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Jean de Dieu Randrianaivo

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The University of San Francisco

A SURVEY OF THE PERCEPTIONS OF THE SENIOR STUDENTS ON
THE ACHIEVEMENT OF THE JESUIT EDUCATIONAL IDEALS IN
TWO JESUIT SECONDARY SCHOOLS IN MADAGASCAR

A Dissertation Presented
to
The Faculty of the School of Education
Department of Leadership Studies
Catholic Educational Leadership Department

In Partial Fulfillment
Of the Requirements for the Degree
Doctor of Education

by
Jean de Dieu Randrianaivo, S.J.
San Francisco
May 2007

This dissertation, written under the direction of the candidate's dissertation committee and approved by the members by the members of the committee, has been presented to and accepted by the Faculty of the School of Education in partial fulfillment of the requirements for the degree of Doctor of Education. The content and research methodologies presented in this work represent the work of the candidate alone.

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CHAPTER I

THE RESEARCH PROBLEM

Statement of the Problem

On December 8, 1986, R.P. Peter-Hans Kolvenbach, S.J., the Superior General of the Society of Jesus, presented the document, *Go Forth and Teach: The Characteristics of Jesuit Education*, composed by the International Commission on the Apostolate of Jesuit Education (ICAJE) to the members of the Society of Jesus on the occasion of the 400th anniversary of *Ratio Studiorum*. This document (ICAJE, 1986) opened:

In September of 1980 a small international group, Jesuit and lay, came together in Rome to discuss several important issues concerning Jesuit secondary education. In many parts of the world, serious questions had been raised about the present effectiveness of Jesuit schools: Could they be instrumental in accomplishing the apostolic purposes of the Society of Jesus? Were they able to respond to the needs of the men and women in today's world? The meeting was called to examine these questions and to suggest the kinds of renewal that would enable Jesuit secondary education to continue to contribute to the creative and healing mission of the Church. (¶ 1)

The education of youth is one of the principal apostolates of the Jesuits in Madagascar. The Jesuit Province of Madagascar operates and owns three Jesuit high schools, namely Kolejy Masina Misely, Kolejy Md François Xavier and Collège Immaculée Conception. Table 1 represents these three schools that are located in three different cities in Madagascar. The first two are located in the highlands of the country, 250 miles away from each other. The third is located on the east coast of the island.

Table 1

Three Jesuit Schools in Madagascar

Name of school	Location	Founded
Kolejy Masina Misely	Antananarivo	1888
Kolejy Md François Xavier	Fianarantsoa	1952
Collège Immaculée Conception	Mananjary	1955/2004 ^a

Note. ^aThis School was founded in 1955 but it became a Jesuit school in 2004.

Kolejy Masina Misely in Antananarivo was founded in 1888, eight years before Madagascar became a French colony. Kolejy Md François Xavier in Fianarantsoa was founded in 1952, eight years before Madagascar achieved independence from France. As noted in Table 1, Collège Immaculée Conception was founded in 1955 as a Diocesan school by a Jesuit priest. In 1957, the Brothers of Christian Doctrine took over the school. The Brothers left in 1986 and returned the school to the Diocese. The Bishop at the time asked the Jesuits to help out at the school. The school remained Diocesan but entrusted to the Jesuits until it became a Jesuit school in 2004. Therefore, in 2004, Collège Immaculée Conception in Mananjary became the third Jesuit high school of the Jesuit Province of Madagascar. Figure 1, a map of Madagascar shows the major cities in Madagascar among which are the three cities where Jesuit schools operate today.

There has been no research into the question as to whether or not the Jesuit high schools in Madagascar are in concert with the Jesuit secondary educational mission of the Society of Jesus. The purpose of Jesuit education today has been articulated by Fr. Peter Hans-Kolvenbach, Superior General of the Society of

Jesus, in the document, *Go Forth and Teach: The Characteristics of Jesuit Education* (ICAJE, 1986). He stated: “Our ideal is the well-rounded person who is intellectually competent, open to growth, religious, loving, and committed to doing justice in generous service to the people of God” (ICAJE, ¶ 116).



Figure 1. Map of Madagascar

This study will examine the extent to which the senior students of the Jesuit high schools in Madagascar are aware of the characteristics of Jesuit education and their application in their school. Secondly, the extent to which the Jesuit high schools in Madagascar meet the Jesuit ideals as perceived by their seniors will be researched.

Purpose of the Study

The purpose of this research was to ascertain to what extent senior students in Jesuit high schools in Madagascar are aware of the characteristics of Jesuit education and their application in their formation. The research study investigated to what extent the Jesuit high schools in Madagascar met the expectations of their students as perceived by their seniors.

Background and Need for the Study

According to the ICAJE (1986), after the death of Ignatius, not all Jesuits agreed that involvement in schools was a proper activity for the Society of Jesus. Nevertheless, the Society increased in numbers and its involvement in education grew rapidly. At least 35 of the 40 Jesuit schools that Ignatius had personally approved were in operation before he died in 1556. Within 40 years, the number of Jesuit schools reached 245, and the promised development of a document describing common principles for all Jesuit schools became a practical necessity. The Superior General, Claudio Acquaviva, S.J., appointed an international committee of six Jesuits to draft the document. On January 8, 1599, the *Ratio*

Studiorum, a “Plan of Studies” for Jesuit schools, was published in its final form. It was a handbook for daily use to assist teachers and administrators in the operation of a high school. It contained a series of practical directives regarding such matters as the governance of schools, formation and distribution of teachers, curriculum, and methods of teaching. It called for an orderly progression of subjects and methodologies for Jesuit educators to follow.

While this plan of studies itself is no longer followed, the spirit behind the *Ratio Studiorum* directs the educational approach employed in Jesuit schools today. An updated description of the characteristics of Jesuit education is found in the document, *Go Forth and Teach: The Characteristics of Jesuit Education* (ICAJE, 1986). Appendix A provides the 28 characteristics of Jesuit education which offer a common vision and a sense of purpose for administrators and teachers in a Jesuit school.

The system of Jesuit schools developed and expanded for more than 200 years, and then came to a temporary halt following the suppression of the Society of Jesus by a Papal Order in 1773. The ICAJE (1986) recorded that, when Pius VII brought the Society of Jesus back into existence in 1814, one of his motivations was to provide the Church with an opportunity to benefit from Jesuit education.

In 1855, the first Jesuit missionary arrived in Antananarivo, the capital city of Madagascar (Tiersonnier, 2001). Since that time, Jesuit missionaries performed missionary work in and outside Antananarivo where they educated children and youth. The Jesuits collaborated with lay associates, upon whom they

could rely to help them with evangelization and formation. Toward that aim, the Kolejy Masina Misely in Antananarivo was founded in 1888, making it the first Jesuit school established in Africa.

Kolejy Masina Misely was first founded for the education of those preparing to join the Society of Jesus and the priesthood. In 1896, it began to admit young men who did not wish to become Jesuit priests. According to Tiersonnier (2001), Kolejy Masina Misely was located first at Ambohipo, on the east side of Antananarivo. It moved to Amparibe, in the center of the capital city, in 1900.

Before Madagascar became a Jesuit Province, the Jesuits who were in Madagascar had two regions which belonged to two different French Provinces. The northern region of Madagascar belonged to the Jesuit Province of Toulouse (France) and the southern region of Madagascar was part of the Jesuit Province of Champagne (France). The northern region has had Kolejy Masina Misely since 1888. In 1952, the southern region founded Kolejy Md François Xavier in Fianarantsoa. The focus in this study was these two schools since the third Jesuit high school, Collège Immaculée Conception in Mananjary, became a Jesuit school in 2004. Its students would not have been exposed enough to the characteristics of Jesuit education in order to participate in the study.

The two schools prospered, as shown in Table 2 that presents the distribution of administrations, teachers, and students in each of them. These data are from the 2006-2007 academic year as recorded in the *Catalogus Provinciae Madecassensis Societatis Jesu* (Pesle, 2006, pp. 14 & 24).

Table 2

Distribution of Administrators, Teachers and Students in Each School: Academic Year 2006-2007

School	Administrators & Teachers			Students	
	Jesuits	Other Religious	Lay	Boys	Girls
Kolejy Masina Misely	14	7	191	2,099	381
Kolejy Md François Xavier	9	1	105	1,050	403

Theoretical Rationale

The theoretical rationale employed in this study was based on the theory of evaluation. This study focused on the goal achievement of two Jesuit high schools. The Goal-Based Evaluation (GBE) theory of Ralph Tyler (1942) was used to assess the results. Tyler's main focus was on the specification of objectives and measurements of outcomes. His point of view is known as objective-oriented (or objective-referenced) evaluation. Tyler's approach included: (a) formulating a statement of educational objectives, (b) classifying these objectives into major types, (c) defining and refining each of these types of objectives in terms of behavior, (d) identifying situations in which students can be expected to display these types of behavior, (e) selecting and trying promising methods for obtaining evidence regarding each type of objective, (f) selecting on the basis of preliminary trials the more promising appraisal methods for further development and improvement, and (g) devising means for interpreting and using the results (pp. 498-500). The concept behind the GBE theory is success in achieving stated goals. This research attempted to shed light on the characteristics

of Jesuit education and to what extent they were applied by the Jesuit schools in Madagascar as perceived by their senior students.

GBE is focused on the knowledge of the goals and objectives of a specific program. Patton (1990) defined GBE as measuring the extent to which a program or intervention has attained clear and specific objectives.

Jesuit education is characterized by goals and values as stated in *Go Forth and Teach: The Characteristics of Jesuit Education* (ICAJE, 1986) that need to be inculcated into the course of studies of Jesuit high schools. GBE was applied in this study to determine the achievement of the stated goals formulated in the characteristics of Jesuit education with the two Jesuit high schools in Madagascar. This research further suggested that seniors' perceptions would facilitate the formulations of strategies for further improvement.

Research Questions

The following research questions shaped this study:

1. To what extent are the senior students of the Jesuit high schools in Madagascar aware of the characteristics of Jesuit education and their application in their schools?
2. To what extent do the Jesuit high schools in Madagascar meet the Jesuit ideals as perceived by their seniors?

Limitations of the Study

This study focused on the perceptions of seniors of Kolejy Masina Misely

and Kolejy Md François Xavier enrolled in the 2006-2007 academic year regarding goals achievement. Several factors of this study limited its generalizability. The study was limited and applicable only to the population sampled in Madagascar. The target population was limited to seniors in two Jesuit high schools in Madagascar. The perceptions of administrators, teachers, and parents on whether and to what extent the goals of Jesuit secondary education were being achieved by the high schools in Madagascar were not part of this study.

The researcher-designed survey instrument was another limitation. The researcher developed the survey in English based on the 28 characteristics of Jesuit education. The survey was translated in Malagasy since the respondents' first language was Malagasy. Articulating the nuances of ideas was a limitation to this study. The research methodology, survey research, limited responses quantitatively and did not allow respondents to expand upon, follow up, or discuss specific questions.

The motivation for participating in this study was an unknown factor. It was difficult to ascertain whether the responses reflected what was going on in the two Jesuit high schools regarding goals achievement and application of the characteristics of Jesuit education.

Finally, the subjectivity of the researcher in analyzing and rating the participants' responses also was a limitation to this study. The researcher is a Malagasy Jesuit and has worked at both Jesuit high schools respectively for two years. It was possible that the participants did not feel comfortable revealing their

true perceptions.

Significance of the Study

The researcher found no study done in Madagascar to assess the outcomes of Jesuit education. This investigation appeared to be pioneering research. This study made a contribution to the body of research on Jesuit secondary education worldwide, particularly on the characteristics of Jesuit education.

The process of conducting the study was a way of acknowledging the perceptions of students. The research helped determine the students' level of understanding and perception of the ideals of Jesuit education. The findings of this study enhanced administrators, teachers, and parents to work together and to further ponder upon the purposes, goals, and practices of Jesuit education.

The school administrators in Madagascar may use the findings of this study to see where they do well and where they need improvement. The research identified variables to be considered regarding the application of the characteristics of Jesuit education. Finally, this study may help in the renewal of Jesuit schools by providing data for reflection which may lead to practice.

Definition of Terms

The following terms have been defined for their use in this research:

Apostolate: an activity that is mission-oriented to bring Christ to others. A Jesuit apostolate refers to a work of the Society of Jesus. A “Jesuit educational apostolate” is the involvement of the Jesuits in Catholic formal education.

Ignatian Pedagogy: the pedagogy rooted in the *Spiritual Exercises* (Loyola,

1548/1992) of Saint Ignatius, the founder of the Jesuit Order. It is the way in which teachers and educators in Jesuit schools accompany students in their growth and development according to Ignatian values.

International Commission on the Apostolate of Jesuit Education: an international commission which wrote the document, *The Characteristics of Jesuit Education*, which was published in 1986.

Jesuit Province of Madagascar: an administrative unit of the international order of the Society of Jesus to which all the Jesuits in Madagascar belong.

Jesuit Schools: schools owned and operated by the Society of Jesus.

Magis: a Jesuit phrase that means “the more.” It refers to the philosophy of doing more for Christ, therefore for others.

Ratio Studiorum: the document published in 1559 (Society of Jesus) that formally established the globally influential system in Jesuit education. Its full title in Latin is *Ratio atque Institutio Studiorum Societatis Iesu* ("The Official Plan for Jesuit Education").

Terminales: French terminology used for senior students in high school.

The next chapter reviews the literature that is related to this research study.

CHAPTER II

REVIEW OF THE LITERATURE

Restatement of the Problem

The educational apostolate is one of the major ministries of the Society of Jesus. The Jesuit Province of Madagascar has been engaging in this work through its schools. The International Commission on the Apostolate of Jesuit Education (ICAJE) issued *Go Forth and Teach: The Characteristics of Jesuit Education* in 1986. Since then, there has been no research into the question as to whether or not the Jesuit high schools in Madagascar are in concert with the Jesuit secondary educational mission of the Society of Jesus regarding these characteristics of Jesuit education. This study examined whether the Jesuit high schools in Madagascar are meeting the goals of Jesuit education as stated in the 1986 document. In other words, do these Jesuit high schools accomplish the apostolic purposes of Jesuit education according to its characteristics.

The following review of literature will first illustrate the origins of the educational apostolate of the Society of Jesus. The review will essentially outline the literature around the religious experiences that shaped Ignatius Loyola's, the founder of the Society of Jesus, worldview. The researcher considered two primary sources, *A Pilgrim's Testament: The Memoirs of St. Ignatius of Loyola* (Loyola, n.d./1995) and *The Spiritual Exercises of St. Ignatius Loyola* (Loyola, 1548/1992) in this review. Additionally, *The Constitution of the Society of Jesus* (Loyola, 1550/1970) and the *Ratio Studiorum* (Society of Jesus, 1599/1970) were reviewed since these influenced Ignatius' worldview of the Jesuit educational

apostolate.

With the Second Vatican Council's call for renewal, post-Vatican Council II documents on Jesuit education's renewal, such as the *Decree 28: The Apostolate of Education* of the 31st General Congregation, *Go Forth and Teach: The Characteristics of Jesuit Education* (International Commission on the Apostolate of Jesuit Education [ICAJE], 1986) and the *Ignatian Pedagogical Paradigm: A Practical Approach, 1993* (ICAJE, 1993) were reviewed. The review of the primary sources mentioned above identified the principles of Jesuit education which are crucial for the renewal of Jesuit education in the later documents.

Origins of the Educational Apostolate of the Society of Jesus

In 1995, the Institute of Jesuit Sources published *A Pilgrim's Testament: The Memoirs of St. Ignatius Loyola* (Loyola, n.d./1995). Father Parmananda R. Divarkar translated into English the original Spanish papers written by Saint Ignatius containing accounts of how God had guided him from the very beginnings of his religious conversion. It is an account of the profound spiritual experiences that transformed him into a great saint.

Ignatius' autobiography began with the narration of his conversion experience following his fall after defending the fortress of Pamplona, Spain, against invading French troops. During his convalescence, Ignatius intently heard a personal call from God for intimate friendship with Jesus Christ. Through the general confession of his sins, Ignatius responded to God's invitation. It was the beginning of his pilgrimage toward God's Kingdom.

One important account in this testament is about his long sojourn in a cave in Manresa, Spain. He spent several hours a day in prayer, fasting, and flagellations. It was in Manresa that Ignatius learned to become totally dependent upon God. He revealed in his testament that he put his “trust, attachment, and expectation in God alone” (Loyola, n.d/1995, ¶ 36). It was also in Manresa that Ignatius wrote the *Spiritual Exercises* (Loyola, 1548/1992), which marked the emergence of the foundation of Ignatian education. Ignatius drew his principles of education (Table 3) from his experiences at Manresa.

Table 3

Ignatian Principles of Education

Number	Principles of Education
1	The apostolic end of Jesuit education is helping a person respond to his or her personal call from God
2	Seeing all of creation is a revelation of God’s loving presence and action
3	God’s personal care and concern for the individual, just as Ignatius himself experienced God’s own tutelage
4	The heart is the place of unique encounter with God
5	The colloquy or intimate conversation is a way of nursing the encounter with God
10	Adaptation to circumstances of place and time, that is, leaving room for God to work directly on humans just as God himself was adaptive to Ignatius

Note. These six Ignatian principles of education were taken from the article “*The Experience of Ignatius Loyola: Background to Jesuit Education*” by Howard Gray (2000) in V. J. Duminuco (Ed.), *The Jesuit Ratio Studiorum: 400th Anniversary Perspectives* (pp. 1-21). New York: Fordham University Press.

After Manresa and his pilgrimage to the Holy Land, Ignatius felt “inclined to study for some time so he would be able to help souls” (Loyola, 1548/1992,

¶ 50). He realized that, in order to help souls better, he needed a suitable education. Thus, he attended grammar classes for young boys at the age of 33 in Barcelona. Ignatius also continued his studies at the University of Alcala for two years.

Ignatius left Alcala and went to Salamanca to study philosophy and theology in order to help souls. However, realizing that he needed to learn, Ignatius left Salamanca to pursue studies in Paris. He spent seven years, 1528 to 1535, at the University of Paris where he earned a Master of Arts degree and studied theology. It was his passion to serve God and to help souls that motivated Ignatius to study. By helping souls through the *Spiritual Exercises*, Ignatius attracted companions and began to gather friends. Ignatius and his first companions described themselves as friends-in-the Lord and they eventually became the first members of the Society.

Ignatius and his friends-in-the Lord were ordained to the priesthood on June 24, 1537, in Venice where they waited to go to Jerusalem. However, God's plan for them was different. Unable to go to the Holy Land, they decided to go to Rome and place themselves at the disposal of the Pope. They met Pope Paul III in 1538.

While praying at a chapel at La Storta, Ignatius had another significant vision. He "experienced such a change in his soul and saw so clearly that God the Father placed him with Christ his Son" (Loyola, 1548/1992, ¶ 96). Ignatius did not know what this experience meant. It could mean persecution as well as success since Jesus experienced both. In his vision, God the Father told him that

he would be favorable to him in Rome. On September 27, 1540, Pope Paul III formally approved the new order, the Company of Jesus or, more popularly, the Society of Jesus (Jesuits).

Ignatius' experiences during his pilgrimage became the source of his spirituality. Pursuit of excellence, service of the Church, intimacy with Jesus Christ, and ongoing discernment are the hallmarks of Ignatian spirituality. These are also the foundation of the characteristics of a Jesuit education.

According to O'Malley (1993), the *Spiritual Exercises of St. Ignatius Loyola* (Loyola, 1548/1992) was the foundational document of the newly founded Society of Jesus along with the *Formula of the Institute of the Society of Jesus* (Loyola, 1550/1970). Ignatius stated that the purpose of the *Spiritual Exercises* was "preparing and disposing our soul to rid itself of all its disordered affections and then, after their removal, of seeking and finding God's will in the ordering of our life for the salvation of our soul" (§ 1). The "First Principle and Foundation" described the ultimate purpose for human beings as "to praise, reverence, and serve God our Lord, and by means of doing this to save their souls" (§ 23).

The *Spiritual Exercises* (Loyola, 1548/1992) is divided into four sections, called "Weeks." The First Week is about the "First Principle and Foundation" containing spiritual exercises to help one realize his or her sinfulness and acknowledge God's unconditional love. Through the exercises of the First Week, Ignatius expected that one would be moved with intense shame, sorrow, and tears for one's sins and become grateful and open to receive God's gracious love. The First Week was meant to inspire personal experiences and intimacy with Jesus

Christ our Lord.

The following three Weeks of the *Spiritual Exercises* were designed to deepen the experience of the First Week and to stimulate one to grow and desire to conform his or her life to the life and teachings of Jesus. The Second Week starts with a “Contemplation of Christ the King.” The contemplation proposed the personal call of Christ, the eternal King, in which one is invited to participate in God’s mission of salvation by imitating Christ. This imitation of Christ involves “bearing all injuries and affronts, and any poverty, actual as well as spiritual” (Loyola, 1548/1992, ¶ 97). The Second Week offered a second meditation on the “Two Standards,” the one of Christ, the other of Lucifer. Then, different meditations on the life of Christ from the Incarnation to Palm Sunday are suggested. The goal of the Second Week is the conversion of one’s thoughts, attitudes, and behaviors to Jesus’ so that one may imitate and love Him more.

In the Third Week, Ignatius invited the retreatant to meditate and pray about the passion and death of Jesus to build up an intimacy with Jesus. According to Cowan and Futrell (1993), meditations and reflections on the passion and death of Jesus aim to strengthen one’s choice to work for God’s Kingdom by closely identifying with the poor, humiliated, suffering, and dying Jesus.

As we cannot separate the passion, death, and resurrection of Jesus Christ, the Fourth Week of the *Spiritual Exercises* (Loyola, 1548/1992) suggested contemplation on the apparitions of the Risen Lord. The *Spiritual Exercises* end with the “Contemplation to Attain the Love of God.” It is the final exercise of the

entire retreat. Its aim is to find God in all things and to find all things in God in order to increase one's love of God. Cowan and Futrell (1993) advanced that the purpose of this exercise is that of relishing the experience to discern God's personal call in daily life, which is to live in the presence of God. This contemplation to attain the love of God and to find God in all things provides the vision of Ignatius' ideal of apostolic spirituality that is oriented towards the loving service of others. It is a way of communicating Christ's love to others. In other words, one is drawn towards companionship with Jesus Christ and develops the desire to become an effective apostolic instrument.

Influence of Ignatius' Worldview on the *Constitutions* and the *Ratio*

In the *Constitutions* (Loyola, 1550/1970), Ignatius provided guidance for the admission, formation, final incorporation into the Society, relationship among members, relationship of members with their superiors, the office of the superior general, and the preservation and development of the entire body of the Society of Jesus. According to Ganss (Loyola, 1550/1970), the *Constitutions* were to serve as a practical manual of Ignatius' vision for God's greater glory in every situation and "to guide the superiors and the members of his order toward coordinated action in applying his and their principles" (p. 38).

The *Constitutions* (Loyola, 1550/1970) reflected Ignatius' worldview that was centered on the person of Jesus Christ through whom God's redemptive plan was carried out. Apostolic service was the ultimate goal of the Society of Jesus. Paragraph 3 of the *Constitutions* formulated the aim of the Society of Jesus

... to devote itself with God's grace not only to the salvation and

perfection of the members' own souls, but also with that same grace to labor strenuously in giving aid toward the salvation and perfection of the souls of their fellowmen. (p. 77)

It was due to that apostolic spirituality of the Society directed to the salvation and perfection of souls that schools were founded not only for Jesuits but also for lay students. Thus, Part IV of the *Constitutions* (Loyola, 1550/1970) contained chapters on colleges and universities of the Society. For Ignatius, learning was important because it was a way to achieve the Society's aim of helping the souls of its members, as well as those of their fellow humans. Thus, educating students in Jesuit institutions was a concrete application of his worldview, to give greater glory to God.

According to Ganss (1550/1970), there are eleven "chief educational ideals and principles" that Ignatius applied in the *Constitutions*:

1. The educator has the ultimate objective of stimulating the student to relate his activity to his final end: knowledge and love of God in the joy of the beatific vision.
2. The immediate objective of the teacher and the student is the student's deep penetration of his or her fields of study, both sacred and secular. All this educational work should be ordered to the praise of God and the well-being of humankind here and hereafter.
3. The Society hopes by means of its educational work to send capable and zealous leaders into the social order, in numbers large enough to leaven it effectively for good.
4. The branches of study should be so integrated that each makes its proper contribution toward the goal of the curriculum as a whole: a scientifically reasoned Christian outlook on life, enabling the student to live well and meaningfully for this world and the next. The student should learn the philosophical and theological basis of his or her faith.
5. Theology is the most important branch, since the light of its offers is the chief means of gaining the Christian outlook, and of tying matters treated

elsewhere into a unity by showing how all creation can be consecrated to God's greater glory.

6. In a Jesuit university, any faculty can function as long as it contributes to the Society's general purpose.
7. The formation offered should be both intellectual and moral, insofar as it provides scientifically reasoned motives for moral living.
8. As far as possible, the professors should be personally interested in the students and their progress.
9. Jesuit schools should transmit the cultural heritage of the past and also provide facilities for men engaged in research or creative activity.
10. Jesuit schools should be alert to appropriate [learning methods] and adapt the best procedures emerging in other schools of the day – as Ignatius showed by his examples and letters.
11. Jesuit schools should continually adapt their procedures and pedagogical methods to circumstances of times, places, and persons. (pp. 210-211)

Concerning pedagogy, Ignatius devoted Chapter 13 of Part IV in the *Constitutions* (Loyola, 1550/1970) to deal with the method and order of instruction in the Jesuit educational system. To stimulate student learning, Ignatius observed that the guiding pedagogical principles were a student's self-activity, a balanced formation of the aesthetic, intellectual, and volitional powers. Ignatius was very practical in his approach. He set specific educational objectives, such as conduct of repetitions, composition writing, frequent disputations, oral drills, and the teacher's personal concern in the process of every student.

The *Ratio Studiorum* or "plan of studies" is a separate treatise from the *Constitutions* on the method and order of teaching in Jesuit colleges and universities. Its final draft was promulgated by the Society of Jesus in 1599 to regulate the administrative and educational practices in Jesuit schools. The *Ratio* remained the guiding document for Jesuit education until the Society was

suppressed in 1773. According to Farrel (1970), who translated and analyzed the *Ratio Studiorum* of 1599, it covered four principal areas of educational work, namely administration, curriculum, method, and discipline. The ICAJE (1986) found a striking similarity between the *Ratio Studiorum of 1599* and Part IV of the *Constitutions*, stating: “Like Part IV of the *Constitutions*, it is not so much an original work as a collection of the most effective educational methods of the time, tested and adapted for the purposes of the Jesuit schools” (§ 192).

Concerning educational practices, O’Malley (1993) noted that the Jesuits developed their own distinctive style adapted from the best educational practices in Paris, the *modus parisiensis*. The style was referred to as the *modus italicus* because it was of the first Jesuit schools in Italy (p. 227). According to O’Malley (1993), the *modus italicus* had a blend of 10 characteristics (Table 4) that contributed to Jesuit success in education.

The first Jesuits, edified and motivated by Ignatius’ worldview, adopted and adapted the best educational practices of their time and codified them in the *Ratio* to be their own way of proceeding in education. According to Donahue (1963), there were Jesuits who thought that “the *Ratio* of 1599 was, as Father Francesco Sacchini, the Society’s second official historian put it, eternal: *in omnem parabatur aeternitatem*” (p. 53). However, Donahue (1963) continued that

The world of 1600 was certainly changing fast enough to make such a predication rash even though the acceleration of technological and cultural change was relatively slower than it is today. After the restoration of the suppressed Society, the *Ratio*, as was noted previously, was re-examined and a trial version was issued in 1832. (p. 53)

Table 4

The Modus Italicus: 10 Characteristics

Number	Characteristics
1	Jesuit schools were free of charge
2	Jesuit schools welcomed students from every social class
3	Jesuit schools conformed to the emerging consensus of the age in terms of the curriculum and the giving of importance to character formation
4	Jesuits offered compatibility between humanism, Aristotelian philosophy/science and Thomistic theology
5	Jesuits adapted the <i>modus parisiensis</i> 's provisions like division into classes, a teacher for each class, ordered progression, clear curricular goals, and other practices
6	Jesuits were influenced by the <i>modus parisiensis</i> 's insistence on the mastery of both ideas and skills through exercises, conducting frequent exercises in writing compositions, oral repetitions, plays, disputations, and other public presentations
7	Jesuits promoted a coherent and clear simple religious program which was to inspire the student beyond pious practices to an inner appropriation of ethical and religious values
8	Jesuits adapted into their religious program the confraternity that was one of the most popular institutions of that time, the Marian Congregations
9	Jesuits shared information on effective educational practices with their network of schools adapting particular circumstances, times, and places through their normative documents, especially the <i>Ratio Studiorum</i>
10	Jesuits themselves were generally well educated and motivated compared to others anywhere in Europe. The Jesuits effectively edified the students through example and personal concern for each person

Note. Source: O'Malley (1993)

The *Ratio* of 1832, however, was not a major revision of the *Ratio* of 1599 and was not an obligatory document for the whole Society. Donahue (1963)

discussed the revised *Ratio* in the following:

This was not a very extensive revision but neither does it appear ever to have become obligatory for the whole Society. It was not officially promulgated as a law either by one of the Society's legislative assemblies, a General Congregation, nor one of the Fathers General, as the *Ratio* of 1599 had been promulgated by Aquaviva. When Father Roothaan, the General in 1832, sent the revision to the provinces he explained his intention. The document was offered for "use and practice," so that after having been tested, then again corrected, if necessary, or enlarged, it might be given "the force and sanction of a universal law." In the event, however, this process of emendation and definitive issuance never took place and the revised *Ratio* has come to be regarded, in fact, as directive rather than obligatory. (p. 53)

The world has not stopped changing and the call for renewal has continued.

The Call for Renewal and the Jesuit's Response

The 31st General Congregation (May 7 to July 15, 1965 and September 8 to November 17, 1966) issued the *Decree 28: The Apostolate of Education*. According to Padberg (1967/1977), the *Decree 28* of the 31st General Congregation identified four intentions of the apostolate of education.

First, the Society shares the Church's stance that the educational apostolate is important and effective. The *Decree 28* reaffirmed the importance of the educational apostolate for the Society. It was acclaimed as the primary ministry of the Society. It aimed to form believers to become authentic Christian disciples and non-believers to become authentic human beings.

The second intention stated that the Society should uphold the quality of its instruction and service to the people of God as an outstanding hallmark of Jesuit education. With regard to the quality of service to God's people, Jesuit schools were to uphold Christian character formation as their ideal. Jesuit schools

were also to provide quality service to non-Christian students so that sound moral judgment and solid virtues were developed in each student.

Third, the *Decree 28* stated that Society's receptivity towards adapting new and appropriate forms of educational ministry should contribute to student learning. Jesuit schools were thus challenged by the *Decree 28* to improve continually in order to be educationally effective and to stay attuned to the times.

The Society saw as an opening for greater collaboration with lay partners in this formation. The *Decree 28* recognized the invaluable help of lay people for the effectiveness of the educational apostolate. The Jesuits were asked to form their lay partners, both professionally and spiritually, so that they might be prepared for greater responsibilities in the Jesuit educational apostolate. Likewise, collaboration with alumni and parents was encouraged.

The 31st General Congregation called Jesuit education to become more focused on justice and this led to a renewal of their ministry of education. In July 31, 1973, Pedro Arrupe, Superior General of the Society at the time, addressed the Tenth International Congress of Jesuit Alumni of Europe in Valencia, Spain, and stressed the significance of promoting justice. He used the term "men-for-others" to describe the recipients of Jesuit education. The Society's prime objective and response to the Church's demand to promote justice in the world and to liberate the oppressed was the formation of men-and-women-for-others. Writing about it, Connor (1990) asserted:

Education is good, in the Ignatian vision, to the extent that all the participants are enabled to serve others better. Father Pedro Arrupe, the recent past Superior General of the Jesuits, described the ideal graduate as "a person for others." In a world compulsively driven to

self-promotion, Ignatian education has a countercultural task. It cannot be self-promoting itself, and it must find ways to help students see the destructiveness and tragedy of this compulsion in society and for individuals. Courses, not only in the humanities, but also in the sciences, can point out concretely the way this debilitating compulsion contributes to serious crises in society, the environment, family life, and mental health. Programs of community service to the homeless, street people, drug addicts, AIDS patients, and others provide valuable experiences on which guided reflection will transform attitudes and behavior. In fact, this reflection can readily become an exercise of Ignatian discernment. Imagination will discover ever better ways of shaping the institution's system of rewards and sanctions to reflect this high priority on service of others. (p. 7)

In Our High Schools: Today and Tomorrow, Pedro Arrupe (1980),

Superior General of the Society of Jesus at the time, affirmed the importance of the educational apostolate. He declared that the educational community is to be comprised of the Jesuit community, lay collaborators, students, their families, and the alumni. He acknowledged the importance of lay collaborators' contributions after stressing the Jesuit community as the "primary source of inspiration for the educational work" (§ 16). He maintained:

It is no longer the lack of Jesuits that determines the number of lay collaborators in our high schools, but rather the profound conviction that lay people have an invaluable contribution to make in our apostolate; they help us extend the apostolate almost without limit. (§ 21)

Arrupe (1980) insisted upon the need to form lay collaborators with Ignatian ideals to be integrated into the decision-making process of Jesuit schools. Lay partners were not hired just to be teachers but were to be offered "even the very highest levels of educational responsibility" (§ 21). Furthermore, Arrupe emphasized the task of Jesuit high schools to provide ongoing formation to its former students. The ICAJE (1986) took this idea and explained it:

Former students are members of the “community working in service of the kingdom;” a Jesuit school has a special responsibility to them. As far as resources permit, the school will offer guidance and ongoing formation so that those who received their basic formation in the school can be more effective in putting this formation into practice in adult life and can continue to deepen their dedication to the service of others. Close bonds of friendship and mutual support exist between the Jesuit school and Alumni (Former Student) Associations. (§ 135)

In September of 1980, a small international group of Jesuits and lay persons gathered in Rome to tackle questions concerning the effectiveness of Jesuit schools regarding the apostolic purposes of the Society of Jesus. The group came to the conclusion that the renewed effectiveness of Jesuit schools had to be true to their particularly Jesuit heritage.

Pedro Arrupe (1980) confirmed this point in the closing session of the meeting by stating that an authentic Jesuit school was invigorated by, and operated from, the distinctive spirit of the Society of Jesus. The result of the meeting was the establishment of a permanent international group in order to determine the distinctive spirit of a truly Jesuit school. The inspiration, values, attitudes, and style that traditionally characterized Jesuit education were to be re-discovered, described, and codified. The International Commission on the Apostolate of Jesuit Education (ICAJE) was born and comprised both Jesuit and lay collaborators.

After four years of meetings, worldwide consultations, and careful deliberations, the ICAJE (1986) published the document, *Go Forth and Teach: The Characteristics of Jesuit Education*. The document comprised nine sections; each section began with a statement from Ignatius Loyola’s worldview:

1. God is Creator and Lord; all reality has value insofar as it leads us to God. God is present in our lives and can be discovered in all events of life, in history as a whole, and in the lived experience of each person. (¶ 21)
2. God personally knows and loves each one. God invites each one to respond in freedom: free to give of oneself and, free to work with others in serving the Kingdom of God for the healing of creation. (¶ 40)
3. God's redeeming love aids and strengthens each one in the struggle against obstacles to freedom and in developing capacities to exercise true freedom. (¶ 40)
4. Jesus Christ, the Man-for-others, is the model for human life because of his loving response to the Father in the service of others. (¶ 60)
5. A loving and free human response to God is shown in decisive actions to put Christian ideals into practice in the real world; all this is done in close companionship with Jesus Christ under the standard of the cross. (¶ 71)
6. The response to the call of Christ is made in and through the Roman Catholic Church. Mary, the Mother of Jesus, is the model of this response. Ignatius and his companions put the Society of Jesus at the service of the Vicar of Christ. (¶ 91)
7. Ignatius insisted on the "magis." His constant concern was for greater service of God through a closer following of Christ and that concern followed into all apostolic work of the first companions. (¶ 105)
8. Ignatius shared his experience and attracted companions who became "friends in the Lord" for the service of others. The strength of a community working in service of the Kingdom is greater than that of any individual or group of individuals. (¶ 116)
9. Ignatius and his companions made decisions on the basis of an ongoing process of individual and communal discernment done in the context of prayer. The "magis," the search for the greater service to God was the norm for making decisions. (¶ 143)

As a result of the reflections on these applications of the Ignatian worldview towards education, a total of 28 characteristics of Jesuit education (Appendix H) were identified. The document was designed with each characteristic following an Ignatian mission statement.

These 28 characteristics of Jesuit education are based on Ignatius' worldview that acknowledges God as Absolute Reality. For Ignatius, God is the author of all reality, all truth, and all knowledge. The Ignatian vision of education and its corresponding 28 characteristics are theocentric. Jesus Christ, divine and human, the Man-for-others, is the model for students. According to the ICAJE (1986), students of Jesuit schools are to emulate Jesus Christ by witnessing to human excellence, serving the faith that does justice, participating in the church and the local community, and manifesting a particular concern for the poor.

The aim of Jesuit education is to humanize the world and transform society, thus conforming to the values of the Kingdom that Jesus proclaimed. Jesuit schools educate their students "to realize that talents are gifts to be developed, not for self-satisfaction or self-gain, but rather, with the help of God, for the good of the human community" (§ 82). The document stated:

Students are encouraged to use their gifts in the service of others, out of a love for God: "Today our prime educational objective must be to form men and women for others; men and women who will live not for themselves but for God and his Christ – for the God-man who lived and died for all the world; men and women who cannot even conceive of love of God which does not include love for the least of their neighbours; men and women completely convinced that the love of God which does not issue in justice for men and women is a farce." (§ 82)

Commenting on this idea, Walsh (1990) asserted:

[Jesuit] [e]ducation can be seen as the process by which we can be made aware of the ways in which we imagine the world and the ways we act out that sense of reality; it is the process by which we are invited into new worlds, the world of others in their otherness, in the concreteness of their diverse experience, and so re-imagine our own lives. It is the process by which are freed to go out of ourselves and live with others in friendship. (p. 28)

During the years following the publication of *Go Forth and Teach: The Characteristics of Jesuit Education* (ICAJE, 1986), there were requests from all over the world to make the document more usable for attaining the goals of Jesuit education. To respond to these requests, in 1993, the ICAJE published another document, *Ignatian Pedagogy: A Practical Approach*. As noted previously, in 1986, Fr. Peter Hans-Kolvenbach, Superior General of the Society of Jesus, defined the educational objective of Jesuit secondary education as the formation of a “well-rounded person who is intellectually competent, open to growth, religious, loving and committed to doing justice in generous service to the people of God” (ICAJE, 1986, ¶ 166). In the document, *Ignatian Pedagogy: A Practical Approach* (ICAJE, 1993), this educational objective was reiterated by describing the goal of Jesuit education as the formation of “leaders in service, in imitation of Christ Jesus, men and women of competence, conscience and compassionate commitment” (¶ 13). In 1973, Pedro Arrupe, then Superior General, had already articulated the formation of “men-and-women-for-others” as the Jesuit educational goal.

An important aspect of the document, *Ignatian Pedagogy: A Practical Approach* (ICAJE, 1993), is the “Ignatian Pedagogical Paradigm” (IPP). The document outlined a model of the teaching/learning process which should characterize all Jesuit schools. This model is referred to as the Ignatian Pedagogical Paradigm (IPP). The IPP helps teachers to incorporate the vision and values of Jesuit education in their classrooms. It further helps students to focus and act intentionally upon the Ignatian vision and values.

These elements of the IPP are not new. They are found in other pedagogical paradigms. One example among others is critical pedagogy which is a methodology to help students attain critical consciousness. In her book *Empowering Education: Critical Teaching for Social Change* (1992), Ira Shor defines critical pedagogy as:

Habits of thought, reading, writing, and speaking which go beneath surface meaning, first impressions, dominant myths, official pronouncements, traditional clichés, received wisdom, and mere opinions, to understand the deep meaning, root causes, social context, ideology, and personal consequences of any action, event, object, process, organization, experience, text, subject matter, policy, mass media, or discourse. (p. 129)

The first step in the IPP is to carefully consider the context of learning. The focus is on the students, taking into consideration the real context of the students' lives and various elements that may affect their lives.

As Ignatius encouraged spiritual directors to become as familiar as possible with the life experience of those they directed so that they would be better equipped to help them in the process of the retreat, the IPP gave the same advice to teachers about the process of education. The Ignatian way of teaching always begins with the life experience of the learner as shown in Figure 3. Teachers need to understand as much as possible about the actual context in which the learning and teaching of their students takes place.

The IPP lists many elements of context for the teacher to consider: social, economic, political, religious, and cultural, the institutional environment of the school, and concepts that students previously acquired and brought with them at the beginning of the learning process, media, art, music, and other realities (¶ 35). All of these contextual elements have an impact, whether positive or

negative, on students. Teachers need to consider them carefully as they engage in the teaching process.

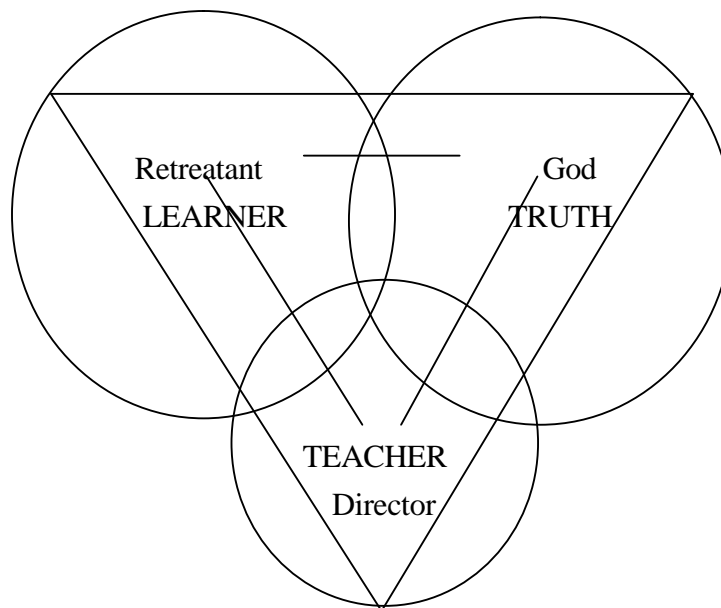


Figure 3. Ignatian Paradigm and the Teacher-Learner Relationship

Source: <http://www.jsea.org>

The second step in the IPP is to provide a learning experience. The ICAJE (1993) defined experience as “any activity in which, in addition to a cognitive grasp of the matter being considered, some sensation of an affective nature is registered by the student” (§ 43). The document stressed that the experience of learning for students is to be more than just a cognitive activity. Students need to do more than just know the material they study; they should savor it, and they need to be encouraged to do so.

Ignatian education included the knowing of facts, concepts, and principles, but it goes beyond such knowing to stimulate affective ways of knowing such as intuition, imagination, and the emotional responses of the student to the

material being covered (§ 42). Two reasons are given for this insistence on the inclusion of an affective dimension in the learning process. First, the whole person is called to growth by Ignatian education which includes the maturing of the mind, heart, and will. Second, and more importantly, Ignatian education has not taken place until the student is moved to action. Students are not moved to act simply by an intellectual grasp of a piece of information; they are moved to act when they need to feel something about what they learn if they are going to end up doing something about it (§ 48).

The third step in the IPP is to reflect upon the experience. The ICAJE (1993) presented reflection as the pivotal point of the paradigm as it should lead the student to move beyond knowing into understanding action (§ 48). Reflection involves the memory, understanding, imagination, and feelings (§ 48). Ignatian Pedagogy is known as “Reflective Education.” The ICAJE indicated how important reflection is in the learning process (§ 48). Reflection is described as leading to action. When students reflect, the memory, understanding, imagination, and feelings are all harnessed to capture the meaning and essential value of what is being covered in the learning process. The student, after gaining insight into the meaning of the material, is encouraged to consider the implications for the ongoing search for truth and freedom. Reflection is a formative and liberating process.

The fourth step in the IPP is to take responsible action. The bottom line for Ignatius was never the word; it was always the act, since for him love is shown in deeds, not words. The climax of Ignatian education is reached when the student is

led to action (ICAJE, 1993, ¶ 48). Experience stimulates cognitive and affective responses. The essential meaning and values implied in the experience are then drawn out in reflection, and the student is led to new commitment in action. Action is then a result of reflection on an experience. The ICAJE's (1993) document makes it clear that it is not just any commitment to which the student is led. Rather, while respecting human freedom, the Ignatian educator encourages a "decision and commitment for the magis, the better service of God and our sisters and brothers" (ICAJE, 1993, ¶ 61).

Actions are described on two levels by the ICAJE: "interiorized choices" and "choices externally manifested." Interiorized choices take place when students, after the learning experience and the reflection upon it, make a commitment to conform their lives more closely to what is the "magis" for them. The deepening of this commitment will impel the student to act, to do something consistent with the new conviction (¶ 62).

Finally, the fifth step in the IPP is an ongoing evaluation which encourages openness to growth. There is the need to assess the academic progress of students from time to time. The ICAJE (1993) included this type of assessment when they used the term "evaluation," but also included a periodic comprehensive assessment of how students were growing to become men and women for others.

Since Ignatian education is concerned with the development of the whole person, "periodic evaluation of the student's growth in attitudes, priorities and actions consistent with being a person for others is essential" (ICAJE, 1993, ¶ 64). The document provides a number of strategies for educators to measure this

“well-rounded growth.” These strategies include: insights arising out of the relationship between educators and students, the use of student profiles, self-assessment by the students, goal-setting activities, and student journals (¶ 65, 163).

The IPP promises to help educators to be better teachers. It permits teachers to improve the content and structure of what they are teaching. It offers teachers supplementary resources of encouraging learner initiative. The IPP allows teachers to expect more of students, to call upon them to be more responsible for and more active in their own learning. It helps teachers to stimulate learners by offering the occasion and rationale for them to connect what is being studied to their own world experiences (ICAJE, 1993, ¶ 74).

The IPP personalizes learning. It invites students to reflect upon the meaning and significance of what they are studying. The IPP endeavors to stimulate students by involving them as active participants in the teaching-learning process. It aims for more personal learning by drawing students’ and teachers’ experiences closer to each other (¶ 75).

Finally, the IPP emphasizes the social dimension of both learning and teaching. It promotes close cooperation and mutual sharing of experiences and reflective dialogue among learners. It connects student learning and growth to personal interaction and human relationships (¶ 76).

In 1995, the 34th General Congregation of the Society of Jesus reaffirmed the significant development in Jesuit-lay cooperation that had emerged since the Second Vatican Council and the 31st General Congregation’s call to endorse

cooperation with the laity. The 34th General Congregation affirmed the growing dependence on laypersons to carry out the mission of the Society of Jesus. It was obvious that Jesuit education would need the most of the Jesuit-lay cooperation. The 34th General Congregation's *Decree 18* entitled *Secondary, Primary, and Non-Formal Education* (McCarthy, 1995) acknowledged the improved quality of Jesuit education that resulted from the development of Jesuit-lay cooperation. It also praised the positive effect of the work of the ICAJE, namely, the two educational documents, *Go Forth and Teach: The Characteristics of Jesuit Education* (ICAJE, 1986) and *Ignatian Pedagogy: A Practical Approach* (ICAJE, 1993). In both documents, Jesuit-lay cooperation was highlighted. The *Decree 18* stated,

In the past twenty years, in response to General Congregations 32 and 33, significant apostolic renewal has been initiated and carried forward by the large number of Jesuits and lay people working in the apostolate of secondary education. In increasing numbers our educational institutions are accessible to students from economically disadvantaged groups. The quality of the education has improved in line with the principles enunciated in recent educational documents of the Society. Jesuit-lay cooperation has developed significantly, with each party contributing in a distinctive way towards the total formation of the students. (McCarthy, 1995, ¶ 1)

Compared to other Jesuit Conferences, such as the United States, East Asia, or Latin America, the African Assistancy's response to the call for renewal of Jesuit education has been difficult. According to Pesle (1998), it took practically 10 years after East Asia and Latin America for Fr. Jean Claude Michel, S.J., Jesuit education coordinator for Africa and Madagascar, to think about calling for a symposium on Jesuit education in Africa.

Concerning Madagascar, the response to this call began in the 1990s with

workshops on the IPP both in Madagascar and in Africa. In 1995, *Foi et Justice* published two booklets on the characteristics of Jesuit education and the IPP using both the Malagasy and French languages. One was *Fanabeazana Ankehitriny: Pedagojia Araka an' Ignasy/ Education pour Aujourd'hui: Pedagogie Ignatienne* (Foi et Justice, 1995) which was an explanation of the document *Ignatian Pedagogy: A Practical Approach* (ICAJE, 1993). The other was *Fanabeazana Ankehitriny: Fanabeazana Zezoita/ Education pour Aujourd'hui: Education Jesuite* (Foi et Justice, 1995) which was a synthesis of *Go Forth and Teach: The Characteristics of Jesuit Education* (ICAJE, 1986).

Theory of Goal-Based Evaluation

Evaluation is a key component to the development of a quality program. The evaluation plan needs to reflect the stated goals and objectives of a program. It is essential to clearly state and realize these goals and objectives. Programs are established to meet specific goals which are described in the original program plans.

Alkin (1972a) referred to goals, process, and outcomes in evaluation. In evaluation, people examine whether reasonable and appropriate goals have been established. People reflect whether reasonable and appropriate procedures for accomplishing those goals have been established and implemented. A goal-based evaluation is just what it says: the evaluation aims to determine if the stated goals or objectives of a program have been achieved.

Patton (1990) defined goal-based evaluation as the extent to which a program has attained clear and specific objectives. The focus is on the goals, the

intended services, and outcomes of a program. The basic strategy of this theory is to measure if predefined goals are fulfilled or not, to what extent, and in what ways.

Ralph Tyler's work in the 1940s was one of the starting points for modern program evaluation. Tyler (1942) asserted that the curricula to be evaluated are based on a hypothesis. The purpose of evaluation is to validate the program's hypothesis. Tyler's main focus is on the specification of objectives and measurements of outcomes. His point of view is known as objective-oriented (or objective-referenced) evaluation.

According to Alkin (2004), "A number of later theoretical works rest heavily on Tyler's views of evaluation, emphasizing particularly the methodology as objectives-based measurement" (p. 7). Specifically, he mentioned the work of Metfessel and Michael (1967) who followed Tyler's evaluation step progression but expanded the range of alternative instruments. Hammond (1973) included Tyler's views as behavioral objectives, as did Popham (1973, 1975, 1988), who focused primarily on the behavioral objective specification.

Jesuit education is characterized by goals and values, as stated in the *Characteristics of Jesuit Education* (ICAJE, 1986). The goal-based evaluation theory of Tyler (1942) served as a framework for this study. In addition, the theory proposed that the perceptions of seniors could judge the extent to which these schools are achieving their goals. Finally, the theory anticipated that the perceptions of seniors could facilitate the formulation of strategies to be recommended to Jesuit high schools in Madagascar.

Summary

The review of the literature traced the overview of the origins of the educational apostolate of the Society of Jesus. Early documents, such as *A Pilgrim's Testament: The Memoirs of St. Ignatius of Loyola* (Loyola, n.d./1995), *The Spiritual Exercises of St. Ignatius Loyola* (Loyola, 1548/1992), *The Constitution of the Society of Jesus* (Loyola, 1550/1970), and the *Ratio Studiorum* of 1599 (Society of Jesus, 1599/1970) explored the literature around the religious experiences of Saint Ignatius Loyola along with policies, practices, and norms of Jesuit schools that have emanated from the foundational goal of the Society of Jesus' educational apostolate.

The more recent documents, *Go Forth and Teach: The Characteristics of Jesuit Education* (ICAJE, 1986) and *Ignatian Pedagogy: A Practical Approach, 1993* (ICAJE, 1993), sustained the Jesuit educational tradition but also called for its renewal for *aggiornamento*. Jesuit provinces and conferences around the world responded to this call. Jesuits in Madagascar, part of the African Assistancy, followed others in the response to the call for the renewal of Jesuit education.

Ralph Tyler's (1942) theory of goal-based evaluation suggested that goals and objectives could be measured. This theory of Tyler was used to measure the extent to which the seniors perceived the application of the 28 characteristics of Jesuit education in two Jesuit high schools in Madagascar. Furthermore, this theory helped to investigate the extent to which the seniors perceived that the Jesuit high schools in Madagascar have met their apostolic goals. This chapter on the review of the literature has consequently established the literary foundation for this study. The next chapter will provide the methodology of this study. The next chapter will

provide the methodology of this study.

CHAPTER III

METHODOLOGY

Restatement of the Problem

According to O'Malley (1993), Saint Ignatius Loyola and his companions had always related learning to the piety they embodied and wished to include in others. Following the same path, the members of the International Commission on the Apostolate of Jesuit Education (ICAJE), in its document, *Go Forth and Teach: The Characteristics of Jesuit Education* (1986), declared that full growth of the human person leads to action that is suffused with the spirit and presence of Jesus Christ, the Man-for-Others.

This full growth of the human person is the ultimate purpose of Jesuit secondary education. Fr. Peter Hans-Kolvenbach, Superior General of the Society of Jesus (1983-present) stated, "Our ideal is the well-rounded person who is intellectually competent, open to growth, religious, loving, and committed to doing justice in generous service to the people of God" (ICAJE, 1986, ¶ 166).

Carrying this mission of the Society of Jesus to achieve the same purpose, the Jesuit Province of Madagascar has been engaged in education through its high schools, namely Kolejy Masina Misely, Kolejy Md François Xavier, and Collège Immaculé Conception, respectively founded in 1888, 1952, and 2004. In 1986, the ICAJE called for the renewal of Jesuit secondary education in the world. Widely accepted educational practices demand evaluations to accumulate reliable and

appropriate evidence of their worth and validity. In addition, evaluation enables administrators to reform parts of the educational plan to make it conform better to the goals of education, in this case, the goals of Jesuit secondary education. There had been no research to evaluate the outcomes of the Jesuit high schools in Madagascar. This study determined whether and to what extent the senior students of Kolejy Masina Misely and Kolejy Md François Xavier perceived the application of the characteristics of Jesuit education in their formation. Furthermore, this study investigated whether and to what extent the Jesuit high schools in Madagascar met their goals as perceived by their seniors.

Research Design and Methodology

This study used survey research methodology in order to determine the perceptions of the seniors of Kolejy Masina Misely and Kolejy Md François Xavier. The researcher-designed survey, *Survey on the Achievement of Jesuit Educational Goals in Jesuit Schools in Madagascar (AJEG)* (Appendix B) was used. The survey explored the perceptions of the seniors of these two Jesuit high schools in regard to the extent that the apostolic goals of Jesuit secondary education were being achieved in Madagascar. Respondents' answers to these questions were used to interpret the survey results.

Population and Sample

The population of this study consisted of the seniors (*Terminales*) (n=200) of Kolejy Masina Misely and Kolejy Md François Xavier enrolled in the 2006-2007 academic year. Further qualification to participate was based on attending

the Jesuit high school for at least two years prior to the 2006-2007 academic year. This would have allowed the students sufficient exposure to various activities that contribute to a Jesuit education.

The researcher obtained a letter from Father Provincial of the Jesuit Province of Madagascar (Appendix C) and the two presidents of the Jesuit high schools (Appendix D) giving the researcher permission to conduct research in the two Jesuit high schools. The researcher then obtained a list of all seniors (*Terminales*) of both Kolejy Masina Misely and Kolejy Md François Xavier from the administration. To solicit the participation of the seniors (*Terminales*), the researcher went to the senior classrooms and distributed an introductory letter (consent letter) (Appendix E) to every senior qualified to participate in the study. This letter specified the nature of the research problem and the purpose of the research. Following this, the researcher sent a parental consent letter (Appendix F) to parents of the seniors (*Terminales*).

The two consent letters specified that, after agreeing to be in this study, seniors would complete the survey and return the completed survey to the researcher. The letters mentioned that it would be possible that some of the questions on the survey might make the seniors feel uncomfortable, and that they were free to decline to answer any questions they did not wish to answer, or to stop participation at any time. The letters indicated that participation in this research might mean a loss of confidentiality. Study records would be kept as confidential as possible. No individual identities would be used in any reports or publications resulting from the study. Study information would be coded and kept

in locked files at all times. Individual results would not be shared with personnel of the school.

In addition, the letters specified that there would be no direct benefit from participating in this study. There would be no costs to the seniors as a result of taking part in this study, nor would they be reimbursed for their participation in this study. At the end of the letters, the researcher asked them to sign the letter.

The researcher gave the survey to all seniors who had given their consent to participate in the study and whose parents had consented to their participation in the study. After receiving the completed survey, the researcher randomly selected 50 males and 50 females from each school whose completed surveys constituted the sample for the study.

Instrumentation

The data collection instrument the *AJEG* (Appendix B), was a researcher-designed survey. The survey was based on the 28 characteristics of Jesuit education according to the document *Go Forth and Teach: The Characteristics of Jesuit Education* (ICAJE, 1986). The survey items reflected the goals and distinctive qualities of Jesuit secondary education as formulated in the *Characteristics of Jesuit Education* (ICAJE, 1986). The purpose of the *AJEG* was to evaluate the application of these 28 characteristics of Jesuit education by the Jesuit high schools in Madagascar through the perceptions of the seniors (*Terminales*) of Kolejy Masina Misely and Kolejy Md François Xavier. Moreover, the *AJEG* was to ascertain the extent to which the Jesuit high schools in Madagascar met their goals as perceived by their seniors.

The survey instrument was divided into five parts as reflected in Table 5.

Table 5

Distribution of Survey Instrument (AJEG)

Part	Item Numbers	Research Question	Focus
I	1-36	1	Application of the Characteristics of Jesuit Education
II	37-39	2	Reasons for Attending Jesuit High schools
III	40-44	2	Overall Impression of the Jesuit High school
IV	45	2	Listing 12 Activities Taking Place at the School
V	46-50	N/A	General Demographic Data of Participants

Part I of the survey instrument addressed the first research question, “To what extent did the Jesuit high schools in Madagascar apply the characteristics of Jesuit education as perceived by their seniors?” Parts II, III, and IV of the survey instrument dealt with the second research question, “To what extent did the Jesuit high schools in Madagascar meet their goals as perceived by their seniors?”

Validity

To determine the validity of the researcher-generated survey, 12 experts were asked to evaluate the survey instrument. The validity panel was comprised of five Jesuit priests and six lay people who were familiar with the Society of Jesus and Jesuit education. Appendix G lists the members of the validity panel and presents demographic information about them.

Members of the panel were asked to complete the survey and make suggestions concerning face, construct, and content validity. The panel was asked in the evaluation form (Appendix H) if the directions were clear and specific, if

statements and terms were clear and easy to understand, and if the survey instrument was appropriate and applicable to the intended respondents. The panel was asked to modify items and/or eliminate items, and to suggest items that they believed ought to be included in order to properly address the research questions.

On August 26, 2006, the researcher sent to the validity panel a letter of introduction (Appendix I), a copy of the survey instrument (Appendix B), a list of the 28 characteristics of Jesuit education (Appendix A), an evaluation form to critique the survey instrument (Appendix H), and a self-addressed, stamped envelope. They were asked to return the evaluation form on or before September 16, 2006. Eleven out of 12 (91.6 %) returned the response sheet.

Some changes were suggested and the researcher implemented these suggestions by correcting the survey instrument accordingly. Questions #28 and #29 were moved from section VII into section II to become questions #9 and #10. Question #36 was added to the survey instrument in section IX. Questions #16, #17, #18, and #19 were reworded for clarity. Before and after the correction, these questions were respectively, #16: To what extent have you witnessed in your Jesuit education the celebration of faith in personal prayer? To what extent have you been invited or encouraged in your Jesuit education to celebrate your faith in personal prayer? #17: To what extent have you witnessed in your Jesuit education the celebration of faith in community prayer? To what extent have you been invited or encouraged in your Jesuit education to celebrate your faith in community prayer? #18: To what extent have you witnessed in your Jesuit education the celebration of faith in worship? To what extent have you been

invited or encouraged to celebrate your faith in worship (Liturgy, Sacraments)?

#19: To what extent have you witnessed in your Jesuit education the celebration of faith in service? To what extent have you been invited or encouraged to celebrate your faith in service for others? Then, each part of the survey was given its own page for ease of the respondents.

Five members of the validity panel were Malagasy experts who spoke fluent English and Malagasy. In addition to what the rest of the panel received in their packages, the five Malagasy experts were given the Malagasy version of the survey instrument (Appendix B). They were asked to answer additional questions regarding the validity of the translation of the survey instrument in English into Malagasy since the students would be completing the survey in Malagasy.

The five Malagasy members of the panel were asked if the Malagasy version of the survey instrument matched the original English version. They were solicited to make changes or comments on the Malagasy version. Finally, they were asked if the survey instrument appeared understandable and relevant to seniors of high schools in Madagascar. The researcher applied the same changes made to the English version into the Malagasy version. In addition, *Ahoana* was replaced by *Hatraiza* throughout the 36 questions of Part I of the survey.

The researcher obtained a Notary validation on the translation of English Materials into Malagasy (Appendix J). In addition, the researcher received approval from the Institutional Review Board for the Protection of Human Subjects (IRBPHS) at the University of San Francisco (Appendix K) to conduct the research.

Reliability

In order to establish reliability of the *AJEG*, the researcher employed test-retest reliability of the survey instrument. A reliability panel composed of seniors at Saint Ignatius Preparatory College High School (N= 26) in San Francisco, a co-ed Jesuit high school in Northern California, was established. The English version of the survey was tested for reliability. The researcher gave a letter of introduction (Appendix L) to the student members of the panel. The retest of the instrument was held two weeks after the test. The researcher administered the test and retest reliability at Saint Ignatius Preparatory College High School. The retest of the survey instrument was on Halloween and seniors had candies distributed to them by the teacher while taking the survey.

To assess the test and retest reliability of the survey, a paired-samples *t*-test was conducted. Table 6 presents the paired-samples *t*-test results.

Table 6

Paired-Samples t-test Results for the Test-Retest Reliability

Part of the Survey	Pearson Coefficient	Sig.	Cronbach's Alpha (α)
I	.792	.000	.665
II	.931	.000	.667
III	.828	.000	.726
IV	.879	.000	.649

This process of employing the *t*-test to the survey instrument found no results that

were statistically significant. Correlation is significant starting at the .01 level. No differences in responses were found between the first and second tests of the survey instrument. Thus, the instrument was found to provide stable and reliable measurements of seniors' perceptions on whether and to what extent the goals of Jesuit secondary education are being achieved by Jesuit high schools.

In addition, the Cronbach's Alpha test was computed for the reliability analysis of the survey using the data from the study participants. The Cronbach's Alpha (α) of Part I, Part II, and Part IV were moderate to good. The Cronbach's Alpha (α) of Part III (.724) was good. Therefore, the survey instruments' items were sufficiently intercorrelated so that the different parts of the survey could be combined to assess the perceptions of seniors as to whether and to what extent the goals of Jesuit secondary education were being achieved by their schools.

Data Collection

The following plan was executed for collecting the data. The researcher returned to Madagascar to conduct the survey. Each school was visited and administered the researcher-designed *AJEG* to seniors. The researcher met with the Principal of each school and arranged dates and times to conduct the surveys. The researcher personally hand-delivered cover letters that explained the purpose of the survey and requested permission of each school, the parents, and the seniors participating in this study.

A copy of the Malagasy version of the *AJEG* was given to each senior of Kolejy Masina Misely and Kolejy Md François Xavier who met the requirements of the survey after explaining the purpose of the study, the potential benefits of

the research, and the protections provided to the respondents. To maintain confidentiality, the researcher provided a drop box where respondents inconspicuously deposited their completed surveys.

At Kolejy Masina Misely in Antananarivo, the researcher administered 142 surveys to senior students (the total senior students' population). After participating, the researcher randomly selected 100 senior students (50 males and 50 females) for this research study ($100/142=70.4\%$). At Kolejy Md François Xavier in Fianarantsoa, the researcher repeated the process of administering the survey as used at Kolejy Masina Misely. A total of 129 senior students participated in the survey. From this sample, the researcher randomly selected 100 (50 males and 50 females) senior students for this study ($100/129=77.5\%$). At Kolejy Md François Xavier, the total senior students' population was 215. ($129/215=60\%$). Thus, a total of 271 senior students or 75.9% of the universal research population (357 senior students) of the two Jesuit high schools took the survey. A total of 200 or 73.8% of the respondents constituted the sample.

Data Analysis

This study identified two research questions that were addressed by the survey. The first question investigated the extent to which the Jesuit high schools in Madagascar applied the characteristics of Jesuit education as perceived by their seniors. The second question determined the extent to which the Jesuit schools in Madagascar met their goals as perceived by their seniors.

Data gathered on the *AJEG* was analyzed by using a computer program, *Statistical Package for Social Sciences (SPSS)*, and was the backdrop of the data

analysis. Data from Part V of the survey instrument was also analyzed in relationship to demographic data such as gender, age, year started at the school, religion, and school attended prior to the Jesuit high school.

Thus, the methodology employed in this study explored what the seniors of Kolejy Masina Misely and Kolejy Md François Xavier in Madagascar perceived about the application of the characteristics of Jesuit education in these schools. Moreover, it ascertained the extent to which these Jesuit schools in Madagascar met their apostolic goals as perceived by their seniors.

Application of the Goal-Based Theory in the Study

According to the goal-based theory (Tyler, 1942, pp. 498 – 500), the first focus was “formulating a statement of educational objectives.” In this study, the educational objectives were formulated in the 28 characteristics of Jesuit education (Appendix A). Second, the theory recommended “classifying these objectives into major types.” Developing the survey research instrument, the researcher classified the questions according to the nine sections of the 28 characteristics of Jesuit education. Third, “defining and refining each of these types of objectives in terms of behavior.” The researcher developed questions based on these types of objectives formulated in the 28 characteristics of Jesuit education. Fourth, “identifying situations in which students can be expected to display these types of behavior.” The researcher, in the survey instrument, developed a list of activities in which the seniors were asked to identify their presence and their effectiveness in the schools. Finally, the theory focused on

three last points: “selecting and trying promising methods for obtaining evidence regarding each type of objective, selecting on the basis of preliminary trials the more promising appraisal methods for further development and improvement, and devising means for interpreting and using the result.” The researcher opted to use a survey instrument for obtaining results regarding these objectives. The researcher went to these two Jesuit high schools in Madagascar to conduct the survey. The researcher collected the results, interpreted them, and used them to facilitate the formulation of conclusions, implications, and recommendations for further research and improvement. The next chapter presents the findings of the survey.

CHAPTER IV

FINDINGS

Introduction

Senior students of two Jesuit high schools in Madagascar, namely Kolejy Masina Misely in Antananarivo and Kolejy Md François Xavier in Fianarantsoa, were the subjects of the research. A researcher-designed survey was used to investigate senior students' perceptions of the application of the characteristics of Jesuit education in their schools and their perception of the Jesuit schools in Madagascar meeting their goals as perceived by their senior students.

The following two research questions were addressed: (a) To what extent are the senior students of the Jesuit high schools in Madagascar aware of the characteristics of Jesuit education and their application in their schools? Part I of the researcher-designed survey instrument addressed this research question; and (b) To what extent do the Jesuit high schools in Madagascar meet the Jesuit ideals as perceived by their seniors? Parts II, III, and IV of the survey instrument addressed this research question. Responses were classified according to these two questions. Part V of the survey dealt with demographic questions such as gender, age, year started at the school, religion, and schools that respondents attended before the Jesuit high school.

Demographics

The total research population of senior students from the two Jesuit high schools in Madagascar enrolled 357 students in the school year 2006-2007. At Kolejy Masina Misely in Antananarivo, the researcher administered 142 surveys to senior students (the total senior students' population). The researcher randomly selected 100 senior students (50 males and 50 females) for the research study ($100/142=70.4\%$). At Kolejy Md François Xavier in Fianarantsoa, a total of 129 senior students participated in the survey but the researcher randomly selected 100 (50 males and 50 females) senior students for the study ($100/129= 77.5\%$). At Kolejy Md François Xavier, the total senior students' population was 215 ($129/215=60\%$). Thus, a total of 271 senior students or 75.9% of the universal research population (357 senior students) of the two Jesuit high schools took the survey. A total of 200 or 73.8% of the respondents constituted the sample. Table 7 presents the universal and sample populations from each Jesuit high school that participated in the research study.

Table 7

Distribution of the Universal and Sample Populations, School Year 2006-2007

Name of High School	Research Population (N)	Actual Respondents	Selected Respondents (n)	Percent of Sample
Kolejy Masina Misely	142	142	100	70.4%
Kolejy Md François Xavier	215	129	100	77.5%
Total	357	271	200	73.8%

The respondents were asked to identify their age. The results ranged from 15 to 21. One or 0.5% of the respondents was 15 years old, 17 or 8.5% were 16 years old, 80 or 40.0% were 17 years old, 71 or 35.5% were 18 years old, 19 or 9.5% were 19 years old, 11 or 5.5% were 20 years old, and one or 0.5% was 21 years old. 151 or 75.5% of respondents were 17 and 18 years old. The mean age was 17.6 and the mode was 17. Kolejy Md François Xavier had a mean age of 17.9 and a mode of 18. This high school had both the youngest and the oldest among the respondents. Kolejy Masina Misely had a mean age of 17.3 and a mode of 17. It had no respondents younger than 16 years old or older than 19 years old. Figure 4 represents the distribution of respondents' ages of each high school.

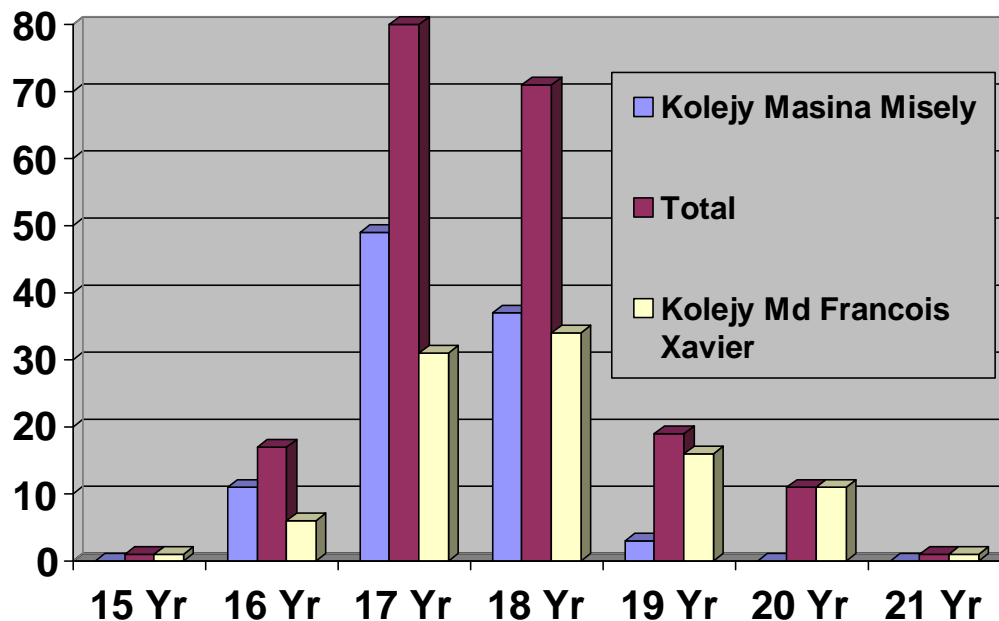


Figure 4. Distribution of respondents' ages.

The respondents were asked to identify when they began their Jesuit

education at each school. The result ranged from beginning in 1994 to 2004. Of the respondents, 97 or 48.5% started their Jesuit high school experience in 2004. This high percentage reflected the school policy to become coeducational, thus allowing female students to attend. Both schools' policies did not allow female students to attend the Jesuit schools prior to high school. Between the year 2000-2003, 67 or 33.5% of the respondents enrolled in the Jesuit high school. Of the respondents, there were 36 or 18% who came to the Jesuit high school between the years 1994 to 1999. Table 8 shows the distribution of years that respondents started at the Jesuit high school.

Table 8

Distribution of Years Respondents Started at the Jesuit High School

Name of High School	1994	1995	1997 ¹	1998	1999	2000	2001	2002	2003	2004
Kolejy Masina Misely	3	21	1	2	0	9	5	3	6	50 ²
Kolejy Md François Xavier	0	0	0	3	6	20	5	4	15	47 ³
Total	3	21	1	5	6	29	10	7	21	97 ³
Percent of Population	1.5	10.5	0.5	2.5	3	14.5	5	3.5	10.5	8.5

Note. ¹None of the respondents from both schools joined in 1996.

²The high percentage was due to Schools' policies that did not allow female student to attend Jesuit schools before high school.

³There were students who repeated years. In Madagascar, if the student's score is low, he or she has to repeat the grade.

The respondents were asked to indicate the type of primary school they attended before joining the Jesuit schools. The results showed that there were five types of primary schools that respondents attended. Respondents who attended

Catholic primary schools were 131 or 65.5% of the sample. There were 26 or 13% of respondents who attended a Jesuit primary school. Of these respondents, 96.1% were respondents from Kolejy Masina Misely because it had a primary school but Kolejy Md Francois Xavier did not. The only one respondent that attended a Jesuit primary school among the Kolejy Md Francois Xavier's respondents went to Kolejy Masina Misely's primary school before the family relocated. Two or 1% attended a Protestant primary school. Seven or 3.5% of the respondents were at a Public primary school. There were 34 or 17% of the respondents who attended other Private primary schools, 74.4% of whom were from Kolejy Masina Misely.

Furthermore, none of the respondents from Kolejy Masina Misely attended either a Public primary school or a Protestant primary school. There were 83% of Kolejy Md Francois Xavier's respondents who attended a Catholic primary school including one respondent who attended a Jesuit primary school. Of the respondents from Kolejy Masina Misely, 74% attended Catholic primary schools including a Jesuit primary school. The majority of respondents from both schools had attended Catholic primary schools including one Jesuit primary school. Table 9 indicates the distribution of primary schools that respondents attended prior to the Jesuit high school.

The respondents were asked to identify their religion. One or 0.5% stated no participation in religion. Two or 1% of the respondents were Jehovah's Witness. Three or 1.5% were Anglicans. There were 69 or 34.5% of the respondents who reported to be Protestants. Respondents who were Catholics

represented 62.5% or 125. Figure 5 presents the distribution of respondents' religion.

Table 9

Distribution of Primary Schools Respondents Attended Prior to the Jesuit High

School

Name of High School	Jesuit Primary School	Catholic Primary School	Protestant Primary School	Public Primary School	Other Private Primary School
Kolejy Masina Misely	25	49	0	0	26
Kolejy Md François Xavier	1	82	2	7	8
Total	26	131	2	7	34
Percent of Population	13	65.5	1	3.5	17

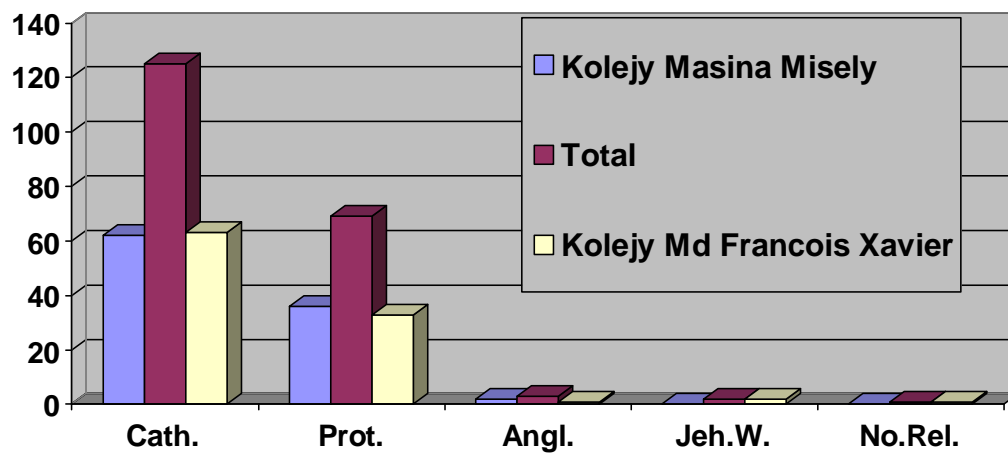


Figure 5. Distribution of respondents' religion.

Reporting on Research Questions

In this section, the findings will be reported according to the two research questions. Research Question One that dealt with the extent to which the Jesuit high schools in Madagascar applied the characteristics of Jesuit education as perceived by their seniors addressed Part I of the researcher-designed survey.

Perception and Application of the Characteristics of Jesuit Education

The 36 questions comprised in Part I of the researcher-designed survey entitled *The Application of the Characteristics of Jesuit Education* corresponded to the 28 characteristics of Jesuit education, as found in *Go Forth and Teach: The Characteristics of Jesuit Education* (ICAJE, 1986). The 36 survey questions were grouped according to the nine sections of the characteristics of Jesuit education. The sample of 200 senior students of the two Jesuit high schools in Madagascar had responses ranging from “never” (1), “infrequently” (2), “frequently” (3) to “always” (4) in response to each question in Part I (Appendix B).

Finding God in All Things

In Section I of Part I, the respondents were asked questions about “Finding God in All Things.” To question #1 (*To what extent do you understand that the world is God’s creation?*), for Kolejy Masina Misely, no response was given to the “never” category, 8% chose “infrequently,” 38% indicated “frequently,” and 54% pointed to “always.” The mean was 3.4 and the mode was 4 (“always”). The seniors responded in similar fashion at Kolejy Md François Xavier for the choice of “never,” 2% of respondents chose “infrequently,” 22% pointed to “frequently,”

and 76% responded “always.” The mean was 3.7 and the mode 4 (“always”).

In response to question #2 (*To what extent has your Jesuit education prepared you to be a man/woman for others in the world?*), for Kolejy Masina Misely, 1% of the respondents answered “never,” 14% of the respondents chose “infrequently,” 57% indicated “frequently,” and 28% responded “always.” The mean was 3.1 with a mode of 3 (“frequently”). For Kolejy Md François Xavier, no response was given to “never,” 14% of respondents chose “infrequently,” 55% answered “frequently,” and 31% pointed to “always.” The mean was 3.1 and the mode was 3 (“frequently”).

To question #3 (*To what extent does your Jesuit education include a religious dimension in your entire educational experience?*), for Masina Misely, no response to “never,” 12% of the respondents pointed to “infrequently,” 54% chose “frequently,” and 34% answered “always.” The mean was 3.2 and the mode was 3 (“frequently”). For Kolejy Md François Xavier, no one responded “never,” 6% of respondents chose “infrequently,” 45% pointed to “frequently,” and 49% answered “always.” The mean was 3.4 with a mode of 4 (“always”).

To question #4 (*To what extent have you witnessed your Jesuit education preparing you for eternal life?*), for Kolejy Masina Misely, 6% of the respondents chose “never,” 48% answered “infrequently,” 32% pointed to “frequently,” and 14% chose “always.” The mean was 2.5 and the mode was 2 (“infrequently”). For Kolejy Md François Xavier, no respondent chose “never,” 24% of respondents answered “infrequently,” 46% indicated “frequently,” and 30% pointed to “always.” The mean was 3.1 with a mode of 3 (“frequently”).

To question #5 (*To what extent does your school promote dialogue between faith and culture?*), for Kolejy Masina Misely, 2% of the respondents chose “never,” 28% answered “infrequently,” 40% chose “frequently,” and 30% responded “always.” The mean was 2.9 and the mode was 3 (“frequently”). For Kolejy Md François Xavier, 8% of the respondents chose “never,” 36% responded “infrequently,” 42% answered “frequently,” and 14% chose “always.” The mean was 2.6 and the mode was 3 (“frequently”). Table 10 provides the respondents’ distribution of responses from Section I (Questions #1-#5) of Part I.

Table 10

Responses in Section I (Questions #1-#5) of Part I: Finding God in All Things

Question	Response	Kolejy Masina Misely (n =100)	Kolejy Md François Xavier (n = 100)	Total (%)
#1	Never	0	0	0.0%
	Infrequently	8	2	5.0%
	Frequently	38	22	30.0%
	Always	54	76	65.0%
#2	Never	1	0	0.5%
	Infrequently	14	14	15.0%
	Frequently	57	55	56.0%
	Always	28	31	29.5%
#3	Never	0	0	0.0%
	Infrequently	12	6	9.0%
	Frequently	54	45	49.5%
	Always	34	49	41.5%
#4	Never	6	0	3.0%
	Infrequently	48	24	36.0%
	Frequently	32	46	39.0%
	Always	14	30	22.0%
#5	Never	2	8	5.0%
	Infrequently	28	36	32.0%
	Frequently	40	42	41.0%
	Always	30	14	22.0%

Summary of finding God in all things.

The results from this Section within Part I showed that 1.7% of the 200 respondents answered “never”, 19.4% indicated “infrequently”, 43.1% answered “frequently” and 36% responded “always.” The range of means reported from both schools when combined was from 2.8 to 3.6. There was no significant difference between the means of each school. The lowest mean for Kolejy Masina Misely and Kolejy Md François Xavier was respectively 2.5 and 2.6. The highest mean for both schools was respectively 3.4 and 3.7.

These findings suggested that overall, the respondents were aware of Section I: Finding God in All Things of the characteristics of Jesuit education. These findings proposed that the respondents perceived that their Jesuit high school had clear sense of the application of the characteristics of Jesuit education as found in Section I. In each question, at least 60% of the respondents answered “frequently” and “always” combined.

The highest percentage came from question #1 in which 95% of the respondents indicated that they “always” or “frequently” understood that the world is God’s creation. The seniors felt that their Jesuit education had “always” or “frequently” prepared them to be men/women for others and responded in the fashion 85% of the time. In their Jesuit experience, the seniors chose that their Jesuit education “always” or “frequently” include a religious dimension 91% of the time. The seniors perceived that their Jesuit education “always” or “frequently” prepare them for eternal life 61% of the time. Within this finding, 48% of the respondents from Kolejy Masina Misely affirmed that they have

“infrequently” witnessed their Jesuit education preparing them for eternal life.

Seniors from both schools perceived that they “always” or “frequently” witnessed dialogue between faith and culture 63% of the time at their school.

Personal Care and Concern.

In Section II of Part I, respondents were asked to answer questions about “Personal Care and Concern.” To question #6 (*To what extent have you witnessed individual care and concern for the dignity of each person in your Jesuit education?*), for Kolejy Masina Misely, 1% of the respondents answered “never,” 21% of respondents chose “infrequently,” 48% responded “frequently,” and 30% indicated “always.” The mean was 3.1 and the mode was 3 (frequently). For Kolejy Md François Xavier, 4% of the respondents chose “never,” 21% answered “infrequently,” 57% responded “frequently,” and 18% chose “always.” The mean was 2.8 with a mode of 3 (“frequently”).

To question #7 (*To what extent have you witnessed in your Jesuit education the emphasizing of a relationship between teacher and student in the learning process?*), for Kolejy Masina Misely, 3% of the respondents chose “never,” 26% responded “infrequently,” 36% answered “frequently,” and 35% pointed to “always.” The mean was 3.0 and the mode was 3 (“frequently”). For Kolejy Md François Xavier, 3% of the respondents answered “never,” 13% chose “infrequently,” 48% responded “frequently,” and 36% indicated “always.” The mean was 3.17 and the mode was 3 (“frequently”).

In response to question #8 (*To what extent have you witnessed Jesuit education urging students to be sensitive to one another?*), Kolejy Masina Misely

had 1% of the respondents choosing “never,” 10% answering “infrequently,” 30% responding “frequently,” and 59% pointing to “always.” The mean was 3.47 and the mode was 4 (“always”). For Kolejy Md François Xavier, 4% of the respondents answered “never,” 21% indicated “infrequently,” 33% responded “frequently,” and 42% chose “always.” The mean was 3.1 and the mode was 4 (“always”).

To question #9 (*To what extent have you witnessed Jesuit education urging students to be committed to the service of others shown in the way they help one another?*), for Kolejy Masina Misely, no responses were given to “never,” 9% chose “infrequently,” 26% indicated “frequently,” and 65% answered “always.” The mean was 3.5 and the mode was 4 (always). For Kolejy Md François Xavier, 1% of the respondents chose “never,” 12% responded “infrequently,” 32% answered “frequently,” and 55% pointed to “always.” The mean was 3.41 with a mode of 4 (“always”).

Responding to question #10 (*To what extent have you witnessed in your Jesuit education encouraging life-long openness to growth?*), 5% of the respondents from Kolejy Masina Misely pointed to “never,” 18% answered “infrequently,” 40% responded “frequently,” and 37% chose “always.” The mean was 3.09 and the mode was 3 (“frequently”). For Kolejy Md François Xavier, 1% indicated “never,” 17% answered “infrequently,” 45% responded “frequently,” and 37% chose “always.” The mean was 3.18 and the mode 3 (“frequently”).

Table 11 presents the respondents’ distribution of responses in Section II (Questions #6-#10) of Part I.

Summary of personal care and concern.

The results from this Section within Part I presented that 2.3% of the 200 respondents answered “never”, 16.8% indicated infrequently, 39.1% answered “frequently”, and 41.4% responded “always.” The range of means of both schools combined was from 2.8 to 3.4. There was no significant difference between the lowest and the highest mean. Further, there was no significant difference between the means of each school. The lowest mean for Kolejy Masina Misely and Kolejy Md François Xavier was respectively 3.0 and 2.8. The highest mean for both schools was respectively 3.5 and 3.4.

These findings suggested that, overall, respondents were aware of Section II: Personal Care and Concern of the characteristics of Jesuit education. These findings proposed that respondents perceived that the Jesuit high schools in Madagascar applied Section II of the characteristics of Jesuit education. In each question, at least 75% of the respondents answered “frequently” and “always” combined.

The respondents indicated that they “always” or “frequently” witnessed individual care and concern for the dignity of each person in their Jesuit education 76% of the time. Likewise, 77.5% of the respondents reported that they “always” or “frequently” witnessed in their Jesuit education the emphasizing of a relationship between teacher and student in the learning process. The seniors affirmed that they “always” or “frequently” witnessed Jesuit education urging students to be sensitive to one another 82% of the time. Furthermore, 89% of

respondents indicated that they “always” or “frequently” witnessed Jesuit education urging students to be committed to the service of others shown in the way they help one another. Finally, 77.5% of the respondents revealed that they “always” or “frequently” witnessed in their Jesuit education encouraging life-long openness to growth.

Table 11

Responses in Section II (Questions #6-#10) of Part I: Personal Care and Concern

Question	Response	Kolejy Masina Misely (n =100)	Kolejy Md François Xavier (n = 100)	Total (%)
#6	Never	1	4	2.5%
	Infrequently	21	21	21.0%
	Frequently	48	57	52.5%
	Always	30	18	24.0%
#7	Never	3	3	3.0%
	Infrequently	26	13	19.5%
	Frequently	36	48	42.0%
	Always	35	36	35.5%
#8	Never	1	4	2.5%
	Infrequently	10	21	15.5%
	Frequently	30	33	31.5%
	Always	59	42	50.5%
#9	Never	0	1	0.5%
	Infrequently	9	12	10.5%
	Frequently	26	32	29.0%
	Always	65	55	60.0%
#10	Never	5	1	3.0%
	Infrequently	18	17	17.5%
	Frequently	40	45	40.5%
	Always	37	37	37.0%

Growth in Knowledge and Freedom

In Section III of Part I, respondents were asked to answer questions on “Growth in Knowledge and Freedom.” In response to question #11 (*To what*

extent have you witnessed your Jesuit education as value-oriented?), Kolejy Masina Misely had 3% of the respondents choosing “never,” 39% answering “infrequently,” 39% responding “frequently,” and 19% indicating “always.” The mean was 2.74 and the mode was 2 (“infrequently”) and 3 (frequently). For Kolejy Md François Xavier, 7% of the respondents chose “never,” 35% indicated “infrequently,” 40% responded “frequently,” and 18% answered “always.” The mean was 2.69 and the mode was 3 (“frequently”).

To question #12 (*To what extent have you witnessed your Jesuit education encouraging a realistic knowledge, love and acceptance of self?*), Kolejy Masina Misely had 1% of the respondents answering “never,” 37% choosing “infrequently,” 41% indicating “frequently,” and 21% answering “always.” The mean was 2.82 and the mode was 3 (“frequently”). Kolejy Md François Xavier had 5% of the respondents who chose “never,” 18% indicated “infrequently,” 50% answered “frequently,” and 27% responded “always.” The mean was 2.99 with a mode of 3 (“frequently”).

In response to question #13 (*To what extent has your Jesuit education provided you with a realistic knowledge of the world in which you live?*), no respondents from Kolejy Masina Misely chose “never,” 21% indicated “infrequently,” 45% answered “frequently,” and 34% pointed to “always.” The mean was 3.13 with a mode of 3 (“frequently”). For Kolejy Md François Xavier, 4% of the respondents answered “never,” 18% chose “infrequently,” 50% responded “frequently,” and 28% pointed to “always.” The mean was 3.02 and the mode was 3 (“frequently”). Table 12 presents the distribution of responses in

section III (Questions #11-#13) of Part I.

Table 12

Responses in Section III (Questions #11-13) of Part I: Growth in Knowledge and Freedom

Question	Response	Kolejy Masina Misely (n =100)	Kolejy Md François Xavier (n = 100)	Total (%)
#11	Never	3	7	5.0%
	Infrequently	39	35	37.0%
	Frequently	39	40	39.5%
	Always	19	18	18.5%
#12	Never	1	5	3.0%
	Infrequently	37	18	27.5%
	Frequently	41	50	45.5%
	Always	21	27	24.0%
#13	Never	0	4	2.0%
	Infrequently	21	18	19.5%
	Frequently	45	50	47.5%
	Always	34	28	31.0%

Summary of growth in knowledge and freedom.

The results from this Section within Part I showed that 3.33% of the 200 respondents answered “never,” 28% indicated “infrequently,” 44.17% responded “frequently,” and 24.5% answered “always.” The range of means of both schools combined was from 2.71 to 3.07. The difference between the lowest and the highest mean was not significant. There was no significant difference between the means of each school. The lowest mean for Kolejy Masina Misely and Kolejy Md François Xavier was respectively 2.74 and 2.69. The highest mean for both schools was respectively 3.13 and 3.02.

These findings suggested that, overall, respondents were aware of Section III: Growth in Knowledge and Freedom of the characteristics of Jesuit education.

These findings proposed that respondents perceived that the Jesuit high schools in Madagascar applied Section III of the characteristics of Jesuit education. In each question, at least 58% of respondents answered “frequently” and “always” combined.

The respondents affirmed that they “always” or “frequently” witnessed their Jesuit education as value-oriented 58% of the time. Likewise, 69% of the respondents reported that they “always” or “frequently” witnessed their Jesuit education encouraging a realistic knowledge, love and acceptance of self. The respondents indicated that their Jesuit education “always” or “frequently” provided them with a realistic knowledge of the world in which they live 78.5% of the time.

Commitment to Jesus Christ

In Section IV of Part I, respondents were asked to answer questions about “Commitment to Jesus Christ.” To question #14 (*To what extent have you witnessed in your Jesuit education Christ as the model of human life?*), for Kolejy Masina Misely, 2% of the respondents chose “never,” 17% answered “infrequently,” 37% responded “frequently,” and 44% indicated “always.” The mean was 3.2 and the mode was 4 (“always”). For Kolejy Md François Xavier, 1% of the respondents answered “never,” 7% chose “infrequently,” 33% indicated “frequently,” and 59% responded “always.” The mean was 3.5 and the mode was 4 (“always”).

To question #15 (*To what extent have you witnessed your Jesuit education helping you to see God at work in your life and the life of others?*), Kolejy Masina

Misely had 4% of the respondents who chose “never,” 25% indicated “infrequently,” 52% answered “frequently,” and 19% responded “always.” The mean was 2.8 and the mode was 3 (“frequently”). For Kolejy Md François Xavier, 1% chose “never,” 16% indicated “infrequently,” 35% pointed to “frequently,” 48% answered “always.” The mean was 3.3 and the mode was 4 (“always”).

To question #16 (*To what extent have you been invited or encouraged in your Jesuit education to celebrate your faith in personal prayer?*), for Kolejy Masina Misely, 4% of the respondents answered “never,” 21% chose “infrequently,” 46% indicated “frequently,” and 29% “always.” The mean was 3 with a mode of 3 (“frequently”). For Kolejy Md François Xavier, 1% of the respondents chose “never,” 14% of respondents pointed to “infrequently,” 33% responded “frequently,” and 52% answered “always.” The mean was 3.3 and the mode was 4 (“always”).

In response to question #17 (*To what extent have you been invited or encouraged in your Jesuit education to celebrate your faith in community prayer?*), for Kolejy Masina Misely, 5% of the respondents answered “never,” 24% chose “infrequently,” 36% indicated “frequently,” and 35% responded “always.” The mean was 3.01 and the mode was 3 (“frequently”). For Kolejy Md François Xavier, 2% of the respondents chose “never,” 15% answered “infrequently,” 36% indicated “frequently,” and 47% pointed to “always.” The mean was 3.3 and the mode was 4 (“always”).

For question #18 (*To what extent have you been invited or encouraged in your Jesuit education to celebrate your faith in worship (Liturgy, Sacraments?)*),

Kolejy Masina Misely had 3% of the respondents who chose “never,” 23% responded “infrequently,” 49% answered “frequently,” and 25% indicated “always.” The mean was 2.9 and the mode was 3 (“frequently”). For Kolejy Md François Xavier, 6% of the respondents answered “never,” 13% chose “infrequently,” 39% indicated “frequently,” and 42% pointed to “always.” The mean was 3.2 and the mode was 4 (“always”).

To question #19 (*To what extent have you been invited or encouraged in your Jesuit education to celebrate your faith in service for others?*), for Kolejy Masina Misely, 3% of the respondents chose “never,” 21% answered “infrequently,” 39% responded “frequently,” and 37% indicated “always.” The mean was 3.1 and the mode was 3 (“frequently”). For Kolejy Md François Xavier, 2% of the respondents answered “never,” 26% chose “infrequently,” 43% pointed to “frequently,” and 29% indicated “always.” The mean was 3.0 and the mode was 3 (“frequently”). Table 13 presents the distribution of responses in Section IV (Questions #14-#19) of Part I.

Table 13

Responses in Section IV (Questions #14-#19) of Part I: Commitment to Jesus Christ

Question	Response	Kolejy Masina Misely (n =100)	Kolejy Md François Xavier (n = 100)	Total (%)
# 14	Never	2	1	1.5%
	Infrequently	17	7	12.0%
	Frequently	37	33	35.0%
	Always	44	59	51.5%
#15	Never	4	1	2.5%
	Infrequently	25	16	20.5%
	Frequently	52	35	43.5%
	Always	19	48	33.5%

Table 13 (Continued)

Question	Response	Kolejy Masina Misely (n =100)	Kolejy Md François Xavier (n = 100)	Total (%)
#16	Never	4	1	2.5%
	Infrequently	21	14	17.5%
	Frequently	46	33	39.5%
	Always	29	52	40.5%
#17	Never	5	2	3.5%
	Infrequently	24	15	19.5%
	Frequently	36	36	36.0%
	Always	35	47	41.0%
#18	Never	3	6	4.5%
	Infrequently	23	13	18.0%
	Frequently	49	39	44.0%
	Always	25	42	33.5%
#19	Never	2	4	3.0%
	Infrequently	21	29	25.0%
	Frequently	52	36	44.0%
	Always	25	31	28.0%

Summary of commitment to Jesus Christ.

The results from this Section within Part I revealed that 2.92% of the 200 respondents answered “never”, 18.75% indicated “infrequently”, 40.33% chose “frequently”, and 38% responded “always.” The range of means of both schools combined was from 3.1 to 3.3. There was no significant difference between the lowest and the highest mean. There was no significant difference between the means of each school. The lowest mean for Kolejy Masina Misely and Kolejy Md François Xavier was respectively 2.8 and 3.0 The highest mean for both schools was respectively 3.2 and 3.5.

These findings suggested that, overall, respondents were aware of Section

IV: Commitment to Jesus Christ of the characteristics of Jesuit education. These findings proposed that respondents perceived that the Jesuit high schools in Madagascar applied Section IV of the characteristics of Jesuit education. In each question, at least 70% of the respondents answered “frequently” and “always” combined.

The respondents indicated that they “always” or “frequently” witnessed in their Jesuit education Christ as the model of human life 86.5 % of the time. Similarly, 77% of the respondents reported that they “always” or “frequently” witnessed their Jesuit education helping them to see God at work in their life and the life of others. The respondents affirmed that they “always” or “frequently” were invited or encouraged in their Jesuit education to celebrate their faith in personal prayer 80% of times. Moreover, 77% the respondents indicated that they “always” or “frequently” were invited or encouraged in their Jesuit education to celebrate their faith in community prayer. The respondents revealed that they “always” or “frequently” were invited or encouraged in their Jesuit education to celebrate their faith in worship (Liturgy, Sacraments) 77.5% of the time. The respondents indicated that they “always” or “frequently” were invited or encouraged in their Jesuit education to celebrate their faith in service for others 72% of times.

Promotion of Justice

In Section V of Part I, respondents were asked to answer questions about “Promotion of Justice.” To question #20 (*To what extent have you been encouraged to put into practice the values you have received in your Jesuit*

education?), 3% of the respondents from Kolejy Masina Misely answered “never,” 21% chose “infrequently,” 39% responded “frequently,” and 37% pointed to “always.” The mean was 3.1 and the mode was 3 (“frequently”). For Kolejy Md François Xavier, 2% of the respondents chose “never,” 26% indicated “infrequently,” 43% answered “frequently,” and 29% responded “always.” The mean was 3.0 and the mode was 3 (“frequently”).

In response to question #21 (*To what extent have you witnessed in your school education for justice?*), for Kolejy Masina Misely, no response was given to “never,” 14% of the respondents chose “infrequently,” 33% answered “frequently,” and 53% responded “always.” The mean was 3.39 and the mode was 4 (“always”). For Kolejy Md François Xavier, 1% of the respondents indicated “never,” 4% of respondents chose “infrequently,” 22% answered “frequently,” and 73% responded “always.” The mean was 3.67 and the mode was 4 (“always”).

To question #22 (*To what extent have you witnessed in your Jesuit education actions that represent faith that does justice?*), for Kolejy Masina Misely, 5% of the respondents chose “never,” 22% answered “infrequently,” 50% indicated “frequently,” and 23% responded “always.” The mean was 2.91 with a mode of 3 (“frequently”). For Kolejy Md François Xavier, 3% of the respondents chose “never,” 13% answered “infrequently,” 40% pointed to “frequently,” and 44% indicated “always.” The mean was 3.25 and the mode was 4 (“always”).

In response to question #23 (*To what extent have you witnessed that Jesuit education in your school seeks to form “men and women for others”?*), 1% of the

respondents from Kolejy Masina Misely answered “never,” 20% responded “infrequently,” 41% chose “frequently,” and 38% indicated “always.” The mean was 3.1 and the mode was 3 (“frequently”). For Kolejy Md François Xavier, 5% of the respondents chose “never,” 24% indicated “infrequently,” 29% answered “frequently,” and 42% responded “always.” The mean was 3.1 and the mode was 4 (“always”).

To question #24 (*To what extent have you witnessed in your Jesuit education the manifesting concern for the poor?*), for Kolejy Masina Misely, 10% of the respondents chose “never,” 43% answered “infrequently,” 39% responded “frequently,” and 8% indicated “always.” The mean was 2.4 and the mode was 2 (“infrequently”). For Kolejy Md François Xavier, 8% of the respondents answered “never,” 42% chose “infrequently,” 36% responded “frequently,” and 14% pointed to “always.” The mean was 2.5 and the mode was 2 (“infrequently”). Table 14 presents the distribution of responses in Section V of Part I.

Summary of promotion of justice.

The results from this Section within Part I showed that 3.8% of the 200 respondents answered “never,” 22.9% indicated “infrequently,” 37.2% answered “frequently,” and 36.1% responded “always.” The range of means of both schools combined was from 2.4 to 3.39. There was a slightly significant difference between the lowest and the highest mean. Both schools had a mode of 2 (“infrequently”) on question #24 (*To what extent have you witnessed in your Jesuit education the manifesting concern for the poor?*) which did not occur with

other questions. There was no significant difference between the means of each school. The lowest means for Kolejy Masina Misely and Kolejy Md François Xavier were respectively 2.45 and 2.56. The highest means for both schools were respectively 3.16 and 3.67.

Table 14

Responses in Section V (Questions #20-#24) of Part I: Promotion of Justice

Question	Response	Kolejy Masina Misely (n =100)	Kolejy Md François Xavier (n = 100)	Total (%)
# 20	Never	3	2	2.5%
	Infrequently	21	26	23.5%
	Frequently	39	43	41.0%
	Always	37	29	33.0%
#21	Never	0	1	0.5%
	Infrequently	14	4	9.0%
	Frequently	33	22	27.5%
	Always	53	73	63.0%
#22	Never	5	3	4.0%
	Infrequently	22	13	17.5%
	Frequently	50	40	45.0%
	Always	23	44	33.5%
#23	Never	1	5	3.0%
	Infrequently	20	24	22.0%
	Frequently	41	29	35.0%
	Always	38	42	40.0%
#24	Never	10	8	9.0%
	Infrequently	43	42	42.5%
	Frequently	39	36	37.5%
	Always	8	14	11.0%

These findings proposed that, overall, respondents were aware of Section V: Promotion of Justice. These findings suggested that respondents perceived that the Jesuit high schools in Madagascar applied Section V of the characteristics of Jesuit education. In each question, at least 75% of respondents answered

“frequently” and “always” combined, except for question #24 in which 48.5% of respondents answer “frequently” and “always” combined.

The respondents indicated that they “always” or “frequently” were encouraged to put into practice the values they received in their Jesuit education 74% of the time. Moreover, 90.5% of the respondents reported that they “always” or “frequently” witnessed in their school education for justice. The respondents affirmed that they “always” or “frequently” witnessed in their Jesuit education actions that represent faith that does justice 78.5% of the time. Likewise, 75% of the respondents indicated that they “always” or “frequently” witnessed that Jesuit education in their school sought to form “men and women for others.” However, 51.5% reported that they “never” or “infrequently” witnessed in their Jesuit education the manifesting concern for the poor.

Service of the Church

In Section VI, the respondents were asked questions about “Service of the Church.” To question #25 (*To what extent have you witnessed Jesuit education being faithful to the teaching of the Catholic Church?*), for Kolejy Masina Misely, 4% of the respondents chose “never,” 14% answered “infrequently,” 37% indicated “frequently,” and 45% responded “always.” The mean was 3.2 and the mode was 4 (“always”). For Kolejy Md François Xavier, 2% of the respondents chose “never,” 14% answered “infrequently,” 31% indicated “frequently,” and 53% responded “always.” The mean was 3.3 and the mode was 4 (“always”).

In response to question #26 (*To what extent have you witnessed in your Jesuit education the commitment to the religious development of all students?*),

1% of the respondents from Kolejy Masina Misely chose “never,” 18% answered “infrequently,” 38% indicated “frequently,” and 43% pointed to “always.” The mean was 3.2 with a mode of 4 (“always”). For Kolejy Md François Xavier, 3% indicated “never,” 6% answered “infrequently,” 29% pointed to “frequently,” and 62% responded “always.” The mean was 3.5 and the mode was 4 (“always”).

To question #27 (*To what extent have you witnessed in your Jesuit education the preparing of students for an active participation in the church?*), for Kolejy Masina Misely, 6% of the respondents indicated “never,” 40% chose “infrequently,” 43% answered “frequently,” and 11% responded “always.” The mean was 2.59 and the mode was 3 (“frequently”). For Kolejy Md François Xavier, 7% of the respondents chose “never,” 38% pointed to “infrequently,” 42% answered “frequently,” and 13% responded “always.” The mean was 2.6 and the mode was 3 (“frequently”). Table 15 presents Section VI (Questions #25-#27).

Table 15

Responses in Section VI (Questions #25-#27) of Part I: Service of the Church

Question	Response	Kolejy Masina Misely (n =100)	Kolejy Md François Xavier (n = 100)	Total (%)
# 25	Never	4	2	3.0%
	Infrequently	14	14	14.0%
	Frequently	37	31	34.0%
	Always	45	53	49.0%
#26	Never	1	3	2.0%
	Infrequently	18	6	12.0%
	Frequently	38	29	33.5%
	Always	43	62	52.5%
#27	Never	6	7	6.5%
	Infrequently	40	38	39.0%
	Frequently	43	42	42.5%
	Always	11	13	12.0%

Summary of service of the Church

The results from this Section within Part I showed that 3.8% of the 200 respondents answered “never,” 21.6% indicated “infrequently,” 36.6% answered “frequently,” and 37.8% responded “always.” The range of means of both schools combined was from 2.6 to 3.3. There was slightly significant difference between the lowest and the highest mean. Both schools negatively answered question #27 (*To what extent have you witnessed in your Jesuit education the preparing of students for an active participation in the church?*). On this question, 45% of the respondents chose “never” or “infrequently” which was much higher compared to the other two questions. There was no significant difference between the means of each school. The lowest mean for Kolejy Masina Misely and Kolejy Md François Xavier was respectively 2.6 and 2.6. The highest mean for both schools was respectively 3.2 and 3.5.

These findings suggested that, overall, respondents were aware of Section VI: Service of the Church of the characteristics of Jesuit education. These findings proposed that respondents perceived that the Jesuit high schools in Madagascar applied Section VI of the characteristics of Jesuit education. On questions #25 and #26, 84.5% of the respondents answered “frequently” and “always” combined as did 54.5% of respondents on question #27.

The respondents indicated that they “always” or “frequently” witnessed Jesuit education being faithful to the teaching of the Catholic Church 83% of the time. Likewise, 86% of the respondents declared that they “always” or “frequently” witnessed in their Jesuit education the commitment to the religious

development of all students. The respondents affirmed that they “always” or “frequently” witnessed in their Jesuit education the preparing of students for an active participation in the Church 54.5% of the time.

Excellence in All Things

In Section VII of Part I, respondents were asked to answer questions about “Excellence in All Things.” To question #28 (*To what extent have you witnessed in your Jesuit education the emphasis on excellence?*), for Kolejy Masina Misely, 1% of the respondents chose “never,” 11% answered “infrequently,” 28% indicated “frequently,” and 60% responded “always.” The mean was 3.4 and the mode was 4 (“always”). For Kolejy Md François Xavier, 0% of the respondents answered “never,” 6% indicated “infrequently,” 41% chose “frequently,” and 53% responded “always.” The mean was 3.4 and the mode was 4 (“always”).

To question #29 (*To what extent have you witnessed in your Jesuit education the development of each person’s individual capacities?*), for Kolejy Masina Misely, 2% of the respondents chose “never,” 21% answered “infrequently,” 42% indicated “frequently,” and 35% pointed to “always.” The mean was 3.1 and the mode was 3 (“frequently”). For Kolejy Md François Xavier, 4% chose “never,” 10% answered “infrequently,” 44% chose “frequently,” and 42% pointed to “always.” The mean was 3.2 and the mode was 3 (“frequently”).

In response to question #30 (*To what extent have you witnessed Jesuit education urging students to work together?*), for Kolejy Masina Misely, no response was given to “never,” 2% of respondents answered “infrequently,” 29% indicated “frequently,” and 69% chose “always.” The mean was 3.6 and the

mode was 4 (“always”). For Kolejy Md François Xavier, 2% of the respondents chose “never,” 3% responded “infrequently,” 37% answered “frequently,” and 58% pointed to “always.” The mean was 3.5 and the mode was 4 (“always”).

To question #31 (*To what extent have you witnessed Jesuit educators striving to achieve the goals of Jesuit education?*), for Kolejy Masina Misely, 1% of the respondents chose “never,” 16% indicated “infrequently,” 32% answered “frequently,” and 51% chose “always.” The mean was 3.3 with a mode of 4 (“always”). For Kolejy Md François Xavier, 3% answered “never,” 15% responded “infrequently,” 40% indicated “frequently,” and 42% chose “always.” The mean was 3.2 and the mode was 4 (“always”). Table 16 presents the distribution of responses in Section VII (Questions #28-#31) of Part I.

Summary of excellence in all things.

The results from this Section within Part I presented that 1.6% of the 200 respondents answered “never,” 10.5% indicated “infrequently,” 36.6% indicated “frequently,” and 51.2% responded “always.” The range of means of both schools combined was from 3.2 to 3.5. There was no difference between the lowest and the highest mean. There was no difference between the means of each school. The lowest mean for Kolejy Masina Misely and Kolejy Md François Xavier was respectively 3.1 and 3.2. The highest mean for both schools was respectively 3.6 and 3.5.

Table 16

Responses in Section VII (Questions #28-#31) of Part I: Excellence in All Things

Question	Response	Kolejy Masina Misely (n =100)	Kolejy Md François Xavier (n = 100)	Total (%)
# 28	Never	1	0	0.5%
	Infrequently	11	6	8.5%
	Frequently	28	41	34.5%
	Always	60	53	56.5%
#29	Never	2	4	3.0%
	Infrequently	21	10	15.5%
	Frequently	42	44	43.0%
	Always	35	42	38.5%
#30	Never	0	2	1.0%
	Infrequently	2	3	2.5%
	Frequently	29	37	33.0%
	Always	69	58	63.5%
#31	Never	1	3	2.0%
	Infrequently	16	15	15.5%
	Frequently	32	40	36.0%
	Always	51	42	46.5%

These findings suggested that, overall, respondents were aware of Section VII: Excellence in All Things of the characteristics of Jesuit education. These findings proposed that respondents perceived that the Jesuit high schools in Madagascar applied Section VII of the characteristics of Jesuit education. In each question, at least 80% of the respondents answered “frequently” and “always” combined.

The respondents indicated that they “always” or “frequently” witnessed in their Jesuit education the emphases on excellence 91% of the time. Similarly, 81.5% of the respondents declared that they “always” or “frequently” witnessed in their Jesuit education the development of each person’s individual capacities. The

respondents affirmed that they “always” or “frequently” witnessed Jesuit education urging students to work together 96.5% of the time. The respondents indicated that they “always” or “frequently” witnessed Jesuit educators striving to achieve the goals of Jesuit education 82.5% of the time.

Collaboration in Community

In Section VIII of Part I, respondents were asked to answer questions on “Collaboration in Community.” To question #32 (*To what extent have you witnessed the lay-Jesuit collaboration in your high school?*), for Kolejy Masina Misely, 4% of the respondents chose “never,” 31% answered “infrequently,” 47% responded “frequently,” and 18% indicated “always.” The mean was 2.7 and the mode was 3 (“frequently”). For Kolejy Md François Xavier, 11% of the respondents answered “never,” 38% chose “infrequently,” 31% responded “frequently,” and 20% indicated “always.” The mean was 2.6 and the mode was 2 (“infrequently”).

In response to question #33 (*To what extent have you witnessed in your Jesuit education the cooperation among teachers, administrators, and parents?*) Kolejy Masina Misely had 3% of the respondents who chose “never,” 37% answered “infrequently,” 40% indicated “frequently,” and 20% responded “always.” The mean was 2.7 and the mode was 3 (“frequently”). For Kolejy Md François Xavier, 3% of the respondents indicated “never,” 28% of respondents answered “infrequently,” 44% responded “frequently,” and 25% pointed to “always.” The mean was 2.9 and the mode was 3 (“frequently”).

To question #34 (*To what extent have you witnessed your school*

encouraging parents to discuss with teachers/administrators about learning process?), for Kolejy Masina Misely, 3% of the respondents answered “never,” 34% chose “infrequently,” 50% responded “frequently,” and 13% indicated “always.” The mean was 2.7 and the mode was 3 (“frequently”). For Kolejy Md François Xavier, 2% of the respondents pointed to “never,” 22% indicated “infrequently,” 42% answered “frequently,” and 34% chose “always.” The mean was 3.08 and the mode was 3 (“frequently”). Table 17 presents the distribution of responses in Section VIII (Questions #32-#34) of Part I.

Table 17

Responses on Section VIII (Questions # 32-#34) of Part I: Collaboration in Community

Question	Response	Kolejy Masina Misely (n= 100)	Kolejy Md François Xavier (n= 100)	Total (%)
# 32	Never	4	11	7.5%
	Infrequently	31	38	34.5%
	Frequently	47	31	39.0%
	Always	18	20	19.0%
#33	Never	3	3	3.0%
	Infrequently	37	28	32.5%
	Frequently	40	44	42.0%
	Always	20	25	22.5%
#34	Never	3	2	2.5%
	Infrequently	34	22	28.0%
	Frequently	50	42	46.0%
	Always	13	34	23.5%

Summary of collaboration in community.

The results from this Section within Part I showed that 4.3% of the 200 respondents answered “never,” 31.6% indicated “infrequently,” 42.5% chose

“frequently,” and 21.6% responded “always.” The range of means of both schools combined was from 2.6 to 2.9. There was no difference between the lowest and the highest mean. There was no difference between the means of each school. The lowest means for Kolejy Masina Misely and Kolejy Md François Xavier were respectively 2.7 and 2.6. The highest means for both schools were respectively 2.7 and 3.1.

These findings suggested that, overall, respondents had a moderate awareness of Section VIII: Collaboration in Community of the characteristics of Jesuit education. These findings proposed that respondents perceived that the Jesuit high schools in Madagascar applied the characteristics of Jesuit education as reflected in Section VIII.

58% of respondents indicated that they “always” or “frequently” witnessed the lay-Jesuit collaboration in their high schools. There were 64.5% of respondents who declared that they “always” or “frequently” witnessed in their Jesuit education the cooperation among teachers, administrators, and parents. Likewise, 69.5% of respondents affirmed that they “always” or “frequently” witnessed their school encouraging parents to discuss with teachers/administrators about learning process.

Discerning Vision

In Section IX of Part I, respondents were asked to answer questions on “Discerning Vision.” To *question #35 (To what extent have you witnessed Jesuit education achieve its purposes?)*, for Kolejy Masina Misely, no response was given to “never,” 17% of respondents chose “infrequently,” 71% answered

“frequently,” and 12% indicated “always.” The mean was 2.9 and the mode was 3 (“frequently”). For Kolejy Md François Xavier, 1% of the respondents pointed to “never,” 19% chose “infrequently,” 67% answered “frequently,” and 13% responded “always.” The mean was 2.9 and the mode was 3 (“frequently”).

To question #36 (*To what extent have you witnessed your school engaging in an ongoing exchange of ideas and experiences with other schools?*), for Kolejy Masina Misely, 25% of the respondents chose “never,” 51% answered “infrequently,” 21% responded “frequently,” and 3% indicated “always.” The mean was 2.0 and the mode was 2 (“infrequently”). For Kolejy Md François Xavier, 13% of the respondents chose “never,” 58% answered “infrequently,” 24% indicated “frequently,” and 5% pointed to “always.” The mean was 2.2 and the mode was 2 (“infrequently”). Table 18 presents the distribution of responses in Section IX (Questions #35-#36) of Part I.

Table 18

Responses on Section IX (Questions #35-#36) of Part I: Discerning Vision

Question	Response	Kolejy Masina Misely (n= 100)	Kolejy Md François Xavier (n= 100)	Total (%)
# 35	Never	0	1	0.5%
	Infrequently	17	19	18.0%
	Frequently	71	67	69.0%
	Always	12	13	12.5%
#36	Never	25	13	19.0%
	Infrequently	51	58	54.5%
	Frequently	21	24	22.5%
	Always	3	5	4.0%

Summary discerning vision.

The results from this Section within Part I showed that 9.7% of the 200 respondents answered “never”, 36.2% indicated “infrequently”, 45.7% answered “frequently”, and 8.2% responded “always”. The means of both schools combined on questions #35 and #36 were respectively 2.9 and 2.1. There was slightly significant difference between the two means. There was nevertheless no significant difference between the means of each school. On question #35, Kolejy Masina Misely and Kolejy Md François Xavier respectively had a mean of 2.9 and 2.9. On question #36, they respectively had a mean of 2.0 and 2.2.

These findings suggested that, overall, respondents were aware of Section IX: Collaboration in Community of the characteristics of Jesuit education. These findings proposed that respondents perceived that the Jesuit high schools in Madagascar applied question #35 in Section IX of the characteristics of Jesuit education but not question #36 in Section IX of the characteristics of Jesuit education. The respondents indicated that they “always” or “frequently” witnessed Jesuit education achieve its purposes 81.5% of the time. On the contrary, only 26.5% of respondents declared that they “always” or “frequently” witnessed their school engaging in an ongoing exchange of ideas and experiences with other schools. It means that 73.5% of respondents indicated that they “never” or “infrequently” witnessed their schools engaging in an ongoing exchange of ideas and experiences with other schools.

Reasons for Attending Jesuit High Schools

Parts II, III, and IV of the researcher-designed survey instrument addressed the second research question: To what extent do the Jesuit high schools in Madagascar meet the Jesuit ideals as perceived by their seniors? Part II of the survey instrument had three questions dealing with why respondents were at the Jesuit high school.

Question #37 asked respondents if they chose to go to the Jesuit high school. The respondents' answer value were 1 for "Yes" and 0 for "No." For Kolejy Masina Misely, 81% of respondents answered "Yes" and 19% indicated "No." The mean was 0.8 and the mode was 1. For Kolejy Md François Xavier, 95% of respondents declared "Yes" and 5% answered "No." The mean was 0.9 and the mode was 1.

Question #38 asked respondents if there were other high schools they could have attended. The respondents checked 1 if their answer was "Yes" and 0 if their response was "No." The respondents from Kolejy Masina Misely answered "Yes" and "No" respectively 78% and 22% of the time. The mean was 0.7 and the mode was 1. For Kolejy Md François Xavier, 82% of respondents declared "Yes" and 18% answered "No." The mean was 0.8 and the mode was 1.

Question # 39 asked respondents to check among 13 factors that contributed to their attendance at the Jesuit high school. Every factor checked was given 1 and each non-checked item was assigned 0. For Kolejy Masina Misely, 97% of respondents checked Yes to "Academic," 54% to "Discipline," 73% to "Religion," 23% to "Facilities," 31% to "Sports Program," 95% to "Education,"

30% to “Jesuit education,” 53% to “Catholic education,” 28% to “Location to home,” 8% to “Cost,” 5% to “Mother is alumna,” 10% to “Father is alumnus,” and 22% to “Other.”

For Kolejy Md François Xavier, 94% of respondents checked “Yes” to “Academic,” 48% to “Discipline,” 77% to “Religion,” 33% to “Facilities,” 25% to “Sports Program,” 91% to “Education,” 41% to “Jesuit education,” 50% to “Catholic education,” 21% to “Location to home,” 7% to “Cost,” 9% to “Mother is alumna,” 14% to “Father is alumnus,” and 13% to “Other.” Tables 19 and 20 present the distribution of responses in Part II.

Table 19

Distribution of Responses of Questions #37-#38 in Part II: Reasons for Attending Jesuit High School

Question	Kolejy Masina Misely		Kolejy Md François Xavier		Total	
	YES	NO	YES	NO	YES	NO
#37	81.0%	19.0%	95.0%	5.0%	88.0%	12.0%
#38	78.0%	22.0%	82.0%	18.0%	80.0%	20.0%

Summary of Reasons for Attending Jesuit High Schools

The result from Part II showed that 88% of respondents chose to go to the Jesuit high school they attended. Eighty percent of respondents declared that there were other high schools they could have attended. There was no significant difference between the two results. Concerning the factors that contributed to respondents’ attendance at the Jesuit high schools, the majority of the respondents indicated three factors that contributed the most to their attendance at the Jesuit

high schools. “Academic” was first with 95.5% of respondents checking it, followed by “Education” (93%) and “Religion” (75%). “Cost,” “Mother is alumna,” and “Father is alumnus” had the lowest percentages, respectively 7.5%, 7%, and 12% of respondents checking them. There were 51% of the respondents who checked “Discipline” and “Catholic education” as factors that contributed to their attendance at their Jesuit high schools. The remaining factors (Jesuit education, Facilities, Sports, Location to home, and Other) ranged from 17.5% to 35.5% of respondents checking them as factors that helped them to choose the Jesuit high school.

Table 20

Distribution of Responses of Question #39 in Part II: Reasons for Attending Jesuit High School

Activity	Kolejy Masina Misely		Kolejy Md François Xavier		Total	
	YES	NO	YES	NO	YES	NO
Academic	97.0%	3.0%	94.0%	6.0%	95.5%	4.5%
Discipline	54.0%	46.0%	48.0%	52.0%	51.0%	49.0%
Religion	73.0%	27.0%	77.0%	23.0%	75.0%	25.0%
Facilities	23.0%	77.0%	33.0%	67.0%	28.0%	72.0%
Sports	31.0%	69.0%	25.0%	75.0%	28.0%	72.0%
Education	95.0%	5.0%	91.0%	9.0%	93.0%	7.0%
Jesuit Education	30.0%	60.0%	41.0%	59.0%	35.5%	64.5%
Catholic Education	53.0%	47.0%	50.0%	50.0%	51.5%	49.5%
Location To home	28.0%	72.0%	21.0%	79.0%	24.5%	75.5%

*Table 20 (Continued)**Distribution of Responses of Question #39 in Part II: Reasons for Attending Jesuit High School*

Activity	Kolejy Masina Misely		Kolejy Md François Xavier		Total	
	YES	NO	YES	NO	YES	NO
Cost	8.0%	92.0%	7.0%	93.0%	7.5%	92.5%
Mother is Alumna	5.0%	95.5%	9.0%	91.0%	7.0%	93.0%
Father is Alumnus	10.0%	90.0%	14.0%	86.0%	12.0%	88.0%
Other	22.0%	78.0%	13.0%	87.0%	17.5%	82.5%

Overall Impression of the Jesuit High School

Part III of the researcher-designed survey asked respondents five questions that dealt with the overall impression of respondents of the Jesuit high schools that they attended. Question #40 asked respondents the extent of the contributions of the faculty to their educational experience at their Jesuit high school. The range of responses was from “never” (1), “infrequently” (2), “frequently” (3) to “always” (4). For Kolejy Masina Misely, no response was given to “never,” 11% of the respondents chose “infrequently,” 49% answered “frequently,” and 40% responded “always.” The mean was 3.3 and the mode was 3 (“frequently”). For Kolejy Md François Xavier, no answer was given to “never,” 7% of respondents chose “infrequently,” 44% answered “frequently,” and 48% pointed to “always.” The mean was 3.4 and the mode was 4 (“always”).

Question #41 asked respondents about the contributions of the administration to their educational experience at their Jesuit high schools. The range of responses was from “never” (1), “infrequently” (2), “frequently” (3) to “always” (4). For Kolejy Masina Misely, 2% of the respondents chose “never,” 17% answered “infrequently,” 53% responded “frequently,” and 28% pointed to “always.” The mean was 3.1 and the mode was 3 (“frequently”). For Kolejy Md François Xavier, 1% of respondents answered “never,” 18% chose “infrequently,” 52% responded “frequently,” and 29% chose “always.” The mean was 3.1 and the mode was 3 (“frequently”).

Question #42 asked respondents about the contributions of their peers to their educational experience at their Jesuit high school. The range of responses was from “never” (1), “infrequently” (2), “frequently” (3) to “always” (4). For Kolejy Masina Misely, no response was given to “never,” 18% of the respondents chose “infrequently,” 53% indicated “frequently,” and 29% answered “always.” The mean was 3.1 and the mode was 3 (“frequently”). For Kolejy Md François Xavier, no one answered “never,” 15% of respondents indicated “infrequently,” 55% responded “frequently,” and 30% chose “always.” The mean was 3.1 and the mode was 3 (“frequently”).

Question #43 asked respondents to rate their educational experience at their Jesuit high schools. The range of responses was from “very negative” (1), “negative” (2), “unable to say” (3), “positive” (4) to “very positive” (5). For Kolejy Masina Misely, no response was given to “very negative,” 1% indicated “negative,” 16% declared “unable to say,” 66% responded “positive,” and 17%

pointed to “very positive.” The mean was 4.0 and the mode was 4 (“positive”). For Kolejy Md François Xavier, 1% of the respondents chose “very negative,” no answer was given to “negative,” 9% indicated “unable to say,” 75% responded “positive,” and 15% answered “very positive.” The mean was 4.0 and the mode was 4 (“positive”).

Question #44 asked respondents if they would recommend others to attend their Jesuit high schools. For Kolejy Masina Misely, 98% of the respondents answered “Yes” (1), and 2% responded “No” (0). The mean was 0.9 and the mode was 1 (“Yes”). For Kolejy Md François Xavier, 94% of the respondents indicated “Yes” (1), and 6% answered “No” (0). The mean was 0.9 and the mode was 1 (“Yes”). Tables 21, 22, and 23 present the distribution of responses in Part III.

Summary of Overall Impression of the Jesuit High School

The results of Part III showed that, for questions #40, #41, and #42, 0.5% of the 200 respondents gave answer “never,” 14.3% indicated “infrequently,” 42.1% answered “frequently,” and 34.1% responded “always.” The means of both schools combined for questions #40, #41, and #42 were respectively 3.3, 3.1, and 3.1. There was no significant difference between those means. There was no significant difference between the means of each school.

For question #43, 0.5% of the 200 respondents answered “very negative,” 0.5% indicated “negative,” 12.5% declared “unable to say,” 70.5% responded “positive,” and 16.5% answered “very positive.” The means of both schools combined was 4.01. There was no significant difference between the

mean of each school, as Kolejy Masina Misely had a mean of 3.99 and Kolejy Md François Xavier had 4.03. For question #44, 4% of the respondents answered “No” and 96% indicated “Yes.”

Table 21

Responses of Questions #40-42 in Part III: Overall Impression of the Jesuit High School

Question	Response	Kolejy Masina Misely (n=100)	Kolejy Md François Xavier (n= 100)	Total (%)
# 40	Never	0	0	0.0%
	Infrequently	11	7	9.0%
	Frequently	49	44	46.5%
	Always	40	49	44.5%
#41	Never	2	1	1.5%
	Infrequently	17	18	17.5%
	Frequently	53	52	52.5%
	Always	28	29	28.5%
#42	Never	0	0	0.0%
	Infrequently	18	15	16.5%
	Frequently	53	55	54.0%
	Always	29	30	29.5%

These findings suggested that respondents expressed positive overall impressions of the Jesuit high schools. There were 91% of the respondents who indicated that the faculty “always” or “frequently” contributed to their educational experience at the Jesuit high school. There were 81% of the respondents who revealed that the administration “always” or “frequently” contributed to their educational experience at the Jesuit high school. Likewise, 83.5% of the respondents affirmed that their peers “always” or “frequently” contributed to their educational experience at their Jesuit high schools. There were 86.5% of the respondents who rated “very positive” or “positive” their experience at their Jesuit

high schools. In the same way, 96% of respondents indicated that they would recommend others to attend their Jesuit high schools.

Table 22

Responses of Question #43 in Part III: Overall Impression of the Jesuit High School

Question	Response	Kolejy Masina Misely (n=100)	Kolejy Md François Xavier (n= 100)	Total (%)
#43	Very negative	0	1	0.5%
	Negative	1	0	0.5%
	Unable to say	16	9	12.5%
	Positive	66	75	70.5%
	Very positive	17	15	16.0%

Table 23

Responses of Question #44 in Part III: Overall Impression of the Jesuit High School

Question	Response	Kolejy Masina Misely (n=100)	Kolejy Md François Xavier (n= 100)	Total (%)
#44	YES	98	96	96.0%
	NO	2	4	4.0%

Activities Provided by Jesuit High Schools for Their Students

Part IV consisted of one question asking respondents to rate the presence and effectiveness of 11 activities that may foster Jesuit education in their schools. If the activity did not take place at the Jesuit high school, respondents gave an answer “No” (0). If the activity was offered at the school, respondents were asked to rate its effectiveness. The responses ranged from “not effective” (1), “somewhat effective” (2), “effective” (3) to “very effective” (4).

First Activity: Annual Student Spiritual Retreat

For Kolejy Masina Misely, 100% of the respondents affirmed that the school offered an annual student spiritual retreat. For its effectiveness, no response was given to “not effective,” 20% of the respondents indicated “somewhat effective,” 60% answered “effective,” and 20% pointed to “very effective.” The mean was 3 and the mode was 3 (“effective”). For Kolejy Md François Xavier, all of the respondents (100%) affirmed the presence of an annual student spiritual retreat at the school. For its effectiveness, 3% of the respondents chose “not effective,” 9% indicated “somewhat effective,” 38% answered “effective,” and 50% pointed to “very effective.” The mean was 3.35 and the mode was 4 (“very effective”).

Second Activity: Day of Recollection for Students

For Kolejy Masina Misely, 99% of the respondents indicated that a day of recollection for students was offered at the school. For its effectiveness, 2% of the respondents indicated “not effective,” 44% declared “somewhat effective,” 45% answered “effective,” and 8% pointed to “very effective.” The mean was 2.5 and the mode was 3 (“effective”). For Kolejy Md François Xavier, 98% of the respondents affirmed that a day of recollection for students was provided by the school. Three percent of the respondents found it “not effective,” 18% indicated “somewhat effective,” 45% answered “effective,” and 32% chose “very effective.” The mean was 3.0 and the mode was 3 (“effective”).

Third Activity: Pray Daily in Class

For Kolejy Masina Misely, 100% of the respondents affirmed the presence of daily prayer in classes in their schools. For its effectiveness, 14% of the respondents answered “not effective,” 51% chose “somewhat effective,” 25% indicated “effective,” and 10% responded “very effective.” The mean was 2.3 and the mode was 2 (“somewhat effective”). For Kolejy Md François Xavier, 100% of the respondents admitted that daily prayer in classes was offered at their schools. Concerning its effectiveness, 6% of the respondents chose “not effective,” 35% indicated “somewhat effective,” 28% answered “effective,” and 31% declared “very effective.” The mean was 2.8 and the mode was 2 (“somewhat effective”). Table 24 presents the distribution of responses of Part IV concerning an annual student spiritual retreat, a day of recollection for students, and daily prayer in class.

Forth Activity: Mass at the School

For Kolejy Masina Misely, 100% of the respondents indicated that there was Mass at their school. About its effectiveness, 2% of the respondents indicated “not effective,” 20% answered “somewhat effective,” 53% pointed to “effective,” and 25% chose “very effective.” The mean was 3.0 and the mode was 3 (“effective”). For Kolejy Md François Xavier, 1% of the respondents chose “not effective,” 7% indicated “somewhat effective,” 36% answered “effective,” and 56% responded “very effective.” The mean was 3.4 and the mode was 4 (“very effective”).

Table 24

Responses of Part IV: Annual Retreat, Day of Recollection, and Daily Prayer

Activity	Response	Kolejy Masina Misely (n= 100)	Kolejy Md François Xavier (n= 100)	Total (%)
Annual Retreat	Not provided	0	0	0.0%
	Not effective	0	3	1.5%
	Somewhat effective	20	9	14.5%
	Effective	60	38	49.0%
	Very effective	20	50	35.0%
Day of Recollection	Not provided	1	2	1.5%
	Not effective	2	3	2.5%
	Somewhat effective	44	18	31.0%
	Effective	45	45	45.0%
	Very effective	8	32	20.0%
Daily Prayer	Not provided	0	0	0.0%
	Not effective	14	6	10.0%
	Somewhat effective	51	35	43.0%
	Effective	25	28	26.5%
	Very effective	10	31	20.5%

Fifth Activity: Spiritual Direction for Students

For Kolejy Masina Misely, 97% of the respondents affirmed that the school provided spiritual direction for students. In response to the question about its effectiveness, 7% of the respondents answered “not effective,” 42% responded “somewhat effective,” 39% indicated “effective,” and 9% declared “very effective.” The mean was 2.4 and the mode was 2 (“somewhat effective”). For Kolejy Md François Xavier, 96% of the respondents admitted that there was spiritual direction for students at their school. For its effectiveness, 2% of the respondents chose “not effective,” 35% indicated “somewhat effective,” 37% answered “effective,” and 22% responded “very effective.” The mean was 2.7 and the mode was 3 (“effective”).

Sixth Activity: Religious Instruction for Students

For Kolejy Masina Misely, 100% of the respondents affirmed that their school provided religious instruction for the students. To its effectiveness, 1% of the respondents chose “not effective,” 38% answered “somewhat effective,” 45% indicated “effective,” and 16% responded “very effective.” The mean was 2.7 and the mode was 3 (“effective”). For Kolejy Md François Xavier, 97% of the respondents admitted that their school offered religious instruction for the students. About its effectiveness, no response was given to “not effective,” 35% of the respondents chose “somewhat effective,” 37% indicated “effective,” and 25% answered “very effective.” The mean was 2.8 and the mode was 3 (“effective”). Table 25 presents the distribution of responses of Part IV concerning Mass, spiritual direction, and religious instruction.

Seventh Activity: Ignatian-Related Celebration

For Kolejy Masina Misely, 99% of the respondents indicated the presence of an Ignatian-related celebration at their school. In response to the question about its effectiveness, 13% of the respondents answered “not effective,” 50% chose “somewhat effective,” 29% indicated “effective,” and 7% responded “very effective.” The mean was 2.3 and the mode was 2 (“somewhat effective”). For Kolejy Md François Xavier, 98% of the respondents affirmed that there was an Ignatian-related celebration at their school. For its effectiveness, 8% of the respondents declared “not effective,” 28% indicated “somewhat effective,” 35% chose “effective,” and 27% responded “very effective. The mean was 2.7 and the

mode was 3 (“effective”).

Table 25

Responses of Part IV: Mass, Spiritual Direction, and Religious Instruction

Activity	Response	Kolejy Masina Misely (n= 100)	Kolejy Md François Xavier (n= 100)	Total (%)
Mass	Not provided	0	0	0.0%
	Not effective	2	1	1.5%
	Somewhat effective	20	7	13.5%
	Effective	53	36	44.5%
	Very effective	25	56	40.5%
Spiritual Direction	Not provided	3	4	3.5%
	Not effective	7	2	4.5%
	Somewhat effective	42	35	38.5%
	Effective	39	37	38.0%
	Very effective	9	22	15.5%
Religious Instruction	Not provided	0	3	1.5%
	Not effective	1	0	0.5%
	Somewhat effective	38	35	36.5%
	Effective	45	37	41.0%
	Very effective	16	25	20.5%

Eighth Activity: Student and Teacher (General) Assemblies

For Kolejy Masina Misely, 62% of the respondents admitted the presence of student and teacher (general) assemblies in their school. To its effectiveness, 8% of the respondents indicated “not effective,” 25% chose “somewhat effective,” 23% answered “effective,” and 6% responded “very effective.” The mean was 1.5 and the mode was 0 (“does not take place”). For Kolejy Md François Xavier, 58% of the respondents indicated that their school provided student and teacher (general) assemblies. About its effectiveness, 5% of the respondents answered “not effective,” 29% declared “somewhat effective,” 17% pointed to “effective,” and 7% chose “very effective.” The mean was 1.4 and the

mode was 0 (“does not take place”).

Ninth Activity: School Outreach to the Poor/Needy

For Kolejy Masina Misely, 77% of the respondents affirmed that there was school outreach to the poor/needy at their school. Concerning its effectiveness, 14% of the respondents answered “not effective,” 40% chose “somewhat effective,” 20% responded “effective,” and 3% pointed to “very effective.” The mean was 1.6 and the mode was 2 (“somewhat effective”). For Kolejy Md François Xavier, 95% of the respondents indicated the existence of school outreach to the poor/needy at their school. On its effectiveness, 6% of the respondents indicated “not effective,” 45% answered “somewhat effective,” 34% chose “effective,” and 10% pointed to “very effective.” The mean was 2.4 and the mode was 2 (“somewhat effective”). Table 26 presents the distribution of responses of Part IV concerning Ignatian-related celebration, student and teacher (general) assemblies, and school outreach to the poor/needy.

Tenth Activity: Sports Activities

For Kolejy Masina Misely, 100% of the respondents indicated that their school provides sports activities. For its effectiveness, 3% of the respondents answered “not effective,” 12% responded “somewhat effective,” 50% indicated “effective,” and 35% declared “very effective.” The mean was 3.2 and the mode was 3 (“effective”). For Kolejy Md François Xavier, 99% admitted that there are sports activities provided by their school. About its effectiveness, 1% of the respondents answered “not effective,” 21% pointed to “somewhat effective,” 45%

responded “effective,” and 32% responded “very effective.” The mean was 3.0 and the mode was 3 (“effective”).

Table 26

Responses of Part IV: Ignatian-Related Celebration, Student/Teacher Assemblies, and Outreach to the Poor/Needy

Activity	Response	Kolejy Masina Misely (n= 100)	Kolejy Md François Xavier (n= 100)	Total (%)
Ignatian-Related Celebration	Not provided	1	2	1.5%
	Not effective	13	8	10.5%
	Somewhat effective	50	28	39.0%
	Effective	29	35	32.0%
	Very effective	7	27	17.0%
Student/Teacher Assemblies	Not provided	38	42	40.0%
	Not effective	8	5	6.5%
	Somewhat effective	25	29	27.0%
	Effective	23	17	20.0%
	Very effective	6	7	6.5%
Outreach to The poor/ Needy	Not provided	23	5	14.0%
	Not effective	14	6	10.0%
	Somewhat effective	40	45	42.5%
	Effective	20	34	27.0%
	Very effective	3	10	6.5%

Eleventh Activity: Service Projects Involving Students

For Kolejy Masina Misely, 71% of the respondents indicated that there were service projects involving students at their school. In response to the question about its effectiveness, 8% of respondents answered “not effective,” 43% indicated “somewhat effective,” 15% chose “effective,” 5% responded “very effective.” The mean was 1.6 and the mode was 2 (“somewhat effective”). For Kolejy Md François Xavier, 81% affirmed the presence of service projects involving students at their school. To its effectiveness, 8% indicated “not

effective,” 40% answered “somewhat effective,” 26% responded “effective,” and 7% pointed to “very effective.” The mean was 1.9 and the mode was 2 (“somewhat effective”). Table 27 presents the distribution of responses of Part IV concerning sport activities and service projects involving students.

Table 27

Responses of Part IV: Sports Activities and Service Project Involving Students

Activity	Response	Kolejy Masina Misely (n= 100)	Kolejy Md François Xavier (n= 100)	Total (%)
Sports Activities	Not provided	0	1	0.5%
	Not effective	3	1	2.0%
	Somewhat effective	12	21	16.5%
	Effective	50	45	44.5%
	Very effective	35	32	47.5%
Service Project Involving Students	Not provided	29	19	24.0%
	Not effective	8	8	4.0%
	Somewhat effective	43	40	41.5%
	Effective	15	26	20.5%
	Very effective	5	7	6.0%

Summary of activities provided by Jesuit high schools.

The results of Part IV show that for the effectiveness of the annual spiritual retreat for students, 1.5% of the 200 respondents rated it “not effective,” 14.5% “somewhat effective,” 49% “effective,” and 35% “very effective.” The mean was 3.2 and the mode was 3 (“effective”). There was no significant difference between the means of each school. However, there was a significant difference between the modes of each school. Kolejy Masina Misely’s mode was 3 (60 times) while Kolejy Md François Xavier’s was 4 (50 times).

For the day of recollection for students, 2.5% of the 200 respondents rated it “not effective,” 31% “somewhat effective,” 45% “effective,” and 20% “very

effective.” The mean was 2.8 and the mode was 3 (“effective”). There was no significant difference between the means and modes of each school. However, 44% of Kolejy Masina Misely’s respondents rated it somewhat effective in contrast to 9% of the respondents from Kolejy Md François Xavier. Only 8% of the respondents from Kolejy Masina Misely rated it “very effective in comparison to 32% of the respondents from Kolejy Md François Xavier’s.

About daily prayer in class, 10% of the 200 respondents rated it “not effective,” 43% “somewhat effective,” 26.5% “effective,” and 20.5% “very effective.” The mean was 2.5 and the mode was 2 (“somewhat effective”). There was no significant difference between the means and modes of each school. However, 65% of Kolejy Masina Misely’s respondents rated it “not effective” or “somewhat effective” in contrast to 41% of the respondents from Kolejy Md François Xavier. Only 10% of the respondents from Kolejy Masina Misely rated it “very effective,” in comparison to 31% of the respondents from Kolejy Md François Xavier.

For Mass at the school, 1.5% of the 200 respondents rated it “not effective,” 13.5% “somewhat effective,” 44.5% “effective,” and 40.5% “very effective.” The mean was 3.2 and the mode was 3 (“effective”). There was no significant difference between the means of each school. However, there was a slightly but not significant difference between the modes of each school. Kolejy Masina Misely had a mode of 3 (“effective”) that occurred 53 times while Kolejy Md François Xavier had 4 (“very effective”) that occurred 56 times.

Concerning spiritual direction for students, 4.5% of the 200 respondents

rated it “not effective,” 38.5% “somewhat effective,” 38% “effective,” and 15.5% “very effective.” The mean was 2.5 and the mode was 2 (“somewhat effective”). There was no significant difference between the means and modes of each school. However, there was a slightly significant difference between the numbers of respondents who rated it “very effective.” Only 9 were from Kolejy Masina Misely in contrast to 22 from Kolejy Md François Xavier.

For religious instruction, 0.5% of the 200 respondents rated it “not effective,” 36.5% “somewhat effective,” 41% “effective,” and 20.5% “very effective.” The mean was 2.8 and the mode was 3 (“effective”). There was no significant difference between the means and modes of each school.

About an Ignatian-related celebration, 10.5% of the 200 respondents rated it “not effective,” 39% “somewhat effective,” 32% “effective,” and 17% “very effective.” The mean was 2.5 and the mode was 2 (“somewhat effective”). There was no significant difference between the means and modes of each school. However, there was a slightly significant difference between the ratings. Only 7% of respondents from Kolejy Masina Misely rated it “very effective” versus 27% from Kolejy Md François Xavier. There were 50% of respondents from Kolejy Masina Misely who rated it “somewhat effective” versus 28% from Kolejy Md François Xavier.

Concerning student and teacher (general) assemblies, 6.5% of the 200 respondents rated it “not effective,” 27% “somewhat effective,” 20% “effective,” and 6.5% “very effective.” The mean was 1.46 and the mode was 0 (“does not take place”). There was no significant difference between the means and modes of

each school.

For school outreach to the poor/needy, 10% of the 200 respondents rated it “not effective,” 42% “somewhat effective,” 27% “effective,” and 6.5% “very effective.” The mean was 2.0 and the mode was 2 (“somewhat effective”). There was a slightly significant difference between the means of each school. Kolejy Masina Misely had a mean of 1.6 versus 2.4 for Kolejy Md François Xavier. There was no difference between the modes of each school.

On sports activities, 2% of the 200 respondents rated it “not effective,” 16.5% “somewhat effective,” 44.5% “effective,” and 47.5% “very effective.” The mean was 3.1 and the mode was 4 (“very effective”). There was no significant difference between the means and modes of each school.

About service projects involving students, 4% of the 200 respondents rated them “not effective,” 41.5% “somewhat effective,” 20.5% “effective,” and 6% “very effective.” The mean was 1.7 and the mode was 2 (“somewhat effective”). There was no significant difference between the means and modes of each school. Table 28 presents the distribution of means and modes of Part IV.

Table 28

Mean and mode of Part IV: Activities Provided by Jesuit High Schools for Students

Activity	Kolejy Masina Misely Mean	Misely Mode	Kolejy Md François Xavier Mean	Xavier Mode
Annual Retreat	3.00	3	3.35	4
Day of Recollection	2.57	3	3.02	3
Daily Prayer	2.31	2	2.84	2
Mass	3.01	3	3.47	4
Spiritual Direction	2.44	2	2.72	3
Religious Instruction	2.76	3	2.81	3
Ignatian-Related Celebration	2.28	2	2.77	3
Student/Teacher Assemblies	1.51	0	1.42	0
Outreach to The Poor	1.66	2	2.38	2
Sports activities	3.17	3	3.06	3
Service project Involving students	1.59	2	1.94	2

Summary of the Findings

Findings showed that the 200 senior students of Kolejy Masina Misely and Kolejy Md François Xavier participating in this study provided data which, first, suggested a good level of awareness of the characteristics of Jesuit education.

Second, findings indicated that the senior students perceived that their two Jesuit

high schools are applying the characteristics of Jesuit education. Third, respondents had positive perceptions about the Jesuit high schools in Madagascar meeting their apostolic goals. Fourth, respondents reported almost perfect presence of activities that foster Jesuit education in these two Jesuit high schools and had a moderate level of perception about their effectiveness. Finally, data indicated that there was no significant difference between the means and modes of each school. All of these findings appear to suggest that Jesuit high schools in Madagascar apply the characteristics of Jesuit education and meet their goals as perceived by their senior students. The next chapter will provide a discussion of the conclusions, implications, and recommendations based upon these findings.

CHAPTER V

CONCLUSIONS, IMPLICATIONS, AND RECOMMENDATIONS

Summary

In 1986, the International Commission on the Apostolate of Jesuit Education (ICAJE) published *Go Forth and Teach: The Characteristics of Jesuit Education* (ICAJE, 1986). Education is one of the principal apostolates of the Society of Jesus. This study ascertained to what extent the senior students in Jesuit high schools in Madagascar perceived the application of the characteristics of Jesuit education in their formation. Moreover, the study investigated to what extent the senior students perceived their Jesuit high schools in Madagascar meeting their Jesuit ideals.

The researcher-designed survey contained 36 questions which were divided into nine distinct sections each explored the application of the characteristics of Jesuit education. There were three survey questions which particularly examined the reasons why the respondents chose to attend a Jesuit high school. There were an additional five survey questions which examined the respondents' overall impressions of the Jesuit high school. The last question was designed to rate the effectiveness of 11 different activities provided by Jesuit high schools which fostered Jesuit education.

In addition, *Statistical Package for Social Sciences (SPSS)*, a computer program was used to analyze the data. This chapter will state the conclusions and implications of this study, as well as the recommendations for future research and practice in addressing the characteristics of Jesuit education.

Conclusions and Implications

This section will be divided into two parts, each representing the two research questions.

Research Question #1

Research Question #1: “To what extent do the Jesuit high schools in Madagascar apply the characteristics of Jesuit education as perceived by their seniors?”

Senior students of Kolejy Masina Misely and Kolejy Md François Xavier appeared to have a clear understanding of the characteristics of Jesuit education. In addition, senior students’ perceptions emerged to express that a high level of application of the characteristics of Jesuit education was applied at the Jesuit high schools in Madagascar.

The majority of senior students were aware of the themes addressed in Section I (Questions #1-#5) concerning “Finding God in All Things”. The findings showed that 95% of the seniors in this study responded “always” or “frequently” to understanding that the world is God’s creation. A majority of seniors (85.5%) acknowledged that Jesuit education “always” or “frequently” prepared them to be men and women for others in the world. Likewise, 91% affirmed that their Jesuit education “always” or “frequently” included a religious dimension in their educational experience.

Furthermore, the results in Section I revealed that a significant number of senior students had partially perceived the application of some themes in Section I (Finding God in All Things). Less than half of the respondents (39%) indicated that

they “never” or “infrequently” witnessed their Jesuit education preparing them for eternal life. Moreover, 37% of senior students reported that their school “never” or “infrequently” promoted dialogue between faith and culture.

The study indicated that the majority of the respondents perceived that their Jesuit high schools “always” or “frequently” applied the characteristics of Jesuit education as reflected in Section I: “Finding God in All Things.” Nevertheless, due to the presence of the respondents who affirmed to “never” or “infrequently” witnessed the application of “Finding God in All Things,” the researcher questions if “courses are taught in such a way that students, in humble recognition of God’s presence, find joy in learning and thirst for greater and deeper knowledge” (ICAJE, 1986, ¶ 24).

Data from survey questions #6-#10 suggested that senior students were aware of Section II pertaining to the “Personal Care and Concern” of the person as described in the characteristics of a Jesuit education and their application in these two Jesuit high schools in Madagascar. The majority of respondents (76%) indicated that they have always or frequently witnessed individual care and concern for the dignity of each person in their Jesuit education. Likewise, 77.5% of respondents affirmed to have always or frequently witnessed in their Jesuit education the emphasis of the relationship between teacher and student in the learning process.

Furthermore, 82% of the respondents reported to have always or frequently witnessed Jesuit education urging students to be sensitive to one another. Most of the respondents (89%) indicated to have always or frequently witnessed Jesuit education urging students to be committed to the service of others shown in the way they help

one another. More than three-fourth of the respondents (77.5%) revealed that they “always” or “frequently” witnessed in their Jesuit education encouraging life-long openness to growth.

Therefore, the researcher concludes that the majority of the senior students at these two Jesuit high schools perceived that their school “always” or “frequently” applied the characteristics of Jesuit education as reflected in “Personal Care and Concern.” It implies that the seniors witnessed that personal care and concern of the person as described in the characteristics of a Jesuit education “remains a basic characteristic of Jesuit education” (ICAJE, 1986, ¶ 43) in their school.

Survey questions #11-#13 of Section III dealt with “Growth in Knowledge and Freedom.” Findings from this section proposed that respondents perceived moderate awareness and applications of “Growth in Knowledge and Freedom” of the characteristics of Jesuit education. The findings showed that there were 58% of respondents who affirmed to “always” or “frequently” witnessed their Jesuit education as value-oriented. It implies that 42% of senior students indicated that they have never or infrequently witnessed their Jesuit education as value-oriented. Sixty-nine percent of the respondents revealed that they “always” or “frequently” witnessed their Jesuit education encouraging a realistic knowledge, love and acceptance of self. Likewise, 78.5% of respondents indicated that their Jesuit education “always” or “frequently” provided them with a realistic knowledge of the world in which they live.

The researcher concluded that the seniors perceived that Jesuit schools in Madagascar “frequently” offered Jesuit education that “is value-oriented,

encourages a realistic knowledge, love, and acceptance of self, and provides a realistic knowledge of the world in which we live” (ICAJE, 1986, ¶ 50).

Regarding the 42% of respondents who indicated that they “never” or “infrequently” witnessed Jesuit education as value-oriented, however, “in a Jesuit school, a framework of inquiry in which a value system is acquired through a process of wrestling with competing points of view is legitimate” (ICAJE, 1986, ¶ 53).

Survey questions #14-#19 addressed in Section IV the theme, “Commitment to Jesus Christ,” of the characteristics of Jesuit education. These findings proposed that respondents perceived that the Jesuit high schools in Madagascar were applying the characteristics of Jesuit education.

The majority of respondents (86.5%) indicated that they “always” or “frequently” witnessed Christ as the model of human life in their Jesuit education. Similarly, 77% of the respondents revealed to have “always” or “frequently” witnessed their Jesuit education helping them to see God at work in their lives and the lives of others. Eighty percent of the respondents affirmed that they “always” or “frequently” were invited or encouraged in their Jesuit education to celebrate their faith in personal prayer.

Furthermore, 77% of the respondents indicated that they “always” or “frequently” been invited or encouraged in their Jesuit education to celebrate their faith in community prayer. More than three-fourths of the respondents (77.5%) reported to have “always” or “frequently” been invited or encouraged in their Jesuit education to celebrate their faith in worship (Liturgy, Sacraments). Finally,

72% of the respondents indicated that they “always” or “frequently” were invited or encouraged in their Jesuit education to celebrate their faith in service for others. Senior students’ perceptions in this section revealed that their Jesuit schools were “united by bonds that are more than merely human: it is a community of faith, and expresses this faith through appropriate religious or spiritual celebrations” (ICAJE, 1986, ¶ 68).

Section V (Questions #20-#24) of the researcher-designed survey addressed the theme, “Promotion of Justice,” within the characteristics of a Jesuit education. Data from this section suggested that respondents perceived that the Jesuit high schools in Madagascar applied “Promotion of Justice.” Seventy-four percent of the respondents indicated that they “always” or “frequently” were encouraged to put into practice the values they received in their Jesuit education. The majority of the respondents (90.5%) reported to have “always” or “frequently” witnessed education for justice in their schools. Likewise, 78.5% of the respondents affirmed that they “always” or “frequently” witnessed in their Jesuit education actions that represent faith that does justice. Finally, 75% of the respondents indicated to “always” or “frequently” witnessed that Jesuit education in their schools aims to form “men and women for others.” These findings confirmed that “in a Jesuit school, the focus is on education for justice” (ICAJE, 1986, ¶ 77).

However, 51.5% of the respondents revealed that they “never” or “infrequently” witnessed in their Jesuit education the manifesting concern for the poor. This finding suggested that more than half of the respondents did not

perceive the application of the “Promotion of Justice” in the manifesting concern for the poor. Jesuit schools in Madagascar need to see that their “policies and programs ... give concrete witness to the faith that does justice” (ICAJE, 1986, ¶ 79) because “there is no genuine conversion to justice unless there are works of justice” (ICAJE, 1986, ¶ 80). “Jesuit schools do not exist for any one class of students; ... every Jesuit school does what it can to make Jesuit education available to everyone” (ICAJE, 1986, ¶ 86). Results suggested that more than half of the respondents (51.5%) did not perceive these two Jesuit schools to be moving in that direction.

“Because it is characteristic of all Jesuit works, the Ignatian attitude of loyalty to and service of the church, the people of God, will be communicated to the entire educational community in a Jesuit school” (ICAJE, 1986, ¶ 94). Survey questions #25-#27 dealt in Section VI with the Service of the Church theme within the characteristics of Jesuit education. Many of the respondents (83%) indicated that they “always” or “frequently” witnessed Jesuit education being faithful to the teaching of the Catholic Church. Similarly, 86% of the respondents revealed to have “always” or “frequently” witnessed in their Jesuit education the commitment to the religious development of all students. More than half of the respondents (54.5%) affirmed that they “always” or “frequently” witnessed in their Jesuit education the preparing of students for an active participation in the Church. These findings suggested that the respondents perceived that these two Jesuit high schools applied the characteristics of a Jesuit education as reflected in this section. It was remarkable, however, that more than half of the respondents

(55.5%) reported that they “never” or “infrequently” witnessed Jesuit education preparing students for an active participation in the Church. This proposed that Jesuit schools in Madagascar need to consider what the ACAJE (1986) stated: “In ways proper to a school, concrete experiences of church life are available to all students, through participation in church projects and activities” (¶ 103).

Survey questions #28-#31 addressed in Section VII dealt with the theme of “Excellence in All Things” within the characteristics of Jesuit education. Findings in this section showed a very high percentage of respondents giving “frequently” and “always” answers to each question. The majority of the respondents (91%) indicated that they “always” or “frequently” witnessed in their Jesuit education the emphases on excellence. Likewise, 81.5% of the respondents reported to have “always” or “frequently” witnessed in their Jesuit education the development of each person’s individual capacities. Almost all of the respondents (96.5%) affirmed that they have “always” or “frequently” witnessed Jesuit education urging students to work together. The respondents indicated to have always or frequently witnessed Jesuit educators striving to achieve the goals of Jesuit education 82.5% of the time. The respondents perceived that Jesuit schools in Madagascar pursued excellence in all things.

However, “the pursuit of academic excellence is appropriate in a Jesuit school, but only within the larger context of human excellence” (ICAJE, 1986, ¶ 107). The question posed for the Jesuit schools in Madagascar is whether they evaluate that

the criterion of excellence is applied to all areas of school life:
the aim is the fullest possible development of every dimension of

the person, linked to the development of a sense of values and a commitment to the service of others which gives priority to the needs of the poor and is willing to sacrifice self-interest for the promotion of justice. (¶ 107)

“Lay-Jesuit collaboration is a positive goal that a Jesuit school tries to achieve in response to the Second Vatican Council and to recent General Congregations of the Society of Jesus” (ICAJE, 1986, ¶ 107). Section VIII (Questions #32-#34) dealt with the theme of “Collaboration in Community” within the characteristics of Jesuit education. The findings proposed that the respondents perceived that the Jesuit high schools in Madagascar moderately applied the characteristics of Jesuit education as reflected in Section IV.

More than half of the respondents (58%) indicated that they “always” or “frequently” witnessed the lay-Jesuit collaboration in their high schools. Similarly, 64.5% of respondents reported that they “always” or “frequently” witnessed in their Jesuit education the cooperation among teachers, administrators, and parents. Close to three-fourths of the respondents (69.5%) affirmed that they “always” or “frequently” witnessed their schools encouraging parents to discuss with teachers/administrators the learning process.

It is remarkable that 42% of the respondents “never” or “infrequently” witnessed the lay-Jesuit collaboration in their high schools. However, these findings suggested that “there is a willingness on the part of both lay people and Jesuits to assume appropriate responsibilities: to work together in leadership and in service” (ICAJE, 1986, ¶ 119) because of the 58% of respondents who “always” or “frequently” witnessed the lay-Jesuit collaboration in these two schools.

The ideal is “to achieve a true union of minds and hearts, and to work together as a single apostolic body in the formation of students” (ICAJE, 1986, ¶ 119). This collaboration has to be the hallmark of the Jesuit community in the school as the ICAJE articulated,

The Jesuits working in the school “should be a group of men with a clear identity, who live the true Ignatian charism, closely bound together by union of minds and hearts ad intra, and similarly bound, ad extra, by their generous participation in a common mission.... It should be the source of inspiration and stimulation for the other components of the educational community.... The witness of our lives is essential. (¶ 124)

The two last survey questions (#35-#36) of Section IX dealt with the theme of “Discerning Vision” within the characteristics of Jesuit education. Data from this section showed that respondents perceived that the Jesuit high schools in Madagascar applied question #35 in Section IX of the characteristics of Jesuit education but not question #36 in the same section. A large number of (81.5%) respondents indicated that they “always” or “frequently” witnessed Jesuit education achieving its purposes. However, only 26.5% of the respondents revealed that they “always” or “frequently” witnessed their schools engaging in an ongoing exchange of ideas and experiences with other schools. On the other hand, 73.5% of respondents indicated that they “never” or “infrequently” witnessed their schools engaging in an ongoing exchange of ideas and experiences with other schools.

Thus, Jesuit schools in Madagascar as perceived by their senior students need to increase efforts to engage an ongoing exchange of ideas and experiences with other schools. The ICAJE (1986) encouraged this interchange of ideas so

that it would

be more effective if each school is inserted into the concrete reality of the region in which it is located and is engaged in an ongoing exchange of ideas and experiences with other schools and educational works of the local church and of the country. (¶ 149)

Research Question #2

Research Question #2: “To what extent do the Jesuit high schools in Madagascar meet their goals as perceived by their seniors?”

Part II of the survey instrument had questions that addressed reasons for attending Jesuit schools. The findings showed that 88% of respondents chose to attend their Jesuit high schools. The majority of the respondents (80%) revealed that there were other high schools that they could have attended. These findings imply that students who are attending Jesuit schools in Madagascar have choices whether to attend the Jesuit school or not.

Concerning the factors that contributed to respondents’ choices to attend a Jesuit high school, three out of 13 factors emerged as highly rated. Almost all of the respondents (95.5%) attended the Jesuit school because of “Academics”. “Education” came second with 93%, followed by “Religion” with 75% of respondents mentioning it. “Mother is alumna,” “Cost,” and “Father is alumnus” had the lowest percentages, respectively 7%, 7.5%, and 12% of respondents indicating them.

Furthermore, data from this Part II showed that the students who chose to attend Jesuit schools because they offered a Catholic education were of a higher

percentage (51.5%) than those who chose Jesuit schools because they offered a Jesuit education (35.5%). Thus, these findings suggested that the students primarily chose to go to Jesuit schools because they were Catholic schools, not because they were Jesuit schools. It is possible that many students did not know that Kolejy Masina Misely and Kolejy Md François Xavier were Jesuit schools prior to attending them.

Part III of the survey instrument addressed the respondents' overall impressions of the Jesuit high schools. Data from Part III suggested that respondents expressed a favorable overall impression of the Jesuit high schools. Almost all of the respondents (91%) indicated that the faculty "always" or "frequently" contributed to their educational experience at the Jesuit high school. Moreover, 81% of the respondents reported that the administration "always" or "frequently" contributed to their educational experience at the Jesuit high school. Likewise, 83.5% of the respondents affirmed that their peers "always" or "frequently" contributed to their educational experience at the Jesuit high school. The majority of the respondents (86.5%) rated "very positive" or "positive" their experience at the Jesuit high school. Almost all the respondents (96%) indicated that they would recommend others to attend the Jesuit high schools.

These findings suggested that Jesuits and lay, faculty and administrators, and students themselves should be proud of what they have achieved in these schools to receive this favorable overall impression from senior students. However, there were a few respondents (13.5%) who did not share this positive overall impression. Jesuit schools in Madagascar need to consider these opinions

and seek improvement.

Part IV of the survey instrument asked the respondents to rate the presence and effectiveness of 11 distinct activities that contributed to Jesuit education in their school. The results of Part IV showed that the respondents perceived the presence and the effectiveness of these 11 activities in their school.

The respondents perceived that the annual spiritual retreat for students was effective. There were 84% of the respondents who rated the annual spiritual retreat for students as either “effective” or “very effective.” For the day of recollection for students, 65% of the respondents rated it as either “effective” or “very effective”. About daily prayer in class, however, less than half of the respondents (47%) rated it as either “effective” or “very effective.”

It is remarkable that 65% of Kolejy Masina Misely’s respondents rated daily prayer in class as “not effective.” Eighty-five percent of the respondents rated Mass at the school as either “effective” or “very effective”. It is notable that, for Mass at the school, Kolejy Masina Misely had a mode of 3 (“effective”) that occurred 53 times while Kolejy Md François Xavier had 4 (“very effective”) that occurred 56 times.

Concerning spiritual direction for students, 53.5% of the respondents perceived that it was either “effective” or “very effective”. Half of the respondents (49.5%) perceived that an Ignatian-related celebration was either “not effective” or “somewhat effective” and 50.5% of the respondents rating it either “effective” or “very effective”. About student and teacher (general) assemblies, 40% of the respondents perceived that they did not occur at their schools. For

those who indicated that they were offered at their schools, 26.5% of the respondents rated them either “effective” or “very effective”. Fifty-two percent of the respondents perceived that the school outreach to the poor/needly was either “not effective” or “somewhat effective”.

Regarding sports activities, the respondents perceived that they were “effective” at their schools. Almost all of the respondents (93%) rated sports activities as either “effective” or “very effective”. There were 45.5% of the respondents who perceived that service projects involving students were either “not effective” or “somewhat effective”. Moreover, there were 24% of the respondents who perceived that service projects involving students were not provided at their school.

Part V of the researcher-designed survey dealt with demographic questions. The data from Part V showed that there were no significant differences among the ages of the respondents from Kolejy Masina Misely. The ages of the seniors in that school ranged from 16 to 18 years with a mode of 17 and a mean of 17.32. On the contrary, students’ ages at Kolejy Md François Xavier ranged from 15 to 21 years with a mode of 18 and a mean of 17.95.

Concerning the years when the respondents joined the Jesuit high school, 59% of the seniors joined in 2003 and 2004, a majority of female students. Both Jesuit schools allowed female students to attend the school at the high school level. Kolejy Md François Xavier did not have any respondents who joined prior to 1998 because, unlike Kolejy Masina Misely, this school did not have a primary school, but only a middle and high school.

The majority of the seniors (78.5%) attended a Catholic primary school including a Jesuit primary school. For Kolejy Masina Misely, which has a primary school, 25% of its seniors (but 50% of its male seniors) attended its primary school. This finding suggested that half of the male seniors at Kolejy Masina Misely attended other primary schools. The findings from Part V also showed that two-thirds (62.5%) of the seniors identified with the Catholic denomination.

Recommendations

Based on the findings of this study, the following recommendations are offered to the Jesuit schools in Madagascar, the Jesuit Provincial of Madagascar, and those who may conduct future research.

Recommendations for Jesuit Schools in Madagascar

1. Responding to question #24 (*To what extent have you witnessed in your Jesuit education the manifesting concern for the poor?*) of Section V with the theme “Promotion of Justice” within Part I, more than half of the respondents (51.5%) indicated that they “never” or “infrequently” witnessed in their Jesuit education the manifesting concern for the poor. It is recommended that Jesuit schools in Madagascar establish policies and programs that will “give concrete witness to the faith that does justice” (ICAJE, 1986, ¶ 79) by manifesting more concern for the poor and by doing what the school can “to make Jesuit education available to everyone” (¶ 86).
2. In response to question #27 (*To what extent have you witnessed in*

your Jesuit education the preparing of students for an active participation in the church?) of Section VI with the theme “Service of the Church” of Part I, more than half of the respondents (55.5%) expressed that they “never” or “infrequently” witnessed Jesuit education preparing students for an active participation in the church. It is recommended that Jesuit schools in Madagascar establish policies and programs that will provide concrete experiences of church life made “available to all students, through participation in church projects and activities” (ICJAE, 1986, ¶ 103).

3. Responding to question #32 (*To what extent have you witnessed the lay-Jesuit collaboration in your high school?*) of Section VIII with the theme “Collaboration in Community” of Part I, a significant number of seniors (42%) indicated that they “never” or “infrequently” witnessed the lay-Jesuit collaboration in their high schools. It is recommended that Jesuit schools in Madagascar encourage more Jesuit and lay persons “to work together in leadership and in service” (ICAJE, 1986, ¶ 119) and “to achieve a true union of minds and hearts, and to work together as a single apostolic body” (¶ 119).
4. In response to question #36 (*To what extent have you witnessed your school engaging in an ongoing exchange of ideas and experiences with other schools?*) of Section IX with the theme “Discerning Vision” of Part I, the majority of respondents (73.5%) pointed out that they “never” or “infrequently” witnessed their school engaging in an

ongoing exchange of ideas and experiences with other schools. It is recommended that Jesuit schools in Madagascar engage more “in an ongoing exchange of ideas and experiences with other schools and educational works of the local church and of the country” (ICAJE, 1986, ¶ 149).

5. The findings from Part II that dealt with the reasons that respondents chose to attend their Jesuit high school revealed that only 35.5% of them specifically chose Jesuit education. It is recommended to Jesuit schools in Madagascar to find ways to promote the characteristics of Jesuit education.
6. The findings from Part IV suggested that 65% of Kolejy Masina Misely’s respondents rated daily prayer in class as not effective. It is recommended to the Jesuit schools in Madagascar to consider the perceptions of its seniors on daily prayer, and to find ways to improve them so that students, “in humble recognition of God’s presence, find joy in learning and thirst for greater and deeper knowledge” (ICAJE, 1986, ¶ 24).
7. The findings from Part IV showed that 40% of the respondents perceived that student and teacher (general) assemblies do not occur at their schools. For those who indicated that they are offered at their school, only 26.5% of the respondents rated them as either “effective” or “very effective”. It is recommended that Jesuit schools in Madagascar include more successful student and teacher general

assemblies in their curricula.

8. The findings from Part IV proposed that there were 45.5% of the respondents who perceived that service projects involving students were either “not effective” or “somewhat effective”. Furthermore, 24% of the respondents perceived that service projects involving students were not provided at their schools. It is recommended that Jesuit school administrators provide “students with opportunities for contact with the poor and for service to them, both in the school and in outside service projects” (ICAJE, 1986, ¶ 89).

Recommendation for the Jesuit Provincial of Madagascar

1. As responsible for overseeing all Jesuits in the Province of Madagascar and their activities, the Provincial of Madagascar is recommended to facilitate an evaluation of all the Jesuit works in the Province.

Recommendations for Future Research

1. This research investigated to the extent to which Jesuit high schools in Madagascar applied the characteristics of Jesuit education and the extent to which these schools met their apostolic goals as perceived by their seniors. The findings of the study provided answers to these questions, but only from the point of view of the students. It is recommended that future research examine these questions, taking into

account the perceptions of the administrators, faculty, parents, and alumni.

2. In this study, the researcher included questions dealing with demographics of the respondents. However, questions such as whether the findings from the demographic section made significant differences in the perceptions of the seniors were not addressed. It is recommended that future research expand the focus of this study by investigating to what extent age, gender, length of Jesuit education, and religion affect the perceptions of students in regard to Jesuit education.
3. According to *Go Forth and Teach: The Characteristics of Jesuit Education* (ICAJE, 1986),

Though many of the characteristics on the following pages describe all Jesuit education, the specific focus is the basic education of the Jesuit high school... Those in other Jesuit institutions, especially universities and university colleges, are urged to adapt these characteristics to their own situations. (¶ 89)

It is recommended that future research investigate to what extent other Jesuit institutions, especially higher education, apply the characteristics of Jesuit education.

4. This study focused on the two Jesuit high schools in Madagascar. Jesuit high schools are scattered in different provinces all over the world. It is recommended that further research include Jesuit high schools from different provinces or countries or continents and

compare results.

Concluding Comments

Between 1994-1996, the researcher worked in the Jesuit high school, Kolejy Masina Misely in Antananarivo. Between 1999-2001, he worked at Kolejy Md François Xavier, in Fianarantsoa. These two Jesuit high schools are among the best schools in the country. Many of their former students are now in high positions in different spheres of society. A large number of people running the country have attended those schools. Elder Jesuits would tell young Jesuits stories about former students who are leaders in the country. It was amazing to see young men and women filling up the Jesuit classrooms and thinking that they would be holding high positions in society. When the researcher was working at Kolejy Masina Misely, he had children of government officials and members of parliament as his students. People wanted their children to be educated by Jesuits. They wanted their children to follow in their footsteps. They wanted them to receive the same education they themselves received. The researcher is proud of what the Jesuits in Madagascar have achieved through their schools. He is even more proud of having participated in their educational apostolate and willing to do more if he has the opportunity.

However, looking at the situation of Madagascar today, the researcher himself is wondering why Madagascar is among the poorest and most corrupt countries in the world. According to the 2006 Transparency International Corruption Perception Index, Madagascar scored 3.1 out of 10 and ranked 85th out

of 163 countries (“The 2006 Trans,” 2006). Why do people who govern the country become corrupt even after receiving a Jesuit education? Jesuit education should direct their lifestyle and way of acting. Having worked in two Jesuit high schools for four years, the researcher has observed that the Jesuits in Madagascar have offered good and efficient education. Their schools have always had a very good reputation. Many people have come to appreciate them. However, Jesuits do have their limits and there is always a place for improvement.

The researcher, therefore, wished to explore the effectiveness of Jesuit high schools in Madagascar. “Could they be instrumental in accomplishing the apostolic purposes of the Society of Jesus? Were they able to respond to the needs of the men and women in today’s world?” (ICAJE, 1986, ¶ 1). The researcher conducted this study exploring the extent to which were the senior students of the Jesuit high schools in Madagascar aware of the characteristics of Jesuit education and their application in their schools. Moreover, the researcher investigated the extent to which high school seniors perceived their Jesuit high schools in Madagascar were meeting their Jesuit ideals.

It is hoped that seniors of Kolejy Masina Misely and Kolejy Md François Xavier positively perceive that these two schools apply the characteristics of Jesuit education and that these schools meet their Jesuit ideals. Through this study, the seniors indicated a positive attitude toward these two Jesuit high schools regarding the application of the characteristics of Jesuit education and the meeting of their Jesuit ideals.

The administrators and faculty, Jesuit and lay alike, and the students of

these two Jesuit high schools in Madagascar should be proud of themselves and of what they have accomplished through their hard work. Nevertheless, the Ignatian criteria always seeks for the “magis.” There is always more to do and the findings highlighted areas where these two Jesuit high schools need to put more energy to be in congruence with what the ICAJE (1986) revealed,

The goal of Jesuit education in today’s understanding of the Ignatian world-view is not to prepare a socio-economic elite, but rather to educate leaders in service. The Jesuit school, therefore, will help students to develop the qualities of mind and heart that will enable them-in whatever station they assume in life-to work with others for the good of all in the service of the Kingdom of God. (¶ 110)

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APPENDIXES

APPENDIX A

The 28 Characteristics of Jesuit Education

THE 28 CHARACTERISTICS OF JESUIT EDUCATION

Theme	Characteristics of Jesuit Education
#1: Finding God in all things	1. Jesuit Education is world-affirming: the world is God's creation.
	2. Jesuit Education assists in the total formation of each individual within the human community.
	3. Jesuit Education includes a religious dimension that permeates the entire education.
	4. Jesuit Education is an apostolic instrument.
	5. Jesuit Education promotes dialogue between faith and culture.
#2: Personal Care and Concern	6. Jesuit Education insists on individual care and concern for each person.
	7. Jesuit Education emphasizes activity on the part of the student in the learning process.
	8. Jesuit Education encourages life-long openness to growth.
#3: Growth in Knowledge and Freedom	9. Jesuit Education is value-oriented.
	10. Jesuit Education encourages a realistic knowledge, love, and acceptance of self.
	11. Jesuit Education provides a realistic knowledge of the world in which we live.
#4: Commitment to Jesus Christ	12. Jesuit Education proposes Christ as the model of human life.
	13. Jesuit Education provides adequate pastoral care.
	14. Jesuit Education celebrates faith in personal and community prayer, worship and service.

#5: Promotion of Justice	15. Jesuit Education is preparation for active life commitment.
	16. Jesuit Education serves the faith that does justice.
	17. Jesuit education seeks to form “men and women for others”
	18. Jesuit education manifests a particular concern for the poor.
#6: Service of the Church	19. Jesuit Education is an apostolic instrument, in service of the church as it serves human society.
	20. Jesuit education prepares students for active participation in the church and the local community, for the service of others.
#7: Excellence in All Things	21. Jesuit education pursues excellence in its work of formation.
	22. Jesuit education witnesses to excellence.
#8: Collaboration in Community	23. Jesuit Education stresses lay-Jesuit collaboration.
	24. Jesuit Education relies on a spirit of community.
	25. Jesuit Education takes place within a structure that promotes community.
#9: Discerning Vision	26. Jesuit Education adapts means and methods in order to achieve its purposes most effectively.
	27. Jesuit Education is a “system” of schools with a common vision and common goals.
	28. Jesuit Education assists in providing the professional training and ongoing formation that is needed, especially for teachers.

APPENDIX B

Survey on the Achievement of Jesuit Educational Goals in Jesuit Schools
in Madagascar (English and Malagasy versions)



Survey on the Achievement of Jesuit Educational Goals in Jesuit Schools in Madagascar

This is not a test. It is important that you answer each item based on your experience at your school. It is hoped that the result will assist in evaluating the achievement of Jesuit Educational Goals by the Jesuit secondary schools in Madagascar. Please do not sign your name. Thank you for your voluntary participation in this study.

Part I: *The Application of the Characteristics of Jesuit Education.*

Using a four-point scale (1-4), answer each item by checking the number that most represents your experience.

	[1] Never	[2] Infrequently	[3] Frequently	[4] Always			
Section I	Finding God in All Things			1	2	3	4
1	To what extent do you understand that the world is God's creation?						
2	To what extent has your Jesuit education prepared you to be a man/woman for others in the world?						
3	To what extent does your Jesuit education include a religious dimension in your entire educational experience?						
4	To what extent have you witnessed your Jesuit education preparing you for eternal life?						
5	To what extent does your school promote dialogue between faith and culture?						

	[1] Never [2] Infrequently [3] Frequently [4]Always	1	2	3	4
Section II	Personal Care and Concern				
6	To what extent have you witnessed individual care and concern for the dignity of each person in your Jesuit education?				
7	To what extent have you witnessed in your Jesuit education the emphasizing of a relationship between teacher and student in the learning process?				
8	To what extent have you witnessed Jesuit education urging students to be sensitive to one another?				
9	To what extent have you witnessed Jesuit education urging students to be committed to the service of others shown in the way they help one another?				
10	To what extent have you witnessed in your Jesuit education encouraging life-long openness to growth?				
Section III	Growth in Knowledge and Freedom				
11	To what extent have you witnessed your Jesuit education as value-oriented?				
12	To what extent have you witnessed your Jesuit education encouraging a realistic knowledge, love and acceptance of self?				
13	To what extent has your Jesuit education provided you with a realistic knowledge of the world in which you live?				
Section IV	Commitment to Jesus Christ				
14	To what extent have you witnessed in your Jesuit education Christ as the model of human life?				

	[1] Never [2] Infrequently [3] Frequently [4]Always	1	2	3	4
15	To what extent have you witnessed your Jesuit education helping you to see God at work in your life and the life of others?				
16	To what extent have you been invited or encouraged in your Jesuit education to celebrate your faith in personal prayer?				
17	To what extent have you been invited or encouraged in your Jesuit education to celebrate your faith in community prayer?				
18	To what extent have you been invited or encouraged in your Jesuit education to celebrate your faith in worship (Liturgy, Sacraments)?				
19	To what extent have you been invited or encouraged in your Jesuit education to celebrate your faith in service for others?				
Section V	Promotion of Justice				
20	To what extent have you been encouraged to put into practice the values you have received in your Jesuit education?				
21	To what extent have you witnessed in your school education for justice?				
22	To what extent have you witnessed in your Jesuit education actions that represent faith that does justice?				
23	To what extent have you witnessed that Jesuit education in your school seeks to form “men and women for others?”				
24	To what extent have you witnessed in your Jesuit education the manifesting concern for the poor?				

	[1] Never [2] Infrequently [3] Frequently [4] Always	1	2	3	4
Section VI	Service of the Church				
25	To what extent have you witnessed Jesuit education being faithful to the teaching of the Catholic Church?				
26	To what extent have you witnessed in your Jesuit education the commitment to the religious development of all students?				
27	To what extent have you witnessed in your Jesuit education the preparing of students for an active participation in the church?				
Section VII	Excellence in All Things				
28	To what extent have you witnessed in your Jesuit education the emphases on excellence?				
29	To what extent have you witnessed in your Jesuit education the development of each person's individual capacities?				
30	To what extent have you witnessed Jesuit education urging students to work together?				
31	To what extent have you witnessed Jesuit educators striving to achieve the goals of Jesuit education?				
Section VIII	Collaboration in Community				
32	To what extent have you witnessed the lay-Jesuit collaboration in your high school?				
33	To what extent have you witnessed in your Jesuit education the cooperation among teachers, administrators, and parents?				

	[1] Never [2] Infrequently [3] Frequently [4]Always	1	2	3	4
34	To what extent have you witnessed your school encouraging parents to discuss with teachers/administrators about learning process?				
Section IX	Discerning Vision				
35	To what extent have you witnessed Jesuit education achieve its purposes?				
36	To what extent have you witnessed your school engaging in an ongoing exchange of ideas and experiences with other schools?				

Part II: Reasons for Attending Jesuit Secondary Schools

Check the best choices to your level of agreement with each statement.

37. Did you choose to go to the Jesuit Secondary School you attend?

Yes

No (If no, please indicate who did)

Father

Mother

Relatives

Grandparents Teachers Others (Specify : _____)

38. Were there any other secondary schools you could have attended?

Yes (If yes, what other school(s)?)

No

Public School

Non Jesuit Catholic School

Protestant Schools Other Private School (Specify: _____)

39. Check which of the following factors contributed to your attendance at this Jesuit secondary school? (Check as many as apply.)

Academic

Education

Mother is alumna

Discipline

Catholic Education

Father is alumnus

Religion

Location to home

Other (please

Facilities

Cost

indicate)

Sports Program

Jesuit Education

Part III: Overall Impression of Jesuit Secondary Schools

Check the response that is closest to your level of agreement with each statement.

40. To what extent has the faculty contributed to your educational experience at this Jesuit secondary school?

Never Infrequently Frequently Always

41. To what extent has the administration contributed to your educational experience at this Jesuit secondary school?

Never Infrequently Frequently Always

42. To what extent have your peers contributed to your educational experience at this Jesuit secondary school?

Never Infrequently Frequently Always

43. Overall, how would you rate your experience at this Jesuit secondary school?

Very negative Negative Unable to say Positive Very positive

44. Would you recommend others to attend this school?

Yes No

Explain:

Part IV: Activities Provided by Jesuit Secondary Schools for their Students

Listed below are various activities that may foster Jesuit education. Circle whether the activity is offered at your school (Yes) or (No) in the appropriate column. Then, rate each activity offered according to the following scale (1-4) by circling the number that represents your opinion.

1] Not Effective 2] Somewhat Effective 3] Effective 4] Very Effective

45. Do these activities take place at your school? How would you rate their effectiveness in your school?

Activity	Yes	No	Rating			
Annual student spiritual retreat	Yes	No	1	2	3	4
Day of Recollection for students	Yes	No	1	2	3	4
Pray daily in class	Yes	No	1	2	3	4
Mass at your school	Yes	No	1	2	3	4
Spiritual direction for students	Yes	No	1	2	3	4
Religious instruction for students	Yes	No	1	2	3	4
Ignatian-related celebration at your school	Yes	No	1	2	3	4
Student and teacher (general) assemblies	Yes	No	1	2	3	4
School outreach to the poor/needly	Yes	No	1	2	3	4
Sports or extracurricular activities	Yes	No	1	2	3	4
Service Projects involving students	Yes	No	1	2	3	4

Part V: Demographics

Answer these demographic questions that are necessary to classify respondents in this study.

46. Sex: Male Female

47. Age: _____

48. Year started at this school: _____

49. Religion:

Catholic

Muslim

Protestant

Traditionalist

Other _____

50. Schools you attended before the Jesuit secondary schools:

Jesuit Elementary

Protestant Elementary

Catholic Elementary

Other Private Elementary

Public Elementary

Before you hand in your booklet, please take a moment to check that you have answered all items. Your individual response will remain anonymous and your participation will not affect at all your status as seniors in this Jesuit school.

Thank you very much for your participation in this study.



**Fanadihadiana Mikasika ny Fahatratrarana ny Tanjon'ny Fanabeazana Zezoita ao
Madagasikara**

Tsy fitsapam-pahaizana ity fanadihadiana ity. Tsara marihina fa araka ny andram-piainanao ato amin'ny Kolejy no hamalianao ny fanontaniana tsirairay. Antenaina fa hanampy hanaovana jery todika ny fahatratrarana ny tanjon'ny fanabeazana Zezoita eto Madagasikara ny vokatr'ity fikarohana ity. Aoka tsy ho soratana amin'ity ny anaranao. Isaorana ianao mandray anjara antsitrapo amin'ity fikarohana ity.

Toko I: Fampiharana ireo Mampiavaka ny Fanabeazana Zezoita.

Mampiasa ny isa iray ka hatramin'ny efatra (1-4), mariho izay valiny hitanao fa mifandraika kokoa amin'ny fanontaniana.

	[1] Tsy misy	[2] Mahalana	[3] Matetika	[4] Mandrakariva			
Fizarana I	Mahita an'Andriamanitra amin'ny zavadrehetra.			1	2	3	4
1	Hatraiza ny fahazoanao fa noharin'Andriamanitra izao tontolo izao?						
2	Hatraiza ny fahatsapanao fa ny Fanabeazana Zezoita raisinao raisina manomana anao ho lehilahy/vehivavy ho an'ny hafa eo an'ivon'izao tontolo izao?						
3	Hatraiza ny fahatsapanao fa mampiditra velarana ara-pivavahana amin'ny fanabeazana anao ny Fanabeazana Zezoita raisinao?						
4	Hatraiza ny fahatsapanao fa fampitana ny Fanjakan'Andriamanitra (fanomana ny fiaianana any ankoatra) ny Fanabeazana Zezoita raisinao?						
5	Hatraiza ny fahatsapanao ny Kolejy mamporisika fifanakalozan-kevitra eo amin'ny finoana sy ny kolontsaina?						

	[1]Tsy misy [2]Mahalana [3]Matetika [4]Mandrakariva	1	2	3	4
Fizarana II	Fitaizana omena ny tsirairay sy ny fiahiana ny isam-batan'olona				
6	Hatraiza no fahitanao ny fitaizana omena ny tsirairay sy ny fiahiana ny fiandrianan'ny isam-batan'olona eo amin'ny Fanabeazana Zezoita raisinao?				
7	Hatraiza no fahitanao fa manome lanja ny fifandraisan'ny mpampianatra sy ny mpianatra ny fanabeazana Zezoita raisinao?				
8	Hatraiza ny fahatsapanao fa mamporisika ny mpianatra hifampitsinjo ny fanabeazana Zezoita?				
9	Hatraiza ny fahatsapanao fa mamporisika ny mpianatra hanasoa ny hafa sy hifanampy ny fanabeazana Zezoita?				
10	Hatraiza ny fahatsapanao fa ny fanabeazana Zezoita raisinao mamporisika ny fivelaram-piainana manontolo ho amin'ny fampandrosoana?				
Fizarana III	Fampivoarana ny Fahalalana sy Fahafahana				
11	Hatraiza ny fahatsapanao fa aompana amin'ny soatoavina ny fanabeazana Zezoita raisinao?				
12	Hatraiza ny fahatsapanao fa mamporisika ny fahalalana sy ny fitiavana ary ny fiekena ny zavamisy amin'ny toe-tena ny fanabeazana Zezoita raisinao?				
13	Hatraiza ny fahatsapanao ny fanabeazana Zezoita manolotra fahalalana marina momba izao tontolo misy antsika izao?				
Fizarana IV	Fanolora-tena amin'i Jesoa Kristy				
14	Hatraiza ny fahatsapanao fa manolotra an'i Kristy ho modelim-piainana ny fanabeazana Zezoita?				

	[1]Tsy misy [2]Mahalana [3]Matetika [4]Mandrakariva	1	2	3	4
15	Hatraiza ny fahatsapanao fa manampy anao hahita ny asan'Andriamanitra ao aminao sy amin'ny hafa ny fanabeazana Zezoita raisinao?				
16	Hatraiza ny fahatsapanao fa mitaona sy mamporisika anao hivavaka samy irery ny fanabeazana Zezoita?				
17	Hatraiza ny fahatsapanao fa mitaona sy mamporisika ny mpianatra hiara-mivavaka ny fanabeazana Zezoita?				
18	Hatraiza ny fahatsapanao ny fanabeazana Zezoita mamporisika anao haneho ny finoanao amin'ny fankalazana Sacramenta sy fotoampivavahana?				
19	Hatraiza ny fahatsapanao ny fanabeazana Zezoita mamporisika asa fanasoava- namana ho fanehoam-pinoana?				
Fizarana V	Fampanjakana ny Fahamarinana				
20	Hatraiza ny fahatsapanao fa amporisihina ianao hampihatra ny soatoavina raisinao amin'ny fanabeazana Zezoita?				
21	Hatraiza ny fahatsapanao fa mikendry mandrakariva ny hanome fanabeazana ara-pahamarinana ny Kolejy?				
22	Hatraiza ny fahatsapanao amin'ny fanabeazana Zezoita rasinao asam-pinoana manorina ny fahamarinana (mitaky fampanjakana ny fahamarinana)?				
23	Hatraiza ny fahatsapanao fa ny fanabeazana Zezoita omen'ny Kolejy dia mikendry hamolavola "lehilahy-sy-vehivavy-ho an'ny hafa?				

	[1]Tsy misy [2]Mahalana [3]Matetika [4]Mandrakariva	1	2	3	4
24	Hatraiza ny fahatsapanao ny fahiana ireo mahantra, mihoatra noho ny hafa amin'ny fanabeazana Zezoita?				
Fizarana VI	Fanompoana ny Fiangonana				
25	Hatraiza ny fahatsapanao fa mandala ny fampianaran'ny Fiangonana ny fanabeazana Zezoita?				
26	Hatraiza ny fahatsapanao fa mirotsaka hanabe aram-pinoana ny mpianatra tsy ankanavaka ny fanabeazana Zezoita?				
27	Hatraiza ny fahatsapanao ny fanabeazana Zezoita manomanana ny mpianatra ho mpikatroka mavitrika amin'ny asam-pamonjena eo anivon'ny Fiangonana?				
Fizarana VII	Fikendrena ny Tsara Indrindra Amin'ny Lafiny Rehetra				
28	Hatraiza ny fahatsapanao ny fanabeazana Zezoita mikendry ny tsara indrindra amin'ny fampivelarana ny olona manontolo?				
29	Hatraiza ny fahatsapanao ny fanabeazana Zezoita mampivelatra ny fahaizana sy talentan'ny tsirairay?				
30	Hatraiza ny fahatsapanao ny fanabeazana Zezoita mamporisika ny mpianatra hiamiasa hahazoana vokatra tsara kokoa?				
31	Hatraiza ny fahatsapanao ireo mpanabe miezaka hahatratra ny tanjon'ny fanabeazana Zezoita?				
Fizarana VIII	Fahaizana Miara-miasa				
32	Hatraiza ny fahatsapanao ny fiaraha-miasa eo amin'ny lahika sy ny Zezoita eto amin'ny Kolejy?				

	[1]Tsy misy [2]Mahalana [3]Matetika [4]Mandrakariva	1	2	3	4
33	Haitraiza ny fahatsapanao ny firaisan-kina sy fiaraha-miasan'ny mpampianatra – mpandraharaha – mpanabe – raimandreny eto amin'ny Kolejy?				
34	Hatraiza ny fahatsapanao ny Kolejy manentana ny raiamandreny hihaona amin'ny mpampianatra sy mpanabe hifanankalo hevitra mikasika ny fandehan'ny fianaran'ny zanany?				
Fizarana IX	Fandanjlanjana Fomba Fijery				
35	Hatraiza ny fahatsapanao fa mahatratra ny tanjona kendren'ny fanabeazana Zezoita ny Kolejy?				
36	Hatraiza ny fahatsapanao ny fiaraha-miasa sy fifankalozan-kevitra ary fizarana traikefa ataon'ny Kolejy amin' ireo toerampnabeazana hafa?				

Part II: Antony ianarana amin'ny Kolejy Zezoita

Mariho izay valiny hitanao fa mifanaraka amin'ny fanontaniana mipetraka.

36. Nisafidy ny hianatra ato amin'ity Kolejy Zezoita ity ve ianao?

Eny

Tsia (Raha Tsia no valiny, safidin'iza?)

Ray Reny Havana Raibe sy Renibe

Mpamianatra Olon-kafa (:lazao_____)

37. Moa nisy Kolejy hafa afaka nandehanao ve?

Eny (Raha Eny, Kolejy inona?)

Tsia

Kolejim-panjakana

Kolejy Katolika hafa

Kolejy Protestanta

Kolejy tsy miankina (: _____)

38. Mariho inona daholo amin'ireto manaraka ireto no nanosika anao na izay nandefa anao hisafidy hianatra ato amin'ity Kolejy Zezoita ity?

Fianarana

Fanabeazana

Reny maintimolaly

Lalàna

Zezoita

Ray maintimolaly

Finoana

Katolika

Hafa (lazao)

Fitaovana

Akaiky

Fanatanjahan-tena

Vola aloa

Part III: Fahitana ankapobeny ny Kolejy Zezoita

Mariho izay valiny hitanao fa mifanaraka amin'ny fanontaniana mipetraka.

39. Hatraiza ny fandraisananjaran'ny mpampianatra amin'ny fanabeazana anao ato amin'ny Kolejy?

Tsy misy Mahalana Matetika Mandrakariva

40. Hatraiza ny fandraisananjaran'ny mpanabe sy mpandraharaha amin'ny fanabeazana anao ato amin'ny Kolejy?

Tsy misy Mahalana Matetika Mandrakariva

41. Amin'ny ankapobeny, ahoana no itsaranao ny andram-piainanao ato amin'ny Kolejy?

Tena ratsy Ratsy Tsy manankolazaina Tsara Tena

tsara

42. Hamporisika ny hafa ve ianao hisafidy hianatra ato amin'ity Kolejy ity?

Eny Tsia

Hazavao:

Part IV: Atrik'asa omen'ny Kolejy Zezoita ny mpianany.

Ireo ambany ireo ny karazana atrik'asa mety mampivoitra ny fanabeazana Zezoita. Mariho ny (ENY) na (TSIA) raha ohatra ka hita ato amin'ny Kolejy ire atrik'asa ireo. Avy eo, omeo naoty ny fahombiazany na tsia araka ny filaharana (1-4) ka mariho ny isa manambara ny hevitrao.

1] Tsy Mahomby 2] Eo ho eo ihany 3] Mahomby 4] Tena Mahomby
44. Misy an'ireto atrik'asa ireto ve ato amin'ny Kolejy? Mahomby ve?

Atrik'asa	Eny	Tsia	Naoty			
A- Laretirety isan-taona	Eny	Tsia	1	2	3	4
B- Fihatahana Masina	Eny	Tsia	1	2	3	4
C- Vavaka isan'andro ao an-dakilasy	Eny	Tsia	1	2	3	4
C- Sorona Masina	Eny	Tsia	1	2	3	4
D- Fitantanana am-panahy	Eny	Tsia	1	2	3	4
F- Fandalinam-pinoana	Eny	Tsia	1	2	3	4
G- Fankalazana zavatra mahakasika an'I Md Ignasy sy ny Zezoita.	Eny	Tsia	1	2	3	4
H- Fihaoanan'ny mpianatra, mpampianatra sy mpanabe miaraka.	Eny	Tsia	1	2	3	4
I- Fanampiana ataon'ny Kolejy ny mahantra sy ny mila fanampiana.	Eny	Tsia	1	2	3	4
J- Fanatanjahantena	Eny	Tsia	1	2	3	4
K- Tetik'asam-panompoana	Eny	Tsia	1	2	3	4

APPENDIX C

Permission Letter from the Provincial

Province de Madagascar
De la Compagnie de Jésus
Maison Jean XXIII, Mahamasina-Atsimo
BP 272
101 – ANTANANARIVO (Madagascar)
Tél. [261 20] 22 261 41
Fax [261 20] 22 640 20
E-mail [Personnel] : rafanambinana@yahoo.fr
rafanambinana@simicro.mg

Le Père Provincial

Date 24 janvier 2006

Institutional Review Board for the Protection of Human Subject
University of San Francisco
2130 Fulton Street
San Francisco, CA 94117

Dear Members of the Committee,

On behalf of the Jesuit Province of Madagascar, I am writing to formally indicate our awareness of the research proposed by Rev. Jean de Dieu Randrianaivo, S.J., a Jesuit at USF and a member of the Jesuit Province of Madagascar. We are aware that Rev. Jean de Dieu intends to conduct his research by administrating a written survey to our high school senior students.

I am the Provincial Superior of the Jesuit Province of Madagascar and I am responsible for overseeing all Jesuits in the Province and their activities whether they are in Madagascar or abroad. I give Rev. Jean de Dieu permission to conduct his research in our high schools. If you have questions or concerns, please feel free to contact my office at Communauté de la Curie Provinciale, Maison Jean XXIII Mahamasina-Atsimo, BP 272, Antananarivo 101, Madagascar through telephone (261 20) 22 261 41, FAX (261 20) 22 640 20) or through e-mail: provstj@simicro.mg; or rafanambinana@simicro.mg ; rafanambinana@yahoo.fr

Sincerely,

Rev. Jean Romain Rafanambinana, S.J.
Provincial, Jesuit Province of Madagascar

APPENDIX D

Permission Letter from the Two Presidents

Rev. Hanta Corneille Razafindrabe, S.J.
President, *Kolejy Masina Misely*
BP 3832 Amparibe, Antananarivo 101
Madagascar
TEL (261 20) 22 209 61
E-Mail: stmichel.hantac@netclub.mg

February 4, 2006

Institutional Review Board for the Protection of Human Subject
University of San Francisco
2130 Fulton Street
San Francisco, CA 94117

Dear Members of the Committee,

On behalf of *Kolejy Masina Misely*, Antananarivo, Madagascar, I am writing to formally indicate our awareness of the research proposed by Rev. Jean de Dieu Randrianaivo, S.J., a Jesuit at USF and a member of the Jesuit Province of Madagascar. We are aware that Rev. Jean de Dieu intends to conduct his research by administering a written survey to our high school senior students.

I am the President of *Kolejy Masina Misely*, Antananarivo, Madagascar and I am responsible for overseeing all activities concerning the school. I give Rev. Jean de Dieu permission to conduct his research in our high school. If you have questions or concerns, please feel free to contact my office at *Kolejy Masina Misely*, Amparibe BP 3832 Antananarivo 101, Madagascar through telephone (261 20) 22 209 61 or through e-mail, stmichel.hantac@netclub.mg

Sincerely,

Rev. Hanta Corneille Razafindrabe, S.J.
President, *Kolejy Masina Misely*, Amparibe.

Rev. Louis Agustin Rabotoson, S.J.
President, *Kolejy Md Francois Xavier*
BP 1032 Fianarantsoa 301, Madagascar
TEL (261 20) 75 503 37
FAX (261 20) 75 503 38
E-mail, sfx.sj@wanadoo.mg

February 4, 2006

Institutional Review Board for the Protection of Human Subject
University of San Francisco
2130 Fulton Street
San Francisco, CA 94117

Dear Members of the Committee,

On behalf of *Kolejy Md Francois Xavier*, Fianarantsoa, Madagascar, I am writing to formally indicate our awareness of the research proposed by Rev. Jean de Dieu Randrianaivo, S.J., a Jesuit at USF and a member of the Jesuit Province of Madagascar. We are aware that Rev. Jean de Dieu intends to conduct his research by administering a written survey to our high school senior students.

I am the President of *Kolejy Md Francois Xavier*, Fianarantsoa, Madagascar and I am responsible for overseeing all activities concerning the school. I give Rev. Jean de Dieu permission to conduct his research in our high school. If you have questions or concerns, please feel free to contact my office at *Kolejy Md Francois Xavier*, BP 1032 Fianarantsoa 301, Madagascar through telephone (261 20) 75 503 37, FAX (261 20) 75 503 38 or through e-mail, sfx.sj@wanadoo.mg

Sincerely,

Rev. Louis Agustin Rabotoson, S.J.
President, *Kolejy Md Francois Xavier*, Fianarantsoa.

APPENDIX E

Student Consent Letter and Form (English and Malagasy Versions)

Jean de Dieu Randrianaivo, S.J. 2600 Turk Blvd, San Francisco, CA 94118
randrianaivoj@yahoo.com 415-422-6130

CONSENT LETTER

Date.....
 Name and Address

Dear Name:

My name is Jean de Dieu Randrianaivo, S.J., a graduate student in the Institute for Catholic Educational Leadership, School of Education at the University of San Francisco. I am doing a study on the achievement of Jesuit educational goals by two Jesuit secondary schools in Madagascar, namely Kolejy Masina Misely and Kolejy Md François Xavier. There has been no research to evaluate the outcomes of the Jesuit secondary schools in Madagascar. I am interested in the perceptions of seniors of Kolejy Masina Misely and Kolejy Md François Xavier to determine the extent that the goals of Jesuit secondary education are being achieved by the Jesuit secondary schools in Madagascar. Your school has given approval to me to conduct this research.

You are being asked to participate in this research study because you are a senior at Kolejy Masina Misely / Kolejy Md François Xavier. I obtained your name from the list of seniors given to me by your Principal. If you agree to be in this study, you will complete the attached survey that asks about basic information about you and goal achievement. Return the survey in the enclosed pre-addressed, pre-stamped envelope to me.

It is possible that some of the questions on the survey may make you feel uncomfortable, but you are free to decline to answer any questions you do not wish to answer, or to stop participation at any time. Although you will not be asked to put your name on the survey, I will know that you were asked to participate in the research because I sent you this letter and survey. Participation in research may mean a loss of confidentiality. Study records will be kept as

confidential as is possible. No individual identities will be used in any reports or publications resulting from the study. Study information will be coded and kept in locked files at all times. Only study personnel will have access to the files. Individual results will not be shared with personnel of your school.

While there will be no direct benefit to you from participating in this study, the anticipated benefit of this study is for the improvement of Jesuit education in Jesuit schools in Madagascar.

There will be no costs to you as a result of taking part in this study, nor will you be reimbursed for your participation in this study.

If you have questions about the research, you may talk to me. If for some reason you do not wish to do this, you may contact the IRBPHS at the University of San Francisco, which is concerned with protection of volunteers in research projects. You may reach the IRBPHS office by calling (415) 422-6091 and leaving a voicemail message, by e-mailing IRBPHS@usfca.edu, or by writing to the IRBPHS, Department of Psychology, University of San Francisco, 2130 Fulton Street, San Francisco, CA 94117-1080.

PARTICIPATION IN RESEARCH IS VOLUNTARY. You are free to decline to be in this study, or to withdraw from it at any point. Your decision as to whether or not to participate in this study will have no influence on your present or future status as a senior at Kolejy Masina Misely / Kolejy Md François Xavier.

Thank you for your attention. If you agree to participate, please complete the attached survey and return it to me in the enclosed pre-addressed, pre-stamped envelope.

Sincerely,

Jean de Dieu Randrianaivo, S.J.
Graduate Student
University of San Francisco

Jean de Dieu Randrianaivo, S.J. 2600 Turk Blvd, San Francisco, CA 94118
randrianaivoj@yahoo.com 415-422-6130

TARATASIM-PIFANEKENA

Daty.....

Anarana sy Adresy

.....

Ho an'i:

Izaho Jean de Dieu Randrianaivo, S.J., mpianatra ao amin'ny "Institute for Catholic Educational Leadership", School of Education, University of San Francisco, dia manao fikarohana mikasika ny fahatratrarana ny tanjon'ny fanabeazana Zezoita ao amin'ny Kolejy Masina Misely sy Kolejy Md Francois Xavier, Sekoly Zezoita anankiroa eto Madagasikara. Tsy mbola nisy nanao ny fikarohana hanaovana jeritodika ny vokatry ny Sekoly Zezoita eto Madagasikara hatramin'izao. Manintona ahy ny mety ho fomba fijerin'ny mpianatra ao amin'ny kilasy famaranana amin'ireo Kolejy roa ireo, hoe hatraiza ny fahatratrarany Kolejy Masina Misely sy ny Kolejy Md Francois Xavier ny tanjon'ny fanabeazana Zezoita. Nahazo alalana avy amin'ny Kolejy ianaranao hanao ity fikarohana ity aho.

Isan'ny angatahana handray anjara amin'ity fikarohana ity ianao amin'ny maha mpianatra ao amin'ny Kilasy famaranana anao ato amin'ny Kolejy Masina Misely / Kolejy Md François Xavier. Ny mpitantana ny Kolejy no nanome ahy ny lisitry ny mpianatra ao amin'ny Kilasy famaranana nahafahako nahazo ny anaranao. Raha manaiky antsitrabo handray anjara amin'ity fikarohana ity ianao, dia hanao ireto zavatra manaraka ireto: hameno sy hamaly ny antotam-panonataniana mikasika ny mombamomba anao sy fahatratrarana tanjona. Mamerina ny valiny aty amiko ao anatin'ny valopy efa voamana ho an'izany.

Mety misy amin'ireo fanontaniana hovaliana hitanao fa tsy azokazonao na mety hanahirana anao ny mamaly azy, azonao atao tsara ny tsy mamaly izay fanontaniana tsy azokazonao na koa hijanona tsy handray anjara intsony arak'izay

tianao. Marina fa tsy ho angatahana ianao hametraka ny anaranao amin'ny valim-panontaniana, kanefa fantatro fa nangatahana ianao handray anjara amin'ity fikarohana ity satria nandefasako ity taratasy ity sy ny anontam-panontaniana ianao. Ny fandraisana anjara amin'ny fikarohana mety midika fandikana tsiambara-telo. Ho tazomina tsiambaratelo arak'izay azo atao ny vokatr'ity fikarohana ity. Tsy hisy hampiasana ny mikasika ny tsirairay amin'ny tatitra na famoahana ny vokatr'ity fikarohana ity. Fomba hafa no hampiasana amin'ny vokatry ny fikarohana ary ireo dia hohidina tsara amin'ny firaiketana tsy ho azon'iza na iza fantarina. Ny mpikaroka ihany no hanana zo mahafantatra ny vokatra. Ny valim-panontanian'ny tsirairay dia tsy ho zaraina velively amin'ny tompon'andraikitra na olona ao amin'ny Kolejinao.

Marina fa tsy mahazo tombotsoanao mivantana amin'ny fandraisana anjara amin'ity fikarohana ity ianao, antenaina anefa fa hitondra tombotsoa ho an'ny Kolejy ianaranao ity fikarohana ity amin'ny mety ho fanatsarana ny fanabeazana Zezoita amin'ny Kolejy Zezoita eto Madagasikara.

Marihina fa tsy hisy fandanium-bola hataonao na tambiny homena anao amin'ny fandraisanao anjara amin'ity fikarohana ity.

Raha manana fanontaniana mikasika ity fikarohana ity ianao dia afaka manantona sy miresaka amiko. Raha sanatria ka tsy te hanao izany ianao noho ny antony samihafa, afaka manonatanany ny “IRBPHS at the University of San Francisco” ianao, izay miandraikitra ny fiarovana ireo mpirotsaka antsitraro amin'ny fikarohana tahaka itony. Afaka azonao ny “IRBPHS office” amin'ny antso antarihy: (415) 422-6091, na koa amin'ny mailaka: IRBPHS@usfca.edu, na manoratra amin'ny: IRBPHS, Department of Psychology, University of San Francisco, 2130 Fulton Street, San Francisco, CA 94117-1080.

NY FANDRAISANA ANJARA AMIN'NY FIKAROHANA DIA ANTSITRAPO. Malalaka ianao ny handa tsy handray anjara amin'ity fikarohana ity na hitsoaka andaharana amin'izay tianao. Ny fanapahankevitrao handray anjara na tsia amin'ity fikarohana ity dia tsy hisy fiatraikany na dia kely akory aza amin'ny maha mpianatra ao amin'ny kilasy famaranana anao ao amin'ny Kolejy Masina Misely / Kolejy Md François Xavier.

Misaotra indrindra. Raha manaiky ny handray anjara ianao, valio ary fenoy ny antontam-panontaniana ary avereno amiko amin'ny valopy voamana ho an'izany.

Mirary soa,

Jean de Dieu Randrianaivo, S.J.

Graduate Student

University of San Francisco

Jean de Dieu Randrianaivo, S.J. 2600 Turk Blvd, San Francisco, CA 94118
randrianaivoj@yahoo.com 415-422-6130

CONSENT FORM

Purpose

Jean de Dieu Randrianaivo, S.J., a graduate student in the Institute for Catholic Educational Leadership, School of Education at the University of San Francisco is doing a study on the achievement of Jesuit educational goals by two Jesuit secondary schools in Madagascar, namely Kolejy Masina Misely and Kolejy Md François Xavier. There has been no research to evaluate the outcomes of the Jesuit secondary schools in Madagascar. The researcher is interested in the perceptions of seniors of Kolejy Masina Misely and Kolejy Md François Xavier whether and to what extent the goals of Jesuit secondary education are being achieved by the Jesuit secondary schools in Madagascar.

I am being asked to participate because I am a senior at Kolejy Masina Misely / Kolejy Md François Xavier.

Procedures

If I agree to be a participant in this study, the following will happen:

1. I will complete a short questionnaire giving basic information about me, including age, gender, year started at the school, religion, and school attended before the Jesuit secondary school.
2. I will complete a survey about goal achievement.

Risks and/or Discomforts

1. It is possible that some of the questions on the goal achievement survey may make me feel uncomfortable, but I am free to decline to answer any questions I do

not wish to answer or to stop participation at any time.

2. Participation in research may mean a loss of confidentiality. Study records will be kept as confidential as is possible. No individual identities will be used in any reports or publications resulting from the study. Study information will be coded and kept in locked files at all times. Only study personnel will have access to the files.

Benefits

There will be no direct benefit to me from participating in this study. The anticipated benefit of this study is for the improvement of Jesuit education in Jesuit schools in Madagascar.

Costs/Financial Considerations

There will be no financial costs to me as a result of taking part in this study.

Payment/Reimbursement

There will be no reimbursement for me for participating in this study.

Questions

If I have any questions or comments about participation in this study, I should first talk with the researcher. If for some reason I do not wish to do this, I may contact the IRBPHS, which is concerned with protection of volunteers in research projects. I may reach the IRBPHS office by calling (415) 422-6091 and leaving a voicemail message, by e-mailing IRBPHS@usfca.edu, or by writing to the IRBPHS, Department of Psychology, University of San Francisco, 2130 Fulton Street, San Francisco, CA 94117-1080.

Consent

I have been given a copy of the "Research Subject's Bill of Rights" and I have been given a copy of this consent form to keep.

PARTICIPATION IN RESEARCH IS VOLUNTARY. I am free to decline to be in this study, or to withdraw from it at any point. My decision as to whether or not to participate in this study will have no influence on my present or future status as a senior at Kolejy Masina Misely / Kolejy Md François Xavier.

My signature below indicates that I agree to participate in this study.

Subject's Signature

Date of Signature

Jean de Dieu Randrianaivo, S.J. 2600 Turk Blvd, San Francisco, CA 94118
randrianaivoj@yahoo.com 415-422-6130

TARATASY FANEKENA

Antony

Jean de Dieu Randrianaivo, S.J., mpianatra ao amin'ny "Institute for Catholic Educational Leadership", School of Education, University of San Francisco, dia manao fikarohana mikasika ny fahatratrarana ny tanjon'ny fanabeazana Zezoita ao amin'ny Kolejy Masina Misely sy Kolejy Md Francois Xavier, Sekoly Zezoita anankiroa eto Madagasikara. Tsy mbola nisy nanao ny fikarohana hanaovana jeritodika ny vokatra ny Sekoly Zezoita eto Madagasikara hatramin'izao. Manintona ny mpikaroka ny mety ho fomba fijerin'ny mpianatra ao amin'ny kilasy famaranana amin'ireo Kolejy roa ireo, hoe hatraiza ny fahatratrarany Kolejy Masina Misely sy ny Kolejy Md Francois Xavier ny tanjon'ny fanabeazana Zezoita.

Angatahana handray anjara amin'ity fikarohana ity aho satria mpianatra ao amin'ny kilasy famaranana ato amin'ny Kolejy Masina Misely / Kolejy Md François Xavier.

Fomba Fiasa

Raha manaiky antsitrabo handray anjara amin'ity fikarohana ity aho dia hanatanteraka ireto zavatra manaraka ireto:

1. Hamaly antotampanotania fohy mikasika ny mombamba ahy: taona, taona nanombohako nianatra tato, finoana, ary sekoly nianarako talohan'ny nianarako tato amin'ny Kolejy.
2. Hamaly sy hameno ny antontam-panontania mikasika ny fahatratrarana tanjona.

Risika sy/na Ahiahy

Mety misy amin'ireo fanontaniana angatahana hovaliako mety ho hitako fa tsy azokazoko na mety hanahirana ahy ny mamaly azy, azoko atao tsara ny tsy mamaly izay fanontaniana tsy azokazoko na koa hijanona tsy handray anjara intsony arak'izay tiako.

Ny fandraisana anjara amin'ny fikarohana mety midika fandikana tsiambara-telo. Ho tazomina tsiambaratelo arak'izay azo atao ny vokatr'ity fikarohana ity. Tsy hisy hampiasana ny mikasika ny tsirairay amin'ny tatitra na famoahana ny vokatr'ity fikarohana ity. Fomba hafa no hampiasana amin'ny vokatry ny fikarohana ary ireo dia hohidina tsara amin'ny firaketana tsy ho azon'iza na iza fantarina. Ny mpikaroka ihany no hanana zo mahafantatra ny vokatra.

Tombotsoa

Tsy hahazo tombotsoa mivantana amin'ny fandraisana anjara amin'ity fikarohana ity aho, antenaina anefa fa hitondra tombotsoa ho an'ny Kolejy ianarako ity fikarohana ity amin'ny mety ho fanatsarana ny fanabeazana Zezoita amin'ny Kolejy Zezoita eto Madagasikara.

Fandaniana/Sandany

Marihina fa tsy hisy fandanium-bola hataoko na tambiny homena ahy amin'ny fandraisako anjara amin'ity fikarohana ity.

Fanontaniana

Raha manana fanontaniana mikasika ity fikarohana ity ianao dia afaka manantona sy miresaka amiko. Raha sanatria ka tsy te hanao izany ianao noho ny antony samihafa, afaka manonatany ny “IRBPHS at the University of San Francisco” ianao, izay miandraikitra ny fiarovana ireo mpirotsaka antsitrano amin'ny fikarohana tahaka itony. Afaka azonao ny “IRBPHS office” amin'ny antso antarihy: (415) 422-6091, na koa amin'ny mailaka: IRBPHS@usfca.edu, na manoratra amin'ny: IRBPHS, Department of Psychology, University of San Francisco, 2130 Fulton Street, San Francisco, CA 94117-1080.

Fifanekena

Efa nomena ny kopian'ny "Research Subject's Bill of Rights" ary koa ny kopian'ity taratsy ity aho hotazomiko.

NY FANDRAISANA ANJARA AMIN'NY FIKAROHANA DIA ANTSITRAPO. Malalaka ianao ny handa tsy handray anjara amin'ity fikarohana ity na hitsoaka andaharana amin'izay tianao. Ny fanapahankevitrao handray anjara na tsia amin'ity fikarohana ity dia tsy hisy fiatraikany na dia kely akory aza amin'ny maha mpianatra ao amin'ny kilasy famaranana anao ao amin'ny Kolejy Masina Misely / Kolejy Md François Xavier.

Ny soniako etsy ambany dia midika fa manaiky handray anjara antsitrapo amin'ity fikarohana ity aho.

Sonia

Daty

APPENDIX F

Parental Consent Form (English and Malagasy Versions)

Jean de Dieu Randrianaivo, S.J. 2600 Turk Blvd, San Francisco, CA 94118
randrianaivoj@yahoo.com 415-422-6130

PARENTAL CONSENT FOR RESEARCH PARTICIPATION

Purpose and Background

Jean de Dieu Randrianaivo, S.J., a graduate student in the Institute for Catholic Educational Leadership, School of Education at the University of San Francisco is doing a study on the achievement of Jesuit educational goals by two Jesuit secondary schools in Madagascar, namely Kolejy Masina Misely and Kolejy Md François Xavier. There has been no research to evaluate the outcomes of the Jesuit secondary schools in Madagascar. The researcher is interested in the perceptions of seniors of Kolejy Masina Misely and Kolejy Md François Xavier whether and to what extent the goals of Jesuit secondary education are being achieved by the Jesuit secondary schools in Madagascar. My child has been asked to participate because he/she is a senior at Kolejy Masina Misely / Kolejy Md François Xavier and is under 18 years of age.

Procedures

If I agree to allow my child to be in this study, the following will happen:

1. My child will complete a short questionnaire giving basic information about him/her, including age, gender, year started at the school, religion, and school attended before the Jesuit secondary school.
2. My child will complete a survey about goal achievement.

Risks and/or Discomforts

1. It is possible that some of the questions on the goal achievement survey may make my child feel uncomfortable, but he/she is free to decline to answer any questions he/she does not wish to answer or to stop participation at any time.

2. Participation in research may mean a loss of confidentiality. Study records will be kept as confidential as is possible. No individual identities will be used in any reports or publications resulting from the study. Study information will be coded and kept in locked files at all times. Only study personnel will have access to the files.

Benefits

There will be no direct benefit to my child from participating in this study. The anticipated benefit of this study is for the improvement of Jesuit education in Jesuit schools in Madagascar.

Costs/Financial Considerations

There will be no costs to me or to my child as a result of taking part in this study.

Payment/Reimbursement

Neither my child nor I will be reimbursed for participation in this study.

Questions

If I have any questions or comments about my child's participation in this study, I should first talk with the researcher. If for some reason I do not wish to do this, I may contact the IRBPHS, which is concerned with protection of volunteers in research projects. I may reach the IRBPHS office by calling (415) 422-6091 and leaving a voicemail message, by e-mailing IRBPHS@usfca.edu, or by writing to the IRBPHS, Department of Psychology, University of San Francisco, 2130 Fulton Street, San Francisco, CA 94117-1080.

Consent

I have been given a copy of the "Research Subject's Bill of Rights," and I have been given a copy of this consent form to keep. PARTICIPATION IN RESEARCH IS VOLUNTARY. I am free to decline to have my child be in this study, or to withdraw my child from it at any point. My decision as to whether or

not to have my child participate in this study will have no influence on my child's present or future status as a senior at Kolejy Masina Misely / Kolejy Md François Xavier

My signature below indicates that I agree to allow my child to participate in this study.

Signature of Subject's Parent/Guardian

Date

Jean de Dieu Randrianaivo, S.J. 2600 Turk Blvd, San Francisco, CA 94118
randrianaivoj@yahoo.com 415-422-6130

FANOMEZAN-DALAN'NY RAIAMANDRENY HANDRAY ANJARA AMIN'NY FIKAROHANA

Antony

Jean de Dieu Randrianaivo, S.J., mpianatra ao amin'ny "Institute for Catholic Educational Leadership", School of Education, University of San Francisco, dia manao fikarohana mikasika ny fahatratrarana ny tanjon'ny fanabeazana Zezoita ao amin'ny Kolejy Masina Misely sy Kolejy Md Francois Xavier, Sekoly Zezoita anankiroa eto Madagasikara. Tsy mbola nisy nanao ny fikarohana hanaovana jeritodika ny vokatry ny Sekoly Zezoita eto Madagasikara hatramin'izao. Manintona ny mpikaroka ny mety ho fomba fijerin'ny mpianatra ao amin'ny kilasy famaranana amin'ireo Kolejy roa ireo, hoe hatraiza ny fahatratrarany Kolejy Masina Misely sy ny Kolejy Md Francois Xavier ny tanjon'ny fanabeazana Zezoita. Angatahana handray anjara amin'ity fikarohana ity ny zanako satria tafiditra mpianatra ao amin'ny kilasy famaranana ato Kolejy Masina Misely / Kolejy Md François Xavier. Latsaky ny 18 taona anefa izy.

Fomba Fiasa

Raha mamela antsitrabo ny zanako handray anjara amin'ity fikarohana ity aho dia hanatanteraka ireto zavatra manaraka ireto ny zanako:

1. Hamaly antotampanotania fohy mikasika ny mombamba azy: taona, taona nanombohany nianatra tato, finoana, ary sekoly nianarany talohan'ny nianarany tato amin'ny Kolejy.
2. Hamaly sy hameno ny antontam-panontania mikasika ny fahatratrarana tanjona.

Risika sy/na Ahiahy

Mety misy amin'ireo fanontaniana angatahana hovaliany mety ho hitany fa tsy

azokazony na mety hanahirana azy ny mamaly azy, azony atao tsara ny tsy mamaly izay fanontaniana tsy azokazony na koa hijanona tsy handray anjara intsony arak'izay tiany.

Ny fandraisana anjara amin'ny fikarohana mety midika fandikana tsiambara-telo. Ho tazomina tsiambaratelo arak'izay azo atao ny vokatr'ity fikarohana ity. Tsy hisy hampiasana ny mikasika ny tsirairay amin'ny tatitra na famoahana ny vokatr'ity fikarohana ity. Fomba hafa no hampiasana amin'ny vokatry ny fikarohana ary ireo dia hohidina tsara amin'ny firaketana tsy ho azon'iza na iza fantarina. Ny mpikaroka ihany no hanana zo mahafantatra ny vokatra.

Tombotsoa

Tsy hahazo tombotsoa mivantana amin'ny fandraisana anjara amin'ity fikarohana ity ny zanako na aho, antenaina anefa fa hitondra tombotsoa ho an'ny Kolejy ianaran'ny zanako ity fikarohana ity amin'ny mety ho fanatsarana ny fanabeazana Zezoita amin'ny Kolejy Zezoita eto Madagasikara.

Fandaniana/Sandany

Marihina fa tsy hisy fandanium-bola hataoko na hataon'ny zanako na koa tambiny homena ahy na homena ny zanako amin'ny fandraisan'ny zanako anjara amin'ity fikarohana ity.

Fanontaniana

Raha manana fanontaniana mikasika ny fandraisan'anjaran'ny zanako amin'ity fikarohana ity aho dia afaka manantona sy miresaka amin'ny mpikaroka. Raha sanatria ka tsy te hanao izany aho noho ny antony samihafa, afaka manonatanany ny "IRBPHS at the University of San Francisco" ianao, izay miandraikitra ny fiarovana ireo mpirotsaka antsitrapo amin'ny fikarohana tahaka itony. Afaka azonao ny "IRBPHS office" amin'ny antso an-tariby: (415) 422-6091, na koa amin'ny mailaka: IRBPHS@usfca.edu, na manoratra amin'ny: IRBPHS, Department of Psychology, University of San Francisco, 2130 Fulton Street, San Francisco, CA 94117-1080.

Fifanekena

Efa nomena ny kopian'ny "Research Subject's Bill of Rights" ary koa ny kopian'ity taratsy ity aho hotazomiko. NY FANDRAISANA ANJARA AMIN'NY FIKAROHANA DIA ANTSITRAPO. Malalaka aho ny handa tsy handraisan'ny zanako anjara amin'ity fikarohana ity na hanatsoaka andaharana azy amin'izay tiako. Ny fanapahankevitra hampandray anjara na tsia ny zanako amin'ity fikarohana ity dia tsy hisy fiatraikany na dia kely akory aza amin'ny maha mpianatra ao amin'ny kilasy famaranana ny zanako ao amin'ny Kolejy Masina Misely / Kolejy Md François Xavier.

Ny soniako etsy ambany dia midika fa manaiky hampandray anjara antsitraro ny zanako amin'ity fikarohana ity aho.

Sonian'ny Raiamandreny/Mpianoka

Daty

APPENDIX G

Demographic Information of Validation Panel members

List and Demographic Information of Validation Panel members

1. Name: Angilela, Joseph, S.J.
Position: Retired Professor of Sociology
Highest degree held: Ph.D.
Highest degree from: Syracuse University
Years working in high school education: 3 years
Years in other work: 40 years
Years being a Jesuit: 54 years
2. Name: Ayers, J. Cameron, S.J.
Position: Pastor at Saint Agnes Parish, San Francisco
Highest degree held: M. Div.
Highest degree from: Weston School of Theology
Years working in high school education: 16 years
Years in other work: 4 years
Years being a Jesuit: 32 years
3. Name: Go, Jenny
Position: Directress, Xiamen Projects, Jesuit China Province
Highest degree held: M.S in Education
Highest degree from: Fordham University.
Years working in high school education: 45 years
Years in association with Jesuits: 45 years
4. Name: Koziol C. Liliane
Position: Director of Programs, University of California at Berkeley, I-House
Highest degree held: Ph.D.
Highest degree from: Indiana University
Years working in high school education: 4 years
Years in other work: 18 years
Years in association with Jesuits: 20 + years

5. Name: Quattrin, Kevin
Position: Calculus Teacher
Highest degree held: M.A.
Highest degree from: San Francisco State University
Years working in high school education: 28 years
Years in other work: 2 years
Years in association with Jesuits: 32 years

6. Name: Prietto J. Mario, S.J.
Position: Rector, University of San Francisco Jesuit Community
Highest degree held: M. Div, M.S. Ed, and Prof. Diploma.
Highest degree from: Jesuit School of Theology at Berkeley, University of Southern California, and Fordham University.
Years working in high school education: 21 years
Years in other work: 11 years
Years being a Jesuit: 44 years

7. Name: Rakotomalala, Roger
Position: President, Lemur International, Inc.
Highest degree held: Degree in Commercial Pilot
Highest degree from: Commercial Pilot – Beach-Craft West, Hayward, CA
Years in association with Jesuits: 15 years

8. Name: Rakotondrazanany, Mamy Odon Evariste, S.J.
Position: S.T.D. student, Jesuit School of Theology at Berkeley
Highest degree held: M. Div, and S.T.L.
Highest degree from: Hekima College, Nairobi, and Jesuit School of Theology at Berkeley
Years working in high school education: 4 years
Years being a Jesuit: 17 years

9. Name: Ramaharitra, Tandro Tondrasoa
Position: Ph.D. student, University of California at Berkeley
Highest degree held: M.S.
Highest degree from: Yale University

10. Name: Ratsirarson, Helian

Position: Ph.D. student, University of California at Berkeley

Highest degree held: M.S. in Conservation Biology

Highest degree from: University of Cape Town, South Africa

11. Name: Treacy R. John, S.J.

Position: Director of Campus Ministry, Santa Clara University

Highest degree held: M.A., M. Div, and Th. M.

Highest degree from: Weston School of Theology

Years working in high school education: 2 years

Years in other work: 16 years

Years being a Jesuit: 28 years

APPENDIX H

Validity Panel Questionnaire



Jean de Dieu Randrianaivo, S.J. 2600 Turk Blvd, San Francisco, CA 94118
randrianaivoj@yahoo.com 415-422-6130

Questionnaire for the Validity Panel

Title of the proposed dissertation:

“The Achievement of Jesuit Educational Goals by Two Jesuit Secondary Schools
 in Madagascar as Perceived by their Seniors.”

The research will attempt to answer the following questions:

1. To what extent do the Jesuit schools in Madagascar apply the characteristics of Jesuit education as perceived by their seniors?
2. To what extent do the Jesuit secondary schools in Madagascar meet their stated goals as perceived by their seniors?

To members of the Validity Panel: Please read and complete the survey. When you are finished, please answer the following questions:

1. Length:
 - a) Approximately how long did it take you to complete the survey? _____
 Minutes
 - b) Is the survey: Too long: ____; Too short: ____; About the right length: ____?
 2. Face validity:
 - a) Do all items in the survey appear relevant to the topic? ____ Yes ____ No
- Comment (Optional)

3. Construct validity:

Does this survey appear to measure the achievement of Jesuit educational goals and seniors' perceptions relevant to:

a) The application of the 28 characteristics of Jesuit education by the two Jesuit schools? _____ Yes _____ No

b) Goals achievement by the two Jesuit schools as perceived by their seniors?
_____ Yes _____ No

Comment (Optional)

4. Content validity:

Do items in each section of this survey appear to represent the content relevant to each appropriate section? _____ Yes _____ No

Comment (Optional)

5. Items analysis:

a) Should any item(s) be eliminated? _____ Yes _____ No

Suggestions:

b) Should any item(s) be modified? _____ Yes _____ No

Suggestions:

c) Should any additional items be included? Yes No

Suggestions:

6. Format:

a) Does the survey instruction need clarification? Yes No

Suggestions:

7. Do you have additional comments?

8. Demographic questions

a) Name: _____

b) Gender: _____

c) Present Position/Job: _____

d) Higher degree held: _____

e) Higher degree from: _____

f) Years working in high school education: _____

g) Years in other work: _____

- h) If you are a Jesuit, how many years have you been a Jesuit? _____
- i) If you are a non-Jesuit, years in association with Jesuits: _____
- j) Do you have knowledge of constructing a survey? ___ Yes ___ No
- k) Do you have any understanding of Jesuit Spirituality? ___ Yes ___ No

9. Questions to the five Malagasy experts: you are being asked to validate the translation of the English version of the survey instrument into Malagasy:

- a) Do you speak fluent Malagasy? ___ Yes ___ No
- b) Do you speak fluent English? ___ Yes ___ No
- c) Does the Malagasy version of the survey instrument match the original English version? ___ Yes ___ No

If No, please make changes or comments on the Malagasy version of the survey instrument.

- d) Does the survey appear understandable and relevant to seniors of secondary schools in Madagascar? ___ Yes ___ No

Comments:

Please return the form, the survey evaluation form and the survey by September 16, 2006 in the envelope provided.

THANK YOU!

APPENDIX I

Letter to the Validity Panel

Jean de Dieu Randrianaivo, S.J. 2600 Turk Blvd, San Francisco, CA 94118
randrianaivoj@yahoo.com 415-422-6130

August 29, 2006

Letter to Validity Panel

Name and Address

.....

Dear Name:

My name is Jean de Dieu Randrianaivo, S.J. I am a doctoral student at the University of San Francisco's Catholic Educational Leadership Program. I would like to ask you to review and critique the survey instrument that I will use in my doctoral research.

My focus of interest is the achievement of Jesuit educational goals by Jesuit secondary schools in Madagascar as perceived by the seniors of Kolejy Masina Misely in Antananarivo and Kolejy Md François Xavier in Fianarantsoa. I am interested in the perceptions of seniors enrolled in the 2006-2007 academic year.

I have enclosed a copy of the survey instrument, a list of the 28 Characteristics of Jesuit education, a response sheet, and a self-addressed, stamped envelope. Your review of the questionnaire will assist me in establishing the validity of the survey instrument. I would like you to review the questionnaire, complete the response sheet, and return the response sheet by September 16, 2006.

I realize that you are a busy person and I am very grateful for your assistance. Thank you for your participation and cooperation in this study. If you have any questions, please give me a call or e-mail me.

Sincerely,

Jean de Dieu Randrianaivo, S.J.
Graduate Student
University of San Francisco

Jean de Dieu Randrianaivo, S.J. 2600 Turk Blvd, San Francisco, CA 94118
randrianaivoj@yahoo.com 415-422-6130

June 27, 2006

Letter to Validity Panel (to the five Malagasy experts)

Name and Address

.....

Dear Name:

My name is Jean de Dieu Randrianaivo, S.J. I am a doctoral student at the University of San Francisco's Catholic Educational Leadership Program. I would like to ask you to review and critique the survey instrument that I will use in my doctoral research.

My focus of interest is the achievement of Jesuit educational goals by Jesuit secondary schools in Madagascar as perceived by the seniors of Kolejy Masina Misely in Antananarivo and Kolejy Md François Xavier in Fianarantsoa. I am interested in the perceptions of seniors enrolled in the 2006-2007 academic year.

I have enclosed two copies of the survey instrument, one in English and one in Malagasy, a list of the 28 Characteristics of Jesuit education, a response sheet, and a self-addressed, stamped envelope. Your review of the questionnaire will assist me in establishing the validity of the survey instrument. I would like you to review the Malagasy version of the instrument by comparing it with the English version. I would like you to complete the survey in Malagasy as well as the response sheet, and return the response sheet by September 16, 2006.

I realize that you are a busy person and I am very grateful for your assistance. Thank you for your participation and cooperation in this study. If you have any questions, please give me a call or e-mail me.

Sincerely,

Jean de Dieu Randrianaivo, S.J.
Graduate Student
University of San Francisco

APPENDIX J

Notary Validation on the Translation of English Materials into Malagasy

APPENDIX K

IRBPHS Approval

IRB Application # 06-063 - Application Approved
IRBPHS <irbphs@usfca.edu>
Add Thursday, August 31, 2006 5:12:49 PM
To: Randrianaivo John <randrianaivoj@yahoo.com>
Cc: "rbvercruysse@usfca.edu" <rbvercruysse@usfca.edu>

August 31, 2006

Dear Jean de Dieu Randrianaivo:

The Institutional Review Board for the Protection of Human Subjects (IRBPHS) at the University of San Francisco (USF) has reviewed your request for human subjects approval regarding your study.

Your application has been approved by the committee (IRBPHS #06-063). Please note the following:

1. Approval expires twelve (12) months from the dated noted above. At that time, if you are still in collecting data from human subjects, you must file a renewal application.
2. Any modifications to the research protocol or changes in instrumentation (including wording of items) must be communicated to the IRBPHS. Re-submission of an application may be required at that time.
3. Any adverse reactions or complications on the part of participants must be reported (in writing) to the IRBPHS within ten (10) working days.

If you have any questions, please contact the IRBPHS at (415) 422-6091.

On behalf of the IRBPHS committee, I wish you much success in your research.

Sincerely,

Terence Patterson, EdD, ABPP
Chair, Institutional Review Board for the Protection of Human Subjects

IRBPHS University of San Francisco
Counseling Psychology Department
Education Building - 017
2130 Fulton Street
San Francisco, CA 94117-1080
(415) 422-6091 (Message)
(415) 422-5528 (Fax)

APPENDIX L

Letter of Introduction to the Reliability Panel

Jean de Dieu Randrianaivo, S.J. 2600 Turk Blvd, San Francisco, CA 94118
randrianaivoj@yahoo.com 415-422-6130

Letter of Introduction to the Reliability Panel

Date: Tuesday October 17, 2006

Name and Address

.....

Dear Name:

My name is Jean de Dieu Randrianaivo, S.J., a graduate student in the Institute for Catholic Educational Leadership, School of Education at the University of San Francisco. I am doing a study on the achievement of Jesuit educational goals by two Jesuit secondary schools in Madagascar, namely Kolejy Masina Misely and Kolejy Md François Xavier. There has been no research to evaluate the outcomes of the Jesuit secondary schools in Madagascar. I am interested in the perceptions of seniors of Kolejy Masina Misely and Kolejy Md François Xavier whether and to what extent the goals of Jesuit secondary education are being achieved by the Jesuit secondary schools in Madagascar. I have developed a survey based on the 28 Characteristics of Jesuit Education in order to investigate what the perceptions of seniors of the above Jesuit Schools in Madagascar on the achievement of Jesuit Educational Goals by their schools.

Your perception as a senior at Saint Ignatius Prep, a Jesuit school, is the reason why I ask you now to participate in this pilot study and to help test the reliability of my survey instrument. I would greatly appreciate if you could take about thirty-five minutes to complete the enclosed survey entitled, "Survey on the Achievement of Jesuit Educational Goals in Jesuit Schools in Madagascar." Please return the completed Survey to Mr. Paul Molinelli at the end of this session. I will ask you again to complete the same survey on October 31, 2006 to help me retest the reliability of my survey.

Your responses to this study will be strictly confidential. Your voluntary participation in this study will provide you the opportunity to support the research in Jesuit education. There will be no cost to you as a result of taking part in this study nor will you be reimbursed for your participation in the study.

If you have questions about the research, you may talk to me. If for some reason you do not wish to do this, you may contact the IRBPHS at the University of San Francisco, which is concerned with protection of volunteers in research projects. You may reach the IRBPHS office by calling (415) 422-6091 and leaving a voicemail message, by e-mailing IRBPHS@usfca.edu, or by writing to the IRBPHS, Department of Psychology, University of San Francisco, 2130 Fulton Street, San Francisco, CA 94117-1080.

I realize that you are a busy person and I am very grateful for your assistance. Thank you for your participation and cooperation in this study.

Sincerely,

Jean de Dieu Randrianaivo, S.J.
Graduate Student
University of San Francisco