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Integration of Lasallian core values to wellbeing: A Pilot validation of the Flourishing Lasallian Scale

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Abstract

Scale development plays a critical role in assessing holistic well-being, particularly within culturally grounded and values-based educational contexts. Anchored on the Lasallian core values of faith, zeal for service, and communion in mission, this study aimed to develop and pilot-validate the Flourishing Lasallian Scale (FLS) by integrating these values with the PERMA model of wellbeing. A quantitative scale development design was employed, following established phases of item conceptualization, construction, pilot testing, analysis, and revision. Content validity was assessed using the Content Validity Index (CVI), while internal consistency was evaluated through Cronbach's alpha. Exploratory factor analysis (EFA) was conducted to examine the latent structure of the scale. Results indicated excellent content validity (S-CVI = .98), with the majority of items achieving perfect expert consensus. The EFA supported a two-factor structure rather than the hypothesized three domains, with Factor 1 reflecting relational-communal engagement (integrating service and communion) and Factor 2 representing internal spiritual grounding (faith). Sampling adequacy was marginal (KMO = .50) but acceptable for pilot exploration, with Bartlett's test confirming factorability. Internal consistency was excellent across factors (α = .968 and α = .928), indicating strong item coherence, though potential redundancy was noted. Qualitative feedback from validators emphasized the importance of capturing lived experiences of flourishing, maintaining measurement consistency, and strengthening alignment between Lasallian values and PERMA dimensions. Findings provide initial evidence of the scale's reliability and conceptual validity,

while also suggesting that Lasallian flourishing may be best understood as comprising interconnected relational and spiritual dimensions. The FLS shows promise as a culturally responsive tool for assessing student wellbeing in Lasallian institutions, with further research recommended for confirmatory factor analysis, item refinement, and broader validation.

Keywords: Lasallian core values, flourishing, PERMA, scale development, content validity, exploratory factor analysis, reliability

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1. Introduction

Faith, Zeal for Service, and Communion to Mission are central to the mission of Lasallian schools. Drawing from the life and philosophy of St. John Baptiste De La Salle, this serves as a guide for the formation of learners in the school and extends to the community. The Lasallian philosophy of education stressed the importance of personal as well as communal journeys. This includes individual stories, collective histories, and the formation process that fosters deep connection to the mission of the Lasallian community. Moreover, inclusivity, diversity, sensitivity, and adaptability are respective of a multicultural approach in education. Lasallian formation refers to the process of embodiment of St. La Salle's philosophy and pedagogy that encourages lifelong learning and spiritual development. Thus, accompaniment is also important in the formator's role in the protection and advocacy for the least, the last, and the lost. This means that a formator is able to provide safe spaces and a supportive environment for the learners, which can be achieved through setting clear goals, methodologies, and tools/resources to assess progress (Brothers of the Christian Schools, 2019).

The Lasallian mission provides structured programs that aim to conduct comprehensive and impactful formation. The Lasallian core values stem from St. La Salle's teachings and the mission of the Brothers of the Christian Schools. The spirit of faith involves a deep relationship through living in accordance with the Creator's will and establishing meaning through trust as the foundation of this communal relationship. Zeal of service is the expression of faith through compassion, especially for the vulnerable/marginalized. Communion in mission emphasizes solidarity by accomplishing a shared goal. Thus, union with the Creator through living Christian ways fosters a sense of belonging (Brothers of the Christian Schools, 2019).

In support of this, core values may help aid a positive impact on mental health. For example, faith may provide a sense of purpose/meaning, which is integral to spiritual grounding. Studies have found that individuals with strong religious or spiritual beliefs tend to have better mental health outcomes, including lower levels of anxiety and depression. Faith can also enhance resilience, helping individuals cope with stress and adversity by providing a sense of hope and trust in a higher power (Koenig, 2012). Service, through acts of compassion and altruism, has been linked to improved mental health. Engaging in service activities can increase feelings of happiness and fulfillment, reduce stress, and promote a sense of connectedness with others. Volunteering and helping others have been associated with lower levels of depression and higher levels of life satisfaction (Post, 2005). Serving others provides individuals with opportunities to engage in meaningful activities, fostering a sense of purpose and accomplishment. Communion in mission, on the other hand, emphasizes the importance of building strong, supportive relationships within the community, which are also essential for emotional support and a sense of belonging especially since positive relationships and social support are critical factors in promoting emotional wellbeing and reducing feelings of loneliness and isolation (Holt-Lunstad, Smith, & Layton, 2010).

It is not new that mental health concerns continue to arise post-pandemic. Its prevalence among university students is alarmingly high. There are 60% of higher education students who meet the criteria for at least one mental disorder in the years 2020-2021 (Lipson, et al. 2022). "National College Health Assessment reported that nearly three-quarters of students experienced moderate or severe psychological distress (American College Health Association, 2021)". In schools, further data from the Centers for Disease Control and Prevention (CDC) in 2023 revealed that 40% of all students, and 53% of girls, experienced persistent feelings of sadness or hopelessness. Also, one in five students experienced being bullied, and the attendance of 13% of students is affected by their concerns about safety. (American Psychological Association, 2024). In the Philippines, students have an average level of mental health literacy, but those who studied in private institutions have higher levels of anxiety than those in the public (Argao, et al. 2021). Also, there are 40.2% of Filipino higher education students who reported having

poor mental health a year after the COVID-19 pandemic (Egcas, et al. 2021).

Further, Abrams (2022) mentioned that mental health in schools is multifactorial. Some key reasons, such as academic pressure, social challenges, forming new relationships, adjustment to a new environment, transition to university life, and financial difficulties due to the rise of living expenses, can all predispose students to high levels of stress. Further, social injustices such as discrimination in terms of race, biological sex, and other forms have a profound mental health impact. The recent pandemic intensified this as it disrupted learning, connection, and routines, which led to increasing levels of stress, anxiety, and depression, which are all rooted in fear, loss of loved ones, and economic strain. Nevertheless, educational institutions continue to recalibrate and implement innovations especially among counseling centers, in terms of group therapy for students to share their experiences and challenges, peer counseling programs that provide a supportive network of care among the student community, and telemental health services which offers remote services for those who are not able to visit the counseling office for an in-person session. Faculty and staff are also trained to respond to the mental health needs of the students since they also serve as the frontline in recognizing signs of distress/crisis. A broader culture of wellbeing has been implemented in schools, offering recalibration of policies, systems, and an inclusive campus environment that all reduce the stigma surrounding mental health and increase help-seeking among students.

The PERMA Model of Dr. Martin Seligman can be used as a framework in discussing wellbeing. Anchored on positive psychology, the model highlights the five building blocks of wellbeing: positive emotions, engagement, relationships, meaning, and accomplishment. Cultivating these areas can help an individual thrive or flourish (University of Pennsylvania, 2025).

Positive emotions include learning strategies that help an individual experience positive emotions such as joy, hope, happiness, and the like. Engagement, on the other hand, talks about being completely immersed in one's activities; achieving a state of flow when doing something contributes to one's well-being. The connection and support an individual receives from his/her relationships can also help a person bounce back from setbacks encountered, highlighting the importance of meaningful relationships to one's wellbeing. The fourth building block, meaning, focuses on finding belongingness; it talks about serving something bigger than oneself. When one can find meaning in the things he/she does, it contributes to his/her purpose in life. Lastly, having a sense of accomplishment allows a person to find pride in the things he/she has done, ultimately contributing to wellbeing (Seligman, 2018).

Studies demonstrated the impact of the PERMA Model on aspects of mental health. Turner, et al. (2023) found a strong association between positive emotions and relationships and children's mental health, resilience, and symptom reduction. Vodisek, et al. (2023) also emphasized that relationships and meaning contribute to a supportive and engaging culture of workplaces. The PERMA Model has also been used as a framework in the creation of programs aimed towards promoting wellbeing in the school setting (Morgan & Simmons, 2021; Au & Kennedy, 2018), and initial reviews on their implementation show promising results, with participants reporting higher levels of wellbeing (Au & Kennedy, 2018).

Test development is fundamental to psychological assessment and evaluation. It involves establishing the reliability, validity, and utility of scales that measure psychological attributes such as cognitive ability and personality (Cohen & Swerdlik, 2018). The American Psychological Association (APA) emphasizes that well-developed tests are essential for accurate diagnosis, treatment planning, and outcome evaluation (APA, 2020). As an example, in clinical settings, tests are designed to diagnose mental disorders such the Beck Depression Inventory (BDI) to assess severity of depression (Beck, et al. 1996) and outcome measures like Patient Health Questionnaire (PHQ-9) are utilized to monitor the symptoms of depression as it changes (Kroenke, Spitzer, & Williams, 2001). In educational settings, tests are designed to measure academic achievement, learning disorders, and outcomes of learning where standardized tests such as Scholastic Aptitude Test is used for admission of students to evaluate their readiness (College Board, 2023). In organizational settings, tests are used for hiring, team building, and leadership development such as the Big Five Personality Test which are used to assess personality

traits/predict job performance (Costa & McCrae, 1992). The process of developing a test is tedious and follows specific processes and stages. To facilitate its discussion, Fenn, et al. (2020), provided the process of developing a test or a scale which involves the following steps: a) test conceptualization which involves the construct being measure and the purpose of the test; b) test construction includes generation of items and formatting; c) test tryout administers the test/scale to a sample population to gather initial information; d) test analysis evaluates the reliability and validity of the generated items through statistical methods such as factor analysis; and e) test revision which refines the scale to improve its accuracy/reliability.

Flourishing is a central construct in positive psychology, referring to the optimal state of human functioning where individuals experience growth, resilience, and wellbeing across multiple domains of life. Seligman (2018) conceptualized flourishing through the PERMA model, which emphasizes five pillars: positive emotions, engagement, relationships, meaning, and accomplishment. Flourishing thus extends beyond the absence of mental illness, encompassing the presence of psychological strengths and the ability to thrive in personal and social contexts. Empirical studies have demonstrated that flourishing is associated with reduced psychological distress, enhanced resilience, and greater life satisfaction (Turner et al., 2023; Vodisek et al., 2023). In educational settings, flourishing is increasingly recognized as a vital outcome, as it supports both academic achievement and holistic student development (Morgan & Simmons, 2021; Au & Kennedy, 2018). The concept of Flourishing Lasallian contextualizes flourishing within the mission and values of Lasallian education. Drawing from the life and philosophy of St. John Baptiste de La Salle, Lasallian formation emphasizes faith, zeal for service, and communion in mission as guiding principles for learner development (Brothers of the Christian Schools, 2019). These values align with the PERMA model: faith corresponds to *meaning* and *accomplishment* by providing spiritual grounding and purpose; service reflects *engagement* and *positive emotions* through compassionate action; and communion embodies *relationships* by fostering solidarity and belonging (Koenig, 2012; Post, 2005; Holt-Lunstad, Smith, & Layton, 2010). The Flourishing Lasallian framework therefore integrates universal dimensions of wellbeing with culturally and spiritually grounded values, ensuring that measures of flourishing resonate with the lived experiences of learners in Lasallian institutions. This contextualization is particularly relevant in addressing the rising prevalence of mental health concerns among students post-pandemic (Lipson et al., 2022; Egcas et al., 2021). By embedding wellbeing assessment within Lasallian values, the Flourishing Lasallian Scale provides a culturally responsive tool for evaluating student wellbeing and guiding formation programs that promote resilience, purpose, and community belonging.

The development of the Flourishing Lasallian Scale (FLS) is grounded in the integration of the PERMA model of wellbeing (Seligman, 2018) with the Lasallian core values of faith, zeal for service, and communion in mission. The PERMA framework highlights five pillars of flourishing—positive emotions, engagement, relationships, meaning, and accomplishment—which have been shown to enhance resilience, reduce symptoms of distress, and promote overall wellbeing (Turner et al., 2023; Vodisek et al., 2023). However, generic wellbeing measures often fail to capture the spiritual and communal dimensions central to Lasallian education. Thus, contextualizing PERMA through Lasallian values ensures cultural and institutional relevance. Faith aligns with the *meaning* and *accomplishment* components of PERMA, providing spiritual grounding and a sense of purpose. As Koenig (2012) emphasized, strong religious or spiritual beliefs are associated with lower levels of anxiety and depression, while also enhancing resilience. Service corresponds to *engagement* and *positive emotions*, as altruistic acts immerse individuals in meaningful activities that foster joy and fulfillment. Post (2005) found that volunteering and helping others are linked to lower depression and higher life satisfaction, underscoring the psychological benefits of service. Communion in mission reflects the *relationships* component of PERMA, emphasizing solidarity and belonging. Holt-Lunstad, Smith, and Layton (2010) demonstrated that supportive relationships are critical for emotional wellbeing and reduce feelings of loneliness and isolation. The need for the FLS is further justified by the alarming prevalence of mental health concerns among students post-pandemic. Lipson et al. (2022) reported that 60% of higher education students met criteria for at least one mental disorder, while the American College Health Association (2021) found that nearly three-quarters experienced moderate to severe psychological distress. In the Philippine context, Egcas et al. (2021) revealed that 40.2% of higher education students reported poor mental

health a year after the pandemic. These findings highlight the urgency of culturally grounded tools that not only assess wellbeing but also guide interventions. The FLS provides such a tool by linking wellbeing outcomes to Lasallian formation activities, thereby supporting program evaluation and policy recalibration in schools. In sum, the Flourishing Lasallian Scale contextualizes PERMA's universal pillars within the Lasallian mission, ensuring that flourishing is measured in ways that are spiritually grounded, socially connected, and mission-driven. This makes the FLS indispensable for promoting student wellbeing and evaluating formation programs in Lasallian institutions.

Drawing from the principles of PERMA model by Seligman (2011) and the Lasallian core values as described by the Brothers of the Christian Schools (2019), the development of the Flourishing Lasallian Scales stems from the unique set of skills and experiences that shape the wellbeing of the learners that align with faith, service, and communion. Faith aligns with the meaning component of PERMA, emphasizing spiritual grounding, having a sense of purpose, and direction in life. Having faith in oneself and a higher being can help in achieving one's goals, linking faith with the accomplishment component of the PERMA model. The zeal of service corresponds with the engagement component of PERMA, which allows students to immerse in activities that contribute to their sense of fulfillment. Helping those in need also allows a person to feel joy, thus cultivating their positive emotions.Communion in Mission, on the other hand, aligns with the relationship component of PERMA in terms of building connections and supportive environments. These predictors serve as the outcome of formation activities that coincide with wellbeing, which were developed through a scale.

Statement of the Problem - Educational assessments overlook spiritual, social, and cultural dimensions of mental health. There remains a notable gap in the integration of frameworks such as PERMA and Lasallian core values in the exploration of comprehensive student development. A more inclusive assessment is needed to address this gap. This can provide a more holistic understanding of student wellbeing, which should lead to interventions designed for the complexity of human development. This research aims to generate items and validate a scale that integrates the Lasallian core values with the PERMA model. The objectives include generating test items based on the frameworks and analysis of reliability and validity. Specifically, the following research questions have been formulated:

- What are the psychometric properties of the items for the Lasallian Flourishing Scale in terms of: Reliability and Validity?
- What specific items load onto the factors of faith, service, and communion?

2. Methodology

Research Design - A basic quantitative research design is utilized in this study. It explored the psychometric properties of the items in terms of reliability and validity. This integrates the Lasallian core values with the PERMA model of wellbeing. It explained the loading of the items developed to the factors of faith, service, and communion. Specifically, the process follows a scale development research design that was utilized in the development of the Flourishing Lasallian Scale.

Item Development and Domain Identification - The Item development phase includes two steps: domain identification/ item generation and measuring the content of the items identified. The items are developed by the authors themselves who are licensed psychometricians/psychologists and/or guidance counselors whose specialization vary from clinical and school psychology; and school counseling. An initial pool of 45 items (15 items per domain of Faith, Service, and Communion) were written for its pilot validation combining the five domains of PERMA model. So, per the Lasallian domain, PERMA domains are present integrating both frameworks. That is, to measure what it is supposed to measure - wellbeing in the context of Lasallian core values. The Flourishing Lasallian Scale revolves around the Lasallian core values of Faith, Service, and Communion, together with the PERMA model of wellbeing, as its domains. Each domain is operationalized through 15 items that reflect the lived experiences and values of Lasallian students. The domains are defined as:

- Faith, aligned with meaning and accomplishment. This domain captures an individual's spiritual grounding, sense of purpose, and resilience through faith. It further reflects how faith informs one's identity, direction in life, and ability to cope with challenges. Indicators of this domain include emotional and spiritual well-being through faith, active participation in spiritual and reflective practices, faith as a source of direction, resilience, and fulfillment, pride and confidence in one's spiritual identity, and having faith as a foundation for building relationships and understanding one's place in the world.

- Zeal for Service, aligned with engagement and positive emotions. This domain reflects joy, energy, and sense of purpose derived from serving others—especially the vulnerable and the marginalized—It emphasizes the emotional reward of altruism and the personal growth that comes from community involvement. Indicators of this domain include emotional fulfillment and joy from helping others, consistent engagement in volunteerism and service projects, having service as a means of building relationships and social networks, alignment of service with personal values and identity, and having a sense of purpose and accomplishment through acts of service.

- Communion in Mission, aligned with relationships. This domain emphasizes the importance of belonging, collaboration, and shared mission within a community. It reflects the Lasallian commitment to building inclusive, supportive, and purpose-driven relationships. Indicators for this domain include having a sense of belonging and happiness within the community, active participation in school and community life, having strong, supportive, and lasting relationships, community involvement as a source of meaning and achievement, and pride in contributing to community well-being and positive change.

Item Description - Comprehensive item descriptions for each statement, explicitly linking them to the PERMA framework (Positive Emotion, Engagement, Relationships, Meaning, Accomplishment). This is a reflection of how Faith, Service, and Communion nurture wellbeing.

Faith – Item Descriptions (PERMA Lens)

1. Item 1 → *Positive Emotion*: Spiritual practices foster inner peace and happiness, strengthening emotional wellbeing.
2. Item 2 → *Engagement*: Active involvement in structured faith activities deepens immersion and personal growth.
3. Item 3 → *Relationships*: Faith-based connection enhances trust, empathy, and supportive bonds with others.
4. Item 4 → *Meaning*: Spiritual grounding offers clarity and purpose, guiding life decisions.
5. Item 5 → *Accomplishment*: Faith-driven values support goal achievement aligned with integrity.
6. Item 6 → *Positive Emotion/Meaning*: Faith provides resilience, comfort, and meaning in adversity.
7. Item 7 → *Engagement*: Immersion in communal worship strengthens involvement and belonging.
8. Item 8 → *Relationships*: Faith is reinforced by a nurturing environment, fostering social support.
9. Item 9 → *Meaning*: Faith provides existential clarity and a sense of belonging in the larger world.
10. Item 10 → *Accomplishment*: Dedication to spiritual life is experienced as a personal achievement.
11. Item 11 → *Positive Emotion*: Deep spiritual connection enhances emotional satisfaction.
12. Item 12 → *Engagement/Meaning*: Reflective practices deepen understanding and purpose.
13. Item 13 → *Relationships*: Faith becomes a bridge for connection and mutual growth.
14. Item 14 → *Meaning/Positive Emotion*: Faith strengthens resilience and emotional regulation.

15. Item 15 → *Accomplishment/Meaning*: Faith practice leads to a sense of achievement and life satisfaction.

Service – Item Descriptions (PERMA Lens)

1. Item 1 → *Positive Emotion*: Acts of service generate joy and emotional wellbeing.
2. Item 2 → *Engagement*: Active pursuit of service opportunities reflects deep involvement.
3. Item 3 → *Relationships*: Service fosters empathy and strong interpersonal bonds.
4. Item 4→ *Meaning*: Serving others provides existential significance and direction.
5. Item 5→ *Accomplishment*: Service achievements reinforce self-efficacy and pride.
6. Item 6 → *Positive Emotion*: Volunteering enhances happiness and life satisfaction.
7. Item 7 → *Engagement*: Consistent involvement reflects sustained dedication.
8. Item 8 → *Relationships*: Service nurtures lasting friendships and networks.
9. Item 9 → *Meaning*: Acts of service resonate with personal beliefs, reinforcing authenticity.
10. Item 10 → *Positive Emotion*: Giving back evokes joy and gratitude.
11. Item 11 → *Engagement/Positive Emotion*: Service energizes and invigorates wellbeing.
12. Item 12 → *Engagement*: Structured involvement strengthens immersion and growth.
13. Item 13 → *Relationships*: Service expands relational circles and support systems.
14. Item 14 → *Meaning*: Service clarifies one's identity and societal contribution.
15. Item 15 → *Accomplishment*: Service achievements foster pride and recognition.

Communion – Item Descriptions (PERMA Lens)

1. Item 1 → *Positive Emotion/Relationships*: Community nurtures joy and connectedness.
2. Item2 → *Engagement*: Involvement in communal events strengthens immersion.
3. Item 3 → *Relationships*: Strong ties provide emotional and social support.
4. Item 4 → *Meaning*: Belonging offers existential significance.
5. Item 5 → *Accomplishment*: Contributions to community are experienced as success.
6. Item 6 → *Positive Emotion*: Relationships bring happiness and satisfaction.
7. Item 7 → *Engagement*: Desire for active participation reflects deep involvement.
8. Item 8 → *Relationships*: Networks of peers strengthen resilience and belonging.
9. Item 9 → *Meaning*: Active participation clarifies societal identity.
10. Item 10 → *Accomplishment*: Contributions to progress foster pride.
11. Item 11 → *Positive Emotion*: Communal participation elevates mood and wellbeing.
12. Item 12 → *Engagement*: Regular involvement reflects commitment and immersion.
13. Item 13 → *Relationships*: Deep bonds provide enduring support.
14. Item 14 → *Meaning/Relationships*: Active participation reinforces identity and belonging.
15. Item 15 → *Accomplishment*: Active contribution fosters achievement and recognition.

Item Analysis and Test Construction - Based on the identified domains and taking into consideration Boateng's et al. (2018) recommendation that initial items should at least be twice as long as the desired scale, an initial pool of forty-five (45) items was created, with each domain having initially fifteen (15) items each. The final scale has a target pool of fifteen (15) items, with each domain having five (5) items each. defined domains, an initial pool of 45 items were created, in which 15 items per domain were considered with a final target item pool of 15 items (5 per domain). Items were developed to represent various facets of the Lasallian principles as they correspond with the PERMA dimensions. Each item was written in the first person and rated on a 5-point Likert scale (1 = strongly disagree to 5 = strongly agree). To establish psychometric soundness, content validity was established through the use of the content validity index (CVI) (Lynn, 1986). A panel of four subject matter experts convened, selected based on their qualifications. Following content validation, internal consistency was assessed using Cronbach's alpha for each of the three domains (Faith, Service, & Communion). An alpha value of > .70 was considered acceptable for pilot validation. Lastly, EFA was conducted using data from participants to identify item loadings and assess the dimensionality of the instrument, ensuring that the items cluster appropriately according to the conceptual domains.

Test Revision - Following the development of the test, a revision was employed after the integration of the data from the exploratory factor analysis, reducing the items to a proposed 15-item version. A separate study shall be considered for confirmatory factor analysis as well as norming.

Population and Sampling - The researchers opened the form for university students who qualified for the criteria in selecting the participants. On the other hand, there are five research/scale development validators who participated in the content validity analysis of the generated items.

Research Participants - The scale development employs a purposive sampling method. The participants were selected according to the following inclusion criteria: a) at least one term as an undergraduate student of De La Salle University Manila; & b) with active or previous involvement in social engagement of program/civic welfare training service. The following are the exclusion criteria: a) students who are minors (ages 17 and below); b) graduate students; & those who do not have prior social engagement activities. On the other hand, validators are: a) faculty of at least five years of work experience at De La Salle Philippines schools; b) with active or previous involvement in social engagement activities/programs; & c) a mental health professional either psychologist or guidance counselor who implements PERMA model. A thorough informed consent was gathered from the participants after securing an ethical clearance from the Research Ethics Office of De La Salle University. The risks and benefits have been discussed to the participants especially, a chance to win a token of cash via draw amounting to five hundred pesos.

Research Instruments

- *Content Validation Form.* This form was accomplished by the research/scale validators who qualified for the selection criteria. This ensures consent from the data that were gathered from their participation to calculate the content validity index.

- *Flourishing Lasallian Scale.* The scale with generated items comprises 45 items with 15 items per factor such as faith, service, and communion in the context of wellbeing. The scale is researchers-made.

Data Gathering Procedure - The students, as participants of the scale development, were recruited through a Help Desk Announcement. All participation was voluntary, and the participants can withdraw from the study at any time they wish. If they experience any discomfort, they are instructed to email the researcher with the contact information provided in the informed consent. Those who are interested in participating began with the informed consent for research participation, followed by the general information on the nature of their participation for the scale development. Once the participants certify to participate in the study, they were informed about the Lasallian core values and its integration to Wellbeing in the context of the PERMA Model. Afterwards, the participants accomplished the 45-item Flourishing Lasallian Scale using a five-point Likert scale. Data was collected using

Google Forms and was stored in a password-protected device, and only the researchers have access to the data being collected. After the submission of the paper for presentation/publication, the researchers disposed of the data through deletion from the Google form/drive.

Ethical Considerations - Ethical considerations were paramount throughout the study. Informed consent was obtained from all participants, explaining the purpose of the study and their rights. Confidentiality is ensured, with all data kept secure and used solely for research purposes. Ethical approval was sought from the Research Ethics Office (REO) of De La Salle University. Participants may voluntarily withdraw from the study at any time without providing a reason and without any penalty. Additionally, if a participant decides to withdraw their informed consent at any point during the study, they are immediately excluded from further participation. Moreover, if a participant is unable to complete the interview due to scheduling conflicts, personal reasons, or any other unforeseen circumstances, they may be withdrawn from the study. Digital data was stored on encrypted devices or secure cloud storage, while any physical forms were kept in a locked cabinet. All data was coded to ensure anonymity and used solely for research purposes. No data was shared with unauthorized individuals, and all findings were reported in aggregate form to preserve participant privacy. After the completion of the study, raw data files, and identifiable information was be securely deleted or destroyed after a predetermined retention period, in accordance with institutional ethical guidelines. The findings were interpreted in the context of the Lasallian Reflection Framework and the PERMA model, highlighting their significance for flourishing mental health among university students. The study summarized the key findings and their implications, suggesting areas of improvement, particularly norming and standardization. Through this, the researchers aim to provide a valuable tool to assess the holistic development of learners, integrating Lasallian principles with mental health. The findings of this study were disseminated through various academic and institutional platforms to reach a wide range of stakeholders within and beyond the Lasallian community. Results were presented at institutional research conferences, and seminars related to education, psychology, and values formation. A research report was submitted to the host Lasallian institution for potential use in program development and formation initiatives. Additionally, the study was prepared for publication in peer-reviewed journals focusing on education, wellbeing, or faith-based research. Summaries of key findings may also be shared through newsletters, institutional websites, or internal communication channels to inform educators, administrators, and students.

3. Results

For the pilot phase of the Flourishing Lasallian Scale, reliability was assessed using two complementary approaches. Internal consistency was examined through Cronbach's alpha, which is widely recognized as the standard measure for determining whether items within a scale coherently capture a single construct (Cronbach, 1951; Nunnally & Bernstein, 1994). In addition, content validity was quantified through the use of the Content Validity Index (CVI) as per the guidelines of Lynn (1986). These analyses were selected because they provide essential evidence of both statistical coherence and expert consensus, which are considered sufficient indicators of reliability in initial or pilot test development. More advanced forms of validity testing (e.g., factor analysis, convergent and discriminant validity) are recommended for subsequent large-scale studies, but establishing internal consistency and content validity represents an appropriate and rigorous foundation for early instrument development.

To establish content relevance prior to pilot testing, the initial 45-item pool was evaluated by a four-member expert panel (N=4). As detailed in Table 1, 43 items achieved a perfect consensus (I-CVI = 1.00), and were retained without modification, whereas two items failed to meet the strict significance threshold with one item yielding weak consensus (I-CVI = 0.75), and another one yielding poor consensus (I-CVI = 0.50). The scale-level validity was determined to exceed acceptable ranges with S-CVI = 0.98, surpassing the threshold of 0.80 (Polit & Beck, 2006), confirming excellent overall instrument content validity. This justified the temporary retention of the two underperforming items to empirically track their statistical behavior during the pilot exploratory factor analysis.

Table 1

Content Validity Index Summary for the Initial Item Pool

Item Category	Expert Endorsement	Calculated I-CVI	Number of Items	Status/ Action Taken
Perfect Consensus	4/4 Experts	1	43	Retained without modification
Weak Consensus	3/4 Experts	0.75	1	Retained to observe pilot EFA
Poor Consensus	2/4 Experts	0.5	1	Retained to observe pilot EFA

Table 2

Kaiser-Meyer-Olkin and Bartlett's Test for Pilot Dataset

Kaiser-Meyer-Olkin Measure of Sampling Adequacy		0.5
Bartlett's Test	X^2	inf
	df	990
	Sig	< .001

Prior to factor extraction, the pilot dataset was statistically evaluated to determine its suitability for exploratory factor analysis. The Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy yielded a value of 0.500. While this rests on the absolute lower boundary of psychometric acceptability (Kaiser, 1974), it satisfies the baseline prerequisites necessary to execute pilot factor extraction. In addition to this, Bartlett's Test of Sphericity was calculated yielding an infinitely large Chi-square value of $X^2(990) = \infty$, $p<.001$.

Table 3

Factor Loadings and Communalities

Items	Factor 1	Factor 2	Communalities
Item 1 - Faith		0.648	0.5
Item 2 - Faith		0.543	0.482
Item 3 - Faith		0.625	0.707
Item 4 - Faith		0.512	0.727
Item 5 - Faith			0.572
Item 6 - Faith		0.582	0.543
Item 7 - Faith		0.502	0.613
Item 8 - Faith	0.62		0.527
Item 9 - Faith		0.765	0.505
Item 10 - Faith		0.784	0.422
Item 11 - Faith			0.274
Item 12 - Faith		0.951	0.369
Item 13 - Faith		0.811	0.421
Item 14 - Faith		0.894	0.424
Item 15 - Faith		0.988	0.345
Item 1 - Service	0.523		0.312
Item 2 - Service	0.569		0.368
Item 3 - Service	0.79		0.439
Item 4 - Service	0.561		0.485
Item 5 - Service			0.278
Item 6 - Service		0.543	0.32
Item 7 - Service	0.665		0.269
Item 8 - Service			0.318
Item 9 - Service	0.573		0.484
Item 10 - Service			0.278
Item 11 - Service	0.666		0.258
Item 12 - Service	0.871		0.446
Item 13 - Service	0.751		0.401
Item 14 - Service	0.724		0.441
Item 15 - Service		0.603	0.5
Item 1 - Communion	0.889		0.482
Item 2 - Communion	0.861		0.707
Item 3 - Communion	0.892		0.727
Item 4 - Communion	0.836		0.572
Item 5 - Communion	0.685		0.543
Item 6 - Communion	0.937		0.613
Item 7 - Communion	0.834		0.527
Item 8 - Communion	0.954		0.505
Item 9 - Communion	0.768		0.422
Item 10 - Communion	0.615		0.274
Item 11 - Communion	0.89		0.369

Item 12 - Communion	0.843	0.421
Item 13 - Communion	0.764	0.424
Item 14 - Communion	0.758	0.345
Item 15 - Communion	0.775	0.441

Guided by a factor loading threshold of $\geq$ 0.50 a two-factor model emerged that accounted for a total of 40 items. Factor extraction was executed via exploratory factor analysis utilizing the Promax rotation to accommodate the expected conceptual correlations between latent dimensions. Following this, 5 items have failed to meet the threshold and are therefore rejected. Factor 1 accounts for 26 retained items, clustering around active volunteerism, community belonging, and social connection. It must be noted that this factor was theoretically operationalized to split into two distinct sub-dimensions of Faith, and Communion in Mission. The factors failed to differentiate into unique latent factors during extraction. Instead, it loaded into a singular, highly integrated dimension, indicating that the participants may conceptually perceive community participation and mission in communion as a singular, unified construct. Factor 2 on the other hand retained 14 items converging around internal moral principles, spiritual programs, and personal faith.

Table 4

Internal Consistency Reliability for the Pilot Subscales

Domain	Final Number of Items	Cronbach's Alpha	Evaluation
Factor 1	26	0.968	Excellent
Factor 2	14	0.928	Excellent
Total Number of Items	40	-	-

Following the structural extraction through exploratory factor analysis, internal consistency reliability was evaluated independently for each of the emerging domains using Cronbach's alpa. Both subscales demonstrated exceptional internal consistency that exceeds the threshold for acceptable values. Factor 1 contained 26 retained items with an excellent alpha coefficient (α = 0.968), and Factor 2 consisted of 14 retained items, similarly demonstrating excellent reliability (α = 0.928).

Exploratory Factor Analysis - It is a statistical method used to identify the underlying structure among a set of observed variables by grouping them into latent factors that explain shared variance. It is particularly valuable when researchers do not have a predefined model and want to explore how items naturally cluster, making it a common tool in scale development and psychological measurement. By examining factor loadings and variance explained, EFA helps refine instruments and ensure that constructs are measured consistently.

Qualitative Findings from Validator Insights - The validator highlighted the importance of refining the items to better capture lived experience rather than simply reflecting passive attendance or participation in events. Items should consistently embody the richness of flourishing, ensuring they go beyond surface-level involvement to reflect deeper meaning and engagement. In terms of measurement, the validator stressed the need for Likert scale consistency, recommending that items follow a uniform format (e.g., 1 = Strongly Disagree to 5 = Strongly Agree) without introducing reverse statements that could confuse respondents. This consistency will strengthen clarity and reliability across the scale.

Additionally, the validator emphasized that items must clearly reflect the flourishing construct, ensuring that descriptors capture growth, purpose, and well-being rather than mere participation. To achieve this, clarity of domain expression is crucial, particularly in aligning the scale with both Flourishing and Lasallian Core Values. Each domain should be explicitly tied to its corresponding dimension. Faith should align with Meaning and Accomplishment, with items highlighting spiritual grounding, resilience, and identity. The focus should be on how faith provides direction and coping mechanisms in the face of challenges. Zeal for Service should align with Engagement and Positive Emotions, emphasizing the joy, purpose, and emotional rewards found in serving others, particularly marginalized communities. Items should reflect both personal growth and the flourishing that arises from service. Communion in Mission should align with Relationships, underscoring belonging, collaboration, and supportive ties within the community. Items should capture the sense of connectedness and shared mission that strengthens flourishing. All the comments and suggestions of the validators were included in the revision of the

items after the pilot testing. This aims to proceed with exploratory and confirmatory factor analysis since the development of the Flourishing Lasallian Scale follows the five-step test development process.

4. Discussion

The present pilot study sought to establish the initial psychometric properties of the Flourishing Lasallian Scale (FLS) through evidence of content validity, internal consistency, and exploratory factor structure. Overall, the findings provide preliminary support for the scale's reliability and conceptual grounding, while also revealing important structural insights that inform further refinement.

First, the content validity findings strongly support the theoretical adequacy of the instrument. The scale achieved an excellent scale-level content validity index (S-CVI = 0.98), with 43 out of 45 items receiving perfect expert consensus (I-CVI = 1.00). This indicates that the item pool was highly representative of the intended constructs of faith, service, and communion within a flourishing framework. The decision to retain two lower-performing items (I-CVI = 0.75 and 0.50) for empirical testing aligns with best practices in scale development, allowing statistical procedures to determine their functional contribution (Lynn, 1986; Polit & Beck, 2006; Boateng et al., 2018). Taken together, these results suggest that the FLS demonstrates strong theoretical coherence and expert agreement at the content level, which is critical in early-stage instrument development (Cohen & Swerdlik, 2018; Fenn et al., 2020).

Second, the exploratory factor analysis (EFA) results provide important insight into the latent structure of Lasallian flourishing. Although the scale was theoretically constructed around three domains, the analysis yielded a two-factor solution with 40 retained items. Factor 1 (26 items) clustered around volunteerism, community belonging, and social connection, while Factor 2 (14 items) captured internal spiritual grounding, moral principles, and personal faith practices. Notably, items originally conceptualized under service and communion converged into a single factor, suggesting that participants may experience service and communal engagement as an integrated dimension of relational flourishing. This finding reflects the inherently communal orientation of Lasallian education, where service is not merely an individual act but is embedded within shared mission and collective identity (Brothers of the Christian Schools, 2019; Post, 2005; Holt-Lunstad, Smith, & Layton, 2010).

In contrast, faith emerged as a distinct factor, emphasizing its role as an internalized and meaning-oriented dimension of wellbeing. This distinction is theoretically consistent with the PERMA model, wherein meaning and accomplishment are often rooted in personal belief systems, while relationships and engagement manifest through social participation (Seligman, 2011; Seligman, 2018; University of Pennsylvania, 2024). Empirical studies further support this interpretation: faith has been linked to resilience and lower levels of anxiety and depression (Koenig, 2012), while service and communal relationships have been associated with greater life satisfaction and reduced loneliness (Post, 2005; Holt-Lunstad et al., 2010). The divergence between the hypothesized three-factor structure and the observed two-factor model suggests that, within this sample, Lasallian flourishing may be most parsimoniously understood as consisting of (1) internal spiritual grounding and (2) relational-communal engagement. However, this interpretation must be considered provisional, given the pilot nature of the data and the marginal sampling adequacy (Kaiser, 1974; Fabrigar et al., 1999).

The sampling adequacy results further contextualize the factor structure findings. The KMO value of 0.500, while meeting the minimum threshold for factor analysis, indicates marginal adequacy, suggesting that the intercorrelations among variables may not be sufficiently strong to produce a stable factor structure. Nonetheless, the significant Bartlett's Test of Sphericity ($p < .001$) confirms that the correlation matrix is appropriate for factor extraction. These mixed indicators highlight that while EFA was permissible, the resulting structure should be interpreted with caution and requires replication with larger and more robust samples (Nunnally & Bernstein, 1994; Cronbach, 1951).

Third, the internal consistency results provide strong evidence of reliability at the factor level. Both extracted factors demonstrated excellent reliability (Factor 1: $\alpha = .968$; Factor 2: $\alpha = .928$), exceeding conventional

thresholds (Landis & Koch, 1977; McGraw & Wong, 1996). These findings indicate that items within each factor are highly interrelated and consistently measure their respective constructs. However, the extremely high alpha coefficient for Factor 1 may also suggest item redundancy, implying that future refinement may involve reducing items without compromising reliability. This step would enhance the efficiency and practicality of the scale while preserving its psychometric strength. Importantly, these results align with prior evidence that scales grounded in values-based education and wellbeing frameworks can achieve strong psychometric properties while remaining theoretically coherent (Morgan & Simmons, 2021; Au & Kennedy, 2018; Turner et al., 2023; Razboršek et al., 2023).

Finally, the broader context of student mental health underscores the relevance of developing culturally grounded measures such as the FLS. Recent reports highlight alarming levels of psychological distress among university students, with nearly three-quarters experiencing moderate to severe distress (American College Health Association, 2021) and 60% meeting criteria for at least one mental disorder post-pandemic (Lipson et al., 2022; Abrams, 2022). In the Philippines, studies reveal that 40.2% of higher education students reported poor mental health a year after the pandemic (Egcas et al., 2021), with private school students showing higher anxiety levels than their public counterparts (Argao, Reyes, & Delariarte, 2021). The American Psychological Association (2024) further emphasizes that schools must recalibrate policies, systems, and counseling services to address these concerns. Within this crisis, the FLS offers a promising framework by integrating Lasallian core values with the PERMA model, thereby providing a culturally sensitive and theoretically robust tool for assessing wellbeing in educational contexts.

In conclusion, the pilot testing of the initially generated items of the Flourishing Lasallian Scale will be included in the revision of the scale and cannot be utilized yet for psychological testing/assessment. Instead, it informs the version for exploratory and confirmatory factor analysis. This is particularly important as the distinction between the items of Service and Communion should establish discriminant validity first, as items in Faith in the context of wellbeing in the PERMA model.

Recommendations - Qualitative feedback from validators complements the quantitative findings and provides direction for scale refinement. Validators emphasized the importance of ensuring that items reflect lived experiences of flourishing rather than mere participation, reinforcing the distinction between engagement as behavior and flourishing as a deeper psychological state. Recommendations to maintain consistent Likert scaling and avoid reverse-coded items further support clarity and response reliability. Additionally, validators highlighted the need for clearer domain alignment, particularly in mapping faith to meaning and accomplishment, service to engagement and positive emotions, and communion to relationships. These insights are consistent with the factor analytic results, which suggest a blending of relational domains and a clearer distinction of faith as an internal construct. Despite these promising findings, several limitations must be acknowledged. The marginal sampling adequacy (KMO = .50) and pilot sample constrain the stability and generalizability of the factor structure. The reliance on self-report measures may also introduce social desirability bias, particularly given the value-laden nature of the constructs. Furthermore, this study focused on content validity, internal consistency, and exploratory structure, and did not yet examine other forms of validity such as convergent, discriminant, or predictive validity.

Limitations of the Study - Future research should address these limitations by conducting confirmatory factor analysis (CFA) to test the emerging two-factor model, as well as exploring whether a refined three-factor structure can be recovered with improved sampling and item revision. Additional studies should also establish normative data, measurement invariance, and external validity through correlations with related constructs such as wellbeing, spirituality, and community engagement. Item reduction procedures, guided by both statistical criteria and theoretical alignment, are also recommended to produce a more parsimonious and practical version of the scale. In conclusion, the Flourishing Lasallian Scale demonstrates strong initial evidence of content validity and internal consistency, alongside a meaningful, though evolving, factorial structure. The emergence of a two-factor solution underscores the integrated nature of service and communal life within the Lasallian context, while affirming the distinct role of faith as a source of meaning and resilience. As such, the FLS represents a promising tool for

assessing holistic wellbeing in Lasallian education, with substantial potential for further development, validation, and application in counseling and formation programs.

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