encouraged to find Him ourselves, and very often, with the assistance of the Augustinians or other faculty members at School B, that is made very possible” (Participant C3-10).
Immediate Post-SAVI	“The most valuable thing I found at SAVI was God. Through finding God, I found myself. I know what I am meant to do and there is so much more out there than what I saw before. By being myself I formed true friendships that will never be forgotten. I was able to talk about myself and hard situations to people I had only known for a day. Yet, I trust them with my whole heart because God was with us on our trip” (Participant M5-25). “Prior to SAVI, I had never experienced Truth, Unity, and Love so much in a short period of time and now I realize how present it is in many small things that we say and do” (Participant M3-23).

The common description of Unitas by students prior to attending SAVI was love, uniting with God, and being in relationships with others as experienced at school events/sports/clubs, meeting new people, community, family, brotherhood, friendships, and being supportive (Participants C-13; C-17; C-35; C-46; PS-5; PS-13; PS-20; PS-28). Immediately after attending SAVI, the participants broadened their Augustinian nomenclature of Unitas to include respect for others (Participant M2-24), leadership (Participant M3-27), service to others, freedom (Participant M2-6), self-knowledge (Participant M5-25), living the core Augustinian values

(Participant M3-18), experiencing how other Augustinian schools embody these values (Participant M3-29), and service to others (Participants M2-6; M2-24; M3-17; M3-18; M3-27; M3-29; M5-25). One participant stated:

I didn't really know what to expect from SAVI. I thought I would meet a bunch of kids and just swap ideas about our school and that would pretty much be it. I didn't know what everyone would be like, but I knew I loved meeting new people so I was pretty excited. After the first night of going around and introducing myself to almost everyone I knew it was going to be a good trip. One of the things I definitely did not expect coming in to it was how inspiring everyone was going to be. Getting to know everyone really made me realize how little I was doing in my life to help others. I realized what I needed to do. I am now in the process of setting up a service club at School C to go and help out at homeless shelters and soup kitchens. Being able to help others is one thing, but doing it with your friends adds to the joy and gives you and your friends a special moment that will never be forgotten. (Participant M3-25)

Table 37 displays the Unitas growth by comparing the participants' statements Pre-SAVI and Post-SAVI.

Table 37

Unitas Description for Pre-SAVI Group vs. Immediate Post-SAVI

Pre-SAVI	“I would emphasize a few things [about Unitas]: 1) School F's sense of community- since our school has a fairly small student population, it is easy to get to know everyone in your grade, as well as in other grades. So you shouldn't feel nervous about coming to the school as a new student because with such a small community it is easy to adjust and make friends. ...The whole school gathers together for weekly prayer services, as well as a monthly Mass on campus. Each grade also experiences a grade-wide retreat near the end of each year, helping to bring students closer to each other and to God. 4) There are so many opportunities to thrive at School F - there is a wide variety of sports teams to join, as well as clubs, bands, and even the annual school musical” (Participant P3-13).
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Immediate Post-SAVI	“I didn't really know what to expect from SAVI. I thought I would meet a bunch of kids and just swap ideas about our school and that would pretty much be it. I didn't know what everyone would be like, but I knew I loved meeting new people so I was pretty excited. After the first night of going around and introducing myself to almost everyone I knew it was going to be a good trip. One of the things I definitely did not expect coming in to it was how inspiring everyone was going to be. Getting to know everyone really made me realize how little I was doing in my life to help others. I realized what I needed to do. I am now in the process of setting up a service club at School C to go and help out at homeless shelters and soup kitchens. Being able to help others is one thing, but doing it with your friends adds to the joy and gives you and your friends a special moment that will never be forgotten” (Participant M3-25).
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The typical description of Caritas by students prior to attending SAVI was service to others through programs such as fund raisers and service trips, service to the poor and greater community, and leadership. Immediately after attending SAVI, the participants broadened their Augustinian nomenclature to include community service, selflessness, evangelization, school spirit, sharing ideas, and service to people such as classmates, the homeless, kids, and other schools (Participants M3-13; M3-14; M4-10; M4-11). One participant proffered: “Prior to SAVI I had a deep devotion to God and a nice prayer life, but it was only me. Due to my experiences at SAVI, I want to help others improve their prayer life with God” (M3-12). Another commented: “It [SAVI] made me want to get out and do all these service opportunities. I want to do so much to help others experience the Augustinian values like I was able to and I want to do community service to help people. Since I got home from SAVI, all I've wanted to do is re-live the experience in a way here at home through service activities and through the ideas my group has brought back to our school” (Participant M5-20). Table 38 shows the Caritas growth by comparing the participants' statements Pre-SAVI and Post-SAVI.

Table 38

Caritas Description for Pre-SAVI vs. Immediate Post-SAVI

Pre-SAVI Group	“I served the people of City X through service. It made me realize how fortunate I am and what I have. It made me feel good to know I can give something to people in need” (Participant C3-14).
Immediate Post-SAVI	“Prior to SAVI I had a deep devotion to God and a nice prayer life, but it was only me. Due to my experiences at SAVI, I want to help others improve their prayer life with God” (M3-12). “It [SAVI] made me want to get out and do all these service opportunities. I want to do so much to help others experience the Augustinian values like I was able to and I want to do community service to help people. Since I got home from SAVI, all I've wanted to do is re-live the experience in a way here at home through service activities and through the ideas my group has brought back to our school” (Participant M5-20).

Four Months After Attending SAVI

After 4 months, SAVI participants continued to manifest development within Groome’s Movement 5. Their explanation of Veritas expanded beyond the descriptions given immediately after attending SAVI to include the Augustinian nomenclature of presence of God in others, personal growth, service to others, and trust (Participants F2-9; F2-33; F4-4). One participant stated:

Since I attended SAVI I have gained a better understanding of the world outside my world. That the brotherhood here at my school can also be found at other schools. And that just because they are miles and miles away in a different setting with different people in a different climate doesn't mean we all have the same story with the same core values of truth unity and love. We may be different but we are the same. I have become closer to God I feel through SAVI because I experienced that prayer and unity with one another somewhere else, not just at my school. I see that there are other people just like me all over the world and I treasure that SAVI experience. It has enlightened me and has brought me closer to God. (Participant F4-26)

Another commented:

I no longer go through the motions every day. Instead, I do everything with purpose knowing that God is working through me in everything I do. Additionally, I now feel as if my purpose in life is clearer. God made me to truly be who Jesus was and act how He acted. Along with that, I must inspire others to do the same by being an example of faith and trust in God. (Participant F4-30).

Table 39 shows the Veritas growth by comparing the participants' statements Pre-SAVI, Immediate Post-SAVI, and Four Months Post-SAVI.

Table 39

Veritas Description for Pre-SAVI, Immediate Post-SAVI, and Four Months after Attending SAVI

Pre-SAVI	“We are highly encouraged to explore our relationship with Christ. Religion is not shoved upon us; rather, we are encouraged to find Him ourselves, and very often, with the assistance of the Augustinians or other faculty members at School B, that is made very possible” (Participant C3-10).
Immediate Post-SAVI	“The most valuable thing I found at SAVI was God. Through finding God, I found myself. I know what I am meant to do and there is so much more out there than what I saw before. By being myself I formed true friendships that will never be forgotten. I was able to talk about myself and hard situations to people I had only known for a day. Yet, I trust them with my whole heart because God was with us on our trip” (Participant M5-25).
Four Months Post-SAVI Follow-up	“Since I attended SAVI I have gained a better understanding of the world outside my world. That the brotherhood here at my school can also be found at other schools. And that just because they are miles and miles away in a different setting with different people in a different climate doesn't mean we all have the same story with the same core values of truth unity and love. We may be different but we are the same. I have become closer to God I feel through SAVI because I experienced that prayer and unity with one another somewhere else, not just at my school. I see that there are other people just like me all over the world and I treasure that SAVI experience. It has enlightened me and has brought me closer to God” (Participant F4-26). “I no longer go through the motions every day. Instead, I do everything with purpose knowing that God is working through me in everything I do. Additionally, I now feel as if my purpose in life is clearer. God made me to truly be who Jesus was and act how He acted. Along with that, I must inspire others to do the same by being an example of faith and trust in God” (Participant F4-30).

Participants' description of Unitas were enhanced beyond those given immediately after attending SAVI to include Augustinian nomenclature in personal growth, faith, Catholic, morality, and being relational with others through self-revelation, trust, and teamwork (Participants F2-9; F4-5; F4-7). One participant proffered: "This is a place where you WANT to come to school every day to learn and be with your School E brothers. You won't only learn about subjects, you will learn more about yourself, your faith, and other people. You will immediately feel the family and community atmosphere, and you will want your kids and grandkids to come to this school because of the great experience you had" (Participant F3-28). Table 40 shows the Unitas growth by comparing the participants' statements Pre-SAVI, Immediate Post-SAVI, and Four Months Post-SAVI.

Table 40

Unitas Description for Pre-SAVI Group, Immediate Post-SAVI, and Four Months after Attending SAVI

Pre-SAVI	"I would emphasize a few things [about Unitas]: 1) School F's sense of community- since our school has a fairly small student population, it is easy to get to know everyone in your grade, as well as in other grades. So you shouldn't feel nervous about coming to the school as a new student because with such a small community it is easy to adjust and make friends. ...The whole school gathers together for weekly prayer services, as well as a monthly Mass on campus. Each grade also experiences a grade-wide retreat near the end of each year, helping to bring students closer to each other and to God. 4) There are so many opportunities to thrive at School F - there is a wide variety of sports teams to join, as well as clubs, bands, and even the annual school musical" (Participant P3-13).
Immediate Post-SAVI	"I didn't really know what to expect from SAVI. I thought I would meet a bunch of kids and just swap ideas about our school and that would pretty much be it. I didn't know what everyone would be like, but I knew I loved meeting new people so I was pretty excited. After the first night of going around and introducing myself to almost everyone I knew it was going to be a good trip. One of the things I definitely did not expect coming in to it was how inspiring everyone was going to be. Getting to know everyone really made me realize how little I was doing in my life to help others. I realized what I needed to do. I am now in the process of setting up a service club at School C to go and help out at homeless

	shelters and soup kitchens. Being able to help others is one thing, but doing it with your friends adds to the joy and gives you and your friends a special moment that will never be forgotten” (Participant M3-25).
Four Months Post-SAVI Follow-up	“This is a place where you WANT to come to school every day to learn and be with your School E brothers. You won't only learn about subjects, you will learn more about yourself, your faith, and other people. You will immediately feel the family and community atmosphere, and you will want your kids and grandkids to come to this school because of the great experience you had” (Participant F3-28).

The description of Caritas was enriched beyond the descriptions provided immediately after attending SAVI to include Augustinian nomenclature of service to others is part of life through programs like Big Brothers, Vacation Bible School, and retreat leadership, along with service to people by volunteering in nursing homes, school, and the world (Participants F2-7; F2-15; F2-28; F2-33). One participant asserted: “Prior to SAVI, I never really did a lot with the homeless and community service, now I volunteer for things like vacation bible school, and am very excited for the schools next community service project!” (Participant F4-14). Another commented: “Before SAVI, I didn’t really get the whole reason why there are so many required service projects at the school (like Camden, Cathedral Kitchen, etc.). Now I see that if School A wants to stay faithful to the motto *Unitas, Caritas, Veritas*, that the service projects are essential. Besides that, I have always maintained a well-rounded involvement in the School A community and SAVI helped me to reinforce it” (Participant F4-24). Table 41 shows the Caritas growth by comparing the participants’ statements Pre-SAVI, Immediate Post-SAVI, and Four Months Post-SAVI.

Table 41

Caritas Description for Pre-SAVI, Immediate Post-SAVI, and Four Months after Attending SAVI

Pre-SAVI Group	“I served the people of City X through service. It made me realize how fortunate I am and what I have. It made me feel good to know I can give something to people in need” (Participant C3-14).
Immediate Post-SAVI	“Prior to SAVI I had a deep devotion to God and a nice prayer life, but it was only me. Due to my experiences at SAVI, I want to help others improve their prayer life with God” (M3-12). “It [SAVI] made me want to get out and do all these service opportunities. I want to do so much to help others experience the Augustinian values like I was able to and I want to do community service to help people. Since I got home from SAVI, all I’ve wanted to do is re-live the experience in a way here at home through service activities and through the ideas my group has brought back to our school” (Participant M5-20).
Four Months Post-SAVI Follow-up	“Prior to SAVI, I never really did a lot with the homeless and community service, now I volunteer for things like vacation bible school, and am very excited for the schools next community service project!” (Participant F4-14). “Before SAVI, I didn’t really get the whole reason why there are so many required service projects at the school (like Camden, Cathedral Kitchen, etc.). Now I see that if School A wants to stay faithful to the motto Unitas, Caritas, Veritas, that the service projects are essential. Besides that, I have always maintained a well-rounded involvement in the School A community and SAVI helped me to reinforce it” (Participant F4-24).

Within Three Years of Attending SAVI

Veritas. Within 3 years of attending SAVI, participants continued to manifest development within Groome’s Movement 5 as they made decisions on how to live the Christian faith in their newfound world. Participants amplified their Augustinian nomenclature by stating that Truth is academic in its search for knowledge and 21st century learning styles such as flipping the classroom. One participant proffers:

I think with our school leader, he’s been moving Truth with the whole 21st century learning aspect. With 21st century learning you teach yourself in a flip classroom. You learn some new material overnight by yourself and then you bring it to class the next day and discuss it and possibly build upon that basis of your knowledge. We’ve had a few

classes where we bring in our iPads or our iPhones and just do research on our own in class. We've done that a lot in Spanish this year where instead of breaking out the old dictionary and flipping through for three minutes trying to find your word, you can just type it right in the computer and there's your definition. That can also really help the way you learn. (Participant I-11)

Discovering Truth through knowledge of self is expanded to include happiness, meaning, honesty, integrity, academic, goals, confidence, and activities. One participant stated:

Truth I would define it as being aware of your surroundings and realizing how you can help in finding what you like to do and then doing it. Truth in Augustine's point of view would be finding what he wanted to do and finding what made him happy. ... And having people, boys and girls, both find what they like to do and then pursue that because they have to find a career, they have to find some hobbies, a sport, something. But finding that truth then brings them to happiness, an internal happiness without needing to have certain things like other kids might think drugs or alcohol. ... The ultimate truth for Augustine was finding God and through that there's also a spiritual aspect at School A and other Augustinian schools with Masses and the services. And I think that presence in any school is helpful to those who want to be there. ... I believe that a Catholic school with a Christ and religious aspect to it definitely adds to the classroom aspect, as well as the morals of the school (Participant I-6).

Another commented:

I would say truth is, well, it's high school, you go and you try to find the truth in others and you learn about yourself and who you truly are. So, I think it is learning to trust others also. It is learning to be yourself around others and you can truly be who you are

and not have to worry about judging you. And it's kind of cool to be truthful with yourself, not hiding behind the mask. I think he [Augustine] was truthful about who he was. He wasn't always the best person, but he turned out to be a really amazing guy. He was truthful in knowing that he had to change and he did. ...When we're doing a lesson, the teachers are always truthful. Like, you're doing this wrong. They're truthful with what they're teaching us and I know that I can trust them and that they're not going to lead me down wrong paths and teach me things that I shouldn't be learning. There's a lot of truth also because maybe somebody could be doing something better. Or you know, like, when they ask your opinion on 'O, how does this sound? Maybe you could do this differently.' And it's for the better if you're truthful with each other because if not, then maybe the scene won't turn out the way it should. (Participant I-8)

Truth revealed through knowledge of God is extended to include oneness with God, being Christ-like, scripture, Mass, prayer, and spiritual growth. One participant commented:

I would say that religious truth is stressed in all our classes. We start with prayers and include our school in prayers and start the week off with the chapel service. In religion class they relate biblical studies and Catholic teachings to the present day and I find that to be how we identify our faith. Truth is a search for God. (Participant I-10)

Another asserted:

As a member of School A we really focus on Truth in the sense that we're always on a journey as a community to find a fuller meaning of truth in the sense of oneness with God. We find we're always on a search for an understanding of what it means to be one with God and to be Christ-like. So with Truth we all try to strive for the same kind of

achievement of truth in the sense that we struggle for an understanding of truth as we search for a more concise meaning of Christianity. (Participant I-3)

The search for truth encountered through relationships with others is expanded to include friends, family, teachers, classmates, athletics, trust, honesty, and community. In addition, Truth is discovered in living the Augustinian core values, knowledge of St. Augustine, and leadership (Participant I-8). One participant proffered:

Truth isn't just when someone asks you a question you give them a truthful, honest answer. It's very much carrying out that truthfulness by being true in your relationships with other people, be it a girlfriend or with your friends. Being truthful obviously at face value, but it is more being truthful in your relationships, being truthful in your school work, in your extra-curricular activities, and really holding a degree of integrity. Also the spiritual component comes with being truthful in your relationships, being honest, and telling the truth. (Participant I-5)

Table 42 shows the transition in Veritas growth over the span of Pre-SAVI, Immediate Post-SAVI, Four Months after Attending SAVI, and Within Three Years of Attending SAVI.

Table 42

Veritas Description for Pre-SAVI, Immediate Post-SAVI, Four Months after Attending SAVI, and Within Three Years of Attending SAVI

Pre-SAVI	“We are highly encouraged to explore our relationship with Christ. Religion is not shoved upon us; rather, we are encouraged to find Him ourselves, and very often, with the assistance of the Augustinians or other faculty members at School B, that is made very possible” (Participant C3-10).
Immediate Post-SAVI	“The most valuable thing I found at SAVI was God. Through finding God, I found myself. I know what I am meant to do and there is so much more out there than what I saw before. By being myself I formed true friendships that will never be forgotten. I was able to talk about myself and hard situations to people I had only known for a day. Yet, I trust them with my whole heart because God was with us on our trip” (Participant M5-25).

<p>Four Months Post-SAVI Follow-up</p>	<p>“Since I attended SAVI I have gained a better understanding of the world outside my world. That the brotherhood here at my school can also be found at other schools. And that just because they are miles and miles away in a different setting with different people in a different climate doesn't mean we all have the same story with the same core values of truth unity and love. We may be different but we are the same. I have become closer to God I feel through SAVI because I experienced that prayer and unity with one another somewhere else, not just at my school. I see that there are other people just like me all over the world and I treasure that SAVI experience. It has enlightened me and has brought me closer to God” (Participant F4-26). “I no longer go through the motions every day. Instead, I do everything with purpose knowing that God is working through me in everything I do. Additionally, I now feel as if my purpose in life is clearer. God made me to truly be who Jesus was and act how He acted. Along with that, I must inspire others to do the same by being an example of faith and trust in God” (Participant F4-30).</p>
<p>Within Three Years of Attending SAVI</p>	<p>“I think with our school leader, he’s been moving Truth with the whole 21st Century learning aspect. With 21st Century learning you teach yourself in a flip classroom. You learn some new material overnight by yourself and then you bring it to class the next day and discuss it and possibly build upon that basis of your knowledge. We’ve had a few classes where we bring in our iPads or our iPhones and just do research on our own in class. We’ve done that a lot in Spanish this year where instead of breaking out the old dictionary and flipping through for three minutes trying to find your word, you can just type it right in the computer and there’s your definition. That can also really help the way you learn” (Participant I-11). “Truth I would define it as being aware of your surroundings and realizing how you can help in finding what you like to do and then doing it. Truth in Augustine’s point of view would be finding what he wanted to do and finding what made him happy. ... And having people, boys and girls, both find what they like to do and then pursue that because they have to find a career, they have to find some hobbies, a sport, something. But finding that truth then brings them to happiness, an internal happiness without needing to have certain things like other kids might think drugs or alcohol. ... The ultimate truth for Augustine was finding God and through that there’s also a spiritual aspect at School A and other Augustinian schools with Masses and the services. And I think that presence in any school is helpful to those who want to be there. ...I believe that a Catholic school with a Christ and religious aspect to it definitely adds to the classroom aspect, as well as the morals of the school” (Participant I-6). “I would say truth is, well, it’s high school, you go and you try to find the truth in others and you learn about yourself and who you truly are. So, I think it is learning to trust others also. It is learning to be yourself around others and you can truly be who you are and not have to worry about judging you. And it’s kind of cool to be truthful with yourself, not hiding behind the mask. I think he [Augustine] was truthful about who he was. He wasn’t always the best</p>

	<p>person, but he turned out to be a really amazing guy. He was truthful in knowing that he had to change and he did. ...When we're doing a lesson, the teachers are always truthful. Like, you're doing this wrong. They're truthful with what they're teaching us and I know that I can trust them and that they're not going to lead me down wrong paths and teach me things that I shouldn't be learning. There's a lot of truth also because maybe somebody could be doing something better. Or you know, like, when they ask your opinion on 'O, how does this sound? Maybe you could do this differently.' And it's for the better if you're truthful with each other because if not, then maybe the scene won't turn out the way it should" (Participant I-8).</p> <p>"I would say that religious truth is stressed in all our classes. We start with prayers and include our school in prayers and start the week off with the chapel service. In religion class they relate biblical studies and Catholic teachings to the present day and I find that to be how we identify our faith. Truth is a search for God" (Participant I-10).</p> <p>"As a member of School A we really focus on Truth in the sense that we're always on a journey as a community to find a fuller meaning of truth in the sense of oneness with God. We find we're always on a search for an understanding of what it means to be one with God and to be Christ-like. So with Truth we all try to strive for the same kind of achievement of truth in the sense that we struggle for an understanding of truth as we search for a more concise meaning of Christianity" (Participant I-3).</p> <p>"Truth isn't just when someone asks you a question you give them a truthful, honest answer. It's very much carrying out that truthfulness by being true in your relationships with other people, be it a girlfriend or with your friends. Being truthful obviously at face value, but it is more being truthful in your relationships, being truthful in your school work, in your extra-curricular activities, and really holding a degree of integrity. Also the spiritual component comes with being truthful in your relationships, being honest, and telling the truth" (Participant I-5).</p>
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Unitas. Within 3 years of attending SAVI, participants amplified their Augustinian nomenclature of Unitas by stating that being relational with others extends to teachers, classmates, being helpful, and self-revelation (I-2; I2-13). The description of Unitas was also extended to include biology and religious experiences such as God, retreats, Mass, growth in faith, and promoting Augustinian values (Participants I2-2; I2-30; I2-37; I3-2). One participant asserted:

The unity between the teacher and the students is different than any other school. And that helps with the learning experience because I can easily have a conversation with you,

one on one, and help you learn better. The unity of the class functioning as one unit to have a fun class as well as a learning class is definitely a huge aspect. And just the helping of someone else because you have that camaraderie with your fellow classmates, no matter if you sit with them at lunch or not. (Participant I-6)

Another commented:

I think unity is all about relationships and finding connections with others. And even when there are differences, working to see that there generally is more commonality between people than differences and just being able to work together. ...And then in my biology class especially, we did the unit on DNA and realizing how close everything is together as far as that we're all made up of four basic amino acids and they all connect us. So we are united there and that's a basic truth of science. And when we realize that it makes it easier to love each other because you realize that connection that you have with everyone. ... And then with unity, if you do not work as a unit there is no team and you cannot possibly achieve your goals. ...we decided to start making sandwiches to be donated to the local food pantry once a month. And that was the way that I was able to connect with other students and invite them in. (Participant I-7)

Table 43 shows the transition in Uritas growth over the span of Pre-SAVI, Immediate Post-SAVI, Four Months after Attending SAVI, and Within Three Years of Attending SAVI.

Table 43

Unitas Description for Pre-SAVI Group, Immediate Post-SAVI, Four Months after Attending SAVI, and Within Three Years of Attending SAVI

Pre-SAVI	<p>“I would emphasize a few things [about Unitas]: 1) School F's sense of community- since our school has a fairly small student population, it is easy to get to know everyone in your grade, as well as in other grades. So you shouldn't feel nervous about coming to the school as a new student because with such a small community it is easy to adjust and make friends. ...The whole school gathers together for weekly prayer services, as well as a monthly Mass on campus. Each grade also experiences a grade-wide retreat near the end of each year, helping to bring students closer to each other and to God. 4) There are so many opportunities to thrive at School F - there is a wide variety of sports teams to join, as well as clubs, bands, and even the annual school musical” (Participant P3-13).</p>
Immediate Post-SAVI	<p>“I didn't really know what to expect from SAVI. I thought I would meet a bunch of kids and just swap ideas about our school and that would pretty much be it. I didn't know what everyone would be like, but I knew I loved meeting new people so I was pretty excited. After the first night of going around and introducing myself to almost everyone I knew it was going to be a good trip. One of the things I definitely did not expect coming in to it was how inspiring everyone was going to be. Getting to know everyone really made me realize how little I was doing in my life to help others. I realized what I needed to do. I am now in the process of setting up a service club at School C to go and help out at homeless shelters and soup kitchens. Being able to help others is one thing, but doing it with your friends adds to the joy and gives you and your friends a special moment that will never be forgotten” (Participant M3-25).</p>
Four Months Post-SAVI Follow-up	<p>“This is a place where you WANT to come to school every day to learn and be with your School E brothers. You won't only learn about subjects, you will learn more about yourself, your faith, and other people. You will immediately feel the family and community atmosphere, and you will want your kids and grandkids to come to this school because of the great experience you had” (Participant F3-28).</p>
Within Three Years of Attending SAVI	<p>“The unity between the teacher and the students is different than any other school. And that helps with the learning experience because I can easily have a conversation with you, one on one, and help you learn better. The unity of the class functioning as one unit to have a fun class as well as a learning class is definitely a huge aspect. And just the helping of someone else because you have that camaraderie with your fellow classmates, no matter if you sit with them at lunch or not” (Participant I-6).</p>

	<p>“I think unity is all about relationships and finding connections with others. And even when there are differences, working to see that there generally is more commonality between people than differences and just being able to work together. ...And then in my biology class especially, we did the unit on DNA and realizing how close everything is together as far as that we’re all made up of four basic amino acids and they all connect us. So we are united there and that’s a basic truth of science. And when we realize that it makes it easier to love each other because you realize that connection that you have with everyone. ... And then with unity, if you do not work as a unit there is no team and you cannot possibly achieve your goals. ...we decided to start making sandwiches to be donated to the local food pantry once a month. And that was the way that I was able to connect with other students and invite them in” (Participant I-7).</p>
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Caritas. Within 3 years of attending SAVI, participants expanded their Augustinian nomenclature of Caritas to include service to others through programs like Habitat for Humanity, food bank, and retreats (Participant I2-33). One participant asserted: “Well, I feel the retreats that we have really show love and action in our environment and how much our parents care for us and how much the School B community really cares for each other” (Participant I-10).

Participants also expanded their understanding of people to serve to include associates, father and son, underprivileged kids, anonymous people, and the homeless (Participants I3-9; I-3). One participant asserted:

We had these little kids from a little underprivileged school. They were kind of different, if I may say for lack of a better word. But then once we started having these little games and making them smile and having them laugh, you really felt great, like ‘Wow this is really great!’ And we demonstrated love just out of the blindness that we were doing because as Augustinian schools we teach love from day one up until today. I’m now in my senior year and it kind of just incorporates into it and you just do it naturally after some time. (Participant I-5)

The understanding and experience of Caritas was expanded to include being truthful, supportive, God, being your best, and wanting the best for others (Participants I-4; I-8). One participant stated:

I feel love is also about relationships and doing what is best for another person without expressing anything in return. And just being open to one another and doing what you would want another person to do for you. ...Finding the way to communicate is also a way to love someone because when you find that way that you're able to communicate, I found it to be a way to love. ...And then love, above all, if you don't get along with your teammates and you're not in part of a relationship, or you want what's best for your entire team and you're not friends, then your team is just a bunch of people kicking the ball around. But my team definitely had love and that just made the whole experience worth-while, even when we were losing. (Participant I-7)

Caritas was also extended to include caring relationships with people such as brotherhood, teammates, family, and teachers (I-10). One participant proffered:

You can look at it [love] at face value as your relationship between you and another person, you and God, the love there, but it also ties in with brotherhood as well. You know you don't, especially here at School A, you don't have friends. You have brothers. You love them and you have their back, if you will. I find myself doing it all the time and I see other kids doing it. There really isn't much that you wouldn't do for somebody who you've fostered a relationship with here. And when you've built up that mutual love for each other, there really isn't much that you wouldn't do for that person. It's a very, very strong and motivating value. I feel like I would do anything for any of my brothers here. (Participant I-5).

Table 44 shows the Caritas growth over the span of Pre-SAVI, Immediate Post-SAVI, and Four Months after Attending SAVI groups.

Table 44

Caritas Description for Pre-SAVI, Immediate Post-SAVI, Four Months after Attending SAVI, and Within Three Years of Attending SAVI

Pre-SAVI Group	<p>“I served the people of City X through service. It made me realize how fortunate I am and what I have. It made me feel good to know I can give something to people in need” (Participant C3-14).</p>
Immediate Post-SAVI	<p>“Prior to SAVI I had a deep devotion to God and a nice prayer life, but it was only me. Due to my experiences at SAVI, I want to help others improve their prayer life with God” (M3-12).</p> <p>“It [SAVI] made me want to get out and do all these service opportunities. I want to do so much to help others experience the Augustinian values like I was able to and I want to do community service to help people. Since I got home from SAVI, all I've wanted to do is re-live the experience in a way here at home through service activities and through the ideas my group has brought back to our school” (Participant M5-20).</p>
Four Months Post-SAVI Follow-up	<p>“Prior to SAVI, I never really did a lot with the homeless and community service, now I volunteer for things like vacation bible school, and am very excited for the schools next community service project!” (Participant F4-14).</p> <p>“Before SAVI, I didn't really get the whole reason why there are so many required service projects at the school (like Camden, Cathedral Kitchen, etc.). Now I see that if School A wants to stay faithful to the motto Unitas, Caritas, Veritas, that the service projects are essential. Besides that, I have always maintained a well-rounded involvement in the School A community and SAVI helped me to reinforce it” (Participant F4-24).</p>
Within Three Years of Attending SAVI	<p>“We had these little kids from a little underprivileged school. They were kind of different, if I may say for lack of a better word. But then once we started having these little games and making them smile and having them laugh, you really felt great, like ‘Wow this is really great!’ And we demonstrated love just out of the blindness that we were doing because as Augustinian schools we teach love from day one up until today. I'm now in my senior year and it kind of just incorporates into it and you just do it naturally after some time” (Participant I-5).</p> <p>“I feel love is also about relationships and doing what is best for another person without expressing anything in return. And just being open to one another and doing what you would want another person to do for you. ...Finding the way to communicate is also a way to love someone because when you find that way that you're able to communicate, I found it to be a way to love. ...And then love, above all, if you don't get along with your</p>

	<p>teammates and you're not in part of a relationship, or you want what's best for your entire team and you're not friends, then your team is just a bunch of people kicking the ball around. But my team definitely had love and that just made the whole experience worth-while, even when we were losing" (Participant I-7).</p> <p>"You can look at it [love] at face value as your relationship between you and another person, you and God, the love there, but it also ties in with brotherhood as well. You know you don't, especially here at School A, you don't have friends. You have brothers. You love them and you have their back, if you will. I find myself doing it all the time and I see other kids doing it. There really isn't much that you wouldn't do for somebody who you've fostered a relationship with here. And when you've built up that mutual love for each other, there really isn't much that you wouldn't do for that person. It's a very, very strong and motivating value. I feel like I would do anything for any of my brothers here" (Participant I-5).</p>
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Chapter V presents a detailed discussion of the conclusions and limitations resulting from this study.

CHAPTER V

DISCUSSION AND CONCLUSIONS

Introduction

This chapter presents the discussions and conclusions derived from the analyzed data in response to the research questions. This study sought to determine how the Student Augustinian Values Institute (SAVI) enhances the understanding and experience of the Augustinian core values of Veritas, Unitas, and Caritas for students in Augustinian secondary schools.

The structure for this chapter is the following: first there is a discussion on the results of the data. Second, the literature review and theoretical lenses utilized for this study will be applied to the data results. Third, the similarities between Baker's (2011) AVI study and this SAVI study will be presented. Fourth, the limitations of the study will be discussed. Fifth, suggestions will be made about future SAVI gatherings and studies.

Results and Discussion

First, at the Pre-SAVI level, this study reveals that there is a significant difference between students who attended SAVI and those who did not in their understanding and experience of the Augustinian core values of Veritas, Unitas, and Caritas. The significant difference in understanding and experience between these two groups may be explained by the selection process employed to solicit candidates to attend SAVI. The typical profile for participants selected to attend are students who perform well academically and are involved in a plethora of extra-curricular activities. On average, they are the finest students from each school.

Second, there is a significant increase in participants' understanding and experience of Augustinian values in their daily school environment. Also, over the period of 3 years, this growth was sustained and continued to be enriched for the participants.

Third, assessing the impact of moderators upon the SAVI, there was no statistically significant difference for the SAVI group, partially due to the ceiling effect and the Hawthorne effect.

All of the data results discussed in the this section are intertwined with education leadership, teaching values in the United States, students' call to holiness through wholeness, and Groome's Shared Praxis Model.

Education Leadership Teaches Augustinian Core Values

Bolman and Deal (2006) proffered that there are four frames that exist in every organization (structural, human resource, political, and symbolic). Through the SAVI experience provided by educational leadership, this study reveals that students are able to increase their understanding and experience of the Augustinian core values of Veritas, Unitas, and Caritas that are symbolically and structurally embodied in school. Structurally, students are able to make the connection between the religious services, community service, academics, the curriculum, extra-curricular activities, peers, and faculty in Catholic Augustinian education with the Augustinian core values. Symbolically, SAVI participants are able to make the connection between the school's philosophy, mission statement, and religious art work with the Augustinian core values.

Teaching Values in the United States

Like Aristotle and Plato, the history of education in the United States has witnessed the teaching of values as core to its purpose. People like Dewey (1929), Ryan (1986), Williams (2000), White (2001), and Xiao-chuan (2010) have proffered upon the importance of teaching students values. Also, within the Roman Catholic faith, the importance of teaching values to students in the United States is reflected in Conciliar and Post-Conciliar documents. Studies

indicate that teaching these values in Catholic schools has resulted in very positive outcomes (Convey, 2010; Guerra, Donahue, & Benson, 1990). Congruent with these studies, the Augustinian core values of Veritas, Unitas, and Caritas taught at SAVI to students in Augustinian secondary schools are effective in shaping the lives of the students cognitively, psychosocially, and spiritually.

Students' Call to Holiness through Wholeness and SAVI

The study results indicate that the students who participated in the SAVI experience were influenced by their developmental stage. Cognitively, this study's participants reflected Piaget's formal operation stage of development (Piaget, 1952). This period begins during the middle school years. At this stage the adolescent becomes capable of understanding religious charism as a unique identity embedded within their school community. The adolescent is able to entertain a variety of possibilities surrounding an issue and opine coherent theories in the realm of abstractions. This study demonstrates how students at this stage of development who attend SAVI are open to seeking the Augustinian core value of Veritas (Truth) by first taking the journey within themselves and then reaching outside themselves through their search for academic knowledge, flipping the classroom, knowledge of self, knowledge of God, search for truth in relation with others, and knowledge of St. Augustine.

Second, students who participated in this study reflected Erikson's (1963) identity versus role confusion stage of psychosocial development. During this stage young people "spread their wings" and test their identity and security within the comfort of their peers.

This study finds SAVI to be an opportunity in which students experience a supportive and secure community of friendships as a setting to become and be comfortable with themselves.

They are able to understand and experience the Augustinian core value of Unitas (Unity) by being supportive of others, trustworthy, helpful, loving, and relational with others and God.

Third, students who participated in this study reflected Fowler's Synthetic-Conventional Faith stage of development (Fowler, 1981). This stage takes place between the ages of 12 and around 17 or 18. At this stage the adolescent's world extends beyond family and self so that a number of circles now demand attention: school, peers, family, and maybe the religious community. During this time the young person is deeply concerned with developing an identity and about feedback from important people in his/her life. In a sense, this stage is a conformist stage and faith affords the opportunity to synthesize input and values from diverse arenas. By attending SAVI, the adolescents learn the Augustinian core value of Caritas (Love). They mature to perceive God in interpersonal terms as they learn that the search for themselves is a search for God, the Eucharist brings their friends together, they draw closer to Christ, God is at the center of all activities, and to pray daily.

Groome's Shared Praxis Model and SAVI

By participating in SAVI, the students of Catholic Augustinian school develop cognitively, psychosocially, and spiritually in their understanding and experience of the Augustinian values of Veritas, Unitas, and Caritas; hence, confirming the effectiveness of Groome's (1991) Shared Praxis Model. By journeying through Groome's Movements 1 through 5, SAVI participants are continuing to make decisions on how to live the Christian faith in their newfound world. The development is ongoing as participants continue to reflect upon Movement 5 in their daily lives as they deepen their relationship with God, desire to volunteer for community service, are true to themselves, and more loving toward others.

Veritas (Truth)

Beginning with Veritas (Truth), there existed a simple definition of the understanding and experience of it prior to attending SAVI. Truth was typically described as academic, knowledge of self and God.

Up to 3 years after attending SAVI, participants amplified their Augustinian nomenclature by stating that Truth is academic (e.g., search for knowledge and flipping the classroom), knowledge of self (e.g., happiness, meaning, honesty, integrity, academic, goals, confidence, and activities), knowledge of God (e.g., search for truth in God, oneness, Christ-like, scripture, Mass, prayer, and spiritual growth), the search for truth in relation with others (e.g., friends, family, teachers, classmates, athletics, trust, honesty, and community); living the Augustinian core values, knowledge of St. Augustine, leadership, personal growth, and service to others.

Unitas (Unity)

The same incremental development of nomenclature was observed with the Augustinian core value of Unitas (Unity). There existed a simple definition of the understanding and experience of Unity prior to attending SAVI. Unity was typically described as being relational with others (e.g., school events/sports/activities, meeting new people, community, family, brotherhood, supportive, and friendships), love, and uniting with God.

As much as 3 years after attending SAVI, the terminology to define Unity was further developed into being relational with others (e.g., school events/sports/clubs, meeting new people, community, family, brotherhood, friendships, supportive, trust, teachers, classmates, helpful, and revelation to others), religious experiences (e.g., God, retreats, SAVI, Masses, growth in faith,

and Augustinian values), love, leadership, personal growth, knowledge of other Augustinian schools, self-knowledge, and biological.

Caritas (Love)

A similar incremental development of nomenclature was observed with the Augustinian core value of Caritas (Love). There existed a simple definition of the understanding and experience of Love prior to attending SAVI, where Love was typically described as service to others through programs (e.g., fund raisers and service trips), people (e.g., those in need, the poor and the community), selflessness, and leadership.

Within 3 years after attending SAVI, participants articulated a more developed Augustinian nomenclature of love as service to others in programs (e.g., service trips, service projects, community service, food bank, Habitat for Humanity, retreats), people (e.g., needy, associates, brotherhood, father and son, underprivileged kids, anonymous people, homeless, world, school), selflessness, leadership, evangelization, truth, supportive and caring relationships with others (e.g., brotherhood, classmates, teammates, family, and teachers), being your best, wanting the best for others without asking for anything in return, the core of goodness (e.g., Golden Rule and compassionate), and God.

Similar growth developments in Veritas, Unitas, and Caritas were noted in Baker's (2011) study of Augustinian values taught at the Augustinian Values Institute (AVI).

AVI's Congruency with SAVI

Comparing Baker's (2011) study of the impact of the Augustinian Values Institute (AVI) upon teachers in Augustinian secondary education with the results of SAVI, I observe similar findings in the participants' increase in understanding and experiences of the Augustinian values of Veritas, Unitas, and Caritas. In both AVI and SAVI, the majority of the participants had only

a general understanding of the Augustinian core values prior to attending the Augustinian values program.

By attending either AVI or SAVI, participants are effectively influenced in their understanding and experience of the Augustinian core values. After attending the programs, participants in each expressed positive sentiments about their experience. They both expanded their sense of Veritas to include honest and open communication in collaboration with others and a search for truth beyond academics. They both grew in understanding Unitas to comprise nurturing relationships with others, connecting with constituents from other Augustinian schools, sharing common missions and goals, respecting the uniqueness of others, and networking with others. They both developed in their understanding of Caritas to include a passion for education, loving others through service, and showing care for the school community.

Conclusions

There are three conclusions derived from this study. The first conclusion is drawn from the research question: To what extent is SAVI effective in enhancing students' understanding of the Augustinian core values of Veritas, Unitas, and Caritas? Based upon the visible expansion of Augustinian vernacular utilized to define these core values in the qualitative data, it is my conclusion that SAVI is achieving its purpose, and that the students in Augustinian secondary schools are continuously growing in their cognitive, psychosocial, and spiritual understanding and in their experience of the Augustinian core values of Veritas, Unitas, and Caritas.

As successful as SAVI is, it can be improved by establishing a more organized leadership plan. There should be a committee of dedicated people to evaluate and tweak SAVI each year through Pre-SAVI and Post-SAVI meetings. This committee needs to address the lack of standardization that exists because the topics presented at SAVI are consistent each year, yet the content varies due to the presenters.

The second conclusion is drawn from the research question: To what extent is SAVI effective in enhancing students' personal experience of the Augustinian core values of Veritas, Unitas, and Caritas in their lives? Based upon the qualitative empirical data in this study, it is my conclusion that SAVI is deepening the experience and integration of Augustinian core values, religious experiences, Augustinian nomenclature, and personal growth in students who attend Augustinian secondary school. This growth is ongoing and sustained with the passage of time.

The third conclusion emphasizes the importance of operationalizing the SAVI experience when SAVI participants return to their respective schools. Some school leaders are effectively working with SAVI students to creatively infiltrate the greater school community with the fuller understanding and experience of Veritas, Unitas, and Caritas, while others have little follow-up.

Study Limitations

There are six noteworthy limitations to this study. According to Glesne (2006), limitations are part of research and by elucidating them it aids the reader to interpret the researcher's work. The first limitation is the personal bias that I brought to the study. As an Augustinian friar who has taught in three Augustinian high schools, I embody my own opinions and experiences of Augustinian education and the way that each school teaches Augustinian core values. Knowing this personal bias, I tried to exercise bracketing, whereby I was aware of my values, preconceptions, and beliefs; therefore, I attempted to relinquish them in the midst of the research (Jacelon & O'Dell, 2005).

Second, there were two issues with School F. The SAVI Director, who provided all the SAVI data for this study, was unable to provide Pre-SAVI questionnaire data results. Also, with

the school being 2 years old and only having 17 students enrolled, there was not a control group because all their students have participated in SAVI.

Third, an implicit weakness of the research design is that the comparison group did not have data at each of the time points for the SAVI groups. The comparison group data was obtained at the same time the Pre-SAVI and 2010 – 2012 Follow-up data was collected. It would have been helpful to survey the comparison group at the same time points when the SAVI group completed their questionnaires in order to measure the impact of the SAVI group's influence upon the comparison group at each post-SAVI increment.

Fourth, this study is not random sampling experimental research; rather, it is convenience sampling, based on how students are selected to attend SAVI. The selection process at each school was purposive sampling, whereby each school selected its SAVI participants. They were the bright, motivated students and not the underachievers. The majority of the students attending SAVI were sophomores and juniors. Future studies would benefit if more freshmen and seniors attended. Also, there needs to be a better process for selecting the SAVI candidates, whereby it should be open to any student who would like to attend.

Fifth, the quantitative data presented in Chapter IV described the ceiling effect as an analytical limitation. As previously noted, with individuals having high scores in the Pre-SAVI questionnaire, there are limited amounts of gains to obtain. In essence, a ceiling effect creates a restricted range. The lack of discrimination in the presence of a restricted range is well documented in analytic research (Henricksson and Wolming, 1998; Hunter & Schmidt, 1990). For this study design, there is the potential for subjects to be repeated over the various cohorts. These repeated observations within subjects are correlated. This correlation has a profound impact on the resulting tests of significance (Kraemer, 1981). When this within-subject

correlation is properly incorporated into the analysis, the subsequent repeated measures analysis takes full advantage of all information obtained from each subject, thereby greatly increasing statistical power over methods that compare treatments cross-sectionally such as ANOVA framework described in Chapter IV (Gibbons, Hedeker, Elkin, Waternaux, Kramer, Greenhouse, Shea, Imber, Sotsky, & Watkins, 1993). Unfortunately, identifiers were not provided on each form to link individuals taking the SAVI at multiple time points.

Last, for some Augustinian high schools, there is little follow-up at the local level with students after they participate in SAVI. This lack of continuation creates difficulties in evangelizing the SAVI message locally and participating in SAVI questionnaires.

Having reflected upon the study's limitations, attention will now be given to the implications and future directions for this research.

Implications and Future Directions

Based upon this study of assessing the Student Augustinian Values Institute's impact of enhancing the understanding and experience of the Augustinian core values of Veritas, Unitas, and Caritas upon students in Augustinian secondary schools, there are implications for future research and reflections.

First, scholarly contributions have been made by McCloskey (2006), Insunza (2006), and Baker (2011) in the field of Augustinian values reflected in education. Additional research is needed to enhance the articulation and literature needed to enliven Augustinian core values in education.

Second, as was described in the limitations of the study, there possible gains that could be obtained, as measured by the quantitative data, were limited due to a ceiling effect. Future studies should assign an identification number to the SAVI participants so that individuals can be

tracked for growth, especially those who rank their understanding and experience of Augustinian core values less than 5 out of 5 points on the Likert scale at the Pre-SAVI level. It would be worth-while to invite the average performing students to participate in SAVI and to measure their growth. Maybe schools are missing the opportunity for maximum growth in Augustinian values by attracting on average the finest students to SAVI who already have a ceiling effect with Augustinian values?

Third, as was also mentioned in the limitations of the study, there needs to be more consistent follow-up at the local school level to incorporate the SAVI experience into the curriculum. Members of the comparison group in this study revealed a limited understanding and experience of Augustinian core values. The SAVI participants, in conjunction with school leaders, need to embrace a methodology to overcome these limitations. For example, school leaders and SAVI participants could host assemblies with the student body to share their understanding and experiences of Augustinian core values. They could form a SAVI Club that meets regularly and plan ways to implement Augustinian values in their school. They could partner with Augustinian Values Institute (AVI) participants to infiltrate all aspects of the school with the Augustinian core values of Veritas, Unitas, and Caritas.

Fourth, the participation and responses to the questionnaires was influenced by the level of commitment to Augustinian core values of the school leadership. Some leaders embraced the Augustinian mission for education, while others did not. Attention should be focused on employing people who uphold this mission.

Fifth, data from the Comparison Group indicated a lack of depth in Augustinian vernacular. A user friendly glossary of Augustinian terms is needed as a vehicle to enhance nomenclature in Augustinian schools.

Sixth, the empirical studies conducted on AVI and SAVI revealed the most insights through qualitative research. It is suggested that further studies of these programs be qualitative.

Seventh, one moderator variable to consider is school location. The demographics and leadership of each Augustinian school may reveal unique insights into the understanding and experience of Augustinian core values.

Finally, it would be a valuable study to measure the collective impact of both SAVI and Augustinian Values Institute (AVI) upon the faculty, staff and student body. SAVI and AVI have been independently evaluated. To combine both programs into a holistic evaluation could reveal a deeper reality that has yet to be explored.

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APPENDIX A

GENERAL AUGUSTINIAN HIGH SCHOOL COMPARISON GROUP / 2013 PRE-SAVI QUESTIONNAIRE

Directions

Thank you for volunteering to take this questionnaire. The purpose of it is to measure the educational experiences within Augustinian secondary schools. There are 36 questions. Please complete all parts of the questionnaire. It should take approximately 20 minutes to complete.

1. Extra-curricular Activities

Please list all clubs, sports, and activities that you have been involved in while attending high school.

2. What are the most memorable moments that you have experienced in high school? Please explain what made them memorable.

High School Evaluation

A Catholic education exists to proclaim the Gospel of Jesus Christ. Each school has a unique way of presenting the Good News. This section will list various items that could be experienced in school. Please indicate if your school promotes (emphasizes) each item and rank the degree to which it was promoted. Also, indicate if you personally experienced this item (i.e., incorporate this value in your life) while attending high school.

3. Does your school promote a sense of community?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

4. Does your school promote a life of peace?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

5. Does your school promote a relationship with God?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

6. Does your school promote service to the poor?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

7. Does your school promote friendship / brotherhood / sisterhood?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

8. Are you Catholic?

No Yes

9. How often do you attend religious services?

Never Only on Holidays Once a month Twice a month Weekly

10. Does your school promote simplicity of life?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

11. Does your school promote justice for all?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

12. Does your school promote a life of prayer?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

13. Does your school promote love of learning?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

14. Does your school promote a life of humility?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

15. Does your school promote educating the whole person: mind, body and soul?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

16. Does your school promote conversion of heart?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

17. Does your school promote the search for truth?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

18. Does your school promote self-knowledge / getting to know yourself?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

19. Does your school promote respect for diversity?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

20. Does your school promote respect for one's body?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

21. Does your school promote the arts as the most important course?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

22. Does your school promote a life of leadership within the Christian community?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

23. Does your school promote reconciliation / forgiveness?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

24. Does your school promote sharing God's message with others?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

25. Does your school promote the importance of the Eucharist?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

26. Does your school promote the life of St. Augustine?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

27. Does your school promote Christ as our Teacher?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

28. Does your school promote service to others?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

29. Does your school promote selflessness?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

30. Does your school promote learning from one another?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

31. Does your school promote service to the oppressed?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

How would you respond to the following situation?

Please answer the following essay as if it were a real situation.

32. You are asked to be an ambassador for your school. You have to give a speech to eighth graders who are visiting your high school at an Open House. What are the most important points you would emphasize about your school in the speech?

Demographics

Please fill out the general information about yourself.

33. What is your gender?

Female Male

34. What is your high school graduation year?

2010 2011 2012 2013 2014 2015 2016

35. What is your GPA?

95 or above 90-94 85-89 80-84 75-79 70-74 69 or below

36. What high school will you / did you graduate from?

APPENDIX B

2013 IMMEDIATE POST-SAVI QUESTIONNAIRE

Directions

Thank you for volunteering to take this questionnaire. The purpose of it is to measure the educational experiences within Augustinian secondary schools. There are 41 questions. Please answer as many parts of the questionnaire as possible. It should take approximately 25 minutes to complete.

1. Extra-curricular Activities

Please list all clubs, sports, and activities that you have been involved in while attending high school.

2. What are the most memorable moments that you have experienced in high school? Please explain what made them memorable.

High School Evaluation

A Catholic education exists to proclaim the Gospel of Jesus Christ. Each school has a unique way of presenting the Good News. This section will list various items that could be experienced in school. Please indicate if your school promotes (emphasizes) each item and rank the degree to which it was promoted. Also, indicate if you personally experienced this item (i.e., incorporate this value in your life) while attending high school.

3. Does your school promote a sense of community?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

4. Does your school promote a life of peace?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

5. Does your school promote a relationship with God?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

6. Does your school promote service to the poor?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

7. Does your school promote friendship / brotherhood / sisterhood?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

8. Are you Catholic?

No Yes

9. How often do you attend religious services?

Never Only on Holidays Once a month Twice a month Weekly

10. Does your school promote simplicity of life?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

11. Does your school promote justice for all?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

12. Does your school promote a life of prayer?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

13. Does your school promote love of learning?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

14. Does your school promote a life of humility?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

15. Does your school promote educating the whole person: mind, body and soul?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

16. Does your school promote conversion of heart?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

17. Does your school promote the search for truth?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

18. Does your school promote self-knowledge / getting to know yourself?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

19. Does your school promote respect for diversity?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

20. Does your school promote respect for one's body?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

21. Does your school promote the arts as the most important course?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

22. Does your school promote a life of leadership within the Christian community?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

23. Does your school promote reconciliation / forgiveness?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

24. Does your school promote sharing God's message with others?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

25. Does your school promote the importance of the Eucharist?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

26. Does your school promote the life of St. Augustine?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

27. Does your school promote Christ as our Teacher?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

28. Does your school promote service to others?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

29. Does your school promote selflessness?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

30. Does your school promote learning from one another?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

31. Does your school promote service to the oppressed?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

How would you respond to the following situation?

Please answer the following essay as if it were a real situation.

32. You are asked to be an ambassador for your school. You have to give a speech to eighth graders who are visiting your high school at an Open House. What are the most important points you would emphasize about your school in the speech?

33. Is there anything in your life that you would like to change because you attended SAVI? Please explain the way things were for you prior to SAVI and what the new change would be. (For example: Prior to SAVI I never did community service and now I want to be involved in a local homeless shelter. Prior to SAVI I never prayed to God and now I want to have a daily prayer life. Prior to SAVI I didn't do much with others and now I want to do a lot of team work).

34. What was your experience like in working with the first and second graders from St. Martin de Porres School?

35. What did you find most valuable about your SAVI experience?

36. Having attended SAVI, what aspect(s) would you like to have experienced more?

37. Having attended SAVI, what aspect(s) would you like to have experienced less?

Demographics

Please fill out the general information about yourself.

38. What is your gender?

Female Male

39. What is your high school graduation year?

2013 2014 2015 2016

40. What is your GPA?

95 or above 90-94 85-89 80-84 75-79 70-74 69 or below

41. What high school will you / did you graduate from?

APPENDIX C

2010 – 2012 & 2013 FOLLOW-UP POST-SAVI QUESTIONNAIRE

Directions

Thank you for volunteering to take this questionnaire. The purpose of it is to measure the educational experiences within Augustinian secondary schools. There are 37 questions. Please complete all parts of the questionnaire. It should take approximately 20 minutes to complete.

1. Extra-curricular Activities

Please list all clubs, sports, and activities that you have been involved in while attending high school.

2. What are the most memorable moments that you have experienced in high school? Please explain what made them memorable.

High School Evaluation

A Catholic education exists to proclaim the Gospel of Jesus Christ. Each school has a unique way of presenting the Good News. This section will list various items that could be experienced in school. Please indicate if your school promotes (emphasizes) each item and rank the degree to which it was promoted. Also, indicate if you personally experienced this item (i.e., incorporate this value in your life) while attending high school.

3. Does your school promote a sense of community?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

4. Does your school promote a life of peace?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

5. Does your school promote a relationship with God?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

6. Does your school promote service to the poor?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

7. Does your school promote friendship / brotherhood / sisterhood?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

8. Are you Catholic?

No Yes

9. How often do you attend religious services?

Never Only on Holidays Once a month Twice a month Weekly

10. Does your school promote simplicity of life?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

11. Does your school promote justice for all?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

12. Does your school promote a life of prayer?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

13. Does your school promote love of learning?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

14. Does your school promote a life of humility?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

15. Does your school promote educating the whole person: mind, body and soul?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

16. Does your school promote conversion of heart?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

17. Does your school promote the search for truth?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

18. Does your school promote self-knowledge / getting to know yourself?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

19. Does your school promote respect for diversity?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

20. Does your school promote respect for one's body?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

21. Does your school promote the arts as the most important course?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

22. Does your school promote a life of leadership within the Christian community?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

23. Does your school promote reconciliation / forgiveness?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

24. Does your school promote sharing God's message with others?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

25. Does your school promote the importance of the Eucharist?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

26. Does your school promote the life of St. Augustine?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

27. Does your school promote Christ as our Teacher?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

28. Does your school promote service to others?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

29. Does your school promote selflessness?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

30. Does your school promote learning from one another?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

31. Does your school promote service to the oppressed?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

Did you personally experience it at school?

No Yes, rarely Yes, sometimes Yes, moderately Yes, often Yes, strongly

How would you respond to the following situation?

Please answer the following essay as if it were a real situation.

32. You are asked to be an ambassador for your school. You have to give a speech to eighth graders who are visiting your high school at an Open House. What are the most important points you would emphasize about your school in the speech?

33. Is there anything in your life that has changed because you attended SAVI? Please explain the way things were for you prior to SAVI and what the new change is. (For example: Prior to SAVI I never did community service and now I'm involved in a local homeless shelter. Prior to SAVI I never prayed to God and now I have a daily prayer life. Prior to SAVI I didn't do much with others and now I try to do a lot of team work).

Demographics

Please fill out the general information about yourself.

34. What is your gender?

Female Male

35. What is your high school graduation year?

2010 2011 2012 2013 2014 2015 2016

36. What is your GPA?

95 or above 90-94 85-89 80-84 75-79 70-74 69 or below

37. What high school will you / did you graduate from?

APPENDIX D

OPEN-ENDED QUESTIONNAIRE FOR POST-SAVI STUDENTS

PERSONAL INTERVIEW QUESTIONS

Note: Questions are a modified version of Baker's (2011) used for AVI interviews.

Views about Augustinian Values and How They Are Manifested at School

1. As a member of an Augustinian School community, how would you define your understanding of the Augustinian values of ...
 - a. Truth? (and for St. Augustine?)
 - b. Unity?
 - c. Love?
2. How do you see each of the Augustinian values of Truth, Unity and Love impacting how you are learning in the ...
 - a. classroom?
 - b. Extra-curricular activities?
3. How have you consciously lived your experience of SAVI at your school?
4. Is there anything in your life that has changed because you attended SAVI? Please explain the way things were for you prior to SAVI and what the new change is.
5. As you reflect upon SAVI, is there any part of it that you would recommend to improve (i.e., more of or less of).

APPENDIX E
SAVI SCHEDULE

SAVI DAY ONE

First SAVI Activity Thursday Night: Icebreakers

The first activity to begin the SAVI program consists of three icebreakers. The goal of these icebreakers is to give the students an experience of Unitas by getting them to interact with each other in a playful manner. The SAVI Handbook (ASEA, 2010) explains how the first icebreaker could utilize the following activities:

1. **Circle Scramble:** All students stand in a circle and they say their names out loud. Then, in silence and without making any gestures, the group has to organize itself in alphabetical order. Once the group thinks that it is in alphabetical order, each person says their name again to see how accurate they are. Additional rounds can be used until everyone is in order.
2. **High Flying Spirits:** Each person is given an index card with a name or theme on it (i.e., Batgirl, Robin, football, etc.). Each person needs to find the other person that has the same name or theme on their card. Once everyone finds their pair, they create a cheer related to their theme and they present it to the group.
3. **That's me!:** Assemble the group in a large circle. One person stands up in the center and makes a statement like "I love baseball." Everyone in the circle who identifies with the statement jumps up and yells "That's me!" The people who jumped up, along with the person in the center, then run to another part of the circle and sit down. Whatever person doesn't get a seat becomes the next leader and makes the next statement. The game can last as long as desired.

The second icebreaker is designed to deepen Unitas by helping the students to learn more about each other in a non-threatening manner (ASEA, 2010). Any of the following activities could be used:

1. **Human Safari:** Every person anonymously writes down a fact about themselves on an index card. The cards are then collected and mixed together. The cards are then distributed so that everyone in the group has information about one person. Each person then tries to locate the person who matches the fact on the card. When time is up, the person holding the card has to introduce the person whose fact was on the card. If someone does not find their person, then they can say the fact and the person whom it represents will introduce themselves.
2. **Person to Person Interviews:** Every person needs to ask a generic question to each person in the group. Everyone circulates around the room with this question and they write down the person's name and response. When everyone finishes their interviews, the facilitator selects one person at a time, announces their name and then asks the question: "What can you tell us about this person?" Everyone gives their answers.

The third icebreaker is designed to relax any tension or anxiety that the students may have. It incorporates some physical contact. There are two possible activities to use (ASEA, 2010):

1. **Find Your Partner:** The goal is to get the players to pair off, walk in the direction opposite one another, and then find each other once the music stops. Form two circles, with one set of partners facing inward and one set of partners facing outward. When the music begins, the people in the inside circle walk to the right and the outside circle walks in the

opposite direction. When the music ends, each contestant needs to find their partner, take their hands, and sit on the floor. The first set of partners to accomplish this task wins the round and they become the judges to help determine the winners of the next round. The game finishes when only one set of partners remain.

2. Lineup: Groups are divided into 8 – 15 people. The groups will compete with each other. Each group is put into single file lines. They have to respond to various commands: Put yourselves in alphabetical order, then according to birthdays, height, favorite colors, etc.

Second SAVI Activity: School Video Presentations

The second activity is a video that is put together by the students from each school and shown to everyone. The video reflects what student life is like at each school (i.e., pictures of the school, special days, memorable events, interviews with classmates that discuss the uniqueness of each school, its traditions, every day activities, school geography and history, etc.). The video needs to reflect how the Augustinian values of Veritas, Unitas, and Caritas are present on a daily basis.

Third SAVI Activity: Talk on St. Augustine

The third activity is a talk on St. Augustine. This talk is given by an Augustinian friar. This talk highlights the life of St. Augustine, the Augustinian values of Veritas, Unitas, and Caritas, and what it means to be an Augustinian friar.

Last Activity Thursday Night: Evening Prayer

At the conclusion of the first day, all students and adults attending the SAVI gather together for Evening Prayer. At the end of prayer, students have some recreational time and then they proceed to sleep.

SAVI DAY TWO

First Activity Friday Morning: Morning Prayer and Breakfast

At the beginning of the second day of SAVI, students and adults gather for Morning Prayer. At the conclusion of prayer, breakfast is served for everyone.

Second Activity: School Character Maps and Presentations

The second activity involves the creation of Character Maps. The students are divided into groups according to the school that they attend. Using markers and poster boards, they need to design a poster that reflects the aspects of their school that they want to share with everyone. Upon completion of the posters, the various groups present them to the entire assembly.

At the end of the second activity, everyone breaks for lunch.

Third Activity: Veritas Talk and Group Discussions

This talk is like the “masks that people wear” talk given on a Kairos retreat and the talk uses tee shirts to make the point. One of the SAVI adult leaders gives a talk on the masks that he/she wears in life. With each mask, the presenter puts on a tee shirt that represents the mask. After putting on multiple layers of tee shirts, the presenter then takes off all the tee shirts and says that under all the masks is “just me.”

The goal of the talk is to get the students to reflect upon who they are and what is important about them being true to themselves. At the core of the talk is a piece that talks about St. Augustine’s search for truth and how he initially looked for it outside of himself. Eventually Augustine found it in himself and ultimately in God. Students are encouraged to be true to themselves and others. They should not hide behind masks in life. They should be true to themselves and their relationships with God.

After the talk, the students gather into small groups to discuss and reflect upon the talk. They are asked to reflect upon the following questions: Name one mask that you are wearing right now. What mask do you wear daily and how true is this mask to your real self? What common masks do you share with St. Augustine? What issues are taking place in your life that prevent you from revealing your true self? Also, students are asked to identify positive aspects about each person in their group and issues that the students need to improve upon in their lives.

Fourth Activity: Unitas Talk and Group Discussion

This talk is led by the students of the hosting school who have previously attended SAVI. They talk about various ways in which they live out Unitas during their time in high school. They discuss how Unitas is manifested in their service experiences, retreats, relationship with Christ, and in their daily lives.

At the end of the talk, the students divide into small groups and discuss how they can build unity in their schools and greater community.

Recreation Time

The remainder of the day is designed to build up unity with the students by having recreational time together. The hosting school takes the students to a local restaurant for an opportunity to informally spend time with each other in a social manner.

SAVI DAY THREE

First Activity Saturday Morning: Morning Prayer and Breakfast

At the beginning of the third day of SAVI, students and adults gather for Morning Prayer. At the conclusion of prayer, breakfast is served for everyone.

Second Activity: Caritas Presentation and Group Discussion

The Caritas talk focuses on selfless love. The Caritas talk is rooted in scripture that promotes God's love for us, how Jesus died for us (Romans 5:8), and St. Paul's emphasis on the greatest gift being love (1 Corinthians 13).

Two video clips are shown. The first video is from the sitcom *Friends* in an episode where Joey and Phoebe discuss "there is no such thing as a selfless good deed." At the end of the video, the presenter focuses on reaching out to people in need, especially the homeless.

Mother Theresa's service to the poor is discussed. It centers on her service to the poorest people in the world and how she was born in luxury and matured in poverty. After discussing Mother Theresa's ministry, the second video is shown. The video is Meaghan Conte's story and the call to love homeless people (www.youtube.com/watch?v=cNQ9rP7xwI).

St. Augustine's thoughts on Caritas are discussed. His insights focus on charity and how it is no replacement for withheld justice. It also focuses on how the beauty of the soul is centered on love.

At the conclusion of the presentation, students are divided into mixed small groups. The small groups are a mixture of students from various schools. Each group is asked to reflect upon the following questions: How and when did you show selfless love today? What is something that you can do more of at your school to show selfless love? How do you currently show love at your school? What is a project that is already in place that exemplifies Caritas?

Each group is asked to create a six word saying that captures the value of Caritas for them (e.g., Born in luxury, matured in poverty; I have not accomplished much...yet; Food for me, food for all.).

Third Activity: Service Project

The school designs a service project for the students to complete. Details about it and the rest of the day will be filled in after April 2013 SAVI takes place.

After completing the service project, the students are served lunch.

Fourth Activity: Group Discussion about Caritas and Service

After lunch, the students divide into small groups with people from various Augustinian schools in their groups. They are asked to reflect upon the Caritas talk and their service project.

Questions to reflect upon are: Share with each other what service you participated in today.

How can you connect the Augustinian value of *Caritas* with the Christian call to serve? Do you think love and service go hand in hand? Why or why not? Do you feel the service performed was important? Why or why not? Do you think that service is important to the students at your particular Augustinian school? Why or why not? Have each participant share what types of service projects are done at his/her school. As a group, can you think of other types of service that you may want to incorporate at your school? Who would you like to help, and why? Is there an organization currently at your school that could help you organize this new type of service? If not, how would you go about presenting a new service project to your school?

Fifth Activity: Discipleship, Group Discussion and Presentations

A fifth talk is given on discipleship. This talk is designed to give the students ideas on how to take the SAVI experience that they encountered and to share it with other students in their schools. The students are given the following questions to reflect upon: What crosses must you carry to be a disciple? What did you learn on SAVI? How have you grown? How will you make a difference at your school? Your community? Your family? How will you continue to grow closer to Christ?

At the end of the talk, the students gather in small groups with members of their school to discuss how they can take the core values of Veritas, Unitas and Caritas back to their local schools and share them with others.

Upon completion of the small group discussions, each school group gives a presentation to everyone on how they will implement the Augustinian values in their school. They also offer their personal thoughts about the whole four day SAVI program.

At the end of the presentations, the students have dinner.

Sixth Activity: Free Time

The remainder of the evening is unscheduled in order to allow the students to have some recreational time with each other and to build community. The school provides various activities for the students to optionally attend (e.g., the school gym, swimming pool, watch a movie, etc.).

SAVI DAY FOUR

First Activity Sunday Morning: Breakfast and Mass

At the beginning of the fourth day of SAVI, students and adults gather for breakfast, followed by Mass.

Second Activity: Closing Ceremony

In the closing ceremony, students are given a special Augustinian cross to wear and certificates of their attendance. At the end of the closing ceremony, the students depart and return to their homes and Augustinian schools.