THE AUGUSTINIAN VALUES INSTITUTE: VEHICLE FOR EDUCATOR

PARTICIPANTS' ASSESSMENT OF THE IMPLEMENTATION OF THE

AUGUSTINIAN CORE VALUES IN THE PEDAGOGY AND LEADERSHIP OF AN

AUGUSTINIAN SCHOOL

by

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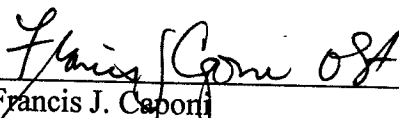
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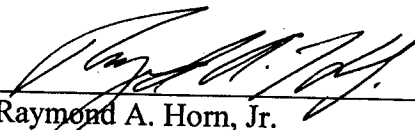Chair, Educational Leadership

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# ABSTRACT

The Augustinian Values Institute (AVI) was created in 2004 to educate administrators, faculty, and staff about the Augustinian Values of education: truth, unity, and love. The purpose of the AVI is two-fold: first, to share the richness of the Augustinian tradition and legacy with those who work in Augustinian schools eac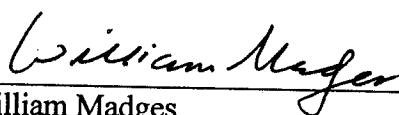h day and secondly, to invite colleagues to share in the work of Augustinian education in light of the dwindling numbers of friars available for ministry in secondary education. This qualitative case study attempts to evaluate the effectiveness of the AVI in assisting educators to assess the implementation of the core values in the pedagogy and leadership of an Augustinian school. This study utilizes the tools of open-ended surveys, personal interviews, and focus groups to investigate how the Institute serves participants in assessing the implementation of the values in the pedagogy and leadership of the school. Three theoretical frameworks are employed in this study: the core values themselves, critical pedagogy, and servant leadership. Study findings suggest that the AVI provides participants with an experience of sharing in a common mission as well as a preliminary understanding of the core values and how they might be applied to pedagogy and leadership in the school. This study concludes that a level II experience for past participants of the AVI, drawn from further scholarly research on the values, would provide opportunities for deeper reflection and discussion about the implementation of the core values in the pedagogy and leadership of an Augustinian school.

# Table of Contents

# PREFACE

Aurelius Augustine was born at Thagaste, the modern Souk-Aras in Algeria, on 13 November 354 (Bonner, 1997). His father, Patricius, was a modest landowner and his mother, Monica, was a remarkably resilient North African woman (Martin, 2003). According to Thomas Martin (2003), Monica's "devout Catholic piety was matched by the non-Christian father's religious indifference and in the course of his first decades the promising young boy would reflect both parents' religious stance" (p. 19).

In Augustine's early years, his devoutly Catholic mother was primarily responsible for his upbringing and she clearly made her own faith part of her son's early upbringing and education (Martin, 2003). In spite of Monica's own devotion to the Catholic faith, she had Augustine's baptism delayed until he passed through the stormy years of his youth where sins of the flesh were seen to be unavoidable in the case of a man (Bonner, 1997). However, at his birth, Monica did have him signed with the cross of Christ, thus marking him as a catechumen (Bonner, 1997).

Augustine's parents made great financial sacrifices, even searching for a benefactor in order to provide for the finest education in Roman Africa (Martin, 2003). Augustine's early school years in Thagaste were characterized by an anxiety to be accepted, avoiding shame, and terror of customary beatings at school by the teacher (Brown, 1969). Augustine despised Greek, but excelled in Latin (Brown, 1969). Gary McCloskey (2005) submits that if early education was the only predictor for a future career in teaching, then Augustine certainly would not have become one of the exemplary teachers in Western Civilization. Augustine's early education was filled with negative experiences.

Upon the completion of his early education, Augustine emerged as a gifted student. According to Peter Brown (1969), Augustine developed a "phenomenal memory, a tenacious attention to detail, [and] an art of opening the heart" (p. 38). Augustine went on to study at the university town of Madaura, but returned to Thagaste a year later for lack of finances (Brown, 1969). A year later, after Patricius had saved sufficient funds, Augustine, at the age of 17, went to the large urban center, Carthage, to complete his education (Brown, 1969).

Augustine's life in Carthage was filled with many significant life events. His father, Patricius, died a year after Augustine's arrival in Carthage, thereby leaving Monica with the burden of completing Augustine's education (Brown, 1969). In addition, Augustine would take a mistress who bore him a son, Adeodatus (Bonner, 1997). Augustine would remain with this nameless woman for the next 15 years, which was a respectable arrangement for an up and coming professor in the Later Empire (Brown, 1969). Finally, at the age of 19 in the year 373, Augustine would experience a profound change in his life through this reading of Cicero's *Hortensius* (Brown, 1969). Cicero's *Hortensius* had an immediate effect on Augustine to search for and fall in love with wisdom (Bonner, 1997).

Augustine's search for wisdom led him down many different pathways. For a time, Augustine studied the Scriptures, but, as a rhetorician, Augustine was disappointed because the Latin version of the Scriptures did not measure up to the style of Cicero (Bonner, 1997). This disappointment led him, at age 20, to join the Manichee sect for the next nine years (Bonner, 1997). The Manichaean system of thought could be characterized as simple, drastic, and dualistic in its understanding of good and evil

(Brown, 1969). However, his association with the Manichaeans would sour as he found little substance to be found behind the complexities of their doctrines (Martin, 2003). Augustine did remain with the sect for a pragmatic reason because their influence did offer him stepping stones to future advancement (Martin, 2003). Thanks to the Manichaeans, Augustine would move from Carthage to Rome and then on to Milan through his career as a teacher (Martin, 2003). On the eve of his thirtieth birthday, in Milan, the seat of the Western Emperor, Augustine became the chair of rhetoric and eventually a member of the courtly society, which brought with it both success and wealth (Martin, 2003). During this time, Augustine dismissed his mistress back to North Africa so that he might pursue an arranged marriage that would forward his career (Bonner, 1997).

It was in Milan in the year 385 that Augustine, at age 31, decided to once again loosely associate himself with the Catholic faith of his youth. At the urging of his mother, Monica, Augustine decided to become a catechumen in Milan (Brown, 1969). It was at this time that Augustine made his first acquaintance with Ambrose, 14 years his senior and the bishop of Milan (Brown, 1969). Augustine began to attend Ambrose's sermons, not out of desire for Christian instruction, but rather for his talent as an orator (Bonner, 1997). Augustine also made contact with the Academics who regarded themselves as the heirs of the Academy of the philosopher Plato (Bonner, 1997). The works of the Neo-Platonists surprised Augustine because of their unexpected agreement with Christian doctrine (Bonner, 1997). This reading of the Neo-Platonists would dispel the last vestiges of Augustine's Academic doubt (Bonner, 1997). These writings of the

philosophers would lead Augustine to turn to the Epistles of Saint Paul and read him with great enthusiasm (Bonner, 1997).

Augustine continued to struggle to find an answer to his search. But now, God was going to offer to Augustine a final challenge. Augustine and his friends, Alypius and Nebridius, were living together and devoting themselves as much as possible to readings and discussions on wisdom (Bonner, 1997). While Augustine was alone with Alypius in the garden, a tremendous series of events occurred. During the visit of Ponticianus, another of Augustine's friends, Augustine heard from Ponticianus the conversion of two other friends to the ascetic life as a result of the reading of the Life of St. Anthony (Bonner, 1997). This conversion story recounted by Ponticianus stirred up a storm in Augustine's soul (Bonner, 1997). While in the garden shortly after his friend's visit, he heard the voice of a child repeating the words: "Take and read! Take and read!" (Bonner, 1997, p. 91). Augustine had remembered the story of Anthony and how he had gone into a Church hearing the gospel and took it as a counsel to himself (Bonner, 1997). Augustine's (397/1997) *Confessions* describes this scene best. Augustine himself writes:

> Suddenly I heard a voice from a house nearby – perhaps a voice of some boy or girl, I do not know – singing over and over again, "Pick it up and read, pick it up and read." My expression immediately altered and I began to think hard whether children ordinarily repeated a ditty like this in any sort of game, but I could not recall ever having heard it anywhere else. I stemmed the flood of tears and rose to my feet, believing that this could be nothing other than a divine command to open the Book and read the first passage I chanced upon.... Stung into action, I returned to the place where Alypius was sitting, for on leaving it I had put down

there the book of the apostle's letters. I snatched it up, opened it and read in

silence the passage on which my eyes first lighted: Not in dissipation and

drunkenness, nor in debauchery and lewdness, nor in arguing and jealousy; but

put on the Lord Jesus Christ, and make no provision for the flesh or the

gratification of your desires. I had no wish to read further, nor was there need.

No sooner had I reached the end of the verse than the light of certainty flooded

my heart and all dark shades of doubt fled away. (VIII, xii, 29)

According to Martin (2003), Augustine's heart "had long been prepared through events,

people, and books for that final moment in the garden" (p. 22). Augustine's conversion

took place at the beginning of August 386, and he now had a plan to remove himself from

the schools of rhetoric and devote himself entirely to the service of God (Bonner, 1997).

Following this transformative experience in Augustine's life, he makes his way

back to North Africa (Martin, 2003). This trip to North Africa was interrupted by civil

wars and the death of his mother, Monica, but eventually he returned and established a

monastic community at his family estate in Thagaste (Martin, 2003). Augustine had a

desire for retreat, but was met with sudden fame; in addition, within a short period of

time, he experienced the deaths of both his son Adeodatus and his friend Nebridius

(Martin, 2003).

Augustine's fame continued to grow in North Africa due to his personality,

reputation, and literary activity (Bonner, 1997). However, Augustine, felt genuinely

called to live the religious life; he desired to be a monk, not a minister, and avoided

ordination to the priesthood (Bonner, 1997). Augustine lost his battle to avoid ordination

when he entered the city of Hippo Regius in order to persuade a friend to embrace the

religious life (Bonner, 1997). The gathered people in the cathedral seized Augustine and brought him before, Valerius, the bishop of Hippo, for ordination (Brown, 1969). In tears, Augustine submitted and was ordained a priest at the hands of Bishop Valerius (Brown, 1969). In 395, Augustine was consecrated coadjutor bishop of Hippo and upon the death of Valerius in 396, Augustine, at the age of 42, became bishop of Hippo (Bonner, 1997). Augustine would lead the Church of Hippo for the next 30 years (Bonner, 1997). As Augustine became more and more occupied as bishop, he would envy the monks for their regular life of prayer, reading, and manual labor (Brown, 1969).

In the final years of his life, Augustine witnessed the Vandal forces make their way into Africa (Bonner, 1997). Eventually, the Vandals made their way into Hippo and the siege last fourteen months; however, Augustine lived to see only three of them (Bonner, 1997). In the third month of the siege, Augustine fell sick with fever and took to his bed (Bonner, 1997). These were to be Augustine's final days. Augustine's longtime friend, Possidius (1998/437), recounts his final hours:

> God granted this holy man a long life for the benefit and prosperity of his holy Church (he lived seventy-six years, almost forty of them as cleric and bishop). In intimate conversations with us he used to say that after receiving baptism even exemplary Christians and bishops should not depart from this life without having repented worthily and adequately. That is precisely what he himself did in his final illness; he had the very few Davidic psalms on repentance written out and the sheets attached to the wall opposite his bed; then, while he lay ill, he looked at them, read them, and wept continually and copiously.

In order that his recollection might not be broken, about ten days before departing from the body he asked us who were present not to let anyone in to see him expect when the doctors came to examine him or his meals were brought to him. His wish was carefully respected, and he spent the entire time in prayer.

Right down to his final illness he preached the word of God in the church uninterruptedly, zealously, and courageously, and with soundness of mind and judgment. Then, with all his bodily members still intact and with sight and hearing undiminished, as we stood by watching and praying, he fell asleep with his fathers (as Scripture says) in a good old age. A sacrifice was offered to God in our presence to commend his bodily death and then he was buried. (31, 1-4)

It was on 28 August 430 that Augustine died and was buried (Brown, 1969). There was nothing left of Augustine but his library (Brown, 1969). All future biographers would come to what Possidius felt as he compiled a list of Augustine's works (Brown, 1969). Possidius (1998/437) writes: "I believe, however, that they profited even more who were able to hear him speaking in church and see him there present, especially if they were familiar with his manner of life among his fellow human beings" (31, 9). Through the centuries, the spirit and legacy of Saint Augustine continues to be read and studied by countless people throughout the world.

# CHAPTER ONE

## INTRODUCTION

### Background

One of the greatest students and educators of Western Civilization was Saint Augustine of Hippo (354-430 AD). The Order of Saint Augustine, whose friars have lived in the spirit of Saint Augustine throughout the centuries, has been the inheritor and guardian of the thought and spirit of this great churchman, especially in the area of education (Augustinian General Curia, 2008). According to the Order's Prior General, Robert Prevost (2006), "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).

The challenge for the Order of Saint Augustine in these modern times is to continue the legacy of its spiritual father and founder, Saint Augustine. The modern world is changing rapidly and places before humanity a number of social, cultural, and religious challenges. In fact, according to Theodore Tack (1988), the world in the time of Augustine had similar challenges as our present milieu does today. He writes:

> Social upheaval marked his times as it does ours. Strong change was in the wind in the early fifth century, and no one could see where it would lead or where it would end. On the other hand he bared his soul, his mind, his feelings, and his Christian heritage in such a way that people who are honest with themselves can still find in Augustine some reflection of their own inner life and struggle. (p. viii)

Augustine's struggle is our struggle. Augustine's search is our search. Augustinians throughout the world have a strong desire to offer this treasure that is Augustine's

thought and spirit especially in the area of education. Prevost (2006) emphasizes that the Order desires to promote "what is truly Augustinian within the numerous educational centers that are a part of our Augustinian educational apostolate" (p. 5).

## Statement of the Problem

An important concern for the Order is the reality that the number of Augustinians throughout the world is declining due to the many cultural, social, and spiritual challenges of the modern world. This is certainly the case in the United States where the number of Augustinian friars available for service in our schools is steadily declining. Bernard Scianna (2006) states, "many of these schools are still in operation today, but several Augustinian schools have had to close due to changing demographics as well as the declining number of professed priests and brothers serving in the United States" (p. 2). Robert Murray (2002), who writes in the context of a university setting, concurs that all religious orders in the United States who sponsor schools have experienced a decline of members of religious orders serving as administrators, faculty, and staff due to decrease in membership as well as decisions by orders to work in other ministries outside of higher education. Therefore, the challenge for the Augustinian Order is to maintain Augustine's vision and spirit of education in the face of declining numbers of friars.

Scianna (2006) proffers that despite the decreasing numbers of friars since the 1960s, and with the desire to preserve and hand on the Augustinian Tradition of education, the Order clearly realized that it needed the assistance and the support of the lay community in order to continue its educational mission (p. 2). As a result, the Augustinian Secondary Education Association (ASEA) was created for the purpose of promoting the Augustinian philosophy of education and carry it into the future (p. 2).

From the membership of the ASEA, the idea came forth to create opportunities to educate the laity who serve in our schools in the philosophy and mission of Augustinian education. From this desire, the Institute in Augustinian Values in Education for the laity was born (Scianna, 2006). According to Scianna (2006), "this Institute gives teachers, staff members, administrators, and board members of Augustinian schools an opportunity to explore further what it means to work in an Augustinian school" (p. 2). The Institute was inaugurated in January of 2004 at Villanova Preparatory School in Ojai, California (Scianna, 2006). The ASEA completed its eighth Institute at Providence Catholic High School in New Lenox, Illinois in April of 2011. The purpose of this three-day Institute is to educate our lay collaborators in the three core values of Augustinian education: Veritas, Unitas, and Caritas (i.e., Truth, Unity, and Love) and how our schools put them into practice in its operating principles and practices (Scianna, 2006).

The question that the Augustinians in the North American Provinces need to explore is whether or not the Augustinian Values Institute has made any positive difference in the day to day life of the schools the Order operates. The North American Provinces as well as the secondary schools the Order operates have made a decision over the past five years to make a significant investment of resources in time, personnel, and finances to provide faculty and staff members with the opportunity to become steeped in the values of Augustinian education. The next question the Provinces need to address is in the area of future direction. If the Augustinian Values Institute makes a positive difference for schools, in what areas of school life is it manifested? How do the various stakeholders in the school community benefit from the Institute? If the Augustinian Values Institute is not producing positive results in the life of the schools, should it be

reformatted or abandoned? Do the benefits gained justify the investment of the Provinces' resources? These are just some of the important questions the Augustinian Provinces of North America need to consider in its ministry of Augustinian education. A study that explores these questions would be beneficial to the Order, the North American Provinces, its educational institutions, and as well as the Church the Augustinian friars seek to serve.

## Purpose, Need, and Uniqueness of the Study

The purpose of the study is to explore how the AVI serves as a vehicle for educator participants to assess how the Augustinian core values of truth, unity, and love are implemented in the pedagogy and leadership in an Augustinian school. A second important purpose to this study centers on the model or type of pedagogy and leadership the educator participants of the AVI bring with them as they return to implement their learning in the school. The frameworks of the Augustinian core values, critical pedagogy, and servant leadership will be the lenses through which these models are examined.

The results of this study would serve two purposes: first, this study would be a helpful tool for the North American Provinces to assess whether or not to continue to support the AVI through time, personnel, and financial resources. Secondly, the study would help local Augustinian schools, through the assessment of educator participants from these schools, to ascertain whether or not the schools are implementing the core values in the pedagogy and leadership models operating in the school and to make improvements to implementation as necessary.

A study that examines how the AVI serves as a vehicle for educator participants to assess the implementation of the Augustinian core values of truth, unity, and love in the pedagogy and leadership of a local Augustinian school would be unique because such a study has not yet been undertaken. As Scianna (2006) points out, the Augustinian Secondary Education Association has just completed its fifth Institute in January of 2008. After six years, a study of this nature would be timely and most welcome by the members of the ASEA as well as the leadership of the North American Provinces. The Values Institute in North America is unique to the whole Order. There is not an Institute of this caliber that exists in any other circumscriptions of the Order.

## Research Question

The research question for this study is: How does the Augustinian Values Institute serve as a vehicle for educator participants' to assess the implementation of the Augustinian core values in the pedagogy and leadership of an Augustinian school? The research question seeks to discover how the Augustinian Values Institute (AVI) assists educator participants to assess how the core values are or are not being embodied in the pedagogy and leadership models of their local Augustinian school.

## Definition of Terms

- Augustinians or Order of St. Augustine (O.S.A.) – a religious order founded in the year 1256 AD. The Order's spiritual founder is Saint Augustine of Hippo (354-430).
- Augustinian School – secondary school under the care of the Order of St. Augustine.

- Augustinian Values Institute or Augustinian Values in Education Institute (AVI) – A gathering where representative members of the schools come together for the purpose of reflection on the Augustinian core values (Sicanna, 2006).

- Core Values – The core values of an Augustinian education are Veritas (i.e., Truth), Unitas (i.e., Unity), and Caritas (i.e., Love or Charity). The core values direct Augustinians to the pursuit of truth, exercised in love and charity in unity and community with one another (McCloskey, 2006; Insunza, 2006).

- Educator Participant – a teacher, administrator, or staff personnel from a local Augustinian school who participates in the Augustinian Values Institute.

- Leadership – "the ability to establish and manage a creative climate open to change and continuous improvement where people are self-motivated toward the achievement of mutually developed goals in an environment of mutual trust and respect compatible with a mutually developed value system" (Palestini, 2003, p. 5).

- Pedagogy – Pedagogy is to be distinguished from teaching (McLaren, 1998). Pedagogy is,

> the integration in practice of particular curriculum content and design, classroom strategies and techniques, and evaluation, purpose and methods. All of these aspects of educational practice come together in the realities of what happens in classrooms. Together they organize a view of how a teacher's work within an institutional context specifies a particular version of what knowledge is of most worth, what it means to know something,

and how we might make representations of ourselves, others, and our

physical and social environment. (Simon, 1987, p. 370)

# CHAPTER TWO

## LITERATURE REVIEW

### Introduction

This literature review will be organized into three main sections with a presentation of each of the three frameworks to be engaged in this study: the Augustinian values in education, critical pedagogy, and servant leadership. The first section will begin with a brief exposition of the importance of education and learning in the life of the Order of St. Augustine. This will lead into a presentation of the three core values of an Augustinian education: Truth, Unity, and Love. This first section will conclude with a presentation of some of the strengths and limitations of the Augustinian core values framework.

The second section of the literature review is a discussion about the use of the tools of critical pedagogy to interrogate the Augustinian Values Institutes' impact on the pedagogy in an Augustinian school. This section of the literature review will begin with a presentation of critical theory as it serves as the foundation for the development of critical pedagogy. Following this discussion of critical theory, the development of critical pedagogy and its salient characteristics for education will be discussed. This presentation of the salient features of critical pedagogy will encompass some of the leading scholar contributors to the critical pedagogy framework. Following the discussion about the characteristics of critical pedagogy, there will be a presentation of two previous studies connecting the tenets of critical pedagogy to Catholic education. Finally, some criticisms of critical pedagogy by other scholars in the field will be discussed.

The next section of the literature review will discuss the third theoretical framework, servant leadership, to investigate the Augustinian Values Institute's impact on the leadership in an Augustinian school. This final section of the literature review will begin with a discussion of the history of leadership that will lay the groundwork for a discussion about servant leadership. Particular attention will be paid to transformational leadership due to the fact that transformational leadership appears to be the foundation stone upon which servant leadership is developed. The section on transformational leadership will conclude with a presentation of some strengths and limitations of this leadership theory. Following the transformational leadership discussion, there will be a brief presentation on the place of ethics and morality in leadership theory as servant leadership is thought to be a theory under the umbrella of ethical or moral leadership. Next will follow a presentation of the characteristics of servant leaders. Following the discussion of the attributes of servant leaders, there will be a presentation of two previous studies about the place of servant leadership in the school environment. In addition, attention will be also be given to a third study that considers the impact of the Lasallian Leadership Institute on the Lasallian (LLI) school culture. Following the presentation on these previous studies, the section on servant leadership will conclude with some strengths and limitations of ethical leadership theory that would seem to apply also to servant leadership theory.

## Education and Learning in the Order of Saint Augustine

The promotion of the spirit of St. Augustine has been an important goal of the Order of St. Augustine from the very beginning. Thomas Martin (2006) asserts, "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). Santiago Insunza Seco (2006) points out that if one is going to talk about criteria for an Augustinian school, then one needs to be faithful to Augustinian pedagogical principles. Therefore, Insunza (2006) emphasizes, "It is essential to refer to Saint Augustine and his thought on the subject of education. With this criterion as a background, it is possible to point out some elements which define the Augustinian identity of a school" (p. 137).

What are these elements that define the Augustinian identity of a school? Insunza (2006) cautions us that there is a difference between Augustinian pedagogy and an Augustinian school. Insunza (2006) proffers that Augustinian pedagogy is systemic and constant, whereas the Augustinian school is a living institution. Therefore, using Augustinian pedagogy as a guide, the challenge for the Augustinian school is to maintain "an open dialogue with its time and other cultures" (Insunza, 2006, p. 138). Insunza (2006) warns that the Augustinian school that does not rise up to this challenge becomes "disconnected from society [and] would not accomplish its function as a place of intellectual confluence, and a laboratory where culture is bred, where important questions are refined and principles for life are offered" (p. 138). For Insunza (2006), the Augustinian school must "hold a critical dialogue with emerging values at each historic juncture" (p. 138).

An additional important comment Insunza (2006) proffers is that one must keep in mind that an Augustinian approach to education is not based so much on the words of Augustine, but rather on the spiritual itinerary of his life. Gary McCloskey (2006) concurs with Insunza's (2006) thinking when stating that if one looks at Augustine's life,

one sees evidence that his plans changed many times when he learned better directions and developed improved insights. McCloskey (2006) goes on to suggest Augustine's life was one where life plans "were interrupted as he found new ways to advance on his learning journey" (p. 114). With Insunza and McCloskey's comments in mind, there can be identified three core values of Augustinian education: Veritas (i.e., Truth), Unity (i.e., Unitas), and Caritas (i.e., Love).

## Core Values of Augustinian Education

The first core value in Augustinian education is the pursuit of truth. McCloskey (2006) argues that Augustine set out on an ongoing journey in pursuing and learning the truth. He goes on to say that Augustine never captured truth once for all and that each new truth moved him forward and lifted him upward in his dialogue with the Inner Teacher, Jesus Christ (McCloskey, 2006).

McCloskey (2006) submits that in opposition to fundamentalism, traditionalism, scientism, or literalism, Augustinian pedagogy does not convey objective truth as a reality that can be captured and frozen. Rather, according to McCloskey (2006), Augustinian pedagogy "supports learning how to move upward on the learning journey pointing beyond ourselves" (p. 123). McCloskey (2006) continues by saying that the value of truth in Augustinian pedagogy is that the searcher is always on the way to wisdom: one becomes a life-long learner. Roland Barth (2001) states, "a major purpose of a school is to make it likely that students and educators will become and remain life-long learners" (p. 18). Augustinian pedagogy calls us to move beyond what we already know and this approach can be valuable in a postmodern world that questions objective truth claims (McCloskey, 2006). Does this mean that Augustinian pedagogy cannot serve

as a means to come to know objective truth? Certainly, this is not the case. Francisco

Fincias (2006) contends that Augustine believed that every person has within one's self

an inner light and that the disciple learns from this inner light. About this inner light,

Augustine (1997/397) writes:

> 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)

Fincias (2006) defines this inner light as "the splendour of the Word of God which

illuminates every man [sic] who comes into this world, Christ, the Only Teacher" (p. 41).

The Catholic Christian who accepts Christ as the Inner Teacher lives in the world

as one who remains steadfast in proclamation of the gospel message. Insunza (2006)

would seem to particularly emphasize this virtue of steadfastness by discussing how a

Christian approaches the concept of dialogue with the modern culture. Insunza (2006)

submits that, because of a misunderstanding about the meaning of the term *dialogue*,

people search for consensus to the detriment of Christian identity. Insunza (2006) proposes that the Augustinian commitment to the value of truth means,

> without abandoning dialogue with the modern world and with the culture that this same world has generated, it is necessary to note the differences in order to avoid the risk of a syncretism and eclectic education. The option for certain values implies, necessarily, establishing differences. On the grounds of the diversity of cultures and the sincere acceptance of religious pluralism, one's own culture and religion cannot be sacrificed. (p. 151)

This steadfast commitment to the pursuit of truth, which for the Christian is Christ Himself, does not imply or suggest a resistance to respect and dialogue with others who do not share our Christian values. Insunza (2006) suggests,

> to say that Jesus Christ is the scope of our education is not to speak of a closed school – a school of Christians for Christians – nor does it prevent our welcoming and respecting non-believers or persons of other religious confessions. (p. 151)

What it does mean is that an Augustinian education affirms the presence of God and the human person's search for and experience of God (Insunza, 2006). It means that the school does not shut out God from the curricula, but attempts to "contribute to the understanding of the faith and to the experience of God so that it can be transmitted to others" (Insunza, 2006, p. 152).

The second core value in Augustinian education is unity. According to McCloskey (2006), Augustine did not envision learning as individualistic. Rather, Augustine sees the learner going beyond her/himself when one finds unity in community (or communion) with others (McCloskey, 2006). In his Rule of life, Saint Augustine tells

his brothers and sisters that the main reason for coming together is to "live harmoniously in your house, intent upon God in oneness of mind and heart" (Augustinian General Curia, 2008, p. 9). McCloskey (2006) argues that for Augustine learning *with* others is of utmost importance and the means by which this learning takes place is through dialogue. The core value of unity is promoted in Augustinian education through the dialogue that takes place between teachers and students and students with one another. Everyone is included in this learning enterprise. McCloskey (2006) believes that Augustinian pedagogy can be seen as "having an inclusive thrust to aim to teach ALL learners as a mutual responsibility of an Augustinian learning community" (p. 131). According to McCloskey (2006), some practices that can advance Augustinian pedagogy are collaborative learning and cooperative learning because they can be used to shape learning activities that reinforce the communitarian dimensions of Augustinian education.

An additional dimension to this core value of unity is not only learning together, but also the promotion of friendship. Learning takes place in the context of friendship. McCloskey (2006) concludes that Augustinian pedagogy in the core value of unity is learning to desire unity, a unity that brings together the spirits and souls of the Augustinian community. In this community, we dialogue with the Inner Teacher and experience Christ in his fullness (McCloskey, 2006).

The final core value of Augustinian education is love. In an Augustinian pedagogy, the value of love begins with a love for God. Tack (2006) asserts that Augustinian education has an important connection to the human heart and therefore with relationships with God, with one's self, and with others. According to Tack (2006), Augustine had to come to a love of self and see the God within before he could come to

love God. Once Augustine looked within himself, he saw that God was closer to him than Augustine was to himself. About this experience, Augustine (397/1997) writes: "Where was I when I was seeking for you? You were there before me, but I had departed from myself. I could not even find myself, much less you" (V, ii, 2). This love of God, in terms of Augustinian pedagogy's core value of love, is then expressed through the promotion of a love for learning and care for the learner.

McCloskey (2006) suggests a person animated by love should model a pedagogical approach that inculcates a wholehearted love for learning as well as teaching learners to strive to possess this love for learning. McCloskey (2006) goes on to say, "An Augustinian pedagogy educates the learner that knowing the right thing is not enough. Learners must develop a humility that enables them, paradoxically, to get out of their own way as they strive to act rightly" (p. 118). For Augustine, this love for learning has an impact in the formation of a person's will. According to McCloskey (2006), the will is central in Augustine's pedagogy. Augustine understands the human will as needing to be developed so that it can act rightly (McCloskey, 2006). McCloskey (2006) argues, "Augustinian pedagogy must include methods and practices that strengthen the habits of the will to act rightly" (p. 119). Augustine sees the education of the will as building character and this character building and the development of good habits are strengthened through dialogue with the Inner Teacher (McCloskey, 2006).

McCloskey (2006) proposes that connected to this formation of the will is also the development of the desire to search out what is not known. An Augustinian education promotes this desire to search out the unknown through a pedagogical approach known as Problem Based Learning (McCloskey, 2006). According to McCloskey (2006), this

approach begins with a known problem, and then moves from what is already known to what is unknown, and works to make the unknown less intimidating. Problem based pedagogy assists students to develop a more confident will as they explore how other learners throughout history were able to come to new insights when faced with the unknown (McCloskey, 2006). McCloskey (2006) argues that this pedagogy helps learners to discover how to reorganize and adapt their knowledge, resulting in better understanding and living.

An additional dimension to the core value of love is the care for the learner. McCloskey (2006) asserts that this care for the learner is accomplished through the use of the technique of scaffolding to teach and to learn. According to McCloskey (2006), "programs fostering successful transitions across levels of scaffolding and ladders, including orientations of new students in a school, implement the care for the learner that Augustine advocated" (p. 120). Parker Palmer (1998) concurs with this idea of the care of the student through scaffolding when he proffers, "the way we diagnose our students' condition will determine the kind of remedy we offer" (p. 41). According to Palmer (1998), teachers are supposed to observe the needs of our students and respond with strategies that will assist them in their learning. This scaffolding and ladder building according to a student's needs helps to avoid two obstacles to the development of a love for learning: apathy and boredom (McCloskey, 2006). Love for learning and care for the student propels the Augustinian educator not to be content simply with good lesson plans and readiness to teach, but also to develop methods and skills that address the attitudes that students bring with them to the learning process (McCloskey, 2006). McCloskey (2006) asserts that Augustinian education programs need to provide co-curricular

programs for students as well as professional development for teachers to help them to develop positive attitudes in their students.

This discussion of the three core values shows that there are many pedagogical practices that can foster Augustinian pedagogy (McCloskey, 2006). While these practices are not uniquely Augustinian, the interrelation of the considerations is unique to Augustine (McCloskey, 2006). Therefore, while there is no precise blueprint for implementing Augustinian pedagogy, Augustine does offer us the insight of reconsideration (McCloskey, 2006). Reconsideration in this context means to identify successful practices as well as practices that can serve to bring about improvement in areas where growth in Augustinian teaching and learning may be needed (McCloskey, 2006).

Now that the Augustinian values in education of truth, unity, and love have been presented, there will next be a discussion of some of the strengths and limitations of the Augustinian values in education framework.

### Strengths and Limitations of the Augustinian Values Framework

A first strength of the values framework is that there has been some exploration and articulation as to how the Augustinian values of truth, unity, and love are applied to the twenty-first century secondary education setting. McCloskey (2006) and especially Insunza (2006) have attempted to present how these three values are put into practice in the context of the daily life of an Augustinian school. Although more scholarship and work needs to be done, both McCloskey (2006) and Insunza (2006) have made significant contributions to the literature in reflecting upon these three values as articulated in an Augustinian context.

A second strength of the values framework is that it helps to give some nomenclature to the experiences of generations of faculties and students in the schools conducted by the Order of Saint Augustine throughout the world. Over the years, a goodly number of students and teachers have articulated in conversation or in writing that there is something unique about their educational experiences in an Augustinian school. Both students and teachers have sensed that there is a spirit and an energy that has remained with them long after the experience of either teaching or studying at the Augustinian school. The values framework might assist these teachers and students in naming and articulating their experiences.

As there are strengths with the values framework, there are also some limitations. A first limitation is that there only a few scholars that have attempted to articulate the meaning of the Augustinian values in the educational setting. There needs to be additional voices added to the literature about how the values are applied to pedagogy and leadership in an Augustinian school.

A second limitation to this framework is that there does not appear to be a strong enough Christological grounding in the articulation of the core values. McCloskey (2006) and Insunza (2006), being friars and priests, may very well imply this grounding, but this connection of the values to Jesus Christ might need to be made more explicit. In addition, there are some other Christian themes that might be integrated into the articulation of the values. For example, one theme might be the importance of forgiveness in the Christian tradition. This theme of forgiveness might lead one to ask the question of how the Augustinian value of love (i.e., Caritas) expresses the importance of forgiveness in the Augustinian school in its pedagogy and its leadership.

It would seem fair to conclude that although a complete Augustinian pedagogy would need to give consideration to a host of traditional Christian values – e.g., forgiveness, prayer, the active influence of the Holy Spirit, and most especially, the greater assimilation of the student to Jesus Christ, McCloskey (2006) and Insunza (2006) do provide a basic framework for a reliable assessment of the practical application of a uniquely Augustinian approach to pedagogy and leadership in a school.

## Critical Theory

The foundation for the development of critical pedagogy is critical theory (Bennett & Le Compte, 1990; Darder, Baltodano, & Torres, 2009; Horn, 2004; Kanpol, 1999; Kincheloe, 2008; McLaren, 1998; Pinar, Reynolds, Slattery, & Taubman, 2004). Critical theory is a term that usually refers to the theoretical tradition developed by the Frankfurt School, a cluster of social theorists and philosophers who were connected to the University of Frankfurt's Institute of Social Research (Bennett & LeCompte, 1990; Kincheloe, 2008). Some of these initial scholars include Max Horkheimer, Theodor Adorno, Herbert Marcus, and Walter Benjamin, "who initiated a conversation with the German tradition of philosophical and social thought, especially that of Marx, Kant, Hegel, and Weber" (Kincheloe, 2008, p. 46). The Italian Marxist Antonio Gramsci is also a contributor to early critical theory (Bennett & LeCompte, 1990). According to Pinar, Reynolds, Slattery, and Taubman (2004), the intent and hope of the Frankfurt School was to assist in establishing a critical social consciousness able "to penetrate existing ideology, support independent judgment and be capable ... of maintaining the freedom to envision alternatives" (p. 248). Horn (2004) asserts, "the work of the Frankfurt School provided the foundation for the application of critical theory to

education" (p. 55). Joe Kincheloe (2008) proffers that critical theory is difficult to describe because: "(a) there are many theories not just one; (b) the critical tradition is always changing and evolving; and (c) critical theory attempts to avoid too much specificity, as there is room for disagreement among critical theorists" (p. 48). Henry Giroux (2009) concurs with Kincheloe (2008) that this association of Frankfurt theorists is a loose one at best. According to Giroux (2009), what this means is that "critical theory was never a fully articulated philosophy shared unproblematically by all the members of the Frankfurt School" (p. 27). Giroux (2009) goes on to affirm that despite this lack of a unified, shared critical theory, one can see the, "common attempt to assess the newly emerging forms of capitalism along with the changing forms of domination that accompanied them" (p. 26).

Critical theory has as its starting point Western Marxist philosophy (Kanpol, 1999). According to Kanpol (1999), the emphasis was on "both mass cultural relations of society (gender, family, aesthetics, popular culture, art, etc.) and on orthodox Marxism in which the interpretive emphasis was reduced to society's relationship to the economy" (p. 28). In relationship to schools, Kanpol (1999) goes on to assert that a strict orthodox Marxist analysis of schools attributes student failure to lower socioeconomic status and schools create low, middle, and upper classes as economic divisions in schools. Strict Marxist analysis of schools would suggest that it is predictable which students will succeed or fail according to the acquisition level of cultural capital (i.e., knowledge, skills, values, and attitudes) accrued for the purpose of upward mobility (Kanpol, 1999).

Other critical theorists are broadly defined as Neo-Marxists, and they view schools not only as an economic concern, but also as a cultural concern (Kanpol, 1999).

From a Neo-Marxist analytical perspective, one must view the school as an institution whose function is not only to produce economic inequalities, but also the production of different cultures (Kanpol, 1999). Peter McLaren (1998) argues that critical theorists see schools, "not only as instructional sites, but also as cultural arenas where a heterogeneity of ideological and social forms often collide in an unremitting struggle for dominance" (p. 164). McLaren (1998) submits that critical theorists assert that schools have always operated in ways that "rationalize the knowledge industry into class-divided tiers; that reproduce inequality, racism, and sexism; and that fragment democratic social relations through an emphasis on competitiveness and cultural ethnocentrism" (p. 164). Therefore, schools can be seen as both a political and cultural enterprise (McLaren, 1998).

An additional concern of the early Frankfurt School was to critique the traditional or bourgeois perspectives, "which assumed that social phenomenon could be understood by means of scientific methods of description, classification, generalization, and quantification" (Bennett & LeCompte, 1990, p. 25). According to Bennett and LeCompte (1990), this traditional social theory, named *positivism*, views science as a means to gain knowledge that is objective, value-free, and scientific; the methods to garner this knowledge were similar to those used in the natural sciences. The Frankfurt School scholars were critical of this positivistic model because they contend that social or human phenomena could not be understood in the same way as natural or physical phenomena could (Bennett & LeCompte, 1990). The Frankfurt School scholars argued, "social phenomenon could not be separated from their social and historical context" (Bennett & LeCompte, 1990, p. 25). Therefore, the scientific methods themselves as well as the decisions about which scientific methods to use are embedded in social values and

cannot be considered as objective (Bennett & LeCompte, 1990). Rather, according to the Frankfurt School theorists, these scientific methods and the decisions to use them were expressive of a particular theoretical and philosophical position (Bennett & LeCompte, 1990).

Critical theory depicts the negative impact of the Industrial Revolution and the World Wars in the social and economic transformation of Europe and the United States (Kanpol, 1999). According to Bennett and LeCompte (1990), Antonio Gramsci coined the term *hegemony* to name this state of affairs. The term hegemony describes the "process by which the worldview of the dominant state is expressed within institutions and maintains control" (Bennett & LeCompte, 1990, p. 25). Gramsci submitted, "these oppressed and subordinate classes could create alternative cultural and political institutions in order to resist and change the hegemony (or patterns of power and control) of the dominant groups" (Bennett & LeCompte, 1990, p. 26).

As a result of these world changing events that birthed these dominant ideological social orders, the Frankfurt School "sought a new moral social order, a social emancipation from the various economic, social, and cultural oppressive qualities, such as social prejudices and economic inequalities" (Kanpol, 1999, p. 29). Kincheloe (2008), in line with the Frankfurt school stance, submits that critical social theory,

> is concerned in particular with the issues of power and justice and the ways that the economy, matters of race, class, and gender, ideologies, discourses, education, religion, and other social institutions and cultural dynamics interact to construct a social system. (p. 49)

Critical theory analyzes the competing power interests in a group or society (Kincheloe, 2008). Critical theory proffers that there are persons who gain and lose, depending on the specific social context or situation and that privileged groups many times have an interest in maintaining and supporting the status quo in order to preserve and protect their advantages (Kincheloe, 2008). Giroux (2009) concurs with Kincheloe (2008) and Kanpol (1999) when he argues that critical theory is interested in the creation of a just society. Giroux (2009) argues, "critical theory contains a transcendent element in which critical thought becomes the precondition for human freedom" and that "rather than proclaiming a positivist notion of neutrality, critical theory openly takes sides in the interest in struggling for a better world" (p. 35). Bennett and LeCompte (1990) submit that critical theorists promote, in opposition to the modernistic tenets of scientific objectivism, the recognition of social and political contexts for social values. Bennett and LeCompte (1990) continue by saying that this subjectivity is recognized through a process of self-criticism and self-reflection. Also, Bennett and LeCompte (1990) concur with Kanpol (1999), Kincheloe (2008), and Giroux (2009) when they contend that critical theorists "share a concern for injustice, oppression and inequality in society, looking toward the radical transformation of social arrangements in order to increase human freedom" (p. 25).

To sum up this discussion on critical theory, it can be said that while critical theory is certainly not a unified system of thought, it does contain some very valuable general assumptions (Slattery, 1995). About these assumptions, Slattery (1995) states:

> All thought and power relations are inexorably linked; these power relations form
>
> oppressive social arrangements; facts and values are inseparable and inscribed by

ideology; language is a key element in the formation of subjectivities, and thus critical literacy – the ability to negotiate passages through social systems and structures – is more important than functional literacy – the ability to decode and compute; oppression is based in the reproduction of privileged knowledge codes and practices. (p. 193)

Having presented a brief exposition of the general understanding of critical theory, this discussion now turns to a framework that has grown out of critical theory – critical pedagogy.

## Critical Pedagogy

Pepi Leistyna and Arlie Woodrum (1996) contend that critical pedagogy is a lens through which educators are better positioned to examine and interact with the politics of education. Politics in this context does not refer to a particular political party, such as democrat or republican, but rather the underlying power relationships that structure our world (Leistyna & Woodrum, 1996). Critical pedagogy gives educators a framework in order to make meaning of commonplace events, the purpose and goals of education, the way schools are structured, teacher preparation, the curriculum selected and implemented, the manner in which students are perceived and treated, and so forth (Leistyna & Woodrum, 1996). Horn (2004) concurs with Leistyna and Woodrum's (1996) perspective and also talks about critical pedagogy "to include the consequences of knowledge production, teaching, and learning for each individual within society" (p. 56).

According to Ornstein and Hunkins (2004), "pedagogy as a political process, as critical pedagogy, has the hallmarks of reflection and action" (p. 382). Certainly, one can argue, "all good pedagogy allows for student reflection and demands student action or

application" (Ornstein & Hunkins, 2004, p. 382). However, there are many critical theorists who seem to suggest that their particular political social camp has the pulse on such pedagogy (Ornstein & Hunkins, 2004). At the same time, there are critical pedagogues who take issue with the idea that there is a monolithic discourse, one particular way of viewing the world (Ornstein & Hunkins, 2004). The vast literature and positions of theorists within critical pedagogy demonstrate that because there are multiple versions of critical pedagogy and many scholars who would identify themselves as such, there is no generic definition that can be applied to the term (Leistyna & Woodrum, 1996; McLaren, 2009; Ornstein & Hunkins, 2004). Despite this lack of a generic definition for critical pedagogy, there are salient theoretical insights and practices that "are woven through these various approaches, which often grow out of a common set of issues and conditions, that provide the focus for critical pedagogy within the shifting spheres of political conflict" (p. 3). McLaren (2009) would concur with Leistyna and Woodrum (1996) when he proposes, "there are common themes and constructs that run through many of the adherents of critical pedagogy" (p. 61). Leistyna and Woodrum (1996) submit that as new questions evolve out of these conflicts, so does the call for unique and more inclusive theoretical and practical responses.

Critical pedagogues react strongly against what Paulo Freire (2008/1970) terms the "banking concept of education" (p. 72). Freire (2008/1970) asserts that in the banking concept of education, students are permitted only to receive, file, and store the deposits of information given to them. In addition, Freire (2008/1970) asserts that in the "banking" concept, "knowledge is a gift bestowed by those who consider themselves knowledgeable upon those whom they consider to know nothing" (p. 72). Freire

(2008/1970) contends that this projection of absolute ignorance onto others, a characteristic of the ideology of oppression, stands against the understanding of education and knowledge as processes of inquiry. In the banking concept of education, Freire (2008/1970) asserts that the result is that "the people themselves who are filed away through the lack of creativity, transformation and knowledge in this (at best) misguided system" (p. 72).

What does this banking concept of education look like in practice and attitude (Freire, 2008/1970)? According to Freire (2008/1970), the following practices and attitudes also mirror oppressive society as a whole:

(a) the teacher teaches and the students are taught;

(b) the teacher knows everything and the students know nothing;

(c) I, the teacher, thinks and the students are thought about;

(d) the teacher talks and the students listen – meekly;

(e) the teacher disciplines and the students are disciplined;

(f) the teacher chooses and enforces his choice, and the students comply;

(g) the teacher acts and the students have the illusion of acting through the action of the teacher;

(h) the teacher chooses the program content, and the students (who were not consulted) adapt to it:

(i) the teacher confuses the authority of knowledge with his or her own professional authority, which she and he sets in opposition to the freedom of the students;

(j) the teacher is the Subject of the learning process, while the pupils are mere

objects. (p. 73)

Freire (2008/1970) concludes that this banking concept of education results in the

students lacking the development of a critical consciousness which would develop from

their interaction in the world as transformers of that world.

Now that some understanding of what critical pedagogy is and to what type of

education it is reacting, there will next be a presentation on some of the essential

characteristics and major concepts in critical pedagogy that scholars are promoting in this

framework in the present day.

## Characteristics of Critical Pedagogy

Kincheloe (2008) asserts that those who devise them and the values they espouse

mold descriptions of critical pedagogy. In the presentation of these characteristics and

concepts of critical pedagogy, there are some who will believe that more characteristics

should be added or that some should be left out (Kincheloe, 2008). These characteristics

and concepts of critical pedagogy presented here are based on Kincheloe's (2008) vision

of critical pedagogy.

The first characteristic of critical pedagogy is that it is grounded on a social and

educational vision of justice and equality (Kincheloe, 2008). Tied into this concern for

justice and equality in education is one's understanding of the purpose of schooling.

According to Bennett and LeCompte (1990), the purposes of schooling are seen primarily

as instruction in the,

cognitive, intellectual, political, economic or social realms. Researchers,

communities, politicians, and others interested in education vary in the way they

believe these purposes should be slanted and how much emphasis should be accorded to each, depending upon their theoretical orientations. (p. 32)

Kincheloe (2008) argues that there is a lack of discussion about the purpose of schooling among educational leaders and school boards. This lack of discussion results in a lacuna in educational direction and vision (Kincheloe, 2008). Kincheloe (2008) submits that a discussion of educational purpose and vision demands both a fundamental rethinking and reconceptualization of:

- What human beings are capable of achieving

- The role of the social, cultural, and political in shaping human identity

- The relationship between community and schooling

- The ways that power operates to create purposes for schooling that are not necessarily in the best interests of the children that attend them

- How teachers and students might relate to knowledge

- The ways schooling affects the lives of students from marginalized groups

- The organization of schooling and the relationship between teachers and learners (p. 6)

Kincheloe (2008) continues to assert that educators not only deal with questions of schooling, curriculum, and educational policy, but also with concerns about social justice and human possibility. Giroux (2004) supports the idea of critical pedagogy's concern for social justice and equality when he proffers that critical pedagogy "is a moral and political practice premised on the assumption that learning is not about processing received knowledge but actually transforming it as part of a more expansive struggle for individual rights and social justice" (p. 34). Critical pedagogy is able to identify the

political and cultural forces that can inhibit some groups of students from success and take steps to correct this injustice (Kincheloe, 2008).

A second characteristic of critical pedagogy is the belief that education is inherently political (Kincheloe, 2008). What this means is that education is a political activity and that all decisions made in schools about personnel and curriculum hold profound political implications (Kincheloe, 2008). Horn (2008) agrees with this assessment of education as a political activity when he submits, "the determination of appropriate content and skills is a political process that reflects the values of the experts and the culture in which these experts are positioned" (p. 64). Horn (2004) continues his point by saying that the knowledge and skills that are selected are a reflection of the values of the dominant culture. The ramifications of these "unchallenged representations erases other oppositional viewpoints, reproduces the status quo, and assumes that rights and privileges are naturally occurring and not assigned by one's position in society through gender, race, and social class" (Horn, 2004, p. 64).

Kincheloe (2008) contends that many times those who participate in developing pedagogies are not aware of the political implications embedded within them. A simple transfer of information about a body of facts in the writing of a curriculum is simply a promotion of the status quo (Kincheloe, 2008). With this act of transference, there is no opportunity for students or teachers in this type of curriculum for the exploration of alternate sources, competing interpretations or independent research with the result of producing knowledge that may challenge the prevailing interpretations (Kincheloe, 2008). The promotion of simple transference of a body of information in a curriculum must give way to the access of knowledge outside of the dominant culture and

powerbase. According to Kincheloe (2008), critical pedagogy is more than simply rearranging furniture in classrooms or helping students "feel good." Critical pedagogy promotes a caring about students that focuses on the subtle workings of racism, sexism, class bias, cultural oppression, and homophobia (Kincheloe, 2008).

A third characteristic of critical pedagogy is its dedication to the alleviation of human suffering (Kincheloe, 2008). Kincheloe (2008) cautions that knowing and learning are practical, emotional, and spirited and not simply intellectual and scholarly activities. Critical pedagogy is interested in the promotion of learning as affective and emotional in a way that connects students to themselves as individuals and as members of groups (Kincheloe, 2008). Kincheloe (2008) submits that critical pedagogy has a special concern for those groups of people who are suffering because of poverty and discrimination. This concern for human suffering spurs on critical educators to search out the causes of such suffering through the understandings of the use of power with its ideological, hegemonic, disciplinary, and regulatory dimensions (Kincheloe, 2008).

Kincheloe (2008) strongly argues that advocates of critical pedagogy believe that "suffering is a humanly constructed phenomenon and does not have to exist" (p. 12). Kincheloe (2008) continues by saying that this suffering can be eradicated if the people of the world and their governments had the collective will to do so. Educators can do their part in alleviating human suffering by cultivating students' intellects to be cognizant of the reality of human suffering and the responsibility to eradicate it (Kincheloe, 2008). Critical educators participate in the alleviation of human suffering when they utilize scholarship in the service of transformative action in their own part of the world and beyond (Kincheloe, 2008).

A fourth characteristic of critical pedagogy is the prevention of students from being hurt (Kincheloe, 2008). Kincheloe (2008) argues, "critical pedagogy mandates that schools don't hurt students – good schools don't blame students for their failures or strip students of the forms of knowledge they bring to the classroom" (p. 13). Once again, understanding that education is always political as it supports the dominant culture while undermining the interests of the marginalized, critical pedagogy does not permit such omissions in the curricula it develops (Kincheloe, 2008). Unfortunately, in many schools, especially those schools shaped by the George W. Bush Administration's "No Child Left Behind" (NCLB) legislation in 2001, "teachers are discouraged from taking into account the social, cultural, and economic backgrounds of their students and the needs and interests that emerge from them" (Kincheloe, 2008, p. 14). Joel Spring (2004) concurs with Kincheloe's (2008) evaluation of NCLB when he purports that this legislation, "dealt a severe blow to those advocating the protection of minority cultures and languages" (p. 122). With high-stakes standardized tests, only one, single dominant culture exists with one standardized body of knowledge (Spring, 2004). Spring (2004) argues that the implementation of NCLB appears to be a victory for educators and politicians who promote the idea that schools should teach a uniform American culture.

In addition to the politics of the dominant culture played out in curriculum, students can also be hurt in an educational environment that promotes a heavy leaning on psychometrics and mainstream versions of educational psychology that proffer the belief that "intelligence and academic ability are individual dynamics free from social, cultural, and economic influences" (Kincheloe, 2008, p. 14). Critical educators do not accept

separation of students' environmental factors from efforts to measure their abilities or intelligences (Kincheloe, 2008).

Students who are culturally different and/or poor experience tremendous hurt when they come up against a middle-class, white-culture-grounded practice of school and the intelligence-testing establishment (Kincheloe, 2008). From the perspective of the middle-class, poverty is a badge for failure and many educational leaders and psychologists seem to be unconcerned with the psychic toll inflicted on these marginalized students (Kincheloe, 2008). Tracking policies added to this situation only enhances the hurt marginalized students experience on a daily basis (Kincheloe, 2008).

Students from marginalized cultures and backgrounds are deemed inferior by the dominant white culture (Kincheloe, 2008). Kincheloe (2008) argues that because of this hurtful labeling, "students from such backgrounds come to realize that success in school may come only with the rejection of their ethnic and/or class backgrounds and the cultural forms of knowledge that come with them" (p. 15). Spring (2004) concurs with Kincheloe's (2008) thinking about the disintegration of marginalized students' backgrounds in order to succeed in school as the process of *deculturalization*. Spring (2004) defines deculturalization as the "the educational process of destroying a people's culture and replacing it with a new culture" (p. 3). This new culture is the marginalized students' amalgamation into the tenets and values of the dominant culture (Spring, 2004). Critical educators stand against this deculturalization of marginalized students by encouraging and assisting students in recalling and contributing to the educational setting the knowledge they already bring with them and make it a part of the curriculum (Kincheloe, 2008).

Now that the critical pedagogy framework has been presented, the question is: Can the characteristics of critical pedagogy be incorporated into one's understanding of the mission of a Catholic school and, more specifically, a Catholic, Augustinian school? This question is discussed through the presentation of previous studies in this area of inquiry.

## Previous Studies Connecting Critical Pedagogy and Catholic Education

For his doctoral dissertation, Thomas Oldenski (1997) conducted a critical ethnography of a Marianist-sponsored alternative school in East Saint Louis, Illinois. Oldenski (1997) argues that the purpose of Catholic education is to proclaim the Gospel of Jesus Christ and to assist young people to integrate faith into their daily lives. Oldenski (1997) proffers that "one of the ideals of Catholic education is to become and to be a model of critical theory and practice in a liberation theology context" (p. 6). Oldenski (1997) grounds his study in church documents about the purposes of Catholic education and the scholarly discussions about the two discourses of critical pedagogy and liberation theology. Odlenski (1997) argues, "the discourses of liberation theology and critical pedagogy can describe advantageous alternative practices of schooling" (p. 216). Oldenski (1997) continues his argument by proposing that the understanding about the discourses of liberation theology and critical pedagogy can positively affect both a school's understanding of its mission as well as its practices, especially for those schools that serve the poor and the marginalized in society.

Oldenski (1997) asserts through his study that it is possible for the Catholic school to incorporate the discourses of critical pedagogy and liberation theology. In his study, Oldenski (1997) demonstrates "how educators can conclude that liberation

theology and critical pedagogy discourse can reconstruct schooling practices in Catholic and public schools" (p. 216). Oldenski (1997) sees similarities between the two discourses: both advocate the importance of building a community spirit in schools, each encourages assisting students in developing a language of critique and possibility that they can apply to their own unique living situations, and each provide educators with a framework for evaluating pedagogical practices both in their own schools and in other school sites. Finally, Oldenski (1997) submits that the discourses of both liberation theology and critical pedagogy respond to the contemporary challenge offered by the pope and the bishops to promote a concern for the poor and disadvantaged.

Oldenski (1997) draws upon two previous studies for his own study. The first was an ethnographic study conducted by Peter McLaren (1986). McLaren's subject for this study was a Catholic middle school, "St. Ryan's," in Toronto. The focus of McLaren's (1986) study was to present how daily school life at "St. Ryan's" exhibited the tensions between the two poles of domination and resistance. These tensions played out in the school through the participation in various rituals of the school day (McLaren, 1986). McLaren (1986) purports that there were two root paradigms underlying daily life in the classroom for students and teachers: becoming a Catholic and becoming a worker. McLaren (1986) argues that these two paradigms are "intractably linked.... [and] freely interpenetrate one another" (p. 175).

McLaren (1986) points out in his study that in the religion class, "a concept of Catholic charity developed which stressed the important values of love, kindness, justice, generosity, self-denial and social action" (p. 226). However, McLaren (1986) continues by saying that these values were often superseded by those values contained in the root

paradigms, those that stressed subservience and subordination. Despite this reversion to the dominant values, McLaren (1986) proposes, "Catholic schooling did show flashes of progressivism and emancipation in its religious teachings" (p. 227). McLaren (1986) affirms that the fight for social equality is part of the fabric of the Catholic Church's social teachings.

In his study, McLaren (1986) concludes that the future task for Catholic schools, as well as public schools, is to construct an emancipatory curriculum aimed at social justice. About this task McLaren (1986) writes:

> Not only must we dream a better world but we must muster the civic courage which requires us to act as if we are living in a democratic society. Within the tensions and conflicts that exist between radical critiques of schooling and Catholic education I am confident that, in the long run, a vision of social justice and emancipation can be won. More important, I am confident that educators will begin to take a more active role in the fight for equality and liberation. (p. 254)

McLaren (1986) affirms, "the achievements of Catholic schooling, which has been outstanding, particularly with regard to preserving an enclave for the exercise of care and compassion in an often indifferent society" (p. 248). At the same time, McLaren (1986) argues that vigilance needs to be exercised so that schooling does not, "humanize inhumanity or spiritualize injustice" (p. 248).

Nancy Lesko (1988) conducted the second study that influences Oldenski's (1997) study. Lesko (1988) conducted a case study with a coeducational high school owned and operated by the Franciscan Sisters in Port Gilbert, a blue-collar city of 85,000 in the Midwest. Lesko's (1988) focus was to look at "the continuing struggle between

public and private domains and interests, a major cultural dilemma affecting social organizations on all levels, including schools and the Catholic Church as well as families and work settings" (p. 1).

Lesko (1988) discovered through student interviews that there were two emphases at the school that were in opposition to each other. On the one hand, the school's religious foundation placed an emphasis on caring among its members (Lesko, 1988). On the other hand, as a private school, it had to promote competitive achievement (Lesko, 1988). Lesko (1988) suggested that that two all school assemblies "spoke to the underlying conflict of caring and contest at St. Anne's" (p. 114). These two assemblies were a school spirit assembly and an all school Mass (Lesko, 1988). Lesko (1988) proffered that these two assemblies used *love* and *fun* to mediate and regulate the tensions between a caring and competitive community. Lesko (1988) argues, "through the ideas communicated in the mass and the shared fun of the Spirit Assembly, the school assemblies temporarily resolved the tension between the egalitarian relations and individualistic competition" (p. 114).

Lesko (1988) concludes in her study that St. Anne's, as a Catholic school, promotes a spirit of thoughtfulness that helps St. Anne's to negotiate its conflicts. About this spirit of thoughtfulness and its benefit to St. Anne's, Lesko (1988) writes:

> This thoughtfulness about the school is one major impact of St. Anne's resolutions of its conflicts. Its assemblies and rituals produce conditions in which thoughtfulness is fostered. At the same time that St. Anne's rituals heighten reflection on and about the school, they also point to something beyond the school. School practices and ideas 'lead out of themselves'. This analysis

suggested that they lead out toward a public domain, toward mediations of conflicts, albeit temporary ones. Thus, the school is not simply a passive mediator or amplifier of the cultural conflicts of which it partakes. It demonstrates that one must seek something beyond the given, create new moments with and through others and upon established principles. (p. 147)

This spirit of thoughtfulness can help to cultivate what Lesko (1988) calls its uniqueness, "a characteristic that makes a school come alive, become something rather than an abstraction" (p. 145). The promotion of this uniqueness, this coming alive can create the space for the school to become a site for "identity-creation as well as of training and competition.... Both the contest and caring view of schools need to be preserved; the tension between them is productive, just as is the tension between private and public welfare" (Lesko, 1988, pp. 147-148).

Now that the critical pedagogy framework has been presented, there will next be a presentation about some of the critiques scholars have about the limitations of the critical pedagogy framework as a tool for analysis of pedagogy in schools.

## Criticisms of Critical Pedagogy Framework

Scholars over the years have offered critiques about some of the limitations of the critical pedagogy framework. Willem Wardekker and Siebren Miedema (1997) assert that in the 1970s, critical pedagogy was considered to be the best available model for education, "synthesizing ... all previous approaches with a clear critique of the societal conditions of education" (p. 45). Wardekker and Miedema (1997) continue by saying that in a relatively short period of time, critical pedagogy has met with fierce criticism. The first criticism comes from critical pedagogues themselves who contend that one of

the problems of critical pedagogy is that it is a theory in search of a praxis (Giroux & McLaren, 1995; Purpel & Shapiro, 1995; Wardekker & Miedema, 1997). Giroux and McLaren (1995) submit,

> many current trends in critical pedagogy are embedded in the endemic weaknesses of a theoretical project overly concerned with developing a language of critique. Critical pedagogy is steeped in a posture of moral indignation toward the injustices reproduced in American public schools. Unfortunately, this one-sided emphasis on critique is matched by the lack of theoretical and pragmatic discourse upon which to ground its own vision of society and schooling and to shape the direction of a critical praxis. (p. 32)

David Purpel and Svi Shapiro (1995) would appear to concur with Giroux and McLaren's (1995) caution about critical pedagogy. Purpel and Shapiro (1995) submit that critical pedagogical theories have discovered the relationship between education to wider economic, cultural, and social structures, "yet they are generally unable to match their insights about how schools function with some realistic or effective notions of how flesh-and-blood human beings (whether students, teachers, parents, or citizens in general) can respond" (p. 113). Wardekker and Miedema (1997) concur that critical pedagogy was inadequate due to its "incapacity to bridge the gap between theory and practice" (p. 53).

A second critique of the critical pedagogy framework concerns disagreements within the critical pedagogy camp itself. Marit Trelstad (2008) asserts, "critical pedagogies do not, of course, provide a panacea to all power, ethics and trust issues in the classroom. There is plenty of internal criticism of these pedagogies from practitioners of critical pedagogy" (p. 195). Purpel and Shapiro (1995) point out that critical pedagogy

not only has to deal with external obstacles of opposition or outright rejection, but also with what Purpel and Shapiro (1995) name as the "schismatic infighting among critical pedagogues themselves" (p. 120). Purpel and Shapiro (1995) contend that this infighting is not only important to the scholars in the field, but it can also "drain important energy from the task of making the ideas broadly accessible" (p. 120) and they also seem to come from the very same debilitating approaches of extreme competition and aggression of which they speak against.

A third critique of critical pedagogy is that it does not speak to all educational critics who adopt other theories toward educational reform. According to Purpel and Shapiro (1995), some scholars might focus on the preservation of Western civilization as represented in the great books movement. Other countercultural communities might adopt approaches based in psychology, spirituality, religion, or learning theory that are at variance with critical pedagogy (Purpel & Shapiro, 1995).

Related to this third critique is the fact that there are some issues or concerns in education that might not embrace critical pedagogy as the best response (Purpel & Shapiro, 1995). Educators may dismiss critical pedagogy in favor of focusing their energies on providing, "other kinds of responses to the plight and suffering of particular groups and specific situations (Purpel & Shapiro, 1995). Purpel and Shapiro (1995) propose that critical pedagogy has failed or may not be able to respond to the needs of these groups and situations.

A fourth critique of critical pedagogy is how it might address members of oppressor groups. Rickey Allen and César Rossatto (2009) define an oppressor student as one "who is a member of an oppressor group (White, male, middle- or upper-class,

etc.) and a benefactor of oppressor group membership" (p. 165). Allen and Rossatto (2009) contend that critical pedagogy has not provided critical educators adequate answers for dealing with the problem of power and privilege in U.S. classrooms. Allen and Rossatto (2009) propose the need for critical pedagogy to speak to the student oppressors with the goal "to influence the perspectives, ideologies, and behaviors of enough members of powerful and privileged identity groups so that new institutional and legal policies would be enacted" (p. 172). In a word, critical pedagogy needs to articulate a teaching for social justice (Allen & Rossatto, 2009).

A final critique of critical pedagogy is that the prime authors in this field are male. Nicholas Burbules and Rupert Berk (1999) contend that there are significant contributions by female scholars to the critical pedagogy discourse, but the chief spokespersons, and the most visible in debates about pedagogy have been men. Therefore, Burbules and Berk (1999) go on to say that it is not surprising that feminists have criticized critical pedagogy for the fact that "their ostensibly universal categories and issues in fact exclude the voices and concerns of women and other groups" (p. 56).

## Historical Sketch of Leadership Theory

There would seem to be general agreement among scholars that there are a wide variety of leadership theories and approaches to explain the complexities of the leadership process (Bass & Riggio, 2006; Bass, 2008; Bolman and Deal, 2008; Northouse, 2007; Palestini, 2003, 2005, 2009; Yukl, 2002). In fact, Joseph Rost (1991) claims that he found in the 1980s literature alone 110 definitions of leadership from the 312 books, chapters, and articles he examined. Palestini (2003, 2005, 2009) asserts, despite the fact that the call for leadership is universal, there is much less clarity about

what the term *leadership* means. Brien Smith, Ray Montagno, and Tatiana Kuzmenko (2004) concur with Palestini's assertion in that they proffer even though the subject of leadership has been most popular among scholars and considerable research has appeared in the literature, "there is still no comprehensive understanding of what leadership is, nor is there agreement among different theorists on what good or effective leadership should be" (p. 80). Gary Yukl (2002) avers that the concept of leadership is difficult to nail down because one's understanding of leadership is arbitrary and subjective. Palestini (2003) argues for the authenticity of the following definition of leadership:

> Leadership is the ability to establish and manage a creative climate open to change and continuous improvement where people are self-motivated toward the achievement of mutually developed goals in an environment of mutual respect compatible with a mutually developed value system. (p. 5)

Palestini (2003, 2009) proposes that this definition of leadership presumes a positivist approach to educational administration that is informed by both critical theory and a system of values. Historically, Palestini (2005) submits that researchers in the field have searched for that one best style of leadership that would be the most effective. Palestini (2005) contends that for one to understand the evolution of leadership theory, it is important to take an historical look at the progression of leadership theory.

## Great-Man Theory

In the early 20th century, leadership traits were studied in order to ascertain what made certain persons great leaders (Northouse, 2007). For many commentators, great individuals shape history (Bass, 2008). According to Peter Northouse (2007), the theories that subsequently developed were called "great man" theories due to the fact that

they focused upon the identification of the innate qualities and characteristics possessed by great social, political, and military leaders. Northouse (2007) continues by saying that it was commonly believed that people were born with these traits, and only the "great" people possessed them. At this time, Bass (2008) submits that it was accepted that heredity played a major part in a person's leadership "greatness." Bass (2008) argues that this conception had implications for a society's understanding of the importance of marriage and family with regard to leadership. It was the survival of the fittest people along with intermarriage among them that produces an aristocratic class, which differs biologically from the lower class (Bass, 2008). Thus, Bass (2008) concludes that aristocrats with this mentality believed that an "adequate supply of superior leaders depends on a proportionally high birthrate among the abler classes" (p. 49).

## Trait Theory

Bass (2008) proposes that the great-man theories drew the attention of scholars to identify the specific qualities of leaders. Trait theory was popular in the 1940s and 1950s (Bass, 1990, 2008; Palestini, 2003, 2005). According to Palestini (2003, 2005), trait theory suggests that one can evaluate leadership and propose ways of leading effectively by considering the potential leader possesses certain personality traits, social traits, and physical characteristics. The purpose of trait theory was "to predict which individuals would successfully become leaders and, then, whether they would be successful (Palestini, 2003, p. 6). The position of the trait theorists was, "leaders differ from non-leaders in their drive, desire to lead, honest, and integrity, self-confidence, cognitive ability, and knowledge of the business that they are in" (Palestini, 2005, p. 41).

Palestini (2003) purports that limitations in trait theory in the prediction of effective leaders had given way to researchers moving toward the view of a person's behavior, rather than personality traits, being used as a criteria for effective leadership. In addition, it was seen that trait leadership fell short in explaining leadership given the fact that both the person and the situation needed to be included in any investigation about leadership (Bass, 2008; Northouse, 2007). Despite these limitations, trait theory "did pave the way for later situational theories" (Palestini, 2003, p. 6). In addition, Palestini (2005) proffers that even though trait theory has more historical than practical interest to managers and administrators, there has recently been resurgence in the research tying leadership effectiveness to leadership traits. Palestini (2005) informs us that some scholars "view the transformational perspective ... as a natural evolution of the earlier trait perspective" (p. 41).

## Behavioral Theory

Bass (1990) submits that behavior theory offered "an analysis of the observable behaviors of leaders that change the behavior of subordinates" (p. 48). Bass (1990) goes on to say that all the behavior theories "emphasized reinforcement and making the receipt of rewards or the avoidance of punishment contingent on the subordinate behaving as required" (p. 48). Palestini (2003) contends that "the types of leadership behaviors investigated typically fell into two categories: production-oriented and employee-oriented" (p. 6). Production-oriented leadership, also known as concern for production, initiating structure, or task-focused leadership, involves the goal of acting to get the task done (Palestini, 2005). Also known as concern for people or consideration, employee-

oriented leadership "focuses on supporting the individual workers in their activities and involving the workers in decision-making" (Palestini, 2005, p. 42).

## Contingency or Situational Models

Bolman and Deal (2008) suggest that an age-old question regarding leadership is: "Do leaders make the times, or do the times make leaders" (p. 348). Palestini (2005) argues, "contingency or situational models differ from the earlier traits and behavioral models in asserting that no single way of leading works in all situations. Rather, appropriate behavior depends on the circumstances at a given time" (p. 44). In this contingency or situational model, effective managers are able to diagnose a particular situation and then determine they can implement the required style to address that situation (Palestini, 2003, 2005). Palestini (2003, 2005) informs us that early research on the situational model suggested that subordinate, supervisor, and task considerations affected the most appropriate leadership style to be used in a given situation. Therefore, one can conclude that varying situations call for varying leadership responses. The idea that "one can use leadership theory to predict whether a certain style will be effective is termed a positivist or functionalist approach to leadership (Palestini, 2003, p. 7).

Northouse (2007) and Bass (2008) seem to argue that there is a distinction between the contingency and situational leadership theories. It appears that the difference between the two theories lies in the leadership style of the leader in a given situation. Northouse (2007) contends that contingency theory is a "leader-match theory that emphasizes the importance of matching the leader's style with the demands of a situation" (p. 125). Bass (2008) submits that in contingency theory, "leaders are conceived to have a personally consistent style of task or relations orientation. Either

different types of leaders need to be chosen for various situations, or leaders need to change the situation to suit their particular personal style" (p. 522). Situational leadership theory, on the other hand, would seem to provide for leaders the freedom and flexibility to implement a best leadership style in response to a particular situation (Bass, 2008; Northouse, 2007). Situational leadership theory proposes that different situations insist on different kinds of leadership thus requiring that effective leaders adapt his or her style to the demands of different situations (Bass, 2008; Northhouse, 2007). Therefore a leader needs to be capable of implementing several different types of leadership skills depending on the situation.

Bolman and Deal (2008) submit that there are several scholars who have studied situational theories of leadership, but most take a limited view of leadership and there are few with much empirical support. Bolman and Deal (2008) argue that many situational leadership theories fuse leadership with managing subordinates. Other leadership scholars argue that leaders need skills for managing relationships with all the significant stakeholders, including supervisors, peers, and the external community (Bolman & Deal, 2008). Contingency theories continue to be an area needing further research, but almost all leadership scholars aver that widely varying situations and circumstances require different leadership approaches (Bolman & Deal, 2008).

Bass (2008) submits that "situational theorists have argued that leadership is a matter of situational demands; that is, situational factors determine who will emerge as a leader" (p. 52). Bass (2008) goes on to say that the situationalists "advanced the view that the emergence of a great leader is the result of time, place, and circumstances" (p. 52). Bass (2008) asserts that in the United States particularly, scholars favored

situationalism over the idea that leaders were born, not made. Bass (2008) purports that, "according to situationalism, the leader is a product of the situation and circumstances, not self-made and not a product of personality, drive or ability" (p. 52).

As a result of wars and other crises, situational theory began to develop as time went on (Bass, 2008). Various scholars came to submit that the situation, in itself, was not sufficient to account for leadership (Bass, 2008). According to Bass (2008), "a combination of personal and situational elements needs to be considered" (p. 53). Palestini (2005) submits that current research in situational leadership proposes that the effect of leader behaviors on leadership performance,

> is altered by such intervening variables as the effort of subordinates, their ability to perform their jobs, the clarity of their job responsibilities, the organization of the work, the cooperation and cohesiveness of the group, the sufficiency of resources and support provided to the group and the coordination of work group activities with those of other subunits. (p. 46)

As a result, according to Palestini (2005), leaders must take into consideration these aforementioned variables in choosing an appropriate style of leadership. Palestini (2005) proposes this leader-environment-follower interaction theory of leadership advises "effective leaders first analyze deficiencies in the follower's ability, motivation, role perception, and work environment that inhibit performance and then act to eliminate those deficiencies" (p. 46).

Palestini (2003, 2005) proposes that one unique situational leadership theory is that proposed by Lee Bolman and Terrence Deal. Bolman and Deal (2008) talk about leadership in terms of frames. Bolman and Deal (2008) define a frame as "a mental

model – a set of ideas and assumptions – that you carry in your head to help you understand and negotiate a particular 'territory'" (p. 11). From the idea of the frame, Bolman and Deal (2008) then talk about leadership in terms of *reframing* and *multiframing*. By reframing, Bolman and Deal (2008) suggest that as framing encompasses matching mental maps to situations, reframing requires the additional skill of the ability to break frames. According to Bolman and Deal (2008), reframing allows leaders to redefine situations, to find new ways to shift points of view when necessary. This reframing allows leaders to choose the right tools when situations are sized up correctly (Bolman & Deal, 2008). In addition to reframing, Bolman and Deal (2008) also put forward the concept of multiframe thinking. Bolman and Deal (2008) define multiframe thinking as thinking that "requires moving beyond narrow, mechanical approaches for understanding organizations" (p. 19). Bolman and Deal (2008) propose that the use of multiple perspectives, or frames, helps to prevent leaders from reacting to situations without a clue as to what they are doing or why. In sum, Bolman and Deal (2008) argue that fames serve multiple functions: "they are filters for setting essence from trivia, maps that aid investigation, and tools for solving problems and getting things done" (p. 21).

Bolman and Deal (2008) have developed and refined over the years a theory of leadership based on the use of four frames: structural, human resource, political, and symbolic. According to Bolman and Deal (2008), the focus of the structural framework is the architecture of an organization. The architecture of an organization includes such essentials as the design of units and subunits, its rules, the roles of its people, as well as the organization's goals and policies (Bolman & Deal, 2008). The human resource frame

emphasizes the understanding of people, their strengths and weaknesses as well as their thinking, emotions, desires, and fears (Bolman & Deal, 2008). The political lens focuses on organizations as competitive arenas with limited resources, competing interests, and struggles for power and position (Bolman & Deal, 2008). The symbolic frame highlights such things as meaning and faith with ritual, story, play, and culture placed in the center of organizational life (Bolman & Deal, 2008).

Bolman and Deal (2008) assert that it is the fourth frame, the symbolic frame that defines the transforming leader. Palestini (2003) concurs with this assertion when he writes: "symbolic, or transforming leaders are visionary leaders, and visionary leadership is invariably symbolic" (p. 9). In recent years, Bolman and Deal (2008) submit that the symbolic and political leadership has become more pronounced and the literature teems with advice as to how to become a powerful and visionary leader. Bolman and Deal (2008) conclude that "wise leaders understanding their own strengths, work to expand them and build diverse teams that can offer an organization leadership in all four modes: structural, political, human resource, and symbolic" (p. 372). Palestini (2003) concurs with Bolman and Deal's (2008) conclusion as he believes that effective leaders not only need to understand each frame and its limits, but also they need to have the skills to make use of multiple frames in given situations. These understandings and skills about the four leadership frames will result in a more comprehensive and powerful leadership style (Palestini, 2003).

Having provided an example of a modern situational leadership theory in Bolman and Deal's (2008) leadership frameworks, one can see that the last frame, the symbolic frame, is the place from which the transformational leader can emerge. As mentioned

earlier, the understanding of the symbolic leader as transformational is now the focus of scholarly attention about what it means to be engaged in effective leadership. Before discussing transformational leadership itself, it would be helpful to set the stage by offering a discussion about charismatic leadership. According to Yukl (2002), this is due to the fact that "management researchers become very interested in the emotional and symbolic aspects of leadership" (p. 240). This interest in the emotional and symbolic aspects of leadership has resulted in the development of charismatic and transformational leadership (Yukl, 2002).

## Charismatic Leadership Theory

Yukl (2002) submits that many scholars use the terms *transformational* and *charismatic* interchangeably, but Yukl (2002) also notes that there does also appear to be important distinctions between the two theories.

Yukl (2002) submits that current theories about charismatic leadership were strongly influenced by the sociologist, Max Weber. Weber "used the term to describe a form of influence based not on tradition or formal authority but rather on follower perceptions that the leaders is endowed with exceptional qualities" (Yukl, 2002, p. 241). Yukl (2002) suggests that according to Weber, charisma occurs as a result of a social crisis, from which a leader emerges with a radical vision that offers a solution to the crisis. This charisma results in followers becoming attracted to the vision, experience the vision as successfully implemented, and attribute its success to this extraordinary person (Yukl, 2002).

Yukl (2002) asserts that one important issue for leadership scholars is to what extent charismatic and transformational leadership are compatible. Some theorists view

them both as essentially the same, while others view them as distinct but overlapping concepts (Yukl, 2002). Yukl (2002) asserts that even those scholars who see charismatic and transformational leadership as distinct disagree as to whether one can be both charismatic and transformational at the same time. Yukl (2002) argues that in recent years the major charismatic theories have been so revised that they have moved closer to transformational theories.

Yukl (2002) proposes that there appears to be some differences between charismatic and transformational leadership in the area of empowerment of followers. Yukl (2002) contends,

> transformational leaders probably do more things that will empower followers and make them less dependent on the leader, such as delegating significant authority to individuals, developing follower skills and self-confidence, creating self-managed teams, providing direct access to sensitive information, eliminating unnecessary controls, and building a strong culture to support empowerment. Charismatic leaders probably do more things that foster an image of extraordinary competence, such as impression management, information restriction, unconventional behavior, and personal risk-taking. (p. 261)

Therefore, it seems that the major difference between charismatic and transformational leadership is the priority transformational leaders give to the empowerment of followers. Having discussed the concept of charismatic leadership, attention can now be focused upon transformational leadership theory.

## Transformational Leadership Theory

In speaking about transformational leadership, Bass and Riggio (2006) proffer, "a new paradigm of leadership has captured widespread attention" (p. 3). According to Yukl (2002), "most of the current theories of transformational leadership were strongly influenced by James McGregor Burns (2010/1978), who wrote a best-selling book on political leadership" (p. 241). Burns (2010/1978) theorized leadership to be either transactional or transformational. Burns (2010/1978) defines transactional leaders as those who "approach followers with an eye to exchanging one thing for another: jobs for votes, or subsidies for campaign contributions. Such transactions comprise the bulk of the relationships among leaders and followers, especially in groups, legislatures, and parties" (p. 4). Burns (2010/1978) defines the transforming leader as one who "recognizes and exploits an existing need or demand of a potential follower. But beyond that, the transforming leader looks for potential motives in followers, seeks to satisfy higher needs, and engages the full person of the follower" (p. 4). Burns (2010/1978) goes on to say, "the result of transforming leadership is a relationship of mutual stimulation and elevation that converts followers into leaders and may convert leaders into moral agents" (p. 4). Kenneth Leithwood (1992) submits that in the world of education an example of transactional leadership would be based on "an exchange of services (from a teacher, for example) for various kinds of rewards (salary, recognition, and intrinsic rewards) that the leader controls, at least in part" (p. 9).

Writing over twenty years later since introducing the concepts of transactional and transformational leadership, Burns (2003) submits that these past two decades have both transactional and transformational leadership becoming the subject of much research

and controversy. Burns (2003) contends that transactional leadership is easy enough to define because it is "the basic daily stuff of politics, the pursuit of change in measured and often reluctant doses" (p. 24). Burns (2003) asks what it means to transform, and is there a decisive difference between transactional and transformational leadership or were they simply variations on a continuum?

Burns (2003) proposes that there is a significant difference between transactional leadership and transformational leadership. About this Burns (2003) writes:

> We must distinguish here between the verbs "change" and "transform," using exact definitions. To change is to substitute one thing for another, to give and take, to exchange places, to pass from one place to another. These are the kinds of changes I attribute to transactional leadership. But to transform something cuts much more profoundly. It is to cause a metamorphosis in form or structure, a change in the very condition or nature of a thing, a change into another substance, a radical change in outward form or inner character, as when a frog is transformed into a prince or a carriage maker into an auto factory. It is change of this breadth and depth that is fostered by transforming leadership. (p. 24)

It would seem that Burns (2003) sees a substantial difference between transactional and transformational leadership. However, Bass and Riggio (2006) contend that transformational leadership is in some ways simply an expansion of transactional leadership. Bass and Riggio (2006) propose,

> transactional leadership emphasizes the transaction or the exchange that takes place among leaders, colleagues, and followers. This exchange is based on the

leader discussing with others what is required and specifying the conditions and rewards these others will receive if they fulfill those requirements. (p. 4)

Bass and Riggio (2006) continue to explain that transformational leadership raises leadership to the next level as it "involves inspiring leaders to commit to a shared vision and goals for an organization or unit, challenging them to be innovative problem-solvers, and developing followers' leadership capacity via coaching, mentoring, and provision of both challenge and support" (p. 4).

Palestini (2003) appears to ground his understanding of transformational leadership in the differences between the functionalist and critical modes of educational leadership. Palestini (2003) submits that in the current debate surrounding administrative theory in education, there are two different approaches: the functionalist perspective and the critical mode. The functionalist frame tends to be positivistic, objectivist, and supposedly value neutral while the critical frame focuses on the concerns of ends and means. Palestini (2003) argues, "organizational or societal ends or goals are of major importance to the development of a critical frame. Which ends to pursue, whom they benefit and whom they harm, and how they contribute to a social vision are crucial questions in this approach" (p. 32). Palestini (2003) continues by saying that the notion of praxis helps one to use administrative or social theory, not only to analyze institutional structures, but also to inform action leading to justice.

It is out of this critical theoretical stance that transformational leadership can be discussed. Palestini (2005) proffers that transformational leadership theory "combines aspects of the early trait theory perspective with the more current situational or contingency models" (p. 58). Palestini (2005) proposes that a transformational leader

"changes an organization by recognizing opportunity and developing a vision, communicating that vision to organizational members, building trust in the vision, and achieving the vision by motivating organizational members" (p. 55). Smith, Montagno, and Kuzmenko (2004) seem to concur with Palestini (2005) when they suggest that "transformational leadership occurs when a leader inspires followers to share a vision; empowering them to achieve the vision, and provides the resource necessary for developing their personal potential" (p. 80). One can see from these descriptions of transformational leadership the importance of vision and empowerment.

It would seem from the discussion thus far that, in addition to the importance of vision and empowerment, transformational leaders also need to promote the place of morals or values in an organization. Burns (2010/1978) mentions the place of moral principles in leadership when he talks about the concept of moral leadership, a concept that concerns Burns (2010/1978) the most. By moral leadership, Burns (2010/1978) means,

> leaders and led have a relationship not only of power but of mutual needs, aspirations, and values; Second, that in responding to leaders, followers have adequate knowledge of alternative leaders and programs and the capacity to choose among those alternatives; and third, that leaders take responsibility for their commitments.... Moral leadership is not mere preaching, or the uttering of pieties, or the insistence of social conformity. Moral leadership emerges from, and always returns to, the fundamental wants and needs, aspirations, and values of the followers. I mean the kind of leadership that can produce social change that will satisfy followers' authentic needs. (p. 4)

Burns (2010/1978) would seem to conclude that transformational leadership occurs "when one or more persons engage with others in such a way that leaders and followers raise one another to higher levels of motivation and morality" (p. 20). Thomas Sergiovanni (1990), writing for an educational context, would seem to concur with Burns (2010/1978) when he talks about leadership by bonding. Sergiovanni (1990) proposes,

> in leadership by bonding, the leader, focuses on arousing awareness and consciousness that elevates school goals and purposes to the level of a shared covenant that bonds together leader and follower in a moral commitment. Leadership by bonding responds to such human needs as the desire for purpose, meaning, and significance in what one does. (p. 24)

Bass and Riggio (2006) submit that Bass, who once believed that the dynamics of transformational leadership were expected to be the same, regardless of whether it was beneficial or harmful to followers, has come to accept Burns' (2010/1978) position that for leadership to be transforming, it had to be morally uplifting. Bass and Riggio (2006) name those persons who may exhibit transforming behaviors, but for their own self-interest, self-concern, and self-aggrandizement or for the purpose of exploitation as pseudotransformational leaders. Bass and Riggio (2006) argue that pseudotransformational leaders "believe in distorted utilitarian and warped moral principles" (p. 14). In contrast to pseudotransformational leaders, authentic transformational leaders transcend their own self-interests for one of two reasons: utilitarian or moral (Bass & Riggio, 2006). According to Bass and Riggio (2006),

> If utilitarian, their objective is to benefit their group or its individual members, their organization or society, as well as themselves, and to meet the challenges of

the task or mission. If a matter of moral principles, the objective is to do the right thing, to do what fits principles or morality, responsibility, a sense of discipline, and respect for authority, customs, rules, and traditions of society. There is belief in the social responsibility of the leader and the organization. (p. 14)

Therefore, it seems one could conclude that there is a moral or ethical dimension to transformational leadership. This moral and ethical dimension to transformational leadership will be revisited in the forthcoming discussion about servant leadership.

Now that the theoretical dimension of transformation has been discussed, there will be a presentation of the components or characteristics of transformational leadership. These characteristics come out of work done by Bass and Avolio (1994). Bass and Avolio (1994) submit there are four components to transformational leadership: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. What follows next is some commentary about each component.

For transformational leaders, idealized influence means that leaders "behave in ways that allow them to serve as models for their followers" (Bass & Avolio, 1994, p. 6). Leaders are admired, respected, and trusted by followers and followers want to emulate them (Bass & Avolio, 1994). This desire for emulation is due to the fact that followers perceive leaders as having extraordinary capabilities, persistence, and determination (Bass & Avolio, 1994). Bass and Avolio (1994) propose that there are two types of idealized influence: "the leader's behavior and the elements that are attributed to the leader by followers and other associates" (p. 6). In addition, leaders who have a great amount of idealized influence are willing to engage in risk-taking and are consistent rather than arbitrary (Bass & Avolio, 1994). Finally, they are also persons one can count

on do the right thing, thus embodying high standards of ethical and moral conduct (Bass & Avolio, 1994).

The second component for transformational leaders, inspirational motivation, points to the idea that these leaders "behave in ways that motivate and inspire those around them by providing meaning and challenge to their followers' work" (Bass & Avolio, 1994, p. 6). The result of this inspirational motivation is that team spirit is stirred and enthusiasm and optimism is displayed (Bass & Avolio, 1994). Leaders motivate followers to become involved with envisioning an attractive future state (Bass & Avolio, 1994). In addition, leaders are able to clearly communicate expectations that followers desire to meet and demonstrate a commitment to shared goals and vision (Bass & Avolio, 1994). Bass and Avolio (1994) note that this "charismatic-inspirational factor is similar to the behaviors described in charismatic leadership theory" (p. 6).

The third characteristic of transformational leaders, intellectual stimulation, means that leaders "stimulate their followers' efforts to be innovative and creative by questioning assumptions, reframing problems, and approaching old situations in new ways" (Bass & Avolio, 1994, p. 7). Here, the space for creativity is created and there is no public criticism of an individual member's mistakes (Bass & Avolio, 1994). Followers are included in the process of addressing problems and seeking solutions through creative ideas and problem-solving approaches (Bass & Avolio, 1994). In the intellectual stimulation component, the leader is not threatened by followers' ideas that are different from the leader's own; leaders encourage coming at problems from various different angles (Bass & Avolio, 1994).

Individualized consideration, the fourth attribute of transformational leaders, defines leaders as paying "special attention to each individual follower's needs for achievement and growth by acting as a coach or mentor" (p. 7). Leaders encourage an ever-greater level of potential in followers (Bass & Avolio, 1994). Leaders practice individualized consideration when new opportunities for learning are promoted along with a supportive climate characterized by communication and listening (Bass & Avolio, 1994). In addition, leaders who practice individualized consideration are cognizant of individual differences in needs and desires of followers and these differences are respected (Bass & Avolio, 1994). Finally, individualized consideration promotes leaders delegating tasks to followers and supporting followers through monitoring followers' needs for additional direction, support, and assessment of progress (Bass & Avolio, 1994).

## Strengths and Limitations of Transformational Leadership Theory

Northouse (2007) submits that there are number of strengths as well as limitations to transformational leadership theory. Northouse (2007) argues that the first strength of transformational leadership theory is that this theory has been widely researched from a number of perspectives by scholars since the 1970s. Northouse (2007) proffers that over the last decade in the *Leadership Quarterly* journal, 34% of the articles have been about transformational or charismatic leadership. Moreover, over 200 theses, doctoral dissertations, and research projects have been conducted using the transformational leadership approach (Northouse, 2007).

A second strength is transformational leadership's intuitive appeal (Northouse, 2007). The transformational leadership approach embodies what is appealing and

sensible to people such as advocating change for others and providing a vision for the future (Northouse, 2007). Bass (1990) would appear to agree that transformational leadership is "closer to the prototype of leadership that people have in mind when they describe their ideal leader and is more likely to provide a role model with which subordinates want to identify" (p. 54).

A third strength is that the transformational approach takes into account the needs of both followers and leaders and that leadership is not solely the responsibility of the leader, but of both leaders and followers (Northouse, 2007). Northouse (2007) goes on to say that the followers' needs are more important to the transformational leader than the leader's own needs; therefore followers have a more prominent place in the leadership process as their attributions or characteristics are pivotal in the evolving transformation process.

A fourth strength of the transformational leadership approach is the fact that it allows for a broader view of leadership that compliments other leadership models (Northouse, 2007). For example, many leadership models focus upon the exchange of rewards for achieved goals; transformational leadership expands the picture to include not only rewards and goals, but also attention to the needs and growth of followers (Northouse, 2007).

A fifth strength of transformational leadership is the strong emphasis on the needs, values, and morals of followers (Northouse, 2007). Burns (2010/1978) proposed that transformational leadership challenges leaders to move followers toward higher levels of moral responsibility. Therefore, transformational leadership includes transcending above one's own self-interest in favor of the good of others on a team,

organization, or community (Northouse, 2007). Transformational leadership is morally uplifting and dissuades the interpretation of coercive uses of power as legitimate models of leadership (Northouse, 2007).

Finally, transformational leadership is seen in the substantial evidence that it is an effective form of leadership (Northouse, 2007). Yukl (2002) reports that studies would seem to show that transformational leadership theory "provides an explanation for the exceptional influence some leaders have on subordinates, a level of influence not adequately explained by earlier theories of instrumental or situational leadership" (p. 262). In addition, Northouse (2007) submits that in studies employing interviews and observations, transformational leadership was demonstrated to be effective in a variety of different situations.

As there are numerous strengths to transformational leadership, the theory is not without its limitations and criticisms. One criticism of transformational leadership theory is its lack of conceptual clarity (Northouse, 2007). Due to the fact that transformational leadership encompasses such a wide range of characteristics, such as creating a vision, motivating, becoming a change agent, building trust, etc., it is difficult to define exactly the parameters of the theory (Northouse, 2007). According to Northouse (2007), some studies have demonstrated a blurring or overlap of the characteristics of transformational leadership with charismatic leadership, despite the fact that in some leadership models, charisma is seen as only a component of transformational leadership.

A second limitation of transformational theory centers on the manner in which transformational leadership is measured, especially with the Multi-Factor Leadership Questionnaire (MLQ; Northouse, 2007). Northouse (2007) reports that some researchers

have challenged the validity of the MLQ, due to the high correlation of the factors of transformational leadership with each other. This high correlation suggests to these researchers, that the factors, therefore, are not distinct factors at all (Northouse, 2007). In addition, Northouse (2007) reports that some of the transformational factors also correlate with factors belonging to transactional and laissez-faire models, which suggests that these factors may not be unique to transformational leadership theory.

A third criticism proffered by some is that transformational leadership theory treats leadership as a personality trait or predisposition, rather than as a behavior that people can learn (Northouse, 2007). Northouse (2007) posits that even though scholars such as Weber, House, and Bass emphasize that transformational leadership is about how leaders involve themselves with followers, there is a tendency to see this approach from a trait perspective. In addition, transformational leaders can be viewed as persons who have special abilities to transform other people, thereby leading some to conclude the connection to trait theory. Yukl (2002) offers a related criticism and argues that transformational leadership suffers from a bias toward heroic leadership. Yukl (2002) and Northouse (2007) both contend that more focus and attention is needed on the understanding of the reciprocal relationship between leaders and followers. Followers influence leaders just as much as leaders influence followers (Northouse, 2007; Yukl, 2002).

A final criticism of transformational leadership is that it has the potential to be abused (Northouse, 2007). As transformational leadership moves to change people's values and move them toward a new vision, the question is asked: whose values and whose vision (Northouse, 2007)? Who decides which values and visions are better

(Northouse, 2007)?  In addition, how do followers respond to leadership that must be challenged due to the fact that the values or the vision is not humanizing (Northouse, 2007)?  These are questions that transformational leadership theory needs to answer (Northouse, 2007).

## Moral and Ethical Leadership

Northouse (2007) contends that the influence of leadership has a tremendous impact upon the lives of followers; therefore, "to make a change in other people carries with it an enormous ethical burden and responsibility" (p. 346).  Northouse (2007) emphasizes that because leaders have a great deal more power and control than followers, leaders also have greater responsibility to be sensitive to how their leadership impacts the lives of followers.  In addition, leaders also have the moral charge to treat each follower as a human being with dignity and therefore deserving of respect.  Northouse (2007) argues that ethics is central, and leaders facilitate the establishment and reinforcement of organizational values.  Sergiovanni (2000) concurs with Northouse (2007) in the position that ethics has a prominent place in any discussion of leadership.  Sergoivanni (2000) argues that many school administrators are practicing a form of leadership that is based on moral authority, but, unfortunately, this practice is often not considered to be leadership due to the fact that "moral authority is underplayed and that the management values undergirding this authority are largely unofficial" (p. 269).

Because leaders can have a tremendous influence on followers and can greatly impact the lives of followers and organizations, there has been great interest in the ethical aspects of leadership (Yukl, 2002).  In fact, the subject has become more prominent in leadership literature (Yukl, 2002).  Yukl (2002) argues that "much of the current thinking

about ethical leadership has been influenced by a few scholars … and the examples used by these scholars often involve political leaders, community leaders, religious leaders, and leaders in not-for profit organizations" (p. 402). One such scholar that will be used as a theoretical framework for this study is Robert Greenleaf and his work in an approach to leadership called servant leadership.

## Servant Leadership

Northouse (2007) reports that in the 1970s, "Robert Greenleaf developed a somewhat paradoxical approach to leadership called *servant leadership*" (p. 348). It is an approach that has gained prominence in recent years (Northouse, 2007; Spears, 2002). About this increased interest in servant-leadership, Larry Spears (2002) writes:

> The servant-leader concept continues to grow in influence and impact. In fact, we have witnessed an unparalleled explosion of interest in and practice of servant-leadership during the past decade. In many ways, it can truly be said that the times are only now beginning to catch up with Robert Greenleaf's visionary call to servant-leadership. (p. 1)

Spears (2002) continues by saying that servant leadership now in its fourth decade as a service and leadership concept, persists in fashioning a quiet revolution in workplaces around the globe. What is this concept of servant leadership that seems to have made a return to the leadership literature? Greenleaf (1977), when talking about leadership, contends,

> a new moral principle is emerging which holds that the only authority deserving one's allegiance is that which is freely and knowingly granted by the led to the

leader in response to, and in proportion to, the clearly evident servant stature of the leader. (p. 7)

Concurring with Greenleaf (1977), Sergiovanni (2000) asserts that servant leadership is the means by which leaders acquire the essential legitimacy to lead. Spears (2002) asserts that Greenleaf's (1977) servant leadership model identifies serving others as the number one leadership priority. Servant leadership emphasizes "increased service to others, a holistic approach to work, building a sense of community, and the sharing of power in decision making" (Spears, 2002, p. 4). Who is this servant leader? Greenleaf (1977) proffers that the servant-leader is one who is first a servant. About this servant leader, Greenleaf (1977) writes:

> It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice bring one to aspire to lead…. The difference manifests itself in the care taken by the servant – first to make sure that other people's highest priority needs are being served. The best test is: Do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? (p. 27)

Spears (2002) stresses that servant-leadership is not simply a "quick-fix" approach to problems for an institution. Nor is it something that is quickly infused in an institution (Spears, 2002). According to Spears (2002), servant-leadership "is a long-term, transformational approach to life and work – in essence, a way of being – that has the potential for creating positive change throughout our society" (p. 4).

Spears (2002) gleaned from Greenleaf's (1977) original work ten characteristics of the servant-leader that are of critical importance. These characteristics are: listening,

empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and the building of community (Spears, 2002). There will now be a discussion about each of these crucial attributes of the servant-leader.

The first characteristic is the servant-leader's ability to listen. Greenleaf (1977) asks why leaders spend so little time listening. Greenleaf (1977) responds to his own question by conjecturing that those who lead are faced with a difficulty, their first reaction is to pin the problem on someone else rather than acknowledging the presence of the problem and the need to do something about it. Greenleaf (1977) suggests that leaders notice: "*I* have a problem, What is it? What can I do about *my* problem" (p. 30)? Greenleaf (1977) submits that sensible persons would react by listening, and somebody is likely in the situation to identify the problem and offer a solution to it or the problem will be solved through intuitive insight.

Spears (2002) affirms the importance of listening when he suggests that leaders need to listen intently to others and find out what followers are saying and not saying. This posture of intent listening will result in identifying and clarifying the will of the group (Spears, 2002). Also, Spears (2002) reminds us of the importance of listening to one's inner voice in order to seek to understand what one's body, spirit, and mind are communicating. Coupled with regular opportunities for reflection, listening is essential to the growth of the servant-leader (Spears, 2002).

The second characteristic of the servant-leader is empathy (Spears, 2002). About the meaning of empathy, Greenleaf (1977) writes: "The servant always accepts and empathizes, never rejects. The servant as leader always empathizes, always accepts the

person but sometimes refuses to accept some of the person's effort or performance as good enough" (pp. 33-34). Greenleaf (1977) submits that this acceptance of the person means that the servant-leader is required to be tolerant of imperfection. According to Greenleaf (1977), people grow taller when leaders empathize and accept people for who they are, despite the fact that sometimes persons will fall short in their performance. Leaders who empathize and fully accept persons for who they are, are more likely to gain the trust of followers (Greenleaf, 1977). Spears (2002) concurs with Greenleaf's understanding of empathy when he states, "the most successful servant-leaders are those who have become skilled empathetic listeners" (p. 5).

The third attribute of the servant-leader is healing (Spears, 2002). Greenleaf (1977) contends that those in the helping and healing professions are primarily doing this type of work for their own healing. In talking about healing and leadership, Greenleaf (1977) proffers that "there is something subtle communicated to one who is being served and led if, implicit in the compact between servant-leader and led, is the understanding that the search for wholeness is something they share" (p. 50).

Upon reflecting on Greenleaf's (1977) understanding of servant-leadership and healing, Spears (2002) proposes, "learning to heal is a powerful force for transformation and integration" (p. 5). Spears (2002) acknowledges that one of the great strengths of servant-leadership is the potential to bring about healing in the lives of others and in the lives of the leaders themselves. Servant-leaders have the opportunity to assist people whose spirits and emotions are broken so that they might begin to "become whole" once again (Spears, 2002).

The fourth characteristic of servant-leaders is awareness, specifically, general awareness and self-awareness (Spears, 2002). Greenleaf (1977) asserts that awareness strengthens one's effectiveness as a leader. Greenleaf (1977) recommends, "when one is aware, there is more than the usual alertness, more intense contact with the immediate situation, and more is stored away in the unconscious computer to produce intuitive insights in the future when needed" (p. 41). Greenleaf (1977) avers that awareness is risky and it is not a consolation. About this attribute of awareness, Greenleaf (1977) continues to advise:

> The cultivation of awareness gives on the basis for detachment, the ability to stand aside and see oneself in perspective in the context on one's own experience, amid the every present dangers, threats, and alarms. Then one sees one's own peculiar assortment of obligations and responsibilities in a way that permits one to sort out the urgent from the important and perhaps deal with the important. Awareness is not a giver of solace – it is just the opposite. It is a disturber and an awakener. Able leaders are usually sharply awake and reasonably disturbed. They are not seekers after solace. They have their own inner serenity. (p. 41)

The positive side of awareness is that it opens for servant-leaders the doors to creative insight to respond to the stresses that life presents (Greenleaf, 1977). Spears (2002) avers that awareness assists servant-leaders to understand and respond to issues that involve ethics and values.

The fifth characteristic of servant-leaders is persuasion (Spears, 2002). Sergiovanni (2000) proposes, "moral authority relies heavily on persuasion" (p. 284). Greenleaf (1977) cites John Woolman, an American Quaker, as an example of a leader

who almost singlehandedly rid the Religious Society of Friends of slaves. Greenleaf (1977) argues that Woolman was able to rid the Society of the acceptability of slave ownership through the power of gentle, but clear and persistent persuasion. Greenleaf (1977) concludes that leadership by persuasion "has the virtue of change by convincement rather than coercion" (p. 44). Spears (2002) builds on Greenleaf's (1977) understanding of persuasion by proposing that servant-leaders rely on persuasion, rather than positional authority, in making decisions in an organization. According to Spears (2002), this ability to convince, rather than to coerce, "offers one of the clearest distinctions from the traditional authoritarian model and that of servant leadership" (p. 6). Spears (2002) contends that servant-leaders are effective at building up consensus within groups.

The sixth attribute of servant-leaders is conceptualization (Spears, 2002). Greenleaf (1977) proposes that through servant-leaders' skill for conceptual leadership, great social, political, and economic transformations can take place. In talking about conceptualization, Spears (2002) suggests, "the ability to look at a problem (or an organization) from a conceptualizing perspective means that one must think beyond day-to-day realities" (p. 6). Spears (2002) advises that the traditional manager focuses on the need to complete short-term goals, while the manager who is a servant-leader stretches his or her thinking to take in broader-based conceptual thinking. The challenge for servant-leaders is to strike the balance between the day-to-day focused approach and more conceptual thinking for the long term (Spears, 2002).

The seventh characteristic of servant-leaders is foresight (Spears, 2002). Greenleaf (1977) proposes, "the prudent person is one who constantly thinks of now as

the moving concept in which past, present moment, and future are one organic unity" (p. 38).  Greenleaf (1977) posits that servant-leaders are at once, at every moment in time historian, analyst, and prophet, not three separate roles.  Greenleaf (1977) strongly asserts that the failure of a leader not to foresee is an *ethical* failure, because, many times serious ethical compromises are the result of the failure of the leader at an earlier time to foresee today's events and take the right course of action when there was time to do so.  Spears (2002) contends that foresight "is the characteristic that enables the servant-leader to understand the lessons from the past, the realities of the present, and the likely consequence of a decision for the future" (p. 7).  Greenleaf (1977) calls foresight the "lead" the leader has which enables leaders to live in a proactive stance, rather than a reactive stance when dealing with situations.  Living from a reactive stance is the result of the loss of leadership due to the fact that there was a failure to foresee what reasonably could have been foreseen, and from failure to act on that knowledge while the leader had the freedom and opportunity to do so (Greenleaf, 1977).  Greenleaf (1977) concludes that servant-leaders are required to live on two level of consciousness:

> one is the real world – concerned, responsible, effective, value-oriented.  One is also detached, riding above it, seeing today's events, and seeing one-self deeply involved in today's events, in the perspective of a long sweep of history and projected into the indefinite future.  Such a split enables one better to foresee, the unforeseeable. (p. 40)

Greenleaf (1977) submits that servant-leaders who live on these two levels of consciousness "can live and act in the real world with a clearer conscience" (p. 40). Spears (2002) remarks that foresight seems to be the one characteristic with which the

servant-leader may be born, while the other nine characteristics can be consciously developed. Spears (2002) acknowledges that there has not been much written about foresight and that this is an area in leadership studies that remains largely unexplored and in need of further careful attention.

The eighth characteristic for servant-leaders is stewardship (Spears, 2002). According to Spears (2002), Greenleaf's (1977) view of institutions was one in which "CEOs, staffs, and trustees all played significant roles in holding their institutions in trust for the greater good of society" (p. 7). About this trust Greenleaf (1977) writes: "The only sound basis for trust is for people to have the solid experience of being served by their institutions in way that builds a society that is more just and loving, and with greater creative opportunities for all of its people" (p. 83). Sergiovanni (2000) contends that the servant leadership style brings into the center stewardship responsibilities. Sergiovanni (2000) believes that stewardship symbolizes "an act of trust, whereby people and institutions entrust a leader with certain obligations and duties to fulfill and perform on their behalf" (p. 286). Greenleaf (1977) would argue that the foundation for building an institution for the greater good of the society is for servant-leaders to start with serving people within the institution itself. Greenleaf (1977) recommends, "the first order of business is to build a group of people who, under the influence of the institution, grow taller and become healthier, stronger, [and] more autonomous" (p. 53). As people within the institution are served by servant-leaders, the result is a group of people whose mission is to go forth and serve others.

The ninth attribute for servant-leaders is commitment to the growth of people (Spears, 2002). Spears (2002) suggests that the commitment to the growth of people

means that servant-leaders recognize the fact that people have an intrinsic value and dignity beyond their contributions a workers. Therefore, servant-leaders need to be deeply committed to the growth and well-being of each person within the institution (Spears, 2002). One can see that this was Greenleaf's (1977) ardent belief as he asks servant-leaders to reflect upon the effect that these leaders have upon those they serve. Greenleaf (1977) argues that servant-leaders serve others by assisting them in becoming healthier, wiser, freer, more autonomous, and inclined to become servants themselves. Spears (2002) suggests concrete ways in which servant-leaders can promote this growth of persons when he writes:

> The servant-leader recognizes the tremendous responsibility to do everything within his or her power to nurture the personal, professional, and spiritual growth of employees. In practice, this can include (but is not limited to) concrete actions such as making available funds for personal and professional development; taking a personal interest in the ideas of and the suggestions from everyone; encouraging workers' involvement in decision-making; and actively assisting laid-off workers to find other employment. (p. 8)

For servant-leaders, this responsibility to the growth of persons involves a concern, not just for the benefits that can be brought to the institution, but also for the benefits to persons themselves.

The tenth, and last, characteristic for servant-leaders is the building of community (Spears, 2002). Greenleaf (1977) argues that there has been a separation of institutions from the life of the community and this can have negative implications for society. Greenleaf (1977) suggests, "human service that requires love cannot be satisfactorily

dispensed by specialized institutions that exist apart from the community, that take the problem out of sight of the community. Both those being cared for and the community suffer" (p. 52). Spears (2002) concurs with this when he suggests that "much has been lost in recent human history as a result of a shift in which large institutions, rather than local communities, have become the primary shapers of human lives" (p. 8). Greenleaf (1977) submits that a contributor to this damage of community is a diminishment of love. Greenleaf (1977) suggests that one of the conditions of love is *unlimited liability* for others. As soon as one thinks that love for another can be qualified or limited in any degree, the result is a diminishment of love (Greenleaf, 1977).

Greenleaf (1977) discusses examples of how this suffering of community and persons has occurred in society, one being the school. He names the problem for schools when he says,

> the *school*, on which we pinned so much of our hopes for a better society, has become too much of a social-upgrading mechanism that destroys community. Now we have the beginnings of questioning of the school as we know it, as a specialized, separate-from-community institution. And much of the alienation and purposelessness of our times is laid at the door, *not of education*, but of the *school*. (p. 51)

For Greenleaf (1977), it is not education itself that is the problem, but the way it is delivered that causes the alienations of the persons and institutions from the community. Greenleaf (1977) suggests that what is needed to combat this separation from community and to rebuild community as a viable life form is for servant-leaders "to show the way, not by mass movements, but by each servant-leader demonstrating his or her own

unlimited liability for a quite specific community-related group" (p. 53). Spears (2002) concurs that servant-leaders need to identify some means for creating true community among those who work within institutions.

Now that there has been a discussion about servant-leadership and its salient characteristics, attention will be turned to past studies that have been done with regard to servant-leadership and educational institutions.

## Previous Studies about Servant Leadership in Schools

The first study to be discussed was done by Charles Wheaton (1999) as his doctoral dissertation. Wheaton (1999) uses Greenleaf's (1977) servant leadership theory as a framework to examine the statements of participants regarding their assessments of effective superintendents and their identification of desired qualities in a superintendent. Wheaton (1999) then takes participants' statements and compares them to the characteristics of the servant leader as outlined by Greenleaf (1977).

Wheaton (1999) found that participants identified six of the ten servant-leadership characteristics: listening, empathy, foresight, awareness, conceptualization, and teamwork. However, Wheaton (1999) found that participants' identification of the qualities of effective superintendents was not closely aligned enough to the characteristics of Greenleaf's (1997) servant-leadership to allow for a conclusive statement on whether or not participants' identified effective leadership with servant leadership. Wheaton (1999) draws this conclusion based on the fact that only three of the fourteen participants described effective superintendent leadership with the attributes of servant leadership.

Wheaton (1999) reports that his study revealed that participants ascribed qualities of effective leadership that were not considered to be servant leadership. Wheaton (1999) states some participants associated such things as providing structure, behaving autocratically at times, and expertise in fiscal affairs as attributes associated with effective leadership.

Wheaton (1999) proffers through this study that it is difficult to become a servant-leader as a superintendent of a public school system. Wheaten (1999) submits that some of the challenges that serve as obstacles to servant leadership or that can make a servant leadership stance difficult are a "lack of funding, legal restrictions, labor unions, school boards, and annual legislative mandates ...." (p. 129). Wheaton (1999) avers that these realities can serve as reasons as to why not many superintendents are identified as servant-leaders.

Glenda Black (2010) conducted a second study that attempts to correlate servant leadership with school climate. According to Black (2010), the aim of this mixed method study was to determine "the extent that servant leadership was correlated with perceptions of school climate to identify whether there was a relationship between principal's and teachers' perceived practice of servant leadership and of school climate" (p. 437). Through the use two assessments and focus groups, Black (2010) asserts that the data reveals a significant positive correlation between servant leadership and school climate.

Black (2010) asserts that both the language and characteristics of servant leadership "are the most appropriate leadership style for Catholic school leaders. In

addition, "the doctrines and teachings of the Catholic Church encourage members of the Catholic community to live the principles of servant leadership" (p. 442).

Black (2010) claims that the correlational analysis suggested a significant positive relationship between the participants' perceptions of servant leadership practices and school climate. According to Black (2010), the correlational analysis demonstrated the supportive, intimate, and collegial dimensions of school climate as well as the builds community, values people, and displays authenticity dimensions of servant leadership. In addition, Black (2010) avers that the focus group interviews revealed both teachers and principals described many of the constructs of servant leadership. According to Black (2010), the servant leadership constructs with the highest number of patterns (the different ways in which people discussed the same construct) were values people, develops people, and shares leadership. In addition, the school climate dimensions with the highest number of responses were supportive principal behavior, intimate teacher behavior, and collegial teacher behavior (Black, 2010). Black (2010) submits that this "strong relationship suggests that when servant leadership is perceived to be present, the perceptions of the school climate are positive" (pp. 459-460). Black (2010) contends that her study "begins to fill the void in empirical evidence supporting the relationship between servant leadership behaviors and school climate" (p. 460).

Black (2010) concludes her study by expressing the opinion that Catholic school leaders can practice the theory of servant leadership in order to have a positive impact on school climate. Black (2010) goes on to say that the adoption of servant leadership theory by school leaders can impact positively not only school climate, but also influence

student achievement. Black (2010) asserts that previous studies do show how positive school climates can positively influence student achievement.

A third study, not related to servant leadership specifically, but to a Lasallian Leadership Institute (LLI), similar to the Augustinian Values Institute, was conducted by Diane Ketelle and Carol Swain (2002). This study is worth mentioning because it attempts to evaluate the effect of the Lasallian Leadership Institute on the culture of schools in the De La Salle tradition. According to Ketelle and Swain (2002), the LLI was created in order to "expand the partnership between laypersons and the De La Salle Christian Brothers in the church's ministry of education" (p. 1). Kettelle and Swain (2002) submit that the LLI was designed "to serve as comprehensive formation program for leadership within Lasallian institutions throughout the United States and Toronto Region of the International Institute" (p. 1). The three-year formation program is comprised of classroom teachers, principals, high school presidents as well as professors and administrators (Kettelle & Swain, 2002). The theme for each of the three years consists of : 1) Lasallian leadership and spirituality; 2) Lasallian leadership and Education; and 3) Lasallian leadership and Management/Community (Kettelle and Swain, 2002).

According to Kettelle and Swain (2002), both the Director of the Regional Conference of Christian Brothers and the members of the LLI board initiated this study in order to determine whether or not the LLI has been successful in assisting laypersons to interiorize the Lasallian mission. Kettelle and Swain (2002) utilized both quantitative and qualitative methods using an evaluation survey as well as follow-up telephone interviews.

Kettelle and Swain (2002) report that the survey and interview results demonstrated very positive results stating that respondents used such words as "worthwhile" and "favorable" to describe their overall experience of the LLI. However, respondents appeared to have found more enjoyable years one and two more than year three (Kettelle & Swain, 2002). Kettelle and Swain (2002) point out that the respondents in the phone interviews stated very clearly that the first year focusing on spirituality was the most helpful in clarifying the meaning of the Lasallian mission.

Kettelle and Swain (2002) report that the study suggested that the LLI's strengths were an increased depth of understanding of the Lasallian mission, the connections that participants made with each other in continued networking and friendships, and the understanding that the Lasallian mission must be translated into concrete actions. According to Kettelle and Swain (2002), lessons learned from the LLI were the fact that the Leadership Institute was seen as a need, participation was both worthwhile and powerful, and that the LLI has the potential to change the culture of Lasallian schools through a deepened understanding of the Lasallian mission.

Kettelle and Swain (2002) also noted that the study surfaced some areas for improvement. The first area for improvement was that the schedule needed to be reworked due to the number of hours spent each day at the Institute. Related to the schedule improvement was the suggestion to make accommodations for families to come and stay along with participants in order that participants could continue to spend time with family, especially in the summer session (Kettelle & Swain, 2002). A second suggestion for improvement was to reexamine the third year curriculum as well as the projects that were created during the Institute to be more connected to participants' work

life (Kettelle & Swain, 2002). A third suggestion was to encourage schools to send teams of participants so that dialogue between members of the same school community will assist in looking at particular ways the Institute can affect school culture (Kettelle & Swain, 2002). A fourth suggestion was to develop an ongoing contact mechanism to the LLI (Kettelle & Swain, 2002). A final suggestion for improvement was to give attention to increasing the ethnic, gender and religious diversity of participants (Kettelle & Swain, 2002).

## Strengths and Limitations of Servant Leadership Theory

Northouse (2007) suggests that there are both strengths and limitations to an understanding about the place of ethics in leadership. Northouse (2007) considers servant leadership to have an ethical dimension to it. Therefore, the strengths and limitations of ethics and leadership could apply as well to servant leadership theory.

The first strength of ethics in leadership is that the general field of study provides a body of timely research on ethics (Northouse, 2007). Northouse (2007) asserts that there exists a high demand for moral leadership in our society today; people expect and insist on higher levels of moral responsibility from their leaders. It would seem to be the case that in a time when there appears to be a vacuum in ethical leadership, research in ethics in leadership can offer some direction on how to frame thinking about ethical leadership and how to put it into practice (Northouse, 2007).

A second strength of a consideration of ethics in leadership is that the research in this area suggests that ethics ought to be considered as an integral part of any leadership theory (Northouse, 2007). Burns' (2010/1978) transformational leadership theory was the first to include ethics as a dimension of the leadership process (Northouse, 2007).

Northouse (2007) argues that leadership is not an amoral phenomenon, but a process of influencing others that has moral implications. Leadership involves values, being respectful to followers, promoting fairness and justice, and building community (Northouse, 2007).

A third strength of a consideration of ethics in leadership is that the body of research points to several principles that are essential to the development of ethical leadership (Northouse, 2007). The values and virtues discussed in this body of research have passed the test of time and have been around for over two millennia (Northouse, 2007).

Just as there are various strengths to a consideration of ethics in leadership, there are also some limitations. The first limitation is the fact that the research about ethics in leadership is in its early stages of development and, therefore, it lacks a substantial body of traditional research findings to corroborate it (Northouse, 2007). The scarcity of research in the area of leadership ethics makes theorizing about the nature of ethical leadership difficult (Northouse, 2007). Until the body of research in this area grows, theoretical frameworks about ethical leadership remain tentative (Northouse, 2007).

A second limitation to ethical leadership theory is that it relies primarily on the writings of a few scholars who have written texts and essays that are strongly influenced by their own personal stances about the nature of leadership ethics and their worldview (Northouse, 2007). Although the writings of scholars such as Burns and Greenleaf have stood the test of time, Northouse (2007) submits that they have not been tested using traditional quantitative or qualitative research methods. Northouse (2007) suggests that their work is primarily descriptive and anecdotal. Sen Sendjaya and James Sarros (2002)

concur with Northouse (2007) when they argue that due to the fact that "current literature on servant leadership is filled with anecdotal evidence, empirical research is critically needed to test and validate these various questions and to create further predictions and hypotheses in order to fully develop the concept and construct of servant leadership" (p. 63). Leadership ethics, at the present time, lacks the traditional kind of empirical grounding that usually accompanies established theories about human behavior (Northouse, 2007).

## Synthesis of the Theoretical Frameworks for the Study

Three theoretical frameworks are presented in the literature review of this study: The Augustinian Core Values in Education, Critical Pedagogy, and Servant Leadership. I would now like to emphasize how these three frameworks will be used in this study.

The Augustinian Core Values of veritas (i.e., truth), unitas (i.e., unity), and caritas (i.e., love) are the primary themes of the AVI. The Augustinian school is challenged to live these three core values in the daily life of the school community, particularly in the areas of pedagogy and leadership. The goal of the use of the core values framework is to see how, if at all, the AVI challenges participants to incorporate the core values in the pedagogy and leadership aspects of the school.

The framework of critical pedagogy will be used to see if the AVI articulates some of the salient features that are central to critical pedagogy in its presentation of the core values. These themes include such things as a social and educational vision of justice and equality, the recognition that education is inherently political, the desire to alleviate human suffering, and the prevention of students being hurt (Kincheloe, 2008). The goal for the use of this critical pedagogy framework is to see how critical pedagogy

can assist to define the core values and the values' application in articulating pedagogy for an Augustinian school.

The servant leadership framework will be used a lens to see if the AVI expresses the salient characteristics of the servant leadership framework in its presentation of the core values. Spears (2002) gleans ten characteristics of servant leadership from the work of Greenleaf (1977): listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and the building of community. The goal for the use of this servant leadership framework is to discover how the characteristics of servant leadership can assist to define the core values and the values' application in articulating a leadership model in an Augustinian school.

# CHAPTER THREE

## METHODOLOGY

### Research Design

The methodology for this study that seemed best to answer the research question is the case study. Robert Yin (2003) suggests that the case study as a research strategy "is used in many situations to contribute to our knowledge of individual, group, organizational, social, political, and related phenomena" (p. 1). Robert Bogdan and Sari Biklen (2007) assert, "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). For the purpose of this study, one case with participants from *two* of the schools who are embedded in the case was examined; therefore, this falls under the category of a single-case embedded study (Yin, 2003). The rationale for the single case is that this case was *representative* or a *typical case* to capture the experience of the AVI for all of the participating Augustinian schools (Yin, 2003). Yin (2003) submits that a case study is embedded when, "within a single case, attention is also given to units or subunits" (p. 42). This study is an *embedded* case study due to the fact that there is an examination of how the AVI serves as a vehicle to assess how the subunits, the three Augustinian core values of truth, unity, and love, are fostered in the pedagogy and leadership in an Augustinian school (Yin, 2003). In addition, this case study is also embedded due to the fact that the study includes two Augustinian schools as subunits within the one AVI (Yin, 2003).

## Participants

Since the purpose of this case study is to understand one situation in great depth, the researcher was intentional, nonrandom, and purposeful when selecting participants for this study (Glesne, 2006; Leedy & Ormrod, 2005). According to Paul Leedy and Jeanne Ormrod (2005), nonrandom and purposeful sampling enables the researcher to "select those individuals or objects that will yield the most information about the topic under investigation" (p. 145). It would be appropriate to note at this time that, in one of the schools, from the six persons who were attending the AVI, I could only acquire the consent of four persons from a pool of six to participate in the study. Two persons, for reasons known only to them, made the decision not to participate in the study. In the other school all five persons who were attending the AVI consented to participate in the study. I hoped that there would be at least 10 participants for the study, but as was indicated earlier, the researcher could only acquire nine persons who consented to participate in the study. This number, one less than ten, concerned the researcher, but after consultation with other expert scholars in the field, the researcher felt comfortable with a total of nine participants for this study.

Consent forms approved by the IRB were sent to each of the participants in order to outline the study procedures and to gain their consent. The consent forms were mailed to each of the participants along with a self-addressed stamped envelope. Once the participants signed and returned the consent form, a copy of their signed consent form was returned to them by mail.

The subjects for this study participated in all three data collection techniques to be used. For the open-ended questionnaire, surveys were sent to a total of nine participants,

five from one school and four from the other. The participants were asked to complete the survey and return them to the researcher before they attended the Institute.

For the individual interview, there were a total of nine participants, five from one school and four from the other. The personal interviews for the study were conducted after their attendance at the AVI. For the individual interview, there were a total of nine participants, five from one school and four from the other. Steinar Kvale (1996) submits that in, "current interview studies, the number of interviews tends to be around $15 \pm 10$" (p. 102). In addition, as the purpose of the study was to explore and describe in detail the AVI's impact on participants' understanding of the pedagogy and leadership of their school, this number of interviews would reveal rich information for interpretation and analysis as well as take the researcher to the point of saturation where there would be yielded little new knowledge (Yin, 2003). Despite the fact that Yin (2003) suggests a number around $15 \pm 10$ for the number of interviews for a study, I could acquire, for reasons discussed above, only nine participants for the personal interview.

The focus group was comprised of a group from each school, one school having a group of four participants and the other school having a group of five participants. These two groups would seem to work well for focus groups as the researcher's purpose for using a focus group was to attempt to acquire additional follow up research in order to clarify findings from another method, in this case, the personal interviews (Morgan, 1997). With regard to the size of each group, David Morgan (1997) suggests that the rule of thumb specifies a range of six to 10 persons. However, Morgan (1997) also suggests that smaller size groups work best when the participants are likely to be interested and also respectful of each other. Once again, after consultation with expert scholars in the

field, the researcher was confident that the number of participants in each of the focus groups would fulfill both criteria for level of interest in the subject due to the fact that the participants volunteered to attend the AVI and that these persons would also be respectful of one another (Morgan, 1997). An additional practical factor to be considered in determining the size of the focus groups was the fact that these were the number of consenting participants from each of the two schools being studied who were attending the AVI.

One of the issues in this study is the protection of the confidentiality of the participants. Kvale (2006) warns the researcher to be conscious of how one presents the participants in the report so as not to change the meaning of the analysis. The confidentiality of the participants in this study was maintained as much as possible through a few ways. First, there was not a description of the two schools provided in the study. The only identification for the schools is that they are both Augustinian schools. A second means to preserve confidentiality is that the identities of the participants were not revealed. This meant that the participants were not identified by race, gender, or position in the school. The only identifier for each participant is by number and from which of the two schools the participant belongs, i.e. school A or B. Even though some administrators at each school knew who participated in the AVI, they did not know which participants were attached to the comments made at the personal interviews and the focus group. Only the researcher knew the identity of the participants as related to the comments made at the interviews and focus groups. In the text of the study, participants will be identified only by the use of a number – for example, participant 1, 2, etc.

## Role of the Researcher

For this study, I was a participant-observer at the AVI. This means that the researcher was not merely a passive observer, but has actually participated in the events being studied (Bogdan & Biklen, 2007; Glesne, 2006; Yin, 2003). I have participated in two past AVIs and have been an observer for two of them. One of the major problems related to participant-observation involves the potential biases that are produced (Yin, 2003).

Qualitative scholars have addressed this issue of bias in a study. Leedy and Ormrod (2005) contend it is impossible to avoid data not coming into contact with bias in one way or another. Bogdan and Biklen (2007) assert, "Qualitative researchers are concerned with the effect that their own subjectivity may have on the data and the papers they produce" (p. 37). Yin (2003) asserts that in case study research one can test for bias by the degree in which the researcher is open to contrary findings. Yin (2003) suggests that the researcher can test for one's own tolerance for contrary findings by reporting preliminary findings from the research to two or three critical colleagues. These colleagues can offer alternative explanations and suggestions for the collection of data (Yin, 2003). Yin (2003) submits that if this search for contrary findings can produce rebuttals that can be documented, then the likelihood of bias will have been reduced (Yin, 2003). In interview research, Kvale (1996) acknowledges bias may occur on either the side of the interviewer or the interviewee. One way in which this can occur is through the expectations of researchers or participants resulting in unintentional influence on the findings of the study (Kvale, 1996). Kvale (1996) continues by asserting that the interpersonal interaction in the interview can have very decisive impacts on the results.

Therefore, this potential influence of interviewer and interviewee bias calls for careful attention. Kvale (1996) submits that recognized bias and subjective perspectives can have a positive impact on a study by the fact that this subjectivity may "highlight specific aspects of the phenomenon investigated, bring new dimensions forward, contributing to multiperspectival construction of knowledge" (p. 286).

The researcher of this study brought a number of biases that needs to be acknowledged from the outset, and these biases and prejudgments needed to be rigorously monitored during data collection and analysis (Kvale, 1996; Leedy & Ormrod, 2005). Bogdan and Biklen (2007) argue that it is important to remember that the researcher's primary goal is not to pass judgments on a setting, but to add to the knowledge base. Bogdan and Biklen (2007) affirm, "the worth of a study is the degree to which it generates theory, description, or understanding" (p. 38). A study that intends to assign blame or to label a particular school as "good" or "bad" or to present simple prejudicial analysis is a superficial study, not worthy of consideration (Bogdan & Biklen, 2007). The first bias the researcher brought to this study is the fact that the researcher is a member of the Order of Saint Augustine, the religious community who either owns or sponsors these Augustinian schools. As a member of the Order, the researcher hopes that this study will have a positive impact on the schools and on the credibility of the Augustinian Values Institute as a successful tool in articulating the Augustinian values in the areas of pedagogy and leadership in the schools. A second bias that the researcher brings to this study was already mentioned above i.e., attendance at past AVIs as a participant and as an observer. The researcher has been a participant in two of the Institutes and an observer for two of the Institutes. From the Institute in which data was

collected, I participated in the activities of the Institute. What this means is I have my own ideas and opinions about which parts of the Institute worked and which parts of the Institute could use revision.

The researcher attempted to deal with these potential biases in the study in a number of ways. One way that the researcher dealt with bias was not to study the school where he was a recent faculty member. The researcher's own experiences and interactions with the school environment – its administration, faculty, and staff would prejudice greatly the data collection, analysis, and results of the study. A second way the researcher dealt with the issue of bias was to acknowledge that it is impossible to be a clean slate – one cannot divorce one's research and writing from one's experiences, beliefs, and values (Bogdan & Biklen, 2007). The researcher needed to be reflective and conscious about the data being collected by the study and to allow himself to be open to being shaped by the research experience and to have his own thinking be informed by the data, even when the data takes the researcher into an unexpected direction (Bogdan & Biklen, 2007). A third way to deal with researcher bias was to be conscious of one's own style in conducting the interviews and the focus groups. Leedy and Ormrod (2005) suggest, "bias can creep into a research project in a variety of subtle and undetected ways" (p. 209). Leedy and Ormrod (2005) offer an example of this subtle bias in the interview process when they write: "when conducting an interview, the researcher's personality may affect the responses of the interviewee. In asking questions, the researcher's tone of voice or the inflection or emphasis within the sentence may influence how the respondent replies" (p. 209). Leedy and Ormrod's (2005) caveat is a reminder that that the researcher needed to be very reflective and conscious about how he

conducted the interviews and the focus groups and to be consistent in his personality and style.

## Information Collection

There were three types of data collection used for this study for the purposes of convergence or triangulation of the data: a survey, individual interviews, and focus groups (Leedy & Ormrod, 2005). The first technique was an open-ended questionnaire sent before the Institute to each of the anticipated participants (See Appendix A). The questionnaire assessed participants' views about the Augustinian values and their impact upon the pedagogy and leadership of their school before they attended the AVI. In addition, this open-ended questionnaire added a layer of confidentiality to the study because the two schools selected for the study already had been chosen.

The surveys were sent by mail to a total of nine participants, five from one school and four from the other. The participants were asked to complete the survey within two weeks and to return them to the researcher before they attended the Institute. Five participants returned the surveys within the two week period. After the two week deadline, reminder emails were sent to the four remaining participants, and within two weeks, the other four participants returned the survey to the researcher.

The second data collection method was the personal interview. Kvale (1996) submits that interviews are frequently used in case studies to help develop knowledge about a specific person or institution or to illustrate more general phenomena. The purpose of the research interview is "to understand themes of the lived daily world from the subjects' own perspectives" (Kvale, 1996, p. 27). Following the AVI, the researcher interviewed nine attendees each from two representative Augustinian schools. The

researcher conducted an interview because the purpose of an 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). Conducting an interview involves following an interview guide, and carrying out the interview "with a reflective approach to the knowledge sought and the interpersonal relation of the interview situation" (Kvale, 1996, p. 88). The interview guide questions facilitated a semi-structured type of interview because the guide focuses on certain themes and includes suggested questions (Kvale, 1996) (See Appendix B). Once the interview guide was completed, the researcher arranged for the interview with the selected participants.

The interviews for the participants of school A took place the week following the AVI at the school. The researcher spent two days at the school conducting the interviews. Because of scheduling issues, the focus group took place about two weeks after the interviews. The interviews for school B took place two weeks after the AVI. The researcher spent four days at the school conducting the interviews and the focus group.

The interviews for each participant took place in a quiet room to ensure privacy and no risk of disturbance. The participants sat in a chair and I sat in a chair across from them. I placed the recording device on a table between us. I used the interview guide to ask the questions as well as to give the briefings both before and after the interview. The interview lasted for close to 45 minutes. Before the interview began, the ethical issues for this interview were reviewed. The researcher is critical in ethical considerations because the researcher is the primary instrument for obtaining knowledge (Kvale, 1996).

Honesty, fairness, knowledge, and experience are decisive factors from an ethical point of view. As the researcher, I addressed the ethical issues of the interview by providing a briefing before the interview and a debriefing following the interview (Kvale, 1996). Before the interviews began, I related to the subjects the purpose of the interview, the use of a recording device, and the importance of confidentiality (Kvale, 1996). In addition, I informed the subjects as to how I would proceed following the interview and then I asked the subjects if there were any questions before the interview began (Kvale, 1996). When each interview ended, I provided the participants with a debriefing by reiterating the purpose of the interview and going over again the importance of confidentiality. I informed the participants that they would be referred to in the transcript, not by name, but by a code. Also, I informed the participants that they would be sent a copy of the transcript so that they could verify its accuracy. Finally, before the interview concluded, I asked the participants if there were any questions or concerns before they left the room (Kvale, 1996). At the conclusion of each interview, I downloaded the audio file from the recorder onto the computer and saved the file.

When the interviews with each participant were concluded, I began the work of transcribing the conversations. About four hours later, I had a transcript of the interview. I typed the transcript from the interview word-by-word leaving out pauses, facial expressions, and words uttered during thinking such as "hum." The interview text is transformed into a more formal style (Kvale, 1996). I decided on this format of interview transcription so that I would have an accurate record of the conversation that would allow me to search for the themes that would arise out of the text. In addition, this formal style of interview transcription would not in any way embarrass the participant when I sent

each person the transcript to insure its accuracy (Kvale, 1996). Once the participants verified the transcripts, I was ready to begin data analysis.

The third collection method was the focus group. The focus group provided additional insight into issues that developed through interview information analysis and also provided member checking of the understandings of interview participants (Glesne, 2006). Morgan (1997) asserts that focus groups can be a valuable complimentary technique with the personal interviews in that focus groups can assist the researcher in exploring further issues that came up in the personal interviews. Also, Morgan (1997) argues that focus groups combined with personal interviews can strengthen the overall research project. The focus group questions were constructed from the interview information (See Appendix C). The focus group provided supplementary data in partnership with the individual interviews (Morgan, 1997). Once the personal interviews following the AVI had been completed, the focus groups were scheduled to take place at the site of each school. Morgan (1997) suggests that the length of the focus group be 90 minutes with an additional 30 minutes to serve as a cushion against any possible disruptions such as late arrivals or early departures. Morgan (1997) continues to suggest that the interview guide should be "limited to probably four to five distinct topics or questions, with preplanned probes under each major topic" (p. 47). Morgan (1997) advises that an interview guide is valuable, "both in channeling the group interaction and in making comparisons across groups in the analysis phase of the research" (p. 47). This study made use of two focus groups, one from each school, with school A numbering five participants and school B numbering four participants.

The focus groups took place at each school once the personal interviews were completed. All of the participants from each school participated in each respective focus group. Each focus group took place in a large room to promote privacy and lack of interruption. Each focus group was audio recorded and the audio file was saved onto the computer for preservation and for transcription purposes. As I had done previously in the personal interviews, I discussed with the participants the ethical issues pertaining to focus groups such as the purpose of the focus group, the procedures and the maintenance of confidentiality. Once the focus group transcripts were finished, the researcher sent the transcripts to each of the participants for verification to ensure accuracy.

## Information Analysis

Meaning condensation was the primary analysis tool utilized for this study (Kvale, 1996). Kvale (1996) asserts that 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 reduction of large interview texts into briefer, more succinct formulations. (p. 192)

Once this condensation of interview material takes place, the researcher can then begin "working with the data, organizing them into manageable units, coding them, synthesizing them, and searching for patterns" (Bogdan & Biklen, 2007, p. 159). Corrine Glesne (2006) asserts,

> 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 interrogating the data in this manner, common themes and patterns will begin to emerge. From these themes, coding categories will be established. Glesne (2006) submits 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). Bogdan and Biklen (2007) concur that the coding system involves a search through the data for patterns and topics and that these words and phrases subsequently become coding categories. For this investigation, these coding categories will become the means by which the study data will be sorted for analysis (Bogdan & Biklen, 2007).

Once the initial open-ended surveys come back from the survey, I examined the information in order to begin thinking about the creation of a coding system. Glesne (2006) proposes, "data analysis done simultaneously with data collection enables you to focus and shape the study as it proceeds" (p. 148). Glesne (2006) continues by saying that it is important to "consistently reflect on your data, work to organize them, and try to discover what they have to tell you" (p. 148). I repeated this procedure after conducting the interviews and the focus group from each of the two schools. According to Bogdan and Biklen (2007), the development of a coding system involves several steps. The researcher first searches through the data for regularities and patterns as well as for topics the data cover (Bogdan & Biklen, 2007). Once these patterns and topics have been discovered, one then writes down the words and phrases to represent these topics and patterns, thus creating coding categories (Bogdan & Biklen, 2007). Bogdan and Biklen

(2007) contend, "the development of a list of coding categories once the data have been collected is a crucial step in the data analysis process.

The development of the category codes to be used for analysis is influenced by the perspectives of the researcher as well as social values and ways of making sense of the world (Bogdan & Biklen, 2007). In addition, Bogdan and Biklen (2007) propose, "different theoretical perspectives that researchers hold shape how they approach, consider, and make sense out of the data" (p. 180). For this case study, the theoretical frameworks explicated in the literature review, namely, the Augustinian core values, critical pedagogy, and servant leadership, will be influential in the creation of the coding categories.

Once I developed the coding categories from the data collected from the open-ended surveys, the interviews, and the focus groups, I then made a list and assigned each code an abbreviation or a number (Bogdan & Biklen, 2007). Upon completion of these code identifiers, I began the process of going through the data and marking each unit with the appropriate coding category (Bogdan & Biklen, 2007). This process of coding the data involves scrutinizing sentences carefully and making judgments about what codes the material pertains (Bogdan & Biklen, 2007). When this coding process had been completed, I made a copy of the notes and place the original mastery copy in a safe place (Bogdan & Biklen, 2007). The data was then ready for interpretation (Bogdan & Biklen, 2007). But before interpretation can take place, it was important to confirm the trustworthiness of the analytical interpretations (Glesne, 2006). Leedy and Ormrod (2005) would discuss this concept of trustworthiness in terms of the validity of the findings.

Leedy and Ormrod (2005) note, "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) submit that qualitative researchers also use additional strategies to establish the trustworthiness or validity of their finding. A first strategy is spending extensive time in the field (Leedy & Ormrod, 2005). The researcher spends definitive time in the field in order to study a particular phenomenon, forms tentative hypotheses and continuously looking for evidence that either supports or disconfirms the hypotheses (Leedy & Ormrod, 2005). In this study, I sent the open-ended questionnaire by mail to the participants, but I visited each of the two schools for several days in order to conduct the interviews and the focus groups. The second strategy is negative case analysis (Leedy & Ormrod, 2005). In this strategy, the researcher looks for cases that contradict existing hypotheses, and then continuously revises explanations or theories until all cases have been accounted for (Leedy & Ormrod, 2005). For this particular study, I have researched previous studies that have used the theoretical frameworks employed for this study. These studies are cited in the literature review chapter of this study. As the data was collected from my own study, I analyzed the data with an eye to the analysis conducted in these previous studies. A third strategy is thick description whereby the situation is described in a sufficiently rich and thick detail so that readers can draw their own conclusions from the information presented (Leedy & Ormrod, 2005). The fourth strategy is feedback from others (Leedy & Ormrod, 2005). Here the researcher seeks the opinion of colleagues in the field in order to establish where they agree or disagree that the researcher has made appropriate interpretations and drawn valid conclusions from the data (Leedy & Ormrod, 2005). For

this study, the dissertation committee served as the vehicle for feedback to determine the appropriateness of interpretations and the validity of the conclusions. A fifth strategy is respondent validation (Leedy & Ormrod, 2005). With this strategy, the researcher takes conclusions back to the participants in the study and inquires of them whether they agree with the conclusions of the data that they provided (Leedy & Ormrod, 2005).

In this study, I verified the information gathered with the participants of the interviews as well as the focus groups to ensure the accuracy of their input. This was done by sending by email to each participant copies of the transcripts of the interview and focus group sessions. In addition, I also sent by email to each participant a paragraph containing conclusions that I reached from their interviews to see if they agreed with the conclusions of the data they provided.

# CHAPTER FOUR

## DATA ANALYSIS AND RESULTS

### Introduction

This chapter is a presentation of the analysis and results of the data collected in response to the research questions for this study. This study wants to determine how the Augustinian Values Institute (AVI) serves as a vehicle for participants to identify how the Augustinian core values of truth, unity and love are implemented in the pedagogy and leadership of an Augustinian school. The presentation of the data analysis and results will be reported for each school by way of the three data collection methods used for the study and will address how participants view the AVI as assisting them to identify how the core values are implemented in the pedagogy and leadership of their school.

Therefore, the chapter will be structured in the following way: first, there will be a presentation of the data with analysis from the open-ended survey that was completed by the participants before they attended the AVI. Secondly, there will be a presentation with analysis of the data collected from the personal interviews of the participants following their attendance at the AVI. Thirdly, there will be a presentation with analysis of the data collected from the focus groups that took place with participants at each of the two schools after the personal interviews.

### Pre-AVI Survey Analysis and Results

As was presented in chapter three, meaning condensation was the primary analysis tool utilized for this study (Kvale, 1996). This analysis method has been defined as a process of "working with the data, organizing them into manageable units, coding

them, synthesizing them, and searching for patterns" (Bogdan & Biklen, 2007, p. 159).
By interrogating the data in this manner, common themes and patterns began to emerge.
From these themes, coding categories were established. Bogdan and Biklen (2007)
propose that the coding system involves a search through the data for patterns and topics
and that these words and phrases subsequently become coding categories. For this
investigation, these coding categories became the means by which the study data was
sorted for analysis (Bodgan & Biklen, 2007). For this study, a single researcher
conducted the data collection, analysis, and interpretation (Kvale, 1996).

The survey was distributed to nine participants – five from school A and four
from school B. All nine participants responded to the survey. Some of the respondents
were more articulate in their understanding of the core values than others. From the
survey responses, several themes emerged from each of the four questions asked in the
survey. What follows is a presentation of the themes generated from each of the
questions.

The first question of the survey asked about the participants' personal
understanding of the Augustinian values of unity, truth, and love. From the school A
responses five themes emerged about their understanding of the values: 1) the
development and education of the student; 2) the permeation of the values in campus life;
3) the value of unity as support for each other; 4) the search for truth as one about
ourselves and world; and 5) the value of love as connected to the love for self and others.
From the school B responses two themes were emphasized from the respondents: 1) the
core values as a way of life in response to God; and 2) truth as God-centered.

In this first theme, the development and education of the student, the core values of truth, unity, and love were seen as an important component for the development of the whole student. Participant 3A discusses this connection of the core values to student growth:

*The development of the whole student does not come from books. Values play an integral role in the development and ultimate success of the "whole student." What sets this institution apart from others – those three words – unitas, veritas & caritas...learning to give back, to care about others are life lessons – values that will hopefully, be a part of their daily lives in their own journeys.*

The second theme, the permeation of the values throughout campus life, was both explicitly stated and seemingly implicitly stated in the response of the participants. Two participants explicitly refer to the idea of the values needing to permeate all of the school community's life.

Participant 2A states: *The values need to permeate campus life and beyond.*

Participant 2B comments: *The core values are a way of life. In order to fully live out our Christian faith and to live the life that God calls us to live, we must follow the core values of truth, unity and love in all we do.*

Implicitly stated, the theme of the permeation of the values throughout campus life was expressed by one participant in terms of the building up of the Christian gentleman. About this idea of the Christian gentleman, participant 2A writes:

*As I understand it, working towards the essence of these three elements builds a firm foundation for the structure of a Christian gentleman.*

The third theme of unity as support for each other was prevalent in school A's responses about their understanding of the core value of unity. In addition, there was also an understanding about unity as tied in with such words as community, brotherhood, family, and equality.

Participant 1A writes: *Unity refers to the ideals of friendship and brotherhood that we as educators must exercise without hesitation.*

Participant 2A writes: *Unity is the brotherhood that we as a community share with each other.*

Participant 3A comments: *The support we give one another and the acceptance that we have for one another are key components to the unity we share as an Augustinian school.*

Participant 4B writes: *Unity: a sense of community, family and equality*

The fourth theme of truth as a search for the truth about the world and ourselves came through in participant responses. Participant 2A writes:

*Truth is the component that we as an Augustinian school are constantly in search of. We search for the true meaning of things and more importantly we work to be to true to ourselves.*

One participant makes the connection between truth and Christ.

Participant 1A comments: *We as Augustinian educators must keep at the center of everything we do the truth of Christ's message.*

Finally, the theme of love for self and others emerged from respondents' understanding of the core value of love. In addition, it is the value that drives the school community as well as brings the community together in friendship.

Participant 1A writes: *Love is what drives us not only as educators, but as coaches, fans, friends and mentors. Caring for each other as community is what St. ___ is all about.*

Participant 2A writes: *Love is what ties it all together as we love ourselves, love each other, and gathering as a Christian Augustinian Institution.*

Participant 1B comments: *Love – being able to love and care for all even when you don't feel like you can.*

Participant 4B states: *Love: compassion and friendship*

The second question of the survey asked participants about their understanding of the Augustinian values impacting upon the pedagogy of the school. From the school A responses, three themes emerged: 1) the education of the whole student, lesson preparation and presentation; 2) extra-curricular activities; and 3) education about world issues. From the school B responses, the theme that emerged was centered on skill promotion and knowledge for life success.

The first theme of the core values as contributing to the education of the whole student came through the words of participant 3A:

*The development of the whole student does not come from books. Values play an integral role in the development and ultimate success of the "whole student".... The guidance and growth of each student; it is not just about the "grade," but of the advancement of the "whole student."*

The second theme of the preparation and presentation of lessons emerged from the participant responses. For several participants, the core values seem to play a significant role in the way lessons are constructed and delivered.

Participant 2A comments: *Our institution teaches brotherhood in the English and History departments from my experience with seeing, hearing and teaching specific works that deal with unity, togetherness, and sacrifice for our fellow man. We have events that develop bonds between the gentlemen attending our school. We have convocations discussing togetherness and pulling for one another. Our institution teaches participants in many forums where the truth is sought out or revealed. This is displayed strongly in our education on world issues.*

Participant 4A writes: *... the way lessons are prepared and presented both academically and extracurricularly. The values guide how we approach each day-to-day task at the school.*

Participant 5A states: *truth as a dedication to the enterprise of free thought – students encouraged and challenged to push themselves academically.*

The third theme is the core values contributing to the extra-curricular activities of the school. The participants understand pedagogy to include not only classroom instruction, but also extra-curricular activities of the school such as service learning and other school events.

Participant 1A writes: *We as an Augustinian community have recently incorporated the Caritas program into our curriculum. This program has intensified our students' desire to see the manifestation of love for each other and the community at large. By creating service projects throughout the community, our students have seen firsthand the difference they can make.*

Participant 1B writes: *I feel that we base everything we do off of these values. Anytime we do something, whether it is academic, spiritual or athletic we always make sure that it is following our Augustinian values.*

The fourth theme of skill promotion and preparing the student for success in life surfaced in the participant responses from school B. The core values assist the students in acquiring the skills needed to be successful in life.

Participant 2B writes: *I do believe that our faculty strives to provide the highest level of education to students, include all students in the daily lessons and provide the students with skills and knowledge to succeed in life.*

It must be said that one participant did not believe that the values of truth and love were sufficiently reflected in the school's pedagogy, but did believe that unity was becoming ever increasingly reflected. About this participant 3B writes:

*Currently, unity is throughout our school's pedagogy, and it is increasing as I write this. Unity is throughout our school and taught extensively. Truth should be taught, at the very least in theology courses, but I am not sure if it is because I am not a Theology teacher. As far as it is being taught throughout, I don't believe it is. Campus ministry and freshmen mentoring does discuss the topic. Love is another one that isn't throughout the pedagogy. It is preached, but not taught or discussed often.*

The third question of the survey asked participants about their understanding of the Augustinian values impacting upon the leadership of the school. From the school A responses, four themes emerged regarding the values: 1) assist in defining roles in the school community; 2) modeling of the values from the leadership; 3) the promotion of a

cohesive leadership; and 4) the promotion of student leadership. The school B responses also expressed similar ideas about the values being modeled by the leadership and the need for cohesion among school leaders.

The first two themes, the values as assisting in the defining of roles in the school community as well as the promotion of a cohesive leadership were expressed in the words of a participant who recounted an off-campus weekend retreat experience with school board members. Participant 3A writes:

*Our Board has been fortunate to be able to hold an off-campus weekend retreat*

*over the past two years. Sharing this time together has helped to define our roles*

*and has helped bring us closer together as a group to serve the institution in a*

*more unified way.*

However, another participant believes that the school leaders do not translate the core values toward a clear definition of roles in the school community nor do they promote cohesion. Participant 3B writes:

*The leadership model our school has is all over the place, too. People report to*

*several superiors and sometimes are never told who until it doesn't happen.*

*There are several jobs that are dispersed that don't need to be.*

A third theme was the modeling of the values from the school leadership. This modeling of the values from the leadership was mentioned in two contexts: the leadership's modeling of the values to the faculty and also to the students.

Participant 1A states: *The leadership of our school has embraced the ideals of*

*truth, unity and love by the way it teaches our students and faculty to appreciate*

*life.*

Participant 4A writes: *The imparting of these values needs to come from the top down. Students will never embrace or live out these values if they are not modeled for them. Faculty and staff will not adopt these values if only lip service is said to them. In my view, these values flow from the top – they are shared by the faculty and are modeled for the students in a positive and consistent way.*

Participant 4B writes: *I see the values of truth, unity and love in our leadership on a daily basis and it is reflected in our students. I believe that starts with truth. The administration is true to its mission and values and knows exactly what St. __ and its students stand for. They work together with each other, students and their families and the community as a whole – unity. Love is simply part of a daily routine. The administration shows compassion to its students and treats every student as an individual. The phrase, "every student matters" is taken to heart at St. __.*

However, there were other voices that proposed that the faculty and staff need to better model the values.

Participant 2B states: *Leadership does a good job of living values among the students, but could do a better job of living and practicing the values among faculty and staff.*

Participant 3B writes: *I know our president and principal preach it and live it, but I am not so sure about others though. One of the biggest qualms I have is negativity and talking about others behind their back – especially out in the open. There are several leaders at our school who do this, which hinders our values*

*because they break unity, trust/truth, and even love. If there is an issue, I know*

*administrators will discuss it, but most (if not all) should be kept professional.*

A fourth important theme that emerged from one participant's response was that of the values promoting student leadership. About this student leadership, participant 2A writes:

*It has been my experience that whenever our young men are called upon to step up to a task, they not only achieve their objective, but surpass expectations. Whether it be attendance at an event to support our fellow brothers, participation in a service project, or providing an example of a Christian gentleman, our boys are always up to the task. They support one another as a group and they work to achieve their objective with respect to one another's skills and gifts, as well as shortcomings. Through their work, I believe each achieves and recognizes the importance of their participation as an individual.*

The final question of the survey asked participants to reflect upon what they hope to come away with from their attendance at the Augustinian Values Institute. The following three themes emerged from the responses from both schools: 1) the core values assisting in academic improvement; 2) the core values assisting to improve school relationships; 3) the implementation of the core values in other Augustinian schools. One additional theme from school B was an outreach to the wider community in the school and beyond.

The first theme, academic improvement, was named as a hoped-for outcome from the AVI. Participants desire to learn how the core values can assist in the improvement of the academic programs in the school.

Participant 1A writes: *I plan on sharing some of my own positive experiences within my Augustinian community as well as incorporate some new ideas into my own curriculum.*

Participant 3B writes: *I do hope that I come away with a plethora of ideas on how to improve the academics of my school.*

In the second theme articulated by participants, the improvement of school relationships, participants hope that they can learn how the core values can assist in improving and strengthening school relationships.

Participant 2A writes: *I will also have a chance to bond with my fellow colleagues.*

Participant 3B writes: *... to improve relationships between younger and older teachers, repair the broken trust bond several teachers have with administrators.*

A third theme, the implementation of the core values in other schools, was articulated by a goodly number of participants in the hope that they could learn how the core values are defined, implemented, and lived out in other Augustinian schools.

Participant 1A writes: *I hope this experience will enhance my understanding of what it means to be an Augustinian educator.*

Participant 2A states: *If I can share my experiences and come away with some fresh perspectives as to what Augustinian schools are about, I will be very pleased. I look forward to learning from others who have and share the same values as we do. One never stops learning, and I am so very open to what I can learn from the other participants.*

Participant 5A writes: *I hope to observe how other Augustinian institutions work with the Augustinian values.*

Participant 1B writes: *I want to get a better understanding of how other schools use these values in their schools. I also want to get a better understanding of what these values mean to other people around the country.*

Participant 4B writes: *I hope to learn more about how the Augustinians define the values, how they were intended to be carried out, and how they can continue the tradition of these values now and in the future.*

In the final theme, outreach to the wider school community and beyond, one participant hoped that the AVI could assist in creating strategies to include more community outreach both within the school community and beyond. About this Participant 3B remarks:

> *... ideas to bring more community stakeholders into the building to help build, foster, and promote our core values.*

Now that the data analysis and results from the Pre-AVI survey have been presented, the next section of this chapter will present the data analysis and results gathered from the personal interviews with each of the participants following their attendance at the AVI.

## Personal Interviews Analysis and Results

As was used in the analysis of the Pre-AVI survey data, meaning condensation is the primary analysis for the personal interviews (Kvale, 1996). The personal interviews at school A took place three days after the conclusion of the AVI over a two-day period. The personal interviews at school B took place two weeks after the AVI because of a

week-long break in the school calendar. Each of the participants arrived at their designated time and the interview process began promptly. There were no irregularities to report in the interview process. As was discovered in the pre-AVI survey, some of the participants were more verbal in their reflections upon their experience of the AVI than others. From the interviews, several themes emerged from the areas covered in the interviews. What follows is a presentation of the themes generated from participant responses to the questions.

The first question of the interview asked the participants about what attracted them to attend the AVI. All of the participants in both school A and school B initially responded that they were personally invited by a school administrator to attend the Institute. The participants in school A stated three reasons about their attraction to attend the AVI: 1) encouragement from colleagues; 2) their desire to understand their role in the school; and 3) personal benefit. In school B, the reasons expressed were also the desire to understand their role in the school and personal benefit. In addition, one participant in school B mentioned that there was a desire to grow in understanding of the Augustinian values in secondary education.

For the first reason, three participants articulated a sense of affirmation and support from their colleagues who encouraged them to attend the AVI. These colleagues attended an AVI in the past, had a positive experience, and wanted these participants to have a similar experience.

Participant 1A comments: ... *I know a couple of my fellow colleagues went the year before and got reenergized and I thought it would be a good enough time after six years to go and see what it was all about.*

Participant 2A states: *A couple of other guys came back from that over the last couple of years and said you meet all these teachers from the other schools and your hear their input – it's kind of like a big pow-wow. I said alright – I will see what it is all about.*

Participant 4A says: *I jumped at the chance because another member of the faculty said that I have to go on the AVI.... I think it has to do with just the fact that someone else on the faculty said you need to go and do this – this will be something that you will appreciate. That kind of support was a very positive statement coming from a colleague.*

The second reason for the attraction to attending the AVI was the hope that the Institute would serve in helping the participants understand better their role in an Augustinian school. Four of the participants mentioned this hope in the interview.

Participant 2A states: *I wanted to find out more about why I am teaching at an Augustinian school or what I am teaching at an Augustinian school.*

Participant 3A comments: *When I was asked to go, I thought this could only help me with my committee.... When I looked at my committee charter, what we were supposed to be doing and accomplishing, it seemed very straightforward, but after meeting with, having several meetings with the committee, I found that there is a lot that I did not know. My committee is struggling with who we are right now and how can this group of administrators, faculty members, and whoever they are feel like they are helping to advance the school...? My goal is to do a good job.... I don't feel as versed in the whole Augustinian educational aspect. It*

*is not me; that is my weak link. When I was asked to go, I agreed. I thought it could only help. And it did.*

Participant 4B states: *I really should know the basis of what we are all about and have a good foundation for that.*

Another participant mentioned the learning previous participants brought back to the school and wanted to do similarly. Participant 3B comments:

*Every time the AVI came back to St. X, a new idea was introduced.... I wanted to bring back something to St. X.*

The third reason for participants' desire to attend the AVI was that it was seen to benefit them in a personal way. Three of the participants mentioned personal benefit as a reason.

Participant 4A states: *... this will be something you will appreciate.*

Participant 5A asserts: *It would be interesting to tease apart what the Augustinian values are in the first place and in what I could get from participating in the AVI – having already been a student here I guess I was kind of cocky – I thought I knew what the values were all about. I certainly learned more having participated.*

Participant 2B comments: *This [the AVI] was the first one I could go on in the spring. I jumped on it right away because I kind of felt left out ... everyone talks about it so much.*

The second question of the interview asked participants to talk about their expectations of the AVI as they were preparing to attend. The participants in school A articulated three expectations about the AVI: 1) information about the core values; 2)

format and presentation of the AVI; and 3) meeting people with similar interests. In school B, two of the participants had no concrete expectations while two other participants mentioned the expectation of a greater understanding of the Augustinians and their work in secondary education.

In this first expectation, two participants specifically expected to hear about the articulation of the core values of an Augustinian school.

Participant 2A states: *I guess, even after getting the questionnaire from you, I kind of thought that this must be directly what it is about – and it is the core values of truth, unity, and love. I expected to hear that and I did.*

Participant 4A comments: ... *it would be geared toward the values.*

The second expectation centered on the format of the AVI itself. Three of the participants commented on the how the AVI weekend would be conducted. Two participants did not know what to expect in terms of format.

Participant 1A states: *In terms of the Institute itself, I did not know what to expect. I did not know how it was going to be set up. We were given an itinerary, but we were not given too much information about the presentations and how they would go.*

Participant 3A comments: *Some of the things I probably did expect. I expected to be fed well and it happened. I expected to hear about Saint Augustine which I did. I expected Mass and that whole bonding thing. Those were the things I knew would happen. I wanted to know how they were going to do it. How would we sit, how would we meet?*

Two participants did have some expectations about the format of the weekend as including presentations and small group gatherings.

Participant 4A comments: *I expected the format to be what it was. There were a variety of presentations followed up by small group discussions.*

Participant 5A offers: *I thought we would sit there and be lectured at the entire time. That was not the case at all. It was very organic – it came from the participants themselves. I had nothing to do with who was speaking.*

The third expectation of participants about the AVI focused on the opportunity to meet with members from other Augustinian schools who share common interests and values. Two of the participants mentioned this specifically.

Participant 1A comments: *I was expecting to meet a group of like-minded individuals from all over the country and the world which I did accomplish.*

Participant 2A states: *I guess also to meet people from other schools. To exchange ideas.*

Two of the participants placed this opportunity to meet members from Augustinian schools in the context of understanding Augustinians in the work of secondary education.

Participant 2B states: *I wanted a deeper understanding of secondary education and the Augustinians.*

Participant 3B comments: *You are going to see ... a lot of priests and brothers who have a great insight into the Augustinian faith and pay attention to them because they have a lot of good ideas. I think that was not only met, but I also learned a lot about the laity and Augustinian values.*

A third question of the interview asked participants to comment on what they thought was some of the highlights of the AVI experience for them. The participants from school A and school B both noted five areas as highlights of the AVI: 1) the presentations on the values; 2) the opportunity to meet colleagues from other Augustinian schools; 3) the experience of support through shared values; 4) the opportunity to network with others; and 5) the small groups.

The first highlight of the AVI was the presentations made by school leaders on the Augustinian core values. Five participants mentioned the value of these presentations in understanding the core values.

Participant 4A notes: *I enjoyed the talks. They really opened me up to a variety of ways of incorporating the values.*

Participant 5A comments: *The speakers were all great.*

Participant 1B remarks: *I actually enjoyed the talks – I thought they were excellent. It made me understand a lot more of the Augustinian values....*

Participant 2B notes: *I experienced some things that I was able to improve individually...the talk about being still and praying and shutting off all the external noise. I need to do that.*

Participant 3B states: *I really enjoyed the speech that said: "let's not just wear the Augustinian symbol or put it up on our building, but let us actually live it. I think this kind of put it in perspective for me. They are absolutely right.*

The second highlight of the AVI mentioned was the opportunity to meet and interact with colleagues from other Augustinian schools. Five participants mentioned this opportunity as very valuable.

Participant 1A states: *Definitely getting to meet teachers from all over the world and find that we have a lot in common – that we have the same principles and ideals and it is good to hang around like-minded people and see that you are not as different as you might expect from different countries.*

Participant 4A comments: *The opportunity to discuss with people not just from around the country, but around the world. That was also a big eye-opener.*

Participant 5A notes: *Really being able to express your own thoughts and bouncing it off people who are in similar situations although maybe not at your school, but around the country. It gives you a perspective that you can't get from your own school itself.*

Participant 1B states: *I did not realize there were so many Augustinian schools throughout the world. I was surprised somebody next to me was from Ireland and we had people from Australia and Canada. I did not realize that. I knew about the ones in the United States. And learning about what other schools do.*

Participant 3B asserts: *The camaraderie. I liked the fact that there were no other people from my school at my table. I think it was great to be the only St. X person there so I could just throw a bunch of ideas off of other people. I liked the fact that there were people from Ojai, Ireland, Australia, and Providence .... Meeting new people was great.*

The third highlight can be coupled with the opportunity to meet with colleagues from other schools. It is through this interaction with colleagues from other schools that the participants experienced affirmation and support in their work at their own

Augustinian school. Three participants mentioned these feelings of affirmation and support through the interaction with colleagues from other schools.

Participant 1A notes: *It was a really great experience, knowing that there are other people out there just like me dealing with the same things I am dealing with. Sometimes you get stuck in your bubble in your classroom and you think: Why am I the only one dealing with this?*

Participant 2A states: *That is one of the things I felt like I took away from the Institute itself is that we are all sharing the same thing and I know that to see it is different from hearing it. You're hearing it and now I see it. And now I have shared with them, with others, so I feel like I am inspired by that at the moment, I guess it is like the Kairos high.*

Participant 4A asserts: *Knowing that we have a focus here is a very positive thing. Knowing that it is a shared focus and experiencing it as a shared focus globally was really encouraging. It is a support system all over the place, literally all over the place.*

Participant 1B notes: *... it is such a huge family and I come from a big family. That is a huge thing for me. I like that. We are one big, happy family. It is not just St. X; it is all the Augustinians.*

Participant 4B states: *It would be sad to lose any bit or a lot of that whole reason why you started the school. I think that is what I found most valuable about the AVI – a reminder about why you are here and why everyone else is here and to keep it alive.*

The fourth highlight for the participants centers on the opportunity to do some networking with other colleagues from other schools. It was more than just having values in common – also it was the opportunity to share ideas and learn from each other. Two participants mentioned specifically this networking as a highlight.

Participant 3A notes: *And the teachers say to each other: Wait a minute, let me write that down! That's a great idea – I want to take it back to my school. How did it work for you? We need to see each other later so we can talk specifics. Give me your email. It was great. The networking was first and foremost. It was all good.*

Participant 2B notes: *It was also nice to share some experiences with people in our group – how similar our schools are and share the different ideas with each other.*

A fifth highlight mentioned by two participants was the value of the small group sharing and how they learned so much from talking with others in the group from various schools.

Participant 3A states: *And then to be able to break out into groups and to listen to whomever about their experiences, or this one child or how they changed a life and did whatever.*

Participant 5A notes: *I think without the small group sessions, I don't think I would have gotten as much from it.*

One participant mentions the value of sharing ideas by giving an example of how this sharing worked in the small group. Participant 3B notes:

*My idea of what should happen at my school might not work at my school, but it may work in their school. Talk to your principal or president and see what happens.*

A fourth question from the interview was what participants thought might have been some of the low lights or areas for improvement in the AVI. Four participants, two from each school, mentioned that they could not state any area of the AVI that was considered a low light or in need of improvement. Three participants from school A and one participant from school B mentioned that one area for improvement would be the need for the opportunity to gather in groups according to the similarity of roles in the schools.

Participant 1A states: *Maybe the recommendation was break it up – incorporate some kind of workshops – hands on workshops for different teaching styles, maybe classroom behavior, classroom discipline things – we could exchange ideas, maybe being taught something to incorporate into your class.*

Participant 2A notes: *I think maybe if that had a point in time with mixed groups to have teachers with teachers, board members with board members, administrators with administrators, that maybe with that you might be able to exchange ideas specifically with what your specific job is.*

Participant 3A asserts: *What I got from it, which was so helpful, the teachers got more of. You could see them just sucking it in. That should be something that they think about as they invite board members or non-faculty to attend. How do we fit in? And then how do we take it back to the Board?*

Participant 2B notes: At the closing dinner I realized that ... from St. X was there and I did not know that prior to that. We got a chance to talk for about five minutes and share some experiences with each other and it would have been nice to know that earlier....But maybe prior to attending, we get a list with what the role is of each person so we know who is there and we can network with this person about what they are doing.

When asked if time together to meet with people of the same role or job at the schools would be beneficial, Participant 2B continued:

*I do. And I know that they have meeting with theology teachers and campus ministers and I think that would be good even if it was just for an hour sometime during the weekend .... It is nice to share those experiences with one another ... what kind of classes people have at their schools. And a great thing about the Augustinian community and secondary education, we are trying to shed that Augustinian light on all the aspects of the school from athletics to academics to activities. It would be nice to see how these schools are doing it in their different programs.*

One participant from school B mentioned that one low light was the fact that this participant had some exposure to the Augustinian values in previous meetings and gatherings and that maybe something else could be talked about to address those who already have some understanding of the values. About this participant 3B states:

*I would say that I did like all the speeches, but maybe if there were, having been a student at St. X and been on the faculty for several years, and having been to a bunch of other Augustinian things, I have always been introduced to veritas,*

*unitas, and caritas. Maybe if there was something else that was talked about –*

*maybe St. Augustine or something else. Maybe if there was some other speech ....*

*I wish there were some different things.*

A fifth question for the interview focused on the area of pedagogy and the AVI. The participants were asked if the AVI made any impact upon how they viewed pedagogy in their school. From the interview responses from school A, four themes emerged: 1) learning as more than just internalizing information; 2) the core values permeating in lesson preparation and instruction; 3) the core values promoting skills and knowledge for life; and 4) the values as promoting service. In school B, participants also recognized that the core values are to permeate lesson preparation and instruction. In addition, participants also commented on the uniqueness of each student as a learner.

The first theme centers on the idea of the pedagogy of the school seen as more than simply conveying information and facts to students. One participant mentioned the importance of seeing as a priority the student as a whole person. Participant 2A notes:

*I was discussing the idea of learning to learn – wanting to learn for the sake of*

*learning as opposed to learning because you have to. I have touched upon that a*

*couple of times already and I feel that is something I definitely have to teach – not*

*that I am teaching for the grade, but that I understand that we work toward*

*grades, and that the kids are aiming to do things for grades. But I try to get them*

*to learn because they want to learn and the grades will come.*

Two participants mention the idea that pedagogy needs to center on the education of the whole student. One participant looks back on the education the participant's sons received at the school. Participant 3A asserts:

*If I look back with the light of today* [the AVI], *I can see where the teaching of the whole self-vs. this is your homework, go home and do it and come back with the answers; you can see it in the coaching, I can see it in, maybe not every teacher my children had, but just in the way that some of the teachers would propose a plan, a lesson plan .... The teachers were hired, in our minds, to do more than just teach the kids. And they did. I see the success that has come with my son.*

Another participant sees the importance of the teacher as being available for interaction with the students beyond the classroom instruction time.

Participant 1A comments: *Being a young teacher, I have a more hands on approach with my students. I try to incorporate the idea that maybe not being their friend per say, but being a little closer than other teachers might be. And I think that is kind of the truth aspect of it. I try to be realistic with them, almost like a mentor. That is one of the things I noticed here. We have a guidance counselor and he is kind of bogged down. A lot of these kids are just floating around. Sometimes they just want a place to go and talk and I try to open up my door to them.*

An additional component in the connection of the core values with pedagogy is the recognition that each student is a unique learner with unique abilities and styles of learning. Regarding this uniqueness of each learner,

Participant 1B notes: *Sometimes, since it is all boys, I admit that I am very hard on them. I may kind of step back and kind of find out what is going on with them. Why are they doing this? Showing more compassion towards them, seeing what is going on before I say: what are you doing? Get a background on them first.*

Participant 2B comments: *We sometimes fail at making sure that, these are all high school students, some are very smart and some are not so very smart, but they are all students and they need to be treated like they are all the same age and make sure the not so smart ones are getting the same opportunities as the smart ones.*

Participant 4B notes: *When we learn about the background of St. Augustine and where he came from ... how he thought education should be and teaching the student at his level is important. I very much agree with that. To treat the student as an individual and teach the student as an individual as opposed to putting it back on the student to get caught up or stay caught up with the class.... That has to do with really genuinely caring for the student, being concerned with what he knows as truth or representing truth and then the community feeling and the atmosphere and the classroom and the family atmosphere....*

The second theme proposes that the pedagogy of the school inserts the core values into the lesson preparation and instruction of the teachers to the students. Two participants mentioned in their interviews that the core values drive lesson planning and delivery.

Participant 4A proposes: *One of the points of theater is not just to entertain, but to express some truth. That can be woven right into what you are doing. I was thinking I could incorporate these values into the theater course very easily. It's kind of a Wizard of Oz thing – you always knew how to get there. You just needed a different type of experience to show you the way. This is how the AVI affected me.*

Participant 5A comments:

*But when we sat down and talked about it – I started to understand what exactly truth, what exactly unity means and how they interweave in one another. In terms of the pedagogy, I definitely see veritas, unitas, and caritas starting to mold how I am going about interacting with the students and how I present materials with them, how I respond to negative circumstances in my class. It really gives me a different perspective.*

Participant 3B notes: *When I was at St. X, we were Augustinian, but we did not know unitas, veritas, caritas. Now that I went on the AVI, I feel that my pedagogy is going to be stronger because I will be able to know more about the values that I can preach to the students and make it part of my lesson planning and unit planning.*

When asked if the AVI would make one think about adding different teaching strategies to the class, this participant mentioned that the small group dynamics modeled some teaching strategies. Once again, Participant 5A asserts:

*The one thing I personally enjoyed was the small group discussions itself from the AVI, and it was interesting because the small groups themselves were almost emanating the values of unity and truth. We would all start by saying what our truths were – everyone has their own truth, their own perspective. But, by the end of the conversation, after almost forty minutes, would have this united agreement on what the topic meant or what we were trying to discuss. Even if we were not 100% in with somebody, we certainly could respect their points of view. And I think those discussion groups are something I could carry over into my*

*class itself. I am so used to me leading the discussion, kind of forcing it down the*

*pathway I like. I think letting the students interact with themselves could foster*

*the same type of environment or atmosphere that I experienced at the AVI. And*

*that is applicable to any subject, to anything you are talking about.*

Another participant also commented on how an understanding of the core values

reaffirmed a teaching strategy used in the class. Participant 3B asserts:

*The first thing I think of is collaboration and teaming. I do a lot of that already. I*

*think every teacher should do more as I should. The unitas, the idea of doing it*

*together as a group, a team, and then coming forth together. To do it alone, it*

*could be good, but imagine how much better it would be if everyone works*

*together and has multiple ideas.*

The third theme that emerges out of a discussion of pedagogy and the AVI is the

core values promoting the acquisition of skills and knowledge for students to live their

adult lives.

Participant 2A comments: *Constantly when I am in class I am teaching them*

*information but I am also trying to teach them about life. That is what I have*

*been trying to do since I have been here, because that is what I do on the football*

*field, too, because examples of facing adversity, no matter what it might be like*

*breaking a tackle or tying to tackle somebody, trying to finish your reading*

*assignment or studying for a test and how it is difficult to overcome that adversity*

*it is important how you handle it and how you approach it is important. I am*

*trying to say – bringing those into the life lessons that I teach in the classroom. I*

*think I have always tried to use the unitas, veritas, and caritas, and the fact that it*

*is above my doorway, constantly reminds them and reminds me so that I make*

*sure that I incorporate that.*

When asked how the participant would want to see teaching done at the school in light of the AVI, Participant 3A notes:

*How if this is such an important piece of what we are trying to teach our*

*children, not just reading, writing and arithmetic, but morals, unity, truth,*

*happiness, love, how are our teachers learning this? Do these teachers have*

*mentoring, someone to go to? I know they do evaluations. Are they being*

*evaluated on the book or what they do, how they project themselves, how they*

*teach the kids, the whole self?*

A third participant hopes that the pedagogy assists students in making changes for the good. Participant 5A asserts:

*I think that what I do with these three values would hopefully end up influencing*

*and changing the students in a positive way.*

The fourth theme that comes out of the connection of pedagogy with the AVI is the notion that the core values promote a spirit and life of service in the school and beyond. Two participants mentioned service as an important piece of the curriculum and pedagogy of the school.

Participant 1A comments: *I think one thing I saw was the idea of service projects.*

*We incorporate the Caritas Project and I teach seniors and a lot of them are*

*against it. And I have a hard time explaining the mandatory service. They say*

*that is not service. Now I think I have a different approach to try to convince*

*them that this is the basis of our school so that it is a basically another class you*

*are taking. This is one of our mainstays, our ideology. Rather than try to dismiss it as "you have to go" or "you got to do what you go to do" was my approach before. I think now I can give them a more definite answer that will help me convince them that it is a good thing to do.*

Participant 2A asserts: *Everything that we do here service wise is based on that love that we have for one another.... We do the Caritas project here and that is one of the things that we are streamlining. We already have it here at the right level and the kids are getting a lot out of it.... Looking at community service hours, how do you motivate them? The kids are always thinking they are doing a lot of community service. We put the onus right on them. We are not creating this for you; you are creating this on your own....The student in his senior year has to present to the faculty board what idea the student had and whether or not the idea worked.*

From the personal interviews, the final question centers on the area of school leadership and the AVI. The participants were asked if the AVI made any impact upon how they viewed leadership in their school. From the interview responses from school A, four themes emerged: 1) the value of Augustinian presence; 2) the value of lay leadership; 3) openness of leadership to faculty input and collaboration; and 4) the values drive leadership. Also, the participants from school B concurred with these themes about school leadership. In addition, two participants from school B mentioned the importance of professional development of educators. Two participants from school B cited in their interviews how the values challenge school leaders to good communication with faculty and staff and how that communication is not always easy.

The first theme for leadership is the value of the Augustinian presence as leaders in the school. Two of the participants mentioned how important it is for the Augustinian school to have Augustinians in leadership positions such as President and Head of School.

Participant 1A states: *The great thing about this school is that Fr. X has a good way of dealing with everybody. When you are dealing with a group of faculty as diverse as we are, you are going to get people who don't get along with certain things. Fr. X has always been open to us and allows us to teach what we love. We are never really told you have to teach this class. I don't really care if you like it or not, you have to teach it. He really approaches it in a different way which makes us feel comfortable to do that extra for the school instead of thinking here is another program or concept we have to do and it is just more work for us. It allows everyone to think that he does so much for us, so let's do for him in return. We have great leadership.*

Participant 4A comments: *The fact that the Order has made the decision – we went from four Augustinians to seven in one year – that is a very positive jump. The Augustinians have a great presence here. The guys see that and I think that helps us all keep on the same page. I see the leadership not just from in the building, but from the Order. That is a very positive thing.... People that are in positions right now – it would be a big mistake to have a president or a headmaster who was not an Augustinian. The fact that we have a campus minister who is an Augustinian. Those elements are already in place. I think to change that could be detrimental. I don't think it would be a death-knell for us.*

> *There are lay people who can be administrators and good campus ministers, but as an Augustinian school having those individuals in those positions sends a message to our kids, to our parents, to our faculty, to the community at large, that there is something different about this place and that is a good thing.*

One participant from school B is concerned that religious have some leadership role in the school, along with the laity, to preserve the charism of the religious founders. The participant draws from the experience of the participant's own school. Participant 4B cautions:

> *... where I came from is a good comparison, they had hired a person, they have a president-principal model and the person they hired is a lay person and I think that maybe two or three nuns are left in the school. And I think they have lost what it means to be a Catholic school and what it means to be a religious school.*

The second theme under leadership is the value of the lay leadership in the school. Participant 4A in the above comment recognized that there is competent lay leadership in the school that does make a positive impact on the community. In addition, Participant 4A comments:

> *The Augustinians see how important it is that the heads of departments and the teachers in the classroom get on the same page.*
>
> Participant 3A states: ... *boy, do they have a strong staff of people behind them...a whole group of fascinating people, wonderful people, people that truly love the school. Why are they staying? They have to be staying or coming back as alums because there is something here. I don't know what it is; I just know that something exists.*

Participant 3B comments on the reality of the lay leaders in the school, and not just the religious, promoting the Augustinian values. Participant 3B states:

> *I learned a lot about lay people and the Augustinian values.*

The third theme is leadership openness to faculty input and collaboration in the life of the school. Two participants in school A mentioned this in their interviews as important to the leadership model of the school. Participant 2A feels comfortable, because of leadership's openness to faculty input, in sharing the opinion that the house system could use some improvement. Participant 2A comments:

> *We do a house system which creates unity in the school; I think that is something we need to do better. I think it is a great idea, it should not be tossed. We look at things and we try to do too much.... Sometimes you need to trim things to make them great. I think we are trying to do too many things at the moment.*

Participant 2A also proposes that there is collaboration among the administration and faculty in promoting the core values in the life of the school. Participant 2A continues:

> *We have Augustinians in leadership roles and those who are not Augustinians who are graduates who have been here long enough to understand that. I think that the more and more alum we have come here and teach, the guys that we have come in here are the Christian gentlemen that we are trying to build and they are the guys that I am around often, so they have a direct influence on me and therefore by us all being together and practicing the core values as we see them, and I see them as living examples for the students. And so, because they lead in that and they know what those core values are and they are constantly trying to*

*push it – the kids see it and see that these guys all hang together and they work*

*hard together and they are practicing what they are preaching.*

Participant 5A is also confident that leadership will be open to the input provided by the

participants of the AVI. Participant 5A states:

*I am interested to see if there will be any sort of diffusion or osmosis of our ideas*

*or at the passion that is built up from us on the trip upwards towards the*

*leadership. You know we can lead our classrooms. I certainly would like to think*

*that we have some influence on the running of the school in general.*

The fourth theme is the idea that the core values themselves have a leadership role

in the school. Two of the participants mentioned in the interview that the core values can

serve as a driving force that leads the school in its mission.

Participant 3A comments: *Team building. The houses that they have. A way to*

*unify groups that are not all soccer players or maybe all athletes or all scholars*

*but those who are in a geographic group that bring the young and the old*

*together to hope that what one knows or does will rub off on the other. Truth and*

*love ... I don't know if that is tangible that I can put a true example on. I think*

*that it is probably just seen – you see those administrators reaching out to help*

*kids where it is they are struggling with applications for college or you forgot to*

*do this – let's come in my office and talk about it. You may not see this at other*

*public school institutes. There is that unity, I am looking out for you and it rubs*

*off on the kids.*

Participant 4A states: *When looking at the school, this makes us different, but in a*

*way that makes a difference. Those values are going to come whether you are*

*sitting in the campus minister's office, the principal's office, the president's office. Those values are going to filter out through the other members of the administration.*

Participant 4B notes: *I think that the three words: truth, unity, and love kind of sum up the way administration should be. We do say we are a family at St. X, and they are the head of the family. And so, they are those things – truth, unity, and love – that are what we are all about. They take every student into consideration; if there is a problem or an honor or if they are given an award or if they are having some difficulties. Every student's circumstances are taken into consideration. That is important because if everything is black and white and you don't see the person or recognize where they came from, their background, why this might have happened or even take different honors into consideration. I think every student feels that their voice is heard and they are known. I think that has to do with the administration and truth, unity, and love. I think some of the other schools don't necessarily have that element of being ... not to say that they are uncaring, but I don't think they are conscious of making sure that those things are present in everyday life or in every circumstance.*

An additional dimension of the core values and leadership is the importance of professional development for administration and faculty and staff. Two participants from school B commented on the importance of professional development in service to the good of the school.

Participant 2B notes: *The school is changing; schools should always change.... You should never use a science book more than five years. All the information*

*keeps on changing. I think with everything that has come out of the AVI and learning and living the core values, bringing our community together is going to improve the school. I think that will be good.*

Participant 3B comments: *I am a firm believer in professional development and not necessarily to better one's self for pay raising, but to better yourself in order to be a better administrator and a better teacher and I think that we, as an Augustinian school, need to do a better job at continuously developing our teachers to stay current and research based.*

The final theme for the core values as related to school leadership is the importance of good communication among administration, faculty, and staff. Participants acknowledged that good communication is a constant challenge in the Augustinian school and sometimes needs to be improved for the good of the school community.

Participant 2B notes: *We have weekly meetings whether it is faculty and staff, teachers, or division meetings. We make sure we have time to come together and whether the meeting is run by the principal, the president, or the division head, it gave us a deeper understanding of how the school needs to be run and it really brought us together as a faculty. Before that, not many people knew what was going on and there was a lot of gossiping behind closed doors and this really got everyone on the same page. There is still gossip here and there, but that happens everywhere. Everyone is aware of what is going on in the school.*

Participant 3B asserts:

*Our principal has come in and he has not only accepted it but has made it a part*

*of his pedagogy and leadership and I think that is great. I do think there needs to*

*be more Unitas between the current administration, not so much the President*

*and Principal, but the rest of the administrators with the faculty. I think there is a*

*huge gap, in my opinion, that some administrators kind of separate themselves*

*from the faculty. That rift is huge, it creates problems amongst the faculty, it*

*creates distrust, and it is not a good thing to have. There could definitely be more*

*Veritas with some of the things that they do, divulge more things to us.*

Now that the data analysis and results from the personal interviews have been presented, the next section of this chapter will present the data analysis and results gathered from the focus group conducted at each school.

## Focus Group Analysis and Results

The purposes of the focus group for this study were to gain new knowledge about the AVI experience, explore more deeply the meaning of the specific core values as applied to one's pedagogy and understanding of leadership, and to clarify the findings from the pre-AVI survey and the personal interviews (Morgan, 1997). For the analysis of the two focus groups, meaning condensation is the primary analysis for the personal interviews (Kvale, 1996). The focus group took place at each of the two schools with the study participants. The focus group at school B took place two weeks after the AVI. The setting for the school B focus group was a conference room with sufficient space to seat comfortably the participants. The session took place during the school day at a time when all four participants were able to attend. The participants arrived promptly for the session. One participant had to leave before the session ended as this participant had to

teach a class. The other three participants were able to stay until the end of the session. The focus group at school A took place three weeks after the AVI at the end of the school day. One participant was late arriving at the focus group because of a medical issue. Another participant needed to leave the focus group before its conclusion to take care of another obligation. The other participants arrived promptly and seated themselves at a conference table in one of the school offices. The focus groups were completed without any irregularities. From the focus interviews, several themes emerged from the session. Many of the themes participants discussed in the focus groups were reaffirmations of the themes that emerged out of the personal interviews. In the focus group analysis that follows, themes that reaffirmed the information gathered in the personal interviews will be named as such, while new themes that emerged from the focus groups will be presented with deeper analysis. What follows is a presentation of the themes generated from participant responses to the questions asked in the two focus group sessions.

The first question for the focus group asked participants to comment on what they took away as highlights from the AVI experience now that they were a few weeks removed from the Institute. Three participants, two from school A and one from school B, reaffirmed the presentations of the values in the talks as very helpful in the clarifying the meaning of the values. Participant 4A mentions that the AVI,

*really helped to put a vocabulary to what makes St. X and the other schools*

*different from just your average diocesan school. It brings it clearer into focus*

*and I find that very helpful.*

The participants from both schools also reaffirmed the value of meeting colleagues from other Augustinian schools both nationally and internationally and they

experienced support through their shared values. One participant from school B mentioned this feeling of support in terms of a common mission and purpose. Participant 2B comments:

> *One thing different from what went on in the personal interview was this sense of unity and common mission that we all have. Just in our small group, we have a person from advancement, admissions and marketing, teachers and academic support, athletics, a new principal .... We cover all different parts of the school and we are for the same mission, we are all unified for the love of Catholic schools, for Augustinian education to better these kids and it was evident in the whole AVI group a well. We had board of trustees' members, and support staff to the higher ups, no matter what position we had in the school, we are all here for the same purpose.*

The second question asked the participants to comment on what they experienced as low lights or areas for improvement to the AVI. Interestingly, there was more discussion about areas for improvement in the focus groups than in the personal interviews. Perhaps participants felt more comfortable discussing the AVI's needs for improvement in the company of others.

The participants in school A reaffirmed a desire to have the time to meet with colleagues from other schools who share the same role or position in their schools. About this opportunity, participant 2A notes:

> *I said in our personal interview and something we discussed, the use of workshops. If we had meetings just for the teachers or other board members. When you break it up into roles that would be of benefit. If you are sitting there*

*with a principal, a board member, and another person, you get different ideas,*

*but you can't share different ideas of how something might work in the classroom.*

*The same with board members from other schools, principals from other schools.*

Participant 3A comments: *I hear what everyone is saying. Because I am not a*

*teacher, I guess I felt the teachers got the most out of it. I could see sitting around*

*my table. I sat there wondering: "Okay, how would I use that? What is this*

*going to do for me? I think that in the future, these AVIs could think about having*

*some time, maybe at dinner, where we all sat in our groups together. That was*

*nice for the first couple of meals. Maybe another meal should be – let's get the*

*board members together; let's get the principals together and talk.*

While this idea did come up in the personal interviews for school B, it did not surface

specifically in their focus group.

The participants in school B mentioned some new areas for improvement for

future AVIs. The first suggestion, made by two participants, was to have more time to

meet as school groups.

Participant 1B notes: *Sometimes you will have an idea then and if you don't talk*

*about it, you may forget by the time we get back, if you did not get a chance to*

*write it down.*

Participant 2B suggests: *I wish there was formal time for our specific small group*

*to meet. We had a lot of great ideas when we finally met that last day and some of*

*the things came up where other schools do this, we need to talk to them and figure*

*out how. We only had two hours at the end of the weekend to do that. Formal*

*time to bounce some ideas that we heard from the day. This is what I heard. This*

*is what I think about it and let's take this night to think about it and mull it over in our heads to see how we want to move forward with an idea.*

A second suggestion made by the participants from school B was the use of more practical guided questions in the small groups. About this participant 3B comments:

*I think that my small group I enjoyed very much in that it was just me from my school there, but I feel that more guided questions as to how it's done at specific schools and how it can be brought back to St. X. I think some of the questions were great questions, but they were very general like what does caritas mean to you or how you are not the only wave in the ocean. Maybe like how could I bring something back to my school that was done at another school? That was only done with the meeting with our staff.*

A third suggestion made by one participant from school B for improvement was greater diversity in the makeup of the small groups. Some small groups had up to three members from the same school, while other small groups might have had no members from a school.

Participant 1B notes: *I think at the tables, they need to make sure that there is a diverse group of the schools and make sure that there are not a lot of people from the same school at a table. Some groups did not have anybody from a school at a group where other groups had three members from the same school.*

Related to this issue of the makeup of the small groups, one participant from school B was concerned about the Heads of School being in the small groups. This participant felt that the presence of school leaders at the tables would inhibit honest discussion.

Participant 2B notes: *If there is a negative thing in the school, maybe if there are some areas of improvements, you are not going to admit that in front of leaders of the school. Is it a good thing to have the heads of the schools in the groups?* Another participant from school B thought it was good to have school leaders at the tables if there was no one else from their school at the table.

Participant 3B comments: *I think it is good [to have school leaders at the tables] because they can see what goes on in the war room, but they should not be in the groups if there is someone from their school in the same group.*

A final suggestion for improvement to the AVI that was stated in both focus groups was the assignment of small group leaders to facilitate the discussions at the tables following a presentation. Participants remarked that groups lost time for discussion because there was a lack of direction and focus that a leader could provide.

Participant 4A notes: *Maybe if there had been a leader at each table, someone whose job was not to just lead the group, but also to do something for each smaller group to help break the ice, to help direct us. When I got there, I kind of sat there and had no idea who these people were .... There was someone from the host school there, but I don't know if she felt it was her responsibility to lead the group. She was just another participant as we were and so if you were to just designate one person, like maybe the host school or whomever, you are going to be the facilitator to get the ball rolling for people so that it is not as awkward.*

Participant 3B comments: *When we are in the small groups, a person could be assigned everyday – you are the leaders today, you lead the questions, you are the recorder, because I think that was a slow start initially.*

One participant from school A believed that this awkwardness in the small groups stemmed from a lack of time getting to know each other at the beginning of the AVI experience. Participant 1A comments:

*I think one of the examples I gave in my interview, the first experience one should have at the AVI is a better time getting to know people in your group. The problem in the beginning of the AVI was that you did not have that opportunity. We were kind of rushed in; we did not really get to know people in our group. People were nervous about being honest and open. After a couple of days of getting to know people, that latter part of the AVI I got more out of because I got to know the individuals. That should be important before we get into the discussions.*

The third area for discussion in the focus groups was how the AVI assisted participants in assessing how the core values impacted upon their understanding of pedagogy in their schools. The question asked participants to elaborate on how each value – Veritas, Unitas, and Caritas were applicable in the implementation of their pedagogy. One goal of the focus group for inquiring about each of the values separately was to have participants become more specific about their understanding of each particular value and its connection to pedagogy, whereas the personal interview question only asked participants to comment about the core values in a general way.

The participants from both schools affirmed the theme that the core values view learning as more than simply internalizing information.

Participant 1A states: *Sometimes teachers might get off topic and realize that if I just get this done and then move them on. I think one of the most important*

*qualities in education is that those three parts of the Augustinian values, that is the most important thing – it should be first and foremost, the fact and figures and the actual learning of the curriculum is secondary. You need to incorporate them both in a way. The AVI gave us at least a background as to how to accomplish that.*

Participant 2A asserts: *I understand the guys are concerned about getting the best grades possible, but we have to think why we are learning. It is important to learn. Just being honest with yourself with what you are learning. If you are just trying to get the grades, you are cheating yourself and not being true to yourself.*

Participant 4B comments: *Remind them [the students] that it is important to be educated.*

An additional dimension to the idea that education is more than internalizing information was the education and learning should teach and promote higher thinking skills. About this understanding,

4A comments: *Relationship brings us the truth. For example, we study church history not just to know the facts, but to know the relationship between God and his people. What is that relationship all about? What does it mean for me? They have a tough time with that. It is higher level thinking for them. Trying to get it into the classroom on a day to day basis, I think we struggle with that. We all try to do it, but truth is one of those values that, I don't want to say that it is indefinable, but it is so abstract for them. They want concrete stuff. That's harder to get them to higher level thinking. So we plant the seeds and hope and pray that they get it eventually.*

3B states: *More brain-based learning and less butt-based learning. Brain-based learning when you are actively engaged and learning truth for a real purpose and authentic assessments which have meaning for you and the rest of your life. Instead of butt-based learning where it is sitting on your rear end doing rote paper after paper after paper, worksheet after worksheet after worksheet.*

There did emerge some new additional themes about the impact of each value upon pedagogy in their schools. For the value of Veritas, participants found truth either hard to define or they saw Veritas in terms of the virtue of honesty between faculty and students and colleagues.

Participant 3A states: *In terms of the board, I am a very truthful person. To take it to my committee level to the board level, I don't know. I really have not had time to think about that at this point.*

Participant 3B comments: *It should definitely be brought in beyond the classroom. Part of pedagogy is being professional. And veritas should be a part of every professional's life. I am not saying that we should share everything with our co-workers, but I think if a co-worker or a student asks us a question, we should be truthful in our answer.*

Participant 4B asserts: *I get Unitas, I get caritas. I struggle with the definition of Veritas. Is it being true to yourself? Being true to God? Knowing the truth? Seeking the truth? I struggle with the whole definition of what you mean by truth. I think of the three, it is the hardest to really define. We say love one another. Unity is obvious. Truth is hard to grasp. It can be very subjective which is kind of ironic.*

An additional piece to the value of Veritas mentioned by one participant from school B was the value of the educator's commitment to life-long learning through professional development opportunities. The fulfillment of this obligation not only helps educators, but ultimately their students. About educator commitment to life-long learning,

Participant 2B states: *Maybe we could bring back a little more professional development or talk about more unity with the faculty. Get the kids out of here and let's talk about professional development among us and what we are doing and what we are doing to create that unity among us.*

Participant 3B states: *... there needs to be a more collaborative effort to be life-long learners and to involve themselves in professional development.*

Participant 3B continues: *But the N. Archdiocese about four or five years ago stated that the way we will write teacher contracts ... if you just have a bachelor's degree after seven years, you cannot make any more than x amount of money. If you have decided not to get professional development then you stay at that level. You have to continue your education. We tell these kids that they have to do to college. You have to become life-long learners yourself.*

One new theme that emerged from the core value of Unitas and its connection to pedagogy in school B was the idea that unity demands treating all students equally. This idea goes beyond the idea proposed in the personal interviews that every student is a unique learner. In order to acknowledge each student as a unique learner, it necessarily follows that every student in the school is entitled to equal opportunities and resources for learning. The following quotations from participants ground this theme.

Participant 1B states: *I feel the same because I teach a wide range and I know myself sometimes I give more attention to the honors kids because it is easier because they get it and you know they want to. Other kids don't want to. It is mostly myself, I have to do better at that – saying okay, I can do this – I can say this seven times to the same kid in the same class. I have to do that.*

Participant 2B comments: *I think it is a big thing and it goes along with love, treating all students equally, giving the same type of resources and attention to all the students. Sometimes it feels like we are putting too much emphasis on the really smart kids and not enough on everyone else. And we are recruiting and trying to get all these other students and to promote programs that we might have or want to start having, but we are not fully involving them. We do not have the resources available to all students. We kind of just shut the other ones off or he's dumb anyway. There is a reason why this kid is failing and I feel like we don't give much attention to those students. I think we need to build on the attention that we have given them. We put in all these AP classes, but what about the remedial kids?*

Participant 4B asserts: *There is a place for those AP kids; they know what direction they are going. For the lower end kids, it is more obvious that they need the help and there is a plan for them. The middle of the road kids would could excel and be great but maybe having a pattern of doing what they need to do to get by. There are some kids who could get A's if they were guided or pulled up in a sense. I think that's Unitas, I think that goes along with it. It goes back to Saint Augustine teaching to the kid's level, too. It gets hard because there are so many*

*kids and only so much time in a day. I think encouraging kids that they can do*

*better.*

An additional new theme that emerged in relationship to the value of Unitas and pedagogy in school A was the educators' building of relationships with students and modeling relationships for students. The participants saw building appropriate relationships with students promoted this value of Unitas in the classroom and beyond.

Participant 1A states: *... you need to draw between friendship and teacher relationship. My door is always open to them even if it has nothing to do with my class.... You have an opportunity to have an important impact on some of these kids and show them that there are more important things in life than just grades and memorizing facts, but to form relationships with people and friendships and unity. I think that is the most important thing and I think our school does a really good job at that.*

Participant 2A comments: *I think that the key to everything that we always preach and teach in the classroom is brotherhood. I think when we came back we had brotherhood day. That was an automatic incorporation of our core value of community and unity. On a day to day basis, we are all in this together. I said in our interview, it is fresh in my mind and I want to discuss this in class as much as possible. It is important to care for each other, recognize each other's feelings and that brings us together.*

Participant 4A asserts: *It always comes back to relationships. No matter what course I am teaching, I focus on relationships.... Jesus did not teach his apostles to seek spirituality just within, but it is about spreading the gospel to others, it is*

*about external relationships. No man is an island; you have to take what you*

*have spiritually as a human and interact in relationship. Our God comes down to*

*have a personal relationship with us. He becomes a brother to us.*

Also, one participant in school A saw the value of modeling appropriate relationships to the students in their relationships with their colleagues.

Participant 1A comments: *I think they [the students] model the relationships that*

*we teachers have with each other. I know that when I was in high school, I*

*always paid attention to the way the teachers treated each other. The teachers*

*here are my friends and we hang out together. The kids hear about that and they*

*like that. They see us at their prom. We do it not to get paid, but because we*

*care. That shows the idea of unity here.*

Two new themes that emerged from the focus groups about the value of caritas and pedagogy were a love and passion for the subject one is teaching and a love for the students in your care. The participants from school B mentioned the importance of demonstrating to students a love and passion for what you teach.

Participant 2B states: *I think the number one thing is that you are demonstrating a*

*love for the subject you are teaching. This is a reason why you are teaching this*

*class. You have to love it to do it. I have to love my job to put in ridiculous hours*

*and do what I need to do. We need to make that visible to our students. Why*

*should they care about this math formula or the War of 1812 if we don't seem*

*interested in it? We need to outwardly express our love for the subject and what*

*we are doing.*

Participant 3B notes: ... *I agree 100% if you show passion for your subject, the kids are going to at least respect it. We all became teachers for a reason; we are in a specific position in this building in this school for a reason. If you are becoming stagnant, question why you are here. If you don't know why you are here, then stop coming because you are hurting the students.*

The participants in both schools saw the value of caritas as lived out in the educators' love for their students. Love in this context means helping students to achieve success in all the areas of student life: academics, spirituality, athletics, activities, and relationships. As one participant stated earlier: it is caring for the whole student. About this love for the student,

Participant 2A comments: *I think about the delivery of information that was mentioned at the AVI. How do I convey or deliver information? ... Maybe there is a better way to do that, to deliver messages to students. The way I interact, try to be as softly spoken as I can be, and not be callous with my comments, being more caring, and constantly think of self-improvement. In giving back grades or the way I would grade papers and the way I would word it, but still express how important it is and where they have made their mistakes. You never know how it is going to affect them. You think that being hard on them is sometimes better. Each student is different. Maybe you can handle it, but maybe they can't. Caritas is me being in their shoes and how I would feel if I were them.*

Participant 5A comments: *Teachers that taught me are still here. I teach with people who were in my class. I teach with people who are older than me and I am sure there will be teachers who will be younger than me. It is important – the*

*transition of the values from the priest, from the Order to the lay people. It is*

*difficult for some people to relate to a priest. I think that as a student it is difficult*

*to find that relationship to the priest. But to a lay person or a younger lay person,*

*you can definitely see where there is that evolution or how you compare yourself*

*to one of your teachers. I hope that does not come off base. I can see that being*

*very positive.*

Participant 1B comments: *I know I need to be better with this .... I don't express*

*my emotions, I have a hard time doing that. I do love all the kids, but I have to be*

*better at showing that I do care. Ask them what is wrong; what is the reasoning*

*behind it? What is going on? Why aren't they doing their homework? I need to*

*personally improve that.*

Participant 4B notes: *It is hard to enforce rules and there are other things that are*

*behind what kids are doing. You want to show you care and what is going on*

*with them, but you also have the rules to enforce.*

The fourth question asked of participants in the focus groups was how the AVI

assisted participants in assessing how the core values impacted upon their understanding

of leadership in their schools. Some of the themes mentioned in the personal interviews

were reaffirmed in the focus groups. In the school A responses, these themes included

the value of lay leadership in the school and the openness of leadership to faculty input

and collaboration in the running of the school. In the school B responses, the importance

of professional development discussed in some of the personal interviews was reaffirmed

in the leadership question of the focus group and, as seen earlier, was discussed in the

focus group analysis of Veritas and pedagogy under the theme of the faculty's obligation

to become life-long learners. In addition, both schools reaffirmed strongly in their respective focus groups the importance of the values promoting good communication on the part of administrators with the faculty and staff.

There did emerge some new additional themes as well as some deeper reflection about how the three core values impact upon the leadership of the school. With regard to the value of Veritas and leadership, both schools discussed veritas in the context of honesty in communication between administrators and faculty.

Participant 4A comments: *I have taught in a number of different places and have had faculty meetings where we were dragged in to the chapel to tell us what a bad faculty we were. We were very shocked this whole thing took place in the chapel .... The principal does have a right to address issues, but many people found it bizarre that the chapel was chosen as the place to do that. My point is that we have had very few experiences of that here, although we have had the experience of a quick faculty meeting where we have been told that I am not happy with something. We have also had faculty meetings where we were told how wonderful something was. It is balance. It is organic in the sense that we feel as though there is to a degree a shared ownership in what we are doing here. Yeah we are going to be told when we screw up as we are imperfect, but we are also told when things go really well. There is a good balance of that and I think that type of honesty, that type of truth, it gets to what that core value is about, the core value is about the relationship, you can address the truth when it is ugly and when it is good. You have to address the truth either way. It is honest and it keeps people on the same page. I have never felt as though, walking out of a faculty meeting*

*feeling that was unjust .... I can think of maybe one occasion in four years where*

*that has happened. You have to face the truth honestly, whether it is a good thing*

*or a bad thing. That is the job of the leader, to address that kind of thing.*

Participant 2B: asserts: *We touched on this before, there needs to be more*

*communication and more honesty. We know that there are changes being made*

*at the school and out of respect for people they may be letting go, we don't want*

*to talk about that and then the rumor mills start and then it is worse than if we*

*just said these are the changes that are happening, not naming people, but there*

*will be people let go. But they won't. Then there becomes real division amongst*

*the faculty, the staff, the administration and rest of the people. The students*

*realize it. They are extremely smart, they pick up on things really fast and they*

*see it. This is the third year in a row that the changes that are being made and*

*the way that the changes are being made are negatively affecting the attitude*

*among the faculty and staff and the students are picking up on it – and that's bad.*

Two participants from school B reflected on Veritas and leadership in terms of

administrators giving positive and negative feedback to faculty in an honest and open

manner.

Participant 2B notes: *I have never been formally evaluated. I want to know if I*

*am doing something good; I want to know if I am doing something bad. I think*

*what's great this year is that we are able to evaluate administrators. This is, with*

*any type of business or schools, what should be done. And I think to incorporate*

*these core values into the leadership and not just in the school, I think we need to*

*offer those evaluations and that feedback to better ourselves, to have that constant*

*pursuit of learning and the desire to improve. How am I supposed to improve if I don t know what I am doing wrong? If I am doing something right, how do I know to continue to do that? I think that is one of the biggest things of leadership.* Participant 3B argues: *I mentioned in the individual interview and I am not afraid to say it again. I get reviewed every year on X. This year alone, that will be the first time I am told I am doing a good job or a bad job. That will be the first time. I think that's wrong. If I am doing a bad job, you tell me when I am doing a bad job. If I am doing a good job, then tell me I am doing a good job because then I can work continuing doing what I am doing. You can't tell somebody you don't know what is going on when you do know what is going on. Just tell us that someone is taking care of it. It upsets me greatly; it secludes the administration from the faculty and staff.... And the reason is because no one talks and communicates with each other. It is a giant rift that certain administrators know about and faculty knows about but the higher ups don't think it exists. I mentioned it before, it is the second tier administrators, not the president and the principal, that are creating this giant rift and they are doing nothing but secluding themselves from it and they are putting everyone else on edge because they are not communicating with the plans.*

With regard to the second value of Unitas and its connection to leadership, the participants from both schools reflected upon the value of unity in terms of the importance of the spirit of collaboration that needs to exist among all the members of the school community.

Participant 2A notes: *Mr. X laid this out before. The board members are not anonymous. As far as unity is concerned, there is a name and a face for any aspect of this school. The staff and faculty commiserate together. We will have a faculty a meeting and a faculty and staff dinner following. Everyone feels that we are all part of this school, we all have our role. We are all equal; we are all in it together. I just think that when we are able to see the people at the top are not hiding behind anything. We are all out there together. We have a Mass and the board members are at the Mass and recognized.*

Participant 3A notes: *I feel the same way. I can say that the transition from even at the board level where we have retreats every year and we sit and we break into small groups and we get to discuss levels of service that we are not even familiar with. You can see the core values, the Augustinian values, coming out in just those meetings. We have someone like Fr. X talk about development and why is he talking about the board about development? At the board level, we are a piece of that, too. It is what keeps the school whole. You take that to the Board level and it trickles down. The board is now a part of events in the life of the school. I can see invitations to various events, to graduation, or whatever. They want all of us to feel as one, unified. They are doing a great job. I can see the difference from 8 years ago until now, present-day, not that they were not unified then, but truly feeling as one throughout the campus whoever you are student, faculty, administration, board member, whoever you are. And it makes sense to me now that I have attended the AVI. It is clear now.*

Participant 4A comments: *One of the things that impressed me was that one day I had cafeteria duty. There are three or four faculty members who are on café duty for that*

*lunch period. At my café duty, the president of the school is on duty with me. You don't see that in other schools where the principal or president of the school will take café duty, to be scheduled on duty with the rest of the faculty. To me, that was huge. I have never worked in a place where the top dog does duty with the rest of us. He is willing to get into the trenches with us. Every member of the leadership teaches, the headmaster, the president, the AD, they are all in the trenches with us in the classroom. That tells me ... they have grades to get in, they have to do exams, and we all do.*

Participant 5A comments: *I just want to echo what people were just saying, how we are all Augustinians. One thing I like about this school is that both teachers and students have invested in our school. It is not us working for the school. We work the school. It seems pretty organic here. It is not forced. It seems like all the teachers have this innate want to get things going.*

Participant 2B notes: *People joke that the golf outing takes up all the meetings, especially later in the year. People who go to the golf outing look forward to that because it is a time for people to come together outside of the building, have fun, have drinks, have a meal together and really come together as a group. That happens after school is out.*

Participant 4B comments: *One of the most valuable things about the AVI for me was getting to know all of you. This is my first year here; I have not really gotten to know anybody outside. I sit in my corner all day long. That was one of the best parts about the weekend – to spend time with these guys to get to know people.*

The last value participants discussed in relationship to leadership was caritas. Participants from each school believed that one of the most important ways that leadership lives out caritas is by being present at the activities of the school. Presence at school activities and functions conveys a sense of care and concern for members of the school community.

Participant 1A notes: *I think you could compare it to like dedication - what Fr. X has done here is unbelievable. When I started here in x, I came as a sub for a while. The school when I first got here was nothing really. It was one building and so crowded. I thought how can I teach in this? It was a zoo. I was in lunch duty my first day, it was chaos. For him to build it up to what it is now, it is dedication. When you think of St. X, now the first thing you think of is Fr. X. He always gives you the opportunity to do what you want; he presents you with options. He shows love to all of us and we try to pay him back. The faculty goes beyond the call of what they are expected to do because they know that they have a leader like Fr. X fighting for you. As long as you do what is expected of you, he will always go the extra mile for you. The leader needs to have a love for the place and the people who work in it. If that stays true, I think the place will always be successful.*

Participant 4A comments: *One of the things that ... and Fr. X does it very well, and other people do it here too, they try to get to know the people they work with. You coach the crew team and he knows who your rowers are and he checks up on how the team is doing because he cares about the program and the kids involved in your program.... I see that with a lot of the leadership throughout. Whether it*

*is a football game or a basketball game and they get involved in the lives of the*

*people they work with and the kid that they work with. The kids appreciate it;*

*they like feeling that they are cared for and someone takes an interest in what*

*they do. It is a skill, but I also think it comes from the heart.*

An additional theme that emerged from the participants from school B was the idea that leadership demonstrates caritas in the care and concern they show for their faculty members, especially those faculty members who are in special need.

Participant 4B notes: *I think that it is human nature to want to be the best at what*

*you do or be good at what you do. I think some teachers and staff get written off*

*as – they are useless, maybe they need, keep the lines of communication open,*

*maybe there is something they are struggling with that administration is not even*

*aware of and administration has already written them off as: well you know them.*

*It is sad to hear that someone is a horrible teacher or they can't control the*

*classroom. Maybe they need help. Maybe one little thing that they tweak would*

*make all the difference. But they are floundering not knowing what to do. That is*

*truth, unity, and love.*

Participant 3B comments: *I feel that sometimes, having been a younger faculty*

*member myself...If I am doing the same exact job as someone who has been here*

*forty years, they criticize me but they don't criticize them. It's as if they write*

*them off. You need to improve this and this or you are fired. Once again we are*

*here for the students. If you are telling me I am doing it wrong, then tell them*

*they are doing it wrong too. They just laugh it off. That bothers me when certain*

*people are useless. There are people who say that and there are some*

*administrators who say that.*

Now that the analysis and results have been presented from each of the three data collection methods, attention will now be given in the next chapter to the findings and conclusions that might be made from the presentation of the data.

# CHAPTER 5

## DISCUSSION AND CONCLUSIONS

### Introduction

This chapter is a presentation of the discussion and conclusions about the results of the data collected in response to the research questions for this study. This study wants to determine how the Augustinian Values Institute (AVI) serves as a vehicle for participants to identify how the Augustinian core values of truth, unity and love are implemented in the pedagogy and leadership of an Augustinian school.

The chapter will be structured in the following way: first, there will be a discussion on the findings gleaned from the three data collection methods for this study: the Pre-AVI survey, the personal interviews, and the focus groups. Following this discussion on the findings from the data collection methods, there will next be a discussion of how the three theoretical lenses or frameworks used for this study – the Augustinian core values in education, critical pedagogy and servant leadership contribute to the findings that can be reached about the data. Thirdly, there will be a discussion about some of the limitations of this study. Lastly, there will be a presentation of some suggestions about the future of the AVI and the concept of Augustinian education.

### Findings and Discussion

There are several findings to be discussed from the three data collection methods of this study: the Pre-AVI survey, the personal interviews, and the focus groups. The findings from the Pre-AVI survey given to the nine participants before they attended the AVI seem to show that before the AVI weekend, most participants had some

understanding already about the meaning of the Augustinian core values in education and how these values were operative in their understanding of the models of pedagogy and leadership in their Augustinian schools.

At the same time, there were a few of the participants who were not able to articulate the meaning of the values as clearly. There could be a number of reasons for this. Some participants may have been able to articulate the meaning of the values more clearly due to the fact that they may have been working in an Augustinian school longer, and therefore had been exposed to the concepts of the core values, than some of the other participants in the study who have not been in an Augustinian school setting as long. A second reason might have been that the participants may have had a different understanding about the three core values as presented in the literature about the values. For example, some of the participants may have interpreted the value of truth as being equated with the virtue of honesty, rather than the pursuit of a transcendent concept of truth. A third reason may have been that the participants interpreted the meaning of the question in the survey differently from the intention of the researcher. It seems that one can conclude that most participants had some basic understanding of the three values and that the AVI experience could be an opportunity to grow in their understanding of how the three values operate in an Augustinian school, particularly in the areas of pedagogy and leadership.

The personal interviews with the participants took place after the AVI experience. The interviews were an opportunity for the participants to articulate responses to prompts by the researcher about the highlights of the AVI experience as well as to suggest areas for improvement. In addition, the researcher asked the participants about their

understanding the Augustinian values of truth, unity, and love impacting upon how they understood their pedagogy and leadership in an Augustinian school.

There are several findings that can be drawn from the personal interviews. The first finding is that all of the study participants found the AVI experience to be very positive. The participants named many highlights of the experience: a sense of connectedness with colleagues from other Augustinian schools, a sense of common goals and mission, an opportunity to network and share ideas with others, and the opportunity to discuss topics in the small groups. Also, some participants suggested one area for improvement for the AVI experience: the need for the opportunity to gather in groups according to the similarity of roles in the schools. The participants who made this suggestion thought it would be beneficial for groups such as teachers, administrators, board members, etc., to have the time to meet together to discuss how the topics could be implemented in their own roles in the school.

The second finding from the personal interviews concerns the AVI's ability to make the connection between the participants' understanding of the core values as they assess their own pedagogy. Two of the participants found this assessment to be more difficult given the fact that they are not classroom teachers, but serve their schools in other capacities. The personal interviews seemed to demonstrate that the participants saw the core values influencing their pedagogy by seeing each student as a unique learner, viewing learning as more than simply absorbing information, embracing the values influencing lesson preparation and instruction and promoting skills and knowledge for life as well as service to others.

One area of concern that the interview did not seem to capture in the participant responses was a more detailed response as to how each of the values individually made an impact on the understanding about one's pedagogy. Most of the participants talked about the values in a general way with particular mention of one value at particular points of the interview. This concern was one of the goals of the focus group: to give the participants the opportunity to respond specifically to each of the values and their particular impact upon one's pedagogy.

The third finding from the personal interviews concerns the AVI's ability to make the connection between the participants' understanding of the core values as they assess the leadership model of their Augustinian school. All of the participants seemed to find it easier to reflect upon the concept of leadership in their schools. The personal interviews seem to show that the study participants saw the AVI's presentation of the core values as an opportunity to reflect upon some important themes in Augustinian school life: the importance of the Augustinian friars' presence in the school, the value of lay leadership in the school, the openness of leadership to faculty input and to cultivate a climate of collaboration amongst the faculty and staff with the leadership of the school, the importance of professional development for educators, and the challenge for school leaders to effectively communicate with the faculty and staff, a task that is not always easy.

The same area of concern that surfaced in the pedagogy section of the interview also surfaced in the leadership section of the interview with regard to the articulation of how each particular core value impacted upon one's understanding of leadership. Participants made reference to the values in a general way in the interview. As a result,

the goal of the focus group session was to give the participants the opportunity to address specifically how each of the core values impacted upon their understanding of leadership in an Augustinian school.

The focus groups for each school took place after the personal interviews and a few weeks after the AVI experience. The purpose of the focus group was to affirm any knowledge that was gleaned from the personal interviews as well as to discover new knowledge, particularly how each value in a particular way impacted upon their understanding of pedagogy and leadership in their Augustinian schools.

The first prompt for the focus group asked participants to articulate what they took away from the AVI or what they found to be some of the highlights of the weekend experience. Many of the participants reaffirmed the importance of the talks on the three core values and that the talks helped to clarify the meaning of the core values. In addition, the participants from both schools also reaffirmed the value of meeting colleagues from other Augustinian schools both nationally and internationally and they experienced support through their shared values.

The second prompt for the focus group asked participants to comment on some of the areas of improvement that could be implemented to make the AVI a better experience. In both focus groups, it seemed as if participants were more willing to share some of the areas of the AVI that needed improvement. Perhaps the participants were more willing to share these concerns in a group setting rather than alone with the researcher in a personal interview. The participants in one school reaffirmed the need for opportunities during the weekend to meet with people who share the same role in the school in order to share ideas. However, this critique was not mentioned in the other

school. Additional suggestions for improvement were the opportunity to meet as school groups more often, to make the small groups more diverse with members from different schools, to provide better guide questions for small group discussions, and to appoint small group leaders to better facilitate small group discussions and activities.

The third question for the focus group centered upon how each of the three core values presented at the AVI impacted upon the participants' assessment of their pedagogy in their schools. The responses reaffirmed the ideas that learning is more than taking in information and that education and learning should promote higher level thinking skills. Some additional knowledge about the values did emerge from the focus groups. For the value of Veritas, participants found truth either hard to define or they saw Veritas in terms of the virtue of honesty between faculty and students and colleagues. An additional piece to the value of Veritas was the importance of professional development and the educators' commitment to become a life-long learner. For the value of Unitas, there emerged the ideas of treating each student equally and that each student should have the resources needed to become successful learners. In addition, the value of Unitas calls educators to build appropriate relationships with both students and colleagues both in and beyond the classroom. For the value of Caritas, there emerged from the focus groups the importance of having a passion for the subjects you teach and an appropriate love for the students that helps students become successful in all of their pursuits in the classroom and beyond.

The focus groups were successful as an opportunity for the participants to reaffirm the comments made in the personal interviews as well as articulate in a more

detailed way how each individual core value impacts upon one's understanding of pedagogy.

The fourth question of the focus group addressed how each of the three core values presented at the AVI impacted upon the participants' assessment of leadership in their schools. The participants' responses reaffirmed the value of lay leadership in the school and the openness of leadership to faculty input and collaboration in the running of the school, the importance of professional development for educators was reaffirmed once again in this leadership section. In addition, the importance of the values promoting good communication on the part of administrators with the faculty and staff was reaffirmed.

From the focus groups some new themes about how each value impacts an assessment about leadership did emerge. The value of Veritas and leadership was seen in the context of honesty in communication between administrators and faculty. In addition, Veritas was also seen as the ability of leadership to give both positive and negative feedback to faculty in an honest and open manner. The value of Veritas and its connection to leadership was seen by participations in terms of school leaders cultivating a spirit of collaboration among all the members of the school community. Finally, participants asserted school leaders in their presence at school activities and functions, whether it be spiritual, academic, athletic or social, best practiced the value of Caritas. School leaders' presence at school activities and functions conveys a sense of care and concern for the members of the community, students, educators, and staff alike. In addition, some participants believe that school leaders live the value of Caritas in the

special care and concern they show for faculty and staff members who are in special need.

Once again, it seems that one can conclude that the focus groups, similar to the core values and pedagogy, were successful as an opportunity for the participants to reaffirm the comments made in the personal interviews as well as articulate in a more detailed way how each individual core value impacts upon one's understanding of leadership.

Now that the findings from the three data collection methods have been presented and discussed, next will be a discussion about how the tools of critical pedagogy can be used to examine the impact of the core values presented at the AVI on the assessment of one's pedagogy at an Augustinian school.

## Critical Pedagogy and the Core Values

Oldenski (1997) concludes in his study that one of the goals of Catholic education is "to become and to be a model of critical theory and practice in a liberation theology context" (p. 6). Oldenski (1997) further argues that understanding about critical pedagogy can assist a school in the understanding of its mission and its daily practices, especially in those schools whose mission it is to serve the poor and marginalized. It would seem that the tenets of critical pedagogy, injected into a faith context, could be a tool used to assist in the definition of the core values in education as it pertains to the articulation of pedagogy in a Catholic and Augustinian school. Kincheloe (2008) asserts that descriptions of critical pedagogy are shaped by those who devise them and the values they embrace. With Kincheloe's (2008) assertion in mind, I would argue that Kincheloe's (2008) vision about the characteristics of critical pedagogy could assist in the

articulation and critique of the Augustinian core values in education as the values pertain to the understanding of pedagogy in an Augustinian school. What follows below is a presentation of Kincheloe's (2008) tenets of critical pedagogy and how it might inform one of the core values.

Kincheloe (2008) proffers that the first characteristic of critical pedagogy is that it is grounded in a social and educational vision of justice and equality. Kincheloe (2008) is concerned here with the idea that schools need to be places where the education community is concerned about the relationship between students and teachers as being respectful of student needs and the availability of resources for student success. Kincheloe's (2208) concern with a vision of justice and equality would seem to concur with the core value of Unitas whereby unity is created when students are treated equally as persons and are given the opportunities and resources needed to be successful learners.

The second characteristic of critical pedagogy is the idea that education is inherently political (Kincheloe, 2008). Kincheloe (2008) asserts that education as inherently political means that all decisions made in schools about curriculum, personnel, buildings, finances, all have political ramifications for the members of the school community. Some examples of political ramifications might be who benefits from curriculum choices and who gets left behind, or whose projects and programs receive funding and whose do not. Horn (2004) concurs with Kincheloe's (2008) understanding of education as inherently political when he points out that the knowledge and skills that are selected by a school are a reflection of the values of the dominant culture. Kincheloe's (2008) belief that educational decisions have political effects would seem to inform an understanding of the core value of Veritas related to pedagogy. McCloskey

(2006) proposes that the core value of Veritas supports the idea that Augustinian pedagogy challenges us to move beyond what we already know and that one can question what appears to be objective truth. Informed by critical pedagogy, the Augustinian value of Veritas can call the Augustinian educator to evaluate the political ramifications decisions about curriculum, finances, or leadership can have upon the school and if these decisions are in line with the mission of the school.

The third characteristic of critical pedagogy is the dedication to the alleviation of human suffering (Kincheloe, 2008). Kincheloe (2008) proposes that critical pedagogy is sensitive to the idea that knowing and learning are more than intellectual and scholarly activities; they are also practical, emotional and spirited. Critical pedagogy is interested in having students become connected to their inner selves and see themselves as members of groups (Kincheloe, 2008). Kincheloe (2008) asserts that students, as members of a group called the human family, need to be concerned about those people who are suffering, and critical pedagogy challenges students to search out the causes of suffering and possible solutions to alleviate suffering. Kincheloe's (2008) interest in students' recognizing the causes of human suffering and searching for solutions to this suffering have implications for the core value of Caritas. The core value of Caritas calls Augustinian educators not only to show love and concern for their students, but also to assist their students in recognizing the reality of human suffering and searching for ways to help relieve it in ways in which students are capable.

The final characteristic of critical pedagogy is the prevention of students from being hurt (Kincheloe, 2008). Kincheloe (2008) argues that critical pedagogy demands that schools do not hurt students and do not blame students for their failures or take away

from students the cultural knowledge they bring to the classroom. High-stakes testing and tracking of students have the potential to do great harm to students (Kincheloe, 2008). Kincheloe's (2008) caution against inflicting harm on students certainly informs an understanding of the core value of Caritas that promotes a passion and love for learning as well as a care and concern for the student. The Augustinian core value of Caritas mandates the Augustinian educator to do all he/she can to help the student succeed in his/her studies. This means that Augustinian educators need to do what it takes, whether it is a change in teaching strategies, the search for helpful resources, or giving the extra time that might be needed to assist in a student's success. The core value of Caritas mandates against the hurting or leaving behind of any student in the educational process.

Having concluded this discussion about how the tenets of critical pedagogy can inform an understanding of the Augustinian core values in education, there will next be a discussion of how Spears' (2002) characteristics of servant leadership based on the work of Greenleaf (1977) informs the core values in its understanding of leadership in an Augustinian school.

## Servant Leadership and the Core Values

It would seem that the model of servant leadership proposed by Greenleaf (1977) and built upon by Spears (2002) would have much in common with the understanding of the Augustinian core values in education as it applies to a model for leadership in an Augustinian school. Greenleaf's (1977) servant leadership model identifies service to others as the number one priority in leadership. According to Spears (2002), servant leadership stresses, "increased service to others, a holistic approach to work, building a

sense of community, and the sharing of power in decision making" (p. 4). Servant

leadership is not a quick fix in approaching solutions to problems; rather, it "is a long-

term transformational approach to life and work – in essence, a way of being – that has

the potential for creating positive change throughout our society" (p. 4).

Spears (2002) has developed from Greenleaf's (1977) original theory ten

characteristics of the servant-leader that are crucial to leadership: listening, empathy,

healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to

the growth of people, and the building of community. It would seem that all ten of these

characteristics of servant leadership can inform the definition of the core values of

Veritas, Unitas, and Caritas. For the purposes of this argument, five of these

characteristics can serve as examples.

A first characteristic that Spears (2002) proposes as a characteristic of the servant-

leader is the ability to listen. The ability of the leader to be a listener would seem to

connect with the core value of Veritas. Listening to the truth is more than the virtue of

honesty. In order to discover the truth as to what is best to serve the mission of the

school, school leaders need to have the ability to hear what colleagues are saying and

what they are not saying (Spears, 2002). The school leader's posture for listening enables

the leader discover the truth for the good of the school as it relates to the school's

religious purpose and mission.

A second characteristic of the servant-leader is to be a promoter of healing. The

ability of the leader to stand ready to support healing speaks well to the core value of

Caritas. Caritas demands care and concern for students and colleagues, especially for

those who are going through painful events or circumstances in their lives. Spears (2002)

acknowledges that becoming a leader who assists people in becoming whole once again is a hallmark of servant leadership. It would also be in service to the value of caritas.

A third characteristic of the servant-leader is persuasion (Spears, 2002). The ability to be persuasive with colleagues would seem to resonate with the core value of Unitas. Sergiovanni (2002) argues that one's moral authority relies on the ability to be persuasive. Spears (2002) posits that the leader who exercises persuasion does not resort to positional authority or coercion as the primary means to come to decisions. Rather, decisions for the school are primarily made through the process of building up consensus within groups (Spears, 2002). The core value of Unitas would also promote this consensus building approach so that the cohesiveness of the group is not only maintained, but also promotes the mission of the school to be of one mind and heart.

A fourth characteristic of the servant-leader is stewardship (Sears, 2002). Spears (2002) contends that it was Greenleaf's (1977) belief that leaders, staffs, and trustees all play significant roles in the maintaining their institutions in trust for the greater good of society. This is also the case in for Catholic education in general and for the Catholic, Augustinian school in particular. This stewardship concept informs the core values of Unitas and Caritas. Augustinian school leaders are stewards of a charism, tradition, legacy, and mission of Catholic, Augustinian education that is centuries old. It is the responsibility of the school leaders to personally embrace this legacy and to pass this legacy on to the next generation so that a united and loving school community may be able to continue its mission to contribute to the building of a more just and loving church and world society.

A fifth characteristic of the servant-leader is the commitment to the growth of people (Spears, 2002). Spears (2002) argues that this commitment to the growth of people means that the servant-leader is cognizant of the fact that people have an intrinsic value and dignity that goes beyond their contributions as workers. Spears (2002) asserts that part of this commitment to the growth of people is also to assist colleagues in ways that will enable them to become servants themselves. This concept of a leader's obligation to ensure the growth of people informs the understanding of the values of Veritas and Caritas. Augustinian school leaders in their commitment to the growth of students and colleagues first recognize the truth of students' and colleagues' inherent human dignity as *imago Dei*. In addition, school leaders also assist students and colleagues in the search for God who is Truth. In faithfulness to Caritas, school leaders also have an obligation to teach by example the mandate of Christ to be servants to one another.

Having concluded this discussion about how the characteristics of servant leadership can inform an understanding of the Augustinian core values in education, there will next be a presentation of some conclusions that can be drawn from the study.

## Conclusions

There are three conclusions that can be drawn from this study. For the first conclusion, the research question was: How does the Augustinian Values Institute serve as a vehicle for educator participants to assess the implementation of the Augustinian core values in the pedagogy and leadership of an Augustinian school? The research questions sought to discover how the Augustinian Values Institute (AVI) assisted educator participants to assess how the core values were or were not being embodied in

the pedagogy and leadership models of their local Augustinian school. It is my

conclusion that the AVI does assist the educator participants in assessing the

implementation of the core values in education in the pedagogy and leadership of their

schools, but only in a general way. The focus of the AVI weekend is primarily to educate

participants through presentations and small groups about the meaning of the three core

values of Veritas, Unitas, and Caritas. Also, it is a great opportunity for participants to

experience community and connectedness to others who are participating in the same

mission of Augustinian education.

There is a tremendous value to giving our colleagues an experience of

Augustinian community and ministry. Even though the assessment of how the core

values might be applied to the pedagogy and leadership in an Augustinian school might

be referred to in the presentation, it seems that the primary purpose is to define the values

through input and conversation. There is simply not enough time in the course of a

weekend to delve very deeply into how one can assess the ways in which the core values

are applied to one's pedagogy and leadership. If this assessment does take place as to

how the core values are applied to the pedagogy and leadership of a school, it may be

done outside of the formal sessions of the AVI weekend. There needs to be additional

opportunities for participants to make this specific connection between the core values

and its application to the pedagogy and leadership in an Augustinian school.

The second conclusion to this study is that the meaning of the value of Veritas

needs to be more concretely defined. Many of the participants equated Veritas with the

virtue of honesty – being truthful with self and others. It seems that in the literature, the

value of Veritas means much more than honesty. Veritas is a more transcendent concept

and it is the goal of the human search. For Augustine, and certainly for the Christian, the search for truth leads us to Christ, who is the Truth. This transcendent nature of truth needs to be concretized more clearly for the participants of future AVIs.

The third conclusion to this study is concerned with the makeup of the participants with respect to their roles in the schools. Most of the participants in the AVI are teachers and some administrators. However, there are other participants in the AVI who serve the school in other ways such as support staff, boards of trustee members, and school development and advancement. The AVI planners need to be aware of these participants who have roles other than teachers and administrators so that they, too, can receive something valuable from their attendance and participation at the AVI.

Now that I have discussed these three conclusions to the study, attention will be given to a presentation of some of the limitations associated with this study.

## Study Limitations

There are some limitations to this study that need to be noted. Glesne (2006) notes, "limitations are consistent with the always partial state of knowing in social science research, and elucidating your limitations helps readers know how they should read and interpret your work" (p. 169). The first limitation has to do with the issue of my own bias. John Creswell (2007) asserts that the clarification of researcher bias from the beginning of the study is important so that the reader is aware of any possible biases or assumptions that might impact the study. I bring my own biases to this study and they need to be reported. As I stated previously in the introduction to this study, I am a member of the Order of Saint Augustine. Also, I have taught in two of our Augustinian high schools. Therefore, I have my own thoughts about what Augustinian education

could and should be. In addition, I have attended five of the seven previous AVIs – three as a participant and two as an observer. I bring to this study my own evaluations about the AVI as well as my own opinions about its strengths and weaknesses. I have tried my best to engage in what Cynthia Jacelon and Katharine O'Dell (2005) describe as *bracketing*. Jacelon and O'Dell (2005) argue that bracketing is the process whereby the researcher, throughout the research process, becomes aware of one's own preconceptions, values, and beliefs and attempts to relinquish his/her perspective in order to enter into the world of the participant.

An additional issue related to the bias of the researcher is *reflexivity* (Guba & Lincoln, 2005; Glesne, 2006; Creswell, 2007). According to Egon Guba and Yvonna Lincoln (2005), reflexivity "is the process of reflecting critically on the self as researcher, the 'human as instrument'" (p. 210). What this means concretely is that the researcher needs to consider one's own biases and perspectives and how they might affect the decisions the researcher makes throughout the research process (Guba & Lincoln, 2005). Creswell (2007) concurs with Guba and Lincoln (2005) when he defines reflexivity as the writer's awareness of "the biases, values, and experiences that he or she brings to a qualitative research study" (p. 243).

A second limitation to this study is related to the issue of generalizability. Bogdan and Biklen (2007) define generalizability as "whether the findings of a particular study hold up beyond the specific research subjects and the setting involved" (p. 36). This study in no way intends to propose general statements about how the AVI would affect all participants from every represented school in their assessment of the Augustinian core values in the pedagogy and leadership of their school. In addition, there

have been six previous AVIs conducted for the Augustinian schools. Each AVI has its own population, both in its facilitators and its participants. Yin (2003) argues, "case studies, like experiments, are generalizable to theoretical propositions and not to populations or universes" (p. 10). Yin (2003) goes on to say that "the case study, like the experiment, does not represent a 'sample,' and in doing a case study, your goal will be to expand and generalize theories (analytic generalization) and not to enumerate frequencies (statistical generalization)" (p. 10). This study examines only two Augustinian high schools with a limited number of participants. Future studies could replicate this study to see if the AVI might affect participants from other Augustinian high schools in their assessment of how the core values impact upon the pedagogy and leadership of their schools.

A third limitation centers upon the articulation of the Augustinian core values in the research. The scholarship in this area is limited as only a few Augustinian scholars have researched and written about the core values of truth, unity, and love and how they might function in a vision of Augustinian education. More research by scholars into the articulation of the core values is needed to deepen the understanding of the core values in the Augustinian mission of education.

Having discussed the limitations of this study, there will now be a presentation and discussion of some of the implications and future directions that can result from this study.

## Implications and Future Directions

From this study of the Augustinian Values Institute and its function in serving as a vehicle for participants to assess the implementation of the core values in the pedagogy

and leadership in an Augustinian school, there can be discussed some implications for further study and reflection.

As was mentioned in the study limitations, the first implication is the idea that there needs to be further scholarly research into the articulation of the meaning of the Augustinian values. McCloskey (2006) and Insunza (2006) have made worthy contributions to the fleshing out of the Augustinian values in education. Additional Augustinian voices on this subject would greatly add to the literature in the articulation of how the Augustinian core values in education are lived out concretely in an Augustinian school.

Also, a second implication of this study was mentioned in the study limitations section. Only participants from two of the eight North American schools were used as subjects for this study. This study could be replicated at the other schools with participants who will have attended a future AVI. Future studies conducted with a similar design would provide additional data to see if the findings would be similar or different from this initial study. Future studies would add to the knowledge base to make an assessment as to how the AVI impacts upon participants' assessment of how the core values are implemented in the pedagogy and leadership of an Augustinian school. These additional studies would provide an opportunity to see if the findings gleaned from this study might be different from or similar to the findings from this initial study.

A third implication of this study is a proposal for a Level II experience for participants articulating how the Augustinian values of Veritas, Unitas, and Caritas are lived out specifically in two areas of school life: pedagogy and leadership. The AVI provides a great service in assisting colleagues in an Augustinian school in defining and

articulating the meaning of the values and how they might be lived out in their schools. The AVI is a tremendous opportunity for colleagues who work in our schools to experience an introduction to some reflection on the meaning of the values and to experience the connectedness that exists between the various Augustinian schools in North America, Britain, Ireland, and Australia.

The Level II experience for those who have participated in the first Augustinian Values Institute would serve to help participants to reflect more specifically on how the Augustinian values would function in the school's articulation of its pedagogy and model of leadership. This Level II experience would specifically target teachers and school administrators. There could even be two different tracks to this Level II experience: one for teachers and one for administrators. The format for this Level II experience could be a weekend comprised of various schools similar to the general AVI or the experience could be conducted with a cluster of schools or with one school only. Further study on this Level II experience needs further development and would respond to the desire for teachers and administrators to have a venue to study and reflect upon how the core values would be implemented in one's role as a teacher or school administrator.

A fourth implication addresses the issue of those participants who attend the AVI and are not teachers or administrators, but serve the schools in different capacities such as support staff, boards of trustee members, or in development and advancement. Perhaps a Level II experience could be proposed and developed for those members of our school communities who do not serve as teachers and administrators. The Level II experience could assist colleagues who function in various other roles in the school as to how the core values can be implemented in their particular roles in the school.

A fifth implication for this study could be the expansion of the Augustinian Values Institute experience to our higher education institutions. The administration, faculty, and staff could benefit from the articulation of the Augustinian values in education and how they would be implemented in the college or university. A Level II experience could follow that would focus specifically on how the values impact pedagogy and leadership.

Finally, perhaps the time is ripe for the establishment of an Augustinian Values in Education Center in one of our institutions of higher education. This center could be a locus for scholarship and research in the area of Augustinian education. In addition, the Center could provide resources for Catholic schools that are searching for a charism and spirituality upon which to focus their educational mission. There is precedent for this interest in the Augustinian charism and spirituality as one school in North America and one school in Australia have deliberately chosen to adopt the Augustinian charism and spirituality to drive their educational mission as a Catholic school. The Augustinian values in education have been and can continue to be a gift to the Church and its mission to proclaim the message of Jesus Christ to the world.

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# APPENDIX A

## OPEN-ENDED QUESTIONNAIRE

Views about Augustinian Values and Impact upon Pedagogy and Leadership

1.  As a member of an Augustinian School community, how would you define your understanding of the Augustinian values of unity, truth, and love?

2.  How do you see each of the Augustinian values of unity, truth, and love impacting the pedagogy of your school at this time?

3.  How do you see the Augustinian values of truth, unity, and love impacting the leadership model of your school at this time?

4.  What do you hope to come away with from the Augustinian Values Institute as your prepare to attend the Institute?

# APPENDIX B

## PARTICIPANT INTERVIEW GUIDE

1. How long have you been employed here at _____ and what are your basic tasks in the area of _____ for the school community?

2. Why did you agree to participate in this study?

3. Why did you decide to come to work at _____?

4. What were some things that influenced your decision to go into the profession of education?

5. What attracted you to the idea of attending the Augustinian Values Institute?

6. What were some of your expectations about what the Institute would be like as you were preparing to make the trip to the weekend?

7. What were some of the highlights of the weekend experience for you?

8. What were some of the lowlights of the weekend experience for you?

9. How do you see the Augustinian values of truth, unity, and love presented at the Institute impacting your pedagogy as an educator in an Augustinian school? After your attendance at the AVI, do you see yourself making any changes in the way you approach your pedagogy as an educator?

10. How do you see the Augustinian values of truth, unity, and love presented at the Institute impacting upon the leadership model in your Augustinian school? After your attendance at the AVI, do you see any changes that could be made in the leadership model of the school?

# APPENDIX C

## FOCUS GROUP INTERVIEW GUIDE

1. After having some time to reflect on your experience of the AVI, could you talk about what you experienced as some of the highlights of the weekend? What were some areas that you believe need improvement?

2. Having had a chance to reflect on the content of the AVI weekend and having participated in a personal interview with me, could you talk about what you learned about each of the three values – truth, unity, and love and how each would affect your understanding of pedagogy in the school? What do you think pedagogy should look like in your school? (Discuss each value separately)

3. Having had a chance to reflect on the content of the AVI weekend and having participated in a personal interview with me, could you talk about what you learned about each of the three values – truth, unity, and love and how each would affect your understanding of leadership in the school? What do you think leadership should look like in your school? (Discuss each value separately)

# APPENDIX D

## AUGUSTINIAN VALUES INSTITUTE SCHEDULE

**Augustinian Values Institute**
**Providence Catholic High School**
**Friday to Sunday**
**April 8th to 10th, 2011**

**Friday, April 8th, 2011**

| | |
|---|---|
| 9:00 AM to Noon | Heads of School meet – PCHS Library |
| 12:00 Noon – 3:00 PM | Arrival and Registration at hotel (Hilton Garden Inn or Country Inn & Suites) Eight miles from PCHS on I-80 |
| 3:00 PM | Registration (check in) at PCHS |
| 3:30 PM | Opening prayer – Rules of the Road – Welcome talk – Rev. John Keller, OSA (Master of Ceremonies) |
| 4:15 PM | Introduction of participants |
| 5:30 PM | Cocktail hour at PCHS |
| 6:30 PM | Dinner at PCHS |
| 7:30 PM | Core Values Presentation – Mr. James Horne |

**Saturday, April 9th, 2011**

Breakfast at Hotel – available until 8:30 AM

| | |
|---|---|
| 9:00 AM | Prayer and overview of the day – Fr. John Keller, OSA |
| 9:15 AM | St. Augustine Presentation – Fr. Gus Esposito, OSA |
| 9:45 AM | Mixed group discussion |
| 10:15 AM | Group responses |
| 10:45 AM | Break |
| 11:00 AM | Veritas Presentation – Fr. Jim Flynn, OSA |
| 11:45 AM | Mixed group discussion |
| 12:15 PM | Group responses |
| 12:45 PM | Lunch – PCHS cafeteria |
| 1:30 PM | Group photos |
| 2:30 PM | Unity Presentation – Mr. Roger Carter |
| 3:15 PM | Mixed group discussion |
| 3:45 PM | Group responses |
| 4:30 PM | Evening free to explore Chicago, Joliet, etc. Dinner on your own. |

**Sunday, April 10th, 2011**

Breakfast at the hotel – available until 8:30 AM (**Eat light/Full brunch later!!**)

| | |
|---|---|
| 9:00 AM | Mass at PCHS and overview of day |
| 10:00 AM | Full brunch at PCHS |
| 10:45 AM | Caritas Presentation–Very Reverend Bernard Scianna, OSA, Ph.D. |

| | |
|---|---|
| 11:30 AM | Mixed group discussions |
| 12:00 PM | Group responses |
| 12:30 PM | Break |
| 12:45 PM | Institutional Identity Presentation – Fr. Tom McCarthy, OSA |
| 1:30 PM | School group discussions |
| 2:00 PM | Group responses |
| 2:30 PM | Break |
| 2:45 PM | Personal reflection and prayer |
| 3:15 PM | Share personal observation – take aways, open microphone |
| 3:45 PM | Wrap up presentation and closing ceremony/certificates – Fr. Jim Flynn, OSA<br>At the conclusion of wrap-up, please return to hotels. |
| 5:45 PM | Cocktails and Hors Doeuvres at DiNolfo's<br>9425 W. 191st Street Mokena IL 60448<br>(2 miles south of the hotels to 191st St.) |
| 6:15 PM | Dinner |
| 7:15 PM | Final thank you and good-byes |

## Saint Joseph's University
### INSTITUTIONAL REVIEW BOARD FOR THE PROTECTION OF HUMAN SUBJECTS IN RESEARCH
### Human Subjects Research Protocol Application
_All questions must be answered and typed onto this form and all supporting materials attached._

SAINT JOSEPH'S
UNIVERSITY

OCT 25 2010

IRB COMMITTEE
RESEARCH ...CES

REQUEST # _2011-26_
(For IRB Use Only)

1. Department/Office: __Educational Leadership__  Today's Date: __October 19, 2010__  e-mail: __sb330366@sju.edu__

2. Name of Principal Investigator (PI)__Stephen J. Baker__

   Telephone Number (PI):610-888-1861__  Mailing Address (PI):_110 Montrose Avenue, Rosemont, PA 19010_

   If the PI is a student, please state current grade level_Doctoral_

   Name of Faculty Advisor (FA), if PI is a student _Dr. Robert Palestini_  e-mail: __rpalesti@sju.edu__

   Telephone Number (FA):610-660-1580___  Mailing Address (FA):_5600 City Line Avenue, Philadelphia, PA 19131-1395_

   Other Key Project Personnel:_____
   (ie. Co-Investigator, Graduate Assistant)

   Have the PI/FA/Other Personnel received Human Subjects training? Yes X No ⌷ If yes, please attach proof of training.

   What was/were the date(s) of the Training? _8/24/07 and 9/15/10_

   Please attach copies of current Curriculum Vitae/Resume for the PI/FA, if they exist.

3. **PROJECT TITLE:** __The Augustinian Values Institute: Vehicle for Educator Participants' Assessment of the Implementation of__
   __the Augustinian Core Values in the Pedagogy and Leadership of an Augustinian School__

   If this Research is related to a **Grant Proposal**, list agency and address to which project is being submitted below:

   *Please include a copy of all grant materials with this packet.
   *(Note: If this project receives external funding, the IRB must be informed of changes to the funding period.)*

4. **Project Period*:**  This project will be conducted from __upon IRB approval__ to _July 1, 2011_
   *Dates to include both data collection and data analysis
   **NOTE: Beginning date cannot predate IRB approval date. If you intend to begin immediately upon IRB approval, list beginning date as "upon IRB approval".*

   (PI)_[signature]_  Date_10/19/2010_

   **Signatures:**  (FA)_[signature]_  Date_10/20/2010_

   *Department Chair/Head_[signature]_  Date_10/21/20_

   *(Department Chair/Head signature required only when PI is a faculty/staff member)

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(For IRB Use Only)

**Recommendation:**

[ ✓ ] Exempt from further IRB Review, see Exempt criteria # _2_, from Exempt list at 45 CFR 46.101(b).

[ ] Expedited Review. Based on Category #_____, from Expedited list published in the Federal Register.

[ ] Full Board Review

ST. JOSEPH'S UNIVERSITY
IRB APPROVAL

**Final Disposition:**  [ ✓ ] Exempted  [ ] Approved  [ ] Not Approved  NOV 11 2010

[ ✓ ] With Conditions  [ ] Conditions Met _____

(Administrator Initials/date)
_11/11/2010_

Signature _[signature]_  Date

**IRB Chair/Research Compliance Coordinator**

NOTE: Project approval will expire on _____. If Exempted, no further review is needed unless the protocol is amended.

REV. 11/09