LAY FACULTY'S UNDERSTANDING AND OPERATIONALIZATION OF AUGUSTINIAN CORE VALUES IN SECONDARY EDUCATION

Joseph J. Zagarella

Dissertation Committee:

Barbara V. Strobert, EdD, Mentor

Gary N. McCloskey, PhD

Christopher H. Tienken, EdD

Submitted in partial fulfillment of the requirements for the degree

Doctor of Education

Department of Education Leadership, Management, and Policy

Seton Hall University

2020

COLLEGE OF EDUCATION AND HUMAN SERVICES
SETON HALL UNIVERSITY

APPROVAL FOR SUCCESSFUL DEFENSE

Joseph J. Zagarella has successfully defended and made the required modifications to the text of the doctoral dissertation for the Ed.D. during this **Spring Semester 2020**.

DISSERTATION COMMITTEE
(please sign and date beside your name)

Mentor:
Dr. Barbara Strobert Barbara Strobert 3-11-20
Date

Committee Member:
Dr. Christopher Tienken 3-11-20
Date

Committee Member:
Dr. Gary McCloskey Gary N. McCloskey, Ed.D. 3/11/20
Date

The mentor and any other committee members who wish to review revisions will sign and date this document only when revisions have been completed. Please return this form to the Office of Graduate Studies, where it will be placed in the candidate's file and submit a copy with your final dissertation to be bound as page number two.

Abstract

Augustinian education is a Catholic education offered through an Augustinian lens. This education is rooted in the history and values of the Order of St. Augustine of Hippo carried forth and appropriated to the modern day by those who have steeped themselves in the life and legacy of Augustine of Hippo. This qualitative case study attempts to investigate the lay faculty participants' understanding of three Augustinian core values and how those values are operationalized in their interaction with students inside and outside the classroom. The study also investigates if there is a perceived need for further professional development in the Augustinian values and the form it should take from the perspective of the lay faculty participants. This study utilizes personal interviews which are then viewed through the lens of interpretive phenomenological analysis. The study findings suggest that the lay faculty participants understand the three Augustinian core values, but there is more work to be done in the way of professional development. The study concludes that future professional development in the person of Augustine of Hippo, the three Augustinian core values, and Augustinian pedagogy should be one that is informative, practical, and dialogical.

Acknowledgments

It takes a village to raise a child, and it also takes a village to write a dissertation. Thank you to all who have helped to make this dream a reality. First, I thank God for all the many blessings and good gifts bestowed upon me. One of the greatest of these gifts are my parents. Thanks, Mom and Dad.

I am grateful to Dr. Gerard Babo for helping me begin this journey. I offer my sincere gratitude to my dissertation committee. I thank Dr. Barbara Strobert for agreeing to take me as one of her mentees and always challenging me to be my best. Thank you to Dr. Christopher Tienken for agreeing to be on my committee and helping me to reach this achievement. A special word of gratitude to Rev. Dr. Gary McCloskey who has been a guiding force throughout this process. I am grateful for his scholarship, his mentoring, and his friendship.

Those without whom I could not have done this include Fr. Andrew Batayola, O.S.A., Bro. Richard Ekmann, O.S.A., Fr. Joseph Farrell, O.S.A., Dr. Joseph Kelley, Fr. Robert Murray, O.S.A., and all those who volunteered to take part in this study.

Finally, behind every good man is a better woman. Thank you, Gina. I could not have done this without your love and support.

Dedication

In memory of Dr. Gerry Babo, teacher, mentor, and friend.

Contents

CHAPTER 1

INTRODUCTION

Religious Orders and the Founding of Catholic Schools

This study explores how the lay faculty of an American Augustinian high school understands and operationalizes the three Augustine core values of *veritas*, *unitas*, and *caritas* (truth, unity, and love) in their interactions with students. The study begins with a brief history of the foundation of modern-day Catholic schools. The founding of Catholic schools in its current form occurred during the Counter-Reformation. The Jesuits took the lead, but their effort was quickly replicated by the Augustinians, especially in northern Europe (Martin, 2006). In the United States, religious orders also founded Catholic schools. The first Catholic school goes back to at least 1606 when the Franciscans founded a school in Florida. The Franciscans later opened a school for boys in New Orleans in 1718. The Jesuits instructed Native American students and then founded a preparatory school in Maryland in 1677. The Ursuline Sisters arrived in 1727 and opened a school for street girls in New Orleans (United States Catholic Conference of Bishops, n.d.). The Augustinian Matthew Carr arrived in Philadelphia in 1796; a school was founded by him at Saint Augustine Parish in 1811, and in 1842 The Augustinian College of St. Thomas of Villanova was founded, and henceforth established a novitiate (Gallagher, 2015; Martin, 2006).

Vatican II on Catholic Education and Religious Congregations

In the year 1959, in an era of global change, Pope John XXIII announced his desire for an ecumenical council focused on dialogue and the unity of all Christians. In the year 1962, the Second Vatican Council (Vatican II, 1962-1965) opened. According to Thomas Bokenkotter (2004), this Council "embraced [Pope John XXIII's] optimistic vision of a renewed Church

seeking greater unity with all men" (p. 3). The Second Vatican Council, which produced sixteen documents, was a significant development in the history of the Roman Catholic Church during the twentieth century. Vatican II made sweeping changes that radically altered the Church in aspects of doctrine and practice (Bokenkotter, 2004).

Two significant contributions and challenges of Vatican II to religious congregations who operate Catholic schools were in the area of Catholic education and charismatic living (Murray, 2002). The document *Declaration on Christian Education (Gravissimum Educationis)* (Vatican II, 1965), stated that the Catholic school is to go beyond the role shared by all schools of shaping the intellect to be able to judge rightly, learn about the culture, acquire values, and prepare for a profession. Additionally, the Catholic school's function is to create a community atmosphere where the Gospel principles of freedom and love are present. The Catholic school strives to lead students to live an exemplary apostolic life of service and be an evangelizing witness and an agent of positive change in the world. Ultimately, the Catholic school depends on teachers to provide this education.

The second contribution of Vatican II is to the spirit of charismatic living. Vatican II wanted to reignite the spirit that was present in the early Christian community by calling all men and women of faith to "recognize and respond to the gifts of the Spirit within them" (Murray, 2002, p. 50). The document *Decree on the Up-to-Date Renewal of Religious Life (Perfectae Caritatis*) (Vatican II, 1965), called for a renewal in religious congregations by challenging the members of religious congregations to return to the sources of the Christian life, return to the founding charism, and modify that founding spirit in response to the times.

According to Murray (2002), the documents that came from Vatican II "offer two distinct but related challenges to religious orders engaged in educational ministry" (p. 49). The

first challenge is to revisit the charism of the founder by way of dialogue between the original spirit and teachings of the founder, considering the sociohistorical context, and applying that spirit to the current historical setting. The second challenge is threefold: to critically evaluate the fidelity of the school, run by the order, to the teachings of the Catholic Church, how the school is committed to the charism of the congregation, and how the school is truly a response to the needs of the Church (Murray, 2002).

The Order of St. Augustine is one such congregation which has responded to this challenge set forth by Vatican II to minister and teach in their schools guided by the principles of their father and spiritual founder, Saint Augustine of Hippo. A brief biography of Augustine of Hippo provides insight into the charism of the spiritual founder of the Order of St. Augustine.

Augustine of Hippo

Augustine of Hippo (A.D. 354-430) was an educator and Father of the Church who throughout his life searched diligently for truth, worked tirelessly to teach so that others may know the truth and live in loving communion with God and others. Throughout his life, Augustine was an educator. As a university-level student in Carthage, he trained in rhetoric. After finishing his studies, Augustine became a professor of rhetoric in Carthage and Rome. In Milan, he received the Chair of Rhetoric; and he gave speeches, until his conversion, for the boy emperor. Augustine did not stop being an educator upon retiring from his position in Milan; instead, the number of students was limited (Tack, 2006). After Augustine's conversion and upon his arrival in Cassiciacum to prepare for baptism, he found himself in a new role as a Christian educator where he led those in an "academy" in an ongoing quest for truth in the world and about God (O'Malley, 1969). As a priest and bishop, he continued to teach until the day he died (Tack, 2006).

Augustinian Educational Apostolate

The Order of St. Augustine is the beneficiary of an ongoing legacy of the life and work of Augustine of Hippo. One of the essential apostolates in the Order of St. Augustine is teaching. Robert Prevost (2006) wrote, "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 Augustinians have continued this service to the Church in their educational apostolates up to the present day. Currently, the Order of St. Augustine is found in the educational apostolate in over 100 schools and educational centers in 25 countries (Prevost, 2006; Scianna, 2006).

Augustinian Pedagogy

Referring to the Augustinian "style" of teaching, Insunza Seco (2006b) wrote, "There is an Augustinian approach to teaching based not so much on his words as on the spiritual itinerary of his life" (p. 137). This service to the Church and the fidelity to the charism of St. Augustine is rooted in bearing witness to the Augustinian values and encouraging others to live these values. The three core Augustinian values are *veritas*, *unitas*, and *caritas* (truth, unity, and love) (Keller, 2012). An Augustinian education incorporates the goals and objectives of Catholic school education in general, and uniquely the Augustinian style of teaching attempts to inculcate the three specific values of *veritas*, *unitas*, and *caritas* into each student as a result of having received an Augustinian education.

Prevost (2006) states the foremost importance of Augustinians transmitting "Augustinian values" through living witness in educational institutions. He also writes that to continue the service of an Augustinian education, laypeople who work in Augustinian education must be formed and prepared. Prevost (2006) writes the following:

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

Problem Statement

A challenge for religious congregations is the shift and decline of members of a congregation in the apostolate of education, both in administration and in the classroom. The reduction of membership in religious congregations over the past four decades and the number of members who opt to work outside of education are contributing to this decline of the presence of religious men and women in educational institutions (Miller, 2006; Murray, 2002). Given this decline, Murray (2002) reports that most religious congregations who support and staff schools have found difficulty in staffing their schools with members of their congregation. As a result, there is an increase in the number of laypeople who are filling the positions (Miller, 2006). This trend will likely continue if there is not a significant change (Nygren & Ukeritis, 1992).

Like other religious communities, the Order of St. Augustine has experienced a steady decline in the number of men who are entering the Order. This decline is having an impact on the number of men and women in religious congregations who are available to staff and run Catholic schools sponsored by the congregation. Since Vatican II, many of the schools run by the Order of St. Augustine have stayed open, but there are the beginnings of withdrawing from

Augustinian-run schools (Scianna, 2006). Stephen Baker (2015) states that the Augustinians, along with other Religious and laypeople, continue to discern how to respond to the challenge to best promote the three Augustinian core values in Augustinian education institutions at the secondary and higher education levels. There is limited qualitative literature on the Augustinian core values. Stephen Curry (2015) performed a mixed methods study which included student participants, Henry Poce (2016) performed a qualitative study with participants who were graduates from an Augustinian high school on the topic of empathy, and Andrew Batayola (2018) performed a mixed methods study with lay administrators on the topic of leadership and Augustinian spirituality. The only qualitative study on the understanding of the Augustinian core values from the perspective of the lay faculty of an Augustinian secondary school is Stephen Baker's (2011).

Purpose of the Study

The purpose of this research is to describe the understanding and application of the three Augustinian core values of truth, unity, and love by lay faculty members at an Augustinian secondary education institution. For Augustinian education to continue in the face of this steady decline of an Augustinian presence in Augustinian schools, lay people must take on the mantle of promoting and sharing these values. To live these values, the laypeople must have a deep understanding to incorporate these values, personally and academically, into their interactions with students. In order to address this need, the Augustinian Order in North America, through the Augustinian Secondary Education Association (ASEA), began a training program for laypeople who are involved in the Augustinian schools (faculty, administration, staff, and board members) called the Augustinian Values Institutes (AVI), the first of which was held at Villanova Preparatory School in Ojai, California, in January 2004 (Scianna, 2006). Stephen Baker (2011)

evaluated this program in his dissertation and found it to be effective in its goal of assisting the participants in assessing the implementation of the core values in their schools. Since that time ASEA now offers a second level of AVI called "Building the City of God" for adults in Augustinian high schools who have already attended the first level of AVI.

In addition to what is offered by the ASEA, informal opportunities at the school level, such as new teacher orientation, faculty meetings, professional development days, and personal enrichment, are ways in which laypeople who work in an Augustinian school receive exposure to the three core values. Baker (2011) notes that there is a lack of research in the area of Augustinian values; this study will add to the limited literature on this topic.

Theoretical Framework

Creswell (2014) lists three approaches to research: qualitative, quantitative, and mixed methods. He makes it clear that these three approaches are not as separate as they seem to be. Qualitative and quantitative approaches "should not be viewed as rigid, distinct categories, polar opposites or dichotomies" (p. 3). Each approach represents a different end on a continuum such that the study tends to be more in one area or the other with mixed methods situated in the middle. The approach of this study is that of qualitative research because this research intends to explore and understand the meaning lay faculty members attribute to the three Augustinian core values and how that understanding is implemented through their interactions with students.

Creswell also provides three components for each approach which include the following: philosophical worldview, design, and research method. The philosophical worldview that best aligned with this study is the perspective of a constructivist philosophical worldview. This qualitative research with a constructivist worldview used a phenomenological research design.

Finally, the research method utilized by this qualitative approach involved interviews which utilized open-ended questions.

According to Creswell and Creswell (2018), an interpretive framework which is found very often in phenomenological studies is social constructivism or constructivism, which is frequently associated with interpretivism. Creswell (2014) states, "Social constructivists believe individuals seek understanding of the world in which they live and work" (p. 8). Social constructivism asserts the following: (1) individuals assign meaning to their experiences, objects, or things, (2) the ideas and meanings expressed regarding this project are formed through the interaction with others, and (3) historical and cultural norms influence interaction and reflection. (Creswell, 2014).

In keeping with the interpretive principles of social constructivism, the researcher's line of questioning was broad open-ended so that the researcher did not influence the response; instead, the interviewee can create personal meaning and shape their own expression of the experience. The research focused on these perspectives and attempted to categorize the responses into broad categories. In the constructivist interpretive framework, the researcher's background and personal, cultural, and historical experiences shape the interpretation of the research (Creswell, 2014). This research sought to gather information on how the interviewee interprets and applies the three Augustinian core values and to develop a theory or pattern of meaning (Creswell, 2014).

Given this initial foundation, the next logical step in this research was to establish a qualitative "theoretical lens or perspective" (Creswell, 2014, p. 64). Regarding a theoretical framework or a paradigm (Denzin & Lincoln, 2013), four elements are central: axiology (ethics), epistemology, ontology, and methodology (Creswell & Poth, 2018; Denzin & Lincoln, 2013).

This research sought to understand the perspective of teachers regarding their understanding and application of the three Augustinian core values; therefore, this researcher constructed an interpretive phenomenological analysis (IPA) study using a theoretical framework of the three theoretical underpinnings of an IPA study: phenomenology, hermeneutics, and idiography.

Research Questions

Overarching Research Question

1. What is the lay faculty participant's interpreted understanding of the three Augustinian core values, how is this interpretation of the values incorporated into their interaction with students, and is there a perceived need that additional professional development is needed to continue the implementation of the values?

Subsidiary Research Questions

1. What is the participant's interpreted understanding of the three Augustinian core values, *veritas*, *unitas*, and *caritas* (truth, unity, and love) as they relate to Augustinian education and personally?
2. How does the participant apply their interpreted understanding of the three Augustinian core values, *veritas*, *unitas*, and *caritas* (truth, unity, and love), to their interaction with students both inside and outside of the classroom?
3. Is there a perceived need that more or different training is needed to support the participant to understand and live the three Augustinian core values?

Study Design/Methodology

The methodology selected for this study is a qualitative interpretive phenomenological analysis study. This methodology has a phenomenological approach, a hermeneutic interpretive analysis, and an idiographic interpretation of findings. This research is intended to explore the

understanding and application of the three Augustinian values of *veritas*, *unitas*, and *caritas* among the faculty at an Augustinian high school. The phenomenon under investigation is the experience of the Augustinian Values Institute in addition to the experience of working at an Augustinian secondary institution and the phenomenon of how this interpretation is implemented through the lay faculty's interaction with students. The experience of the Augustinian Values Institute and working at an Augustinian school is interpreted by the individual faculty member and implemented in a unique and personal way; therefore, the interviews were an hermeneutic exercise in interpreting the lay faculty's interpretation, and the analysis of the data was an interpretation of the larger experience of the lay faculty. From the idiographic perspective, the personal interpretation of the experience and the personal application of the experience belongs to the individual; therefore, this non-nomothetic approach speaks to the experience of these particular faculty members in this particular school. Whereas the findings are not generalizable, the findings are intended to set the stage for future studies, which has the potential to reveal larger trends (J. A. Smith & Osborn, 2007).

The school selected for the study was an Augustinian secondary institution that has a long history of Augustinian education that is also facing a decline in the number of Augustinian priests and brothers who can staff the institution as faculty, staff, or administration. The researcher sent a letter to the leader of the Augustinian Institute of Secondary Education to request permission to use the site and to obtain participants from those lay faculty members who work there. To obtain participants, the researcher sent out surveys to the faculty that had been piloted and approved by the IRB. The researcher also interviewed the faculty though a semi-structured, non-directional interview process. This research sought to understand the perspective of lay faculty; therefore, the researcher's line of questioning was broad open-ended so that the

researcher would not influence the response. Instead, the interviewee could create personal meaning and shape their own expression of the experience. The research focused on these perspectives and attempted to categorize the responses into broad categories. The study compared the responses of those interviewed with the literature on the topic. This research sought to gather information on how those interviewed interpret and apply the three Augustinian core values and to develop a theory or pattern of meaning (Creswell, 2014).

Significance of the Study

This exploration of how the lay faculty at an American Augustinian institution of secondary education understands and operationalizes the three core Augustinian values in their interaction with students is both lacking and needed. This work builds upon the work of Baker (2011), who evaluated whether AVI is effective in its goal of assisting the participants in assessing the implementation of the core values in their schools. Baker (2011) states the need to explore how these values are applied. He also asserts that there is a need to clarify the value of *veritas*. This study explores the implementation of these values and offers an opportunity to look at how the faculty defines *veritas* as well as the other two values of *unitas* and *caritas*. This work contributes to the gap in the literature in the areas of the study and implementation of the three Augustinian core values. This work also provides information on understanding and living the three Augustinian core values. This information can help determine the necessity of more or different experiences at the national or local level to support lay faculty members in understanding and living these values to ensure an authentic Augustinian education is provided to students both now and moving forward.

Limitations

1. This study is limited to the faculty's understanding and application of the three Augustinian core values of *veritas*, *unitas*, and *caritas*.
2. This study relies on honest responses from the individuals who took part in this study.
3. There is a potential in this study for researcher bias, given that the researcher works at an Augustinian high school.
4. Based on the design, the results cannot be generalized beyond the sample of faculty participants.

Delimitations

1. This study was limited to one American Augustinian institution of secondary education.
2. This study gathered information only from lay faculty from one American Augustinian institution of secondary education.
3. This study is limited to the faculty's understanding and implementation of the three core values in their interaction with students without researching whether the application is valid.
4. The study is limited in the scope of the interviews and the time in which these interviews occurred.

Definition of Terms

- Augustinian or Augustinian Order – An international Catholic religious congregation of priests and brothers who have taken vows and live their life as a modern reflection of the charism of their spiritual founder Augustine of Hippo. The founding of the Order was in A.D. 1256, also known as the Grand Union.

- Augustinian Pedagogy – The practice of education based on the life and writings of Augustine of Hippo as they are interpreted, modified, and applied by scholars to respond to the present day.
- Augustinian Core Values – The values at the center of an Augustinian education are *veritas* (truth), *unitas* (unity), and *caritas* (love or charity). These values, based on the life and teachings of Augustine of Hippo, are the values that guide Augustinians on their journey to seek the truth, desire community with God and others, and respond with active love and service.
- Charism - The spiritual legacy of a founder which is carried forward by men and women to choose to enter this way of life, live this spirituality, and minister in the spirit of the founder (Arowsmith, 2018)
- Interpretive Phenomenological Analysis - A qualitative research method developed by Jonathan Smith (1996) which has a three-fold philosophical focus of phenomenology, hermeneutics, and idiography.
- Layperson (man or woman) - A person who is a part of the Church but who is not ordained (e.g., deacon, priest, bishop) or has not taken religious vows and is not part of a religious congregation (e.g., brother, sister, nun)

Organization of the Dissertation

The following chapters address the remaining elements of this study. Chapter II reviews the pertinent literature regarding Augustinian education, Augustinian values, Augustinian schools, and critical pedagogy. Chapter III addresses the methodology, data collection, and data analysis. Chapter IV provides a report on the results of the study. Chapter V discusses the findings of the study, draws conclusions, and includes suggestions for further research.

CHAPTER II

LITERATURE REVIEW

Introduction

The number of men and women who are entering religious congregations has been in a steady decline (Nygren & Ukeritis, 1992). This decline is having an impact on the number of Religious who are available to staff and run Catholic schools sponsored by the congregation. The Order of Saint Augustine is no exception to this trend. To continue the work of Augustinian education in Catholic schools, lay people must take up the mantle of teaching and passing on the Augustinian style of instruction and witness that characterizes the Augustinian school. Multiple opportunities are given to the lay faculty to learn about the life, legacy, and teachings of St. Augustine of Hippo, including opportunities for formation in Augustinian pedagogy and the Augustinian core values. This study is an evaluation of the faculty's understanding of the three Augustinian core values of *veritas*, *unitas*, and *caritas* and the application of these core values in their interaction with students at one American Augustinian institute of secondary education.

The structure of this literature review comprises five sections: literary search procedures, magisterial documents on Catholic school education, Augustinian education and the three Augustinian core values of *veritas*, *unitas,* and *caritas*, Augustinian pedagogy in Augustinian schools, and interpretive phenomenological analysis. The first section is a description of the search for literature for this paper.

The next section explores the magisterial documents on education, beginning with the national level. Two documents from the United States Catholic Conference of Bishops (USCCB), formerly the National Catholic Conference of Bishops (NCCB), are explored as a response to the Vatican II document *Declaration on Christian Education* (1965) and then

proceeding to the international level, the exploration of the five elements of a Catholic school found in the documents of the Holy See. Two of the documents from the Congregation for Catholic Education (CCE), one on Religious in schools and the second on lay people in schools, are also discussed in this section.

The third section explores the background of Augustinian education, which includes an overview of the educational history of the Order of Saint Augustine from its founding in the thirteenth century to the twentieth century. An overview of the selected documents produced by the Order in the last thirty years regarding Augustinian education and Augustinian schools follows. The section concludes with the inspiration for Augustinian education, the person of Augustine of Hippo and Augustinian spirituality. The person of Augustine of Hippo as the teacher is explored by looking at his educational works and his pedagogical and methodological principles. An explanation of the Augustinian charism and Augustinian spirituality follows and concludes with a treatment of the three educational Augustinian core values.

The fourth section provides a treatment of Augustinian pedagogy. This section addresses the overarching principles of Augustinian pedagogy, followed by the specific pedagogical and methodological principles of Augustinian pedagogy as presented in the work of the experts. This section concludes with a presentation on these values, followed by their application to the Augustinian school. A discussion of the school in general, the Augustinian classroom environment, and the characteristics of the Augustinian educator are additional elements found in this section. Scholars on Augustinian education are referenced to provide an understanding of these elements.

The final section provides an overview of the theoretical background for this study. The first section introduces interpretive phenomenological analysis (IPA). The sections which follow

address each of the three philosophical/theoretical underpinnings of IPA. The first philosophical element is that of phenomenology, the second philosophical framework is hermeneutics, and finally the philosophical topic of idiography is explored.

Literature Search Procedures

The literary search for this topic included documents from the General Curia of the Order of Saint Augustine. These resources included works from the international gatherings on Augustinian pedagogy and international gatherings on Augustinian spirituality. Other physical texts included those on the topics of qualitative research, the works of Vatican II, a compendium of catechetical documents, Augustinian education, interpretive phenomenological analysis, and the works of Augustine of Hippo.

Search terms utilized included the following: Augustinian pedagogy, Augustinian spirituality, Augustinian charism, interpretive phenomenological analysis, phenomenology, hermeneutics, idiography, Augustinian education, Augustinian core values, and Catholic school education.

Electronic sources included online archives such as EBSCOHost, ProQuest, Academic Search Complete, websites from the Augustinian provinces in the United States, the website for the Order of Saint Augustine, Seton Hall University Library online system, Villanova University Library online system, and the Augustinian pedagogy website.

Catholic Schools

Declaration on Christian Education (Vatican II, 1965), a document from Vatican II, explicitly directed the local conference of bishops to develop and apply this document to their situation. In the United States, the National Conference of Catholic bishops (NCCB) responded to this directive with its 1972 document *To Teach as Jesus Did*. Richard Walsh (1996) writes

that this document was the "first pastoral letter completely devoted to the concern of Catholic education" (p. 80). This document accomplished three specific tasks: articulate a mission of education in the Church, identify ministry areas connected with this mission, and propose a plan of action.

In 1976 the NCCB issued a second document on education, *Teach Them: A Document on Catholic School.* Whereas *To Teach as Jesus Did* was a statement of support of Catholic education, *To Teach Them* was a document regarding the things the educational ministry offered to youth in Catholic schools (NCCB, 1976). The NCCB (1976) states that the integration of religious truths and values into life is what distinguishes a Catholic school from any other type of school. Catholic education focuses on both the mind and the heart, and all people who work in a school share in the ministry of Catholic education, not just those who teach religion.

In the years since Vatican II, the Holy See has written multiple documents on Catholic schools which revisit the work of Vatican II while at the same time building upon it, expanding it, and applying it to a current context. J. Michael Miller (2006) states that the Holy See identifies five principal features of Catholic schools. The first principle he mentions is that Catholic schools find inspiration by a supernatural vision focusing on the transcendent destiny of humanity. God created mankind to know, love, and serve him here on earth so to be eternally united with him in heaven (Catechism of the Catholic Church [CCC], 1721). Miller (2006) identifies a second principle that Catholic schools receive grounding through an understanding of Christian anthropology. A Christian anthropology relays the truth that "God created mankind in his image; in the image of God he created them; male and female he created them" (Gen. 1:27, NAB). The Incarnation of Jesus, "the image of the invisible God" (Cor. 1:15), fully reveals man to himself (Gaudium et Spes, 22). This truth recognizes the inherent dignity, value, and worth of

every human person, and the school strives to help realize the students' potential. A third principle is that communion and community animate the Catholic school (Miller, 2006). The Sacred Congregation for Catholic Education (CCE) (1982) states, "The educational community of a Catholic school should be trying to become an educational community: a genuine community of faith" (para. 41). A Catholic worldview imbued by the Catholic school is the fourth principle recognized by Miller (2006). This assertion is supported by the Congregation for Catholic Education's document *The Religious Dimension of Education in a Catholic School* (1988) when it states that the Catholic school "is based on an educational philosophy in which faith, culture, and life are brought into harmony. Through it, the local Church evangelizes, educates, and contributes to the formation of a healthy and morally sound life-style among its members" (para. 34). Finally, the Gospel witness sustains the Catholic school, whereby the educators are modeling Christian values for the students. This last principle, as well as the four preceding principles to a lesser extent, is found explicitly in the documents about Religious in Catholic schools and laypeople in Catholic schools. The following part of this section addresses the role of Religious men and women in schools.

Religious in Catholic Schools

Vita Consecrata (*On the Consecrated Life and its Mission in the Church and in the World*), an Apostolic exhortation by Pope John Paul II, was issued in 1996. In addition to a document about religious life in general, he offers some commentary on the role of consecrated people in Catholic schools. He writes as follows:

> Because of their special consecration, their particular experience of the gifts of the Spirit, their constant listing to the word of God, their practice of discernment, their rich heritage of pedagogical traditions built up since the establishment of their Institute, and their

> profound grasp of spiritual truth, consecrated persons are able to be especially effective in educational activities and offer a specific contribution to the work of other educators. (para. 96)

In 2002 The Congregation for Catholic Education published the document *Consecrated Persons and Their Mission in Schools: Reflections and Guidelines,* noted as the thirty-seventh anniversary of *Declaration on Christian Education*. The document states that consecrated men and women in schools not only educate but also evangelize through their presence and teaching in schools. In the spirit of their charism, consecrated men and women give witness to the evangelical counsels of poverty, chastity, and obedience, they prioritize the human person and a reciprocal relationship based on love, they model and encourage a search for truth, and give witness to the synthesis of life, faith, and culture (CCE, 2002). Consecrated persons work alongside and cooperate with the laity and witness to the values of God's Kingdom. The consecrated person present in an educational setting links education to evangelization, provides a witness to an openness to God, and offers an example of welcome to others and community. Consecrated persons, with the laity, ensure that schools are "places of encounter, listening, communication, where students experience values in an essential way" (para. 46). The charism of the religious institution, the practice of discernment, and the rich pedagogical traditions and heritage are how consecrated persons animate their educational apostolate (Congregation for Institutes of Consecrated Life and Societies of Apostolic Living, 2002, para. 39).

In the current situation, consecrated men and women increasingly share their mission in schools with the laity. Therefore, the Congregation for Catholic Education (2002) states that consecrated persons must transmit this educational charism to those who feel called and share in the same mission. These consecrated persons must also encourage laypeople to live the

spirituality and charism of the Institute, which aligns with the vocation of the laity and to the service of the young people entrusted to their care. Miller (2006) offers a clarifying statement on the relationship between the Catholic school and the Religious who staff it as follows:

> Some Catholic teachers bring to their educational apostolate the charism of a particular religious institute, with all that it involves in terms of a specific spirituality and approach to pedagogy. But more important than handing on elements of a particular charism to certain members of the laity is safeguarding and promoting schools' Catholic ethos. We cannot forget that a school is first Catholic before it can be modeled according to the specific charism of a religious institute. (p. 6)

What follows is a treatment of the vocation of the lay Catholic school teacher and the realization of that vocation in the teaching profession, specifically Catholic schools run by religious congregations.

Lay People in Catholic Schools Sponsored by Religious Congregations

The Sacred Congregation for Catholic Education (1982) states that lay teachers in Catholic schools have become vitally important, and it is lay teachers who will "determine whether or not the school realizes its aims and accomplishes its objectives" (para. 1). The theology stemming from documents of Vatican II, which has been reinforced by cultural developments in recent years and which has expanded the educational field requiring more extensively prepared teachers, is the basis for this reality. This cultural shift also includes a decrease in priests and Religious who take part in the educational apostolate.

By their baptism, laypeople have a threefold role of priest, prophet, and king. A layperson who engages in the work of education further fulfills the prophetic role of

witnessing to the truth. An educator is more than simply a teacher, one who conveys truth; an educator is "one who helps to form human persons" (para. 6). Historically, religious congregations performed the work of Catholic education in schools. In the current situation, priests and Religious work together with laypeople in Catholic schools, which the church finds necessary for integral education. The Sacred Congregation for Catholic Education (1982) recognizes that "the vocation of an educator is as proper to the laity as those who follow other states of life in the Church" (para. 15). This vocation includes working to affect society by forming students who will grow and mature to be active members in the community who will strive to improve societal structures to align with Gospel principles to realize a "civilization of love" (SCCE, 1982, para. 19). This activity must be organic and at the same time "critical and evaluative, historical and dynamic" (para. 20).

Based on the Christian understanding of the human person, the Catholic educator should employ a pedagogy which prioritizes direct and personal interaction with students; "the relationship will allow for openness and dialogue which will facilitate an understanding of the witness to faith revealed through the behavior of the teacher" (para. 21). The educator should also be mindful, in the communication of truth and knowledge, of opportunities to incorporate dialogue between culture and faith to assist students in seeing the connection. This education should also include the presentation of Christian values which guide the students' worldview and encourage them to incorporate these values in their lives and actions. Thus, "knowledge, values, attitudes, and behavior fully integrated with faith will result in the student's personal synthesis of life and faith" (para. 31).

Regarding the definitive characteristics of Catholic schools and their relation to the

vocation of the lay teacher in a Catholic school, the Sacred Congregation for Catholic Education writes the following:

> Certain elements will be characteristic of all Catholic schools. But these can be expressed in a variety of ways; often enough, the concrete expression corresponds to the specific charism of the religious institute that founded the school and continues to direct it. Whatever be its origin—diocesan, religious, or lay—each Catholic school can preserve its own specific character, spelled out in an educational philosophy, rationale, or in its own pedagogy. Lay Catholics should try to understand the special characteristics of the school that they are working in and the reasons that have inspired them. They should try to so identify themselves with these characteristics that their work will help toward realizing the specific nature of the school. (para. 39)

Given the decline in priests and religious men and women present in schools, lay educators must be ready and prepared to maintain Catholic schools. This action should include the help of religious institutes and congregations of men and women who are engaged in the educational apostolate who see their numbers in schools diminishing, to plan for the future. This preparation involves the formation of lay people, men and women, who frequently "have not had a religious formation that is equal to their general, cultural, and, most especially, professional formation" (para. 60). Lay educators should expect the ordained and consecrated leaders, especially those involved in the educational apostolate, as well as associations of lay Catholic educators to identify formation needs and stimulate them to commit to the requirements of formation. Synthesizing faith and culture in the various disciplines taught in Catholic schools may require additional work. This instruction should be under the direction of the Church; and if such formation opportunities do not yet exist, such centers should be created (SCCE, 1982).

Considering the magisterial teachings on Catholic schools, the unique charism of a Catholic school run by a religious institution, the role of laypeople in Catholic schools in general, and a Catholic school run by a religious congregation in particular, the next section applies the lens of an Augustinian Catholic school.

Augustinian Education

Robert Prevost (2006), when he was the Prior General of the Order of Saint Augustine, wrote these words: "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 area of Catholic school education is where this statement is especially true. The basis of Augustinian education is the life and work of Augustine of Hippo applied to the current context by scholars who have immersed themselves in these sources and have continued the thought and spirit of Augustine (Díéz del Río, 2006). A brief overview of the educational history of the Order of Saint Augustine will assist in illustrating this point.

Educational History

Many religious communities trace their roots back to a direct founder, such as the Franciscans and Dominicans, but the Augustinians do not link their direct founding back to St. Augustine, although Augustine is considered the spiritual founder and father. The Order of Saint Augustine was founded during the first Chapter in Rome in March of 1244 as a result of two papal bulls by Pope Innocent IV in the year 1243. In the year 1256, the Grand Union occurred under Pope Alexander IV, which united different groups of Augustinians (Rano, 1994).

Soon after the Grand Union, the General Chapter Notes and the first Constitutions of the Order, from Ratisbon in 1290, reflect an emphasis on the intellectual formation of young Augustinians (Gutierrez, 1984). Thomas Martin (2006) states, "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).

In the 14th century, the Augustinians were active across Europe, mainly within the great European universities. Augustinian scholars and authors, mostly from Italy, were prominently involved in the new humanism of the late Middle Ages (Martin, 2006). Martin writes, "The Augustinian *Convento* of *Santo Spirito* in Florence had a preeminent position regarding an Order-wide effort across the European continent to bring together Christian learning and classical culture into a transformed vision of human culture and society" (p. 215). He also suggests that this *convento* is the first educational academy of the Order of St. Augustine.

The Augustinians continued their service to the Church in their educational apostolates through the centuries. In the nineteenth century, Irish friars of the Order of St. Augustine came to Philadelphia and established a school for Irish immigrants, the beginning of the Order in North America. During this time the 1895 Constitutions of the Order, under the Generalate of Sebastian Martinelli, marks "the very first time in the history Order that its chief legislation takes into account what may be called 'the school apostolate'" (Martin, 2006, p. 209). The 1895 Constitutions state the following:

> In order that our Order may be of service not only to the Christian commonwealth but also to the civil, we desire and recommend that, in those Provinces where it can be opportune only brought about, colleges or public *gymnasia* be open for instructing adolescence and youth in sound doctrine and religion, mindful that in some of our Provinces these have already long been in existence and are flourishing. (cited in Martin, 2006, p. 209; italics are Martin's)

The Order of Saint Augustine has continued to teach to the present day, and the order is now

involved in the educational apostolate in over 100 schools and educational centers in 25 countries (Prevost, 2006; Scianna, 2006).

Recent Documents About Augustinian Schools

Beginning in the middle of the 1980s, Augustinians have provided a more articulate development of the understanding of the Augustinian school (Keller, 2012). The following three documents offer an insight into this development over the last 30 years beginning with the 1993 letter issued to all the Augustinians by the Prior General, Miguel Angel Orcasitas, entitled "The Augustinian School and the New Evangelization." In this document, Orcasitas (1993) recalls the cultural and educational tradition found in the Church and notes that the Augustine Order has played a vital role in that tradition. He identifies the characteristic features of the Augustine school, its inspiration and its pedagogy, and the three main lines of Augustinian education: love, truth, and community.

In 1999, the American Augustinian Provincials issued a statement called "Augustinian Vision of Education." In this statement two sources, "the writings of Augustine and the Augustinian experience of life and education today" (cited in ASEA, 2012, p. 7), are identified as the basis for a philosophy of a vision of education in the Order of Saint Augustine. The Provincials further state that Augustinians in the educational apostolate " . . . search for God through the pursuit of truth. They seek union with God through love and union with God and others in the school faith community" (p. 7). The Provincials identify the role of the educator is to free students from an unhealthy attachment to the material world, engage them in dialogue, assist them in seeking inner truth, and to offer personal witness to truth based on a life of deep reflection and understanding. The stated goal of education is "advancement toward union with God, who is truth . . . " and the primary purpose of the school is for dialogue leading to "wisdom

and spiritual truth" (p. 8).

The Constitutions of the Order of Saint Augustine (2007) provide further insight into the Order of Saint Augustine regarding the Augustinian school in its sections on the pastoral care and the educational apostolate. In the section about pastoral care, the Constitutions (2007) note "special attention should be given to the pastoral, catechetical, and liturgical care of youth, who are to be encouraged both individually and in groups to follow Christ generously after the example and spirituality of our Holy Father Augustine" (para. 156). The second section of interest is the section on the educational apostolate. The Constitutions state that the Augustinians have a unique contribution to this area and that it is considered "one of the special missions of our Order" (para. 161). The purpose of the Augustinian school is to promote the human person on a foundation of Christian principles. The education apostolate is a pastoral activity of teaching the truth with love such that the students acquire an education illuminated by faith. The Constitutions speak of Augustinian witness in the following way: "As Augustinians, we must encourage the educational community in our schools to live the values of the gospel from the perspective of Augustine spirituality and pedagogy" (para. 163). It is also mentioned in this section that the Augustinians need to prioritize instructing laypeople in the spirituality and Augustinian aspects of education and that the sharing and instruction of these principles occur at the local level. The section that follows will be devoted to a more significant extrapolation of the first of the two characteristic features of the Augustinian school identified by Orcasitas (1993), inspiration.

Inspiration for an Augustinian School

As previously noted, the Provincials in their 1999 document identify "the writings of St. Augustine and the Augustinian experience of life and education today" (ASEA, 2012) as a basis

for a philosophical vision of Augustinian education. Isaac Díez del Río (2006) makes a clear distinction between the pedagogy of Augustine and Augustinian pedagogy. Díez del Río (2006) states that the pedagogy of Augustine is what is found in the works of Augustine whereas Augustinian pedagogy is a continuation of the thought of Augustine by those who have immersed themselves in the thinking and life of Augustine and have adapted it for the modern times. Díez del Río writes, "Well known is the fact that Augustine wrote [educational] works. . . His pedagogical thinking is disseminated throughout his multifaceted literary production . . ." (p. 44). This section will first explore the pedagogy of Augustine as inspiration for Augustinian pedagogy beginning with a brief overview of the educational works of Augustine of Hippo as identified by the scholars, which include his goals of authentic education, and concluding with an overview of the educational methodology employed by Augustine of Hippo. The conclusion of this section contains an exploration of the inspirational legacy of Augustine found in the Augustinian charism and spirituality.

Augustine the Lifelong Learner

McCloskey (2006) highlights that Augustine was resilient insofar as his life was one of interruption; and when he learned of a new and better direction, his plans changed as he found innovative ways to continue his journey of learning. Augustine's work *Retractationes (Reconsiderations)* models this process of re-evaluation and insight in which Augustine looked back on his previous writings and improved upon them, given new realizations.

In his work the *Confessions*, Augustine offers an account of his own life, formal education, and lifelong learning. In this work is found a maturation of Augustine through his three conversions, which Agustín Alcalde de Arriba (2006) describes as "conversion to the

'passion for truth' in 373 after reading Cicero's Hortensius . . . [t]he 'conversion of the mind' when he came in contact with Neoplatonic philosophy and discovered that his much-sought-after truth lay within the spirit . . . [and] the 'conversion of the heart and will . . . when he read the Bible again, especially St. Paul's letters, with a new attitude, once he had come across some ascetic and monastic experiences" (pp. 98-99). McCloskey (2006) submits that this seminal work is also a series of reconsiderations in which "each of his conversions (philosophical, moral, and religious) . . . present a reconsideration and redirection of himself and his previous understandings" (p.114). He also asserts that as Augustine searched for truth, every new revelation he found spurred him onward and upward in conversation with the Inner Teacher; this interiority is the core of his spirituality.

Educational Works of Augustine

John P. O' Malley (1969) suggests that Augustine's philosophy of education is found in the four works composed by Augustine during his time at Cassiciacum; *Contra Academicos*; *De Beata Vita*; *De Ordine*; and *Soliloquies* (also known as the four Dialogues). Morahan (2006) states that it is in these dialogues that one can see the educational classroom of Augustine and how he joyfully educated the students, who included his son Adeodatus. This classroom included discussion and exchange through question and answer, where the teacher and students all search together for truth. For Díez del Río (2006), the pedagogy of Augustine was more than just an educational endeavor; it was a pastoral/catechetical pedagogy dedicated exclusively to forming Christian men; "a joint and undivided endeavor of the mind and heart" (p. 47).

In addition to Díez del Río (2006), other authors such as Francisco Galende Fincias (2006a) and Robert Prevost (2006), identify *De Magistro*, *De Catechizandus Rudibus* and *De Doctrina Christiana* (The Teacher, Instructing Beginners in Faith, and On Christian Teaching) as

works of Augustine that specifically deal with Christian catechesis and educational philosophy. Gary McCloskey (2006) agrees with the importance of *De Magistro* when he states, "In attempting to identify the pedagogical themes and practices of St. Augustine, a good starting point could be his work *De Magistro*" (p. 114). He also submits that in this work can be found insights and plans for teaching from the beginning of Augustine's career as a writer. Tack (2006) adds that Chapter IV is the essential section of the book because it contains what "Augustine himself used as a basis for his preaching and teaching" (p. 29).

Galende Fincias (2006a) writes, "There is no educational methodology superior to love and friendship. Effective education is affective education" (p. 38). He also submits that Augustine's work *De Catechizandus Rudibus* models this idea. In this work, Augustine provides a list of his pedagogical principles which include the following: "start off always from the pupil's 'perceived needs'; connect with the deepest aspirations and questionings of the human heart; adapt to one's pupils in their language, contents, and rhythm of their evolution; give primacy to what is within, rather than outside experiences and literal meaning of words; respect and stimulate each pupil's individuality; urge the pupils to overcome what is evil and negative by stimulation of what is good and positive; delegate, gradually, the foremost role in education to your own pupils; speak, but above all this in question; neutralize the negative impact of scandals of a sick society the young people inherit from even Christians; educate joyfully" (p. 38).

Shortly after Augustine became a bishop, he began *De Doctrina Christiana* but completed the last part 30 years later. The topic is Christian doctrine and truly is an introduction to the Bible. In this work, he distinguishes between things and signs. Signs, or words, represent a deeper reality. In this work, he distinguishes between goods as a means and goods as an end; "goods for being used and goods for being loved" (*De Doctrina Christina*, I, 3). Goods for being

used is an instrument, whereas goods as an end refers to humanity's creation for happiness (Galende Fincias, 2006a).

Methodology of Augustine

The method used by Augustine was not wholly original to Augustine. Díez del Río (2006) wrote, "[Augustine] embraced, Christianized, and implemented the pedagogical knowledge he had inherited from the earliest Greek-Roman culture, above all the Greek '*paideia*' and, within it, the '*mayéutica*' of Socrates in more concrete terms" (p. 43). *Mayéutica* refers to the art of giving birth and was a method implored by Socrates to aid disciples in the discovery of truth. To educate, based on the education practices of Socrates and Augustine, is to bring to light the truth found in people and objects where the educator takes on the role of a midwife helping to give birth to the truth.

Francisco Galende Fincias (2006a) sees in Augustine one of the great "teachers of life." Like Jesus, the first of the great teachers, he "accompanied the course of [his] disciples' spiritual and human growth, highlighted goals, illuminated the path, and lay down wise principles for living one's existence with fullness and meaning" (p. 34). He also sees in Augustine the distinction between academic training and education. Academic training is about the presentation and learning about information which aims at usefulness and efficiency so that the student may be smart, capable, and triumph in the world. Education is about communicating "humanizing values" for the sake of wisdom so as not to be foolish; to set one on a path of life that leads to the happy life of living virtues. Galende Fincias identifies in Augustine's writings five main objectives of an authentic education: to educate for truth; to educate in wisdom; to educate for unity and communion; to educate for freedom; to educate for transcendence; to educate for love (p. 36). Referring to the impact of Augustine on education, Prevost (2006) writes as follows:

> The concept of education as the search for truth, respect for the person of the student, dialogue and empathy as pedagogical tools, attention to the mystery of the "Inner Teacher," the necessity of reflection and interiority are all decisive contributions, recognized as having great value still today, made by St. Augustine to the theory and practice of education. (p.7)

Augustinian Charism and Spirituality

Balbino Rano (1994) states that the determination of distinctive marks of the Order of Saint Augustine stems from the very beginning of its foundation. The full development of these marks proceeds from the decades that follow. Rano defines the marks that are present from the start as "the spirit of brotherhood, its Augustinianness, relation to the church, evangelism, contemplative or interior life, community life, apostolate, study, universality, devotion to the humanity of Christ crucified, and devotion to Mary" (p. 78). Rano further asserts that other traits emerged, and some foundational traits were enriched from the study of the teaching of St. Augustine by devoted scholars. He lists the following as examples of the emergent traits: "the rediscovery of light monasticism as Saint Augustine's own preference; acceptance of the creation of the human person in the image of God as a fundamental or frontal principle of spirituality; assertion of the primacy of Christ, grace, humility, and charity" (p. 78).

Considering all the characteristic marks of the Order of Saint Augustine, Rano summarizes the charism of the Order by including three essential elements in the following definition:

> The Augustinian Order is an institute of the mixed life and therefore must suitably harmonize the search for God (contemplative life) with the proclamation of the kingdom

> (apostolic life of evangelization, catechesis, and instruction); both of these must be lived out in the greatest concord and the brotherhood of common life." (p.106)

Regarding Augustinian spirituality, Thomas Martin (2003) in his work *Our Restless Heart: The Augustinian Tradition* offers an overview of the development of the Augustinian spirituality from Augustine to the present era. He provides the following as a summary of his work:

> [Augustine's] spirituality is centered around a cluster of core evangelical values, all vitally connected with his 'putting on Christ' that marked the real beginning of the spiritual journey: grace, interiority, love, humility, and community. It was indeed Augustine's own intimate and transformative encounter [with] Christ, nourished by the Scriptures and celebrated at the Eucharist, fired and nourished that journey that led him to plumb the depths of those values, now laid before us in volume after volume of his writings . . . Augustine's spirituality has Christ at its center; it is broad and sweeping in its concerns; it is imbued with a personalism that defuses its rigor and a sense of community that challenges all individualism; it is ever dynamic in its searching, yet ever securely anchored in God as Truth. To claim to be Augustinian is to strive to be all these values; any partial retrieval misses the real Augustine. (pp. 158-159)

Found in both the Augustinian charism and Augustinian spirituality are various values identified as characteristic elements derived from the history of the Order of Saint Augustine. These values are the hallmarks of the Order, and those who claim this way of life are challenged to embody and, as previously stated in Prevost (2006), to be living witnesses to the values. Based on the values that emerge from the Augustinian charism and Augustinian spirituality, before proceeding to the second characteristic feature of the Augustinian pedagogy, the

topic of the Augustinian core values will be explored to provide further insight into the pedagogical and methodological principles of Augustinian pedagogy.

Augustinian Values in Education

The topic of values in Augustinian education and an agreed-upon listing of these values is something that has gradually emerged in recent history. Insunza Seco (2006b) comments, "Although there is growing agreement on a framework of Augustinian pedagogical values, St. Augustine is a man of vast horizons and broad vistas. Consequently, any attempt to scale down his message would be an undignified intellectual exercise" (p. 137). To this point the literature regarding Augustinian values in general and as they relate to Augustine education offers differing lists. Esmeralda (2002) provides a compilation of ten Augustinian values: love and the order of love; interiority; humility; devotion to study and the pursuit of truth; freedom; community; common good; humble and generous service; friendship; and prayer. Joseph Kelley (2009) in his article *Theological Foundations for Augustinian Education* offers five touchstones of Augustinian spirituality: the primacy of love; the mystery of Christ; the efficacy of grace; the importance of Scripture; a critique of human power institutions. Villanova University's Office of Mission and Ministry (2014), an Augustinian institution, suggests six pillars of an Augustinian education. Presented as the foundational values that Augustine would identify for Augustinian education, they include the following: pursuit of knowledge and wisdom; invitation to the interior life; cultivation of humility; formation of community; call to the sacramental life; obligation to service and stewardship. The following section addresses the reason why the values of *veritas*, *unitas,* and *caritas* are the core values of an Augustinian education.

Brief Summary of Recent Literature on Augustinian Values

As previously noted, Miguel Orcasitas (1993), as Prior General of the Order of Saint Augustine, issued a letter to the worldwide Order which stated that Augustinian education in Catholic schools flows from three main lines of love, truth, and community. Fernández Biénzobas (2006), in his article on Augustinian values, states that values are the very essence of Augustinian education and refers to the three pairings of six values: through interiority to truth; through love to liberty; through friendship to community. Fernández Biénzobas relates to these values as "typically Augustinian" (p. 63), "essential" (p. 66), "primordial" (p. 70), and "key" (p. 71). He also wrote, "The essential values travel along the triple pathway of interiority, love, and friendship in order to obtain the happiness of relishing truth, liberty and community" (p. 66). Insunza Seco (2006b) summarizes the Augustinian values on which the Augustinian school is built as follows: "truth through the path of interiority; freedom of the sons and daughters of God, as fruit of love; friendship giving rise to the building of and membership in community" (p. 148). In both Orcasitas' (1993) and Fernández Biénzobas' (2006) pairing of values, one can find the three values of *veritas*, *unitas*, and *caritas* (truth, unity, and love).

John Keller (found in ASEA, 2012), referencing the elements of an organization, writes that one of the critical factors found in an organization that is both dynamic and successful is "a clear expression of core values" (p. 11). Keller applies this principle to Augustinian education and further identifies the *veritas*, *unitas*, and *caritas* as "the three core Augustinian values" (p. 14) found in the educational apostolate in Augustinian schools. Regarding location of these three values explicitly mentioned in the literary corpus of Augustine, Keller also notes that Augustine includes these three values only once in a sermon when he instructs the congregation to "possess wholehearted love [*caritas*], be passionate for truth [*veritas*], desire unity [*unitas*], if you wish

to live in the Holy Spirit to reach eternal life" (Sermon 267, 4 as cited in McCloskey, 2006, pp. 117-118). This article is part of the Handbook for the Augustinian Secondary Education Association (ASEA), the governing body that oversees the Augustinian schools in North America.

Based on this brief history presented and the fact that this study focuses on Augustinian schools that are part of the ASEA, the core values of *veritas*, *unitas,* and *caritas* are the three-fold structure presented in this section. The other authors and the additional values are incorporated into this structure, as they are appropriate, to offer the fullest understanding of each of these core values.

Augustinian Core Value of Truth

The first of the three Augustinian core values is *veritas*, truth. Keller (2012) offers that as a core value of truth, Augustinian educators ground themselves in the reality of who they are and awareness that the source of all truth is God. Esmeralda (2002) offers support to this insight to truth when he writes, "Truth, for Augustine, is ultimately God in whose light all things—the world, others, myself—become intelligible" (p. 3). Keller (2012) states that faith and reason are the means to truth. Fernández Biénzobas (2006) agrees with this idea in Augustine when he asserts that "intelligence is a pathway to truth" (p. 77) and "reason and authority are two ways that lead us to truth." (p. 78). He also sees the connection as "through interiority to truth" (pp. 66, 71). He goes on to offer this summary of the elements of truth and its relation to Interiority:

> Values such as intense study, critical spirit, knowledge, wisdom, humility, sincerity, etc., flow forth from the interior and free impulse of the mind, which intuits truth through the pathway of interiority. Therein does a person discover the presence of the 'Inner Teacher' who whispers to him in the criterion of all truth (pp. 70-71).

The restless heart searching for truth is a characteristic element of Augustine and the Augustinian spirit found at the beginning of the *Confessions* (I, 1, 1). Augustine searched outside for truth, but it was when he looked inside himself that he found the Truth that resides within (*Confessions*, X, 27, 38). In the *Confessions,* Augustine writes that when he looked inside himself and came to know himself, he found God (VII 10, 16; X 27, 38). "The divine presence in the interior person is the great 'eureka' of St. Augustine" (Fernández Biénzobas 2006, p. 73). In his work *On True Religion*, Augustine illustrates the journey of interiority. McCloskey (2006) offers that while, for Augustine, reasoning is critical for the process of learning, *On True Religion* teaches that the learner truly learns when reason is assisted by an inner light, and this inner light is Christ, the Only Teacher. Augustine states the following:

> Do not go outside, come back into yourself. It is in the inner self that Truth dwells. And if you find your own nature to be subject to change, transcend even yourself. So then, direct your course to what the light of reason itself gets its light from. (Augustine, 2005, p. 39)

In this work, one can see the movement from the outside to the inside, and from the inside up, which is a typical Augustinian method (Galende Fincias, 2006a).

Interiority is a characteristic element of an Augustinian education. Fernández Biénzobas (2006) views interiority as the "most characteristic value of all"; he continues "St. Augustine lived it to the hilt" (p. 71). Interiority is an "anthropological feature of the Augustinian person" (Díez del Río, 2006 p. 48). Esmeralda (2002) defines interiority as a "deep knowledge of self and one's place in the design of God" (p. 3). Fernández Biénzobas (2006) observes that by way of his own life and example, Augustine calls people to venture through life through living "interior tourism" (p. 72). He also asserts through interiority one comes to truth; the person turns inward and there will find the true teacher, the Inner Teacher. He further posits that "the person who is a

friend of the truth lives it in practice, cultivating sincerity, consistency, simplicity, and transparency before God and others" (p. 77).

Augustinian Core Value of Unity

The second Augustinian core value is *unitas* (unity). Insunza Seco (2006a) writes, "Interiority and communion are the principal categories of Augustinian thought" (p. 405). Fernández Biénzobas (2006) and McCloskey (2006) both point out that Augustine is rarely alone and throughout the life of Augustine, one finds that community with friends is significant to him. Insunza Seco (2006b) finds this emphasis on unity most evident in *Confessions* Book IV when Augustine talks about the loss of his friend. The topic of friendship is in the Rule for Augustinian Seculars (Laity) when it states the following:

> Our Augustinian life of fraternity and community leads us to the careful cultivation of the values of friendship. Friendship begets and nourishes loyalty, trust, sincerity, and mutual understanding. It joins us together in Christ, for God fastens us in friendship by means of love poured forth in our hearts by the Holy Spirit. (para. 17)

Esmeralda (2002) states that true friendship is grounded in a mutual love for God (cf. *Confessions* IV, 4). In friendship, God matters, and the bond is true to the degree the friends are near God. Fernández Biénzobas (2006) states that "friendship is soul to soul love" (p. 84). For him, friendship is about joy in being together and agreeing, having confidence in one another and being loyal. He also views the value of *unitas* as "through friendship to community" (pp. 66 and 84), which are also two values identified by Esmeralda (2002); and Fernández Biénzobas offers this summary regarding the additional values found in the value of *unitas*:

> Values such as equality, fraternity, solidarity, justice, peace, dialogue and service to the common good, etc., flow forth from our social nature, which is born and lived in

> community (the 'Mystical Body' in the case of a Christian), and bolstered through friendship. (p. 71)

On the topic of community, the Rule for Augustinians Seculars states, "The Augustinian community is basically a group of persons who live their faith, hope and love" (RAS, para. 37). Augustinian community life is about "being one of mind and heart intent upon God" (Rule 1, 2). Community, being one with each other, is founded in the reality that all humanity has the same origin in Creation and share in the same spiritual re-creation (Keller, 2012). Community is one that shares goods and one that is in dialogue with one another to learn such that the search for truth can take place in an environment where love and friendship are found (Esmeralda, 2002).

Augustinian Core Value of Love

The final core value of Augustinian education is *caritas* (love/charity). Tack (2006) writes that Augustine begins with a love for self and finding God within comes to a love of God. Referring to the Augustinian value of *caritas* found in the life and writings of Augustine, Fitzgerald (2009) writes about it as "objects which we should love: God, ourselves, our neighbor, and our body" (p. 509). Baker (2015) states that the value of *caritas* "begins with love for God" (p. 30). Esmeralda (2002) agrees when he states that real love respects the hierarchy of good wherein God is first and loved on his own, love of self and neighbor relate to love of God. Tarsicius van Bavel (1986) finds in Augustine that the commandment to love God and your neighbor as yourself is not two commandments but one. Based on the writings of Augustine, he states that one loves God in and through one's neighbor. van Bavel calls this reality the "double face of love" found in Augustine. Esmeralda (2002) writes, "Love for God is verified in one's love for the neighbor" (p. 2). The reality of loving God through one's neighbor and the theology of the Mystical Body of Christ found in the New Testament Letters of Paul are the foundations

on which van Bavel offers a teaching on the Church as the full body of Christ. Christ as the head of the body, the Church, and people are the members of the body (*Totus Christus)*. van Bavel uses Augustine's reflection on Matthew 25 and Acts 9 to illustrate this point. Augustine explains that Jesus identifies himself with those who are both served and rejected in Matthew's Gospel and those who are persecuted by Saul in Acts of the Apostles; Augustine reflects that the Body of Christ is both Jesus as head and the people as the body. van Bavel sees this teaching of Augustine to mean that Christians are to care for all people as van Bavel (1999) writes, "It is an appeal to solidarity." Esmeralda (2002) states, "Augustine does not use the term 'solidarity' but

> does render the idea in his insistence on recognizing Christ in the poor" (p. 3).

Fernández Biénzobas (2006) states that through the value of love, one comes to freedom and offers the following regarding this relationship:

> Values such as creativity, responsibility, consistency, morality, resolve, affectivity, fidelity, etc., flow forth from the heart, which forges its liberty in the burning flame of love purified of the dregs of all enslavement (interior and exterior). (p. 71)

Fitzgerald (2009) states that in Augustine, love is a force on the soul and flows from the will. McCloskey (2005) agrees when he writes, "We know that love is tied to the will in Augustine . . . for Augustine, what one wills and what one loves are tied together" (p. 9). Fitzgerald (2009) states that in Augustine, love is a force on the soul and flows from the will. How these values guide Augustinian education is in the principles of Augustinian pedagogy

Augustinian Pedagogy

McCloskey (2006) states that the basis of Augustinian education is on a charitable, mutually loving, relationship that binds people together. In addition to inspiration, the second aspect of the Augustinian education in Catholic schools is Augustinian pedagogy. McCloskey

also states that Augustine did not leave a blueprint for Augustinian pedagogy. Díez del Río (2006) writes as follows:

> What we today call Augustinian pedagogy is a system of thought or "educational philosophy" which, even though not explicitly formulated in his own works, necessarily stems from and is sustainable by his "integral anthropology," which is to say the conception Augustine had of the human person in a relationship with himself, the world, and God. (p. 44)

Díez del Río (2006) states that Augustinian pedagogy is "what is developed in the projects and educational insights of the institutions and/or persons who, having quenched their thirst in the life and thinking of St. Augustine, constitute a continuation or prolongation of that original thinking in time, albeit adapted to modern times as we may well suspect" (p. 43). According to Teresita Legarra Lopetegui, Maribel Martin Molina, and Pedro Benavides Ruiz (2017), Augustinian pedagogy is based on an integral process (spiritual, intellectual, moral, and the will) aimed at emerging and invigorating, through the cognitive force of love, all the hidden potentials of the student (p. 7). For them, the spiritual dimension of Augustinian pedagogy is where one comes to know the eternal truth where the good and unique teacher instructs all his disciples (cf. Confessions, 11, 8, 10). Augustinian pedagogy helps one to find the inner truth where only the Master instructs (p. 7). The intellectual dimension of Augustinian pedagogy is addressed when truth of the world leads to the knowledge of God (p. 7). The moral dimension of Augustinian pedagogy is to orient the student to exemplary behavior above mere words or intentions (p. 7). Augustinian pedagogy is an act in the dimension of the will, reorienting it, since knowledge is not enough to improve, desire, or love God (p. 7). The achievement of this end is through the

pedagogical and methodological principles that guide Augustinian pedagogy, which results in the pedagogy of mind and heart (Díez del Río, 2006, p. 45).

Pedagogical Principles

Based on his study and understanding of Augustine, McCloskey (2006) offers four pedagogical considerations (methods and practices) inspired by the life, teaching, and writings of Augustine, one fundamental consideration and three more which flow from the first. The primary consideration is reflective learning through transforming experiences. In the three additional considerations which flow from the first, one can find in McCloskey the three core values: being passionate for learning truth (*veritas*); learning to desire unity (*unitas*); and possessing wholehearted love for learning (*caritas*).

The core value of truth is in the resultant consideration of being passionate for learning truth (McCloskey, 2006). Augustine writes, "It is of no use 'to know' the truth, if, at the same time, you do not embrace it with your life. It is necessary to build on a sure foundation; that is, 'to hear' and 'to do.' The one that hears, and does not do it, builds on sand. The one that neither hears nor does it, builds nothing. The one that hears and does, builds on stone" (Commentary on the Psalms, 58, 17 as cited in Morahan, 2001, p. 27). Augustinian pedagogy is more concerned with offering wisdom, or profound knowledge, over only imminent knowledge (Díez del Río, 2006). Augustinian pedagogy is about connecting truth to wisdom and from wisdom to an application to life, just as was witnessed in Augustine's own life (Legarra Lopetegui et al., 2017). Legarra Lopetegui et al. assert a pedagogical principle of Augustinian pedagogy is to establish interiority as a fundamental basis to develop the capacity for reflection, emphasizing the positive and seeking to overcome the negative (p. 8).

The second resultant consideration is learning to desire unity (McCloskey, 2006). McCloskey notes that Augustine was rarely alone and that learning "with" others is a primary mode of learning for Augustine and that learning with others can be found in Augustine's emphasis on dialogue. Legarra Lopetegui et al. (2017) identify as a pedagogical principle of Augustinian pedagogy to promote a model based on learning how to listen and question, connecting interiority with the external reality to shape it, interact, and transform it (p. 8).

A second characteristic element of an Augustinian approach to education is dialogue. Augustinian education is logical insofar as the teacher, who is a fellow learner, is not the real expert (McCloskey, 2006) or the sole or absolute possessor of truth (Insunza Seco, 2006b). When Augustine speaks about the search for truth, he speaks in the plural "we," teacher and student (Díez del Río, 2006). Dialogue between learners (teacher to student, student to teacher, student to student) and dialogue with the Inner Teacher is a fundamental principle of Augustinian education (McCloskey, 2006). Augustine (2008) asserts that dialogue is the best way to learn when he writes, "Truth can not [sic] be better pursued than by question and answer [dialogue]" (*Soliloquies*, II, 7, 14). McCloskey (2005) writes that dialogue is the best way to learn given our human limitations.

The last resultant consideration offered by McCloskey (2006), which flows from the fundamental consideration of learning through transforming experiences, is a wholehearted love for learning. McCloskey asserts the value of love animates the Augustinian educator that models the pedagogical consideration of possessing a wholehearted love for learning and assists others in possessing it. In terms of Augustinian pedagogy, the realization of love of God is through a love of learning and care for the learner. Grounded in the work of McCloskey, Baker (2015)

asserts that the love for God, as the Augustinian pedagogy's core value of love, is expressed in a passion for learning truth and respect and pastoral consideration for the learner.

Legarra Lopetegui et al. (2017) state that Augustinian pedagogy starts from the real needs of the student and connects with their aspirations and most profound anxieties by developing reflexive learning and active listening (p. 8). Augustine writes, "If we are bored by repeating the same things over and over again, especially if they have been adapted to children, let us join ourselves to our listeners with a brother's, a sister's, a father's, or a mother's love so that united with them in heart, these things will seem as new to us as they do to them" (*Instructing Beginners in Faith*, 12, 17 as cited in Morahan, 2001, p. 39). Legarra Lopetegui et al. (2017) state that one of the pedagogical principles of Augustinian pedagogy is to turn the student into the protagonist of the process of teaching and learning, by respecting and stimulating their individuality and adapting to their evolutionary pace (p. 8).

Augustinian Methodological Principles

An educational method is a way of proceeding to teach the truth. It keeps order; its direction is toward a goal. It is a technical and pedagogical way of doing things that is more directive than prescriptive such that the educator can forge a distinct path (Alcalde de Arriba, 2006). Alcalde de Arriba offers that Augustinian methodology is an anthropocentric methodology that is threefold: a true methodology, an evangelizing methodology, and a methodology of dialogue. Legarra Lopetegui et al. (2017) offer that there are five methodological principles. This final section of Augustinian pedagogy explores the methodological principles of Augustinian pedagogy utilizing the categories developed by Agustín Alcalde de Arriba (2006) while also identifying and incorporating the pedagogical

principles identified by Legarra Lopetegui et al. (2017) as well as the contribution of other authors.

According to Fernández Biénzobas (2006), Augustinian education is about the whole person. He writes as follows: "Educating the person means to nourish and cultivate his threefold root: mind, heart, and social unity. Ardently does the human person yearn for truth, good, and peace. Issuing forth and forging ahead from this root is the personality, which develops until it overflows with joyfulness in authentic happiness" (p. 70). The human person seeks truth, goodness, and peace. From this root is the personality that seeks joyfulness and true happiness. The human person seeks happiness and joy; therefore, the pedagogical principle of joy should be one of the essential elements of Augustinian methodology (Alcalde de Arriba, 2006). Legarra Lopetegui et al. (2017) identify the establishment of love, joy, enthusiasm, and closeness as dynamic elements of positive and efficient teaching and as one of the essential methodological elements of Augustinian pedagogy (p. 8).

The first aspect of this three-fold aspect of this human methodology is that Augustinian methodology is a true methodology. It is a methodology seeking wisdom, which answers the methodological question of "what." The Augustinian search for truth is not merely about the acquisition of scientific knowledge. Truth in Augustinian education is not only about knowledge, but it is about the search for wisdom (Díez del Río, 2006; Esmeralda, 2002; Galande Fincias, 2006a). The goal of seeking and learning truth is for wisdom, profound knowledge (Díez del Río, 2006). Díez del Río writes, "There is a place where science becomes one with wisdom, and the bond between them takes place in human interiority" (p. 50). For Díez del Río (2006), to educate in the manner of Augustinian pedagogy means to bring to light the truth in people and things; the work of the educator is to "invite, arouse, stimulate, provoke, awaken, guide and help the student

in the illumination of truths" (p. 53). The second principle of Legarra Lopetegui et al. (2017) aligns with this idea, a methodology that promotes personal autonomy and learning in agreement with the educator, who becomes the promoter, facilitator, and mediator of enthusiasm so that the student can uncover truth and give life to a hidden truth (p. 8).

Fernández Biénzobas (2006) writes, "The endeavor of education will quite simply come down to being a 'midwife,' and that means helping each person to give birth to this threefold divine seed he bears within himself, in order to become a free responsible citizen in the global village" (p. 71). The emphasis offered here gives support to the third principle of Augustinian methodology according to Legarra Lopetegui et al. (2017); Augustinian pedagogy is the adoption of the teaching-learning process to the individual capacities of each student considering their differences and the development of their personality (p. 8).

A second element of the three-fold human methodology offered by Alcalde de Arriba (2006) is that Augustinian methodology is an evangelizing methodology. It is a methodology that responds to the human desire to seek goodness and answers the methodological question of "why." Augustinian methodology is a response to the first and second commandments of loving God and love of neighbor. This methodology is the methodology of Jesus of Nazareth "on which all Christian methodology must be founded, and from which it must be nourished if it wants to be authentic" (pp. 101-102).

Augustinian methodology seeks peace through unity and answers the methodological question of "how." As a method of dialogue, Augustinian methodology is about human beings working together to achieve a common goal. It is not about competition or individual success; this methodology is one that builds through an exchange (Alcalde de Arriba, 2006). Díez del Río (2006) submits that the image and role of the teacher working with the student in Augustinian

education is that of a midwife, educating, drawing out of the person truth. Díez del Río (2006) writes, “Just as a woman was in labor receives the assistance of a midwife, so too the student receives the assistance of the teacher to shed light on the truth within him” (p. 53). This birthing exercise of an educator, done in love and equal with the student in the production of knowledge leading to wisdom, is the “dialogical nature” of Augustinian pedagogy (Díez del Río, 2006). Legarra Lopetegui et al. (2017) state that a principle of Augustinian methodology is the creation of a cooperative learning environment with a high level of interpersonal commitment that promotes the expectations of both the student and the educator. Another principle of Augustinian methodology identified by Legarra Lopetegui et al. is the development of educational skills aimed at awakening interest in one’s duties and fostering dialogue in a fluid educator-student relationship.

A Pedagogy of Love

Finally, Augustinian pedagogy which engages the spirit, intellect, morality, and the will is all done in love to help students realize potential (Legarra Lopetegui et al., 2017). Augustinian pedagogy, which operates from the three-fold root of truth, unity, and love, finds its culmination in love. Tack (2006) asserts Augustinian education is not just a matter of the mind; to be true to Augustine, the heart must play a central role. To this point, Díez del Río (2006) called Augustinian pedagogy “a pedagogy of mind and heart” and a “pedagogy of love” (p. 45)

The central principle of Augustinian pedagogy is the principle of love (McCloskey, 2006; Legarra Lopetegui et al., 2017). Insunza Seco (2006b) writes, “The synthesis of Augustinian pedagogy consists of learning to love and learning to think, which is the path of true freedom. The Augustinian equation between the heart and the intelligence is ‘intelligent love’” (p. 164). Love is what attracts people to and improves the acquisition of knowledge. Love also provides

the meeting place and further stimulation to seek the one who is both Love and Truth, God. Augustinian pedagogy is based on the reality that the perfection of human nature is achievable and that the soul provides the means to realize this potential (Legarra Lopetegui et al., 2017, pp. 7-8).

Insunza Seco (2006b) writes, "St. Augustine perceives that friendship is the prologue of love, the school in which people learn to love . . . Friendship may have selfish motivations, love is more gratuitous" (p. 159). Insunza Seco also connects friendship to solidarity. He notes that the fifth chapter of the Rule is regarding things in common and later writes, "For St. Augustine, however, being a community means putting common interests before one's own because the person is enriched by giving himself to his fellows; and when you consider yourself as the end of everything, then it is your end" (p. 159). Insunza Seco further states, "The exercise of solidarity does not lead only to sharing goods, but also to reforming the structures that give rise to poverty" (p. 160).

Regarding truth, Augustine writes, "The only way into truth is through love" (*Against Faustus, a Manichee,* 32,18 as cited in Díez del Río, 2006, p. 46), which Díez del Río (2006) asserts is a statement that does not deny that knowledge typically precedes love in time but affirms that love moves and heightens knowledge. The mind must achieve enlightenment by truth, but it is love, guided by the heart, which is the motivation to share the truth (Tack, 2006). Tack (2006) writes, "Because Augustinian education has such an important connection with the human heart, it also has a lot to do with relationships: with God, with one's teacher, with fellow students, and with oneself" (p. 16). Díez del Río (2006) refers to Augustinian pedagogy as a "pedagogy of the heart" because it is the heart which is his driving force and assigns it a place in education. Augustine writes, "The obligation to teach is a consequence of love for others"

(*Answers to the Eight Questions of Dulcitius* 3,6 as cited in Díez del Río, 2006, p. 49). Díez del Río (2006) writes, "Love, therefore, is always the basic ingredient . . . of the Augustinian school. It is the beginning, means, and end of education" (p. 59). At the heart of the education at an Augustinian school are the three values of truth, unity, and love. The subsequent section further explores how the three core values of Augustinian education, *veritas*, *unitas,* and *caritas* (truth, unity, and love), are implemented in the Augustinian school.

The Augustinian School

The Augustinian school is a Catholic school that offers education in the style of Augustine and has a unique focus on living the faith based on the Augustinian charism and spirituality (Brecht, 1985). Insunza Seco (2006b) offers, "The basic criterion of an Augustinian school must necessarily be its fidelity to Augustinian pedagogical principles" (p. 137). He explains the difference between Augustinian pedagogy and an Augustinian school. He states that Augustinian pedagogy is systematic and constant, whereas the Augustine school is one that is connected by a relationship to society and engages in "critical dialogue with emerging values at each historic juncture" (p. 138). Fernández Biénzobas (2006) states that the pedagogy of Augustine is different from that of what he calls a "traditional school," which has as its goal to pass on cultural assets, to nurture students (p. 63). Dominant in the traditional school is "discipline and authority, as well as punishment when deemed necessary" (p. 63). An Augustinian pedagogy offers a more progressive education, one that strives to awaken student potential, and the educator is one who accompanies a student in realizing their potential. The goal of an Augustine education is to lead us to God, who is the ultimate end, our salvation (Brecht, 1985; Díez del Río, 2006).

Insunza Seco (2006b) offers three elements found in the profile of an Augustine school. An Augustinian school is one that is in dialogue with the times; a school of 'fellow disciples';

and a school that teaches to live, grow, and be happy. In addition to these three elements, an Augustine school is also one that is built upon and incorporates the core values. Insunza Seco also writes, "The food in common, or the building blocks of our school shall be Augustinian values" (p. 142). "An Augustinian values approach involves our own as well as our students' engagement in struggling with the questions and problems of the world. Dealing with the problems of the world may enable our students both to experience the love of God through love of neighbor and to learn ways to enact such an approach to love" (McCloskey, 2005 p. 14). The three core values are the lens through which to view the Augustinian school.

Insunza Seco (2006b) writes that the pursuit of truth, which for Christians is Jesus Christ, in an Augustinian school welcomes and respects Christians and non-Christians alike and also strives to "contribute to the understanding of the faith and experience of God, so that it can be transmitted to others" (p. 152). Another characteristic and essential principle of the school is what Díez del Río (2006) calls the "sapiential principal" (p. 49), which is a knowledge that goes beyond scientific fact and moves to wisdom through transcendent interiority.

Practices such as dialogue, a community of friendship, and accompaniment are the elements of unity in an Augustinian school. Found in the classroom is a dialogue that encourages personal dialogue with the Inner Teacher. Insunza Seco (2006b) states that friendship is rooted in love. Augustinian education is also about accompaniment, and the Augustinian educator must be a specialist in this trait. Insunza Seco also writes, "Only an educational institution consisting of teachers and parents offering the possibility of a gracious encounter can create a climate of friendship and transmit the Augustinian pedagogy of friendship" (p. 158). He further states, "We are presented with a defining note of Augustinian

pedagogy. Educating in and for friendship means a degree of availability, of nearness, of fidelity and sacrifice that prepares us for community and for solidarity" (p. 159).

Love in an Augustinian education is proclaimed as the first principle, learning to love is presumed, and love truly is its end (Insunza Seco, 2006b). Insunza Seco writes, "The Augustinian program would go in the direction of a clear affirmation of life. To love and respect one's own life, and that of others and of nature itself" (p. 156) and "the greatest gift that we can make to a person is the sharing of our time" (p. 161). Based on the work of McCloskey, Baker (2015) asserts that the core value of *caritas* not only focuses on love for learning but also on the care from student to student, student to teacher, and teacher to student. In the school setting this value of love is expressed through "scaffolding strategies for teaching and learning and by cultivating in the students an appreciation for the value of friendship" (p. 32).

The task of the Augustinian school is to educate the community in justice, solidarity, and the promotion of the Gospel ideals:

> An Augustinian school educates for justice, solidarity, and for voluntary initiative. It does this not through opportunism, but rather because justice and the sharing of material and spiritual goods are ideas on which the Gospel and Augustinian thought are based. As a consequence, not educating merely with a view to occupying a place in society, but in order to transform that society. (Insunza Seco, 2006b p. 162)

For Insunza Seco, an Augustinian school attempts to promote solidarity both internally and externally. Internally, the various needs of the students are met by way of compassionate care and externally by reaching out to the broader community in neighborhoods to alleviate suffering and create a more humane and just world.

> The conviction that goods in common cannot be held by a select few results in giving great importance to education values, to moral formation, but not any kind of moral formation; rather, that which implies a further development of critically and participative vision, of responsibility for what is in common, solidarity for the weak, and international cooperation. (p. 163)

The Augustinian Classroom and the Augustinian Educator

The climate in a school is about "relationships, safety, trust, and respect for students and teachers" (Morahan, 2006, p. 171). The climate in the Augustinian classroom models that of the classroom of Augustine. The best glimpse that is offered of Augustine as a classroom teacher would be his time at Cassiciacum. Morahan writes, "Lively discussion, searching together with his students, awareness of differing stages of preparedness of his students in different topics, sensitivity to this, and filling in that [with] which they might not yet be familiar without embarrassing them in front of the rest of the group are all part of his teaching" (p. 175). The role of the teacher in an Augustinian classroom is one that invites and encourages the learner to ask questions, heightens inquisitiveness, and creates the opportunity for learning. In this sort of class, all are engaged in dialogue.

Morahan sees this approach to education, modeled after Augustine, challenging for the teacher, and requiring innovation. The first step to creating this sort of environment in the classroom is to generate trust by the students for the teacher. The second element is that the teacher must genuinely know the students, and finally, the presentation of the material must engage the students in their imagination and be supported by what the student has already learned intellectually and through experience.

The Augustinian classroom is one of relation; there is a high level of challenge from the teacher with the teacher encouraging students to forge ahead in their education; and there is a high level of respect between students and between the teacher and students. If there is a breakdown in the classroom, the way forward is to mend the relationship, a requirement of the restorative classroom. The teacher works with students in this classroom within this highly challenging and highly supportive, cooperative environment (Morahan, 2006). An authentic Augustinian institution is one that works with students rather than for, against, or to the students. "Augustine invites us, as educators, to recognize the role of the student in the educational process, approaching the culture and the psychology of the other with respect and sensitivity, in dialogue and openness" (Prevost, 2006, p. 7).

Galende Fincias (2006b) states that one of the key actors in education is the educator. The Augustine educator is one who exhibits various qualities and aptitudes based on what Augustine describes as a model educator. These aptitudes of the teacher include the following: loves the mission; has profound faith in each pupil's possibilities; knows the pupil only learns by listening to the Inner Teacher he carries inside him; affirms and lays down principles but encourages and welcomes questions and promotes dialogue; requires and urges but stimulates the free self-determination of each pupil; realizes that the educator himself needs to go on learning; adapts themself to the condition and rhythm of each pupil; educates with teaching and advice but above all with quality-of-life and attitudes; educates joyfully; orients toward God (pp. 186-197). Gary McCloskey (2014) also speaks along these lines about the educator in the classroom who offers a "pedagogy of alignment" as follows:

> Augustine, the preacher worked to bring the Scriptures into the lived experience of his listeners. Like Augustine, we need to align our teaching so that our content comes into

> the lives of our students. This is the distinction between Augustinian and Jesuit pedagogy. While Augustine worked to bring the Scriptures into lives of hearers, Ignatius of Loyola worked to bring his listeners into the Scriptures. Ignatius worked for others, while Augustine worked with others.
>
> Working with others, as Augustinian educators, we need to be part of learning communities where students learn, we learn, and we learn with students. (p. 2)

With the conclusion of the explanation of the Augustinian core values of truth, unity, and love and how they apply to the Augustinian school, this moves the review of the literature to the last section. The final lens through which the lay faculty's knowledge and implementation of the Augustinian core values in their interaction with students is that of interpretive phenomenological analysis.

Interpretive Phenomenological Analysis

Lay faculty understanding and application of the Augustinian core values is a highly contextualized phenomenon. An exploration of this understanding and implementation requires a methodological approach that takes into consideration the complex and nuanced nature of the human person. The methodology must also support the collection of stories and experiences from participants. Therefore, to gain an understanding of how the lay faculty interpret the three core values based on their experience to form an understanding that translates to action, this study applied interpretive phenomenological analysis (IPA).

IPA is a qualitative methodology which was first developed by psychologist Jonathan Smith (1996) and is found most notably in the work he co-authored with Paul Flowers and Michael Larkin (2009). Located in their work, IPA is defined as "a qualitative research approach committed to the examination of how people make sense of their major life experiences" (J. A.

Smith, Flowers, & Larkin, 2009, p. 1). Tompkins (2017) notes that IPA commits to exploring personal experience systematically. The objective of IPA is a detailed exploration of how participants make sense of their world, both personally and socially. An IPA study focuses on the meanings that experiences hold for participants (J. A. Smith & Osborn, 2003). The three root elements of a philosophy of knowledge identified by Smith et al. (2009) which inform IPA, further described in the proceeding section, are phenomenological, hermeneutic, idiographic.

Phenomenological Roots

Smith et al. (2009) define phenomenology as "a philosophical approach to the study of experience" (p. 11). Among phenomenologists there are differences in emphasis and interests, but all tend to share an interest in what the experience of being a human person is like. Many phenomenologists are also committed to how human beings understand our experience of the world (Smith et al., 2009). IPA has its roots in phenomenology in the thought of scholars such as Edmund Husserl (1859-1938) who criticized the natural science view of social reality (Jun, 1997). Husserl is given credit for being the founder of modern phenomenology (Finlay, 2011). Three aspects of a purely descriptive phenomenological approach, central to the thinking of Husserl on understanding experience were as follows: understanding of intentionality, the practice of bracketing, and essences (van Manen, 1990). "Intentionality" is the term Husserl used to describe "the process occurring in consciousness, and the object of attention of that process" (Smith et al., 2009, p. 13). Husserl encouraged researchers to overcome expectations and set aside previous knowledge of the phenomenon being studied through the practice of bracketing so that the researcher can see things as they are (Quest, 2014). "Eidetic reduction" is a technique that aims at establishing the essential characteristics of an object to give meaning to the object in lived experience.

Husserl laid the groundwork for future developments in phenomenology for those who followed and built upon his foundation, such as Martin Heidegger (1889-1976), Hans-Georg Gadamer (1900-2002), Amedeo Giorgi, Karin Dahlberg (van Manen, 2017). Many philosophers whose foundation is Husserl's work move beyond his conception of bracketing, such as Amedeo Giorgi. Giorgi developed a scientific phenomenological reduction process whereby "the researcher aims to be fully present to the participants and to what is being described" (Finlay, 2011, p. 48). Karin Dahlberg, Helena Dahlberg, and Maria Nyström (2008) rather than using the term "bracketing," in their text use the word "bridling" to refer to the combination of bracketing and the expectation that researchers discipline themselves regarding their interaction with the phenomena being studied and are able to slow their interpretation in order to avoid bias (Quest, 2014).

In education, phenomenology found its introduction in the works of Maxine Greene and Max van Manen (Adams & van Manen, 2008). Clark Moustakas (1994) applied phenomenology to psychology in the following way: "The empirical phenomenological approach involves a return to experience to obtain comprehensive descriptions that provide the basis for a structural analysis that portrays the essence of experience" (p. 13). The phenomenological approach of Moustakas as well as other empirical, psychological, and transcendental phenomenologists focuses more on the description of the experience of participants in a manner that excludes bias rather than the meaning derived by the researcher (Creswell, 2014). This aspect of phenomenology seems to fit nicely with this investigation, which strives to understand how the lay faculty members interpret their experience as both an educator in an Augustinian secondary institution and the interpretation of their experience as a participant at an AVI. The phenomenological attitude described by Husserl involves the researcher stepping outside daily

experience and looking inward at held perceptions of the everyday experience and attempting to be more objective (Smith et al., 2009).

IPA has a phenomenological approach that examines the lifeworld of the participant and attempts to investigate personal experience connected with personal interpretation of a phenomenon. This approach allows for both the participants and the researcher to construct an understanding of how the three Augustinian core values are interpreted and applied by lay faculty members through the dialogue that takes place in a semi-structured interview format. The IPA methodology allowed for attention to the words relayed by the participants, it allowed a vehicle for the description of experience to unfold naturally, and it put the dialogue between researcher and participant in a natural setting context (Smith et al., 2009).

While Husserl attempted to uncover the essence of experience, IPA strives to encapsulate the unique experiences of a particular group of people who have experienced a specific phenomenon (Smith et al., 2009). Phenomenological research as offered by Husserl could be utilized to garner insight into the lived experience of lay faculty members, but the particular IPA approach provided by Smith, Flowers, and Larkin (2009) provides a process that is more flexible and interpretive. The interpretive perspective, grounded in phenomenology, seeks to understand and explain the social nature of the world with a particular focus on the viewpoint of those who are engaged in a specific social context (Jun, 1997; Smith & Osborn, 2003). This process allows the researcher to not merely "bear witness" to the themes that emerge but further engage as an active participant in discovering ideas (Pringle, Drummond, McLafferty, & Hendry, 2011, p. 20).

The phenomenological aspect of IPA is found in its use of experience, on its terms, as actual subject of research (Smith et al., 2009). IPA makes an "explicit commitment to person-environment and not just phenomenon-as-experienced" (Quest, 2014, p. 43). The foundational

perspective in this study is to understand the perception and implementation of the three Augustinian core values by lay faculty members, which is based on their own experience as an Augustine educator, a participant of AVI, and their personal unique experience. The meaning derived from the interviews and the whole meaning-making process is at the core of phenomenological inquiry (Willey, 2016).

Hermeneutic Roots

A second theory that contributes to IPA is hermeneutics (Smith et al., 2009). Hermeneutics was initially developed for biblical analysis and is essentially a way in which to interpret texts (Smith et al., 2009). Hermeneutics comes from the Greek word which means to interpret or to make clear (Freeman, 2008). As Melissa Freeman (2008) defines it, "Hermeneutics is the study of the theory and practice of understanding and interpretation" (p. 386). One of the early theorists in hermeneutics includes Immanuel Kant (1724-1804) who defined hermeneutics as it is understood today. Another initial theorist was Friedrich Schleiermacher (1768-1834), who was one of the initial philosophers to propose that hermeneutic thinking is a commonly held and natural aspect of human nature that tries to make sense of the world rather than merely a strategy to interpret ancient texts (Freeman, 2008). The hermeneutical philosopher Wilhelm Dilthey (1833-1911) introduced a new way to study society and culture by stating that there is a fundamental difference between studying the natural world and studying humanities and social sciences (Jun, 1997). Dilthey moved hermeneutical theory into "a philosophy of historical knowledge and the human sciences" (Gunnell, 1987, p. 106).

In reference to hermeneutics, Freeman (2008) draws a contrast between conservative or descriptive hermeneutics, critical hermeneutics, and philosophical hermeneutics. Conservative hermeneutics is concerned with bracketing out the author's preconceptions to get to the meaning

intended by the author such as found in the work of Dilthey. Critical hermeneutics seeks to uncover how history, power, and ideology shape the author's writing and the reader's understanding, which can be found in the work of authors such as Paul Ricoeur (1913-2005) and Jurgen Habermas (1929-). In philosophical hermeneutics the focus is not the text or the reader; the focus is on understanding and interpretation between the reader and the text. Martin Heidegger (1889-1976) and Hans-Georg Gadamer (1900-2002) are the primary figures behind the approach of self-examination which is the core of philosophical hermeneutics (Freeman, 2008).

Heidegger and Gadamer viewed interpretation as part of the experience and focus on the meaning derived from the experience (Quest, 2014). Heidegger aimed to make a case for hermeneutic phenomenology. A phenomenon relates to something that shows or appears as in an emerging, new state. What appears is twofold insofar as it has certain obvious, visible meaning and a meaning that is hidden. Phenomenology focuses on understanding the object as it is shown and comes to light. For Heidegger phenomenology is also concerned with bringing to light what is concealed (Smith et al., 2009). Dermot Moran (2000) has this to say about phenomenology, "phenomenology is seeking after meaning which is perhaps hidden by the entity's mode of appearing. In that case the proper model for seeking meaning is the interpretation of a text and for this reason Heidegger links phenomenology with hermeneutics" (p. 229)

Fred Dallmayr (2009) defines hermeneutics as the "practice or art of interpretation" (p. 23). The interpretive nature of IPA goes beyond the phenomenology of Moustakas and offers an interpretive account on the findings rather than merely describing what the participant has stated (Smith et al., 2009). The interpretation embedded in IPA offers a phenomenological analysis that is contextualized and appropriate for the application of a framework that leaves room for the

researcher to assess how the environment contributes to the lay faculty member's understanding and implementation of the three Augustinian core values (Willey, 2016).

IPA is intellectually connected to hermeneutics and "combines both empathic hermeneutics with a questioning hermeneutics" (Smith & Osborn, 2003, p. 53). IPA offers a two staged interpretation process, double hermeneutic, of both discovery and interpretation of meaning in an experience or maintaining focus on both individual and experience (Pringle et al., 2011; Smith et al., 2009; Smith & Osborn, 2003). As defined by John K. Smith (2008), "The goal of interpretive inquiry is the interpretation of the interpretations people give to their own actions and the actions of others (double hermeneutic)" (p. 460). The participant is trying to make sense of their personal and social world; the researcher is trying to make sense of the participant trying to make sense of their personal and social world" (Smith, 2004, p. 40). IPA offers an appropriate, dynamic framework for understanding how the lay faculty members understand and implement the three Augustinian core values that goes beyond a strictly phenomenological approach because it allows for the inclusion of not only what the participants state about their experience but also what these reports reveal.

The Hermeneutic Circle

The hermeneutic circle is a method of linguistic analysis that focuses on the relationship between the part and the whole (Smith et al., 2009). Gadamer (1975) emphasizes viewing the experiences considering the historical context; components contribute to the meaning of the whole. In IPA research the hermeneutic circle provides a way for researchers to think about method. For IPA, as is true of other approaches of qualitative analysis, there is an approach which tends to be linear, step-by-step. A key element of IPA is that the analysis may move back

and forth to offer a broader way of thinking about data rather than proceeding one step after another.

Idiographic Roots

The last characteristic of the IPA approach is idiographic. Idiographic research begins at an individual level of analysis. The focus is on that of particular individuals, rather than a nomothetic study, which is more concerned with conclusions about groups or populations (Smith et al., 2009; Smith & Osborn, 2003). A nomothetic study analyzes groups and populations where probability claims can be made. An idiographic study is derived from the examination of individual cases and can therefore make specific statements regarding the individuals in the study. IPA does not have an issue with general claims for a larger population but its commitment is to the analysis of a specific case rather than moving toward generalizability (Smith & Osborn, 2003). IPA operates on the level of the particular insofar as there is a great sense of detail and depth of analysis, and also IPA focuses on understanding how a particular phenomenon has been understood from the participants in context (Smith et al., 2009).

The idiographic lens resembles that of an anthropologist who studies a culture with no claim to findings that can be generalized to all cultures but hopes that studies in the future will reveal larger in scope trends (Smith & Osborn, 2003). Smith et al. write, “Idiography does not eschew generalizations but rather prescribes a different way of establishing those generalizations (Harré, 1979). It locates them in the particular and hence develops them more cautiously” (p. 29).

Summary

IPA is a qualitative research approach that focuses on examining how people give meaning to life experiences. The “currency” of an IPA study is the meanings that participants

abstract from experiences, conditions, or events (Smith & Osborn, 2003). The goal of IPA is "how participants are making sense of their personal and social world" (Smith & Osborn, 2003, p. 53). This reality made IPA the ideal methodology for uncovering the interpreted understanding of the three Augustinian values and the implementation of this interpretation in the classroom.

The next section establishes the methods utilized to investigate the overarching and subsidiary research questions posed by this study. The methods section includes the way in which participants were selected, the means by which data were collected, and the way in which the data were handled, coded, and analyzed. The section also includes the measures enacted to ensure the validity and reliability of the data as well as the analysis of the data.

CHAPTER III

METHODOLOGY

Introduction

This chapter provides the background of the researcher who is conducting this study as well as the reasons for choosing this topic. This chapter explains the goal of this research as well as the rationale for the research design. Finally, this chapter presents the methods used for the study. The methods section includes permissions to conduct the study, the location of the interviews, how participants were informed about the study and selected, interview protocol and the tools used for data collection, the process that was used to analyze the data, and measures utilized to ensure the integrity and reliability of the study.

Research Questions

Overarching Research Question

1. What is the lay faculty participant's interpreted understanding of the three Augustinian core values, how is this interpretation of the values incorporated into their interaction with students, and is there a perceived need that additional professional development is needed to continue the implementation of the values?

Subsidiary Research Questions

1. What is the participant's interpreted understanding of the three Augustinian core values, *veritas*, *unitas*, and *caritas* (truth, unity, and love) as they relate to Augustinian education and personally?
2. How does the participant apply their interpreted understanding of the three Augustinian core values, *veritas*, *unitas*, and *caritas* (truth, unity, and love), to their interaction with students both inside and outside of the classroom?

3. Is there a perceived need that more or different training is needed to support the participant to understand and live the three Augustinian core values?

Background of the Researcher

My personal experience with the study includes working in Augustinian secondary education as a faculty member. My employment began in 2013 as a theology teacher. In the proceeding years, I have come to a deeper understanding and appreciation for the life and teachings of Augustine of Hippo and the educational practice of the Augustinians. I have taught every level of theology, all of which include an Augustinian component to the class. Freshman year the students are given an introduction to the life and legacy of Augustine; sophomore year the students are asked to read a fictionalized novel on the life of Augustine: junior year the students are required to read a student version of the *Confessions*; and senior year the students are introduced to the rule of Augustine and notable Augustinian saints, blesseds, and other important Augustinians. Not having an extensive background in Augustine before joining the faculty, each new course required a preparation through personal education in the Augustinian component for the class. This preparation included both reading the texts that were assigned to the students as well as outside reading to supplement the books that the students were required to read.

My role as a faculty member in an Augustinian high school has offered me opportunities to learn about the life and teachings of Augustine as well as Augustinian pedagogy in both formal and informal settings. I have had the chance to go to the two adult training sessions offered by ASEA in Augustine values, AVI in 2015 and Building the City of God in 2018. I have also been one of the adult chaperones on three Student Augustinian Values Institutes (SAVI). At the institutional level, I attended a weeklong training in Augustinian pedagogy called the Thagaste

Workshop in 2016, I have been to numerous faculty meetings, professional development days, and masses where the topic was on Augustine or some aspect of the Order of St. Augustine.

My experience as a faculty member in the school and the opportunities I received outside the classroom spurred me on in my ongoing personal development in Augustine and Augustinian education. I attended an international Congress on Augustinian Pedagogy in 2017, I listened to a university lecture on the Augustinian value of *veritas*, and I have done some personal reading on the topics of Augustine of Hippo and Augustinian education.

As an educator in Augustinian secondary education, particularly in the discipline of theology, I have become more interested in the educational practices of the order of St. Augustine. I realize that with the decline in those who are joining the Order of St. Augustine and therefore the number of Augustinians involved in the apostolate of education, lay people must be the ones who are teaching these values to be the living witness of these values to transmit an authentic Augustinian education effectively. I wonder if the opportunities in Augustinian values presented to the faculty of this Augustinian secondary education institution, provided both by ASEA and at the local level take root both intellectually and in practice, methodologically and pedagogically. I wonder, given the resources provided by the ASEA and at the local level, what is the lay faculty's understanding of the Augustinian core values and how is that understanding realized in their interaction with students?

Given the fact that I do work in an Augustinian high school, there is a potential for a bias in favor of the institution. There may also be a bias that given my personal knowledge of Augustinian education and the Augustinian values, I might interpret the responses of the participants to reflect what is found in the literature, hence a false alignment of what the participant said to match the literature. In order to minimize the potential for bias, I used

approved questions and prompts for the interviews to ensure that my questions were non-directional and to allow the participant to clarify statements rather than allow for ambiguity which could lead to a biased interpretation of what the participant meant. I also had an outside researcher review the data analysis process to ensure that the conclusions matched the data provided by the participants, not biased interpretation of what the participants said.

Purpose of the Study

The purpose of this study, a qualitative interpretive phenomenological analysis, is to describe the understanding and application of the three Augustinian core values of truth, unity and love by lay faculty members at an Augustinian secondary education institution. Smith and Osborn (2003) state that the aim of an interpretative phenomenological analysis (IPA) study is "to say something in detail about the preconceptions and understandings of this particular group rather than prematurely make more general claims" (p. 55). Through one-on-one interviews this study allowed the participants to provide their insights into the Augustinian core values and share how they incorporate these values into their interactions with students inside and outside of the classroom in helping to answer the research questions.

Design of the Study

The design for this study that was the best fit to answer the research questions is the qualitative embedded single-case study. The data desired were descriptive in nature, and therefore a qualitative methodology best fit this need. This study utilized semi-structured, non-directional, open-ended interview questions in order to allow the participants to express their understanding of the topics in their own words.

Yin (2018) defines the scope of a case study as "an empirical method that investigates a contemporary phenomenon (the "case") in-depth and within its real-world context, especially

when the boundaries between phenomenon and context may not be clearly evident" (p. 15). Yin (2018) also states, "Research questions that ask 'how' or 'why' are more explanatory and likely to lead to the use of case study . . . as the preferred research method" (p. 10). This study was an in-depth investigation that not only asked the exploratory question of what the faculty knows about the Augustinian core values but also how they implemented this understanding into their interaction with students. A case study design best fit the research question.

The larger context is the understanding and application of the core values in Augustinian education by non-Augustinians (i.e., lay teacher faculty members and administrators). The specific case is one Augustinian institute of secondary education, and the embedded unit of analysis is the lay faculty members' understanding and implementation of the Augustinian core values in their interaction with students; therefore, this is an embedded case study. The rationale for the single case is that the case was representative, or a typical case to capture the understanding and application of the three Augustinian core values for all the faculty who participated.

The methodology for this study that was the best fit to answer the research questions is a qualitative interpretive phenomenological analysis. Interpretive inquiry "focuses on understanding (interpreting) the meanings, purposes, and intentions (interpretations) people give to their own actions and interactions with others" (Smith, 2008, p. 460). Himika Bhattacharya (2008) states, "For the . . . interpretive researcher, human action constitutes subjective interpretations of meanings. Therefore, meaning-making is underscored as the primary goal of interpretive research in the understanding of social phenomena" (p. 465). IPA does not attempt to test a predetermined hypothesis; it intends to explore, with flexibility and detail, the phenomenon (Smith & Osborn, 2003).

To garner an understanding of the lay faculty's lived experience of the three Augustinian core values via their teaching experience in an Augustinian secondary institution and their formal and informal exposure to these values, the methodology of interpretive phenomenological analysis (IPA) (Smith et al., 2009) was applied. This approach allowed both participants and the researcher to establish a co-constructed understanding of the lay faculty members' interpreted knowledge and application of this understanding through an open dialogue that allows for sharing and interpretation of various perspectives (Lannan, 2015). For the study faculty members were selected by maximum variation sampling via a demographic survey and one-on-one interviews.

The Methodology of the Study

Research Permission

According to the Seton Hall University Institutional Review Board (IRB) and the National Institute of Health (NIH) guidelines, a site solicitation letter (see Appendix A) was sent to the Augustinian leader of the Augustinian Institute of Secondary Education which included an illustrative introduction. The site solicitation letter included a formal request to use the site for this research and the selection of 12 lay faculty members, chosen by maximum variation, to partake in a voluntary study. Bogdan and Biklen (1992) suggest several questions that should be answered by the researcher which the formal request addressed. Provided to the leader of the school, the formal request contained the following information: the rationale for choosing this site, the activities to be conducted on-site, and the timeframe of the study. The letter also included a statement that interviews would take place after work hours so as not to disrupt the site, a request for the use of a room that was free from distraction and private, a statement about

the reporting of results, and how the leader of the school, those who participate, and the site/school would benefit from this study.

This request was approved. Immediately after receiving permission from the Augustinian school leader, an IRB packet was prepared and submitted to the IRB in October 2019. The IRB approved this study (see Appendix B) at the November 2019 meeting.

Interview Site

The site of the interview was an all-boys Augustinian institution of secondary education in the Northeast with an enrollment of under 700 which educates students from grade levels 9-12. Interviews were conducted on-site and took place in a private, quiet room to ensure privacy and to eliminate the risk of disturbance. The interviews were on-site for two reasons: the first was to conduct interviews in a natural setting where teacher interactions with students take place, although it was not in the classroom where the participant teaches; the second reason was to provide convenience for the participant. The room chosen was not in a highly trafficked area so that the participant did not have to worry about confidentiality. The place was also quiet so that the participant could think clearly, and the researcher could hear, record, and attend to the participant without distraction or disturbance. The participants sat in one chair out of the line of sight from the door to ensure confidentiality and freedom from interference, and the researcher sat in the chair across from the participant.

Participant Solicitation and Selection

Since the purpose of this interpretive phenomenological analysis study is to understand one situation in great depth, the researcher was intentional in the selection of the participants. Noon (2018) states, “IPA researchers seek to generate a purposive, fairly homogenous sample; this ensures the study holds relevance and personal significance to respondents and enables

investigators to capture detail on a specific group of individuals who have experienced a particular phenomenon" (p. 76; see also Smith and Osborn, 2003). The participants chosen were all lay faculty members of one Augustinian institution of secondary education. IPA studies use small sample sizes (Smith & Osborn, 2003). To obtain a sample size from a population of 41, the researcher sent an email (Appendix C) containing a PDF version of the informed consent letter (Appendix D) to provide 12 volunteers selected through maximum variation sampling. Due to the in-depth nature of IPA research and the reality of only having a potential pool of 41 participants, then reducing the number to fit the criteria desired for the participants, 12 was the number chosen to represent the population.

The faculty were given two weeks to respond if interested in participating in the study. From all the faculty who elected to take part in the study by completing the form, participants were chosen at random through purposeful sampling by maximum variation. Those who were not chosen were notified and thanked for their willingness to participate.

The sampling method was utilized to provide a diverse group of people from the school community who would authentically represent the school community based on the criteria of the study (Creswell & Poth, 2018). The requirements for participation in this study were that the person needed to be a lay faculty member who had been professionally involved with Augustinian secondary education for at least three years and had attended the Augustinian Values Institute (AVI). The researcher chose this population to eliminate the possible lack of exposure to the Augustinian values and Augustinian education both professionally and academically "to produce the in-depth responses required for IPA" (Noon, 2018)

Participant Profiles

Twelve participants who met the criteria for the study responded to the solicitation letter

and all twelve agreed to take part in the study. The following criteria were also included to achieve maximum variation sampling:

- representation from various levels of experience (teachers who had at least three complete years of teaching in an Augustinian secondary institution were considered)
- representation from various age groups
- representation from various disciplines/departments

It was important to explore the understanding and application of the values among teachers that represented a cross-section of the population. Table 1 details the demographic profile information for every participant who took part in the study. Of the seven departments in the school, every department save theology was represented in the study. The average age of the participants was 45.75 years old.

Table 1

Summary of Demographic Profile Information for Each Participant

Participant #	Sex	Content Area
1	Male	History
2	Female	World Languages
3	Male	Math
4	Female	Science
5	Male	English
6	Male	World Languages
7	Male	Math
8	Male	Business
9	Male	History
10	Male	English
11	Male	Science
12	Female	Fine Arts

Interview Procedures and Format

Creswell states that a researcher must anticipate ethical issues in research. The interview protocol detailed below was intended to protect the interview participants, develop trust with those who volunteered for the study, ensure integrity of the research, and guard against misconduct or impropriety that may reflect negatively against the institution (Creswell, 2014).

The researcher utilized an interview guide for interviewing 12 participants. The interview guide was used to ask questions and provide a briefing before and after the interview. Each interview lasted for approximately one hour. Before beginning the conversation, the researcher

reviewed ethical issues. Next, the researcher relayed to the subjects the following information: the purpose of the meeting, the use of recording devices, and the importance of confidentiality. The researcher informed the participants how the researcher would proceed following the discussion. The researcher asked subjects if there were any questions before beginning the conversation. Smith and Osborn (2003) note that "research questions in IPA projects are usually framed broadly and openly" (p. 55). The interview guide contained semi-structured, open-ended questions to allow the participant the ability to express a personal understanding of the issue. Based on the observation of Noon (2018), the questions were posed through the practice of funneling, whereby more broad questions were asked initially to enhance memory recall and "obtain as much information as possible" (p. 76) and more specific questions asked later that were of particular concern for the study. Additional predetermined prompts were offered by the researcher to encourage the participant to elaborate when needed. Smith and Osborn (2007) are proponents of such a tool that leads the IPA researcher to consider the content of the interview and to identify any potential issues regarding the wording of questions.

When the interview ended, the researcher provided the participants with a debriefing by reiterating the purpose of the interview and again going over the importance of confidentiality. The researcher informed the participants that they would be referred to in the transcript, not by name but by a code. The researcher also told the participants that there would be a second follow-up interview where the participant would be given a copy of the transcript so they could verify its accuracy. Before the interview concluded, the researcher asked participants if there were any questions or concerns before leaving the room. After each interview, the researcher downloaded an audio file from the recorder onto a computer and saved the file to a USB drive.

The researcher erased the recorder and the computer file so that the only long-term storage device was the USB, which was locked in a safe physical location.

Instruments

Several research instruments were used to collect data in the study. These instruments were used to identify and select participants, collect and analyze the data, and draw conclusions. The following instruments used for the study include the following:

- A formal request letter was sent to the Augustinian leader of the school to seek permission to use and have access to the school as well as request participants.
- A solicitation letter was sent to all faculty members.
- An initial background questionnaire was used to identify participants, collect data on the participants' background, and select participants based on maximum variation sampling.
- An interview guide containing a set of six pre-determined, validated, and semi-structured open-ended, non-directive, interview questions and predetermined prompts allowed each participant to respond and create meaning.
- A digital recorder
- Tables and figures were used for coding and organizing words for analysis.

Interview Questions

The six interview questions with probes that were developed, and approved by the "jury of experts," were based on the three subsidiary research questions and the data needed to answer each question. The researcher, with the help of the jury of experts, arranged these six questions to achieve the best possible data. The jury of experts were given initial questions which the researcher had either modified from other research to fit the specific research questions or

questions the researcher created which he thought would elicit responses from the participant which would answer the research questions. The jury of experts provided feedback and corrections to those questions until they agreed on the questions as they appear below. The interview questions are as follows:

Subsidiary Research Question 1

What is the lay faculty participant's interpreted understanding of the three Augustinian core values, *veritas*, *unitas*, and *caritas* (truth, unity and love), as they relate to an Augustinian education and individually?

1. You are asked to be an ambassador for your school. You have to give a speech to parents of eighth-graders who are visiting your high school at an open house. What are the most important points you would emphasize about your school in the speech?
2. As a member of an Augustinian school community, how would you define your understanding of the Augustinian values of . . .
    a. Truth? (and for Augustine)
    b. Unity? (and for Augustine?)
    c. Love? (and for Augustine?)

Subsidiary Research Question 2

How does the lay faculty participant apply their interpreted understanding of the three Augustinian core values*, veritas*, *unitas*, and *caritas* (truth, unity and love), to their interaction with students both inside and outside of the classroom?

1. How do you see each of the Augustinian values impacting how you interact with students in the . . .
    a. Classroom?

i. Truth?

ii. Unity?

iii. Love?

b. Extra-curricular activities?

i. Truth?

ii. Unity?

iii. Love?

2. How do you see each of the following Augustine values impacting your pedagogy?

a. Truth?

b. Unity?

c. Love?

Subsidiary Research Question 3

Is there a perceived need that more or different training is needed to support the lay faculty participant to understand and to live the three Augustinian core values?

1. How were you formed in the Augustinian values . . .

a. Personally?

b. Academically?

c. Professionally at the school level and/or at the larger [provincial/national] level?

2. What additional types of experiences or opportunities in the core values would you like to see offered to the lay faculty, if any?

Data Collection

This IPA study utilized a qualitative design where the researcher collected data that were descriptive and relevant to the questions posed. According to Creswell (2014), “Data collection

steps include setting the boundaries for the study, collecting information through unstructured or semi-structured observations and interviews, documents, and visual materials, as well as establishing the protocol for recording information" (p. 189). IPA best fits with a data collection approach that will "invite participants to offer a rich, detailed, first-person account of their experiences" (Smith et al., 2009, p. 56). IPA requires a flexible data collection instrument in order for the researcher to analyze the perception of the participant in detail and draw meaning from their relayed experience (J. A. Smith & Osborn, 2003).

The data collection methods utilized for this study were documentation via the background surveys and a one-on-one interview. The background survey provided an understanding of the participants' unique background in Augustinian education. Smith and Osborn (2003) assert that possibly the best way, and the way most IPA studies have been conducted, to collect data for an IPA study is through the semi-structured interview process (p. 57). The semi-structured interview allowed the researcher to delve in as far as possible into the life world of the participant. The semi-structured interview also allowed for ethnographic snowballing whereby secondary, non-planned questions were able to come up during the interviews. This interview developed rapport and empathy between the interviewer and interviewee, it allowed for a flexibility in the information covered and allowed the interview to take its own shape and therefore provide greater data (J. A. Smith & Osborn, 2003). For these reasons the semi-structured interview was chosen over a structured interview process.

The researcher conducted a one-on-one interview with each recipient, using an interview guide in which the researcher recorded the responses along with notes taken by the researcher and an audio recording device. The two-fold method of recording the interviews aided in the collection of descriptive data based on the responses of each participant to the semi-structured,

open-ended interview questions. Recording the conversation allowed the researcher to take notes about the interview and capture the essence of the conversation if the audio recorder did not work.

After the completion of the interviews, the researcher stored the audio securely onto a USB drive in a locked cabinet, accessible only to the researcher in a secure location in the researcher's home. The interviews were transcribed. The typed transcript from the interview was word-by-word, excluding pauses and words uttered during thinking. The researcher transformed the text into a more formal style. The participants reviewed the initial data to check for accuracy and add additional insight since the first meeting. All data sources and data collection methods were utilized to strengthen the data.

Data Analysis

After the completion of the interviews and transcription, the work of data analysis began. The files were named and organized, the researcher devised a long-term storage plan, and the researcher selected to code the data by hand. The data were prepared and organized such that an analysis was performed to peel back the data collected, based on the data analysis spiral framework offered by Creswell and Poth (2018).

The researcher read through the interviews multiple times to get a sense of the entire body of the interviews. The researcher then scanned the text to get a holistic sense of the data. The researcher wrote dated, segment, document, and project memo notes every time the transcripts were read to synthesize the data and provide an evolution of the codes as well as provide a documented progression from part to whole in the data. The notes were then utilized to "describe, classify, and interpret the data" (Creswell & Poth, 2018, p. 189). In this step initially the memos were utilized to identify commonalities in the data by both noting frequency of words

and phrases and also grouping similar words and phrases. The researcher reduced the data where some data were a focus, others were discarded, and initial codes were named. The researcher created a list of code categories and descriptions, applied codes to the text, and finally the codes were reduced to themes. This process of data analysis provided themes by which the data could be analyzed and interpreted to answer each of the subsidiary research questions. The questions answered by this process and the review of literature helped to answer the overarching research question of this study.

Validity and Reliability

The strength of research lies in its credibility. To ensure that the study conducted was both reliable and valid, the researcher employed the following validation strategies through three different perspectives: the researcher, the participants, and the reviewer. The researcher took the next steps to ensure the research was free from bias and that the data collected were a holistic account of the case studied:

- The researcher engaged in reflexivity by disclosing his relationship to this study via his background, past experiences, and profession to clarify any bias.

The participants also played an important role in confirming that the data were collected. The interviews conducted gathered verbal, descriptive data. The researcher intentionally took steps to confirm the data were valid.

- The researcher first checked the transcripts for apparent errors.
- Member checking was performed by convening a focus group of participants of the study to reflect on the preliminary analysis and elicit feedback, their views as well as whether anything was missing (Creswell & Poth, 2018).

Finally, the data and the research process were reviewed independently, both by those who are outsiders and those who are familiar with the research:

- A researcher not connected to the study examined the research process, the findings, and conclusions to ensure that the inferences were rooted in the data.
- The study and the process were reviewed by an expert in the field to ensure honesty and integrity.

Jury of Experts

The pre-determined interview questions for the participant interviews had to be first validated to ensure they measure the intentional data for which they were intended before use. A jury of experts, which included three experts in the field of Augustinian values and Augustinian pedagogy, was chosen to scrutinize the questions and determine whether they were accurate, thereby validating the questions. The researcher conferred with the following experts:

Fr. Gary McCloskey, O.S.A., was a professor at Biscayne College, St. Thomas University, and Merrimack College. Among many roles at the College/University level, Fr. McCloskey was the Vice President of Academic Affairs and Dean of the School of Undergraduate Studies at St. Thomas University. At Merrimack College, he was Vice President for Academic Affairs, Provost, the Founding Director of the Saint Augustine Institute for Learning and Teaching, Dean of the College and professor of Augustinian Pedagogy. Fr. McCloskey has served on the board of trustees/directors for multiple Augustinian secondary and higher education institutions. Internationally, he has been a member of the Order's Commissions for Education and Laity, as well as its Secretariat for Justice and Peace. He currently serves as a member of the Board of Trustees at Merrimack College and as the Executive Director of the

Federation of Augustinians of North America. Fr. McCloskey is the recipient of a Doctor of Philosophy degree in instructional leadership.

Fr. McCloskey is a well-respected international scholar on the topic of Augustinian pedagogy and Catholic social teaching. He has contributed chapters to books and has written numerous articles on Augustinian pedagogy. Fr. McCloskey's findings in Augustinian pedagogy contributed to an international compendium on Augustinian pedagogy. Fr. McCloskey travels globally to give presentations on the topic. Fr. McCloskey has also created a training program in Augustinian pedagogy called *Thagaste*, which he offers to faculty members at Augustinian secondary institutions. As a result, his experience in Augustinian education, his academic contribution to the field of Augustinian pedagogy and his international recognition as a preeminent scholar in Augustinian pedagogy made him an ideal expert on the subject matter.

Dr. Joseph Kelley is a professor and co-chair of Religious and Theological Studies at Merrimack College. He is the founder of the Center for Augustinian Study and Legacy at Merrimack. Dr. Kelley is also the director of the Center for the Study of Jewish-Christian-Muslim Relations. Dr. Kelley is the recipient of a doctoral degree in clinical pastoral psychology and a doctoral degree in religious studies.

Dr. Kelley's areas of expertise include Augustine's political thought and Augustine's work the *Confessions* as it relates to young adults. Dr. Kelley has numerous publications in the field of Augustinian scholarship, including the areas of the life, writings, and pastoral work of Augustine of Hippo, the theological principles of Augustinian education and Augustinian higher education. Dr. Kelley's position as a professor and department co-chair, his many roles in Augustinian education and his scholarship in the areas of Augustinian thought and Augustinian education make him an ideal expert for this study.

Fr. Andrew P. Batayola, O.S.A., D.M. is the former president of a college run by The Order of Saint Augustine in the Philippines, Colegio San Agustin – Biñan, Biñan City, Laguna. Fr. Batayola is a collaborator for the Asia-Pacific office of the Institutum Spiritualitatis Augustinianae (ISA). Fr. Batayola is also the chairman of two Augustinian commissions; the Commission on Education of the Asia-Pacific Augustinian Conference (APAC), and Renewal Project of the Order of St. Augustine in Asia Pacific (OSAAP). Fr. Batayola is the President of Colegio San Agustin - Bacolod, Bacolod City, Philippines. He is the recipient of a doctoral degree in management in educational management. His dissertation was titled *The Leadership Styles of Lay Educative Administrators in the Perspective of Augustinian Spirituality.*

Fr. Batayola has given multiple presentations on the topic of Augustinian education, including being a presenter at various international conferences on the topic. As a result, his academic contributions and his recognition by the international community of Augustinian scholars made him the ideal expert on this subject matter.

Summary

Chapter III provided a detailed account of the researcher's background, which included personal and professional experience in Augustinian education, a reason for conducting the study, and revealed a potential for bias. The chapter provided insight into the qualitative methodology used by the researcher to gather and process the data collected in the study. The participants that volunteered for the study offered insight into themselves and exhibited the diversity contained in the data. After the data were processed, the results offered insight into the questions posed by the researcher and draw conclusions regarding the case studied. Chapter IV presents the data analysis and results of the study.

CHAPTER IV

DATA ANALYSIS AND RESULTS

Introduction

This chapter provides the analysis and results of the data collected in response to the overarching and subsidiary research questions of the study. The first section provides the purpose and context of the study. The second section addresses the overarching research question through the three subsidiary research questions which guided the investigation and identifies themes that emerged from each of the research questions. The final section is a summary of the findings.

The purpose of this study is to describe the understanding and application of the three Augustinian core values of truth, unity, and love by lay faculty members at an Augustinian secondary education institution. The researcher interviewed the 12 participants who met the research criteria to answer the overarching research question:

> What is the lay faculty participant's interpreted understanding of the three Augustinian core values, how is this interpretation of the values incorporated into their interaction with students, and is there a perceived need that additional professional development is needed to continue the implementation of the values?

From those interviews, several themes emerged for each of the three subsidiary research questions. The researcher utilized the data to answer the following research questions:

1. What is the participant's interpreted understanding of the three Augustinian core values, *veritas*, *unitas*, and *caritas* (truth, unity, and love), as they relate to Augustinian education and personally?

2. How does the participant apply their interpreted understanding of the three Augustinian core values, *veritas*, *unitas*, and *caritas* (truth, unity, and love), to their interaction with students both inside and outside of the classroom?
3. Is there a perceived need that more or different training is needed to support the participant in understanding and to live the three Augustinian core values?

The researcher utilized the qualitative design outlined in the previous chapter for the study. The qualitative design consisted of open-ended interview questions posed to the participants during personal interviews. This chapter presents the thematic findings of the study and explanation of the themes supported by participant excerpts. I was the sole interpreter and analyzer of the data.

Themes of Subsidiary Research Question 1

Subsidiary Research Question 1: What is the participant's interpreted understanding of the three Augustinian core values, *veritas*, *unitas*, and *caritas* (truth, unity, and love) as they relate to Augustinian education and personally?

Interview Questions 1 and 2 were designed to explore Subsidiary Research Question 1 by uncovering how the participants identified the characteristics of the school and the participants' interpretation of the three Augustinian core values in their own lives and in the life and teachings of Augustine. Five themes emerged about the participants' understanding of the Augustinian school and the values: (1) The Augustinian school is one that incorporates the three values, (2) *Veritas* is personal truth that incorporates honesty and integrity, (3) *Veritas* is an external truth, (4) *Unitas* is a unity of brotherhood, and (5) *Caritas* is love for others that is compassionate.

The Augustinian School is One That Incorporates the Three Values

The participants' responses suggested that academics, brotherhood, and compassion were the major themes of the characteristics of the Augustine school which align with the three

Augustinian core values of *veritas*, *unitas*, and *caritas* (truth, unity, and love). Eight of the participants mentioned the academic component of the school. Three of the eight spoke about the academic component of the school strongly; the remaining five mentioned academics tangentially. Participant 1 said the following:

> I would emphasize the operation of the school, the goals of the school, the objectives . . . I would talk about those types of things about how the school, which most people care about, provides a good education and that they are going to provide each student with the opportunity to succeed. And they do it through the teaching of the church, so there is compassion, there's assistance that your child's not just a number.

A number of the participants mentioned academics at first thought but also realized that the school goes beyond academics, like Participant 11, who stated the following:

> I think that the first thing, I mean obviously your school, so the academics have to be, in my mind, the first thing that you emphasize. But I think you also have to recognize that parents can get good academics in a lot of different places, so it can't be just that. So I think I would also emphasize who we are as a community. What we offer the students in terms of flexibility of schedule, availability, faculty, our willingness to work with you and tailor something that's right for your individual son.

Similarly, Participant 7 referred to the academic element of the school:

> Besides the traditional things like our academics, our athletics . . . all the usual things that I would talk about . . . there is no person that believes about the brotherhood, I think, more. I think that's a very unique thing about our school. I know it's a very cliché thing to say; however, I really do feel that it's there. You see it in so many facets, just the love

> the kids have for . . . students to students, and I do really feel that it's with the students to teachers as well.

Participant 9 stated the academic component is part of the larger context of the values:

> I think a lot of our strengths are things you can find in other places: a strong academic program, athletics, a lot of extracurriculars, but a lot of high schools have that. What I would say sets [the school] apart is that we're organized around three values and all those values are designed to take care of your son. That your son won't just be a number here.

Participant 10 reflected on a time when at an open house, he was with another veteran teacher giving a presentation on the liberal arts at the school when the teacher said the following:

> "Here's the presentation on liberal arts, we have liberal arts. So does every other school that you're attending. That's not why you come here." It's all rooted in, we say it, and it seems like it could just be a line that we're throwing at people, but the brotherhood is a real thing.

Additionally, five participants mentioned the Catholic and Augustinian nature of the school as elements of the Augustinian value of truth. Three of the participants mentioned success, the mastery of the subject matter and the realization of future potential as an academic component of the education offered by the school.

The Augustinian value of *unitas* was related by the five participants who connected the Augustinian value of *unitas* to the school by using words such as "brotherhood," "unity," "community," and "family." Participant 4 stated that she would emphasize "the diversity of opportunities for the students to feel part of a community, to develop lifelong friendships, to develop a love for learning." Participant 5 stated that he would focus on the following: "I think

that the environment here at the school lends itself to an idea of unity and because of that you're able to work together in order to achieve a common goal." Participant 7 focused on the family element of the school: "It's just that connection that's really interesting and unique about this place . . . I think you become more of a family, and I think that's really probably the most important thing I would say." Participant 10 would relate the importance of the brotherhood: "The brotherhood is a real thing. You look at the kids and the way they interact with each other and the way they interact with us . . . We're a unity group of people that genuinely love each other." Participant 11 also focused on the unity element of the school to parents of potential students: "I think I would emphasize who we are as a community."

Seven of the participants mentioned words associated with the value of *caritas* such as "compassion," "care," and "love" to describe the school to potential students. Eight of the participants spoke about the personalized attention that a student receives at the school. Participants 1, 3, and 9 all referred to the fact that the student is not "just a number." Participant 2 stated, "You're going to get a safe, loving environment for your son, and people know his name." Participant 4 spoke about the "fit" for every student. Participant 5 spoke about a common goal: "We are all going to be the best person that we could possibly be. I think that the school itself fosters the potential for everyone to reach that."

Participant 3 stated the following:

> We will take care of the whole person. And it's more than just a number in the classroom or a name on a page. So, what makes us different is that we care about the whole person. We are trying to form the whole person . . . Simply put . . . we care and invest in you."

> Participant 8 also commented on the safety, attention, and love given to each student: It's a safe environment here. There's plenty of safety nets for your son. They're not going to fall through the cracks. They're going to be cared for; they're going to be loved. Participant 10 spoke more on this idea of love offered by the school: "The idea of the brotherhood; we are in a group of people that genuinely love each other."

Veritas Is Personal Truth That Incorporates Honesty and Integrity

When asked about the Augustinian value of truth, seven of the 12 participants described the personal nature of the Augustinian value of truth. Four of the participants used the word "honest" to express their understanding of the value. Participant 1 stated that the Augustinian value of truth was "that you're honest with yourself and honest with everyone. That you're not afraid to say you made a mistake. You're not afraid to fail." Participant 12 said, "My understanding of truth is more or less absolute respect for the values of character and honesty and the truth as it relates to the rules being consistent and honesty being consistent and not for one person and not another."

Three of the participants mentioned being true to self; other participants used words such as "authentic," "integrity," "consistency," "genuine," and "character" to describe the Augustinian value of truth. Participant 5 referred to the Augustinian value of truth as "being the best person you can be, the most authentic, genuine version of yourself and the comfort to be able to do that. The safety to be able to do that." Participant 7 responded in the same way when he stated the following:

> Truth is about being true to oneself, try not to be fake or be false, but to be honest with myself for the sake of others. So, if I truly believe in and am passionate about something, I think that will show with the kids.

Three of the participants mentioned being one's best, and two of the participants also said having a passion for teaching as their understanding of truth. Participant 4 expressed the following:

> Truth to me, is a passion for what you're doing and search to always be the best at it, whether it be knowledge of something or interactions with other people. The passion component is what ties in the most for me with respect to truth because you're seeking basically to be the best you can be regardless of the subject matter.

Veritas Is an External Truth

Nine of the participants described truth as something outside of themselves. Four participants used religious language such as "biblical," "Catholic," Jesus, "God," "religious," and "Inner Teacher" to describe the Augustinian value of truth. Other participants used words such as "morals," "objective life," "right and wrong," "doing the right thing." Participant 8 used personal language as listed above but also included the element of external truth:

> For me, truth is not . . . being honest, not cheating, all that. I think it's beyond [that]. I think that St. Augustine was deeper than that. Are you true to yourself? You're made in the image of God and God gave you plenty of talents. And are you able to recognize what the will of God is for you; are you truthful to that?

Participant 3 brought a number of these elements together in his answer when he said the following:

> In my class, the truth is: the answer is wrong or right. In the big picture, we are talking about the truth in a Catholic sense. So we're talking about Jesus, we're talking about God, we're talking about truth in the world and morals and values that we are entertaining. So I feel like that's where I'm coming with truth. It's in the classroom in

> the facts that we are giving, but also in the religious aspect of what we're talking about in terms of God and His role in the world we are in now. So, there's academic truths and personal truths, moral truths, and we're trying to combine all of it.

Regarding Augustine and the value of truth, all the participants that answered this question spoke to an objective truth that is outside of oneself such as" search," "journey," "God," and "Inner Teacher." Participant 3 stated this reality when he said, "I think that Augustine defined truth as God. When he finally found God in his conversion, that's where he discovered what the true meaning of life was: to search for God." Participant 4 stated, "God was the truth to Augustine," and Participant 11 responded, "Truth [is] our way to know God through the world."

Participants described the Inner Teacher as not a personal subjective truth but a truth that is objective but can be encountered within because God dwells within the individual. Participant 6 and Participant 8 both spoke about the Inner Teacher in their answers. Participant 6 stated, "For Augustine, we need the action of grace to help us. Augustine describes something called the 'Inner Teacher' who illuminates the truth for us . . . It's both outside and also within." Participant 8 never used the words "Inner Teacher" but expressed this Augustinian sentiment when he said, "Augustine was in search of truth and he was looking everywhere, but where the truth lies was within himself."

Unitas Is a Community of Brotherhood

When asked about an understanding of the Augustinian value of unity, all the participants spoke to the communal aspect of this Augustinian value. Five of the participants used the word "brotherhood," and four participants used the word "community" to describe the value.

Participant 6 reflected on an Augustinian quote, which is recited by the whole school daily: "You have made us for yourself O Lord and our hearts are restless until they rest in you."

Participant 6 mentioned that in the Latin "heart" is singular and he continued, "We have one heart, a united heart. What unites us is this desire for a home, this desire for feeling at peace. St. Augustine is saying that we are restless until we find our peace with the one who created us, and he is saying that is true of all people . . ."

Regarding Augustine and the value of *unitas*, the participants spoke about Augustine's desire for community, his connection with others, the relationship and the support that Augustine showed to the people of his day. Participant 8 said, "He had a desire to pray and worship God in a commune. I think for him, unity as friendship was the most important . . . He had many good friends, and he valued them."

Caritas Is Love for Others That Is Compassionate

The personal understanding of the Augustinian value of love, *caritas*, was most often described as respect, care, and compassion directed toward other people. Two of the participants spoke about the love of God; two of the participants talked about the love of self. Two participants concluded that the Augustinian value of love relates to truth and unity. Participant 8 said regarding the other two values: " . . . The most important is *caritas* and then that gives birth to *veritas*, where you understand who you are and then are able to share your gifts and everything in a community . . . They all tie in." Participant 6 stated the following:

> The Latin word *caritas*, at its most basic level, means "dearness," holding people as dear to you . . . *Caritas* is the thing that envelops the other two values. If you understand other people as restless for the truth, the sense of home, or being one with the creator, then you are going to hold those people dear . . .

Regarding Augustine and the value of *caritas*, the participants who responded spoke to a threefold love: love of God, love of self, and love of neighbor. Five of the participants talked

about the love of God; two participants spoke about the love of self; three participants talked about the love of neighbor. Participant 5 first responded that the Augustinian value of *caritas* is "love of self, love of others, love of Christ," and then when asked about *caritas* for Augustine, he said the following:

> Augustine had to love himself in order for him to accept himself for who he was and who he became. And then the acceptance of those around him, those that were students of his answers the love that he's shown through that, the love of Christ.

Summary of Findings for Subsidiary Research Question 1

The participants' responses suggested that the characteristics of the school that they would relate to potential students and their parents are Augustinian. Regarding the personal understanding of the three Augustinian core values, the participants gave practical answers, tied to teaching in a secondary institution. Participants described the Augustinian value of truth as both personal and external, the value of unity was most often described as "the brotherhood," and the participants described the value of love as compassion toward the other. When asked to define these values for Augustine, the answers were more religious and spiritual. The participants were aware of the Augustinian values as they manifest in the life and operation of the school. The participants used language to describe the values which aligned with the literature.

Themes of Subsidiary Research Question 2

Subsidiary Research Question 2: How do the participants apply their interpreted understanding of the three Augustinian core values, *veritas*, *unitas*, and *caritas* (truth, unity, and love), to their interaction with students both inside and outside of the classroom?

Interview Questions 3 and 4 were designed to explore Subsidiary Research Question 2 by

uncovering how the participants interpreted and incorporated their understanding into their interaction with students. From the responses, three themes emerged: (1) all three values interrelate, (2) a unified search and discovery of truth, and (3) a community of love.

All Three Values Interrelate

When the participants described how each of the values impacts their relationship with the students inside the classroom, outside the classroom, and how it affects their pedagogy, all the participants linked all three values together. Some of the participants spoke directly about this. Participant 4 said the following:

> I don't actually see these things ever acting independently . . . I think it's all mashed together in your approach in the classroom and in extracurricular activities . . . I don't think you can do the one without doing [the others]. You have to do all three at the same time in order for it to be real and meaningful.

Participant 2 tied all three of the values together in the way she conducted her classroom when she said, "I've heard this said . . . The students can't learn what you have to teach them unless they know that you love them . . . We are in it together." Participant 4, when reflecting on how she incorporates the value of truth into her interactions with the students inside and outside of the classroom, said the following:

> Your door is always open, personally and instructionally. They have to feel . . . that you're on their team . . . You demonstrate patience when they ask you questions; you're understanding when they're undergoing external stressors; you allow for metacognition when they make mistakes, reflect on mistakes . . . Think about it, learn, evolve, become a better student and a better person by reflection.

This demonstrated all three values at work, with unity and love leading to truth through reflection. Participant 9 also tied all three values together when responding to how these values impact the relationship with the students inside and outside of the classroom. Participant 9 said the following:

> I do my best to try and model Christian values in front of my students, I try to treat everybody with respect. I'm friendly with them; but I'm not their friend, and I try to make sure that we get the most out of our time together . . . I try to create an atmosphere of positivity and camaraderie and learning, but at the same time I try to make my classes as academic a pursuit as possible and they're better students as a result of being in there.

A Unified Search and Discovery of Truth

The application of the Augustinian value of *veritas*, truth is about integrity and honesty, as well as an academic truth in both the subject matter taught and the truth about things beyond the subject. All the participants spoke in some way to the importance of being an example to the students. Five of the participants talked about modeling, being a role model for students. The other seven participants spoke about their example as communicating truth to the students. Seven of the participants spoke about exposing students to the truth that extends beyond their discipline. Six participants spoke to an academic truth regarding the students learning the truth and having success both academically and personally.

Reflecting on how they incorporate truth into the classroom setting, the participants spoke about a mutual search for truth realized through dialogue and discussion. The dialogue and discussion found in the classroom is both between the students and the teacher, but also among the students themselves. Four of the participants spoke about group work in their classrooms. Two participants spoke about how they provide a structure for the class but allow the students to

determine how the class progresses toward the objective of the day. Participant 10 explained as follows:

> My lesson plans are pretty bare-bones because I basically just run off the idea, we're going to come in, we've read stuff, we're going to talk about it and how it made us feel and things we recognize that are important and worth talking about and those things, whatever they may be. Sometimes a student will come in with a conversation that I was not planning for, and if it takes off, it takes off. That's a truth. Recognizing that truth can be very ambiguous and very different from person to person. I almost build it into my lesson, the understanding that eventually these conversations will be derailed by other truths that pop up that I did not intend to originally put in there.

Participant 12 had a similar response:

> My lesson plans are not very concrete. I follow the kids . . . I decide how fast we are going to go, depending on the group. If I'm losing them, I find some way to change it up. I never stick with what I start with. So I follow the kids depending on how fast they want to go or how slow they want to go. If they're interested in other things, I'll bring that in.

A Community of Love

All of the participants spoke in some way about their care and concern for each student. Eleven of the participants use the term "care" in their interaction with the students. Only Participant 9 did not use the word "care" in their interaction with the students, but they did say in Interview Question 1, "What [sets] St. Augustine apart is we're organized around three values and all those values are designed to take care of your son, that your son won't just be a number here . . . " Six participants spoke about respect in the classroom, respect in the way that they

interact with students and respect that they teach the students to have for others. Participant 6 said, "I try, in my classroom, to treat them all with respect and kind of model the interactions that they ought to have with each other." Participant 11 gave a similar response that extends outside of the school community:

> You live in a community and the community is part of a larger group. So there are people that aren't necessarily part of the school community, but you're still called to love them, to treat them with respect and dignity, compassion, and empathy.

Four of the participants spoke about not allowing bullying in the classroom. Three of the participants spoke about empathy regarding their interaction with students. Participants 7 and 8 both mentioned their empathy toward the students. Participant 11 stated the same idea in this way:

> I think you have to understand that not every student is the same. Not every student has the same abilities, the same experiences, and the same reasons for being in my room. So you have to, to a certain extent, tailor their experience in your room . . . Everybody is in the same classroom, but not everybody gets the same sort of experience. If somebody needs something a little different, a little extra help or a little modification, you have to be able to do that.

Summary of Findings for Subsidiary Research Question 2

The participants' responses pointed to the values as working as a unit, rather than independent of one another. The participants included the three Augustinian values within their interaction with the students in an informal way rather than a calculated intentional inclusion. Participants described the Augustinian value of truth as a mutual search for the teacher and the

students. Participants described the value of unity in the classroom as group activities and discussions, but these interactions also included the value of love as mutual respect, teacher to student, and student to student. The participants mentioned being the example of how they expect the students to act. The study did show that the participants apply their understanding of the values to their interaction with students and are able to identify when it occurs.

Themes of Subsidiary Research Question 3

Subsidiary Research Question 3: Is there a perceived need that more or different training is needed to support the participant in understanding and to live the three Augustinian core values?

Interview Questions 5 and 6 were designed to explore Subsidiary Research Question 3 by uncovering the background in Augustine and Augustinian pedagogy and what types of training they would like to see. From the responses, two themes emerged: (1) a lack of training and (2) a desire for interactive experiences.

Lack of Training

When asked about their background in Augustine, some participants admitted to their lack of knowledge. Regarding informal formation, half of the participants interviewed had independently read something about Augustine. Four of the participants had read *The Confessions*, and only one participant had read *The Teacher.* Five of the participants mentioned informal discussions with other lay faculty members and Augustinians as a way in which they had learned more about Augustine. At the school, there is weekly mass, which is most often celebrated by an Augustinian priest, but only two participants mentioned it as a way in which they became more familiar with Augustine.

In the area of formal academic training, two of the participants came from an Augustinian

high school and mentioned it as a way in which they became familiar with the life and teachings of Augustine. None of the participants had an undergraduate or graduate course specifically on Augustine or Augustinian pedagogy, although two mentioned that Augustine came up in their courses. The closest experience to a course on Augustine was the experience of Participant 6, who took an undergraduate course while he was a senior in high school, in which he read *The Teacher*. Later in graduate school, he learned about Augustine in a course on educational philosophy and read *The Teacher* for a second time. Participant 6 said the following:

> If any of these formal opportunities have been most influential on conceptualizing Augustinian pedagogy, I'd say it's the graduate experience just because it's nestled for me within a conversation about other approaches as well and seeing how Augustine connects with other theorists.

The professional training offered by the Augustinians was limited to a few examples. As a condition for taking part in the study, all of the participants had to have gone to the Augustinian Values Institute. Aside from this experience, the only other professional formation was professional development days. Two participants went to a program unique to the school in Augustinian pedagogy called Thagaste, one person went to the second level of AVI called City of God, and one participant chaperoned a Student Augustinian Values Institute (SAVI).

A Desire for Interactive Experiences

All the participants expressed a desire for additional formation in Augustine and the Augustinian values. The consensus among the participants was for a formation that included more presentations on the life and teaching of Augustine. Participant 1 would like to see a class on Augustine offered to the entire community. The other participants focused on training which focuses on the faculty. Participant 9 commented as follows:

> I'd be more interested in getting to know all the Augustinians who do different types of work for the order, missionaries, professors, people working in parishes, people who are doing different ministries.

There was also a desire for a formative experience that included dialogue and discussion between the presenter and the participants and time for a reflective practice whereby the participants can reflect on their own classroom experience to align the values with what they are already doing and what more could be done. There was also a desire for practical application of the values to the classroom along with time for discussion among other teachers, especially veteran teachers who are already incorporating these values effectively in the classroom.

Many participants would like to see a more practical formation on the Augustinian values, which includes dialogue, similar to what they experienced at AVI on the school level. Participant 3 said the following:

> I think in the first few years here, we need to have people meeting about [the three Augustinian core values] and talking and learning more from some of the Augustinians and some of the other faculty that have been here a long time. They can talk about, "well, how are you going to incorporate this into your lessons?" But talk more about how they've done it or a concrete example . . .

Participant 5 shared a similar insight when he expressed a desire for more presentations on Augustine like at the Augustinian Values Institute, then added, "And then maybe teachers sharing a reflection, a teacher sharing some of the ways that they feel they use or exhibit the core values in the classroom. Maybe it would give me some insight." Participant 10 also would like to have a presentation followed by interaction:

> When you get the opportunity to interact with other Augustinian educators doing this either longer than you or the same time as you who have different experiences than you . . . I think any opportunity to interact with people who are living the stuff . . . AVI [was] so much more valuable [than a lecture presentation] because it's a conversation and it's a discussion. You're sitting there; you're putting your own ideas out there and hearing other ideas from people who were in a very similar boat. So even if it were just within the school . . . I think a conversation is the best way to grow and experience and see what other people are doing and learn from expertise and also share what you know.

Participant 11 offered a similar response of dialogue, but one which extends beyond the single school and brings together people who are teaching the same discipline in other Augustinian schools. Participant 11 suggested using technology to connect these teachers who are not close geographically.

Participant 6 expressed a desire for a practical application of the values in effecting school culture. He commented as follows:

> I have heard a lot more on the abstract level of things. A little bit about pedagogy . . . but not so much about which impact student culture and life in Augustinian institutions. So, if there's anything that's needful from my perspective, it's that. What is a distinctively Augustinian culture?

Summary of Findings for Subsidiary Research Question 3

Most of the participants have had no substantial training in Augustinian pedagogy aside from the AVI experience. Only one participant attended the City of God training, and two attended a unique program for the school in Augustinian pedagogy called Thagaste. The participants all expressed a desire for further training in the Augustine core values but a training

that is more dialogical rather than merely a one-way presentation. The participants also expressed a desire for training that is more of a practical nature. The participants expressed that there is a need for an academic approach to the life and teachings of Augustine including in the way he taught, but there also needs to be an application to the current setting in a concrete, tangible way. The participants also expressed a desire for a formal gathering of colleagues to discuss how they include Augustinian pedagogy into their interaction with students. There is also a desire to form a subgroup of the broader discussion by dividing people up into departments to discuss how to incorporate these three core Augustine values into the discipline.

Conclusion

Chapter IV provided the analysis and results of the research study by answering the three subsidiary research questions in an attempt to answer the overarching research question:

> What is the lay faculty participant's interpreted understanding of the three Augustinian core values, how is this interpretation of the values incorporated into their interaction with students, and is there a perceived need that additional professional development is needed to continue the implementation of the values?

Chapter V provides a discussion of these findings grounded in the theoretical framework which guided this study. Chapter V also addresses possible applications to policy and practice as well as suggestions for future studies on this topic.

CHAPTER V

CONCLUSIONS AND RECOMMENDATIONS

Introduction

This chapter presents a summary and discussion of the findings of this study with respect to the review of existing literature and the theoretical framework. The overarching research question guiding this study was as follows: What is the lay faculty participant's interpreted understanding of the three Augustinian core values, how is this interpretation of the values incorporated into their interaction with students, and is there a perceived need that additional professional development is needed to continue the implementation of the values? The chapter is structured such that it begins with a discussion of the findings gathered from the data collection. Next, there is a discussion of how the review of literature used for the study contributes to the findings regarding the data. The strengths and limitations of the study are addressed in the third section. Finally, suggestions are presented for policy, practice, and future studies.

Findings and Discussion

The study revealed that being part of the Augustinian school community for at least three years and attending the Augustinian Values Institute (AVI) contributed to the participants' understanding and operationalization of the three Augustinian core values *veritas*, *unitas* and *caritas* (truth, unity and love). This is evidenced by the fact that most of the study participants had no personal or academic background in Augustine, the Augustinian values, or Augustinian pedagogy except for what was offered by the school as well as what was offered by the Augustinian Secondary Education Association (ASEA). Despite this fact, the participants were able to identify characteristics of the high school which align with the three Augustinian core

values, define the Augustinian values, and identify the values as they are incorporated into their interactions with the students.

The participants spoke about the three values incorporated into a cohesive school climate in the way they described the school to potential students and their parents. The participants connected the values in the way in which they defined the values when the interview questions separated the values one by one. The participants, without prompting, tied the values together in their explanations. The participants spoke about the unity of the Augustinian values in the way they create a classroom environment and in their pedagogy. The participants also combined the Augustinian values when they described their interaction with the students outside of the classroom: in the hallways, as a coach, and at school events.

In this study, *veritas* was described to have both a personal (subjective) dimension and an external (objective) dimension. The participants used the words "honest," "true to self," "authentic," "integrity," "consistency," "genuine," and "character." These terms suggest that the participants see truth as a personal reality. Participants also used religious language to describe truth and the terms "morals," "objective life," "right and wrong," and "doing the right thing," which expressed an objective element of truth. Objective truth in the classroom setting related to the acquisition of knowledge outside of the student that pertains to the subject being taught and also a connection to a larger academic and worldwide context.

The participants identified *caritas* as a value that looks outwardly to the other. *Caritas* was described as a love for the other. This love for the other manifests itself in the classroom in the way the students treat each other and the way the teacher treats the students. *Caritas* was also described as a passion for the subject that can be passed on to students and as a care for the students' academic, emotional, and social well-being. *Caritas* was also described as a love that

goes out as loving those whom one has seen and even those one has not seen, such as the poor who benefit from drives at the school.

Overall, the participants did not demonstrate an extensive background in Augustine, the Augustinian values, or Augustinian pedagogy. There was a desire from all the participants for further formation that allows for dialogue and discussion. The data suggested that there are four levels of sharing that the participants would like to see implemented. The first level would be between an expert presenter and the participants. The participants desire not a top-down presentation that is only theoretical but one that is practical and allows the participant to ask questions. The second level is a desire to have more sharing among the faculty members. Some participants mentioned they are already doing this informally, but a formal gathering is what is being suggested by the participants for their ongoing Augustinian formation. A third level would be a sharing among faculty members of a department to share how they are incorporating the values in their department. There seems to be a fourth level of some way to reproduce the sharing of people from different Augustinian schools, specifically those in the ASEA but without having to all travel to one place.

Following the findings from the data collection procedures being presented and discussed, the next section is a discussion of how the literature can be used to further examine the understanding and application of the three core values.

The Augustinian Values in the Literature

The participants combined all three of the Augustinian values regarding their interaction with the students, but especially in their pedagogical practice. This aligns with what McCloskey (2006) asserts when he speaks about the three pedagogical considerations of possessing wholehearted love for learning, being passionate for learning truth, learning to desire unity.

These three pedagogical considerations center on the three values of truth, unity, and love. McCloskey (2006) offered in his work various practices to each of the pedagogical considerations and values. At the conclusion, he writes, "While the interrelation of the considerations is unique to Augustine, the practices identified here are not uniquely Augustinian" (p. 135). The pedagogical practices that the participants assigned to the values are likewise not uniquely Augustinian, but in a similar way the participants saw the practices as Augustinian in the way they tied the practices to the values and how the practices all work together.

Veritas

The participants' responses regarding the Augustine value of *veritas* did capture some of the value as it is expressed in the literature. Fernandez Biénzobas (2006) describes truth as "intense study, critical spirit, knowledge, wisdom, humility, sincerity etc., flow forth from the interior and free impulse of the mind, which intuits truth through the pathway of interiority" (p. 70). The participants responded to their understanding of truth with words that align with the first part of the description. Regarding interiority, there was some connection to the Inner Teacher described by Augustine and elaborated by the experts.

Regarding the pedagogical practice of *veritas* there were some areas that were not expressed in the answers provided by the participants. Díez del Río (2006) writes as follows:

> The aim of education in the mind of St. Augustine is none other than to lead us to God, your ultimate end in our salvation . . . According to [Augustine], any cultural action, whether that be a mere doctoral task or educational endeavor, must not be circumscribed and concluded within the realm of mere natural or imminent knowledge (science), but be connected and always come to a conclusion in eternal and transcendent knowledge (wisdom). (p. 49)

Galende Fincias (2006a) describes in Augustine's work *The Teacher* a "typically Augustinian method, from the outside to the inside and from the inside, upwards" (p. 41). These principles were not strongly stated in the interviews of the participants. There was a level of truth in the subject being taught. There was a level of truth in connection of the subject to greater things such as other subjects or other rational truths, but the responses did not demonstrate a movement to wisdom or the divine.

Unitas

The Augustinian value of *unitas* as described by the participants reflected community, fraternity, and solidarity found in the work of Fernandez Biénzobas (2006). This was expressed when the participants used the terms "brotherhood" and "community." *Unitas* was also found in the pedagogical practices of the participants who described their classroom as one with a high level of challenge to the student and a high level of support from the teacher in a larger context of respect. There is an environment of being "with" the student as expressed by Morahan (2006).

Morahan (2006) states, "Learning is a cooperative work much as we see in the pictures of the class at Cassiciacum" (p. 179). Some participants offered responses in which they, the teacher, determine the basic structure of the lesson but also allow for the collective intelligence of the group to determine the course of the lesson for the day. This practice aligns with the Augustinian value of truth as a mutual search for the teacher and the students. Augustine writes, "I do not speak as a schoolmaster or teacher, but as a servant or minister. I do not speak to pupils, but to fellow students; not to servants, but to fellow servants. There is but a single teacher whose school is on earth and teaches us from on high" (Sermon 292, 1,1 as quoted by Morahan,

2006, p. 180). The restorative relational classroom, which has a high level of challenge and a high level of support, is one that follows in the spirit of Augustine.

An area of the Augustinian value of *unitas* that was not captured by the participants' answers was *Totus Christus.* McCloskey (2015) describes *Totus Christus* as "the understanding that we are members of the body of Christ and that Christ is connected to us as the head of the body" (p. 7). van Bavel (1985) sees this unity in the way Jesus identifies with those who are in need (Matthew 25) and how Jesus identifies himself with those who were being persecuted by Saul (Acts 9). When the participants spoke about *unitas*, the terms used were not connected to the transcendent reality of a unity in Christ. In addition to a deficit regarding the identification of the value of *unitas*, there is also a pedagogical implication. McCloskey (2006) writes as follows:

> Community then is a school for dialoguing with the Inner Teacher . . . It should also be a venue for us to meet Christ in His Fullness (*Totus Christus*) . . . Encountering Christ in His Fullness has implications for an Augustinian pedagogy of social justice, social interdependence, and social responsibility. (p. 133)

Caritas

There was a strong emphasis on *caritas* as compassion and care for others, especially the student, which aligns with Augustinian education as described by Diez del Rio (2006), McCloskey (2006), and Tack (2006). Diez del Rio (2006) writes that the natural propensity for compassion toward another person is "substantially strengthened and bolstered in the Augustinian person by the exercise of charity, a virtue which, as we have seen, is the origin and pathway, the motive and goal of education for St. Augustine" (pp. 58-59). McCloskey (2006) notes that care for the learner was advocated by Augustine. Tack (2006) writes, "We ourselves, especially in our roles as teachers, imitating Augustine, are often called upon to be instruments

of God's loving care towards others" (p. 31). Augustine himself writes in his work *Instructing Beginners in the Faith,* "The good educator treats his pupils with the love of a brother, the love of a father, and onto the love of a mother" (Cat. rud. XII, 17; 10,15 as cited in Díez del Rio, 2006, p. 59).

An area that was not captured by the answers of the participants was the love of neighbor as it connects to love of God. Canning (1993) sees in the teachings of Augustine love as two wings to raise one to God. Augustine writes, "The two commandments of love, love of God, love of neighbor, or like a pair of wings" (Enarrationes in Psalmos 121,1 as cited in Fernandez Biénzobas, 2006, p. 79). van Bavel (1986) draws from his study of Augustine a "double face of love," loving God and neighbor together. van Bavel comes to this conclusion based on Augustine's treatment of the last judgment in Matthew 25, the conversion of St. Paul in Acts 9, and the connection between love of God and love of neighbor in 1 John 3-4. The responses from the interviews did not capture the same idea. The interviews produced the idea of loving the student for the student's sake, but there was not a connection to the action of caring for the student (neighbor) as an extension or manifestation of loving God.

Congruency to Baker (2011)

Comparing Baker's (2011) findings with the data collected from the 12 participants, there is an overlap in the findings. Baker had the participants fill out surveys prior to attending the Augustinian Values Institute. Regarding the survey findings, Baker states, "There were a few of the participants who were not able to articulate the meaning of the values as clearly" (p. 165). Baker proposes a possible reason could be threefold: length of time the participants have been working in Augustinian education; some participants may have a different understanding of the

values than the literature; and some participants may have interpreted the meaning of the question differently than was intended by the researcher.

Baker also conducted in-person interviews after the AVI experience. Reflecting on the interviews, concerning the section on Augustinian pedagogy, Baker found that the participants saw the core values influencing their own pedagogy, but the responses were not specific to Augustine. Baker conducted focus groups with the participants and the question for the group which centered upon the core values and the participants' personal pedagogy. Baker found that concerning the value of *veritas*, "the participants found truth either hard to define or they saw *veritas* in terms of virtual honesty between faculty and students and colleagues" (p. 169). Regarding the value of *unitas*, he found "there emerged the ideas of treating each student equally and that students should have the resources needed to become successful learners. In addition, the value task calls educators to build appropriate relationships with students and colleagues both in and beyond the classroom" (p. 169). Regarding the value of *caritas*, the focus group brought forth "the importance of having passion for the subjects to teach and an appropriate love for the students that help students become successful in all the pursuits in the classroom and beyond" (p. 169).

This study had a similar result whereby some participants were able to articulate the values better than others. Like Baker (2011), this study found a theme of the Augustine value of *veritas* described as honesty. A different discovery in this study was that the participants interviewed also defined the Augustinian value of *veritas* as bigger truths. The language used in the interviews suggested that the participants were aware of connecting their own subject matter to larger ideas. There is also an element of *veritas* relating to religious and moral truth.

Regarding the Augustine value of *unitas*, there was a similar result between this study and that of Baker. Like Baker, the participants identified equality in the treatment of students. A noteworthy difference is that the participants interviewed for this study additionally expressed a level of equity in the treatment of students to ensure that each student is given what is needed to be able to learn at the student's own pace.

The Augustinian value of *caritas* was expressed by the participants as passion for the subject; compassion and care for the students; and a concern for student achievement, growth, and success, like Baker's findings. A different observation in this study was that the participants also spoke to emotional health by using words such as "fit" and "safety nets."

Conclusions

The overarching research question was addressed via the three subsidiary research questions. There are three conclusions that can be inferred from this study. The first conclusion was regarding the first subsidiary research question: What is the lay faculty participant's interpreted understanding of the three Augustinian core values, *veritas*, *unitas*, and *caritas* (truth, unity, and love) as they relate to an Augustinian education and individually? This research question sought to discover the meaning the participants associated with the values. Based on the responses, it is my conclusion that the participants do have some understanding of the three Augustinian core values, but it is not a complete understanding. The participants exhibited a deficit in a complete understanding of the values as found in the literature.

The second conclusion comes from the subsidiary research question: How do the participants apply their interpreted understanding of the three Augustinian core values, *veritas*, *unitas*, and *caritas* (truth, unity, and love), to their interaction with students both inside and outside of the classroom? Based on the responses of the participants, it is my conclusion that the

values are incorporated into the interactions between the students and the participants. The participants can identify the core values at work in the school and in their own interaction with students. The participants are employing principles of educational best practice which also align with the three Augustinian core values and the work of McCloskey (2006) regarding Augustinian pedagogy.

The third conclusion is based on the third subsidiary research question: Is there a perceived need that more or different training is needed to support the participants in understanding and living the three Augustinian core values? The study determined that there is a lack of formation among the participants in the life and teachings of Augustine, the Augustinian values, and Augustinian pedagogy. The participants did express a need for more experiences for lay faculty members in the life and teachings of Augustine and Augustinian pedagogy. The participants have a desire that these experiences be essentially more Augustinian in their dialogical approach. The participants also expressed a desire for more concrete examples of Augustinian pedagogical best practices so that they can learn from the experience of others and adapt and apply those Augustinian best practices into their ongoing interaction with the students.

In summation, this study has contributed the following new findings: the three values defined and operationalized as a unified whole. Next, this study expanded Baker's (2011) finding of *veritas* as honesty to include an external dimension. Additionally, this study demonstrated that there is a lack of interiority in the participants' understanding of *veritas* leading to the transcendent. Next, this study has contributed the concept of the student as neighbor which incorporates both the Augustinian *Totus Christus* and the double face of God. Finally, this study gave voice to the participants' desire for future professional development on Augustinian topics which are more practical and dialogical.

Strengths and Study Limitations

The strengths of the study include the diversity of participants as a cross-section of the disciplines. Only one discipline was not represented in the study, theology. In the Theology Department no members met the participation criteria.

Another strength of the study is that this study asked the participants to apply the Augustinian values to their classroom practice/pedagogy. This was a perceived need that Baker (2011) identified in his dissertation. Rather than speaking only about the Augustinian values in the abstract, the participants were able to describe how these values come alive inside their classroom.

There are four limitations to this study. The first limitation is that this study included only full-time lay faculty members. Those who were not part of the study were part-time faculty members, Augustinians, administrators, and staff. All of those who were left out of the study work in the school and are part of the school environment. They also interact with students to varying degrees. For clarity of focus and in order to get at the underlying question, they were not included in the study.

A second limitation is that the study assumed that the participants would be honest in their answers. The honesty of the participants was expected when they responded to how they include the values into their interactions with students and what formation they had in the values. It is possible that the participants gave answers which they thought were desirable or correct even if they were not true.

A third limitation is researcher bias. I am a faculty member in an Augustinian high school. I have my own idea of what Augustinian education should be. I have also been to a number of local, national, and international gatherings on the topic of Augustinian pedagogy. I

have done my best to engage in the practice of *bridling* as described by Karin Dahlberg, Helena Dahlberg, and Maria Nyström (2008). In this practice there is the combination of bracketing and the expectation that the researcher disciplines himself/herself regarding their interaction with the phenomena being studied and is able to slow the interpretation in order to avoid bias (Quest, 2014).

The final limitation is that the responses to the questions and the conclusions derived from those results cannot be generalized beyond the sample of faculty participants. Due to the idiographic nature of the design and the unique experience of each participant, the data represents only those who took part in the study. This study cannot be said to represent all full-time lay faculty members at all the Augustinian schools in the ASEA.

Implications and Future Directions

From this study on the lay faculty's understanding and operationalization of the core values, there are some recommendations for policy, practice, and future studies.

Recommendations for Policy

The current policy for the school is that all new teachers attend a one-day orientation prior to the start of school. This orientation includes practical matters as well as an introduction to Augustine and the Augustinian core values. A recommendation for a policy change would be that all new faculty members become part of an ongoing orientation where they would meet monthly with various members of the school community who would present topics on Augustine, the three core Augustinian values, the way in which the values are interrelated when they are incorporated into the classroom environment, and also on the topic of Augustinian pedagogy. These presentations should be informative, practical, and interactive with an opportunity for the new faculty members to ask questions.

Recommendations for Practice

A first recommendation is that there needs to be more research into the application of the Augustinian core values in the school and classroom setting. What could flow from this endeavor is a practices manual in Augustinian education. This manual, rather than prescribing a specific way to implement Augustinian pedagogy should be descriptive to allow teachers to choose methods and approaches which are a best fit for them in a "pedagogy of alignment" (McCloskey, 2014). Another result of this research could be the creation of an objective observation tool in Augustinian education which includes pedagogy and practices found in an Augustinian classroom environment. The tool should be descriptive rather than prescriptive since no one classroom experience can include them all. This tool would include an inventory of practices both inside and outside of the classroom. This tool would reinforce the idea that Augustinian pedagogy is a way of life and something to be witnessed and implemented as the literature suggests in a "pedagogy of alignment."

It is recommended that ongoing training for faculty should be more practical and should have an interactive dialogue approach to offer a program that is experiential and a modeling of Augustinian pedagogy. All the participants spoke highly of the AVI experience, but it is only one experience. Some participants mentioned it as something that occurred a while back. A suggestion is to have a continual program of Augustinian education at the local school level so that the faculty can revisit these values and their pedagogical practice for the school to continue to move forward in becoming more Augustinian, specifically in the classroom, but also in the overall school environment.

The programs should emphasize the centrality of love in an Augustinian pedagogy which engages the spiritual, moral, the intellect, and the will (Legarra Lopetegui et al., 2017). The

centrality of love is essential to addressing differences in the classroom and in faculty seeing the student as neighbor. *Veritas* should be addressed as a truth of the outside world which leads to a contemplation and love of God.

Specific topics to supplement the participants' deficit in understanding of the Augustinian values of *veritas*, *unitas*, and *caritas* (truth, unity, and love) are Augustinian interiority, *Totus Christus*, and the double face of love in Augustine, respectively. Programs for the faculty should include addressing interiority in the classroom by way of the Augustinian Reflection Circle developed by McCloskey (2019). A second programming element on interiority should be to connect it with the social and emotional learning in the thoughts of St. Augustine (McCloskey, 2012, 2016). Also, programming on *Totus Christus* and the double face of love in Augustine should include how the faculty can model the relationship of student as neighbor inside and outside of the classroom. Regarding school climate, programming should address the strengthening of service learning as a way for the students to live and practice love of neighbor in the context of service inside and outside of the school. A comprehensive program on *Totus Christus* and the double face of God should include the Augustinian concept that love of God and love of neighbor as self are two wings with which to soar to God (Canning, 1993).

A final recommendation is to establish an educational center in an Augustinian higher educational setting that is incorporated into the education program. Thereby future educators and educational leaders who come from an Augustinian institution can learn about Augustine, the Augustinian values, Augustinian pedagogy, and their practical application to the classroom and the school. Those who are in the classroom can implement the pedagogical practices; those who are going into administration can implement the values to shape the culture of the school.

Recommendations for Future Studies

Future studies may include a replication of the study where the participants are administrators. Those who would be included are full-time administrators and quasi-administrators who have an abbreviated teaching load but also have administrative responsibilities. Whereas this study focused on those who have the most face-to-face interaction with students, this recommended future study would focus on how those who are responsible for the oversight and operation of the school understand the values and see the values impacting the school culture and climate.

Another recommended study for the future would include interviewing parents and asking them what they see as the characteristics of an Augustine school. This study can discover whether the characteristics of the school and the reason why parents choose to send their child to a tuition-based school align with the Augustinian values.

Augustinians, and by extension the lay members of the community, are to be living models of the Augustinian values (Prevost, 2006). A recommendation for a future study in this area would be to interview students to investigate how they perceive the values being lived by the adults in the school community (faculty, staff, and administration).

A future study could be a longitudinal study on how the understanding of the Augustinian core values evolve as the teachers gain more experience in the Augustinian school setting. Baker (2011) hypothesized in his study that the varying levels of the participants' definitions of each Augustinian value was a result of the amount of time spent in the Augustinian school setting. This future study can investigate whether, and if so, to what degree, the participant's understanding of the Augustinian values evolves over time.

A future direction, to expand the current study, is to interview the Augustinians at the site to determine their understanding and operationalization of the Augustinian values. This study can investigate whether there is a substantive difference between the responses of the Augustinians and that of the lay people.

A final recommendation for a future study is to create and use an objective observation tool to record the elements of Augustinian education that are present in the classroom setting in an Augustinian school. The current study investigated how the lay faculty members identified the values in their classroom pedagogy. The proposed future study can use this objective observation tool to provide information on Augustinian practice in pedagogy and classroom environment. This study would provide an inventory on a way of life, modeling and witnessing to the values. Both tools should be used for an Augustinian "pedagogy of alignment" that is found in the Augustinian pedagogy literature (McCloskey, 2014).

References

Adams, C., & van Manen, M. (2008). Phenomenology. In L. M. Given (Ed.), *The SAGE encyclopedia of qualitative research methods* (Vol. 2). SAGE Publications.

Alcalde de Arriba, A. (2006). Augustinian methodology. In E. B. Berdon (Ed.), *Basic elements of Augustinian pedagogy* (pp. 89-113). Pubblicazioni Agostiniane.

Arowsmith, J. (2018). Understanding the charism of a religious congregation. *Doctrine and Life*, *68*(4), 47–59.

Augustine. (1996). Teaching Christianity. In J. E. Rotelle (Ed.), *The works of Saint Augustine: A translation for the 21st century*: *Vol. 1/11*. New City Press.

Augustine. (2001). Exposition of the Psalms. In J. E. Rotelle (Ed.), *The works of Saint Augustine: A translation for the 21st century* Vol. III/17 (pp. 15–104). New City Press.

Augustine. (2005). On true religion. In J. E. Rotelle (Ed.), *The works of Saint Augustine: A translation for the 21st century* Vol. I/8 (pp. 15-104). New City Press.

Augustine. (2006). *Instructing beginners in faith* (B. Ramsey, Ed.; R. F. Canning, Trans.). New City Press.

Augustine. (2008). Soliloquies. In L. Schopp (Trans.), *The fathers of the church: A new translation. Vol. 5: The happy life. Answer to skeptics. Divine providence and the problem of evil* (pp. 343–426). Catholic University of America Press.

Augustine. (2008). *The confessions* (J. E. Rotelle, Ed.; M. Boulding, Trans.). New City Press.

Augustinian General Curia. (1980). *Secular Augustinians rule of life in general statutes*. Author.

Augustinian General Curia. (2007). *Rule and Constitutions of the Order of St. Augustine*. Author.

Augustinian Secondary Education Association. (1999/2012). Augustinian vision of education. In *Augustinian Secondary Education Association: Handbook* (pp. 7–9). Author.

Baker, S. (2015). Augustinian *caritas* as an expression of concern for social justice and equity in teacher education. *Journal for Peace and Justice Studies*, *25*(1), 30–51.

Baker, S. J. (2011). *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* (Publication No. 3483951) [Doctoral dissertation, Saint Joseph's University]. ProQuest Dissertations Publishing.

Bhattacharya, H. (2008). Interpretive research. In L. M. Given (Ed.), *The SAGE encyclopedia of qualitative research methods* (Vol. 1, pp. 465–467). SAGE Publications.

Bogdan, R., & Biklen, S. K. (1992). *Qualitative research for education: An introduction to theory and methods*. Allyn and Bacon.

Bokenkotter, T. S. (2004). *A concise history of the Catholic Church* (revised and expanded). Doubleday.

Brecht, D. L. (1985). *What is an Augustinian high school?*

Congregation for Catholic Education. (1988). *The religious dimension of education in a Catholic school: Guidelines for reflection and renewal*. Author.

Congregation for Catholic Education. (2002/2003). Consecrated persons and their mission in schools: Reflections and guidelines. *Catholic Education: A Journal of Inquiry and Practice; Los Angeles*, *7*(1).

Congregation for Institutes of Consecrated Life and Societies of Apostolic Life. (2002, May 19). *Starting afresh from Christ: A renewed commitment to consecrated life in the third millennium*. http://www.vatican.va/roman_curia/congregations/ccscrlife/documents/rc_con_ccscrlife_doc_20020614_ripartire-da-cristo_en.html

Creswell, J. W. (2014). *Research design: Qualitative, quantitative, and mixed methods approaches* (4th ed.). SAGE Publications.

Creswell, J. W., & Creswell, J. D. (2018). *Research design: Qualitative, quantitative, and mixed methods approaches* (5th ed.). SAGE Publications.

Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry & research design: Choosing among five approaches* (4th ed.). SAGE Publications.

Curry, S. M. (2014). *The Student Augustinian Values Institute: Assessing its impact of enhancing the understanding and experience of the Augustinian core values of veritas, unitas, and caritas upon students in Augustinian secondary schools* (Publication No. 3617686) [Doctoral dissertation, Seton Hall University]. ProQuest Dissertations Publishing.

Dahlberg, K., Dahlberg, H., & Nyström, M. (2008). *Reflective lifeworld research*. Studentlitteratur AB.

Dallmayr, F. (2009). Hermeneutics and inter-cultural dialog: Linking theory and practice. *Ethics & Global Politics*, *2*(1), 23–39.

Denzin, N. K., & Lincoln, Y. S. (Eds.). (2013). *The landscape of qualitative research* (4th ed.). SAGE Publications.

Díez del Río, I. (2006). Augustinian pedagogy: Philosophical and anthropological premises. In E. B. Berdon (Ed.), *Basic elements of Augustinian pedagogy* (pp. 43–62). Pubblicazioni Agostiniane.

Esmeralda, A. L. (2002). Augustinian values. https://www1.villanova.edu/content/villanova/mission/campusministry/RegularSpiritualPractices/resources/spirituality/restlesshearts/_jcr_content/pagecontent/download/file.res/Esmeralda.pdf

Fernández Biénzobas, F. (2006). Typically Augustinian values. In E. B. Berdon (Ed.), *Basic elements of Augustinian pedagogy* (pp. 66–88). Pubblicazioni Agostiniane.

Fitzgerald, A. D., & Cavadini, J. C. (Eds.). (2009). *Augustine through the ages: An encyclopedia*. Eerdmans.

Flannery, A. (Ed.). (1998). *Vatican Council II: The Conciliar and Post-concilair documents* (New rev. ed). Costello Publishing Co.

Freeman, M. (2008). Hermenutics. In L. M. Given (Ed.), *The Sage encyclopedia of qualitative research methods* (Vol. 1, pp. 386–388). SAGE Publications.

Gadamer, H.G. (1975). *Truth and method*. Seabury Press.

Galande Fincias, F. (2006a). The Augustinian educational model. In E. B. Berdon (Ed.), *Basic elements of Augustinian pedagogy* (pp. 33–42). Pubblicazioni Agostiniane.

Galande Fincias, F. (2006b). The educative community. In E. B. Berdon (Ed.), *Basic elements of Augustinian pedagogy* (pp. 183–208). Pubblicazioni Agostiniane.

Gallagher, T. (2015). The history of St. Thomas of Villanova. *Augustinian Magazine*, *X*(II), 4-7.

Gunnell, J. G. (1987). *Political theory: Tradition and interpretation*. University Press of America.

Gutiérrez, D. (1984). *The Augustinians in the middle ages, 1256-1356*. Augustinian Historical Institute, Villanova University.

Insunza Seco, S. (2006a). Augustinian spirituality in the life of the laity. In M. A. Keller (Ed.), *Our journey back to God: Reflections on Augustinian spirituality* (pp. 401–429). Pubblicazioni Agostiniane.

Insunza Seco, S. (2006b). Identity of an Augustinian school. In E. B. Berdon (Ed.), *Basic elements of Augustinian pedagogy* (pp. 137–169). Pubblicazioni Agostiniane.

John Paul II. (1996, March 25). *Vita Consecrata*. http://w2.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_25031996_vita-consecrata.html

Jun, J. S. (1997). Interpretive and critical perspectives: An introduction. *Administrative Theory & Praxis*, *19*(2), 146–153.

Keller, J. (2012). Augustinian schools: Organization, mission & vision. In *Augustinian Secondary Education Association: Handbook* (pp. 10–15).

Kelley, J. (2009). Catholic and Augustinian heritage book II: Theological foundations for Augustinian education. In *Catholic and Augustinian heritage*. https://scholarworks.merrimack.edu/mc_pubs/1

Kelley, J., & McCloskey, G. (2009). *Catholic and Augustinian heritage*. https://scholarworks.merrimack.edu/mc_pubs/1

Lannan, K. (2015). *Interpretative phenomenological analysis: Exploring the formative experiences of community college students enrolled in remedial courses* (Publication No. 3746128) [Doctoral dissertation, Colorado State University]. ProQuest Dissertations Publishing.

Legarra Lopetegui, T., Martin Molina, M., & Benavides Ruiz, P. (2017). *Bases pedagógicas Agustinianas*. Agustinos Recoletos.

Martin, T. F. (2006). The educational tradition in the order. In E. B. Berdon (Ed.), *Basic lements of Augustinian pedagogy* (pp. 209–221). Pubblicazioni Agostiniane.

McCloskey, G. (2005). *Threads to be woven*: *Characteristics of Augustinian pedagogy.* Presentation at the Augustinian Education International Congress, Rome, Italy.

McCloskey, G. (2006). Considerations and practices of Augustinian pedagogy. In E. B. Berdon (Ed.), *Basic elements of Augustinian pedagogy* (pp. 114–136). Pubblicazioni Agostiniane.

McCloskey, G. (2012) Social and emotional learning - Augustinian connections. Presentation for Augustinian International Educators Congress, Lima, Peru, July. https://augustinianpedagogy.org/mccloskey-documents

McCloskey, G. (2014, August 10). *Augustinian reflection circle activity* [Video]. YouTube. https://www.youtube.com/watch?v=hWWXPIMBZVs

McCloskey, G. (2014) Encouragement for the journey: Being an Augustinian educator. Presentation for Augustinian Ethos Committee Conference. Carlisle, England, November.

McCloskey, G. (2015a, September 23). *Augustinian transformation and reflection I* [Video]. YouTube. https://www.youtube.com/watch?v=RasikXYB94w

McCloskey, G. (2015b, September 23). *Augustinian transformation and reflection II* [Video]. YouTube. https://youtube.com/watch?v=PefRosuLwls

McCloskey, G. (2015c) *Leveraging Augustinian dialogue: Global competence, Augustinian pedagogy and the Augustinian educational system/movement*. Presentation at National Augustinian Educators Congress at Colegio San Agustin. Biñan, Laguna, Philippines.

McCloskey, G. (2016) *A social and emotional learning in the thought of Augustine of Hippo.* Presentation at Augustine Conference at Badji Mokhtar-Annaba University. Annaba, Algeria.

McCloskey, G. (2019) *Augustinian learning practices for A technological world.* Presentation at International Conference on Education, Saint Augustine Teacher for the 21st Century, Unicervantes: Bogotá, Colombia, April. https://augustinianpedagogy.org/mccloskey-documents

Miller, J. M. (2006). *The Holy See's teaching on Catholic schools*. Sophia Institute Press.

Morahan, M. (2001). *Education: An Augustinian approach* (1st ed.). Villanova College.

Morahan, M. (2006). Climate in the Augustinian school. In E. B. Berdon (Ed.), *Basic elements of Augustinian pedagogy* (pp. 170–182). Pubblicazioni Agostiniane.

Moran, D. (2000). *Introduction to phenomenology*. Routledge.

Moustakas, C. E. (1994). *Phenomenological research methods*. SAGE Publications.

Murray, R. J. (2002). Effecting a university's mission: The praxis of charism. *Catholic Education: A Journal of Inquiry & Practice*, *6*(1), 49–70.

National Conference of Catholic Bishops. (1976). *Teach them: A document on Catholic schools*. United States Catholic Conference.

Noon, E. (2018). Interpretive phenomenological analysis: An appropriate methodology for educational research? *Journal of Perspectives in Applied Academic Practice*, *6*.

Nygren, D., & Ukeritis, M. (1992). Future of religious orders in the United States. *Origins*, *22*, 257–272.

Office of Mission and Ministry, Villanova University. (2014). Six pillars of Augustinian education. *Heart of the Matter: Education in the Augustinian Tradition*, (4), 12–15.

O'Malley, J. P. (1969). *The educational significance of Saint Augustine's Dialogues at Cassiciacum* (Publication No. 6919713) [Doctoral dissertation, The Catholic University of America]. ProQuest Dissertation Publishing.

Orcasitas, M. A. (2012). The Augustinian school and the new evangelization. In *Augustinian Secondary Education Association: Handbook* (pp. 20–23). (Original work published 2003)

Poce, H. (2016). *Exploring ways a Christian service program and school curriculum develops and promotes empathy in students* (Publication No. 10254483) [Doctoral dissertation, Creighton University]. ProQuest Dissertations Publishing.

Prevost, R. F. (2006). Foreword. In E. B. Berdon (Ed.), *Basic elements of Augustinian pedagogy* (pp. 5-8). Pubblicazioni Agostiniane.

Pringle, J., Drummond, J., McLafferty, E., & Hendry, C. (2011). Interpretative phenomenological analysis: A discussion and critique. *Nurse Researcher*, *18*, 20-24.

Quest, A. (2014). *Out of the way and out of place: An interpretative phenomenological analysis of the experiences of social interactions of bisexually attracted young people* (Publication No. 3643146) [Doctoral dissertation, Portland State University]. ProQuest Dissertations Publishing.

Rano, B. (1994). *Augustinian origins, charism, and spirituality*. Augustinian Press.

Sacred Congregation for Catholic Education. (1982). *Lay Catholics in schools: Witnesses to faith*. Catholic Truth Society.

Scianna, B. C. (2006). *A history of Cascia Hall Preparatory School: A Catholic, Augustinian school in Tulsa, Oklahoma (1924–2006)* (Publication No. 3207185) [Doctoral dissertation, The University of Oklahoma]. ProQuest Dissertations Publishing.

Smith, J. A. (1996). Beyond the divide between cognition and discourse: Using interpretative phenomenological analysis in health psychology. *Psychology & Health*, *11*(2), 261-27.

Smith, J. A. (2004). Reflecting on the development of interpretative phenomenological analysis and its contribution to qualitative research in psychology. *Qualitative Research in Psychology*, *1*(1), 39–54.

Smith, J. A., Flowers, P., & Larkin, M. (2009). *Interpretative phenomenological analysis: Theory, method and research*. SAGE Publications.

Smith, J. A., & Osborn, M. (2003). Interpretative phenomenological analysis. In J. A. Smith (Ed.), *Qualitative psychology: A practical guide to research methods.* (pp. 51–80). SAGE Publications.

Smith, J. A., & Osborn, M. (2007). Interpretive phenomenological analysis. In J. A. Smith (Ed.), *Qualitative psychology: A practical guide to research methods* (2nd ed., pp. 53–80). SAGE Publications.

Smith, J. K. (2008). Interpretive inquiry. In L. M. Given (Ed.), *The SAGE encyclopedia of qualitative research methods* (Vol. 1, pp. 460–461). SAGE Publications.

Tack, T. (2006). St. Augustine, student and teacher. In E. B. Berdon (Ed.), *Basic elements of Augustinian pedagogy* (pp. 15–32). Pubblicazioni Agostiniane.

United States Catholic Conference Incorporated, Libreria Editrice Vaticana (1997). *Catechism of the Catholic Church* (2nd ed.). Author.

United States Catholic Conference of Bishops. (n.d.). History of the Catholic Church in the United States. http://www.usccb.org/about/public-affairs/backgrounders/history-catholic-church-united-states.cfm

van Bavel, T. J. (1986). The double face of love in Augustine. *Augustinian Studies*, *17*, 169-181.

van Bavel, T. J. (1999). Augustine's spirituality for the Church. In T. Cooney (Ed.), *The Augustinian family prepares for the third millenium* (pp. 43–58). Pubblicazioni Agostiniane – Curia Generalizia Agostinian.

van Manen, M., & Routledge. (2017). *Researching lived experience: Human science for an action sensitive pedagogy*. Routledge Taylor & Francis Group.

Vatican Council II. (1998). Declaration on Christian education. In A. Flannery (Ed.), *Vatican Council II: The conciliar and post-conciliar documents* (New rev. ed, pp. 725-737). Costello Publishing. (Original work published 1965).

Vatican Council II. (1998). Decree on up-to-date renewal of religious life. In A. Flannery (Ed.), *Vatican Council II: The conciliar and post-conciliar documents* (New rev. ed, pp. 611-623).

Costello Publishing. (Original work published 1965).

Vatican Council II. (1998). Pastoral constitution on the Church in the modern world. In A. Flannery (Ed.), *Vatican Council II: The conciliar and post-conciliar documents* (New rev. ed, pp. 903–1001). Costello Publishing. (Original work published 1965).

Walsh, R. W. (1996). Overview of *to teach as Jesus did*. In M. Connell (Ed.), *The catechetical documents: A parish resource* (pp. 80–84). Liturgy Training Publications.

Willey, C. R. (2016). *Meaningful teaching: An interpretive phenomenological analysis of how international school teachers experience meaningful work* (Publication No. 10251701) [Doctoral dissertation, Northeastern University]. ProQuest Dissertations Publishing.

Appendix A

Site Solicitation Letter

10/20/2019

Fr. Xxxxx, Headmaster
School Name
Street Address
City, ST Zip

Fr. Xxxxx,

I am Joseph Zagarella. I have been working in Augustinian education for the past seven years and am currently enrolled as a Doctorate student at Seton Hall University, College of Education and Human Services, Department of Educational Leadership, Management and Policy.

I am conducting research for my Doctoral dissertation on the lay faculty members' understanding and implementation of the three Augustinian core values. The focus of the research is to determine how the lay faculty interpret the three Augustinian core values of Veritas, Unitas, and Caritas (Truth, Unity and Love) given their experience of attending the Augustinian Values Institute (AVI) and their experience of working in a Augustinian school and how that interpretation is realized in their interaction with students.

I am writing to request your assistance in obtaining 12 participants to volunteer for this research based on the following criteria: attended AVI and have been working in Augustinian education for more than three years. The participants will be asked to:

1. Sign an "Informed Consent" form which explains the research, the research parameters, the fact that participation is voluntary, and that the participant can withdraw at any time without repercussion (attached).
2. Fill out a demographic questionnaire (attached)

The participants will be asked to take part in a one-on-one interview for approximately one hour. I am asking you to allow me to interview the participants on campus in a room that provides for confidentiality and is free from distraction and interruption.

The interview will consist of 6 multi-part open-ended, non-directional interview questions which have been pre-selected and approved by a panel of experts.

The identity of the school and the participants will remain anonymous. The participants will be identified by a letter (e.g. "Participant A") and their demographic information used and reported only to show the diversity of the participants. The school will be identified using general information about the size and location.

The data will be stored on a USB flash drive in a locked secure location at the researcher's home. The participant and school information will not be divulged. Permission for this research was also sought the Institutional Review Board (IRB) at Seton Hall University.

The benefit for you, the participants, and the entire school community will be to provide and research instrument and findings regarding the lay faculty's understanding of the Augustinian core values, and how these values are implemented in their interaction with students.

If you have any questions regarding the research please contact me, the researcher, by phone at (xxx) xxx-xxxx, or you can reach me by email at xxxx@student.shu.edu. Otherwise, you can contact my faculty advisor Dr. Barbara Strobert by phone at (xxx) xxx-xxxx, or by email at xxxx@shu.edu for further information. For questions regarding participants rights as a research subject please contact the Institutional Review Board at Seton Hall University by phone at (xxx) xxx-xxxx, or Dr. Michael LaFountaine by email at xxxx@shu.edu.

Thank you for your consideration.

Sincerely,

Joseph Zagarella

Appendix B

IRB Approval

SETON HALL UNIVERSITY
1 8 5 6

November 20, 2019

Joseph Zagarella
[redacted]

Re: Study ID# 2020-024

Dear Mr. Zagarella,

At its November 20, 2019 meeting, the Research Ethics Committee of the Seton Hall University Institutional Review Board reviewed and approved your research proposal entitled "Lay faculty's understanding and operationalization of Augustinian core values in secondary education" as submitted. This memo serves as official notice of the aforementioned study's approval as exempt. Enclosed for your records are the stamped original Consent Form and recruitment flyer. You can make copies of these forms for your use.

The Institutional Review Board approval of your research is valid for a one-year period from the date of this letter. During this time, any changes to the research protocol, informed consent form or study team must be reviewed and approved by the IRB prior to their implementation.

You will receive a communication from the Institutional Review Board at least 1 month prior to your expiration date requesting that you submit an Annual Progress Report to keep the study active, or a Final Review of Human Subjects Research form to close the study. In all future correspondence with the Institutional Review Board, please reference the ID# listed above.

Thank you for your cooperation.

Sincerely,

Mara Podvey

Mara C. Podvey, PhD, OTR
Associate Professor
Co-Chair, Institutional Review Board

Office of the Institutional Review Board
Presidents Hall · 400 South Orange Avenue · South Orange, New Jersey 07079 · Tel: 973.275.4654 · Fax 973.275.2978 ·
www.shu.edu
WHAT GREAT MINDS CAN DO

Appendix C

Participant Solicitation Letter

Dear Participant,

I am Joseph Zagarella. I am a doctoral candidate at Seton Hall University in the College of Education and Human Service's K-12 School Administration program. I am conducting research on my dissertation topic "Lay faculty's understanding and operationalization of Augustinian core values in secondary education."

The purpose of this letter is to request your participation as part of this research. Your experience of teaching at an Augustinian school and having attended AVI makes you an ideal candidate for this study. The following information is provided for you to make an informed decision as to whether you would like to participate in a study. You should be aware that you have the right not to participate or withdraw from the study at any time without any negative repercussion.

The purpose of the study is to gather information on how lay faculty members understand the Augustinian core values and how this understanding shapes how they interact with students. This information is intended to provide information to help continue the work of an Augustinian education into the future.

The time required to be part of this study includes a 15-minute background survey, an hour-long personal interview. The interview will be conducted after school and onsite. This is intended to eliminate any disruption to your class and eliminate any additional travel.

The personal interviews will be conducted according to your schedule. The interviews that will be conducted at the school will be in a place that prioritizes freedom from distraction and privacy. The interviews will be recorded by a digital recorder and by taking notes so that an accurate record of what was said can be captured.

Your name will not be associated in the research in any way. A code will be used to refer to you as a participant and to the school to ensure anonymity. Only the researcher will know your identity. The recordings will be safely stored on a USB drive and locked in a secure physical site. This is to ensure that confidentiality is maintained.

I have discussed this with the Head of School and have been given full support. I have provided an informed consent form which explains the research and your rights as a potential participant. Thank you for your consideration.

Do not hesitate to email me with any questions about the study either before participating or during the time you are participating. I will be happy to share the findings with you after the research has been compiled and once the research has been complete.

Joseph J. Zagarella

Appendix D

Informed Consent Letter

Informed Consent Form

Researcher's Affiliation

The researcher is currently a Doctoral student at Seton Hall University, College of Education and Human Services, Department of Education Leadership, Management, and Policy, and is enrolled in a K-12 School Administration Doctoral degree program.

Purpose And Duration Of The Research

The purpose of this research is to explore the understanding and application of the three Augustinian core values of Truth, Unity, and Love by lay faculty members at an Augustinian secondary education institution. The time required to be part of this study includes a 15-minute background survey and an hour-long one-on-one interview

Procedures To Be Used In The Research

For this research, data is needed from participants that is unique to each individual participant. To collect this data all participants will be asked a set of pre-determined questions. This will be done using a one-on-one interview format for approximately one hour. All verbal and non-verbal responses to questions will be recorded utilizing a digital recorder and a notepad. Participants will also be asked to complete a background questionnaire so the researcher can demonstrate the diversity of participants' backgrounds. Once all research questions have been asked, the subjects will be allowed an opportunity to add any responses that relate to the study which may not have been covered by the pre-determined questions.

Instruments To Be Used In The Research

There are no questionnaires or survey instruments being given to the participants. Instead, the researcher will conduct an interview with each participant, and will read from a list of 6 pre-determined questions with answers recorded. A sample of such questions are:

1. As a member of an Augustinian school community, how would you define your understanding of the Augustinian values of Truth, Unity, and Love?
2. How do you see the Augustinian values of Truth, Unity and Love of impacting how you interact with students in the classroom?

Voluntary Participation

The nature of this research is based on the voluntary participation by the participants. Each participant will have the ability to refuse to answer any question at any time or may discontinue participation at any time. There will be no negative repercussions if the participant should choose to exercise their refusal or opt out options. Participants will also be entitled to any benefits offered to them for their willingness to partake in this research.

SETON HALL UNIVERSITY
1 8 5 6

Anonymity Of The Participants

To protect the anonymity of the participants, a location has been selected which is free from distraction and offers a level of anonymity for the participant. Each participant will also be designated a single unique letter that will correspond to the data that they provide. Only the letter will be referenced throughout the research. The researcher will not disclose the identities of the participants to anyone.

Confidentiality Of Stored Data

The participants' responses to the interview questions will be recorded by audio device. To ensure confidentiality of all data, the researcher will keep all data in a locked, secure safe located within the researchers home. Such data will include: audio recordings of interviews until their transcription, transcripts, USB memory stick containing all written data from research, and any other printed materials with data. All data will be kept, and secured in a safe, for a period of 3 years from the time research is completed. After this time, all data will be destroyed.

Confidentiality Of Records

The analyzing of the data will be conducted by the researcher in private. Only the researcher, and, if requested, members of the dissertation committee, will have access to the participants' data. However, only the researcher will know the identities of the participants.

Risk Or Discomfort

There are no anticipated risks or discomforts to participants expected during this research. If any risk develops, or any participant becomes uncomfortable at any time, the participant may refuse to answer the questions, opt out of the research, or make any requests to mitigate any such risk or discomfort.

Benefits Of Study

The benefit for the participants and the entire school community will be to provide a research instrument and findings regarding the understanding of the core values, and how these values are implemented by some faculty members in their interaction with students. The data collected may be useful to Augustinian secondary institutions in the future by:

1. Providing information to the school and the Augustinian Secondary Education Association (ASEA) about how the lay faculty members are understanding and implementing the values
2. Providing necessary feedback to help determine if any additional training is needed to assist lay faculty members understand and implement the Augustinian core values.
3. Providing information to assist the ASEA in forming a vision for the future and preparing a plan to realize their goals.

There are no direct benefits to the participants.

Department of Education Leadership, Management & Policy
400 South Orange Avenue • South Orange, New Jersey • 07079 • www.shu.edu

SETON HALL UNIVERSITY
1 8 5 6

Remuneration

The participants will not be paid for their participation in this research. Participants will not receive any other kind of remuneration benefits for their participation.

Compensation

Because the research does not pose any risks of harm, physical or psychological, to participants, no compensation will be given to the participants.

Alternative Procedures

Because the research is not intended to harm participants, no alternative procedures for this research is necessary.

Contact Information

If you have any questions regarding the research please contact me, the researcher, by phone at (xxx) xxx-xxxx, or you can reach me by email at xxxx@shu.edu. Otherwise, you can contact my faculty advisor Dr. Barbara Strobert by phone at (xxx) xxx-xxxx , or by email at xxxx@shu.edu for further information. For questions regarding participants rights as a research subject please contact the Institutional Review Board at Seton Hall University by phone at (xxx) xxx-xxxx, or Dr. Michael LaFountaine by email at xxxx@shu.edu.

Audio Recordings

All interviews will be audio recorded on a digital recorder. All of the participants will be referred to by a unique individual letter during the recorded interviews. The recordings will be locked in a secure safe in the researchers' home, accessible only to the researcher, who will transcribe the recording. The recordings will then be kept for three years after completion of the study, after this time they will be destroyed.

By signing below. I agree to give my written permission to have my responses recorded.

The researcher will maintain possession of the original Informed Consent form and will provide a copy of the signed and dated Informed Consent form to the participant.

_____ _____

Participant Date

Department of Education Leadership, Management & Policy
400 South Orange Avenue • South Orange, New Jersey • 07079 • *www.shu.edu*

Appendix E

Interview Questions

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

2. As a member of an Augustinian school community, how would you define your understanding of the Augustinian values of:
    a. Truth? (and for Augustine)
    b. Unity? (and for Augustine?)
    c. Love? (and for Augustine?)

3. How do you see each of the Augustinian values impacting how you interact with students in the:
    a. Classroom?
        i. Truth?
        ii. Unity?
        iii. Love?
    b. Extra-curricular activities?
        i. Truth?
        ii. Unity?
        iii. Love?

4. How do you see each of the following Augustine values impacting your pedagogy?
    a. Truth?
    b. Unity?
    c. Love?

5. How were you formed in the Augustinian values?
    a. Personally?
    b. Academically?
    c. Professionally at the school level and/or at the larger [province/national] level?

6. What additional types of experiences or opportunities in the core values would you like to see offered to the lay faculty, if any?