Chaminade University is a Catholic, Marianist University. As such there are five fundamental attitudes/values associated with a Marianist education. The five characteristics of a Marianist education are:

1. **Educate for Formation in Faith**
   Catholic Universities affirm an intricate relationship between reason and faith. As important as discursive and logical formulations and critical thinking are, they are not able to capture all that can be and ought to be learned. Intellectual rigor coupled with respectful humility provide a more profound preparation for both career and life. Intellectual rigor characterizes the pursuit of all that can be learned. Respectful humility reminds people of faith that they need to learn from those who are of other faiths and cultures, as well as from those who may have no religious faith at all.

2. **Provide an Excellent Education**
   In the Marianist approach to education, “excellence” includes the whole person, not just the technician or rhetorician. Marianist universities educate whole persons, developing their physical, psychological, intellectual, moral, spiritual and social qualities. Faculty and students attend to fundamental moral attitudes, develop their personal talents and acquire skills that will help them learn all their lives. The Marianist approach to education links theory and practice, liberal and professional education. Our age has been deeply shaped by science and technology. Most recently, information and educational technologies have changed the way faculty and students research and teach. At Marianist Universities, two goals are pursued simultaneously: an appropriate use of information technology for learning, and the enhancement of interaction between students and teachers. As Catholic, Marianist Universities seek to embrace diverse peoples and understand diverse cultures, convinced that ultimately, when such people come together, one of the highest purposes of education is realized: a human community that respects every individual within it.

3. **Educate in Family Spirit**
   Known for their strong sense of community, Marianists have traditionally spoken of this sense as “family spirit.” Marianist educational experience fosters the development of a community characterized by a sense of family spirit that accepts each person with loving respect, and draws everyone in the university into the challenge of community building. Family spirit also enables Marianist universities to challenge their students, faculty and staff to excellence and maturity, because the acceptance and love of a community gives its members the courage to risk failure and the joy of sharing success.

4. **Educate for Service, Justice, and Peace**
   The Marianist approach to higher education is deeply committed to the common good. The intellectual life itself is undertaken as a form of service in the interest of justice and peace, and the university curriculum is designed to connect the classroom with the wider world. In addition, Marianist universities extend a special concern for the poor and marginalized and promote the dignity, rights and responsibilities of all people.

5. **Educate for Adaptation to Change**
In the midst of rapid social and technological change, Marianist universities readily adapt and change their methods and structures so that the wisdom of their educational philosophy and spirituality may be transmitted even more fully. “New times call for new methods,” Father Chaminade often repeated. The Marianist university faces the future confidently, on the one hand knowing that it draws on a rich educational philosophy, and on the other fully aware for that philosophy to remain vibrant in changing times, adaptations need to be made.

Selected from Characteristics of Marianist Universities: A Resource Paper, Published in 1999 by Chaminade University of Honolulu, St. Mary’s University and University of Dayton

Each of these characteristics is integrated, to varying degrees, throughout the General Education Core and within the various majors and minors offered at Chaminade University.

The General Education Core at Chaminade (CUH) does not list the Marianist Educational Values as a distinct part of its core. Nonetheless, the Marianist Educational Values, as part of the CUH Mission, are woven throughout the General Education Core and incorporated into all courses.

Gagne (1984, 377) lists five categories of learning outcomes: declarative, procedural, cognitive strategies, motor skills, and attitudes. The focus of this paper is on the declarative knowledge (what you know) associated with the Marianist Educational Values as part of the General Education Core. While the goal is to ultimately determine to what extent these Marianist Educational Values, or in Gagne’s language attitudes, influence the behavior of students at Chaminade, the initial goal is to ascertain to what extent students have knowledge of, are able to distinguish, and are able to link their coursework at Chaminade to them.

The specific focus of this paper is to indicate how the Five Marianist Educational Values are assessed in the General Education Core, the major in Psychology, and the minor in Religion. During the Spring 2013 semester students were assessed with a multiple choice mid-term (25 items) and final (50 items) exam. Items assessing understanding and knowledge regarding the Marianist Educational Values were incorporated into both exams.

During the first week of class the students are introduced to and go over the five Marianist Educational Values (see above) which are included in the syllabus. They are told that they will be assessed with both the mid-term and final exams on how these educational values are integrated into the course. Examples are provided for each value. Periodically throughout the semester students are asked, within the context of the lecture or discussion, which particular Marianist Educational Values are relevant.

Analysis
Declarative knowledge and understanding of the Marianist Educational Values were assessed (mid-term and final) in four courses during the Spring 2013 semester. One religion course (Confucianism), one Psychology course (Organizational Psychology) and two cross-listed (Religion and Psychology) Interdisciplinary courses (Psychology of Tai Chi Ch’uan and Psychology of Death and Dying).
While the questions and possible answers are given, the question number and correct answer are not. It is important to point out that each of the questions is generated within the context of the content of the specific course.

Item discrimination, given a normal curve, is that a high percentage of those students in the upper 27% of overall performance (used by Scantron) on the exam will answer the item correctly while a low percentage of the students in the lower 27% overall performance (used by Scantron) on the exam will answer it correctly.  

Item difficulty is represented by the total percentage of the students getting the answer correct. The closer the percentage is to 100% (everybody got it correct) the easier the item. The closer the percentage is to 0% (nobody got it correct) the more difficult the item. Percentages above 90% (too easy) and below 20% (too difficult) need to be reviewed for continual inclusion. The optimal difficulty level for a multiple choice test with four choices is 62%.

**Mid-Term Exam**

**Psychology of Tai Chi Ch’uan**
The Marianist Educational Value that most readily reflects the practice of Taijiquan is
- a) Education for Formation in Faith.
- b) Educate in Family Spirit.
- c) Educate for Service, Justice and Peace.
- d) Educate for Adaptation to Change.

**Overall, 83% of the total number of students (N=24) answered this question correctly. 100% of the upper 27% answered it correctly while 33% of the lower 27% answered it correctly. This item clearly discriminated between those who did well on the exam and those who did not.**

**Organizational Psychology**
The perspective of evolutionary theory of generating solutions for problems within various contexts and the fact that this is directly related to the ongoing success of various organizations is best exemplified by the Marianist Educational Value of
- a) Educate in Family Spirit.
- b) Educate for Service, Justice and Peace.
- c) Provide an Excellent Education.
- d) Educate for Adaptation to Change.

**Overall, 75.53% of the total number of students (N=34) answered this question correctly. 77.78% of the upper 27% answered it correctly while 55.56% of the lower 27% answered it correctly.**

**Psychology of Death and Dying**
Regarding evolution and the issues of death and dying, the Marianist Educational Value that best exemplifies the relationship between the two is
- a) Educate in Family Spirit.
- b) Educate for Adaptation and Change.
- c) Provide an Excellent Education.
- d) Educate for Service, Justice and Peace.
Overall, 84% of the total number of students (N=25) answered this question correctly. 100% of the upper 27% answered it correctly while 71.43% of the lower 27% answered it correctly.

Our practice of Qigong and Taihequan at the start of each class followed by the in-class lecture is best exemplified by the Marianist Educational Value of
   a. Educate in Family Spirit.
   b. Educate for Formation in Culture.
   c. Provide an Excellent Education.

Overall, 60% of the total number of students (N=25) answered this question correctly. 71.43% of the upper 27% answered it correctly while 42.86% of the lower 27% answered it correctly.

Confucianism
The focus of Confucius on educating the whole person and the fact that we practice Qigong and Taijiquan at the start of class along with the in class lecture is most consistent with the Marianist Educational Value of
   a. Educate in Family Spirit.
   b. Educate for Adaptation to Change.
   c. Provide an Excellent Education.

Overall, 50% of the total number of students (N=26) answered this question correctly. 71% of the upper 27% answered it correctly while 28.57% of the lower 27% answered it correctly. This item clearly discriminated between those who did well on the exam and those who did not.

Final Exam
Confucianism
The Marianist Educational value that best exemplifies the foundation of the teachings of both Confucianism and Neo-Confucianism is
   a. Educate for Formation in Faith.
   b. Provide an Excellent Education.
   c. Educate in Family Spirit.
   d. Educate for Service, Justice, and Peace.

Overall, 25% of the total number of students (N=24) answered this question correctly. 33% of the upper 27% answered it correctly while 33% of the lower 27% answered it correctly. Selection of the remaining answers was fairly even (N= 6,5,4). As a group, the 25% is equivalent to chance. While the foundation was strongly emphasized in class it appears to need additional emphasis and or the item needs to be re-worded.
The Marianist Educational value that incorporates Tai Ji Quan and Qigong at the start of each class and the lectures in the class along with the fundamental Confucian tool for self-cultivation and advancement in society is
   a. Educate for Formation in Culture
   b. Provide an Excellent Education.
   c. Educate in Family Spirit.
   d. Educate for Service, Justice, and Peace.

**Overall, 50% of the total number of students (N=24) answered this question correctly. 83.33% of the upper 27% answered it correctly while 0% of the lower 27% answered it correctly. This item clearly discriminated between those who did well on the exam and those who did not.**

The Marianist Educational value that is most consistent with the selection from the Analects where Confucius is watching a flowing river is
   a. Educate for Formation in Faith.
   c. Educate in Family Spirit.
   d. Educate for Adaptation to Change.

**Overall, 79.17% of the total number students (N=24) answered this question correctly. 83.33% of the upper 27% answered it correctly while 100% of the lower 27% answered it correctly.**

Organizational Psychology

The Marianist Educational Value that best exemplifies evolutionary theory/psychology, the teachings of Sun Tzu, and the challenges of contemporary organizations is
   A. Educate for Service, Justice and Peace.
   B. Provide an Excellent Education.
   C. Educate in Family Spirit.
   D. Educate for Adaptation to Change.

**Overall, 87.5% of the total number students (N=32) answered this question correctly. 100% of the upper 27% answered it correctly while 77.78% of the lower 27% answered it correctly.**

The integration of Qigong and Taihequan into the class was, primarily, for the purpose of ________ and best exemplifies the Marianist Educational Value of ________.
   A. workplace management; Educate in Family Spirit.
   B. addressing chronic stress; Provide an Excellent Education.
   C. addressing chronic stress; Educate in Family Spirit.
   D. workplace management; Service Justice and Peace.

**Overall, 87.5% of the total number students (N=32) answered this question correctly. 100% of the upper 27% answered it correctly while 77.78% of the lower 27% answered it correctly.**
Psychology of Tai Chi Ch’uan
The Marianist Educational Value that best exemplifies the practice of Qigong and Tai Chi Ch’uan in the courtyard and the lectures in the classroom is
   a. Educate for Formation in Faith.
   b. Provide an Excellent Education.
   c. Educate for Adaptation to Change.
Overall, 20.83% of the total number students (N=24) answered this question correctly. 50% of the upper 27% answered it correctly while 0% of the lower 27% answered it correctly. This item clearly discriminated between those who did well on the exam and those who did not. This answer to this particular item required syntheses of both parts of the question. It is clear that the majority (14) of the students selected the answer that only pertained to the first part of the item. Given how the question is presented, it is also possible that they only read the first part of the item. This item may need to be re-worded.

The Marianist Educational Value that best exemplifies the exploration and understanding of a culturally diverse perspective in this course is
   a. Educate in Family Spirit.
   b. Educate for Formation in Faith.
   c. Educate for Adaptation to Culture.
Overall, 12.5% of the total number students (N=24) answered this question correctly. 0% of the upper 27% answered it correctly while 16.67% of the lower 27% answered it correctly. As a group, the 12.5% is less than chance. One of the answers which was answered by the majority (N=15) cannot be found in the list of the five Marianist Educational Values. It was specifically constructed this way to determine whether or not the student actually knew the correct answer or was simply swayed by the fact that the item and the answer contained the same specific concept. It is clear that the latter is the case. It all likelihood this item probably needs to be re-written.

Psychology of Death and Dying
The concern with cultural and religious understanding and sensitivity within the context of death and dying is best exemplified by the Marianist Educational Value of Educate for
   A. Formation in Faith.
   B. Service, Justice and Peace.
   C. Family Spirit.
   D. Adaptation to Change.
Overall, 60% of the total number students (N=24) answered this question correctly. 71.43% of the upper 27% answered it correctly while 28.57% of the lower 27% answered it correctly. This item clearly discriminated between those who did well on the exam and those who did not. It is also important to note that this item and the previous one were both assessing the same Marianist Educational Value.
Regarding death and dying, the Marianist Educational Value that best exemplifies the perspective of evolutionary theory is

A. Educate for Formation in Faith.
B. Educate for Service, Justice and Peace.
C. Educate in Family Spirit.
D. Educate for Adaptation to Change.

**Overall, 100% of the total number students (N=25) answered this question correctly. 100% of the upper 27% answered it correctly while 100% of the lower 27% answered it correctly.**

**Conclusion**

A total of 109 students were assessed on Marianist Educational Values with the mid-term exams in four classes. One course had two items while the remaining three courses had one item each. A total of 105 students were assessed on Marianist Educational Values with the final exams in four classes. One course had three items while the remaining three courses had two items each. There was no control for students being enrolled in more than one of these classes.

Given the overall result it is clear that the students have a fairly good understanding (> 80%) of adaptation to change across the content of area of four different classes, a middle of the road (50%) understanding of excellent education (integral quality) across the content area of three classes, a low to mid-range (12.5-60%) understanding of formation of faith across the content area of two classes, and a low (25%) understanding of family spirit across the content area of one class. With a couple of exceptions item difficulty and item discrimination are generally acceptable.

As previously noted there is not a strong, consistent, continual focus on Marianist Educational Values throughout the course. They are presented in a manner to let students discover, link, and absorb them without being preached to by the instructor. As with any attitude/value development the ultimate concern is to what extent do these attitudes or educational values influence behavior in a positive sense. Before that question can really be explored it is important to ascertain the extent to which the student has knowledge about them (declarative knowledge). This is what this paper assessed with regard to the Marianist Educational Values.

**Notes**

2. While in the syllabi for the BS division *excellent education* is used as part of the descriptor, the language for this value at CUH is *integral quality education*. See [http://www.chaminade.edu/about/marianist.php](http://www.chaminade.edu/about/marianist.php)

**References**