APOLOGIA OF ST. IGNATIUS LOYOLA'S CURA PERSONALIS: BRIGHAM YOUNG UNIVERSITY'S POSITIVE BEHAVIOR SUPPORT INITIATIVE COMPARED TO THE SYRACUSE ACADEMY OF SCIENCE CHARTER SCHOOL'S 7TH AND 8TH GRADE LITERACY PROGRAM: A QUALITATIVE ANALYSIS (ABRIDGMENT)

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ABSTRACT

The following is an abridged version of the author's original Master's thesis written in 2008 for LeMoyne College in Syracuse, New York. This qualitative, structural, comparison determined if twelve Character Education studies of Brigham Young University, specifically the Positive Behavioral Support Initiative, assessed the same literacy program components this author designed in spring 2008 for the Syracuse Academy of Science Charter School in Syracuse, New York. Based on McConnell and LoGiudice's (1998) <u>That's Life! Social Language,</u> five main curricular units connected student communication, conversation, emotions, peer relationships, and collaboration. This study found that the Society of Jesus and the Church of Jesus Christ of Latter-day Saints upheld the importance of an educational setting beginning at home and continuing religious objectives within K-12 academia. Still, future research was needed to analyze the level of impact of parochial curricula on U.S. Federal mandates.

Keywords: Cura Personalis (Character Education), St. Ignatius Loyola, David O. McKay, Student Collaboration, Student Communication, Student Interaction.

INTRODUCTION

This paper included the foundation for the author's designed literacy program for 7th and 8th graders at the Syracuse Academy of Science Charter School in Syracuse, New York. It was inclusive of five major subareas: Basic Communication Skills, Conversation Skills, Emotions and Self-esteem, Peer Relations, and Collaboration. Then, twelve 2008 Positive Behavioral Support Initiative Studies of Brigham Young University were evaluated in comparison to this newly designed character education literacy program. The purpose of the study sought alignment of St. Ignatius' cura personalis from two structural entities. The Rhetorical Imperative posited that character education was found in various social and academic forms, while fostering the holistic, well-being of the student, regardless of religious diversity and methods.

Review of the Literature

Introduction to Character Education

Far from a contemporary pedagogical issue, character education, also known as "cura personalis," "holistic education," or "moral character education," dated as far back as the early 4th Century B.C. Greek writers. Aristotle (1992) viewed the development of moral education as a harmonious tie between the human cognitive and its affect. The cultivation of this personal achievement was contingent upon the collaborative factors of: promoting friendship and its implementation within political institutions. The individual found friendships to benefit the good in self and others (Aristotle, trans. 1992). He claimed additionally that political institutions promoted an individual's "self-love," (i.e., to fully realize a rational activity), but cannot do so without the much-needed socialization of establishing friendships (Morgan, 1992; Stanford University, 2008).The need for character education, connecting the verbal, emotional, and social elements of students, defined this term as teaching and modeling positive human values inside and outside the

classroom. Paradigms included "honesty, kindness, generosity, courage, freedom, equality, and respect" (McBrien & Brandt, 1997, pp. 17-18). While teaching these criteria of shared responsibility, positive character education of students was a chance for pedagogical leaders to exemplify favorable behavior (United States Department of Education, 2005). Two main criteria of holistic character education leading by example and concern for others were consistent within two similar Christian faiths: the Roman Catholic Church, in particular, the Society of Jesus (Jesuits) and the Church of Jesus Christ of Latter-day Saints (LDS/ Mormon). Specifically, the following showed how these two branches of Christianity structured character education by promoting positive communication, emotional security, and social interaction in the academic environment of Kindergarten through grade 12 (K-12).

The Need for Character Education

There has been a tremendous need for character education in K-12 schools particularly within the past sixty years aligning with petitioning of starker Federal aid to school districts. One reason was the change and increase of disciplinary circumstances in K-12 public schools. Covey (1997) posited the discrepancy in disciplinary issues since the Second World War. He claimed that among the top public school student disciplinary problems of the 1940s were talking out-of-turn, chewing gum, making noise, and littering (Loyola Jesuit HS, 2004).

Fifty years later, the list commencing in the late 1990s changed dramatically to drug and alcohol abuse, pregnancy, rape, suicide, gang association, assault and robbery (Covey, 1997; Loyola Jesuit HS, 2004; Mayes, 2005; West, Young, Mitchem, & Calderella, 1998). In addition, less than 17% of families had one parent stay home with young children during the day, while children averaged seven hours of television watching per diem (Covey, 1997). With the increase of student violence and disintegration of traditional family values, teachers and administrators were not only faced with the aforementioned but also: fear of lawsuits from disgruntled parents, abundant documentation of chronically bad-behaved students deterring from teaching-time, lack of

parental and spiritual support, demanding that educators take-on a new and increasingly difficult socio-economic role in students' lives (Mayes, 2005; Public Agenda/ Common Good, 2004). When students experienced a lack of parental support in positive development, it was the obligation of the educational institution to provide aid and support to both parents and students for the "common good" (Pope Paul VI, 1965). Supporting preventative measures of character development prevented students' behavioral dysfunction.

A Solution of Preventative Measures

A pragmatic solution of preventing violent student behavior, boosting morale and confidence in children, families, and academic stakeholders promoted preventative measures of students' ill-behavior in early childhood education. Character education flourished by building a pro-social environment, and should begin early in a child's education (Leadernetwork.org, 2007). The prevention of ill-behavior within character education should be in alignment with empathy toward others and their rights, while aligning to the common good (Lickona, 2000). Former LDS President David O. McKay, after whom the BYU School of Education was named, stated that when caring for the rights of others, the guidance of a human soul was the teacher's greatest responsibility. It included accomplishing self-control and consideration of others (McKay, 1965).

The guidance of the human soul connected not only self-mastery and collaborative work ethic, but also advanced the development of emotional intelligence (Covey, 2004). Covey reflected on McKay's words, "No other success can compensate for failure in the home" (Covey, 1970/ 1993, p.185). Additionally, Pope Paul VI (1965) stated that parents have given their lives to their children, obligating themselves to educate their children as their principal and primary teachers. The home environment should also consist of love and respect of God and man by exemplifying continuous personal and social education.

Promoting Positive Communication

The key to positive communication between educators

and students was Covey's 5th Habit to *seek first to understand, then to be understood* (1989/ 2004). Four connections to attitudes and behaviors were: "a) assume good faith; do not question sincerity or sanity; b) care about the relationship and want to resolve differences; c) be open to influence and prepared to change; and d) listen to understand/ Speak to be understood" (Covey, 1991/2003, p.110).

To assume good faith in students, peers, and school leaders was a very difficult task. One was faced often with cynical elements within communication. In this two-way communication, assailing others' motives was counterproductive; always assume that they were doing their best from their own frame-of-reference (Covey, 1970/ 1993).

The complexity of caring about relationships in teaching was enormous. Teachers must know when, and to what extent, involvement in students' familial issues was necessary. There was an exorbitant number of socio-economic issues facing children today. However, if educators could just focus on enabling students to evaluate their own spiritual and academic development, they could better handle the diverse issues before them. Leaders like McKay and St. Ignatius modeled the positive elements found in academic and spiritual excellence.

St. Ignatius taught to "deal with everyone on an equal basis" and to "forgo [the educator's] own leisure and time, in order to accommodate others; the end result was promoting God's greater Glory" (Ignatius, 1546/ 2009, n.p.). McKay, as principal of Weber Stake Academy, promoted and ensured this equality by recruiting and retaining female students in a formerly male-dominated Academy. By 1904, he had an even number of males and females apply for matriculation ("David O. McKay: Prophet and educator," 2005; McKay, 1965).

When an educational environment included unilateral influences of parents, teachers, administrators, students, and community members, there was a contradiction against the antithetic element of systemic policy change, while exemplifying State and Federal mandates. It was difficult to balance the two entities when they were

functioning within an educational environment. To be open to change was a difficult task, besides embracing policy implementation. However, it was a necessity. This was accomplished by promoting emotional security, establishing trust, leading by example, and promoting social interaction.

Promoting Emotional Security

As a leader in education, promoting students' emotional security was needed to ensure a well-run institution. One must establish trust in three formats in order to achieve this criterion of character education. The first and second formats include what Covey coins as having an emotional bank account and having an abundance philosophy. The third one may be taken from St. Ignatius' philosophy of leading by example.

Building an "Emotional Bank Account" was defined as "the amount of trust or a quality of a relationship with others" (Covey, 1997, p.369). Designed to parallel a regular monetary account, Covey contended that actions and words will either accrue or deplete an "account" with another person. The key was to have many transactions in the reserve, so if there were a single incident of mistrust between two parties, it did not deplete the entire account of destroying the relationship.

This "account balance" determined how well one communicated and interacted with others. If it had a good number of "deposits," the trust level between two people would be high, and communicatively functional. However, if the "account balance" did not have enough "funds," there would be neither trust nor communication in the relationship. Working in a classroom environment, students developed trust with teachers and peers, while receiving these "emotional deposits." Validation of thoughts and feelings, active listening, sincere apologizing, keeping promises, and being loyal to those who were not present were tremendously accurate paradigms. Conversely, if there were no trust in a classroom, credibility would be low. Students would become defensive and guarded, while subsequently misunderstanding any good intentions (Covey, 1989/ 2004).

Establishing Trust- Abundance Mentality

Another facet of trust within character education would be having an abundance mentality. Covey (1989/ 2004) defined this as "plenty [of resources] out there for everybody" (p. 219). By signifying its converse "scarcity mentality," managers and leaders had often a "black or white view" of a situation.

In this researcher's urban charter school experience, lack of resources was a deep worry of all academic stakeholders. Unlike a suburban environment, if urban students did not feel that there were enough supplies to go around, they would simply stop coming to class. The teacher learned to provide supplies (pens, paper, etc) as to promote continuity of the lesson and students' attendance.

Establishing Trust- Leading by Example

St. Ignatius (1546/ 2009) taught, "Consider the reasons on both sides without showing attachment, be slow to speak, be considerate and kind, and listen quietly" (n.p.). Understanding the need to implement the cura personalis, he saw the end result of education as:

> Not only the care for the salvation and perfection of their own souls … [but devotion] to the salvation and perfection of their neighbors. [The cura personalis] was especially instituted for the defense and propagation of the Faith, and the [advancement] of souls in Christian life and doctrine. (McMahon, 2004, p.4)

With the goal of students' perfection of the souls (in order to reach the Beatific Vision, i.e., the ability to see and stand in the presence of Almighty Father in Heaven), St. Ignatius was cognizant of not only a perfection in the earthly life, but life everlasting. Religious education should not be its own entity in education, but rather encompass uniform goals (McMahon, 2004). This view of the holistic education was critical to the development of a child in the care of educators. Ignatius saw that leading by example was pertinent to character development of students. In *Ratio Studorium* (1599/1970), St. Ignatius promoted the following criteria of leading by example and sharing in this pedagogical manual:

The moderator should foster virtue as well as love of learning in the members of the academy. He will do this by his own example … All members of the academy [took] their turns, as far as may be, in the various types of programs. (St. Ignatius, 1599/1970, pp.105-106)

When Ignatius wrote of interaction with others, he took a contemporary and holistic view of incorporating everyone. Almost four hundred years later, O'Connell (1993) reflected on Ignatius' educational objectives accommodating these statements:

• [Aid] students in attaining the end for which they were created: Knowledge and love of God and personal salvation

• [Be] concerned with both intellectual and moral formation

• [Be] personally interested in students and their progress

• Assist in the fullest possible development of all God-given talents of each individual personal as a member of the human community (n.p.)

Promoting Social Interaction

In order to understand the communication process between adults and children in education, all behavior is based on need. This was a motivator of both the conscious and subconscious (Covey, 1970/1993, p.104). In Maslow's *A Theory of Human Motivation* (1943, as cited in Covey 1982), Covey (1982) extrapolated and modified the "Hierarchy of Needs." The first was instinctively fulfilling physical/ biological needs, such as hunger and thirst, breathing clean air, proper sleep, and shelter. Pedagogically, most educators were fixated on standardized test scores, curricula, and student performance; these aforementioned primitive needs were overlooked in a busy educational setting. Often it took a candid student statement or action before the adult realizes the criteria of this first level and what the student brings to the classroom. According to Covey (1982), this first level of security represented, "A person's self-worth, his identity, his emotional anchorage, his self-esteem, his basic personal strength or lack of it" (p. 19).

The next level of Covey's Behavioral Needs was "Social Needs: Love and belonging" akin to Maslow's third level. This included friendships, social interaction, and a sense of belonging to a group (Covey, 1970/ 1993; Covey, 2003). Top and Chadwick (2006) affirmed that the best parental or leadership policy was to "counsel, not control" (p. 3). This incorporated the positive development of children's autonomous worldviews.

The third level pertained to psychological needs. Maslow (1943, as cited in Covey 1970/ 1993) attributed confidence and self-esteem to this level. Covey refined this level to include two sub-categories: "What [students thought] of themselves" and then "how others perceive[d] them" (Covey, 1970/ 1993, p.105). Conclusively, negative elements from adults (inducing guilt, withdrawing love, dismissing their thoughts) damaged irreparably children's confidence and feelings of self-worth (Top & Chadwick, 2006). The fourth and highest level was "Acceptance of Facts/ Spiritual Needs." Maslow (1943, as cited in Covey 1970/ 1993) claimed the former; students were creative and self-sufficient. Covey associated the latter with "spiritual anxiety," i.e., to fulfill God's plan of eventually returning to the celestial presence of God the Father (Covey, 1970/ 1993).

Goals of Character Education

Whether it stemmed from Federal, Jesuit, or LDS school objectives, goals of character education produced "morally responsible, self-disciplined citizens." This was attainable through "problem solving, decision-making, and conflict resolution" (McBrien & Brandt, 1997, pp. 17-18). Children needed continual praise, acceptance, and encouragement (Top & Chadwick, 2006).

David O. McKay stressed that character was the "highest aim of education: above knowledge [was] wisdom, and above wisdom [was] character" (Brewerton, 1982, n.p.). Therefore, the goal of the McKay School of Education was to "reduce problem behaviors and conflicts." Reduction was seen through prevention of ill-social behaviors, early identification, and intervention. Specifically, the BYU Positive Behavioral Support Initiative reported that, "Given that (both) learning and emotional/behavioral problems

are progressive in nature, early identification and intervention tend[ed] to be more effective than remediation" (Cox, Young, B., Peterson, Young, E., & Young, K. R., 2008, n.p.; Kraner, Young, Haymond, & Munk, J., 2008, n.p.).

Their method followed the Golden Rule, i.e., the Christian Ethic of Reciprocity (Matthew 7:12, Luke 6:31). Certainly, preventing anti-social behavior in schools was an arduous one: "Recent research has shown the risk of developing patterns of various types [of this] behavior: examples included use of alcohol and drugs, aggressive and violent behavior, and gang activity" (West et al., 1998, p. 2).

The United States Department of Education's manual, Helping Your Child Become a Responsible Citizen (2005) outlined the promotion of character education (or pro-social behavior). In its introduction, methods in this booklet were seen unilaterally by diverse religious and cultural people. This booklet's information was applicable to parents of many backgrounds.

A student's strong character was contingent upon showing compassion, honesty, and fairness, displaying self-discipline, or showing concern for the community. A child felt compassion when he or she felt, "joy and excitement- rather than anger and despair- at other people's success and achievement" (United States Department of Education, 2005, n.p.). An adult fostered compassion in students by first bridging the gap between expectations and behaviors (Covey, 1970/ 1993).

The gap between objectives and practice must be met before one may model pro-social behavior to students. Covey stated that meeting this gap was done a couple ways: first "[live] the law of love." This was an affirmation of being; every child is a Child of God, while showing tremendous joy and respect for his or her potential. Next, "obey [the] laws of life," the laws of the Church and secular educational institutions, promoting personality growth and development (Covey, 1970/ 1993, p. 222).

Methodology

Three segments were included within this chapter, a) the outline of designing the 7th and 8th Grade literacy program, b) designating the twelve character education

studies of BYU authors within McKay School's Positive Behavioral Support Initiative (PBS), and c) addressing the purpose of this qualitative study's objective. It projected a structural comparison format that determined a priori methods with no use of Qualitative Data Analysis software. One criterion of this objective was to determine whether these first two segments correlate.

Designing the Literacy Program

The responsibility and source of the set categories were affixed by the framework of McConnell and LoGiudice (1998) *That's Life! Social Language*. First, the literacy program was segmented into five main units: Basic Communication Skills, Conversation Skills, Emotions and Self-Esteem, Peer Relationships, and Working with Others. Then, lessons within the five units were divided into thirty-nine weeks (out of forty school weeks). The outstanding week was intended for review, while adding a culminating project, or modifying the existing lessons with primary or ancillary materials.

Since this literacy project was not implemented into the Social Language course until the subsequent school year, it was unknown if the course would be taught for twenty or forty weeks. However, administration established that this course would be taught once a week for a period of forty-five minutes per lesson projected to an audience of 7th and 8th Graders. Within these established criteria, the author designed forty weeks of lessons.

When constructing these lessons, the students' cognitive levels were noted; specifically, their academic levels were based on age-related attention spans and content retention. In addition, students' verbiage associated with their socio-economic status permitted modifications of these lessons, based on their needs, and to project more tailored results. For example, students did not know when to switch from informal to formal language. Their casual language with their peers outside the classroom did not change within the classroom when speaking to teachers, administrators, or other adults. This was an excellent starting point.

The development of each lesson integrated the previous topic leading into next week's agenda. This was a consistent, established pattern, derived from administration's expectations of all teachers in their district. After dividing the five Units into lessons, the overall objectives for the unit were written, based on the content information supplied partially by the McConnell and LoGiudice (1998) publication.

Then, the benchmarks, i.e., the particular criteria, of these objectives were written. These benchmarks incorporated strong verbs linking objectives of the not only the unit but also the individual lessons. That's Life! Social Language supplied the framework for these benchmarks by dividing them into two categories "Trouble Signs" and "Training."

Each lesson segmented five main sections: Objective, Bell Ringer (Entrance Task), Closure of Bell Ringer, Procedure, and Closure (interchanging the term "Debriefing"). In subsequent units, Closure of the Bell Ringer was not included, because it automatically led into the procedure portion of the lesson. The five sections (often with Closure of Bell Ringer omitted) were a pattern that was established in previous districts, while stemming from the expectations from the New York State Education Department and school district requirements. By the end of the first Unit, the Closure of the Bell Ringer was diminished, so there could be more time for the procedure section of the lesson.

This pattern inclusive of a time-frame was as follows:

- Statement of daily objective: less than 1 minute

- Bell Ringer (Entrance Task): 5 minutes

- Closure of Bell Ringer: 5 minutes

- Procedure: 30 minutes

- Closure: 5 minutes

These particular lessons within each unit were relevant to mention because in the succeeding chapter, when the upcoming twelve BYU- PBS Studies were analyzed, topics were categorized based on these literacy program lessons. For example, if one study mentioned, "eye-contact between teacher and student," that study will be categorized under Unit I. Or, if one Study mentions "students' sarcasm," it was categorized under Unit IV.

The literacy program was divided then into these lessons.

Beginning with

Unit I "Basic Communication Skills" Consisting of Eleven Lessons, they were:

- Importance of Good Communication Skills
- Status Expectations
- Gestures/ Eye-Contact
- Facial Expressions, Comfort Zone, and Voice Style
- Voice Quality: Good Pitch and Volume
- Language Style and Code Switching
- Defining a Problem
- Problem Solving
- Evaluating a Plan/ Prioritizing Problems
- Your Personal Bill of Rights
- Negotiating and Compromising

Unit II Conversation Skills was Divided into Ten Lessons:

- Conversation Skills
- Voice Style
- Evaluating Conversations
- Conversation Topics and Choosing a Topic
- Evaluating Topics and Open-ended Questions
- Interview Topics and Planning
- Maintaining a Topic
- Changing the Topic
- Self-Evaluation Forms
- Phone Conversation

Unit III Emotions and Self-Esteem was Divided into Six Lessons:

- Emotions
- Classifying Emotions
- How Do You Feel?
- Responding to Emotions
- Respect Yourself
- Stepping Stones/ Your Personal Time Line

Unit IV Peer Relationships was Divided into Seven Lessons:

- Friendship Skills
- Matching a Friend's Emotions
- Joining In/ Being Left Out
- Asking For Favors
- Commands, Suggestions, and Advice
- Disagreeing and Criticizing
- Pros/Cons, Teasing and Sarcasm

Unit V Working with Others was Divided into Five Lessons:

- Working Together
- Families
- Getting Along with Teachers
- That's Not Fair
- Accepting Differences

Twelve Character Education Studies

After creating this literacy program, twelve 2008 Positive Behavioral Support Initiative Studies were assessed. These studies were conducted by the McKay School faculty, staff, and students. Two criteria when selecting these studies were: they were written and approved by the PBS group, and they were published and presented in 2008. Divided in two symposia, the first and most recent group of studies was presented in July 2008 at the U.S. Office of Special Education Programs (OSEP) Conference in Washington, D.C. The second was held in March 2008 at the Association of Positive Behavioral Support Conference in Chicago, Illinois. The order of these studies was congruent to the listing found in the McKay School's Directory.

Symposium 1, July 2008, Studies:

Study 1: "Further Validation of the Systematic Screening for Behavior Disorders in Middle and Junior High School" of Caldarella, Richardson, and B. Young.

Study 2: "The Effects of Praise Notes on Students Displaying Externalizing and Internalizing Behavior" of Peterson-Nelson, E. Young, and Webb.

Study 3: "School- Wide Positive Behavior Support: Effects on Middle School Teachers' Perceptions of School Quality" of K.R. Young and Shatzer.

Study 4: "Using Dialogue Journals to Strengthen the Student-Teacher Relationship: A Comparative Case Study" of D. Anderson.

Study 5: "Gender and Ethnicity in the Early Adolescent Screening Process for Emotional and Behavioral Disorders" of E.L. Young.

Symposium 2, March 2008, Studies:

Study 6: "School-Based Mentoring: An Effective Intervention with Students at Risk for EBD (Emotional Behavior Disorder) of Caldarella, Adams, Valentine and K.R. Young.

Study 7: "School-Wide Screening and Programs of PBS" of Marchant, D. Anderson, Caldarella, Fisher, B. Young, K.R. Young.

Study 8: "Validation of the SSBD (Systematic Screening for Behavioral Disorders) in Secondary Schools: Student and Parent Correlates" of M. Richardson, Caldarella, B. Young, E. Young.

Study 9: "Practical Solution for Initiating Positive Behavior Support (PBS) in Secondary Schools" of V. Gorgueiro.

Study 10: "Gender Differences/ Similarities for Adolescents Identified At-Risk for Emotional/Behavioral Risk in the Secondary School" of Sabbah, B. Young, E. Young, and K.R. Young.

Study 11: "Effects of Peer Praise Notes on Socially Withdrawn Adolescents: A Classroom Intervention" of Peterson-Nelson, Webb, and Caldarella.

Study 12: "Training Elementary School General Educators to Implement Function-Based Support" of Marchant, Renshaw, and Christensen.

Objective

The objective of this qualitative study was to analyze if the studies presented at the symposia connected to the lessons of the charter school's literacy program. And if so, which topics will be mentioned? Assessing whether their specific objectives connect to the constructed five Units, the purpose was discovery of potential correlation between two religiously-supported entities. The assessment tools used were tables supporting the sequential four criteria. The first determined the five topics into which the PBS studies were categorized, while observing if any is an abstract or continuation of a full study. The second determined if those topics connected

to the five Units of the cura personalis literacy program: Basic Communication Skills, Conversation Skills, Emotions and Self-Esteem, Peer Relationships, and Working with Others. The third determined the frequency of PBS topics within the lessons. The fourth determined the lessons that BYU do not mention. The focus was to monitor the areas of character education to reveal the topics of importance, before questioning a convergence between the researchers of these two groups.

Data Collection and Analysis

Categorizing the BYU Studies

Before assessing the structural relationships, the author determined if the BYU Studies had the same topics in the character education studies as the literacy program. Table 1 separated these twelve Studies into the following five categories, while following technical grounds of pattern-occurrence. This was a starting point, while ascertaining how the studies should be classified. It determined also topic frequency, and if any of these studies were abstracts or continuations of other present BYU Studies. Table 1 showed five areas of topic classification: Systematic Screening for Behavior Disorders, Internal/ External Behaviors, School Quality, Student-Teacher Relationships, and Gender/ Ethnicity. Studies 1 and 2 were abstracts, continuing from previous studies appearing on this table. However, the pattern was broken when the abstracts of Studies 3 and 4 were not continuations of other Studies present, only connected by topic name (Table 1).

Returning to the literacy program, Tables 2-11 determined if the BYU Studies applied to these lessons, and if so, which topics were mentioned. Studies remained in the five

Study #	General Topic
1	Validation of Systematic Screening for Behavior Disorders - abstract/ continuation of Study #8
8	Validation of Systematic Screening for Behavior Disorders
2	Internal/ External Behaviors-abstract/ continuation of Study #11
11	Internal/ External Behaviors
3	School Quality/ Perception (abstract)
7	School Quality/ Intervention
9	School Quality/ Implementation
4	Student-Teacher Relationships/ Journaling as strength (abstract)
6	Student-Teacher Relationships/ Mentoring
12	Student-Teacher Relationships/ Function-based Support
5	Gender/ Ethnicity
10	Gender/ Ethnicity

Table 1. Categorizing Studies by Topic

A (Alpha= topic is mentioned); X (Chi= topic is not mentioned)	Study 1	Study 8	Study 2	Study 11	Study 3	Study 7	Study 9
Importance of Good Communication Skills	X	X	X	A	X	X	X
Status Expectations	X	X	X	X	X	X	X
Gestures/ Eye-Contact	X	X	X	A	X	X	X
Facial Expressions, Comfort Zone, and Voice Style	X	X	X	X	X	X	X
Voice Quality: Good Pitch and Volume	X	X	X	X	X	X	X
Language Style and Code Switching	X	X	X	X	X	X	X
Defining a Problem	A	A	A	A	A	A	A
Problem Solving	A	A	A	A	A	A	A
Evaluating a Plan/ Prioritizing Problems	A	A	A	A	A	A	A
Your Personal Bill of Rights	X	X	X	X	X	X	X
Negotiating and Compromising	X	X	X	X	X	X	X

Table 2. BYU Studies Connected to the Jesuit Literacy Program Units: Unit I- Basic Communication Skills- Part 1

A (Alpha= topic is mentioned); X (Chi= topic is not mentioned)	Study 4	Study 6	Study 12	Study 5	Study 10
Importance of Good Communication Skills	X	A	A	A	X
Status Expectations	A	A	A	X	X
Gestures/ Eye-Contact	A	A	A	X	X
Facial Expressions, Comfort Zone, and Voice Style	A	A	A	X	X
Voice Quality: Good Pitch and Volume	X	X	X	X	X
Language Style and Code Switching	X	X	X	A	X
Defining a Problem	A	A	A	A	A
Problem Solving	A	A	A	A	A
Evaluating a Plan/ Prioritizing Problems	A	A	A	A	A
Your Personal Bill of Rights	X	X	X	X	X
Negotiating and Compromising	X	X	X	X	X

Table 3. Unit I- Basic Communication Skills- Part 2

A (Alpha= topic is mentioned); X (Chi= topic is not mentioned)	Study 1	Study 8	Study 2	Study 11	Study 3	Study 7	Study 9
Conversation Skills	X	X	X	A	X	A	X
Voice Style	X	X	X	A	X	A	X
Evaluating Conversations	X	X	X	A	X	A	X
Conversation Topics and Choosing a Topic	X	X	X	A	X	X	X
Evaluating Topics and Open-ended Questions	X	X	X	A	X	X	X
Interview Topics and Planning	X	X	X	X	X	X	X
Maintaining a Topic	X	X	X	X	X	X	X
Changing the Topic	X	X	X	X	X	X	X
Self-Evaluation Forms	A	X	X	A	X	X	X
Phone Conversation	X	X	X	X	X	X	X

Table 4. Conversation Skills- Part 1

A (Alpha= topic is mentioned); X (Chi= topic is not mentioned)	Study 4	Study 6	Study 12	Study 5	Study 10
Conversation Skills	X	A	A	A	X
Voice Style	X	A	A	A	X
Evaluating Conversations	X	A	A	A	X
Conversation Topics and Choosing a Topic	X	A	X	A	X
Evaluating Topics and Open-ended Questions	X	A	X	X	X
Interview Topics and Planning	X	X	X	A	X
Maintaining a Topic	X	X	X	X	X
Changing the Topic	X	X	X	X	X
Self-Evaluation Forms	X	X	A	X	X
Phone Conversation	X	X	X	A	X

Table 5. Unit II- Conversation Skills- Part 2

A (Alpha= topic is mentioned); X (Chi= topic is not mentioned)	Study 1	Study 8	Study 2	Study 11	Study 3	Study 7	Study 9
Emotions	A	A	A	A	A	A	X
Classifying Emotions	A	A	A	A	A	A	X
How Do You Feel?	A	A	X	A	X	X	X
Responding to Emotions	A	A	X	X	X	A	X
Respect Yourself	A	A	X	X	A	X	X
Stepping Stones/ Your Personal Time Line	X	X	X	X	X	X	X

Table 6. Unit III- Emotions and Self-Esteem- Part 1

A (Alpha= topic is mentioned); X (Chi= topic is not mentioned)	Study 4	Study 6	Study 12	Study 5	Study 10
Emotions	A	A	X	A	X
Classifying Emotions	A	A	X	A	X
How Do You Feel?	A	A	X	A	X
Responding to Emotions	A	A	X	A	X
Respect Yourself	X	A	X	X	X
Stepping Stones/ Your Personal Time Line	X	A	X	X	X

Table 7. Unit III- Emotions and Self-Esteem- Part 2

A (Alpha= topic is mentioned); X (Chi= topic is not mentioned)	Study 1	Study 8	Study 2	Study 11	Study 3	Study 7	Study 9
Friendship Skills	X	X	A	A	X	A	X
Matching a Friend's Emotions	X	X	X	X	X	X	X
Joining In/ Being Left Out	X	X	A	A	A	A	A
Asking For Favors	X	X	X	X	X	X	X
Commands, Suggestions, and Advice	X	X	X	X	X	X	X
Disagreeing and Criticizing	A	X	X	X	A	X	X
Pros/Cons, Teasing and Sarcasm	X	A	X	X	X	X	X

Table 8. Unit IV- Peer Relationship- Part 1

A (Alpha= topic is mentioned); X (Chi= topic is not mentioned)	Study 4	Study 6	Study 12	Study 5	Study 10
Friendship Skills	X	A	A	A	X
Matching a Friend's Emotions	X	A	X	X	X
Joining In/ Being Left Out	X	A	X	A	X
Asking For Favors	X	X	X	X	X
Commands, Suggestions, and Advice	X	A	X	X	X
Disagreeing and Criticizing	X	X	X	X	X
Pros/Cons, Teasing and Sarcasm	X	X	X	X	X

Table 9. Unit IV- Peer Relationship- Part 2

grouping as signified by the first Table.

All five groups and twelve studies in Unit I focused on Defining a Problem, Problem Solving, and Evaluating a Plan/ Prioritizing Problems, encompassed main components of character education criteria. The group

of Studies (#4, 6, 12) reflecting Student-Teacher Relationships mentioned eye contact, facial expressions,

A (Alpha= topic is mentioned); X (Chi= topic is not mentioned)	Study 1	Study 8	Study 2	Study 11	Study 3	Study 7	Study 9
Working Together	A	A	A	A	A	A	A
Families	A	A	A	A	A	A	A
Getting Along with Teachers	A	A	A	A	A	A	A
That's Not Fair	X	X	A	A	X	A	A
Accepting Differences	A	A	X	X	X	A	A

Table 10. Unit V- Working with Others- Part 1

A (Alpha= topic is mentioned); X (Chi= topic is not mentioned)	Study 4	Study 6	Study 12	Study 5	Study 10
Working Together	A	A	A	A	A
Families	X	A	X	A	A
Getting Along with Teachers	A	A	A	A	A
That's Not Fair	X	A	X	A	A
Accepting Differences	X	A	X	A	A

Table 11. Unit V- Working with Others- Part 2

and status expectation between students and teachers.

It was surprising that studies on Internal/ External Behavior (#2 and #11) did not mention these topics. Also based on past experience working with minority students, it was unusual to note that Studies 5 and 10, handling Gender and Ethnicity, did not mention eye-contact or facial expressions in the classroom. Different ethnicities have different customs regarding eye contact. If teachers do not know these customs, there could be dramatic misinterpretation of students' intentions.

In Unit II, Study 1 representing Systemic Screening mentions self-evaluation forms incongruous to its partner Study 8. Other character education lesson topics were not mentioned. The remaining four categories and their studies mention Conversation Skills, Voice Style, and Evaluating Conversation.

All Studies of Unit III reflected the lessons of emotions and their classifications. Study 6 connecting Student-Teacher Relationships mentions every lesson, inclusive of setting up a time line to accomplish personal and professional goals. Conversely, Study 12 within the same category and Study 10 in the Gender/ Ethnicity had no lesson topics mentioned.

In Unit IV, Friendship Skills were found in every Study with exception of the Systematic Screening grouping. As another main topic of character education, it was expected that all studies to include this element. What Studies 1 and 8 did offer exclusively was a look at how students learn to disagree and criticize properly.

All studies within the five categories mentioned two lessons consistently in Unit V: Getting Along with Teachers and Working Together. A majority of studies mentioned the themes of fairness and accepting differences. These were the backbone of character education and what teachers and administrators should be implementing within the educational environment. These collaborative topics signified the effectiveness of any cura personalis program. Then, the charts were organized by frequency and percentage of Studies per lesson, shown in Tables 12-16. The most frequent studies were listed first.

In Unit I, Table 12 revealed that the top three lessons were Defining a Problem, Problem Solving, and Evaluating a Plan/ Prioritizing a Plan. There was a 100% correlation in each of these twelve studies. A key factor in character education was representative of teaching students to plan and prioritize academic and personal goals, as well as identifying clear objectives.

In Table 13 of Unit II, less than half of the studies mentioned Voice Style, Evaluating Conversation, and Conversation

Lessons	# of Studies out of 12	Total Percentage
Defining a Problem	12	100%
Problem Solving	12	100%
Evaluating a Plan/ Prioritizing Problems	12	100%
Importance of Good Communication Skills	4	33%
Gestures/ Eye-Contact	4	33%
Status Expectations	3	25%
Facial Expressions, Comfort Zone, and Voice Style	3	25%
Language Style and Code Switching	1	8%
Voice Quality: Good Pitch and Volume	0	0%
Your Personal Bill of Rights	0	0%
Negotiating and Compromising	0	0%

Table 12. Unit I- Basic Communication Skills (Table 7.1)

Lessons	# of Studies out of 12	Total Percentage
Voice Style	5	42%
Evaluating Conversations	5	42%
Conversation Skills	5	42%
Self-Evaluation Forms	3	25%
Conversation Topics and Choosing a Topic	3	25%
Evaluating Topics and Open-ended Questions	2	17%
Phone Conversation	1	8%
Interview Topics and Planning	1	8%
Maintaining a Topic	0	0%
Changing the Topic	0	0%

Table 13. Unit II- Conversation Skills

Skills. One assumption was that these Studies did not survey students who used stark dialect in lieu of Standard American English within the classroom. In Table 14, ¾ of studies represented students' emotions and how to classify their behavior. The BYU Studies incorporated specifically behavior and emotion, chaining students' internal and external behavior. The literacy program had more distinctive lines disjoining these two topics.

Pertaining to Peer Relationships of Unit IV, about half of the Studies (Table 15) mentioned students Joining in/ Handling being left out, and Friendship Skills. Perhaps, more studies would have incorporated these topics; however, the BYU Studies seemed to focus heavily on relationships between adults and students as opposed to students developing successful peer relationships. Finally in Unit V (Table 16), there was a 100% participation representing the topics of Working Together and Getting Along with Teachers. This collaborative literacy unit and the pertinent themes of including families in the educational process, accepting difference among students, discussing fairness and

positive ways to get along with teachers were main themes that can be applicable to developing character education.

Limitations

The BYU Studies did not mention three lessons from Unit I's Voice Quality: Good Pitch and Volume, Your Personal Bill of Rights, and Negotiating and Compromising. These studies never focused on the accurate pitch of a student's voice in an appropriate situation. This was an important item to teach students in the Charter School because students did not make the connection between their voice pitch and volume inside and outside the classroom. Also, designing a students' Personal Bill of Rights and teaching negotiation and compromise seemed refined and layered from the basic concepts.

In the subsequent Unit II, not one study mentioned how students maintained a conversational topic or change it effectively on the phone or with a peer. This verbal inconsistency evolved further into students' written work (Perhaps an attribute to the rapidly advancing technological age abut students' declining attention spans).

In Unit III, all lessons were mentioned. However, only one study mentioned Creating a Personal Time Line. It was an important part of the literacy program because it allowed students to be directed to pre-college planning, and interviewing for future careers. Accurate planning deterred student drop-out rates. Student retention levels in Utah from which these BYU Studies were implemented were congruous to or could be applied to one charter school in a different demographical area.

Asking for Favors was another lesson of Unit IV that these studies did not include. Perhaps elementary in nature for some school districts, it was important for students in this Charter School to learn the basics that they were clearly not receiving at home. The lessons might have been better implemented within the Basic Communication Skills Unit I. In the last Unit, all studies were represented in the lessons.

The main themes in character education were found in both the literacy program and BYU program. They aligned

Lessons	# of Studies- out of 12	Total Percentage
Emotions	9	75%
Classifying Emotions	9	75%
Responding to Emotions	7	58%
How Do You Feel?	6	50%
Respect Yourself	5	42%
Stepping Stones/ Your Personal Time Line	1	8%

Table 14. Unit III- Emotions and Self-Esteem

Lessons	# of Studies- out of 12	Total Percentage
Joining In/ Being Left Out	7	58%
Friendship Skills	6	50%
Disagreeing and Criticizing	2	17%
Matching a Friend's Emotions	1	8%
Commands, Suggestions, and Advice	1	8%
Pros/Cons, Teasing and Sarcasm	1	8%
Asking For Favors	0	0%

Table 15. Unit IV- Peer Relationships

Lessons	# of Studies- out of 12	Total Percentage
Working Together	12	100%
Getting Along with Teachers	12	100%
Families	10	83%
That's Not Fair	7	58%
Accepting Differences	7	58%

Table 16. Unit V- Working with Others

conclusively with teaching basic verbal skills, problem-solving, and collaborative methods, and familial work-ethic. Stressing the importance of the united family, Covey (1970/1993) stated:

The family [was] God's ordained unit to provide each of its members a deep sense of worth, or personal security. Parents need [ed] to spend time communicating with each other, which itself [fed] the emotional roots of security, respect, acceptance, and love. (p.80)

The BYU Positive Behavior Support authors conducted very well-written research, even though their information was derived from the same ten researchers. Therefore within this group, topics, themes, information, and writing styles overlapped. Even some sections of information repeated from study to study, allowing abstract forms of certain publications. This group was limited in their research to the K-12 districts surrounding BYU's campus. Also, one may hypothesize that not one of their Studies was conducted in an equivalent urban setting as the literacy program: purely due to demographic differences between New York State and Utah.

It was intentional to keep the research group small within the McKay School. Serving as a direct contrast to this author's Jesuit education, it was important that the research from a university whose researchers and faculty exceeded 98% LDS in their Education Department. One factor for this was the very distinctive writing styles between Jesuit and LDS scholars. It was assumed, statistically, that no Jesuits were a part of the PBS Research Team. A final limitation concerned the published work of *That's Life! Social Language* of McConnell and LoGiudice (1998). It was an admirable framework. However, if there were more time, the author would build and implement a longitudinal study with a control group of students based on her own systematic framework.

Conclusion and Future Research

The true nature of St. Ignatius' cura personalis showed that leaders-in-service understood how, students developed their character through clear objectives, paradigms and leading by example (Moore, 2008). Inclusive of both home and the educational settings, children were excellent observers who were continually responding to an adult's example whether adults were cognizant of this or not (Moore, 2008).

The Positive Behavior Support Initiative of the McKay School (2008) paralleled a structure "to produce socially important outcomes," self-management skills, and quality of life skills (Moore, 2008, p.1). With every member of the educational system practicing the Golden Rule, its goal was to make students feel needed, promoted success, safety, and a nurturing environment. Rooted in empirically-validated strategies, replacement behaviors were taught in order to maintain a support network within the academic structure. By building children's self-esteem, encouragement led to development of their own self-interests. They excelled when the family culture was positive, unified, and enjoyable (Covey, 1991).

The Jesuit literacy program and the Latter-day Saints' Studies reflected the imperative nature to maintain St. Ignatius' cura personalis: the care of the entire individual. Regardless of devotional variance, the themes of character education impressed the affirmation of family unity and religious intervention in education, while setting an exemplary path from which Federal mandates may only succeed. The extent of affecting Federal mandates from the values found in parochial, academic settings would be a topic for subsequent research.

"Within the character of the citizen lies the welfare of the nation"- Cicero

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