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Preserving Catholic Identity in Catholic Secondary Schools and the Impact on Catholic Identity by Non-Catholic and International Students

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The University of San Francisco

PRESERVING CATHOLIC IDENTITY IN CATHOLIC SECONDARY SCHOOLS
AND THE IMPACT ON CATHOLIC IDENTITY BY NON-CATHOLIC AND
INTERNATIONAL STUDENTS

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

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

by
Stephen F. Baccari
San Francisco
February, 2018

ABSTRACT

Preserving Catholic identity in Catholic Secondary Schools and the Impact on Catholic Identity by Non-Catholic and International Students

Catholic education in the United States dates back to 1606 when missionaries of the religious order of Franciscans opened a school in what is now St. Augustine, Florida (USCCB Staff, 2017). The purpose of Catholic education has always been to educate students on the mission of the Catholic Church which is evangelization. “The Church’s mission is to evangelize. Evangelization is the Church’s deepest identity. Therefore, the Catholic school, parish schools of religion, and adult religious education programs which carry out the mission of the Church also exists to evangelize” (Archdiocese of St. Louis Staff, 2018, para. 1). For most of the 20th century, this catechetical responsibility was predominantly entrusted to religious women (nuns), religious men (brothers), and clergy (priests). With religious men and women as administrators and faculty:

Tuition was nearly free, in part because of support from church members and dioceses, but also because of an army of cheap labor: There were sufficient nuns and priests to run the schools, with nearly everyone from the principal on down living under a vow of poverty. (Egan, 2000, para. 28)

Since the end of the Second Vatican Council in 1965, religious educators and administrators left religious life and their positions in Catholic education. Today, statistics indicate there are approximately 152,833 full-time educators in Catholic elementary and secondary schools in the United States with religious women comprising 1.6% of the total number and religious men and clergy comprising 0.5% (NCEA Staff, 2017). The loss of religious educators led to a substantial increase in tuitions and fees. Many parents who

benefitted from Catholic education as students found themselves as parents of baptized children sending their sons and daughters to public schools. As enrollments declined in Catholic primary and secondary schools, many (Arch)bishops across the country decided to either merge schools or close them. Two student markets have helped Catholic primary and secondary schools maintain enrollment numbers and financial revenues: non-Catholic and international students. Statistics from the National Catholic Education Association (2017) found Catholic secondary schools in the United States have seen the enrollment of non-Catholic students increase from 2.7% in 1970 to 18.4% today. In addition to enrolling non-Catholic students, many secondary schools are proactively recruiting international students whose families can afford to pay up to five times the standard tuition and fees (Huang, 2016). As worthwhile as it is for some Catholic secondary schools to enroll non-Catholic and international students, no study has been conducted on the impact these two student groups have on their school's level of Catholic identity. This lack of information can be problematic, and it is precisely for this reason this study was initiated.

The research was conducted implementing a quantitative methodology of surveying students, faculty, and administrators. The study utilized the *Catholic Identity Defining Characteristics Survey* and the *Catholic Identity Program Effectiveness Survey* (Ozar & Weitzel-O'Neill, 2012). Both surveys are contained in the National Standards and Benchmarks for Effective Catholic Schools (2012) which served as the theoretical framework for this study.

This study also implemented the conceptual framework of relationships, “a coherent and relevant framework for thinking about Catholic identity and charism in contemporary schools using relationships as the organizing principle” (Cook & Simonds, 2011, p. 319).

Eight Catholic secondary schools that were randomly selected from across the U.S. participated in this investigation. A total of 126 students responded to the student survey.

Approximately half of the respondents were international students ($n = 65$, 51.6%). A total of 56 individuals responded to the administrator/faculty survey ($n = 56$). The results suggest that non-Catholic and international students do not impact the Catholic identity in secondary schools. The results also highlighted two notable responses that point to administrators and faculty has negatively impacting Catholic identity: (1) students were most concerned that although administrators and faculty members wanted to be present for their students, for unknown reasons, were not available; and (2) administrators and faculty were concerned that there was the lack of “communion and community” at their schools.

SIGNATURE PAGE

This dissertation, written under the direction of the candidate's dissertation committee and approved 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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I have competed well; I have finished the race; I have kept the faith. (2 Timothy 4:7)

This passage from the New Testament is attributed to St. Paul in his second letter to St. Timothy. Although no one knows for sure whether Paul or one of his disciples authored the letter, most biblical scholars agree that it was written during the time of Paul's imprisonment in Rome, and more than likely shortly before his death. This second letter to Timothy is pastoral; Paul is instructing Timothy, one of his early converts and disciples, to ensure that Timothy's community of followers remains faithful to the teachings of Jesus even to the point of being persecuted for one's belief.

I selected this scripture passage because I know that I gave my best effort in this doctoral program and writing this dissertation despite all of the trials and tribulations I endured outside of this program. My faith in God was tested numerous times during the last four years but I never wavered. I can honestly say that my faith in God is what propelled me finished this academic marathon.

There are a few individuals who journeyed with me in this program who knew the secular obstacles I battled. First and foremost, I want to acknowledge Dr. Doreen Jones. Dr. Jones holds a special place in my heart. She was there with me from the beginning through my first three years in the program. She gave me confidence when I doubted myself. She would often remind me of the prayer of Jabez; an Old Testament character who shouted to God, "Oh that You would bless me indeed and enlarge my territory, and that Your hand might be with me, and that You would keep me from harm that it may not pain me!" And God granted him what he requested." (1 Chron 4:10)

When Dr. Jones suddenly retired, I was a bit devastated because I leaned so heavily on her for guidance and support. She told me not to worry, that I would be in the proper hands of Dr. Patricia Mitchell and she was correct. Dr. Mitchell lived up to her promise that I would graduate.

Special thanks are given to Dr. Michael Duffy and Dr. Jane Bleasdale for not only being part of my dissertation committee but for their continuous support and encouragement.

I am thankful as well for my classmates and colleagues, notably Thanh Ly, who, like Dr. Jones, knew what to say to encourage me. I am also grateful to Ken Yoshioka who went out of his way numerous times to assist me with my technology challenges.

I am deeply grateful to my supportive family. They never doubted that I would not complete this journey, so, for their love and encouragement I say thank you.

From the time I entered this program, this doctoral program tested me physically, psychologically, and spiritually. Although there were numerous times when it would have been easy not to complete the program, my faith in God and my conviction to the importance of Catholic education drove me to complete this program, especially when researching and writing my dissertation.

I have taken all of the required academic courses for this doctoral program and I have successfully defended my dissertation. I am ready to move forward in a higher capacity in Catholic education. As Dr. Jones would remind me, “It is time go onward and upward and preach the good news to all!”

Peace.

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CHAPTER I

THE RESEARCH PROBLEM

Statement of the Problem

On September 13, 2010, America Magazine published *The Catholic Schools We Need*, an article written by Timothy Cardinal Dolan, Archbishop of New York. In his article, Dolan posted a straightforward but thought-provoking question: “Are we not facing [a] crisis of closure for the Catholic school in America?” (para. 3). Dolan cited:

Statistics from the National Catholic Educational Association tell a sobering tale about Catholic schools in the United States. From a student enrollment in the mid-1960s of more than 5.2 million in nearly 13,000 elementary and secondary Catholic schools across America, there are now only half as many, with just 7,000 schools and 2.1 million students enrolled. (para. 4)

A closer look at the statistics shows that in 1965 there were 4,431,000 students enrolled in 10,667 Catholic elementary schools and 689,264 students in 1,527 secondary schools. By 2016, the enrollment decreased to 1,340,000 students in 4,119 primary schools and 578,477 high school students in 1,212 secondary schools (Center for the Applied Research in the Apostolate, 2016). Despite the fact that decreases in enrollments in Catholic schools, the population of baptized Catholics in the United States grew from 45 million in 1965 to almost 81.6 million in 2015 (McGill, 2015). To put this into perspective:

When Catholic schools educated 12 percent of all schoolchildren in the United States, in 1965, the proportion of Catholics in the general population was 24 percent.

Catholics still make up about one-quarter of the American population, but their schools enroll less than 5 percent of all students. (Meyer, 2007, para. 7)

Catholic school closures continue to have many parents concerned about their children's future in Catholic schools. For example, in the first 45 days of 2018, the Archdiocese of Chicago announced five elementary schools would close at the end of the 2018 academic year (Runge, 2018). The response of parents whose students were affected said: "they were upset and had some very pointed questions for the Archdiocese" (Runge, 2018, para. 2). This same concern and disappointment was witnessed in parents whose children's Catholic schools would also close at the end of the academic year: St. Pancras Catholic School in Brooklyn (Pozarycki, 2018), St. Anthony in Kalihi, Hawaii (Mendoza, 2018), and the entire Memphis Jubilee Catholic School System which affects over 1500 students from kindergarten through 12th grade (Sadowski, 2018).

While parents fret over their children's Catholic education, members of the United States Conference of Catholic Bishops convened on January 17 and 18 of 2018 with educators and members of Catholic education organizations to address concerns affecting Catholic primary and secondary schools.

The bishops and the educators focused on four trends during the meeting: (1) The changing relationship across Catholic school leadership including those between bishop and pastors, pastors and principals, and principals and teachers; (2) The evolving landscape of Catholic school governance as more advisory boards of lay leaders take shape; (3) Expanding access to Catholic schools through educational choice; (4) Charter school expansion. Also underlying the bishops' concerns are shifting demographics,

tuition costs and changes in the practice of the faith, all of which influence whether parents decide to enroll their children in Catholic schools. (Sadowski, 2018a, para. 8)

Although the Catholic school closures noted above affect primary schools, Catholic secondary schools can be affected by these school closures because primary schools naturally feed into the secondary schools. As Bishops, Catholic educators, and Catholic educational associations labor to determine a cure to prevent further closures, one marketing strategy many Catholic secondary schools are employing is selling the benefits of Catholic education to families of non-Catholic and international students. The USA Today reported in April 2013 that:

Catholic school administrators are working to combat these trends through aggressive marketing efforts and educational improvements, such as offering the Apple TV, individual iPads and smart boards. They're also reinforcing the idea that a Catholic school education is superior to that available at another private or public facility, says Kevin Baxter, elementary schools' superintendent for the Archdiocese of Los Angeles. (Bath, 2013, para.7)

This study examined the problem of preserving Catholic identity in Catholic secondary schools that enroll non-Catholic and international students. Researching for this study revealed there was limited academic research available on non-Catholic students, but there was no research conducted on international students. It is precisely because there is no research on the experiences of international students in Catholic secondary schools that this study directs its attention. Specifically, the focus of research is directed on Catholic identity: what Catholic identity is; how one measures the level of Catholic identity in a secondary school; how one instills Catholic identity in a secondary school and the impact on Catholic identity by non-Catholic and international students.

The researcher has defined Catholic identity as encompassing two complimenting components: those that are visible and invisible. The visible elements are items such as crucifixes, statues, icons, a chapel, Catholic literary works, and if a school is fortunate enough to have the presence of a religious women (nun) or man (priest or brother) walking the halls of the campus.

As powerful as these visible items associate with Catholicism, perhaps the most significant contributing factor on Catholic identity comes from what cannot be seen and resides in the spiritual nature of the school: watching adults on campus interact with colleagues, superiors, students, and staff as loving, caring, compassionate people, who take great pride living by the Golden Rule. There are many examples of how Catholic identity is experienced in a Catholic school: it is witnessed when a faculty member of the science department expresses as much joy in teaching students how to pray as explaining how religion and science can coexist; it is an English teacher who proudly introduces his or her students to notable Christian and Catholic authors such as T.S. Eliott, the poet, and the author, G.K. Chesterton. A strong Catholic identity can be experienced witnessing how students treat themselves, their classmates, and the adults on campus. Catholic identity can be experienced emotionally by witnessing reverence during a school-wide celebration of a student-led prayer service, or attending and participating in retreats coordinated by a school's Campus Ministry department but led by upperclassmen, or felt merely by finding joy working alongside a classmate in a service project for people less fortunate.

The National Standards and Benchmarks provide a definition of Catholic identity that encapsulates the above description of visible and non-visible attributes for effective Catholic primary and secondary Schools. According to the NSBECS, Catholic identity is defined as

having “The particular expression of the Catholic heritage, the practices of the Catholic community, the living of the Gospel message, and the information and relationships that sustain the school’s activities” (Ozar & Weitzel-O’Neill, 2012.).

An essential element of Catholic identity is Catholic culture. The NSBECS explains that all experiences, both academic and extracurricular, are to be rooted in Jesus Christ. Over time, as a school cultivates its Catholic identity, it establishes traditions which are passed down from generation to generation (Ozar & Weitzel-O’Neill, 2012). The NSBECS goes on to define an effective Catholic school as one that encompasses nine distinct characteristics which:

Flow directly from the Holy See’s teaching of Catholic schools as compiled by Archbishop J. Michael Miller, CSB (The Holy See’s Teaching on Catholic Schools, 2006), and from statements by Pope Benedict XVI and the American bishops. The characteristics define the deep Catholic identity of Catholic schools and serve as the platform on which the standards and benchmarks rest. The defining characteristics authenticate the standards and benchmarks, justifying their existence and providing their meaning. (Ozar & Weitzel-O’Neill, 2012, p. VI)

The nine characteristics are:

(1) Centered in the Person of Jesus Christ, (2) Contributing to the Evangelizing Mission of the Church, (3) Distinguished by Excellence, (4) Committed to Educate the Whole Child, (5) Steeped in a Catholic Worldview, (6) Sustained by Gospel Witness, (7) Shaped by Communion and Community, (8) Accessible to All Students, and (9) Established by the Expressed Authority of the Bishop. (Ozar & Weitzel-O’Neill, 2012, pp. 1–3)

The first characteristic compels Catholic school administrators to focus their attention on the teachings and values of Jesus Christ as noted in the Gospels. All administrative decisions concerning the school's day to day operations and interactions with others should be based on Jesus' teachings. In other words, no decision should ever be made without considering what Jesus would do in a similar situation.

The second characteristic reminds administrators that a Catholic school is the best environment to teach the mission of the Catholic Church which is evangelization. As Pope Saint John Paul II wrote, "Catholic education is above all a question of communicating Christ, of helping to form Christ in the lives of others" (John Paul II, 1979). "If Catholic schools are not imbuing a Catholic worldview and communicating Christ to their students, they fail to look much different than their private and public-school counterparts" (Warner, 2014). This unique Catholic identity makes Catholic elementary and secondary schools "schools for the human person" (Miller, 2006, para. 14) and allows them to fill a critical role in the future life of the Church.

Academic excellence is the third characteristic of Catholic identity in effective Catholic schools. Consistent with the other defining characteristics, Catholic schools should implement on-going processes and structures and gather evidence to ensure excellence in all aspect of all its programs, school life, and activities (Gravissimum Educationis 8 and 9; Code of Canon Law, Canon 806 #2).

The fourth distinguishing feature of effective Catholic education is one that educates the whole child: body, mind, and soul. Catholic education is rooted in the conviction that human beings have a transcendent destiny and that education for the whole person must form the spiritual, intellectual, physical, psychological, social, moral, aesthetic and religious capacities of

each child. Catholic schools should develop and implement academic, co-curricular, faith-formation, and service/ministry programs to educate the whole child in all these dimensions (The Catholic School, 29).

The fifth characteristic understands that Catholic schools are part of a global community. Students should be educated to not only be productive citizens when they graduate but to assume their role as a citizen in the greater community. Catholic education aims at the integral formation of the human person, which includes “preparation for professional life, formation of ethical and social awareness, developing awareness of the transcendental and religious education” (The Catholic School, 31).

The sixth defining characteristic states that Catholic schools are nourished by Gospel values. It is the values, principles, and teachings of Christ that spiritually feed the person in the school to become a better and more caring person. Critical to this sixth characteristic is ensuring that all Catholic educators understand their role as modeling a life committed to the mission of the Catholic Church and its teachings (Benedict XVI, June, 2005; Miller, 53).

The seventh characteristic describes Catholic schools as inclusive communities whereby every person, regardless of their faith beliefs, is seen to be created in the image of God, and as such, is deserving of Catholic education. An effective Catholic school education places emphasis on the school being a community—an educational community of persons and a genuine community of faith (Lay Catholics in Schools, 41, 22).

The eighth defining characteristic is a Catholic school’s accessibility to all students. Because of their evangelizing mission, Catholic schools should be available to all people who desire a Catholic school education for their children regardless of their backgrounds and faith beliefs. It is the Catholic school community’s responsibility to ensure that Catholic education is

possible. (Gravissimum Educationis, 6; Code of Canon Law, Canons 793 #2; Renewing Our Commitment to Catholic Elementary and Secondary Schools in the Third Millennium, Introduction).

Lastly, the ninth characteristic of Catholic schools is the support of the local bishop. It is vitally important that administrators have a trusting relationship with their Bishop and with diocesan officials. Catholic schools should have a formal and defined relationship with their Bishop, guided by a spirituality of ecclesial communion, marked by mutual trust, close cooperation, continuing dialogue, and respect for the Bishop's legitimate authority (Code of Canon Law, Canon 803 #1 and #3; Miller, 33).

Understanding what Catholic identity is and how it is lived out in a Catholic primary and secondary school in an effective way was the task placed before a group of educators from Loyola University Chicago, School of Education, the Center for Catholic School Effectiveness; and the Barbara and Patrick Roche Center for Catholic Education, Lynch School of Education, Boston College, with support from the National Catholic Education Association (NCEA). The result of their research and study was the creation of the National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools (NSBECS).

Background and Need for Study

As the enrollment of non-Catholic and international students increases in Catholic secondary schools, there is a strong need to understand the effect these student groups have on the Catholic identity of their schools. It is essential for administrators to understand the perceptions of their non-Catholic and international students' experiences in their Catholic secondary schools, and specifically, their opinions of what Catholic identity means to them. Any action that limits or reduces Catholic identity in Catholic secondary schools puts the school at

risk of being criticized for being Catholic in name only. With growing competition from private secular schools, charter schools, public schools, and students being homeschooled, this study provides administrators with historical and contemporary documents, and most importantly, with data that support the need for maintaining and heightening the level of Catholic identity in Catholic secondary schools.

As previously noted, statistics indicate that the number of students in U.S. Catholic elementary and secondary schools has been decreasing since 1965. The data listed in Table 1, compiled by the Center for Applied Research in the Apostolate (2017), confirmed three essential facts: (1) In 1965, 4,431,000 students enrolled in 10,667 Catholic elementary schools; (2) in the 51-year period from 1965 to 2016 the number of Catholic elementary schools decreased by 50% resulting in a loss of 70% of Catholic elementary students; and (3) secondary schools also experienced a decline in numbers. Data indicates from 1965 to 2016, 315 Catholic secondary schools closed resulting in a loss of 110,000 students.

Table 1
Catholic Primary and Secondary School Statistics

Clergy, Religious, and Lay Leaders; Leaders in Formation	1965	1970	1975	1980	1985	1990	1995	2000	2005	2010	2016	Difference
Priests	58,632	59,192	58,909	58,398	57,317	52,124	49,054	45,699	41,399	39,993	37,192	-37%
Religious sisters	179,954	160,931	135,225	126,517	115,386	102,504	90,809	79,814	68,634	57,544	47,170	-74%
Religious brothers	12,271	11,623	8,625	7,941	7,544	6,721	6,535	5,662	5,451	4,690	4,119	-66%
Catholic elementary schools	10,667	9,366	8,414	8,022	7,764	7,395	6,964	6,793	6,122	5,889	5,266	-51%
Students in Catholic elementary schools	4.431m	3.359m	2.557m	2.227m	2.005m	1.983m	1.815m	1.800m	1.559m	1.508m	1.340m	-70%
Catholic secondary schools	1,527	1,986	1,624	1,549	1,425	1,324	1,280	1,297	1,325	1,205	1,212	-21%
Students in Catholic secondary schools	689,264	1,008m	884,181	838,136	774,216	606,000	638,440	653,723	653,226	611,723	578,477	-16%
Catholic colleges and universities	305	279	245	235	243	228	231	230	229	234	221	-28%
Students in Catholic colleges and Universities	409,471	411,111	432,597	536,799	545,461	619,300	653,927	683,768	752,718	783,407	776,443	+90%

Data taken from the Center for Applied Research in the Apostolate, 2017.

As previously noted, the trend of Catholic schools either closing or merging continued into early 2018. When examining the research for this study, many of the documents pointed to the high costs of tuition as one of the primary concerns for parents when considering to send their children to private Catholic secondary schools. Numerous documents point to the loss of

religious men and women as educators and administrators in Catholic schools as the main reason for tuition increases. For example, in the 2011 article “The State of Catholic Schools in the US” it states:

Costs have risen largely because of the collapse of vocations to the religious life in the United States; the number of women religious (in previous decades the primary educators in Catholic schools) declined from 179,954 in 1965 to 57,544 in 2010. Today, only 2.6 percent of teachers in Catholic schools are nuns, 0.1 percent are brothers, and 0.3 percent are clergy, according to the [National Catholic Educational Association] NCEA; 84 percent are laywomen, and 13 percent are laymen.

Catholic schools have thus experienced a transition “from a basically free workforce in the persons of religious priests, brothers, and women (supported by religious communities) to one comprised predominantly of the laity, who rightly must receive a just wage and benefits,” says George Henry, superintendent of Catholic education for the Archdiocese of St. Louis. (Ziegler, 2011, Section "Other challenges," para. 2–3)

As correct as the statistics above are, Catholic schools have had several years to address and resolve their financial concerns. Many Catholic secondary schools have responded by placing more considerable attention to their fundraising practices and applying for grants.

One viable solution for Catholic secondary school administrators has been to market and sell their Catholic high schools to non-Catholic families and to families of students who live overseas. Non-Catholic students certainly help increase Catholic secondary school enrollments, but it is the international student that is gaining the attention of administrators because most

families of international students can “pay more than five times as much as local students.” (Spencer, 2014, para. 4) Catholic secondary schools are allocating a lot of resources to attract international students, especially those students from affluent families in China.

American parochial schools from Westchester County to Washington State are becoming magnets for the offspring of Chinese real estate tycoons, energy executives and government officials. The schools are aggressively recruiting them, flying admissions officers to China, hiring agencies to produce glossy brochures in Chinese, and putting up web pages with eye-catching photos of blond, tousled-haired students gamboling around with their beaming Chinese classmates. (Spencer, 2014, para. 3)

Although there are many advantages to having non-Catholic and international students, there is a concern that Catholic secondary school administrators are placing less emphasis on maintaining a high level of “Catholic identity” in their schools.

Attracting families by reaching for secular standards and embracing the goals, methods, curricula and even textbooks of public education can be damaging to Catholic schools.

Ultimately, it fills schools with students who don’t value what we value. The same can be said for attracting donors by the same methods.” (Reilly, 2016, para. 10)

Some Catholic school administrators have said that by not identifying so closely with Catholicism, a Catholic high school will be able to attract intelligent, athletic, artistic, non-Catholic and international students who will promote the school with their accomplishments in the classroom, on the athletic field, and in the auditorium. Dan Guernsey, director of K–12 programming for the Cardinal Newman Society, stated that “Often, Catholic schools will down-sell their Catholic identity so as not to have customers go away” (Bateman, 2017, Section "Maintaining a Catholic Identity," para. 2). Just as there are schools that minimize their Catholic

identity, downplaying Catholic identity is not an option for Fr. Karl Kiser, S.J., president of the University of Detroit-Jesuit High School, who sees the benefit of enrolling non-Catholic students: “The most common result is non-Catholic students gaining a greater appreciation of the Catholic faith and a greater sense of the Catholic identity” (Meloy, 2015, para. 11). Fr. Dennis Noelke, a member of the Basilian order and principal at Novi Detroit Catholic Central High School, concurred with the sentiment of Fr. Kiser, stating:

Non-Catholic students are an integral part of the school’s community and the expression of other faiths in the halls of Catholic Central serves to strengthen the faith of Catholic students.

Our Catholic students have a lot to learn from our non-Catholic students, especially from those who are active in their faith while at Catholic Central. Seeing a Muslim or Jewish student express and support their beliefs with their words and actions can be an inspiration for our Catholic students. Alternatively, it allows our Catholic students to show our non-Catholic students what it means to be a Catholic man. (Meloy, 2015, para. 12–13)

The main point here is if a Catholic secondary school sincerely wishes to be Catholic, then its Catholic identity and the charisms of the school must be defined and visible to all individuals on the school campus. To illustrate the importance of maintaining a strong Catholic identity, Cook and Simonds (2011) wrote:

What is the charism of Catholic school education today? What is its distinctive purpose and unique gift to the Church and society? Catholic school leaders and scholars must address these questions if we want Catholic schools to remain

relevant and a worthy investment in today's competitive educational arena where choices are increasing but financial resources are not. (p. 319)

Although numerous studies have been conducted on non-Catholic students and their experiences in Catholic secondary schools, this study is the first to research the experiences of international students in Catholic secondary schools and their impact on their secondary schools' Catholic identity. Evaluating these two groups of students' perceptions is crucial to Catholic education leaders because Catholic Church documents state that non-Catholic and international students have every right to attend a Catholic secondary school.

Pope Paul VI, who proclaimed *Gravissimum Educationis* placed great responsibility on Church officials to carry out the mission of Catholic education when he said, "The influence of the Church in the field of education is shown in a special manner by the Catholic school" (Vatican Council II, 1965, Section "8. Catholic Schools," para. 1). Most importantly, *Gravissimum Educationis* states:

The Church considers very dear to her heart those Catholic schools...which are attended also by students who are not Catholics...This Sacred Council of the Church earnestly entreats pastors and all the faithful to spare no sacrifice in helping Catholic schools fulfil this function...especially in caring for the needs of those...who are strangers to the gift of faith. (para. 9)

This reassurance to non-Catholic students was followed by the Congregation for Catholic Education's 1977 document *The Catholic school* which states:

The Catholic school offers itself to all, non-Christians included, with all its distinctive aims and means, acknowledging, preserving and promoting the spiritual and moral

qualities, the social and cultural values, which characterize different civilizations. (para. 85)

Perhaps the most emphatically written commitment appeared in the 1982 document *Lay Catholics in Schools: Witnesses to Faith* written by the Congregation for Catholic Education which states:

Every person has a right to an integral education, an education which responds to all of the needs of the human person (para. 3)...[and that] At times there are students in Catholic schools who do not profess the Catholic faith [sic], or perhaps are without any religious faith at all. Faith does not admit of violence; it is a free response of the human person to God as He reveals Himself. Therefore, while Catholic educators will teach doctrine in conformity with their own religious convictions and in accord with the identity of the school, they must at the same time have the greatest respect for those students who are not Catholics. They should be open at all times to authentic dialogue, convinced that in these circumstances the best testimony that they can give of their own faith is a warm and sincere appreciation for anyone who is honestly seeking God according to his or her own conscience. (para. 42)

This commitment from the Catholic Church has gained the reward from non-Catholic students whose enrollment has grown from less than 3% in 1970 (Meyer, 2007) to 17% in 2015 (McDonald & Schultz, 2016).

In today's educational environment, there are many types of secondary schools for parents and their children to consider before enrolling their son or daughter into a private, Catholic secondary school. There are public schools, charter schools, private secular schools,

and other private religious schools that all compete to entice eighth-grade students to attend their high schools. Below in Table 2 is a chart comparing public and private K-12 schools:

Table 2
Comparison of Private School and Public School

Private Schools	Public Schools
Tuition to enroll	No tuition to enroll
Funded independently through tuition, grants, alumni, and community	Funded by government and taxes
Teachers don't necessarily have to be certified	Teachers must be state certified or working toward it
Flexibility with curriculum	Not much flexibility with curriculum
Smaller Classes	Larger classes
May not have special education programs	Mandatory special education programs

Note: Data posted by Niche Staff on June 24, 2016, updated on May 1, 2017

The declining number of enrollments and the ever-increasing number of merged or closed Catholic primary and secondary schools should be a concern for all Catholics, not just for (Arch)bishops and Catholic school officials. The research noted in the review of literature in Chapter Two confirmed that many baptized Catholic families are not enrolling their sons and daughters in Catholic schools. There is one factor, however, which defines a Catholic school and differentiates it from all other types of educational institutions and that is its level of Catholic identity.

Purpose of the Study

The purpose of this study was to explore how a Catholic secondary school preserves its Catholic identity and the impact on its Catholic identity by admitting non-Catholic and international students. Although limited research has been conducted on the overall experience of non-Catholic students in Catholic secondary schools, no research has been conducted on international students' perceptions of Catholic identity in their Catholic secondary schools. As a result of being the first study to investigate the international students' perceptions of Catholic identity, the purpose of this study focused on four specific research questions:

- (1) To what extent do non-Catholic and international students perceive a Catholic identity at their secondary school?
- (2) To what extent do school administrators and faculty perceive a Catholic identity at their secondary school?
- (3) To what extent do non-Catholic and international students perceive their secondary schools as effective?
- (4) To what extent do school administrators and faculty perceive their secondary schools as effective?

Additionally, this study served three additional purposes: (1) it provided a definition and foundational information on Catholic identity which all Catholic secondary school administrators must ensure is present in their schools; (2) it reiterated the importance of the National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools (NSBECS) which measures a secondary school's level of Catholic identity and its program effectiveness; and (3) for the first time data was conducted and the results were provided on the perceptions of international students on Catholic identity in their secondary schools.

Theoretical Framework

In 2010, the first phase of Common Core State Standards (Common Core) was unveiled to public school officials and administrators. The Common Core Standards were to provide “a clear and consistent framework of what American students were expected to learn to prepare them for college and the workforce” (Gogniat Eidemiller, 2013, para. 1).

The Common Core Standards was “developed by the National Governors Association Best Practices and Council of Chief State Officers, and adopted by 46 states. While Catholic schools weren't required to come aboard, most did” (Gogniat Eidemiller, 2013, para. 1-2).

As the Common Core curriculum was eventually rolled out into certain Catholic schools, Catholic school administrators and educators voiced their concern that their Catholic schools were becoming more secular, more of a public school because Catholic school administrators appeared to emphasize on the Common Core Curriculum and not on its Catholic identity. Eventually, a concern grew from a group of select members of the National Catholic Education Association (NCEA) who formed a task force to study Catholic identity in primary and secondary schools and how these schools could blend Common Core Standards into a Catholic curriculum. The task force was led by Dr. Lorraine Ozar with members of the NCEA, Loyola University Chicago, School of Education, the Center for Catholic School Effectiveness, with members from the Barbara and Patrick Roche Center for Catholic Education, Lynch School of Education, Boston College. The result of the task force's research efforts led to the creation of The National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools (NSBECS). The NSBECS were used as the theoretical framework for this study. The NSBECS were created to:

Describe how the most mission-driven, program effective, well managed, and responsibly governed Catholic schools operate. They are offered as school effectiveness standards rather than curriculum content standards, although they support curriculum development consistent with national standards and the Common Core State Standards. (Ozar & Weitzel-O'Neill, 2012, p. VI)

The NSBECS is comprised of three components: (1) nine defining characteristics; (2) 13 standards, and (3) 70 benchmarks:

There are nine defining characteristics centered on Jesus Christ, sustained by the Gospel, distinguished by excellence and committed to educating the whole child.

Another 13 standards describe policy, governance and leadership, and schools can use the 70 benchmarks to self-assess their current level of implementation in the four domains: Mission and Catholic Identity, Governance and Leadership, Academic Excellence and Operational Vitality. (Gogniat Eidemiller, 2013, para. 8)

The nine characteristics define Catholic identity of Catholic schools and serve as the platform on which the standards and benchmarks rest.

The Defining Characteristics authenticate the standards and benchmarks, justifying their existence and providing their meaning...The Standards address four domains: Mission and Catholic Identity, Governance and Leadership, Academic Excellence, and Operational Vitality...The Benchmarks provide observable, measurable descriptors for each standard. (Ozar & Weitzel-O'Neill, 2012, p. VI)

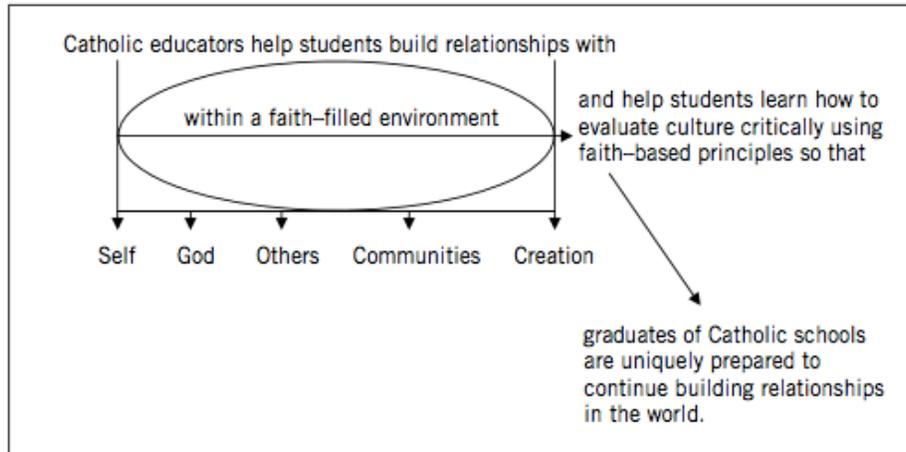
By using the NSBECS, Catholic school administrators have the opportunity to develop a Catholic school that is “mission-driven, program effective, well managed, and responsibly governed” (USCCB, 1972, p. VI). As previously noted, the NSBECS include two surveys, one measuring “Defining Characteristics,” the other measuring “Program Effectiveness,” each customized for four types of demographics: faculty, parents, students in grades 6 through 8, and students in grades 9 through 12 (Appendix C). For this study, the two surveys were combined into one survey and distributed to the following two groups: a select group of non-Catholic and international students in grades 9 through 12, and a select group of administrators and faculty. (Appendix D). The standards (Appendix E), and benchmarks, which is a list of rubrics (Appendix F) were used to measuring the level of “Defining Characteristics” and “Program Effectiveness” of Catholic identity in the participating schools.

Conceptual Framework

As noted above, the theoretical framework implemented for this study was the NSBECS which provided an appropriate tool for defining and measuring Catholic identity. The conceptual framework of relationships was added to complement the theoretical framework by providing this study with one additional tool to help administrators maintain Catholic identity.

Designed by Timothy Cook and Thomas Simonds (2011), the idea for their conceptual framework of relationships was based on the fact that although Catholic Church documents provide common themes and characteristics of Catholic education, most Church documents lack “an organizing principle or thread that captures the essence of Catholic school education in a manageable and memorable way” (p. 321).

The conceptual framework of relationships builds a philosophy of relations. There are three phases to Cook and Simonds’ (2011) framework noted in Figure 1. Although these stages can be discussed separately, they must all work in unison to be effective. The first phase calls for school administrators and faculty to teach students how to build relationships with “self, God, others, local and world communities, and creation, within a faith-filled environment” (Cook & Simonds, 2011, p. 324). Phase two “helps students learn how to evaluate culture critically using faith-based principles” (p. 324). This second phase is important because critical thinking discerns “what is good and what is evil; what is true and what is false; what is beautiful and what is not.” (p. 329). Phase three is lived out after graduation, a time when “graduates of Catholic schools are uniquely prepared to continue building relationships in the world” (p. 324).



Note. Adapted from Cook & Simonds, 2011.

Figure 1. Framework for the renewal of Catholic schools.

The conceptual framework of relationships illustrated in Figure 1 shows how Catholic secondary schools distinguish themselves from other schools by educating students how to evaluate culture critically by using faith-based principles so that they will be prepared to build relationships in the world. The use of religious tenets is the distinguishing factor.

Figure 2 illustrates how the conceptual framework of relationships comprises an interrelationship model between student, teacher, and administrator.

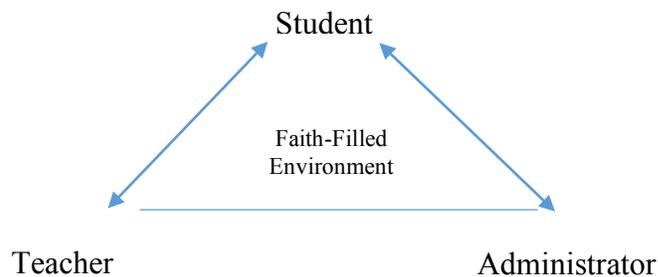


Figure 2. Tri-party relationship

Just as the conceptual framework includes relationships as the single organizing principle, the tri-party relationship in Figure 2 provides the added thread of support necessary to bind the members with each other.

This conceptual framework of relationships will also help the process of educating, forming, and ultimately transforming students from teenagers into young adults who are conscientious, caring citizens. Teachers will become more valuable because they will learn how to incorporate faith into teaching their secular subjects such as science, math, and languages. Students will become graduates who will “change the world by building relationships instead of fences” (Cook & Simonds, 2011, p. 330). Effectively using the conceptual framework of relationships will also encourage Catholic secondary school administrators to rethink the context of the curriculum as well as provide professional development programs that will teach and support faculty and staff how to incorporate components of Catholic identity into their classroom instruction, service opportunities, and retreats. This framework of relationships will guide administrators who hire faculty and staff members. Perhaps most importantly, the conceptual framework of relationships will ultimately improve the overall graduate student learning outcomes. Graduates of secondary schools who use the concepts and skills learned from the conceptual framework of relationships will have an advantage over other students in the future because these students will look for opportunities to create dialogue and find common ground with people of different cultures, religions, political parties, or families of lower socioeconomic status. This type of attitude and behavior identifies well as Catholic identity.

To illustrate how the theoretical framework of the NSBECS compliment the conceptual framework of relationships and vice versa, one needs only to look at the historic yet contemporary document *To Teach as Jesus Did*, written in 1972 by the USCCB. In this book, the bishops emphasize the importance of relationships regarding community:

Education is one of the most important ways by which the Church fulfills its commitment to the dignity of the person and the building of community.

Community is central to educational ministry both as a necessary condition and an ardently desired goal. The educational efforts of the Church must therefore be directed to forming persons-in-community; for the education of the individual Christian is important not only to his solitary destiny but also to the destinies of the many communities in which he lives.

The educational mission of the Church is an integrated ministry embracing three interlocking dimensions: the message revealed by God (*didache*) which the Church proclaims; fellowship in the life of the Holy Spirit (*koinonia*); service to the Christian community and the entire human community (*diakonia*). (USCCB, 1972, para. 13–14)

A community can only be established when genuine, trusting relationships exist, and as Cook and Simonds added, “A school is authentically Catholic when it fosters relationships that are both human and divine” (2011, p. 323). These authors went on to report, “Catholic educators who embrace the concept of relationship building as the organizing principle for their schools will embark on a process of educational change” (2011, p. 323), and it will be this theory of relationship that distinguishes a Catholic secondary school from public, charter, and private secular schools.

In addition to the NSBECS, in Figure 3, Simonds and Cook provide questions to help Catholic educators assess their schools’ level of relationships:

Regularly assess whether or not they are providing a unique educational experience that will enable students to evaluate the world critically and seek to build relationships.

Figure 3 is provided as a means to help educators engage in this assessment process.

(Cook & Simonds, 2011, p. 329)

Application of the Conceptual Framework of Relationships in Catholic Schools

Implementing the Framework

- Do you recruit staff, administrators, and teachers by telling them about the religious purpose of your school and asking how they can participate in faith formation with students?
- What opportunities does your school provide to employees to help them learn how to enter into the faith-formation process with students?

Healthy Relationships with Self and God

- Describe opportunities students have to gain self-knowledge.
- Describe how students learn about world religions.
- Ask students to describe how a teacher at school helped them learn about one of their gifts.
- Ask students to describe a time at school in the last week when they received positive support from a teacher.
- Ask students to describe how a teacher helped them experience Jesus.
- Ask students to describe their gifts and how they feel called to serve others by using these gifts.

Healthy Relationships with Others

- Are healthy relationships being built in your school? Explore how much fighting and bullying is taking place at your school.
- Ask students to list areas of strength and areas of growth in relationship building at school.
- Ask students to describe how they feel about people with religious beliefs different from their own.

Healthy Relationships with Local and World Communities

- Describe service opportunities available to students at your school.
- Describe how students learn about world cultures at your school.
- Ask students to describe the Catholic beliefs that would motivate a Catholic person to help those in need.

Healthy Relationships with Creation

- Describe the lesson plan activities across disciplines that teach students to be good stewards of God's creation.
- Ask students to describe how they learned to care more about the environment through an activity, class, or project at school.
- Ask students to describe the teachings of the Catholic faith that support care for the environment.

The Synthesis of Culture and Faith

- Consider holding a faculty discussion to explore how the teachings of the Catholic Church are integrated across all disciplines and programs.
- Describe opportunities students have to synthesize their learning by drawing from multiple disciplines and experiences.
- Describe the instructional activities your school uses to help students critically evaluate culture using faith-based principles.
- Ask students to talk about the relationship they see between culture and faith.

Figure 3: Application of the framework to Catholic schools. (Cook & Simonds, 2011, pp. 327, 330)

Research Questions

The following are four research questions which guided this study:

- (5) To what extent do non-Catholic and international students perceive a Catholic identity at their secondary school?
- (6) To what extent do school administrators and faculty perceive a Catholic identity at their secondary school?
- (7) To what extent do non-Catholic and international students perceive their secondary schools as effective?
- (8) To what extent do school administrators and faculty perceive their secondary schools as effective?

Significance of the Study

This study was significant for several reasons, but most importantly it opened the door for further research on international students in Catholic secondary schools. Other important factors include a preliminary list of documents written about the growing trend of international students coming to the United States for their secondary education. This study provided an initial set of data on the impact of Catholic identity by non-Catholic and international students. Two other significant contributions this study presented pertains to the importance of utilizing the theoretical framework of the National Standards and Benchmarks for Effective Catholic Schools (NSBECS) and the conceptual framework of relationships. The NSBECS is an instrument created by educators to help Catholic school administrators create, monitor, and maintain a strong Catholic identity and Catholic culture. The conceptual framework of relationships is a program designed to help students develop a healthy relationship with self, God, those in the local community, those out in the world, and creation.

Definition of Terms

The following terms have been operationalized for this study:

Archbishop: The title given automatically to bishops who govern archdioceses.

Archdiocese: The chief diocese of an ecclesiastical province.

Bull: A pope's official, formal decree establishing a religious order, clarifying a doctrine, ratifying other documents, founding a university, convoking a general council, declaring a jubilee, or making a similar statement.

Catholic identity: "The particular expression of the Catholic heritage, the practices of the Catholic community, the living of the Gospel message, and the information and relationships that sustain the school's activities," (Ozar & Weitzel-O'Neill, 2012).

Church: The *Catechism of the Catholic Church (CCC)* defines "Church" as:

The name given the 'convocation' or 'assembly' of the People God has called together from "the ends of the earth." (751) In Christian usage, the word "Church" has three inseparable meanings: People that God gathers in the whole world; the particular or local church (diocese); and the liturgical (above all Eucharistic) assembly. The Church draws her life from the Word and the Body of Christ, and so herself becomes Christ's Body (752). In the Creed, the sole Church of Christ is professed to be one, holy, catholic, and apostolic (750).

Code of Canon Law: The codified body of general laws governing the Church.

Charisms: The faith-based core values, those values that make the institutions "distinctive and cohesive" (Cook, 2004).

Dicasteries: Departments of the Roman Curia.

Ecclesial: Having to do with the church in general or the life of the church.

Effective Catholic School: a school that encompasses the following nine distinct characteristics of Catholic schools:

(1) Centered in the Person of Jesus Christ, (2) Contributing to the Evangelizing Mission of the Church, (3) Distinguished by Excellence, (4) Committed to Educate the Whole Child, (5) Steeped in a Catholic Worldview, (6) Sustained by Gospel Witness, (7) Shaped by Communion and Community, (8) Accessible to All Students, and (9) Established by the Expressed Authority of the Bishop (Ozar & Weitzel-O'Neill, 2012, pp. 1–3).

Evangelize: To preach but not necessarily convert someone.

F1 and J1 Visas: “A student is eligible for an F1 Visa if they are funded by personnel sources, outside sources OR a combination of the two. The difference between an F1 and a J1 student visa in terms of funding is that a J1 visa requires a large or ‘substantive’ portion of the funding to come from an outside source, such as a university or the government” (KBB Law firm, 2017, Section “Funding,” para. 1).

Holy See: “The Holy See is the universal government of the Catholic Church and operates from Vatican City State, a sovereign, independent territory. The Pope is the ruler of both Vatican City State and the Holy See”(Bureau of Public Affairs, 2016, Section “U.S.-Holy See Relations,” para. 1).

Original Sin: Original sin may be taken to mean: (1) the sin that Adam committed; and (2) a consequence of this first sin, the hereditary stain with which we are born on account of our origin or descent from Adam. From the earliest times, the latter sense of the word was more common, as may be seen by St. Augustine's statement: “[T]he deliberate sin of the first man is the cause of original sin” (Harent, 1911, Section “Nature of original sin,” para. 3).

Proselytize: To convert someone from one’s religion to another’s.

Sacred Congregation for Catholic Education (SCCE): Pontifical department of the Catholic Church that ensures the authenticity of the Catholic Church's educational institutions and publications.

United States Catholic Conference of Bishops (USCCB) (Formerly known as the United Conference of Catholic Bishops (UCCB)): Civil corporation and executive agency of the National Conference of Catholic Bishops. An association composed of all active and retired bishops of the United States.

Vatican Councils: Councils called by the pope of all bishops of the Church. These councils are usually called to discuss specific matters of interest to the Church.

Vatican II: A major meeting of the bishops of the world convened by Pope John XXIII to bring about a renewal of the Church for the second half of the 20th century. It ran from 1962 to 1965 and produced important documents in liturgy, ecumenism, communications, and other areas.

Summary

This chapter introduced the reader to this study which examined the topic of Catholic identity and the perceptions of Catholic identity in Catholic secondary schools by four groups: administrators, faculty, non-Catholic and international students. With many secondary schools facing the prospects of closing or merging, some school administrators have resorted to recruiting and enrolling non-Catholic domestic students and international students. Both groups of students helped many Catholic secondary schools remain open. Although these student groups provide much needed financial assistance, the question this study poses is whether or not these two student groups impact the level of "Catholic identity" in their schools.

This chapter introduced several positive issues. First, it established the commitment of the Catholic Church to support Catholic education. Particular attention was given to Church

documents that described the Church's commitment, including their position of welcoming students of all faiths and no faith into their schools.

The National Standards and Benchmarks for Effective Catholic Primary and Secondary Schools (NSBECS) was proposed as the theoretical framework for this study while a conceptual framework of relationships was presented to assist in teaching students how to develop stronger relationships with themselves, with their God, with members of their immediate community, and the community at large, and with creation. Four research questions were established to direct this study, and a complete list of definitions was listed to ease any confusion for the reader.

CHAPTER II

REVIEW OF THE LITERATURE

Restatement of the Problem

Enrollment in Catholic elementary and secondary schools in the United States has continuously declined since the conclusion of Second Vatican Council in 1965, and as a result, bishops continue to merge or close schools (McDonald & Schultz, 2016). In its most recent report for the academic year 2016–2017, the National Catholic Education Association (NCEA) reported: “20 new Catholic schools opened and 96 schools closed or consolidated” (United States Conference of Catholic Bishops [USCCB] Staff, 2017, Section “Other Religious Education,” bullet 6). According to Tom Burnford, president of the NCEA, “[T]he closures is a reflection of demographics and geography. Many Catholic schools have closed in poor inner-city neighborhoods” (Fudge, 2016, para. 2). Catholic school closures have been an on-going concern as noted in a 2015 article published in *The Atlantic*:

Confronted with falling birth rates and demographic shifts, rising tuition, the growth of charter schools, and other challenges, parochial schools are seeing their enrollments plummet...Catholic schools nationwide have fewer than half as many students as they did 50 years ago, and the decline has resumed in the last 10 years after leveling off briefly in the late 1990s, according to the U.S. Department of Education. (Marcus, 2015, para. 3–4)

Further research confirmed that declining Catholic school enrollments are not isolated to one area of the country. For example, in Massachusetts:

Enrollment in Boston Archdiocese schools has dropped 21 percent in a decade, from 51,046 in 2004 to 40,151 in 2014. During the same period, the diocese

closed 58 schools. By 2016, enrollment was down to about 38,000...The primary cause in the decline are the tuition hikes impossible to avoid because of the changing status of teachers in Catholic schools. (Connaughton, 2017, para. 3, 7)

A similar situation occurred in the ten-year period from 2000 to 2010 in the Archdiocese of Chicago, which “has seen 31% of its students leave; the Archdiocese of New York and the Diocese of Brooklyn have lost 26% and 33% of their students, respectively” (Smarick, 2011, Section “Road to Perdition,” para. 13). Catholic News Service posted an article on January 30, 2017, stating:

A small city located 90 miles east of Houston, Port Arthur was once a thriving city thanks to the local oil refinery, but economic changes have left the area with an unemployment rate more than twice the national average. As jobs left the city, so did families, and with them went Catholic school students. There used to be 13 Catholic schools in the area, and now there is only one remaining: St. Catherine of Siena. (Catholic News Service Staff, 2017, para. 1)

Even the affluent San Francisco Bay Area is not exempt from witnessing school closures as “Five East Bay Catholic elementary schools will close at the end of the academic year as part of what the Diocese of Oakland called a ‘strengthening’ of religious education” (Lochner, 2017, para. 1).

Many Catholic parents who were once a part of the thriving urban Catholic school system have grown discontent witnessing their elementary and secondary schools diminish the level of the school’s Catholic identity:

As more and more Catholic schools closed, those that remained were changing in character. Fewer nuns were in the classrooms, and they were being replaced by

young lay (occasionally non-Catholic) teachers. They educated growing numbers of non-Catholic students. Grumbling grew that such schools, lacking a strong, common faith identity, were Catholic in name only. As a result, many Catholic parents felt there was little to be gained by paying Catholic-school tuition instead of just sending their children to the local public school. (Smarick, 2011, Section “Road to Perdition,” para. 9)

The rationale of many families desiring a Catholic education for their children was simple: Why pay for Catholic education when the school does not project a suitable level of Catholic identity? Further complicating matters, two Catholic secondary school markets that continue to grow in enrollment numbers and tuition dollars are non-Catholic students and international students (Hurley, 2015). This trend of marketing Catholic secondary schools to non-Catholic and international students benefits Catholic secondary schools financially, but does admitting non-Catholic and international students pose a problem by negatively impacting their secondary schools’ level of Catholic identity?

Overview

The literature review for this study is divided into four sections. The first part focused on the mission of Catholic education and the importance of creating Catholic identity in Catholic secondary schools. The literature cited in this first section included Catholic Church documents written during and immediately following the conclusion of Vatican II in 1965. The second part of the literature review centered on the demographic changes in Catholic secondary schools in the U.S. since the middle 20th century. Documents included studies and articles written by theologians and lay experts in Catholic education. The third part concentrated on recruiting and enrolling non-Catholic students and international students as described in Christian and lay

periodicals, academic studies, and journals. The fourth section included four documents that served as reference material for endorsing Catholic identity, culture, and community: (1) Thomas Groome's (1996) article "What Makes a School Catholic?"; (2) Bishop David O'Connell's keynote speech at the 2011 Catholic Higher Education Conference (CHEC), "Our Schools—Our Hope: Reflections on Catholic Identity" (2012); and (3) *To Teach as Jesus Did* written by the USCCB in 1972; (4) "Five Essential Marks of Catholic Schools" written by Archbishop J. Michael Miller, C.S.B. (2006). Included in this review of literature is information about the theoretical framework and conceptual framework used in this study, specifically, *The National Standards and Benchmarks for Effective Catholic Schools* (Ozar & Weitzel-O'Neill, 2012) and *The Charism of 21st-Century Catholic Schools: Building a Culture of Relationships* respectfully.

Evolutionary Decline in Catholic Schools in the United States

Impact of the Second Vatican Council on Catholic Education in the United States

During the 1960s, Catholic elementary and secondary schools were staffed predominantly by religious women (nuns), clerics (priests), or religious men (brothers) who were paid very little money for their services. Employing religious personnel allowed the costs of tuition to be minimal. All families, whether they were Catholic or non-Catholic knew they were receiving an excellent education for a small amount of money. As a result, "School enrollment reached its peak during the early 1960s when there were more than 5.2 million students in almost 13,000 schools across the nation" (Ziegler, 2011, para. 3).

When Saint Pope John XXIII called for an ecumenical council on January 25, 1959, the 77-year-old pontiff was only two months into his pontificate. The idea for the council came to him as divine inspiration, "like a flash of heavenly light" (Hahnenberg, 2012, para. 5). When the pontiff announced the council, he did so not to identify problems; rather, he named two positive

goals. The first goal was to promote “the enlightenment, edification and joy” of the entire church. The second was to reach out to other Christians in a “spirit of reconciliation” (Hahnenberg, 2012, para. 5).

Vatican II was unlike any of the previous 21 councils in the Church’s 2,000-year-old history. As noted:

Previous councils were all called to respond to some threat facing the church. The Council of Nicaea, for example, was convoked in 325 to address the Arian heresy that was tearing the church apart. Similarly, the Council of Trent (1545-1563) was an attempt to answer the challenge of the Reformation. (Hahnenberg, 2012, para. 3)

When Pope John XXIII made his announcement calling for the Council, no such threat loomed on the horizon. No public enemy posed a concern for Vatican II officials. John XXIII wanted this council to integrate the thoughts, ideas, and concerns not just of the cardinals and bishops within the Church, but from the laity. Many theologians pointed to two reasons the pontiff called for the council. First, the Council to be pastoral. Just as a shepherd pastors his land and sheep, John XXIII sought to build the faith of those within the Church. Second, John XXIII wanted the members of Vatican II to do more than merely look inward to the faith of the Church’s members; it was to be ecumenical as well. “John XXIII called the council was to ‘update’ (aggiornamento) the Church to modern times. The other reality, like Karl Rahner, S.J. has suggested, was the rapidly growing reality of Christianity around the globe” (Seaman, 2013, p. 1).

John XXIII was astute to the problems and challenges of the 20th century. He stressed the point for everyone, clergy, religious, and laity to be cognizant of “the signs of the times”

(Bergant, 2003, para. 1), referencing Jesus's remarks to the Pharisees and Sadducees when they asked Him to show them a sign from heaven (Matthew 16:1, 3). For many people, John XXIII was asking the world "to reflect deeply on the events unfolding before our eyes and to respond to them out of mature faith" (Bergant, 2003, para. 1). Worldly events at that time included the escalating conflict in Viet Nam and the looming possibility of a nuclear war between Russia and the United States. John XXIII's advice was to create "an *Aggiornamento*, a freshening of thinking and practices that would better enable the Church to do God's work and serve the whole people of God on earth. The pope also hoped the Council would pave the way for Christian unity" (Butler, 2016, para. 1). According to accounts published at that time, the pontiff was loved and respected by Catholics and non-Catholics. He was known as the "pope in the shadow of the Holocaust, amid the dismantling of colonialism, the rise of the Cold War and on the cusp of a technological transformation unlike anything the world had seen since the Industrial Revolution" (Hahnenberg, 2012, para. 13). John XXIII envisioned Vatican II as an opportunity for the Church to be a welcoming sight of mercy rather than of condemnation. The pontiff's intended to portray the church as "the loving mother of all, benign, patient, full of mercy and goodness toward all" (Hahnenberg, 2012, para. 15).

After three years of preparing for the Council, John XXIII officially opened Vatican II on October 11, 1962. Although John XXIII died eight months later on June 3, 1963, his replacement, Pope Paul VI, expressed his commitment to continue to support the mission and work established by his predecessor and the council members. Paul VI was especially pleased with the council's responsibility to provide a Catholic education for anyone who wished to receive one. As Paul VI remarked, "This sacred synod declares certain fundamental principles of Christian education, especially in schools. These principles will have to be developed at greater

length by a special post-conciliar commission and applied by episcopal conferences to varying local situations” (Vatican Council II, 1965, Section “Introduction,” para. 4).

Vatican II had many accomplishments, most specifically were the 16 conciliar documents that received approval from council members (see Appendix A). The one adverse outcome no one anticipated was the number of religious women who were the primary educators of all elementary schools, left their respective orders soon after Vatican II’s conclusion:

Fifty years ago, these “women religious” were young and living in convents — obedient and isolated in a Catholic world. Most probably would have worked their whole lives in Catholic schools and hospitals. But then this thing called Vatican II came along and set nuns loose on America. The new mission was to go into the larger world and find the impoverished and oppressed of all faiths or no faith. Serve the poor, feed the hungry, work for social justice. (Bradley, 2016, para. 8–10)

Statistics indicate that the number of “[w]omen religious (in previous decades the primary educators in Catholic schools) declined from 179,954 in 1965 to 57,544 in 2010” (Ziegler, 2011, para. 18). More recent data reduced the number of religious women (nuns) to 47,170 in 2016 (Center for the Applied Research in the Apostolate, 2016). This loss significantly impacted Catholic schools. Statistics indicate that of the 152,833 full-time professional staff teaching today in Catholic schools, only 1.6% are nuns, 0.5% are brothers, and 0.5% are clergy (NCEA Staff, 2017). Although their salaries to this day are well below the salaries of employees with similar academic backgrounds, the fact is Catholic school administrators were forced to raise money to help offset the increased costs for tuition and fees.

In 2007, Peter Meyer affirmed that tuition increases were a direct result of losing religious personnel. Meyer reported, “Consequently, costs have soared; average annual tuition has gone from next to nothing to more than \$2,400 in elementary schools and almost \$6,000 in high schools” (2007, para. 6). The correlation between losing religious women and men as educators and increased tuitions was explained in greater detail in a 2013 paper written by Rania Gihleb from Boston University and Osea Giuntella of the University of Oxford and The Institute for the Study of Labor (IZA) in Bonn, Germany. In their discussion document for IZA, Gihleb and Giuntella expanded on the issue that tuition increases were a direct result of losing religious women and men as educators and ultimately, this loss effected Catholic educational success. By looking specifically at the aftermath of Vatican II with the loss of clerical and religious administrators and teachers, Gihleb and Giuntella concluded:

With the universal call to holiness and the opening to lay leadership, the Second Vatican Council (Vatican II) in the early 1960s inadvertently produced a dramatic change in the cost/benefit ratio of religious life and drained Catholic schools of critical human capital. Between 1966 and 1980, the number of Catholic sisters (nuns) was reduced by more than 30%. This unexpected collapse was followed by a parallel decline in the number of Catholic schools in operation. Following the decline in the number of Catholic sisters, the share of religious teachers in Catholic schools fell by more than 50%. Because religious teachers were paid, on average, one-third the amount that lay teachers were paid, the sudden and rapid shift in personnel imposed severe financial constraints on Catholic schools and forced many schools to close. (Gihleb & Giuntella, 2013, p. 3)

In addition to the loss of religious men and women as administrators and faculty members, the priest sex abuse scandal has negatively impacted Catholic school enrollments and contributions.

Economists Nicolas Botton of the University of Illinois and Ricardo Perez-Truglia of Microsoft Research report there was a significant decline in religious participation as a result of the scandals," as well as a parallel decline in charitable donations. The indirect cost of the scandals through the decline in giving is an order of magnitude higher than the direct costs of the scandals to the Catholic churches, such as the cost of lawsuit settlements," the pair write in their study, published in the *Journal of Public Economics*. (Jacobs, 2015, para. 3-4)

Further research confirms that "In addition to the \$4 Billion paid out in lawsuit settlements, NCR reports that other scandal-related consequences such as lost membership and diverted giving has cost the church more than \$2.3 billion annually for the past 30 years." (Stone, 2015, para. 5)

Confounding matters for Catholic secondary school administrators is the competition they face from other types of secondary schools, such as public, private secular, private religious, charter and home schools. This competitive education market compels Catholic secondary school administrators to place great importance and pressure on their development teams to raise money for tuition assistance, operating expenses, improvements to the school, or for building an endowment. Primary and secondary schools have to be enticing to parents and students. For some Catholic secondary schools with small endowments, raising money is a constant challenge. This task is especially difficult for those Catholic secondary schools located in lower

socioeconomic areas where financial hardships placed on parents and guardians often leaves them with no other choice but to send their children to public or charter secondary schools.

Another example illustrating the financial impact of having to pay for lay administrators and teachers came from the Office of Catholic Education (OCE) in the Archdiocese of Philadelphia. The OCE conducted an audit of its fiscal year ending June 30, 2014. The OCE reviewed the Archdiocese's 17 secondary schools, schools of special education, and its administrative account. Its audit confirmed that "Instructional costs make up the largest expense at 38%, followed by employee benefits at 18% of total operating expenses" (Office of Catholic Education, 2014, p. 3).

Higher Tuition Costs Lead to Decreasing Populations in Catholic Schools

At one time in the U.S., the Roman Catholic elementary and secondary school system educated one in eight students (Meyer, 2007). Today that is no longer the case. Meyer maintained that increased tuition costs negatively impacted enrollment in Catholic schools stating:

So, if they are so good, why are Catholic schools disappearing? And if there are so many more Catholics, why are there fewer schools? No more nuns? No more money? Charter schools? Loss of faith? Indolence? Scandal? Irrelevance? The answer seems to be all of that—and less. "The answer is fairly simple," says James Cultrara, director for education for the New York State Catholic Conference. "The rising cost of providing a Catholic education has made it more difficult for parents to meet those rising costs." (Meyer, 2007, para. 17)

Mark Gray, director of the Center for Applied Research in the Apostolate (CARA), agreed with Meyer's (2007) assessment. When he presented CARA's 2012 research results at a

June 2014 conference at Georgetown University, Gray shed light on the challenges facing Catholic education. He reported the two most significant adverse impacts on Catholic education are “demographic (i.e., fertility and mobility) and economic challenges (i.e., financing, and the impact of tuition costs on parental decisions)” (Gray, 2014, p. 8). Regarding demographics:

Fewer Catholic children. For example, in 2000 there were 213,723 students enrolled in the 4th grade in the 6,923 Catholic schools in the United States. By comparison, in 2013, there were 140,680 students enrolled in that grade in 5,472 schools. On top of losing seats in 1,451 schools there were also 56,729 fewer children in the baptismal cohort for the fourth graders of 2013 compared to the baptismal cohort for 4th graders in 2000 (1,008,226 infants were baptized in 1990 compared to 951,497 in 2003). Declines in fertility and infant baptisms are now impacting the lower primary school grades and will likely do so for the foreseeable future. (Gray, 2014, p. 8)

Regarding economics, Gray noted that increased tuition and insufficient financial aid were two dynamics negatively affecting Catholic education. He confirmed that tuition costs were “[t]he one factor that dissuades Catholic parents the most from enrolling children in Catholic schools. . . . Parents also cite insufficient tuition assistance—especially those choosing not to enroll their children” (Gray, 2014, p. 11). Gray also indicated that from 2004 to 2014, tuition costs in secondary schools rose 82%, equaling the school’s costs to educate each student. Gray concluded his CARA report stating:

In sum, the opportunities for growth in the number of Catholic schools and enrollments is in the South and West and among Hispanic Catholic families. Challenges will remain. Tuition costs and financing school operations remain as

significant hurdles. However, the Church may best evaluate these costs in relation to the aforementioned long-term benefits of having more young Catholics enrolled in Catholic schools. (Gray, 2014, p. 18)

In highlighting Hispanic Catholics, Gray (2014) touched on an important and growing demographic. “The large majority of Catholics in California are Hispanic. No other religious group in the state has such a large proportion of Hispanics” (Reese, 2015, para. 4). Despite the potential, the Hispanic population offers to Catholic school enrollment numbers, high tuition costs and the lack of financial aid are barriers for this demographic which has an average household income approximately 61% of White family incomes (Pew Research Center, 2016). Therefore, even though the baptized Catholic population in the United States increased, especially with the influx of baptized Hispanics, Catholic school enrollments have not benefited from this demographic. As Meyer noted:

Despite a growing Catholic population (from 45 million in 1965 to almost 77 million today making it the largest Christian denomination in the United States), Catholic school enrollment has plummeted. ... When Catholic schools educated 12 percent of all schoolchildren in the United States, in 1965, the proportion of Catholics in the general population was 24 percent. Catholics still make up about one-quarter of the American population, but their schools enroll less than 5 percent of all students. (Meyer, 2007, p. 5)

It is important to note that tuition costs paid by families constitute a portion of the actual per pupil expenses. Studies indicate that the mean freshman tuition in secondary schools is \$9,840 which is approximately 70.6% of actual costs per pupil of \$13,939. (NCEA Staff, 2018, Exhibit 24) This \$4,099 difference between the tuition charged and the per pupil cost is typically

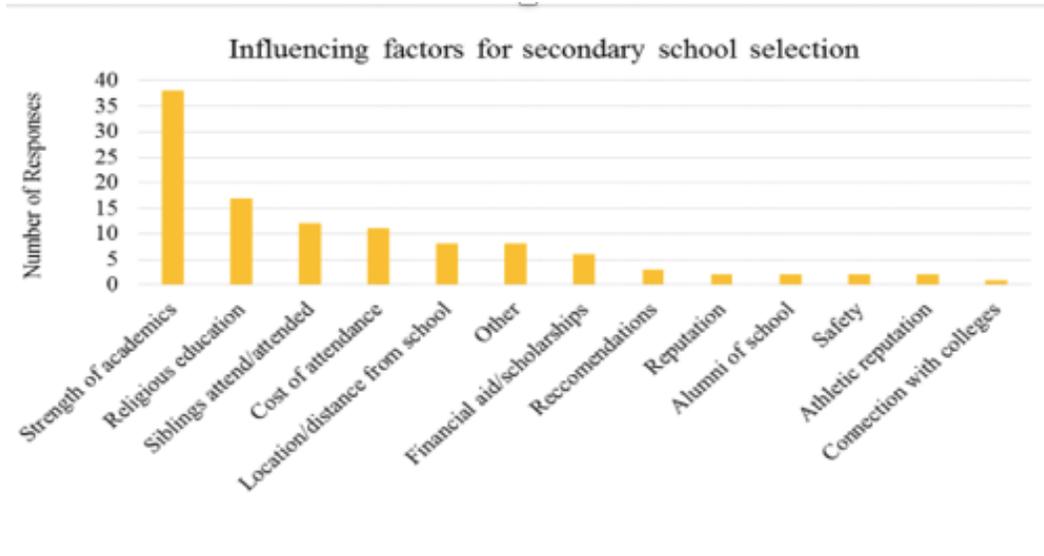
paid from the parish, diocesan or religious congregation resources and from multi-faceted development programs and fund-raising activities, including alumni donations. Despite the high cost of Catholic education, and:

Based on the average public school per pupil cost of \$11,066, Catholic schools provide more than 20 billion dollars a year savings for the nation. The published public school per pupil cost combines elementary and secondary pupils and ranges from \$6,546 to more than \$20,000. (NCEA Staff, 2018, Exhibit 24)

Reasons Parents and Guardians Send Their Children to Catholic Schools

Despite high tuition costs for Catholic secondary school education, many families have demonstrated they will do everything possible to send their children to Catholic schools. In a master's thesis by Beatrice Margaret Drics-Bursten titled "A Descriptive Study of Factors Influencing Parental Choice of High School Selection for their Middle School-Aged Children Enrolled in Catholic Grade School," Drics-Bursten surveyed the parents of middle school students in six Catholic elementary schools in the Midwest. "It was estimated there were 450 possible unique email addresses in this population pool. 113 completed surveys were recorded resulting in an approximate 25.1% participation rate" (Drics-Bursten, 2015, p. 49). As the results shown in Figure 3, from Drics-Bursten (2015), indicate:

Strength of academics (38 responses) as the most influential in their selection decision. It was followed in descending order by religious education (17), siblings attend/attended a school (12), cost of attendance (11), location/distance from school (8) and "Other" (8). (Drics-Bursten, 2015, p. 55)



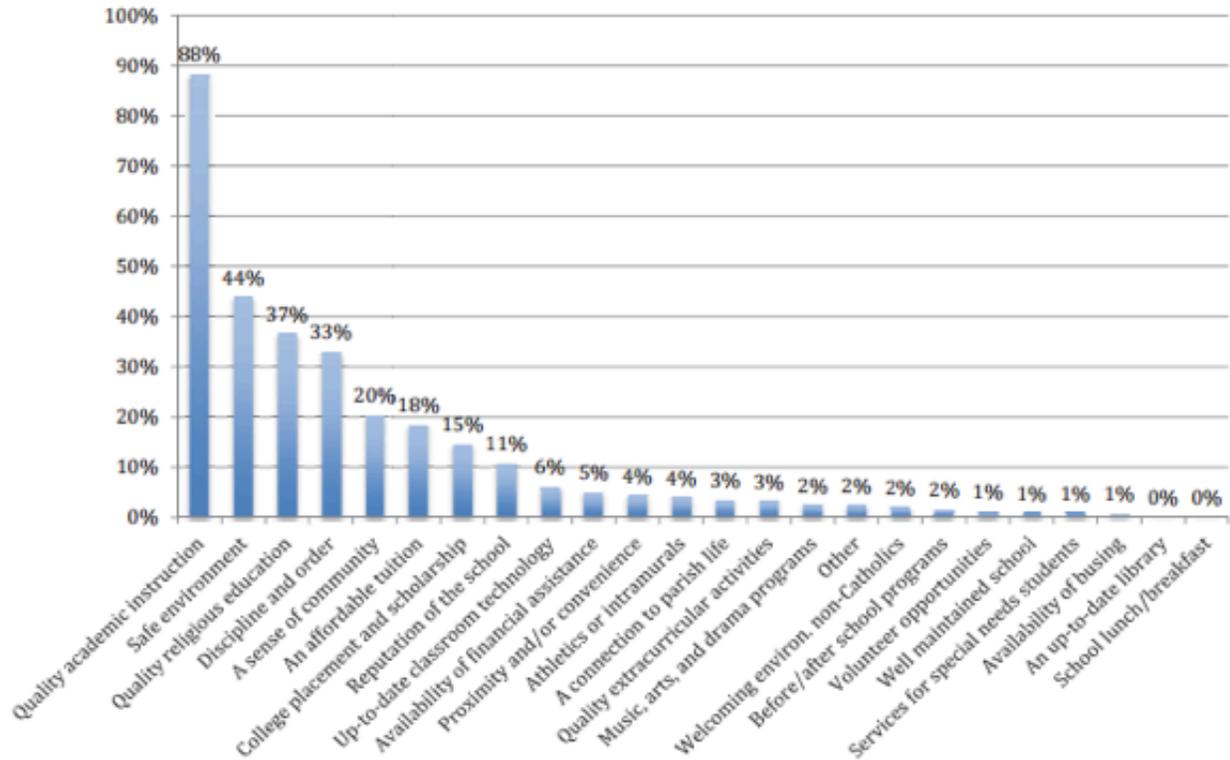
Note. Reproduced with permission from Dries-Bursten, 2015.

Figure 3. Influencing factors for secondary school selection.

In his 2014 doctoral dissertation “Factors Influencing Parental Choice and Enrollment,” Robert A. Lockwood discussed how he distributed 1,250 surveys among parents of two Catholic elementary schools and two Catholic high schools in a (Mid-Atlantic) diocese. Lockwood reported that:

There were 782 parent surveys returned and examined. Parents indicate that the top three reasons for selecting a Catholic school are: 1) quality academic program, 2) safe environment, and 3) quality religious education. (Lockwood, 2014, p. V)

Figure 4 is a complete recap of Lockwood’s survey regarding the factors related to parents selecting Catholic schools.



Note. Reproduced with permission from Lockwood, 2009.

Figure 4. Reasons for sending children and teenagers to Catholic schools.

A third example is Reverend John M. Schultz’s 2009 doctoral dissertation “Why Parents Choose Catholic School: A Social Theory Understanding.” Schultz reported that:

The Diocese of Erie, at the time of this research study, had 7 secondary schools, 31 elementary schools and two middle schools in operation. Principals were asked to invite twenty (20) parents to participate in the on-line survey, which set the total number of parents invited to take the survey at 800. 224 parents took the on-line survey which was located at www.surveymonkey.com during the three weeks that the survey was active. Parents were also invited to submit a hard copy if they did not have access to a computer or did not want to complete the on-line survey.

An additional 14 parents submitted a hard copy of the survey and the author

entered their survey information on line. The response rate, then, for the number of parents who took the on-line survey (224) is 28%. The 14 additional parents who submitted a hard copy of the survey represents just under an additional 2%. So the response rate overall is just under 30% of the total number of parents invited by their principal to take the survey. It is also interesting to note that nearly half of the parents who took the survey (111) chose to use the blank to fill in more information on their own. This is a good indicator that the parents were truly interested in this topic and they consider this survey and their choice of a school to be very important. (Schultz, 2009, p. 63)

Table 3 shows the results from Schultz’s survey questions regarding the “Reason for Choosing for Catholic School.”

Table 3
Reasons for Choosing Catholic School

REASON	Reasons for choosing Catholic school			
	4	3	2	1
I feel the children at school will be safe	66.7% (158)	24.5% (58)	5.5% (13)	3.4% (8)
There is a tradition of Catholic school in our family	55.7% (132)	18.6% (44)	8.4% (20)	17.3% (41)
I have a good feeling about the spiritual mission of the school	75.1% (178)	21.1% (50)	3.0% (7)	0.8% (2)
The school has a strong code of student behavior	70.9% (168)	26.2% (62)	2.5% (6)	0.4% (1)
I am dissatisfied with our local public schools	29.2% (69)	17.8% (42)	29.2% (69)	23.7% (56)

Despite all the reasons supporting Catholic education, the fact remains that Catholic education is expensive and those Catholic schools suffering financially must look for alternative means of income aside from seeking donations, writing grant applications, increasing tuitions,

and lowering financial aid. Two markets that many Catholic secondary schools have directed their marketing and sales efforts are (1) non-Catholic American students, and (2) international students, both Catholic and non-Catholic.

Introduction of Non-Catholic and International Students

In late 2016, the Heartland Institute surveyed a number of non-Catholic students attending Catholic schools in the Archdiocese of St. Louis, Missouri. The results of their survey confirmed that although the number of Catholic students in Catholic schools had been decreasing, this loss had been offset by the increasing number of non-Catholic students in Catholic schools. “Even as Catholic schools in the 11 counties of the St. Louis Archdiocese have lost 22 percent of their Catholic students, they have seen a 23 percent spike in non-Catholic enrollment” (Taketa, 2017, para. 9). Heather Gossart, senior consultant and director of executive mentoring and coaching at the NCEA, reported to Ashley Bateman at The Heartland Institute that, “In 1970, only 2.7 percent of our students in Catholic schools were non-Catholic, today, we know that between 18 and 19 percent are non-Catholic. In the inner-cities and very urban schools, there may be 70–80 percent non-Catholic [students]” (Bateman, 2017, Section “National Trend,” para. 1). Bateman then expanded on the reasons non-Catholic parents and guardians appreciate a Catholic education:

The Catholic school environment appeals to people of varying faiths. Regardless of what faith parents profess they want their children to be in an environment where there is a moral compass. They want to feel that their children are taught values. They want their children in environments where social justice and morality and faith-based decision-making are a part of their lives. Catholic schools are seen as safe environments. They’re also seen as inclusive

environments, where a young person doesn't have to be a particular persona to be welcomed into the community. They (parents) also see the statistical data that we know...The average child that goes to Catholic school is going to have a 98–99 percent chance of graduating from high school and an 80–90 percent chance to go on to postsecondary education. There are a lot of things that bring parents to Catholic schools. (Bateman, 2017, Section “Says Parents Want Values,” para. 1–5)

In discussing this issue in the Bateman (2017) article, Dan Guernsey, director of K–12 programming for the Cardinal Newman Society stressed the point that when selling and marketing to non-Catholic students, Catholic schools must never lose sight of their primary mission:

Often, Catholic schools will down-sell their Catholic identity so as not to have customers go away. I want to make sure that we're big enough and bold enough in our service to at-risk students, particularly when we focus on job prep, so we don't lose sight of the scope of our vision.

[We need] to keep the focus on why we do Catholic schools in the first place. There are two reasons: for the particular good of the student and for the common good. The primary reason we operate the school is the primary good of that student; that is, his or her salvation. We don't open up schools because public schools are bad or there are no other good schools in the area; it's for the evangelical purpose. (Bateman, 2017, Section “Maintaining a Catholic Identity,” para. 2–3)

In addition to an influx of non-Catholic American students, Catholic schools have experienced a sharp increase in international students primarily from Asia, and in particular from China, the largest atheistic country in the world (Smith, 2018, para. 6). Affluent families of students in China who have the financial capacity to finance their children's high school experience, see American secondary schools in the U.S. as an opportunity for their children to learn English, study American culture, and acclimate to the American education system. These same families understand the value of American education, especially one from a United States college or university. These international parents prefer private secondary school education, and statistics confirm they prefer to send their children to either a private Catholic or private Christian high school.

It is not surprising, then, that Catholic secondary school administrators of financially strapped schools target and recruit these international students. The increased growth of Chinese students in American high schools serves as a "lifeline to many Catholic schools around the country" (Zavagnin, 2016b, para. 3). According to an article in *The Washington Post*:

The influx of Chinese students can be a boon for the private schools that accept them, with the costs meeting or exceeding what one might pay for a private college education here, and the wealthy Chinese families footing the bill. (Gross, 2016, para. 20)

Nevertheless, although these students provide poor schools with much needed financial support, Catholic secondary school administrators must ensure that Catholic identity permeates throughout their schools' community and that all students, foreign and domestic, Catholic or non-Catholic, receive the same level of Catholic education. If they fail to do so, there will be

nothing left to separate a Catholic school from any other private school. Zavagnin reinforced this point when he stated that schools:

Need to consider Chinese students in our shared call to focus on the new evangelization. Whatever their religious background was in China, here these students are taking part in theology classes, encountering issues of social justice and attending liturgies—all during a pivotal time in a young person’s life, a time away from home when their beliefs are taking shape. There is a lesson for all Catholic schools to heed: Financial necessity may have brought them into the school, but children from China are just that, children, whose awkward teenage years are compounded by being in a foreign culture; children who might be searching for more than fluency in English and the right grades for college admission; children who, given the right pastoral care, may be drawn into a relationship with God. (Zavagnin, 2016b, para. 11)

The Foreign Policy Group, which is a print and online international news organization, described one reason for the growing trend of Chinese students coming to the United States:

China’s swift economic development has created a burgeoning middle class determined to provide its children with the world’s best education, a trend that has brought increasing numbers of Chinese college students to U.S. shores. Some Chinese view high school abroad as a desirable alternative to secondary schools at home, which focus largely on test preparation in advance of the extremely competitive *gaokao*, the Chinese college entrance examination. But U.S. public schools impose tight restrictions on foreign student enrollment, limiting it in most cases to a one-year exchange; that means most Chinese parents looking to enroll

their children in a U.S. high school must look to private institutions. (Allen-Ebrahimian & Wertime, 2016, para. 5)

Chinese students want to come the U.S. for their university education. Fan Yue, a 20-year-old female student from the province of Jiangsu, said “Most Chinese universities are uninspiring ... cheating was pervasive and that many people skip class. Students are required to study ‘Mao Zedong thought’” (Chen & Jordan, 2016, para. 2). Other reasons include the difficulty of getting into a good university in China:

Just getting in takes years of study for the gaokao entrance exam, which is like the SAT on steroids. Students must memorize poetry tracing back to the 7th century. Few of the millions who take it get into China’s top universities. (Chen & Jordan, 2016, para. 2)

The pressure on Chinese students to get into top universities can be overwhelming. “Chinese employers have been known to say ‘those who are not graduates of top elite universities need not apply’” (Huang, 2016, para. 14).

Therefore, despite the physical distance between China and the United States, Chinese parents are delighted to send their children to the U.S. for their high school education because “[t]heir goal is to better their children’s chances of getting into an American college; a degree earned in the U.S. carries a lot of weight” (Huang, 2016, para. 5). As a result of this desire:

“A lot of Chinese families are realizing that they have to get into the process earlier,” said Christine Yeh, a researcher at the University of San Francisco who studies the experience of East Asian immigrants in U.S. schools. That drives them to seek a U.S. high school education to gain an edge for college admissions. “It’s getting so competitive.” (Gross, 2016, para. 7)

The Institute for International Education (IIE), surveyed a population of immigrating Chinese students and found that:

The diploma-seeking students are predominantly from Asia, almost exclusively attend private high schools, and are pursuing secondary credentials with the goal of increasing their chances for admission to U.S. colleges....The number of students directly enrolled in degree programs in U.S. high schools more than tripled from fall 2004 to 2013. (Redden, 2014, para. 2, 5).

Furthermore, by examining more recent data, the Foreign Policy Group confirmed that not only are Chinese students coming in large numbers to the United States but as previously noted, these same students are seeking enrollment in private high schools, particularly Christian schools:

It is no secret that Chinese students are pouring into the United States; over 300,000 of them attended U.S. colleges and universities in 2015 alone, and Chinese are filling up spots in U.S secondary schools in search of a better education and an easier route into U.S. universities. Less widely known is that at the secondary level, most Chinese attend Christian schools — even though they come from the world’s largest atheist state. (Allen-Ebrahimian & Wertime, 2016, para. 1)

One reason private high schools are more attractive to international students than public schools can be attributed to the U.S. Visa requirements. Regarding public schools, the U.S. Department of State’s Bureau of Consular Affairs website confirmed:

U.S. law does not permit foreign students to attend public elementary school (kindergarten to 8th grade) or a publicly funded adult education program. Hence,

F-1 visas cannot be issued for study at such schools. (US Dep't of State's Bureau of Consular Affairs, 2017, para. 5)

An F-1 visa can be issued for attendance at a public secondary school (grades 9 to 12), but the student is limited to a maximum of 12 months at the school. The school must also indicate on the Form I-20 that the student has paid the unsubsidized cost of the education and the amount submitted by the student for that purpose. (US Dep't of State's Bureau of Consular Affairs, 2017, para. 6)

The Bureau of Consular Affairs went on and stated that an international student could stay for four years if the student is attending a private secondary school. The Bureau reports that students must apply for an F-1 visa which is:

[T]he most common type of student visa. If you wish to engage in academic studies in the United States at an approved school, such as an accredited U.S. college or university, private secondary school, or approved English language program then you need an F-1 visa. You will also need an F-1 visa if your course of study is more than 18 hours a week. (US Dep't of State's Bureau of Consular Affairs, 2017, para. 2)

Table 4 indicates the population of international students who traveled to the United States in 2013 to attend high school. Students on an exchange program receive J-1 visas. (See Appendix B for a comparison between J-1 and F-1 visas.)

Table 4
Visas: Place of Origin and Type

Place of Origin	F-1 Visa	J-1 Visa	Total
Asia	36,626	5,164	41,790
East Asia	33,240	3,104	36,344
China	22,558	1,004	23,562
Total	92,424	9,272	101,696

Note. Adapted from the Institute for International Education (IIE), 2013.

Because U.S. private schools have the advantage of providing more extended stays, Chinese secondary students are enrolling into these private institutions, including those that are religiously affiliated, primarily Christian, and more precisely Catholic schools. Chinese parents do not seem to mind the fact their children will be required to attend religion classes (Allen-Ebrahimian & Wertime, 2016). This point is confirmed in the title of a February 2016 article for the Foreign Policy Group: “Chinese Students Flooding U.S. Christian High Schools: And New Data Shows Their Atheist Parents Don’t Seem to Mind” (Allen-Ebrahimian & Wertime, 2016). In fact, the Foreign Policy Group went on to report that:

During a 15-month period from January 2014 through March 2015, of the 52,347 F-1 visas issued for Chinese high school students 58% were for Catholic or Christian schools. Of the total number of visas issued, 28% were for Catholic secondary schools. (Allen-Ebrahimian & Wertime, 2016, para. 2)

The findings from a Pew Research study conducted in 2014 indicated that Chinese parents of students enrolling in Catholic secondary schools feel very comfortable with “the value-based, mission-driven’ qualities of a Catholic education as well as safety and supervision” (Spencer, 2014, para. 23). In general, parents of international students feel secure knowing that “Catholic schools prepare students to achieve success in their professional lives and be leaders in the community” (Tobin, 2016, para. 18).

These parents of international students believe in American high schools because they understand the comprehensive academic programs private schools offer. They also look forward to their sons and daughters learning ethical values and principles from Catholic secondary schools, and they are not concerned should their children develop a faith life (Zygmunt, 2016).

For example, Madelyn Ball, principal of The John Carroll School, stated that:

Values, and even religion, specifically, as a pull-factor for non-Catholics, who comprise about 30 percent of her student body. Many of them are international students from overseas, including China, from where “they come with no religion,” she said. “Many of their parents want them to learn about a religion because they can’t worship in their own country,” Ball said, noting that one Chinese student even converted to Catholicism after her exposure to the faith at John Carroll. (Zygmunt, 2016, para. 8)

At John F. Kennedy Catholic High School in Somers, New York, Jiacheng Wang, a senior from Ningbo, China, reinforced this sentiment when said he left his homeland for a:

Well-rounded education in the arts and sciences. “I wanted to have time to do the things I love,” he said, including drumming and singing. He said that the school’s religious affiliation played almost no role in his decision to enroll, but he now finds the school’s daily prayers calming. Sometimes before bed now, he prays alone. “I believe in science,” Mr. Wang said. “But now, I’m kind of 50 percent Christian. I start to believe this God stuff.” (Spencer, 2014, para. 16)

Before concluding this segment on non-Catholic and international students enrolling in Catholic secondary schools, it is essential to introduce the conceptual framework of relationships that will help strengthen Catholic identity in secondary schools. This conceptual framework of

relationships works in unison with the theoretical framework of NSBECS. Implementing both frameworks will only intensify Catholic identity in Catholic schools by providing a “charism that make a unique and meaningful contribution to our Church and society.” Timothy J. Cook and Thomas A. Simonds, S.J., designed this program of creating relationships as:

A coherent and relevant framework for thinking about Catholic identity and charism in contemporary schools using relationships as the organizing principle. The authors [Cook and Simonds] assert that 21st-century Catholic schools can provide a much needed and appealing charism for today’s world by building a culture of relationships. The authors’ framework deals specifically with a student’s relationship with self, God, others, the local and world community, and creation, as well as a student’s ability to critique culture through the lens of faith. The framework draws on ecclesial documents, scholarship, and current educational practice. (Cook & Simonds, 2011, p. 319)

Non-Catholic American and international students have a lot to learn and maneuver around when they enter a Catholic secondary school. For example, non-Catholic American students are required to take “the same religion courses and participate in faith-based activities, such as school-wide Masses and prayers” (Scott, 2015, Section “Mutually deepened faith,” para. 14). International students have to do the same, but to complicate matters, they must do so after arriving in the U.S. with a different set of social, cultural, and language skills. It is also important to point out that these international students are still adolescents dealing with universal teenage problems but without the physical presence of their families. Therefore, there is a significant advantage to a Catholic secondary school that educates all of its students, Catholic, non-Catholic, international, or domestic, on the concept of building relationships: with self, God, other individuals, with local and global communities, and with creation. This type of education gives

students the necessary tools to “critique culture through the lens of faith” (Cook & Simonds, 2011, para. 1). This educational experience for these students is vital as they come to learn how to build relationships that will meet the needs of society today and tomorrow.

Mission of the Catholic Church and Catholic Education

Introduction

As previously stated, the result of charging higher tuitions and reducing financial aid has prevented many families, especially those with baptized Catholic teenagers, from attending Catholic secondary schools and has left these families questioning the mission of the Catholic Church, in general, and of its Catholic schools, in particular.

Evangelization has been the mission of the Catholic Church since the time of Jesus and his apostles. Understanding the Church’s mission was so important to members of Vatican II they decided in 1965 to write the decree *Ad Gentes, The Mission Activity of the Church*. The name *Ad Gentes* comes from the Latin translation of Jesus’s exhortation of the apostles to “go forth” (Second Vatican Council A, 2017). Reflecting on the importance of the Church’s missionary commitment to evangelization, the authors of *Ad Gentes* declared:

Apostles themselves, on whom the Church was founded, following in the footsteps of Christ, “preached the word of truth and begot churches.” It is the duty of their successors to make this task endure “so that the word of God may run and be glorified” (2 Thess. 3:1) and the kingdom of God be proclaimed and established throughout the world. (Second Vatican Council A, 2017, para. 1)

In the “Mission Statement” of the USCCB, it reads: “Evangelizing is, in fact, the grace and vocation proper to the Church, her deepest identity. She exists to evangelize (*Evangelii nuntiandi, no. 14*)” (USCCB, 2017, para. 1; emphasis in original). Known as an Apostolic

Exhortation, *Evangelii Nuntiandi* was issued on 8 December 1975 by Pope Paul VI on the theme of Catholic evangelization. *Evangelii Nuntiandi* served as “a clarion call to the church to fulfill better its mission, in which he described evangelization as the essential and primary mission of the church” (Houck, 2002, para. 3). Written as a result of his fourth synod of bishops in 1973, Paul VI selected evangelization as the synod’s theme. The pontiff’s goal was to ensure that all baptized Catholics know their mission as he espoused:

It is with joy and consolation that at the end of the great Assembly of 1974 we heard these illuminating words: “We wish to confirm once more that the task of evangelizing all people constitutes the essential mission of the Church.” [36] It is a task and mission which the vast and profound changes of present-day society make all the more urgent. Evangelizing is in fact the grace and vocation proper to the Church, her deepest identity. She exists in order to evangelize, that is to say, in order to preach and teach, to be the channel of the gift of grace, to reconcile sinners with God, and to perpetuate Christ's sacrifice in the Mass, which is the memorial of His death and glorious resurrection. (Paul VI, 1975a, Section 14)

Today, Pope Francis reminds us of the importance of the Church’s mission to evangelize.

Carl E. Olson, the editor of *Ignatius Insight* and *Catholic World Report*, discussed the mandate

Pope Francis delivered to the Pontifical Mission Societies stating:

Mission is a paradigm of every Church institution; it is a paradigmatic attitude. That mission is to evangelize and proclaim the Gospel, Francis noted, is “to ensure that God’s grace may touch the heart of every man and of every woman and lead them to him.” And, he stated directly: “Furthermore, for every Christian, for the whole Church, this is not an optional mission it is not an

optional mission, but essential.” The ultimate goal of the Church is the eternal salvation of men—not just the poor, but everyone. (Olsen, 2014, para. 13)

By referring to the conceptual framework of relationships, one can argue that to fulfill the mission of the Church; one must first be able to be in the right relationship with oneself and with God, which are two components of the conceptual framework. A Catholic secondary school that educates its students on building relationships will provide students with the confidence they need to make connections within their school community, and the local community outside of school. The school community and the broader community are two additional components of the conceptual framework of relationships. It is this educational experience of learning how to build a trusting relationship with oneself and with God that will afford a student the opportunity to share the teachings of the Catholic Church with others within the school community and the community at large. “Each opportunity for service and action can be an opportunity to deepen religious learning and build relationships” (Cook & Simonds, 2011, p. 328).

To build these relationships, one must know what the Catholic Church and Catholic education are looking to achieve. The National Directory for Catechesis (NDC) states that the primary purpose of Catholic schools is to teach students about the Church’s mission of evangelization and catechesis (Archdiocese of Chicago, 2011). If a Catholic school is to maintain and strengthen its Catholic identity, then three components to the mission of Catholic schools must be studied and evaluated against the NSBECS: evangelization, community, and school climate.

Evangelization

The Congregation for Catholic Education has continuously reminded Catholic school administrators that “The Church’s mission is to evangelize. Evangelization is the Church’s

deepest identity” (Paul VI, 1975b, para. 14). To meet its overall objective of evangelization, Catholic school administrators need to create an environment where all teachers incorporate the message of learning how to live one’s life as Christ lived His. In other words:

[T]he principal purpose of Catholic education is to form disciples — people who know Christ, follow Christ and make him known. Not excellence in education, as important as that is; not equipping students to have successful careers, however valuable that may be. But forming disciples. (Brumley, 2013, para. 14)

In 1977, Cardinal Gabriel-Marie Garrone was prefect of the Sacred Congregation for Catholic Education. One of Garrone’s responsibilities was overseeing the writing of *The Catholic School*. This document was intended to remind Catholics that:

The Church is constantly deepening her awareness of herself and meditating on the mystery of her being and mission. Thus she is ever rediscovering her living relationship with Christ “in order to discover greater light, energy, and joy in fulfilling her mission and determining the best way to ensure that her relationship with humanity is closer and more efficacious” - that humanity of which she is a part and yet so undeniably distinct. Her destiny is to serve humanity until it reaches its fullness in Christ. Evangelization is, therefore, the mission of the Church; that is, she must proclaim the good news of salvation to all, generate new creatures in Christ through Baptism, and train them to live knowingly as children of God. (Garrone, 1977, para. 6)

In analyzing this document through the prism of the conceptual framework of relationships, *The Catholic School* emphasized:

Young people have to be taught to share their personal lives with God and with others. They are to overcome their individualism and discover, in the light of faith, their specific vocation to live responsibly in a community with others. The very pattern of the Christian life draws them to commit themselves to serve God in their brethren and to make the world a better place for man to live in. (Garrone, 1977, para. 45)

Following in the footsteps of Garrone was Cardinal William Baum who became the prefect for the Congregation for Catholic Education, previously known as the Sacred Congregation for Catholic Education. In 1988, Baum directed the writing of *The Religious Dimension of Education in a Catholic School*. This document was meant to restrict “its attention to Catholic schools: that is, educational institutions of whatever type, devoted to the formation of young people at all pre-university levels, dependent on ecclesiastical authority, and therefore falling within the competence of this Dicastery” (Baum, 1988, para. 4). This document also intended to underscore the importance of teaching evangelization: “The activity of a Catholic school is, above all else, an activity that shares in the evangelizing mission of the Church” (Baum, 1988, para. 101).

Community

Regarding community in Catholic secondary schools, administrators must understand the importance of creating a community so that the secular educational environment transforms into a loving, welcoming, Christian community (Pope Paul VI, 1965). In the USCCB’s (1972) seminal document: *To Teach as Jesus Did*, the bishops wrote of the importance of community:

Education is one of the most important ways by which the Church fulfills its commitment to the dignity of the person and the building of community.

Community is central to educational ministry both as a necessary condition and an ardently desired goal. The educational efforts of the Church must therefore be directed to forming persons-in-community; for the education of the individual Christian is important not only to his solitary destiny but also to the destinies of the many communities in which he lives.

The educational mission of the Church is an integrated ministry embracing three interlocking dimensions: the message revealed by God (didache) which the Church proclaims; fellowship in the life of the Holy Spirit (koinonia); service to the Christian community and the entire human community (diakonia). (para. 13–14)

A vibrant “Catholic identity” is accomplished in a Catholic school when the Catholic community is considered to be genuine. Because humanity does not live alone, students must learn how to live in communion with one another. It is within the Catholic culture, in the school community, that “values are communicated through the interpersonal and sincere relationships of its members and through both individual and corporative adherences to the outlook on life that permeates the school” (Garrone, 1977, para. 32).

This communal aspect noted in *The Catholic School* strengthens the Catholic identity within these schools: “The school must be a community whose values are communicated through the interpersonal and sincere relationships of its members and through both individual and corporative adherences to the outlook on life that permeates the school” (Garrone, 1977, para. 32). The document further noted:

It [the Catholic school] is a genuine community bent on imparting, over and above an academic education, all the help it can to its members to adopt a

Christian way of life. For the Catholic school mutual respect means service to the Person of Christ. Cooperation is between brothers and sisters in Christ. A policy of working for the common good is undertaken seriously as working for the building up of the Kingdom of God. (Garrone, 1977, para. 60)

Furthermore, *The Religious Dimension of Education in a Catholic School* described Catholic schools as creating communities and cultures infused with the Gospel spirit of freedom and love:

The Catholic school pursues cultural goals and the natural development of youth to the same degree as any other school. What makes the Catholic school distinctive is its attempt to generate a community climate in the school that is permeated by the Gospel spirit of freedom and love. (Baum, 1988, para. 1)

This document then referenced:

The declaration of the Second Vatican Council, *Gravissimum Educationis* “makes a decisive change in the history of Catholic schools: the move from school as institution to school as community.” (268) Catholic schools “are no less zealous than other schools in the promotion of culture and in the human formation of young people. It is however, the special function of the Catholic school to: develop in the school community an atmosphere animated by a spirit of liberty and charity; enable young people, while developing their own personality, to grow at the same time in that new life which has been given them in baptism; orientate the whole of human culture to the message of salvation. (Baum, 1988, para. 31)

One of the significant contributions *The Religious Dimension of Education in a Catholic School* provided was an acknowledgment that although not all students in Catholic schools are Catholic, all students will be taught and formed by the same Gospel values and principles. It stated that:

Not all students in Catholic schools are members of the Catholic Church; not all are Christians. There are, in fact, countries in which the vast majority of the students are not Catholics – a reality which the Council called attention to.

(Baum, 1988, para. 6)

The document *Educating Together in Catholic Schools* further emphasized the importance of building Catholic culture and community in schools: “The implementation of a real educational community, built on the foundation of shared projected values, represents a serious task that must be carried out by the Catholic school” (Grocholewski, 2007, para. 5). It went on to stress that:

The Catholic school, characterized mainly as an educating community, is a school for the person and of persons. In fact, it aims at forming the person in the integral unity of his being, using the tools of teaching and learning where criteria of judgment, determining values, points of interest, lines of thought, sources of inspiration and models of life are formed. Above all, they are involved in the dynamics of interpersonal relations that form and vivify the school community.

(Grocholewski, 2007, para. 13)

Thus, “to make man more man, education can be carried out authentically only in a relational and community context” (Grocholewski, 2007, para. 12).

Catholic administrators must commit to parents, students, faculty, and staff to develop an authentic educational community with Catholic culture and identity “built on the foundation of shared projected values, represents a serious task that must be carried out by the Catholic school” (Grocholewski, 2007, para. 5). Members of the school community must be not only “culturally and spiritually formed, but also intentionally directed at developing their community educational commitment in an authentic spirit of ecclesial communion” (Grocholewski, 2007, para. 34).

The previous paragraphs describe how important culture and community are in the Catholic Church and more precisely Catholic education. The community is also a key component in Cook and Simonds’ (2011) conceptual framework of relationships. For Cook and Simonds, teachers must first believe in the importance of creating community, and students and teachers “must also look beyond the school campus. In both the local community and the larger world community there are myriad opportunities for developing relationships with other people” (Cook & Simonds, 2011, p. 327). Learning how to develop communities involves learning about different people’s cultures and religions, a knowledge that will assist in the overall growth of the Catholic student: “The goal of a Catholic school is to graduate young people who will serve God and make a difference in the world” (Cook & Simonds, 2011, p. 328).

In 1997, Cardinal Pio Laghi was prefect for the Congregation for Catholic Education. Laghi administered the writing of *The Catholic School on the Threshold of the Third Millennium* in preparation for the Catholic Church’s *Jubilee 2000* and the celebration of the 20th anniversary of the publication of *The Catholic School* (Garrone, 1977). This document was aimed at reminding Catholic school administrators and educators of the benefits of Catholic education. Laghi proposed:

To focus attention on the nature and distinctive characteristics of a school which would present itself as *Catholic*. It therefore addresses this circular letter to all those who are engaged in Catholic schooling, in order to convey to them a word of encouragement and hope. In particular, by means of the present letter, the Congregation shares their joy for the positive fruits yielded by the Catholic school and their anxiety about the difficulties which it encounters. Furthermore, the teachings of the Second Vatican Council, innumerable interventions of the Holy Father, ordinary and extraordinary Assemblies of the Synod of Bishops, Episcopal Conferences and the pastoral solicitude of diocesan Ordinaries, as well as international Catholic organizations involved in education and schooling, all support our conviction that it is opportune to devote careful attention to certain fundamental characteristics of the Catholic school, which are of great importance if its educational activity is to be effectual in the Church and in society. Such are: *the Catholic school as a place of integral education of the human person through a clear educational project of which Christ is the foundation; its ecclesial and cultural identity; its mission of education as a work of love; its service to society; the traits which should characterize the educating community.* (Pio Cardinal Laghi, 1997, para. 4)

School Climate

According to the Vatican document *The Religious Dimension of Education in a Catholic School*, what makes a Catholic school distinctive is its:

Religious dimension and it can be found in *a) the educational climate, b) the personal development of each student, c) the relationship established between*

culture and the Gospel, *d*) the illumination of all knowledge with the light of faith.

(Baum, 1988, para. 2)

This document by Baum (1988) also described two components of the religious dimension in a school: (1) “The Religious Dimension in the lives of Youth” (para. 6) and (2) “The Religious Dimension of the School Climate” (para. 23). This study focused its attention on the latter component, which includes “the elements to be considered in developing an organic vision of a school climate are persons, space, time, relationships, teaching, study, and various other activities” (Baum, 1988, para. 24). Together, these elements:

[T]hrough the celebration of Christian values in Word and Sacrament, in individual behavior, in friendly and harmonious interpersonal relationships, and in a ready availability. Through this daily witness, the students will come to appreciate the uniqueness of the environment to which their youth has been entrusted. If it is not present, then there is little left which can make the school Catholic. (Baum, 1988, para. 26)

For a positive school climate and culture to exist, administrators have to work diligently to receive consensus from colleagues, faculty, staff, and parents regarding the following items: (1) academic goals; (2) relationships within the school community based on love and Christian freedom; (3) students, faculty, staff, and administrators committed to being a witness to Gospel values and teachings; (4) all students striving for human and spiritual formation; and (5) all families, friends, alumni, and external community members being welcomed (Baum, 1988, para. 103).

Research findings indicate that some factors can interfere with the formation of students and jeopardize a school’s climate and culture. Such factors include:

Goals are either not defined or are defined badly; those responsible for the school are not sufficiently trained; concern for academic achievement is excessive; relations between teachers and students are cold and impersonal; teachers are antagonistic toward one another; discipline is imposed from on high without any participation or cooperation from the students; relationships with families are formal or even strained, and families are not involved in helping to determine the educational goals; some within the school community are giving a negative witness; individuals are unwilling to work together for the common good; the school is isolated from the local Church; there is no interest in or concern for the problems of society; religious instruction is “routine.” (Baum, 1988, para. 104)

These negative factors can pose serious concerns for schools whose student populations include those of different faiths and sociopolitical backgrounds, such as having international students from China. The results of the survey, however, confirm that international students were very positive and enlightening. Although these factors can be a challenge for school officials, the task for teachers developing a religious and spiritual life for their students is not impossible:

The Catholic school is a center of life, and life is synthetic. In this vital center, the formation process is a constant interplay of action and reaction. The interplay has both a horizontal and a vertical dimension, and it is this qualification that makes the Catholic school distinctive from those other schools whose educational objectives are not inspired by Christianity. (Baum, 1988, para. 109)

To create a school climate and culture that is steeped in Catholic identity, administrators will have to make every effort to create a school climate and culture where all students are welcomed:

A special atmosphere animated by the Gospel spirit of freedom and charity, to help youth grow according to the new creatures they were made through baptism as they develop their own personalities, and finally to order the whole of human culture to the news of salvation so that the knowledge the students gradually acquire of the world, life and man is illumined by faith. (Vatican Council II, 1965)

Furthermore, all adult members of secondary schools, including teachers and parents, will need to work together to create a school climate and culture where students feel welcomed as they enter:

A new environment, one illumined by the light of faith, and having its own unique characteristics... The religious dimension of the school climate is expressed through the celebration of Christian values in Word and Sacrament, in individual behavior, in friendly and harmonious interpersonal relationships, and in a ready availability. Through this daily witness, the students will come to appreciate the uniqueness of the environment to which their youth has been entrusted. If it is not present, then there is little left which can make the school Catholic. (Garrone, 1977)

Laghi stressed that Catholic school leaders must ensure that their school's climate and culture creates an environment of sacred space where students are formed and transformed:

The Catholic school participates in the evangelizing mission of the Church and is the privileged environment in which Christian education is carried out. In this way “Catholic schools are at once places of evangelization, of complete formation, of inculturation, of apprenticeship in a lively dialogue between young people of different religions and social backgrounds.” (10) The ecclesial nature of the Catholic school, therefore, is written in the very heart of its identity as a teaching institution. It is a true and proper ecclesial entity by reason of its educational activity, “in which faith, culture and life are brought into harmony.” (11) Thus it must be strongly emphasized that this ecclesial dimension is not a mere adjunct, but is a proper and specific attribute, a distinctive characteristic which penetrates and informs every moment of its educational activity, a fundamental part of its very identity and the focus of its mission. (12) The fostering of this dimension should be the aim of all those who make up the educating community. (Pio Cardinal Laghi, 1997, para. 11)

Regarding a school’s climate and culture in association with the conceptual framework of relationships, Catholic school administrators will have to include those sociological and theological components where students will be able to be formed academically, socially, and theologically through relationships with others (Pio Cardinal Laghi, 1997). A positive school climate and culture exudes a feeling of sacred space, where students can feel safe growing as individuals and as a community. In this type of Catholic school climate, students will feel secure enough to share their talents and their needs with others within the school community and the community outside of school. One primary goal of using the conceptual framework of relationships is to form students who graduate and make a difference in this world.

Catholic Identity in Catholic Schools

Introduction

Is there one all-encompassing definition of the term “Catholic identity?” The simple response is “no.” In *Catholic Identity: More than the Tip of the Iceberg*, Dr. Jay Boyd used the analogy of an iceberg to describe the difficulty in defining and measuring a school’s Catholic identity (para. 1). Boyd referenced the top 10% of the iceberg to depict those visible elements of Catholic identity such as crucifixes, statues, and stained glass windows (para. 3). It is the 90% of the iceberg that is beneath the surface that Boyd noted most people do not see but metaphorically makes up the most significant percentage of Catholic identity (para. 3). This 90% consists of the spiritual traditions in Catholicism such as celebrating the Eucharist (Mass) and incorporating additional sacraments into the life of the school community, such as with reconciliation, providing school-wide prayer and offering retreats (para. 3). The fact is that Catholic identity is challenging to define and measure.

In his 2012 article *Perceptions of Catholic Identity: Views of Catholic School Administrators and Teachers*, author John Convey, Ph.D., presented the model in Figure 5 that provides one possible representation of the various dimensions of a school’s Catholic identity.

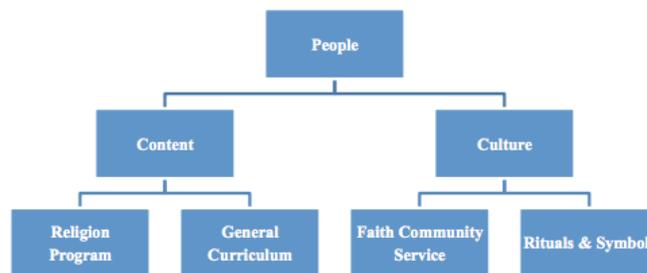


Figure 5: Dimensions of Catholic Identity in Schools

At the top of the model are the people associated with the school who are the creators and drivers of a school’s Catholic identity, each in their own particular role of administrator,

teachers, priest, staff support, or parents since they individually, collectively, and in varying degrees “communicate the message (content) and create the environment (culture) that comprise the essence of a Catholic school” (DeFiore, Convey & Schuttloffel, 2009, p. 34). The communication of Catholic teachings in the religion course and, when possible, in other subjects and the school’s environment or culture constitute the major dimensions of a school’s Catholic identity. While content is obviously important, research has shown that a school’s culture, particularly the type of community it creates, is an important contributor to its effectiveness (Convey, 1992). The environment of a Catholic school supports its Catholic identity through the establishment of a faith community, an emphasis on service, the celebration of rituals (prayer, liturgy, sacraments) and the presence of appropriate symbols (statues, crucifixes, religious pictures). The model also provides a framework as to how to develop measures of a school’s Catholic identity. (Convey, 2012, p. 194)

As explicit as Convey’s model is perhaps one thing everyone can agree on is that the Catholic identity of a secondary school is not determined by the faith of its students:

A school that has a preponderance of Catholic students is no more or less Catholic than a school having a preponderance of students of other denominations or faiths. As a matter of fact, the mission nature of a Catholic school entitles the school to welcome people of all faith backgrounds especially the poor.

(Archdiocese of Chicago, 2011, p. 5)

The challenge, then, for administrators of creating and promoting Catholic identity and Catholic culture within their secondary schools is an arduous but not impossible task. In *The*

Religious Dimension of Education in a Catholic School, a Catholic school was portrayed as having:

A clear identity, not only as a presence of the Church in society, but also as a genuine and proper instrument of the Church. It is a place of evangelization, of authentic apostolate and of pastoral action - not through complementary or parallel or extracurricular activity, but of its very nature: its work of educating the Christian person. (Baum, 1988, para. 33)

It is precisely because of its Catholic identity, which is anything but sectarian, that a school derives the originality that enables it to be a genuine instrument of the Church's evangelizing mission. Michael Guerra, former president of the National Catholic Educational Association put the challenge succinctly: "The first and most important task for Catholic schools is to maintain and continually strengthen their Catholic identity." (Miller, 2006, para. 3)

As previously noted in chapter one, the definition of Catholic identity, one that encapsulates the above description of visible and non-visible attributes is provided by the National Standards and Benchmarks for Effective Catholic Schools (NSBECS). According to the NSBECS, Catholic identity is defined as having "The particular expression of the Catholic heritage, the practices of the Catholic community, the living of the Gospel message, and the information and relationships that sustain the school's activities" (Ozar & Weitzel-O'Neill, 2012.).

Understanding what Catholic identity is and how it is to be taught and lived out by faculty and staff is critical for the sustainability of a faithful Catholic education. As previously noted, the mission of the Catholic Church is evangelization, and the Catholic school is still the

best environment in which to teach this practice. As Pope Saint John Paul II wrote, “Catholic education is above all a question of communicating Christ, of helping to form Christ in the lives of others” (Paul II, 1979, para. 6). “If Catholic schools are not imbuing a Catholic worldview and communicating Christ to their students, they fail to look much different than their private and public-school counterparts” (Warner, 2014, para. 13).

This mission includes inviting all young people from different countries into the life of the Church so they will see and understand the role faith plays in one’s daily life and the larger society. “This unique Catholic identity makes our Catholic elementary and secondary schools ‘schools for the human person’ and allows them to fill a critical role in the future life of our Church, our country and our world” (The Catholic School on the Threshold of the Third Millennium, 1997) (Ozar & Weitzel-O’Neill, 2012, p. 4).

To assist in defining Catholic identity and culture in Catholic education, this study identified four documents that comprise scholarly information for determining Catholic identity in Catholic education: (1) “Five Essential Marks of Catholic Schools” written by Archbishop J. Michael Miller, C.S.B. (2006); (2) Thomas Groome’s (1996) article “What Makes a School Catholic?”; (3) Bishop David O’Connell’s keynote speech at the 2011 Catholic Higher Education Conference (CHEC), “Our Schools—Our Hope: Reflections on Catholic Identity” (2012); and (4) *To Teach as Jesus Did* written by the USCCB in 1972. Concluding each of the four documents is the conceptual framework of relationships. Ultimately, a composite document aimed at defining Catholic identity and Catholic Culture was created and introduced.

What Makes a School Catholic?

“What Makes a School Catholic?” an article written by Thomas Groome in 1996 describes five theological and three cardinal characteristics he believes makes a Catholic school “Catholic.” According to Groome:

The distinctiveness of Catholic education is prompted by the distinctive characteristics of Catholicism itself, and these characteristics should be reflected in the whole curriculum of Catholic schools. By “curriculum” I intend the *content* taught, the *process* of teaching, and the *environment* of school. (McLaughlin, O’Keefe, & O’Keefe, 1996, p. 107)

Groome made the point that if we are to identify ourselves as Catholic, we must view ourselves through the prism of others. In his article, Groome used Langdon Gilkey, an American Baptist, and renowned theologian, as an example:

Building on Gilkey, and dividing his anthropological aspect into two, I propose five particular and distinguishing characteristics of Catholicism. These characteristics, overlapping but distinct, are: (1) its positive anthropology of the person, 2) its sacramentality of life, (3) its communal emphasis regarding human and Christian existence, (4) its commitment to tradition as source of its story and vision, and (5) its appreciation of rationality and learning, epitomized in its commitment to education.

These five might be called theological characteristics in that they are grounded in Catholic understanding of God and of human existence; there is theological warrant for them (McLaughlin et al., 1996, pp. 108–109).

The following sections provide summations of each of Groome's (1996) five theological characteristics.

Positive Anthropology of the Person

Groome's (1996) first characteristic, "positive anthropology of the person," pertains to human beings believing they are created by God in His image and likeness. Groome made the point that although man is subject to "original sin," and continues to have the propensity to sin, man can still do good for himself, humanity, and for God (McLaughlin et al., 1996). For Groome:

This understanding of our human condition before God calls the whole curriculum of Catholic education to reflect and promote at least three commitments: (1) to affirm students' basic goodness, to promote their dignity, to honor their fundamental rights, and to develop their gifts to the fullest - as God reflections; (2) to educate people to live responsibly, with God's help, for the fullness of life that God wills for self and others - as responsible partners; (3) to convince and mold people to live as if their lives are worthwhile and have historical significance, that their every good effort advances the well-being of all – as history makers. (McLaughlin et al., 1996, p. 111)

Sacramentality of Life

The second characteristic Groome (1996) described is the "sacramentality of life" or having "a sacramental consciousness." This is a state of being able "to see God in all things," which is a deeply rooted philosophy of St. Ignatius of Loyola, founder of the Society of Jesus (Jesuits). Educating students to find God in all things and everyone is an important task for all Catholic educators. "It is the epitome of a truly 'religious' consciousness in that it is perennially

aware that everything is ‘tied-back-into’ (Latin: re-ligare) or anchored in an ultimate ‘Ground of Being’” (McLaughlin et al., 1996, p. 112). As Groome noted, “For Catholic education, the intention of forming students in a sacramental consciousness should permeate the whole curriculum” (McLaughlin et al., 1996, p. 112).

Communal Emphasis

The third characteristic is “communal emphasis.” As Groome (1996) stated, “[W]e find our identity and true selves in relationship with others” (McLaughlin et al., 1996, p. 113). He went on to stress the importance of creating community that:

Combines aspects of its anthropology and cosmology; anthropological because humans want to be in relationship with others and cosmological because man believes he is created in the image of God, and thus has a natural tendency to be an “instrument of God’s saving grace.” (McLaughlin et al., 1996, p. 113)

Groome underscored this point by saying that, “Catholic schools needs to reflect community, not simply as an ideal taught but as a value realized” (McLaughlin et al., 1996, p. 115).

Commitment to Tradition

Groome’s (1996) fourth characteristic is “commitment to tradition.” As Groome proposed:

The core of this news of salvation is the person of Jesus Christ. Jesus and this incarnational principle is the heart of Catholic education. Encounter with the person of Jesus Christ and his good news of salvation is mediated now through Christian Story and Vision — the meaning and ethic of Christian faith they should be at the core of the curriculum of a Catholic school. (McLaughlin et al., 1996, p. 116)

Groome (1996) suggested that teachers instruct students to understand and create their own version of the “Christian Story,” which for Groome represented:

The whole faith life and practical wisdom of the Christian community that is congealed in its Scriptures, symbols, myths, rituals, liturgies, creeds, dogmas, doctrines, theologies, practices, spiritualities, expected life-style, values, artifacts, structures, and so on. (Horell, 2017, para. 24)

For teachers to teach students about the “Christian Story,” Groome shared his “Shared Christian Praxis” methodology, which was recounted by Horell (2017):

A focusing activity and five pedagogical movements... Overall, Shared Christian Praxis is a humanizing approach to religious education. It is based on the premise that designated teachers should strive to engage all aspects of human personhood in respectful and just ways (Movement One) and lead persons through a learning process that concludes with an invitation for them to develop a greater sense of their own agency as persons of faith (Movement Five). Groome is also attentive to how the realities of personal and social sin diminish and damage the world. However, he argues that while the image of God within each person may be diminished, it can never be totally destroyed. Hence, he contends that a process of faith education that invites persons, in respectful and just ways, to bring the praxis of their lives into dialogue with Christian faith (Movements Three and Four) will have the potential to nurture the good within persons and communities, and perhaps even enable them to be a transformative presence within the world (Movement Five). (para. 24)

Groome (1996) stressed the importance of students learning how to live their version of the Christian Story “on all levels of existence (personal, interpersonal, and social/political) and who we are to become in response to it, this is the vision of the Christian faith” (McLaughlin et al., 1996, p. 117). Thus, teachers who use Groome’s methodology will educate the “‘very ‘being’ of students, to inform, form, and transform their identity and agency – who they are and how they live – with the meaning and ethic of Christian faith” (McLaughlin et al., 1996, p. 117). This characteristic of committing to tradition embodies each of the five aspects of the conceptual framework of relationships.

Appreciation of Rationality

Groome’s (1996) fifth and last theological characteristic is “appreciation of rationality.” As noted by Groome, “Catholicism has been convinced that understanding and faith, reason and revelation, need and enhance each other” (McLaughlin et al., 1996, p. 119). He advocated that Catholic educators must prepare their students to think and reason for themselves. Students who engage in critical reflection learn to think and decide for themselves what is right and wrong. Students must be encouraged to have a dialogue with others, to learn from others, and to teach others.

Groome (1996) continued with his explanation of Catholic identity by adding three additional characteristics he labeled as “cardinal” characteristics, a reference to the Church’s theological and cardinal virtues. Groome stressed that the three cardinal characteristics provide the strength needed to hold together the five theological characteristics. These cardinal virtues are: “(1) Catholicism’s commitment to people’s ‘personhood’, to whom they become and their ethic of life — an ontological concern, (2) Catholicism’s commitment to ‘basic justice’ — a

sociological concern, and (3) Catholicism’s commitment to ‘catholicity’ — a universal concern” (McLaughlin et al., 1996, p. 109).

(1) *Personhood—an ontological concern.* Groome (1996) described the first cardinal characteristic as “an ontological concern” (McLaughlin et al., 1996, p. 121), a quality never to “be taken for granted; in fact, it is countercultural to much of modern education ... for Plato to know the good is to become the good, for Aristotle knowing arises from and shapes one’s ‘being’ in the world” (McLaughlin et al., 1996, p. 121). For Groome, the ontological devotion penetrates the anthropology of Catholic education because:

It engages the whole “being” of people to empower them to become “the glory of God fully alive.” The *sacramentality* of Catholic education is ontological as it helps people’s outlook on life and forms their perspective that, as Gerard Manley Hopkins insists, “the world is charged with the grandeur of God.” (McLaughlin et al., 1996, p. 121)

Catholic education intends to inform and form the very “being” of its students, to mold their identity and agency — who they are and how they live. In traditional philosophical terms, its intended learning outcome moves beyond the epistemological (episteme, knowledge) to the ontological (ontos, being), without leaving the former behind. Catholic education “aims not only to influence what students know and can do but also the kind of people they will become.”

(McLaughlin et al., 1996, p. 121)

(2) *Justice—a sociological concern.* The second characteristic, “a sociological concern,” is about fairness and truth, and its central role in the Catholic faith. Justice is in a relationship with the anthropology of Catholic education because students are taught to treat others with

dignity and respect, as well as to promote the human rights of all. Justice is also a sacramental act because it allows people to see the good in themselves and others. Justice also allows people to be empathetic to the injustices of the poor and oppressed but perhaps, more importantly, to make the correct social changes to situations of inequities.

(3) *Catholicity—a universal concern.* The third and last “cardinal” characteristic is the inclusive concern for “Catholicity.” Groome stated that:

Our claim to be “Catholic” should confront us with our sins of exclusion and sectarianism, and ever challenge us to become an inclusive community with hospitality and openness to all. Clearly this commitment must permeate Catholic education. (McLaughlin et al., 1996, p. 122)

Anthropologically, Catholicity should be reflected in the curriculum as it should affirm each person’s worth and engages all their gifts in a holistic way. ... Its *sacramentality* is catholic as it encourages people to appreciate both the unity and diversity of life, to experience God’s spirit as the love energy of all creation. Its *community* emphasis is Catholic when the school is truly a place of welcome and inclusion. Teaching the *Tradition* is catholic as it convinces students of the universality of God’s saving presence and love for all peoples, and grounds them in this particular tradition without prejudice or sectarian bias. And its *rationality* is catholic as it opens people to the truth, wherever it can be found. (McLaughlin et al., 1996, pp. 122–123)

Table 6 illustrates how each of Groome’s (1996) eight characteristics are related to this study’s conceptual framework of relationships with self, God, others, community, and creation.

Table 6
Groome's (1996) Eight Characteristics of Catholic Identity

Groome's Characteristics	Summary	Conceptual Framework of Relationships
1. Positive Anthropology	Humans created by God	Self, God
2. Sacramentality of Life	See God in all things	Others, Communities, Creation, God
3. Communal Experience	We find our identity in others	Self, Others, Communities, God
4. Commitment to Tradition	Live the way of Jesus	Self, God
5. Appreciation of Reality	Dialogue with others, learn from others, teach others	God, Others, Communities
6. Ontological Concern	Catholic education fosters shared responsibility	God, Communities, Creation
7. Sociological Concern	Treat others with dignity	God, Self, Others
8. Catholicity Concern	Inclusive community with hospitality and openness to God	God, Self, Others, Communities, Creation

Identity and Mission

In 2011, Bishop David O'Connell presented the keynote speech to members attending the Catholic Higher Education Conference (CHEC). O'Connell began his address by citing two issues he emphasized were critical to the success of any organization: identity and mission:

The two critical elements in the life of any organization—whether that organization is related to social services, health care delivery, or education—are identity and mission. In other words, “who you are” and “what you do.” The health and integrity of any organization can be determined by demonstrating that its mission flows from its identity as St. Matthew's Gospel indicates, “by their fruits you shall know them” (Matthew 7:16). In understanding identity at its deepest level, you not only get a sense of “who” but you also get a sense of motivation—the “why” of the organization. In seeing that identity—the “who” and “why” of an organization—you should see a “mission” whereby you begin

also to see and grasp the “what” and “how” of an organization, the manner of its acting appropriate to its identity.

When an organization acts in a way that is contrary to its identity—when its mission and motive and manner—are not mutual and clear, the organization begins to break down and unravel. (O’Connell, 2012, pp. 155–156)

When addressing the importance of Catholic identity in schools, O’Connell stated:

The idea of Catholic identity is very simple. A Catholic school derives its institutional identity from Jesus Christ, from the Gospels, from the Church and its teachings, history and traditions, and from its central place within the Catholic Christian community at the parish and diocesan levels. That is who we are. And our Catholic identity has not changed since Jesus Christ stood on the Mount of the Ascension and commanded his followers, as we read in St. Matthew’s Gospel: “Go, therefore, and teach all nations” (Matthew 28:19) and in St. Mark’s Gospel: “Go into all the world and preach the gospel to all creation” (Mark 16:15). Our Catholic identity draws itself from those very commands and has remained the same since the very first Catholic schools were created. That is certainly true within the United States. Our Catholic schools are about Jesus Christ who promised us at his Ascension, “Behold I am with you all days” (Matthew 28:20). Our Catholic schools are one way that Jesus’ promise continues to be fulfilled. That is our Catholic identity. That is our hope. (O’Connell, 2012, p. 157)

To support his perspective of the importance of ensuring Catholic identity, O’Connell offered this message of hope:

A few years ago, in the midst of seemingly endless conversations about the meaning of Catholic identity, a student at Catholic University raised a very pointed question at a university forum: “*What does being Catholic give me?*” The answer to his question provides the rationale for what we do in Catholic schools and why we do it. But if I posed that same question to you today, what would you say to your students? As principals, what would you say? What difference does it make? Is it worth the effort? Is it worth your effort, your sacrifice, your commitment? *What does being Catholic give them and offer?* (O’Connell, 2012, p. 159)

For O’Connell:

The mission of Catholic education is about a vision and a personal investment in a vision that comes from the Gospel that create the values by which the Catholic school is known and identified and that make its values real and alive and applicable to life. The mission of Catholic education is also about passion. The vision, the passion that is uniquely ours in the Catholic educational enterprise, is “evangelization,” a vision, a passion that views every young person in our Catholic schools, every parent, every teacher, every administrator, every staff member, every alumnus, and every benefactor as a partner— or “potential” partner—in the Church’s mission to spread the Gospel of Jesus Christ. We do this in season and out of season, in the classroom and on the playground, when school is in session and when it is not, in the school, in the home, in the neighborhood and community. What we do—our mission—is to educate. The enduring effects

of what we do, however, depend upon how we do it and that's what makes us different, unique, and worthy of support. (O'Connell, 2012, p. 159)

In terms of the importance of Catholic administrators, O'Connell's stressed the point that:

The administrator must understand and believe in the Catholic identity of the school; must see its mission determined, supported, and motivated by its Catholic identity; must lead the school effectively—its faculty, staff, students, parents, alumni, and benefactors—toward the accomplishment of its mission; and, must motivate his/her collaborators in the process of institutional assessment or evaluation so that everyone will recognize that the school is what it says it is, does what it says it does, and is excellent at both. That is what we have come here today to think about and discuss. (O'Connell, 2012, p. 156)

As one ponders what it means to be a Catholic educator, O'Connell referenced the Gospel According to Luke in which Jesus says, "I have come to set the world on fire and how I wish it were blazing already" (Luke 12:49). Jesus's words are, as O'Connell noted, the words that define evangelization, or as Pope Paul VI said:

This kingdom and this salvation, which are the key words of Jesus Christ's evangelization, are available to every human being as grace and mercy, and yet at the same time each individual must gain them by force - they belong to the violent, says the Lord, [24] through toil and suffering, through a life lived according to the Gospel, through abnegation and the cross, through the spirit of the beatitudes. But above all each individual gains them through a total interior renewal which the Gospel calls metanoia; it is a radical conversion, a profound change of mind and heart. (Paul VI, 1975a, p. 10)

Lastly, O’Connell went on to describe Catholic schools as places “where faith and knowledge meet but unless that meeting inspires, unless that meeting engages, unless that meeting lights a fire, unless that meeting changes lives, our schools are simply that, just schools” (O’Connell, 2012, p. 160). The five characteristics noted by O’Connell and as they relate to the conceptual framework of relationships are listed in Table 7.

Table 7
O’Connell’s (2012) Five Characteristics of Catholic Identity

O’Connell’s Characteristics	Summary	Conceptual Framework of Relationships
Mission = Vision + Personal Investment	“Go forth and teach all nations” is the command to “evangelize” about Gospel values that are applicable for self, others, creation.	Self, Others, Creation
Partnership = Partner + Potential Partner	To spread the Gospel of Jesus Christ by existing committed partners such as students, parents, teachers, administrators, staff members, alumnus, and benefactors, as well as by those who are open to being committed.	Self, Others, Community
Vision and Passion	Where faith and knowledge meet to inspire, engage, change lives.	Self, God, Others, Communities
Educational differentiation	To teach in a way that is unambiguous, that is, distinctly faith-based and Catholic.	Self, Others
Institutional Identity	Identity is derived from Jesus Christ, the Gospels, Church teachings, history and traditions, and place within community.	Self, God, Others, Community, Creation

To Teach as Jesus Did

To illustrate how essential, the seminal document: *To Teach as Jesus Did* (1971) is to the theoretical framework of Standards and Benchmarks, one only has to read the introduction to the NSBECS which emphasizes “the three-fold mission of our Catholic schools—to proclaim the Gospel, to build community, and to serve our brothers and sisters.” (L. A. Ozar & Weitzel-O’Neill, 2012, p. V) *To Teach as Jesus Did* was the first pastoral message in the history of the Roman Catholic Church in the United States written exclusively on religious education. The document was well received by administrators and faculty in all Catholic schools in the United States because it introduced a new catechetical model for teaching and administering—Jesus. The central message conveyed in *To Teach as Jesus Did* is:

The educational mission of the Church is an integrated ministry embracing three interlocking dimensions: the message revealed by God (*didache*) which the Church proclaims; fellowship in the life of the Holy Spirit (*koinonia*); service to the Christian community and the entire human community (*diakonia*). While these three essential elements can be separated for the sake of analysis, they are joined in the one educational ministry. (USCCB, 1972, p. 4)

The primary purpose of *To Teach as Jesus Did* was to provide the necessary principles of theology for bishops, conferences of bishops, and those involved in catechetics, the teaching aspect of the faith. The contents of the document would serve as a reference for those who create catechetical directories and catechisms. Its fundamental premise is to educate students on how Jesus lived and how he served as an instrument of peace and salvation. The document also reminds the reader that everyone is to be a sign of Christ in the world today; that Jesus's mission is the Church's mission; and that Jesus's message is the Church's message:

Revelation is the act by which God unfolds to mankind the mystery of Himself and His plan for salvation. In Jesus, the Son of God, the message of the Old Law was fulfilled and the fullness of God's message was communicated. It is this message, this doctrine, which the Church is called to proclaim authentically and fully. (USCCB, 1972, pp. 4–5)

This document also was intended to be a guide for evaluating a Catholic school's understanding of Jesus' teachings. For example, the following description from *To Teach as Jesus Did* is a tool to measure the overall level of all students' comprehension of the Gospels:

Thus one crucial measure of the success or failure of the educational ministry is how well it enables men to hear the message of hope contained in the Gospel, to

base their love and service of God upon this message, to achieve a vital personal relationship with Christ, and to share the Gospel's realistic view of the human condition which recognizes the fact of evil and personal sin while affirming hope.

(USCCB, 1972, p. 3)

Another example from *To Teach as Jesus Did* describes how the Church as an institution can evaluate itself:

The success of the Church's educational mission will also be judged by how well it helps the Catholic community to see the dignity of human life with the vision of Jesus and involve itself in the search for solutions to the pressing problems of society. (USCCB, 1972, p. 4)

Three factors noted in *To Teach as Jesus Did* can be used to describe the importance of instituting the conceptual framework of relationships as schools teach community building. The first factor is the idea that:

Community is at the heart of Christian education not simply as a concept to be taught but as a reality to be lived. Through education, men must be moved to build community in all areas of life; they can do this best if they have learned the meaning of community by experiencing it. Formed by this experience, they are better able to build community in their families, their places of work, their neighborhoods, their nation, their world. (USCCB, 1972, p. 7)

A second factor describes how students are taught the importance of living in community as opposed to living alone:

Education is one of the most important ways by which the Church fulfills its commitment to the dignity of the person and the building of community.

Community is central to educational ministry both as a necessary condition and an ardently desired goal. The educational efforts of the Church must therefore be directed to forming persons-in-community; for the education of the individual Christian is important not only to his solitary destiny but also to the destinies of the many communities in which he lives. (USCCB, 1972, p. 4)

A third factor describes the importance of building relationships in a world today where racism and wars continue to destroy communities and nations:

Racial and ethnic tensions and other conflicts reflect an absence of local and national community. War and the exploitation of poor nations by the rich dramatize the same tragic lack of community on the international level. Today's Catholic school must respond to these challenges by developing in its students a commitment to community and to the social skills and virtues needed to achieve it. Participation together in the liturgy and in paraliturgical activities and spiritual exercises can effectively foster community among students and faculty. Since the Gospel spirit is one of peace, brotherhood, love, patience and respect for others, a school rooted in these principles ought to explore ways to deepen its students' concern for and skill in peacemaking and the achievement of justice. Here young people can learn together of human needs, whether in the parish, the neighborhood, the local civic community, or the world, and begin to respond to the obligation of Christian service through joint action. (USCCB, 1972, p. 30)

Although *To Teach as Jesus Did* was written more than 40 years ago, the document is still used as a reference for its concepts, which are both timeless and relevant in today's Catholic

schools. Paula Thelen best describes the document’s relevance in her 2012 blog post for the University of St. Thomas’s Catholic Studies program. Thelen stressed:

This title of a 1972 National Conference of Catholic Bishops (now USCCB) document has truly become my educational philosophy over the years. It may seem a rather simple pedagogy in theory – the fact that Christ taught through stories that were relevant to His listeners, built community among His students, and courageously practiced what He preached – yet is not quite so easy to put into practice. (Thelen, 2012, para. 1)

Table 8 lists the five themes of Catholic education that are noted in *To Teach as Jesus Did* and how they correspond to the conceptual framework of relationships.

Table 8
Five Themes of Catholic Education

Themes of TTJD	Conceptual Framework of Relationships
Community is at the heart of Christian education	God, Self, Others, Communities, Creation
Commitment to the dignity of the human person	God, Self, Others
Educational mission: message (didache), fellowship (koinonia), service (diakonia)	God, Self, Others, Communities, Creation
Commitment to community by learning the social skills and virtues needed to achieve it	God, Self, Others, Communities
Building and living community must be the goal of a Catholic School	God, Self, Others, Communities

Five Essential Marks of Catholic Schools

The idea of Archbishop Miller’s book *The Holy See’s Teaching on Catholic Schools* was conceived at a conference of lay and religious leaders at Catholic University, Washington, DC, in the fall of 2005. At the time, Archbishop Miller was secretary for the Vatican’s Congregation for Catholic Education. In his speech, which eventually became the title of his chapter three: “Five Essential Marks of Catholic Schools,” Miller described five standards all Catholic school

administrators must implement on a continuous basis: (1) A Catholic school should be inspired by a supernatural vision, (2) founded on Christian anthropology, (3) animated by communion and community, (4) imbued with a Catholic worldview throughout its curriculum, and (5) sustained by gospel witness. According to Miller, these five standards are non-negotiable. When comparing a Catholic school with all other types of schools, Miller said, “[I]t is precisely because of its Catholic identity, which is anything but sectarian, that a school derives the originality enabling it to be a genuine instrument of the Church's apostolic mission” (2006, p. 18).

It is important to note that the theoretical framework of the NSBECS defines nine characteristics of Catholic schools. These nine characteristics:

Flow directly from the Holy See’s teaching on Catholic schools as compiled by Archbishop J. Michael Miller, CSB (The Holy See’s Teaching on Catholic Schools, 2006), and from statements by Pope Benedict XVI and the American bishops. The characteristics define the deep Catholic identity of Catholic schools and serve as the platform on which the standards and benchmarks rest. The defining characteristics authenticate the standards and benchmarks, justifying their existence and providing their meaning. (L. A. Ozar & Weitzel-O’Neill, 2012, p. 1)

Each of the nine defining characteristics of Catholic schools stem from Miller’s five essential marks of Catholic schools noted below.

Inspired by a Supernatural Vision

As previously noted, Miller (2006) envisioned that all Catholic schools must be “inspired by a supernatural vision,” where education can be seen as:

A process that, in light of man's transcendent destiny, forms the whole child and seeks to fix his or her eyes on heaven. The specific purpose of a Catholic education is the formation of boys and girls who will be good citizens of this world, loving God and neighbor and enriching society with the leaven of the gospel, and who will also be citizens of the world to come, thus fulfilling their destiny to become saints. (p. 20)

Founded on a Christian Anthropology

Miller's (2006) second element, "founded on a Christian anthropology," should compel all Catholic school administrators to view their schools not as:

A factory for the learning of various skills and competencies designed to fill the echelons of business and industry. Nor is it for "clients" and "consumers" in a competitive marketplace that values academic achievement. Education is not a commodity, even if Catholic schools equip their graduates with enviable skills. Rather, "the Catholic school sets out to be a school for the human person and of human persons." (p. 24)

Miller (2006) emphasized that:

The gospel of Jesus Christ and his very person are to inspire and guide the Catholic school in every dimension of its life and activity – its philosophy of education, its curriculum, its community life, its selection of teachers, and even its physical environment. (p. 25)

Animated by Communion and Community

Miller's (2006) third element defined a Catholic school as being "animated by communion and community." Miller stressed the point that the Catholic school must be regarded

as ‘a community – a community of persons and, even more to the point, ‘a genuine community of faith’. This communal dimension is rooted both in the social nature of the human person and in the reality of the Church as "the home and the school of communion" (Miller, 2006, p. 28).

Imbued with a Catholic Worldview Throughout its Curriculum

Regarding Miller’s (2006) fourth element, that Catholic education must be “imbued with a Catholic worldview throughout its curriculum,” he cautioned that, “Catholicism should permeate not just the class period of catechism or religious education or the school's pastoral activities, but the entire curriculum” (p. 42). He went on to note that:

It is Catholic because it undertakes to educate the whole child, addressing the requirements of his or her natural and supernatural perfection. It is Catholic because it provides an education in the intellectual and moral virtues. It is Catholic because it prepares for a fully human life at the service of others and for the life of the world to come. All instruction, therefore, must be authentically Catholic in content and methodology across the entire program of studies. (p. 44)

Sustained by Gospel Witness

Miller’s (2006) fifth and final element underscored the point that “Catholic educators are expected to be models for their students by bearing transparent witness to Christ and to the beauty of the gospel” (p. 59). He emphasized that “more than a master who teaches, a Catholic educator is a person who gives testimony by his or her life” (p. 53). Table 5 provides an overview of Miller’s (2006) five characteristics and how each of the five characteristics relates to the conceptual framework of relationships.

Table 5
Miller's (2006) Five Characteristics of Catholic Identity

Miller's Characteristics	Summary	Conceptual Framework of Relationships
Inspired by a Supernatural Vision	Schools are about preparing students for their heavenly citizenship. (p. 20)	Self, God, Others, Communities, Creation
Founded on a Christian Anthropology	Education is the "perfection of children as images of God." (p. 22)	Self, God
Animated by Communion and Community	Schools should have the collaboration, interaction, and environment that "safe-guards the priority of the person." (p. 38)	Self, Others, Communities, God
Imbued with a Catholic Worldview Throughout its Curriculum	Catholic education is "intentionally directed to the growth of the whole person." (p. 42)	God, Self, Others, Communities, Creation
Sustained by Gospel Witness	Catholic teachers should themselves be "witnesses for Christ." (p. 59)	Self, God

Reviewing the works of Miller (2006), Groome (1996), and O'Connell (2012), one should see how each author emphasizes the importance the school's leadership is to build a strong Catholic community. Each of these authors links the Catholic identity of a school to the school's leadership team. As such, administrators must ensure that their colleagues are committed to teaching and living out the nine characteristics of Catholic identity as noted in the NSBECS. Once administrators, faculty, and staff adhere to this commitment, positive changes will be seen. Students will experience self-respect and learn to respect other community members; students will ensure that other students' dignity and integrity are protected, and their fundamental rights defended. As St. Paul wrote to the Corinthians, "Like a skilled master builder I build the foundations of faith and others build on what I have laid" (1 Cor 3:10). Therefore, like St. Paul, today's Catholic school leaders must become architects for building the kingdom of

God in their schools. This vitally important lesson is what all Catholic educators are called to do each day.

Summary

This review of the literature provided a description of the evolution of Catholic education in the United States, notably its decline in the number of schools and enrollments since the end of Vatican II in 1965. Throughout this chapter, it was noted how vitally important it is to maintain and enhance Catholic identity and culture in Catholic secondary schools. In all, six themes were discussed: (1) the impact on a school's Catholic identity by not having religious women (nuns), men (brothers), and clerics (priests) as administrators and educators; (2) the continued fallout from the priest abuse scandal; (3) the increase in tuition costs in Catholic secondary schools; (4) the increasing trend of enrolling non-Catholic and international students in Catholic secondary schools; (5) introduction of the conceptual framework of relationships in addition to the study's theoretical framework of Standards and Benchmarks; (6) the mission of Catholic education is evangelization, and how community and the school's climate affects this mission; (7) the importance of maintaining and increasing Catholic identity and culture in secondary schools. These seven themes were referenced in several documents including (1) Thomas Groome's *What Makes a School Catholic*; (2) Bishop David O'Connell 2011 keynote speech to members attending the Catholic Higher Education Conference (CHEC); (3) USCCB's *To Teach as Jesus Did*; (4) Archbishop Miller's *Five Essential Marks of Catholic Schools*, and (5) NSBECS,

The first theme centered on the demographic and economic changes in U.S. Catholic secondary schools since the middle of the 20th century. Many of the documents cited included studies and articles written by religious and lay experts in Catholic education. The second theme

focused on the negative impact of the priest abuse scandal. The third theme focused on the higher tuition costs in Catholic secondary school enrollment. The fourth item concentrated on the effects of recruiting and enrolling non-Catholic and international students, and their impact on Catholic identity as described in lay periodicals, academic studies, and journals. The fifth theme discussed the benefits of introducing the theoretical framework of the NSBECS which served as the assessment tool for measuring Catholic identity in secondary schools. The sixth item described three factors of Catholic identity in schools: evangelization, community, and school climate. The seventh theme aimed at defining Catholic identity from the perspective of three theologians and the USCCB: (1) Thomas Groome's article "What Makes a School Catholic?"; (2) Bishop David O'Connell's 2011 keynote speech "*Our Schools—Our Hope: Reflections on Catholic Identity*" at the Catholic Higher Education Conference (CHEC); (3) *To Teach as Jesus Did* written by the USCCB in 1972; (4) "Five Essential Marks of Catholic Schools" written by Archbishop J. Michael Miller, C.S.B. (2006); (5) the National Standards and Benchmarks of Effective Catholic Secondary Schools.

This literature review provided useful information for identifying the characteristics of Catholic identity and culture in secondary schools. Despite the lack of in-depth knowledge of non-Catholic and international students enrolled in Catholic secondary schools, this study provided a viable foundation on which further studies can explore. Catholic school administrators should find this review of the literature, as foundational material for the future study of measuring and enhancing a school's level of Catholic identity and culture and building relationships.

CHAPTER III

METHODOLOGY

Restatement of the Purpose

As each academic year passes, the number of non-Catholic and international students enrolling in U.S. Catholic secondary school increases. The NCEA reported that non-Catholic students in Catholic primary and secondary schools are approximately 18.4% of the total student population of 1,878,824. (NCEA Staff, 2018) The NCEA also reported that in some inner-city schools, the non-Catholic student population exceeds 90%. Regarding international students, “There were “More than 73,000 international students were studying at U.S. high schools in October 2013, according to the most recently published data from the Institute of International Education.” (Pannoni, 2017, para. 3) Since there is no current data on international students in Catholic secondary schools, this study served to resolve this problem by gathering initial data on the perceived impact non-Catholic and international students have on Catholic identity in their Catholic secondary schools. Research confirmed that although several studies were conducted on the overall experiences of non-Catholic students in Catholic secondary schools, nothing was explicitly surveyed about their perceptions of Catholic identity in their secondary schools; and perhaps more importantly, there was no data found on international students’ experiences in Catholic secondary schools or their perceptions of their schools’ Catholic identity.

Providing initial research on non-Catholic and international students and their impact on the Catholic identity in their secondary schools serves as this study’s primary purpose.

Additionally, this study fulfilled three other objectives: (1) it provided additional information on the term “Catholic identity.” (2) it provided data on administrators’ and faculty’s perceptions of their secondary schools’ Catholic identity as well as their perceptions of international students’

impact on their school's Catholic identity; and (3) this study introduced the theoretical framework of the National Standards and Benchmarks for Effective Catholic Schools (NSBECS) and the conceptual framework of relationships to help support the level of Catholic identity in secondary schools.

Research Design

The research method selected for this study was quantitative analysis. The format for obtaining data was an online survey. This format proved to be both cost-effectiveness and efficient. (Fowler, 2009) Surveys were distributed and completed online which allowed the data to be collected and analyzed electronically. The theoretical framework of the National Standards and Benchmarks for Effective Catholic Schools (NSBECS) was the instrument selected to obtain and measure the data.

Published in 2012 by the Center for Catholic School Effectiveness (CCSE), School of Education, Loyola Chicago, in partnership with the Roche Center for Catholic Education in the Lynch School of Education, Boston College, and the NCEA, the NSBECS were created to improve the overall Catholic identity in Catholic primary and secondary schools. Included in the NSBECS are two surveys: *Catholic Identity Defining Characteristics* and *Catholic Identity Program Effectiveness* (Appendices E and F). The first survey measured the level of a school's Catholic identity against the nine "defining characteristics" of a model Catholic school. The latter survey measured the school's "program effectiveness" of ensuring Catholic identity exist in their school. Both surveys evaluated four areas of Catholic identity: *Mission and Catholic Identity, Governance and Leadership, Academic Excellence, and Operational Vitality*. Both surveys were written for the appropriate age level of participants taking the surveys which

included: students in grades five through eight, nine through twelve, staff (administrators, faculty, and staff), and parents.

A link to both surveys was emailed to the principal, who in turn, emailed each link to the appropriate group participating in the surveys. The selection of an online survey design is supported by the work of Fowler (2009), who believes that an online survey is most useful when: (1) the data explains the relationship between the variables and population, (2) the participants represent a large area such as the U.S. as opposed to one state, (3) the confidentiality of participants are guaranteed, and (4) the participants have access to a computer and the internet and the understanding of completing an online survey.

The responses from non-Catholic students and international students provided compatible factors and anomalies regarding each group's overall perceptions of their school's Catholic identity. The responses also provided answers regarding whether non-Catholic and international students had any impact on their school's Catholic identity. Once the data was collected, the results from non-Catholic students and international students were reconciled with the results from the adults, thus, providing a complete report on the impact of non-Catholic and international students on their school's Catholic identity. This summary report is included in chapter four of this document.

The initial process for inviting Catholic secondary school administrators involved sending an introductory email to each principal of the 50 Catholic secondary schools that were randomly selected based on their enrollment of international students. The initial email contained three attachments: (1) a formal introductory letter, (2) a permission letter to parents of non-Catholic and international students, and (3) an adult participation request form.

Research Setting

A list of the 50 Catholic secondary schools that were invited to participate in this study is listed in Table 9. Three additional pieces of information were included in this table: (1) where the schools were located in the U.S., (2) the (Arch)diocese they were associated with, and (3) the demographic makeup of the school (coed, all boys' school, or all girls' school).

It is important to note that in early May of 2017, six Catholic secondary schools within the San Francisco Bay Area were invited to participate in the study. Of the six schools, only one school located in the East Bay agreed to participate. The research study was postponed until August 2017 because the majority of high schools had completed their academic calendars and no students would be available to take the survey.

In August 2017, the researcher extended the geographic territory to include all of California to invite secondary school principals to participate. As each week passed without a school administrator responding positively to participate, the researcher continued to expand the geographical area to include the 48 contiguous states. By October, 2017 the invitation list grew to 50 schools and eight (8) administrators agreed to participate in the study.

Table 9

Names of 50 Catholic Secondary Schools Asked to Participate & Their Response

Name of School	Location	Response
Catholic High School #1	California	Participated
Catholic High School #2	Minnesota	Participated
Catholic High School #3	California	Participated
Catholic High School #4	Utah	Participated
Catholic High School #5	Texas	Participated
Catholic High School #6	Connecticut	Participated
Catholic High School #7	Massachusetts	Participated
Catholic High School #8	Texas	Participated
Catholic High School #9	Massachusetts	No Response
Catholic High School #10	Pennsylvania	No Response
Catholic High School #11	Nevada	No Response
Catholic High School #12	Arizona	No Response
Catholic High School #13	California	No Response
Catholic High School #14	Pennsylvania	No Response
Catholic High School #15	Missouri	No Response

Catholic High School #16	Minnesota	No Response
Catholic High School #17	California	No Response
Catholic High School #18	Maryland	Resended
Catholic High School #19	Illinois	No Response
Catholic High School #20	Utah	No Response
Catholic High School #21	California	Will Not
Catholic High School #22	California	No Response
Catholic High School #23	Indiana	Resended
Catholic High School #24	Massachusetts	No Response
Catholic High School #25	Connecticut	No Response
Catholic High School #26	Oregon	No Response
Catholic High School #27	California	No Response
Catholic High School #28	Connecticut	No Response
Catholic High School #29	Washington	No Response
Catholic High School #30	Massachusetts	No Response
Catholic High School #31	Rhode Island	Will Not
Catholic High School #32	California	Will Not
Catholic High School #33	California	Will Not
Catholic High School #34	California	Will Not
Catholic High School #35	Texas	No Response
Catholic High School #36	Ohio	Will Not
Catholic High School #37	Massachusetts	Will Not
Catholic High School #38	California	Will Not
Catholic High School #39	California	Will Not
Catholic High School #40	Arizona	No Response
Catholic High School #41	Iowa	No Response
Catholic High School #42	Illinois	No Response
Catholic High School #43	California	No Response
Catholic High School #44	Pennsylvania	Will Not
Catholic High School #45	California	No Response
Catholic High School #46	California	No Response
Catholic High School #47	Pennsylvania	No Response
Catholic High School #48	Alabama	No Response
Catholic High School #49	California	No Response
Catholic High School #50	Florida	No Response

Note. Information was taken from each school's website.

Population

The population for this study consisted of non-Catholic students, international students, faculty, and administrators from Catholic secondary schools in the United States. The final sampling came from eight (8) Catholic secondary schools: two schools were in California; two schools were in Texas, one school was in Utah, one school was in Minnesota, and one school was in Massachusetts. Within each of the eight schools, the researcher intended to have a group of six (6) adults who either held an administrative or faculty position. The adults selected must have been on the school's payroll during the 2016-2017 academic year ($N = 48$). Each of the

student groups was composed of two sub-groups: three (3) non-Catholic and three (3) international students ($N = 48$). The total participant group consisted of male and female adults and students.

The researcher employed a “Convenience or accidental sampling” (Grand Canyon University, 2017, para. 5) in which secondary schools were randomly selected based on whether or not they enrolled international students. Since the two samplings were not scientifically assigned, and instead conveniently or accidentally selected, the results of the study were generalized to the Catholic secondary school population as a whole.

Instrumentation (or Interviews)

From 2009 to 2012, a task force comprised of concerned Catholic educators from the Center for Catholic School Effectiveness at Loyola University Chicago's School of Education, the Roche Center for Catholic Education at Boston College's Lynch School of Education, and the National Catholic Educational Association developed an instrument to measure the “Catholic identity” and “program effectiveness” of Catholic primary and secondary schools. The instrument they created is the National Standards and Benchmarks for Effective Catholic Schools (NSBECS). Before implementing the surveys, permission to use the NSBECS was received from Dr. Lorraine Ozar (Appendix G).

In the glossary section of the NSBECS, “Catholic identity” is defined as “The particular expression of the Catholic heritage, the practices of the Catholic community, the living of the Gospel message, and the information and relationships that sustain the school’s activities.” (Ozar & Weitzel-O’Neill, 2012,) Included in Catholic identity is “Catholic culture” which the glossary defines as “The school’s “way of life” -- a school’s way of thinking and behaving -- rooted in Christ, a Gospel-based creed, and code, and a Catholic vision that provides inspiration and

identity, is shaped over time, and is passed from one generation to the next through devices that capture and stimulate the Catholic imagination such as symbols and traditions.” (Ozar & Weitzel-O’Neill, 2012,)

The NSBECS assessment tools evaluated four areas that influenced the success of a Catholic primary and secondary school’s mission and vision. The four areas were:

1. Mission and Catholic Identity: mission and its use, religious studies, faith formation, and adherence to the mission.
2. Governance and Leadership: School Advisory Council, leadership groups, and school administration.
3. Academic Excellence: curriculum, faculty and staff, and school-wide programs.
4. Operational Vitality: finance, human resources, facilities, technology, communications/marketing, development, and enrollment. (Prince of Peace Catholic School Staff, 2013, p. 3)

The intended and desired goal was that NSBECS [Standards and Benchmarks] could serve as both a guide and a tool for Catholic school effectiveness and sustainability. They would not only be inclusive of research-based school effectiveness criteria in general, but they would additionally apply criteria unique to Catholic school mission and identity, (Ozar, Ph.D., Barton, & Calteaux, 2015).

[The National Standards] are offered as school effectiveness standards rather than curriculum content standards, although they support curriculum development consistent with national standards and the Common Core State Standards. They provide benchmarks to determine how well a school is fulfilling its obligation to those who benefit from its services (e.g. students, parents/guardians and families, faculty and staff), to donors and contributors, to the Church, and to civil society. (Ozar & Weitzel-O’Neill, 2012, p. VI)

The NSBECS provide nine defining characteristics of Catholic schools:

(1) Centered in the Person of Jesus Christ, (2) Contributing to the Evangelizing Mission of the Church, (3) Distinguished by Excellence, (4) Committed to Educate the Whole Child, (5) Steeped in a Catholic Worldview, (6) Sustained by Gospel Witness, (7) Shaped by Communion and Community, (8) Accessible to All Students, and (9) Established by the Expressed Authority of the Bishop (Ozar & Weitzel-O'Neill, 2012, pp. 1–3).

The Defining Characteristics flow directly from the Holy See's teaching on Catholic schools as compiled by Archbishop J. Michael Miller, CSB (*The Holy See's Teaching on Catholic Schools*, 2006), and from statements by Pope Benedict XVI and the American bishops. The characteristics define the deep Catholic identity of Catholic schools and serve as the platform on which the standards and benchmarks rest. The defining characteristics authenticate the standards and benchmarks, justifying their existence and providing their meaning. (Ozar & Weitzel-O'Neill, 2012, p. VI)

The nine characteristics were supported by 13 standards and 70 benchmarks. “The standards themselves lay out what makes an excellent Catholic school. These standards are matched with benchmarks which describe what a school that meets the standards might look like.” (Character Education, Markkula Center for Applied Ethics, 2013, para. 5)

The 13 standards describe policies, programs, structures and processes that should be present in mission-driven, program-effective, well-managed and responsibly governed Catholic schools that operate in concert with the defining characteristics. The standards address four domains: Mission and Catholic

Identity, Governance and Leadership, Academic Excellence, and Operational Vitality. (Ozar & Weitzel-O'Neill, 2012, p. VI)

The Benchmarks provide observable, measurable descriptors for each standard. Benchmarks provide a solid basis for future development of more detailed self-assessment and diagnostic instruments, data collection and reporting structures, and accreditation tools, as appropriate at the local, diocesan, regional and national levels, (Ozar & Weitzel-O'Neill, 2012, p. VI).

[The National Standards] are offered as school effectiveness standards rather than curriculum content standards, although they support curriculum development consistent with national standards and the Common Core State Standards. They provide benchmarks to determine how well a school is fulfilling its obligation to those who benefit from its services (e.g. students, parents/guardians and families, faculty and staff), to donors and contributors, to the Church, and to civil society. (Ozar & Weitzel-O'Neill, 2012, p. VI)

The NSBECS include two surveys. The first measured the “defining characteristics” of Catholic identity; in other words, the school’s general adherence to the nine Defining Characteristics of Catholic schools. The second survey measured the “program effectiveness” of the Catholic school regarding its Catholic identity; in other words, did the school adhere to the “Standards and Benchmarks.”

“Program effectiveness” is defined as:

Accepted indicators and measures of effectiveness are high student achievement; sustained healthy enrollment; stable finances; consistent, mission-driven, sustained leadership; a vibrant learning community of teachers, staff and parents; robust marketing

and advancement efforts; well informed and satisfied stakeholders; clear, consistent and sustained planning for change and growth. (Lorraine A. Ozar et al., 2015)

The two surveys were eventually written in language suitable for four particular demographics: (1) staff (administrators, faculty, and staff), (2) parents, (3) students in grades five through eight, and (4) students in grades nine through twelve. A five-point Likert response scale was used in each survey with five equating to “Strongly Agree” and one equating to “Strongly Disagree.” Participants were also given a “Don’t Know” option (Ozar & Weitzel-O’Neill, 2012). The results from the surveys were compared to scores assigned to the most “mission-driven, program effective, well-managed, and responsibly governed Catholic schools that operate in concert with the defining characteristics.” (L. A. Ozar & Weitzel-O’Neill, 2012, p. 3)

Limitations and Delimitations of the Study

This study was limited in scope and context, population and sample. First, the results from the participants were limited to the participants’ level of knowledge regarding Catholic Church history, traditions, doctrines, and documents. Secondly, the researcher was not present at each school to conduct the surveys in the presence of the participants, therefore, the study was limited to the degree of certainty as to who took the survey. Thirdly, it is unknown whether or not the participants were influenced to respond to questions in a certain way. Fourthly, the international students’ command of the English language may have limited their understanding of the survey questions. Fifthly, the results are limited by the participants’ credibility and integrity to answer questions truthfully. Sixthly, the population was limited to only those students and adults who freely agreed to participate. In other words, not all non-Catholic students, international students, faculty, and administrators participated.

The delimitations noted below limited the scope and defined the boundaries of this study. The first delimitation was associated with the topic selected. As noted, the purpose of the study was to determine the impact of non-Catholic and international students on their secondary school's Catholic identity. The researcher decided not to include students who were Catholic, thereby limiting the scope of the student body to only non-Catholic and international students' perceptions of their school's Catholic identity. Several other delimitations include: (1) the researcher chose to include only a select number of non-Catholic and international students, and not require all of the non-Catholic and international students to participate; (2) only faculty and administrators were solicited for their perceptions; staff personnel were excluded; (3) parents were not asked to participate in this study; (4) agencies that assist international parents placing their sons and daughters in U.S. secondary schools were not asked for their input; (5) the researcher contacted the principals directly, deliberately by-passing superintendents for their approval to conduct the studies; and (6) this study utilized only a quantitative methodology for gathering data.

Validity and Reliability

In spring 2012, Scott R. Weaver authored *Technical Report: Examination of the Psychometric Properties of the Catholic School Program Effectiveness and Defining Characteristics Surveys*, a formal report on the validity and reliability of the two surveys: "Defining Characteristics" and "Program Effectiveness" in selected elementary and secondary schools. These two surveys were edited for specific audiences: students in grades 5–8 and 9–12, staff and parents. Weaver concluded:

Most items were supported by the analyses as valid and reliable indicators of their respective factors, and reliability estimates of a composite (total) score and most

subscale scores computed by averaging over respondents and items within the same school indicated exceptionally high reliability. (Weaver, 2012, p. 4)

Weaver then went on to provide a list of comments regarding “defining characteristics” and “program effectiveness” in Catholic schools as understood by adults and high school students:

(1) *Catholic School Defining Characteristics Survey of Adults:*

Appears to measure a single construct or factor reflecting the shared perceptions of schools’ alignment with the Defining Characteristics. All items were supported as valid and reliable indicators of the Defining Characteristics construct, and the reliability estimate of a composite score computed by averaging over respondents and items within the same school indicated exceptionally high reliability (i.e., very minimal measurement error). (Weaver, 2012, p. 41)

(2) *Catholic School Defining Characteristics Survey of Students (9th - 12th grades):*

Appears to measure a single construct or factor reflecting the shared perceptions of schools’ alignment with the Defining Characteristics. All items were supported as valid and reliable indicators of the Defining Characteristics construct as measured at the respondent level, and the reliability estimate of a composite score computed by averaging over items generally indicated high reliability (i.e., very minimal measurement error). (Weaver, 2012, p. 52)

(3) *Catholic School Program Effectiveness Survey of Adults:*

Appears to measure a single construct or factor reflecting the general shared perceptions of schools’ adherence to the Standards. All items were supported as valid and reliable indicators of a general Standards construct, and reliability

estimates of a composite score computed by averaging over respondents and items within the same school indicated exceptionally high reliability (i.e., very minimal measurement error). (Weaver, 2012, p. 16)

- (4) *Catholic School Program Effectiveness Survey of Students (9th - 12th grades)*: Appears to measure a single construct or factor reflecting individual perceptions of their school's adherence to the Standards. All items were supported as valid and reliable indicators of a general Standards construct as measured at the respondent level, and reliability estimates of a composite score computed by averaging over items generally indicated high reliability (i.e., very minimal measurement error). (Weaver, 2012, p. 34)

Data Collection Procedure

The collection of data for this study involved five steps: (1) permission was obtained from the University of San Francisco's Institutional Review Board for the Protection of Human Subjects to conduct an online survey with administrators, faculty, non-Catholic and international students of preselected secondary schools (Appendix I); (2) permission to conduct an online study with administrators, faculty, non-Catholic and international students was requested from each principal of the preselected secondary schools (Appendix J); consent forms were required from participating administrators and faculty members (Appendix L); (3) permission was requested from parents or guardians of non-Catholic and international students who permitted their son or daughter to participate in the online survey (Appendix K and Appendix M); (4) permission was requested from the non-Catholic and international students for their participation in the study (students had the option to choose or reject participating even if their parents or guardians approve their participation); and (5) both survey instruments were provided to each

school's principal for distribution to colleagues, non-Catholic and international students. For international students, permission to participate in the online surveys was obtained from the principal who communicated with the school's international admissions director and the parents of the international students.

Participants had two weeks to complete their surveys. To encourage full participation in the study's survey, the researcher sent weekly reminder emails to non-respondents. Completed online surveys were returned via email by October 20, 2017.

Data Analysis

The results of the statistical analysis are in Chapter IV of the study.

CHAPTER IV

RESULTS

Introduction

The primary purpose of this dissertation was to determine the impact enrolling non-Catholic and international students have on a secondary school's Catholic identity. Eight Catholic secondary school administrators participated in this study. Four groups of individuals from each school were invited to participate in an online survey: non-Catholic students, international students, administrators, and faculty members. A five-point Likert response scale was used in each survey with five equating to "Strongly Agree" and one equating to "Strongly Disagree." Participants were also given a "Don't Know" option (Ozar & Weitzel-O'Neill, 2012). The multiple choice questions were designed to determine the perceived level of Catholic identity and program effectiveness from each member of the four groups. This chapter presents the demographics of the sample, and the results from the data gathered analyzing the following four research questions:

- (1) To what extent do non-Catholic and international students perceive a Catholic identity at their secondary school?
- (2) To what extent do school administrators and faculty perceive a Catholic identity at their secondary school?
- (3) To what extent do non-Catholic and international students perceive their secondary schools as effective?
- (4) To what extent do school administrators and faculty perceive their secondary schools as effective?

Student Demographics

A total of 126 students responded to the student survey. Demographic characteristics of the student respondents are displayed in Table 10. Approximately half of the respondents were international students ($n = 65$, 51.6%), and most were from one Catholic High School #7 ($n = 84$, 66.7%). The majority of students were female ($n = 67$, 53.2%), reported their race as Asian ($n = 73$, 57.9%), and did not indicate that they were Hispanic or Latino ($n = 117$, 92.9%). The largest proportion of students indicated that they were non-Catholic ($n = 68$, 54.0%) and that their grade level was less than one year ($n = 38$, 30.2%), meaning they were still in their freshman or first year at school.

Table 10
Student Demographic Characteristics

Variable	Frequency	Percent
International student		
No	61	48.4
Yes	65	51.6
School Name		
Catholic High School # 1	8	6.3
Catholic High School # 2	6	4.8
Catholic High School # 3	1	0.8
Catholic High School # 4	13	10.3
Catholic High School # 5	6	4.8
Catholic High School # 6	5	4.0
Catholic High School # 7	84	66.7
Catholic High School # 8	3	2.4
Gender		
Female	67	53.2
Male	58	46.0
Missing/No response	1	0.8
Race		
American Indian or Alaska Native	1	0.8
Asian	73	57.9

Black or African-American	11	8.7
Two or more races	5	4.0
White	34	27.0
Missing/No response	2	1.6
Ethnicity		
Hispanic or Latino	9	7.1
Not Hispanic or Latino	117	92.9
Religious Affiliation		
Atheist	1	0.8
Baptist	1	0.8
Buddhist	5	4.0
Catholic	42	33.3
Christian	3	2.4
Jewish	1	0.8
LDS	1	0.8
Muslim	1	0.8
Non-Catholic	68	54.0
None	1	0.8
Missing/No response	2	1.6
Grade level		
1 year	11	8.7
10th Grade	10	7.9
11 Grade	1	0.8
12th Grade	2	1.6
2 years	16	12.7
3 Years	13	10.3
4 Years	32	25.4
9th Grade	1	0.8
Less than 1 year	38	30.2
More Than 4 Years	1	0.8
Missing/No response	1	0.8

Adult Demographics

A total of 56 individuals responded to the administrator/faculty survey. Table 11 displays the demographic characteristics of the administrators and faculty survey respondents. The largest proportion of respondents were from one Catholic High School #7 ($n = 19$, 33.9%). The majority of respondents were female ($n = 32$, 57.1%), reported their race as White ($n = 50$, 89.3%),

indicated that they were not Hispanic or Latino ($n = 49, 87.5\%$), and were Catholic ($n = 46, 82.1\%$). All respondents except one (staff member) were either administrators ($n = 27, 48.2\%$) or teachers ($n = 28, 50.0\%$), and the largest proportion of respondents reported being in education for more than 10 years ($n = 24, 42.9\%$). The majority of respondents indicated that they were aware of the NSBECS ($n = 42, 75.0\%$). Of the participants that responded, the largest proportion indicated that they had average knowledge of the NSBECS ($n = 23, 41.1\%$).

Table 11
Administrator/Faculty Demographic Characteristics

Variable	Frequency	Percent
I am aware of the National Standards and Benchmarks for Effective Catholic Education		
No/No Answer	14	25.0
Yes	42	75.0
School Name		
Catholic High School # 1	6	10.7
Catholic High School # 2	4	7.1
Catholic High School # 3	6	10.7
Catholic High School # 4	5	8.9
Catholic High School # 5	5	8.9
Catholic High School # 6	4	7.1
Catholic High School # 7	19	33.9
Catholic High School # 8	3	5.4
Catholic High School # 9	4	7.1
Gender		
Female	32	57.1
Male	23	41.1
Missing/No response	1	1.8
Race		
Asian	1	1.8
Black or African American	1	1.8
Two or more races	1	1.8
White	50	89.3
Other	1	1.8
Missing/No response	2	3.6

Ethnicity		
Hispanic or Latino	3	5.4
Not Hispanic or Latino	49	87.5
Missing/No response	4	7.1
Religious Affiliation		
Atheist	1	1.8
Catholic	46	82.1
Non-Catholic	8	14.3
Missing/No response	1	1.8
Years in Education		
Less than one (1) year	2	3.6
1-4 years	13	23.2
5-10 years	16	28.6
More than 10 years	24	42.9
Not sure	1	1.8
Relation to School		
Administrator	27	48.2
Staff	1	1.8
Teacher	28	50.0
How would you rate your knowledge of the National Standards and Benchmarks of Catholic elementary and secondary school?		
None	1	1.8
Limited	3	5.4
Average	23	41.1
Extensive	3	5.4
Other	2	3.6
Missing/No response	24	42.9

Research Question 1

To what extent do non-Catholic and international students perceive a Catholic identity at their secondary school?

To answer Research Question 1, scores for the nine Defining Characteristics (centered on the person of Jesus Christ, contributing to the evangelizing mission of the Church, distinguished

by excellence, committed to educate the whole child, steeped in a Catholic worldview, sustained by Gospel witness, shaped by communion and community, accessible to all students, and established by the expressed authority of the bishop) were computed from the student survey responses. Specifically, the answers about each Defining Characteristic were averaged to create composite scores for each characteristic. Cronbach's alpha reliability coefficients were computed for the sets of items about each characteristic (see Table 12). Reliability coefficients ranged from .54 to .73. Means and standard deviations for each characteristic are presented in Table 13. The characteristic with the highest score was committed to educating the whole child ($M = 4.10$, $SD = 0.74$), and the characteristic with the lowest score was accessible to all students ($M = 3.77$, $SD = 0.86$).

Table 12
Reliability Coefficients for Defining Characteristics (Students)

Variable	Number of Items	Cronbach's Alpha
Centered on the person of Jesus Christ	3	.73
Contributing to the evangelizing mission of the Church	2	.72
Distinguished by excellence	1	*
Committed to educate the whole child	2	.54
Steeped in a Catholic world view	3	.66
Sustained by Gospel witness	2	.63
Shaped by communion and community	2	.68
Accessible to all students	1	*
Established by the expressed authority of the bishop	1	*

Note. *Cronbach's alpha not computed for measures with only one corresponding survey item.

Table 13
Descriptive Statistics for Defining Characteristics (Students)

Variable	<i>M</i>	<i>SD</i>
Centered on the person of Jesus Christ	4.00	0.74
Contributing to the evangelizing mission of the Church	4.16	0.72
Distinguished by excellence	3.88	0.83
Committed to educate the whole child	4.10	0.74
Steeped in a Catholic world view	3.89	0.60
Sustained by Gospel witness	3.93	0.73
Shaped by communion and community	3.80	0.71
Accessible to all students	3.77	0.85
Established by the expressed authority of the bishop	3.93	0.77

Scores for the Defining Characteristics were further broken down by international student status (Table 14). To determine if international students significantly differed from non-international students on the Defining Characteristics, independent samples t-tests were conducted to compare international and non-international students on each characteristic (see *p*-values in Table 14). The results showed that international students had significantly higher steeped in a Catholic worldview scores ($M = 4.01$, $SD = 0.66$) compared to non-international students ($M = 3.77$, $SD = 0.53$, $p = .031$). No other differences were statistically significant.

Table 14
Defining Characteristics by International Student Status (Students)

Variable	Non-International		International		t-test <i>p</i>
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	
Centered on the person of Jesus Christ	4.06	0.63	3.94	0.84	.376
Contributing to the evangelizing mission of the Church	4.24	0.59	4.08	0.82	.222
Distinguished by excellence	3.98	0.75	3.78	0.90	.204
Committed to educate the whole child	4.11	0.75	4.09	0.74	.894

Steeped in a Catholic world view	3.77	0.53	4.01	0.66	.031
Sustained by Gospel witness	3.99	0.64	3.88	0.81	.396
Shaped by communion and community	3.75	0.64	3.84	0.78	.516
Accessible to all students	3.78	0.79	3.76	0.90	.916
Established by the expressed authority of the bishop	4.09	0.59	3.78	0.89	.051

Research Question 2

To what extent do school administrators and faculty perceive a Catholic identity at their secondary school?

To answer Research Question 2, scores for the nine Defining Characteristics (centered on the person of Jesus Christ, contributing to the evangelizing mission of the Church, distinguished by excellence, committed to educate the whole child, steeped in a Catholic worldview, sustained by Gospel witness, shaped by communion and community, accessible to all students, and established by the expressed authority of the bishop) were computed from the administrator/faculty survey responses. Specifically, the responses about each Defining Characteristic were averaged to create composite scores for each characteristic. Cronbach's alpha reliability coefficients were computed for the sets of items about each characteristic (see Table 15). Reliability coefficients ranged from .54 to .73. Means and standard deviations for each characteristic are presented in Table 16. The characteristic with the highest score was committed to educating the whole child ($M = 4.54$, $SD = 0.56$), and the characteristic with the lowest score was shaped by communion and community ($M = 3.81$, $SD = 0.73$).

Table 15
Reliability Coefficients for Defining Characteristics
(Administrators/Faculty)

Variable	Number of Items	Cronbach's Alpha
Centered on the person of Jesus Christ	3	.67
Contributing to the evangelizing mission of the Church	2	.73
Distinguished by excellence	1	*
Committed to educate the whole child	2	.69
Steeped in a Catholic world view	3	.75
Sustained by Gospel witness	2	.65
Shaped by communion and community	2	.65
Accessible to all students	1	*
Established by the expressed authority of the bishop	1	*

Note. *Cronbach's alpha not computed for measures with only one corresponding survey item.

Table 16
Descriptive Statistics for Defining Characteristics (Administrators/Faculty)

Variable	<i>M</i>	<i>SD</i>
Centered on the person of Jesus Christ	4.30	0.53
Contributing to the evangelizing mission of the Church	4.45	0.51
Distinguished by excellence	4.29	0.81
Committed to educate the whole child	4.54	0.56
Steeped in a Catholic world view	4.21	0.60
Sustained by Gospel witness	4.10	0.62
Shaped by communion and community	3.81	0.73
Accessible to all students	4.02	0.94
Established by the expressed authority of the bishop	4.31	0.70

Scores for the Defining Characteristics were further broken down by years in education (Table 17) and knowledge of the NSBECS (Table 18). On average, respondents with less than one year in education either "agreed" or "strongly agreed" whereas respondents with more years in education were either "neutral" or "agreed." Respondents with less than one year in education scored highest relative to other respondents in the characteristics of centered on the person of Jesus Christ, contributing to the evangelizing mission of the Church, committed to educating the whole child, sustained by Gospel witness, and shaped by communion and community.

Respondents with 1-4 years in education scored highest relative to other respondents in the characteristic of access to all students. Respondents with 5-10 years in education scored highest relative to other respondents in the characteristics of distinguished by excellence, steeped in a Catholic worldview, and established by the expressed authority of the bishop.

Table 18
Defining Characteristics by Years in Education (Administrators/Faculty)

Variable	Less than 1 year		1-4 years		5-10 years		More than 10 years	
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
Centered on the person of Jesus Christ	4.50	0.24	4.23	0.48	4.27	0.55	4.36	0.59
Contributing to the evangelizing mission of the Church	4.75	0.35	4.19	0.43	4.59	0.49	4.46	0.55
Distinguished by excellence	4.00	0.00	4.23	0.73	4.50	0.73	4.22	0.95
Committed to educate the whole child	5.00	0.00	4.58	0.53	4.56	0.54	4.46	0.62
Steeped in a Catholic world view	4.00	0.47	4.21	0.52	4.29	0.57	4.19	0.70
Sustained by Gospel witness	4.25	0.35	4.17	0.58	4.09	0.55	4.07	0.73
Shaped by communion and community	4.00	0.00	3.88	0.79	3.88	0.72	3.70	0.76
Accessible to all students	4.00	0.00	4.31	0.95	3.87	0.92	3.90	1.00
Established by the expressed authority of the bishop	4.50	0.71	4.31	0.75	4.63	0.50	4.09	0.75

Table 18
 Defining Characteristics by Knowledge of National Standards and Benchmarks
 (Administrators/Faculty)

Variable	None		Limited		Average		Extensive	
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
Centered on the person of Jesus Christ	3.33	*	4.89	0.19	4.16	0.49	4.22	0.19
Contributing to the evangelizing mission of the Church	3.50	*	4.83	0.29	4.30	0.56	4.83	0.29
Distinguished by excellence	3.00	*	4.67	0.58	3.86	0.83	4.33	0.58
Committed to educate the whole child	3.00	*	4.50	0.50	4.26	0.62	4.83	0.29
Steeped in a Catholic world view	2.67	*	4.67	0.58	3.87	0.53	4.67	0.33
Sustained by Gospel witness	3.00	*	4.75	0.35	3.89	0.71	4.33	0.29
Shaped by communion and community	3.00	*	4.75	0.35	3.63	0.89	3.50	0.50
Accessible to all students	3.00	*	4.50	0.71	3.70	0.93	4.33	1.15
Established by the expressed authority of the bishop	4.00	*	5.00	0.00	4.13	0.81	4.67	0.58

Note. *Standard deviation not computed for groups with only one respondent.

The respondent with no knowledge had scores indicating a range from “disagree” to “agree.” On average, respondents with limited knowledge had scores indicating a range from “agree” to “strongly agree.” Respondents with average or extensive knowledge had scores that indicated, on average, a range from “neutral” to “agree.” Respondents with limited knowledge scored highest relative to other respondents in the characteristics of centered on the person of Jesus Christ, distinguished by excellence, sustained by Gospel witness, shaped by communion and community, accessible to all students, and established by the expressed authority of the bishop.

Research Question 3

To what extent do non-Catholic and international students perceive their secondary schools as effective?

To answer Research Question 3, scores for the four subscales of effectiveness (mission and Catholic identity, governance and leadership, academic excellence, and operational vitality) were computed from the student survey responses. Specifically, the responses pertaining to each subscale were averaged to create composite scores for each measure. Cronbach's alpha reliability coefficients were computed for the sets of items pertaining to each measure (see Table 19). Reliability coefficients ranged from .75 to .93. Means and standard deviations for each measure are presented in Table 20. The measures with the highest scores were academic excellence ($M = 3.91$, $SD = 0.52$) and operational vitality ($M = 3.91$, $SD = 0.60$), and the measure with the lowest score was governance and leadership ($M = 3.88$, $SD = 0.61$).

Table 19
Reliability Coefficients for Effectiveness (Students)

Variable	Number of Items	Cronbach's Alpha
Mission and Catholic identity	13	.93
Governance and leadership	4	.83
Academic excellence	14	.93
Operational vitality	4	.75

Table 20
Descriptive Statistics for Effectiveness (Students)

Variable	M	SD
Mission and Catholic identity	3.90	0.54
Governance and leadership	3.88	0.61
Academic excellence	3.91	0.52
Operational vitality	3.91	0.60

Scores for effectiveness were further broken down by international student status (Table 21). To determine if international students significantly differed from non-international students on effectiveness, independent samples t-tests were conducted to compare international and non-international students on each measure (see *p*-values in Table 21). There were no statistically significant differences between international and non-international students on the effectiveness measures (all *p*-values > .05).

Table 21
Effectiveness by International Student Status (Students)

Variable	Non-International		International		t-test <i>p</i>
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	
Mission and Catholic identity	3.88	0.42	3.92	0.63	.650
Governance and leadership	3.91	0.57	3.86	0.64	.628
Academic excellence	3.88	0.48	3.94	0.56	.581
Operational vitality	3.87	0.58	3.94	0.63	.569

Research Question 4

To what extent do school administrators and faculty perceive their secondary schools as effective?

To answer Research Question 4, scores for the four subscales of effectiveness (mission and Catholic identity, governance and leadership, academic excellence, and operational vitality) were computed from the administrator/faculty survey responses. Specifically, the responses pertaining to each subscale were averaged to create composite scores for each measure. Cronbach's alpha reliability coefficients were computed for the sets of items pertaining to each measure (see Table 22). Reliability coefficients ranged from .87 to .94. Means and standard deviations for each measure are presented in Table 23. The measure with the highest score was

governance and leadership ($M = 4.17$, $SD = 0.71$), and the measure with the lowest score was operational vitality ($M = 3.75$, $SD = 0.85$).

Table 22
Reliability Coefficients for Effectiveness (Administrators/Faculty)

Variable	Number of Items	Cronbach's Alpha
Mission and Catholic identity	13	.87
Governance and leadership	7	.92
Academic excellence	14	.92
Operational vitality	8	.94

Table 23
Descriptive Statistics for Effectiveness (Administrators/Faculty)

Variable	M	SD
Mission and Catholic identity	3.95	0.52
Governance and leadership	4.17	0.71
Academic excellence	4.09	0.52
Operational vitality	3.75	0.85

Scores for effectiveness were further broken down by years in education (Table 24) and knowledge of the NSBECS (Table 25). On average, respondents in all categories of years in education were either “neutral” or “agreed.” Respondents with less than one year in education scored highest relative to other respondents in mission and Catholic identity, governance and leadership, and academic excellence. Respondents with 1-4 years in education scored highest relative to other respondents in operational vitality.

Table 24
Effectiveness by Years in Education (Administrators/Faculty)

Variable	Less than 1 year		1-4 years		5-10 years		More than 10 years	
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
Mission and Catholic identity	4.08	0.33	3.98	0.48	3.97	0.56	3.92	0.57
Governance and leadership	4.79	0.30	4.10	0.47	4.20	0.70	4.13	0.86
Academic excellence	4.36	0.09	3.95	0.45	4.23	0.41	4.05	0.63
Operational vitality	3.58	0.25	3.82	0.65	3.79	0.81	3.68	1.04

Table 25
Effectiveness by Knowledge of National Standards and Benchmarks (Administrators/Faculty)

Variable	None		Limited		Average		Extensive	
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
Mission and Catholic identity	3.08	.	4.81	0.27	3.79	0.51	4.08	0.47
Governance and leadership	2.71	.	5.00	0.00	3.92	0.78	3.71	0.99
Academic excellence	3.36	.	4.61	0.16	3.83	0.56	4.05	0.42
Operational vitality	2.43	.	4.63	0.35	3.35	0.86	3.42	1.35

Note. *Standard deviation not computed for groups with only one respondent.

The respondent with no knowledge had scores indicating a range from “disagree” to “neutral.” On average, respondents with limited knowledge had scores indicating a range from “agree” to “strongly agree.” Respondents with average knowledge had scores that indicated “neutral.” Respondents with extensive knowledge had scores that indicated a range from “neutral” to “agree.” Respondents with limited knowledge scored highest relative to other respondents in all four measures of effectiveness.

Summary

A search using the software ProQuest Dissertations & Theses Global indicated there were three dissertations explicitly written about non-Catholic students in Catholic secondary schools.

One dissertation concentrated on non-Catholic parents of students in Catholic secondary schools; a second dissertation was written about non-Catholic students' perceptions of the perceived Catholic identity in Catholic secondary schools, and the third dissertation involved a participatory study of non-Catholic students in Catholic secondary schools. There was no dissertation found on international students in Catholic secondary schools. This lack of information on international students is precisely why this study was conducted.

A total of 126 students participated in this study. Half of the participating student population consisted of non-Catholic, Asian, female students in their first year of a Catholic secondary school in the U.S. There were 56 administrators and faculty members who participated in this study. The majority of the participants were Catholic, White, female adults with ten years or more in Catholic education as a teacher, administrator or both. The majority of administrators and faculty were aware of the NSBECS.

The researcher found one positive and one negative observation when examining the students' results. The positive observation confirmed that non-Catholic and international students believed their school administrators and faculty members were committed to educating the whole child. The one negative observation was that administrators and faculty members were not readily accessible to students.

CHAPTER V

SUMMARY AND RECOMMENDATIONS

Summary of the Study

The purpose of this study was to examine the perceptions of non-Catholic students, international students, faculty, and administrators of Catholic secondary schools regarding the extent to which Catholic identity was operative in their respective schools. This study utilized the definition of Catholic identity as defined in the NSBECS which states “The particular expression of the Catholic heritage, the practices of the Catholic community, the living of the Gospel message, and the information and relationships that sustain the school’s activities,” (Ozar & Weitzel-O’Neill, 2012,). Included in Catholic identity is “Catholic culture” which defines “The school’s “way of life” -- a school’s way of thinking and behaving -- rooted in Christ, a Gospel-based creed and code, and a Catholic vision that provides inspiration and identity, is shaped over time, and is passed from one generation to the next through devices that capture and stimulate the Catholic imagination such as symbols and traditions,” (Ozar & Weitzel-O’Neill, 2012,).

Using this definition of Catholic, the NSBECS concluded there are nine defining characteristics a Catholic school should have for it to be considered a model Catholic school. These nine characteristics were measured against 13 standards which described policies, programs, structures, and processes of Catholic schools which showed a high level of Catholic identity. Within each of the 13 standards were 70 benchmarks which provided observable, measurable descriptors. The level of Catholic identity in schools was measured in four areas: (1) Mission and Catholic Identity, (2) Governance and Leadership, (3) Academic Excellence and (4) Operational Vitality (See Appendix E).

The data from the surveys taken by non-Catholic and international students, faculty, and administrators indicated overall that non-Catholic and international students believed their administrators and faculty were committed to “educating the whole child:” body, mind, and soul. Two additional positive comments from students indicated that administrators and faculty were committed to providing a curriculum that was in alignment with 21st-century skills and Gospel values, and their schools had excellent facilities and resources, including technology. International students scored much higher than their non-Catholic colleagues regarding having a better understanding of Catholic worldview.

On the negative side, data from students indicated that as strong as administrators and faculty were committed to educating all of the students, they were not as accessible as the students envisioned.

The results from the administrator and faculty surveys indicated they were in sync with the students’ opinion regarding their commitment to “educating the whole child.” Data indicated administrators and faculty members believed their schools had good leadership and were governed and lead well by their administrators and other adult leaders within the school.

Despite the overall opinions that administrators and faculty believed their leaders were doing an admirable job, the survey results indicated that administrators and faculty members did not believe their schools were shaped by communion and community. Since “community” is one of the nine identifying characteristics of an effective Catholic school, this poses a real concern that leaders of the school and faculty members do not see their schools as communities of persons nor as communities of faith. Also, despite what was said positively about the schools being well led by good leaders, data also indicated that these leadership groups did not operate

their schools well regarding planning, being fiscally responsible, and providing proper resources for all members of the school community, and not just students.

Discussion and Conclusion

This study was based on the results of two research questions written for two different groups of respondents: (1) non-Catholic and international students; (2) faculty and administrators. One question asked about Catholic identity and the other asked about the school's overall effectiveness of implementing the nine defining characteristics.

The first research question surveyed the extent to which non-Catholic and international students perceived a Catholic identity existed at their secondary schools. The results of the survey concluded that non-Catholic and international students believed their administrators and faculty were committed to educating the whole student: body, mind, and soul. Both groups of students positively rated their administrators and faculty as providing an excellent education, but stated their leaders did not create a community atmosphere nor did they make time to be present with their students. One positive note came from the survey concluded that international students scored better than their non-Catholic counterparts in understanding their school's Catholic worldview. In other words:

All curriculum and instruction in a Catholic school should foster: the desire to seek wisdom and truth, the preference for social justice, the discipline to become self-learners, the capacity to recognize ethical and moral grounding for behavior and the responsibility to transform and enrich the world with Gospel values.” (Miller, 43–45, 52).

The second research question looked at the extent to which administrators and faculty perceived a Catholic identity existed at their secondary schools. A significant fact from the

findings showed that administrators and faculty agreed with the responses of both groups of students that their school was committed to educating the whole student. In other words, the administrators and faculty to forming a student's spiritual, intellectual, physical, psychological, social, moral, aesthetic and religious capacities of each child.

What was disappointing was the administrators and faculty members responded that communion and community were lacking in their schools, so, despite everyone's willingness to educate the whole student, the school did not place an emphasis on the school as community—an educational community of persons and a genuine community of faith (Lay Catholics in Schools, 41, 22).

Regarding this second question, it was interesting to note the differences in the level of responses from those who were first year employees, employees with one to four years of service, five to ten years of service, and those with ten or more years of service. The results indicated that faculty and administrators with less than one complete year of service had a more optimistic view of their school in terms of Catholic identity. The data also indicated that this optimistic viewpoint decreased as one's length of service increased. In terms of academic excellence, newly hired employees believed their schools were not as stellar as they believed they should be. One positive note pertained to the scores for adhering to the mission of the school. All of the administrators and faculty, regardless of their length of service believed the school ran parallel to their schools' mission.

The third research question looked at the extent to which non-Catholic and international students perceived their secondary school to be effective in terms of the four domains of a Catholic school: mission and Catholic identity, governance and leadership, academic excellence, and operational vitality. The highest scores from both groups of students were for academic

excellence and operational efficiency. Students agreed that administrators provided “an academically rigorous and doctrinally sound program” which includes co-curricular and extra-curricular activities which are rigorous, relevant, research-based, and infused with Catholic faith and traditions (Renewing Our Commitment to Catholic Elementary and Secondary School in the Third Millennium, 2005). The measure with the lowest score was governance and leadership. It is important to note that there was not much of a statistical difference between the four domains; in fact, mission and identity (Catholic) scored just slightly below academic excellence and operational vitality.

The fourth research question looked at the extent to which administrators and faculty perceived their secondary school to be effective regarding the four domains: mission and Catholic identity, governance and leadership, academic excellence, and operational vitality. Administrators and faculty rated governance and leadership the highest, with the lowest score in operational vitality. Looking at the responses of the employees regarding length of service, respondents with less than one year in education rated their schools’ level of Catholic identity highly regarding mission and Catholic identity, governance and leadership, and academic excellence. Respondents with one to four years in education rated “operational vitality” the highest.

Implications

As noted throughout this dissertation, there was not one study conducted on the impact international students have on the level of Catholic identity in their Catholic secondary schools. This study also identified that very little research was conducted on the experiences of non-Catholic students in Catholic secondary schools, let alone, their perceptions of their school’s Catholic identity. The irony here is that although this was conducted to determine the impact, if

any, non-Catholic and international students have on their school's Catholic identity, the findings implied two facts: (1) non-Catholic and international students do not directly impact Catholic identity in their Catholic secondary schools; and (2) the greatest impact on Catholic identity rests in the hands of the Catholic secondary school's leadership, specifically, the president, principal, or head of school.

The data garnered from both non-Catholic and international students, and administrators and faculty pointed to a lack of formidable Catholic leadership. Both groups of students, faculty, and administrators noted in their survey responses they had concerns with issues of school governance, lack of community, and operational vitality. These findings imply that Catholic secondary school administrators are either unaware of what actions are necessary to promote Catholic identity or they choose not to emphasize it.

“The Church's mission is to evangelize,” (Paul VI, 1975b, para. 14) which is rooted in Jesus' final command to his apostles to “Go therefore, and make disciples of all nations” (Mt 28:19-20). The Catholic Church depends on all of its Catholic school administrators to teach the Church's mission to its students and to make them disciples of Christ.

The principal purpose of Catholic education is to form disciples — people who know Christ, follow Christ and make him known. Not excellence in education, as important as that is; not equipping students to have successful careers, however valuable that may be. But forming disciples. (Brumley, 2013, para. 14)

The findings from this study imply just the opposite; that students are not being taught the importance of discipleship. It is vitally important to point out that a student, an administrator, or a faculty member does not have to be a baptized Catholic to be a disciple of Jesus's teachings or

Gospel values. For example, the Golden Rule is embraced by most religions as well as being understood as an “ethics of reciprocity,” (Robinson, 2016, para. 1).

This study also implied a few lessor important facts, but nonetheless, still important implications. First, losing religious women (nuns) and men (men) had the greatest initial impact on tuition increases, a fact outlined in great detail in a 2013 paper written by Rania Gihleb from Boston University and Osea Giuntella of the University of Oxford.

Secondly, this study implied that religion is not as important to families today as it was during the 1960s. Cardinal Timothy Dolan addressed this issue in 2010 when he acknowledged that religion was becoming less important as a result of the rise in secularism within a family.

Thirdly, this study implied that Catholic education, though still the largest private education system in the U.S., is continuously being challenged by public schools, charter schools, private secular schools, private religious-sponsored schools, and homeschooling. Catholic school administrators must understand that it is their Catholic identity that differentiates their school from other types of non-Catholic schools. If these Catholic secondary school administrators are not improving their school’s Catholic identity by creating a vibrant, Catholic community, then they will only put their school’s existence in jeopardy. Lastly, Catholic secondary school administrators must implement the appropriate steps to ensure their school’s operational efficiency.

Lastly, regarding the profession, administrators are called to lead and teach the mission and vision of the Catholic school to all stakeholders: parents, faculty, staff, board members, investors, and people from the community outside of school.

Recommendations for Future Research

As previously noted this study was limited in scope and context, population and sample. The first recommendation for future research is to study what the participants understand about the Catholic faith: its history, traditions, doctrines, and documents. Second, it would benefit a study if those administering the surveys were present at each school. Third, the researcher should do everything possible to ensure that the participants were not influenced in any way when responding to questions. Fourth, it is critical to ensure that the international students understand the questions of the survey. If a translator is needed, then one should be provided. Fifth, it behooves the researcher to receive a commitment from the participants that they will answer the question to the survey honestly and with integrity. Sixth, although this study was provided only to those students and adults who freely agreed to participate, it might serve the study well to expand the list of participants to include everyone in the school.

It is important for all future study to include the support of superintendents, who are ultimately responsible for ensuring that all Catholic primary and secondary schools exhibit a strong Catholic identity. Equally important is for superintendents, school administrators, and faculty members to be aware of the NSBECS and how to effectively implement them. If needed, professional development courses should be created to teach administrators and faculty about the NSBECS which should be used to monitor and maintain a strong Catholic identity within their Catholic schools.

Recommendations for Future Practice

The future vitality of Catholic education relies primarily on school administrators and their ability to create and sustain a strong Catholic identity in all facets of their schools.

Although there are many Catholic Church documents affirming the (Arch)bishops' commitment

to Catholic education, the responsibility to create Catholic identity rests solely on the administrators who lead their schools.

The most important decision a Catholic school administrator makes is to ensure that Jesus is the focal point. The primary role of all Catholic administrators and educators is to bring Jesus to their students; to teach them how Jesus lived because Jesus remains today, the perfect role model for how one should behave, act, and think. This is a valuable lesson not just for students but administrators, educators, staff, coaches, and volunteers.

Administrators must be trained in the catechetical formation and spiritual development for them to provide the spiritual sustenance for themselves and their school community. As the school's spiritual leader, an administrator must continuously encourage, monitor, and support the catechetical formation of fellow administrators and faculty, as well as students and their families. This catechetical formation will support the administration's efforts to align practices, programs, and decisions with the teachings of Jesus and the Catholic Church.

As Christ served as the master teacher, administrators must ensure that the teachings of the faith are infused into all academic content areas. Administrators must manage the continuous improvement process of their schools; they must lead their schools' on-going internal accreditation process and professional development courses. Administrators must be aware of and instruct others in pedagogical best practices, and appropriate behavior management. They must create and oversee partnerships programs between students and parents. Lastly, administrators must oversee the ongoing implementation and use of formative and summative data analysis to advance the achievement and growth of all students.

Administratively, leaders of Catholic schools must promote the mission and vision of Catholic schools as outlined in Catholic Church teachings, in the examples of Pope Francis, and

then ultimately by the examples of Jesus Christ. They must implement effective communications and public relations with all stakeholders, particularly with coordinating with diocesan officials. They are charged with overseeing the business administration component of their school., and perhaps most importantly, from an administrative standpoint, they must ensure that all programs, processes, decisions, and activities reflect the Catholic mission of the school.

Based on the findings of this study, further recommendations for future practice include implementing the theoretical framework of the NSBECS and the conceptual framework of relationships. By utilizing the theoretical and conceptual frameworks in unison, Catholic school administrators will be able to practice the craft of creating Catholic identity in their secondary schools by strengthening relationships among students, administrators, faculty, staff, parents, coaches, and volunteers. Superintendents and diocesan officials responsible for Catholic education must allocate professional development time specifically for Catholic secondary school administrators, faculty, staff, coaches, and volunteers to learn how to effectively utilize both frameworks within their schools.

All documents noted in this study provided valuable information on Catholic Church teachings, values, and principles, including various methodologies for ensuring Catholic identity in schools. Specifically, five documents included in this study provided scholarly information for defining Catholic identity in Catholic education: (1) Thomas Groome's (1996) article "What Makes a School Catholic?"; (2) Bishop David O'Connell's keynote speech at the 2011 Catholic Higher Education Conference (CHEC), "Our Schools—Our Hope: Reflections on Catholic Identity" (2012); (3) "Five Essential Marks of Catholic Schools" written by Archbishop J. Michael Miller, C.S.B. (2006); (4) *To Teach as Jesus Did* written by the USCCB in 1972; and

(5) the *National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools* (Ozar & Weitzel-O'Neill, 2012).

Each of the five documents was described in detail in Chapter Two, with each description concluding with a chart listing the characteristics of Catholic education and how each characteristic relates to Cook and Simonds' conceptual framework of relationships.

Although the five documents referenced in this study provided valuable insights into the defining characteristics of Catholic identity in Catholic education, the conceptual framework of relationships should be implemented to bind all of these useful documents contained herein, ultimately presenting a clearer understanding of what Catholic identity is and the role it plays in Catholic education. As Cook and Simonds wrote, "Relationship building meets a societal need and relationships are a thread that can be found in ecclesial documents, congregational charisms, and scholarly writing related to Catholic schools" (2011, p. 321).

Closing Remarks

This study opened on page one by citing an article written by Timothy Cardinal Dolan for America Magazine's September 13, 2010, edition. The central theme of Dolan's article can be found in the third paragraph when he posed the question: "Are we not facing [a] crisis of closure for the Catholic school in America?" (para. 3). If a person is not familiar with Catholic education, it might be challenging to respond either positively or negatively with supporting evidence.

After spending over a year researching Catholic identity in Catholic secondary schools, the first conclusion I came to is that Catholic secondary education will not survive the 21st Century, at least not in the same way I experienced my first twelve years of Catholic education, nor the way I experienced it as a secondary school theology instructor for the last eight years.

Catholic education is in danger of remaining Catholic only in name, and one only has to read the administrators and faculty survey responses that confirmed their schools lacked community. I doubt that many Catholic school administrators remember that poignant scriptural passage that most Catholics say defines Church: “For where two or three are gathered together in my name, there am I in the midst of them” (MT 18:20). As disregarded as this definition of Church may be, the fact is this scripture passage is a truthful statement and should hold all Catholics, not just Catholic educators accountable for how one acts.

The second conclusion I came to realize is that the decline in the number of Catholic primary and secondary schools is not the result of religious women and men leaving their religious orders but lay administrators and faculty not possessing the same passion for their Catholic faith as those who preceded them. For example, Catholic secondary school administrators may have brilliant academic minds and possess excellent administrative and pedagogical skills, but if their theological convictions are weak, then their Catholic secondary school might remain open as a Catholic school but in name only.

The third conclusion came after rereading Dolan’s article and his plea for restoring Catholic schools. Dolan identified four reasons for the decline in Catholic schools: (1) drop in vocations, (2) drop in Catholic immigration from Europe, (3) rising costs of living, and (4) a crumbling of an intact neighborhood-based Catholic culture. (para. 5) I have concluded that in addition to the above four reasons, there are other reasons for this decline: (1) the high cost of Catholic secondary school tuitions, (2) the lack of financial assistance, (3) the continuous fallout from the priest abuse scandals, including a 2017 Boston Globe Spotlight Team’s investigation of priests who fathered children then abandoned them in order to return to their priestly duties, and

(4) highly respected charter schools, esteemed secular private schools, formidable private religious schools, and home schooling which is growing in numbers.

My fourth and last conclusion centers on Catholic school administrators and their responsibilities. I have determined from my research that many Catholic secondary school presidents and principals are not aware of the NSBECS, and for those administrators who are aware of them, I have a deep concern they are not utilized properly.

Whether the NSBECS are used correctly, incorrectly, or not used at all, Catholic secondary schools with primary schools, still comprise the largest private school education system in the world. For centuries, Catholic education has weathered many challenges such as the protestant reformation, political and military machinations of popes, including multiple pontiffs in multiple countries at the same time, suppression of the Jesuits, and the French Revolution. This study indicated there are more baptized Catholics in the United States today than at any time in U.S. history. I would like to believe that not only did the level of Catholic identity remain at the core of Catholic education during these previously mentioned atrocities, the level of Catholic identity increased to a heightened point where people died for their Catholic identity. Hopefully, this study provided a solid foundation of documents and data to use as a foundation for further study. Hopefully, research studies will reveal that no one will has died to preserve Catholic identity in Catholic education and those concerns of Dolan's were just that – concerns.

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APPENDICES

Appendix A

16 Second Vatican Council Documents

The Constitution on the Sacred Liturgy	<i>Sacrosanctum concilium</i>	4 Dec. 1963
Decree on the Means of Social Communication	<i>Inter mirifica</i>	4 Dec. 1963
Dogmatic Constitution on the Church	<i>Lumen gentium</i>	21 Nov. 1964
Decree on the Catholic Eastern Churches	<i>Orientalium ecclesiarum</i>	21 Nov. 1964
Decree on Ecumenism	<i>Unitatis redintegratio</i>	21 Nov. 1964
Decree on the Pastoral Office of Bishops in the Church	<i>Christus dominus</i>	28 Oct. 1965
Decree on the Up-To-Date Renewal of Religious Life	<i>Perfectae caritatis</i>	28 Oct. 1965
Decree on the Training of Priests	<i>Optatum totius</i>	28 Oct. 1965
Declaration on Christian Education	<i>Gravissimum educationis</i>	28 Oct. 1965
Declaration on the Relation of the Church to Non-Christian Religions	<i>Nostra aetate</i>	28 Oct. 1965

Dogmatic Constitution on Divine Revelation	<i>Dei verbum</i>	18 Nov. 1965
Decree on the Apostolate of Lay People	<i>Apostolicam actuositatem</i>	18 Nov. 1965
Declaration on Religious Liberty	<i>Dignitatis humanae</i>	7 Dec. 1965
Decree on the Church's Missionary Activity	<i>Ad gentes divinitus</i>	7 Dec. 1965
Decree on the Ministry and Life of Priests	<i>Presbyterorum ordinis</i>	7 Dec. 1965
Pastoral Constitution on the Church in the Modern World	<i>Gaudium et spes</i>	7 Dec. 1965

Appendix B

Comparison Between J-1 and F-1 Visa Status

Comparison Between the J-1 and F-1 Status

J-1	F-1
Must have substantial [51%] institutional financial support provided specifically for the educational program to obtain the initial document and to request any extensions of the DS-2019. Must show financial support for the entire length of program when requesting the initial document.	Any source of financial support is acceptable. Must show financial support for the first year of the program when requesting the initial document.
Any employment on- or off-campus requires a work permit from the program sponsor.	On-campus employment does not require a work permit. Off-campus employment requires a work authorization from International Center and/or the U.S. Citizenship and Immigration Service.
Academic Training (employment) is available for up to 18 months, but you must have a job offer before the end of studies. An extension for up to 18 months is possible for post-doctoral research. Off-campus work during the degree program reduces the total period of Academic Training available after program completion.	Optional Practical Training [OPT] Post-Completion employment permission is available for a 12-month period. A 17-Month STEM Extension is possible. A job offer is not required.
J-2 dependent [spouse, child] employment is available.	F-2 dependents [spouse, child] are <i>not</i> eligible for work authorization.
J-1 and J-2 dependents <i>may be</i> subject to the Two-Year Home Residency Requirement.	No Two-Year Home Country Physical Presence Requirement.
J-2 dependents are eligible to study part-time or full-time in the U.S.	F-2 spouses are not eligible to study full-time in the U.S. F-2 spouses may engage in study that is avocational or recreational in nature. F-2 children in primary and secondary schools may be eligible to study part-time or full-time in the U.S.

Appendix C

Catholic Identity Survey for Administrators and Faculty

Welcome and Introduction

Welcome to the Catholic Identity Defining Characteristics and Catholic Identity Program Effectiveness Administrators & Faculty Survey. Thank you for taking the time out of your busy schedule to complete the survey. With your help, I will be able to analyze researched based statistical data gathered from administrators and faculty concerning Catholic identity and program effectiveness in the areas of (1) mission and Catholic identity, (2) governance and leadership, (academic excellence, (4) operational vitality.

Your participation in this survey is voluntary and your identity will remain anonymous to the researcher and all other individuals.

This survey should take approximately 10 minutes. Again, thank you for participating.

1. I understand that my participation in this survey will be voluntary and anonymous.

Mark only one oval

- I choose to freely participate in this survey
- I do not want to participate in this survey

Demographics

2. School Name

Mark only one oval

- Catholic High School 1
- Catholic High School 2
- Catholic High School 3
- Catholic High School 4
- Catholic High School 5
- Catholic High School 6
- Catholic High School 7
- Catholic High School 8

3. Gender

Check all that apply

- Male
- Female

11/14/2017

Welcome and Introduction

4. Race*Check all that apply*

- American Indian or Alaska Native
- Asian
- Black or African American
- Native Hawaiian or Other Pacific Islander
- White
- Two or more races
- Other: _____

5. Ethnicity*Check all that apply*

- Hispanic
- Non-Hispanic or Latino

6. Religious Affiliation*Check all that apply*

- Catholic
- Non-Catholic
- Other: _____

7. Relation to School:*Check all that apply*

- Administrator
- Faculty Member

8. Years in Education*Check all that apply*

- Less than one (1) year
- One (1) to four (4) years
- Five (5) to ten (10) years
- Greater than ten (10) years
- Other: _____

9. How would you rate your knowledge of the National Standards and Benchmarks of Catholic elementary and secondary school?*Mark only one oval.*

- Extensive
- Average
- Limited
- None

NSBECS Catholic Identity Defining Characteristics Survey for administrators and faculty (2012)

11/14/2017

Welcome and Introduction

10. Students in our school are encouraged, through all aspects of their school experience, to develop a closer relationship with Jesus Christ.

Mark only one oval.

- Strongly Disagree
 Disagree
 Neutral
 Agree
 Strongly Agree
 Don't Know

11. Our school is a community that prays together.

Mark only one oval.

- Strongly Disagree
 Disagree
 Neutral
 Agree
 Strongly Agree
 Don't Know

12. Our school is a community that lives the Gospel message through service to the poor and those in need.

Mark only one oval.

- Strongly Disagree
 Disagree
 Neutral
 Agree
 Strongly Agree
 Don't Know

13. Our school makes Jesus and the teachings of the Catholic Church known to all students.

Mark only one oval.

- Strongly Disagree
 Disagree
 Neutral
 Agree
 Strongly Agree
 Don't Know

11/14/2017

Welcome and Introduction

14. Symbols of the Catholic faith are displayed throughout our school.*Mark only one oval.*

- Strongly Disagree
- Disagree
- Neutral
- Agree
- Strongly Agree
- Don't Know

15. Our school upholds high standards of excellence in all it offers.*Mark only one oval.*

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know

16. In addition to academics and faith formation, our school offers experiences in the arts, athletics, and other extracurricular and service opportunities that contribute to the education of the whole child.*Mark only one oval.*

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know

17. Our school supports the social, emotional, and spiritual growth of every student*Mark only one oval.*

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know

11/14/2017

Welcome and Introduction

18. The program of instruction in our school leads students to seek wisdom and truth with a clear understanding of right and wrong

Mark only one oval

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know

19. The learning environment in our school fosters self-discipline so that students can become more independent learners.

Mark only one oval

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know

20. Our school instills in students the responsibility to promote Gospel values and social justice in the world.

Mark only one oval

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know

21. Administrators in our school understand, accept and model the teachings of the Catholic Church.

Mark only one oval

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know

11/14/2017

Welcome and Introduction

22. **The teachers in our school understand, promote, demonstrate, and teach Catholic values and beliefs.**

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know

23. **Our school helps parents/guardians fulfill their role as the primary teachers of the faith to their children.**

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know

24. **Everyone connected with our school works together and respects each other's gifts, for the sake of building a strong, faith-filled learning community**

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know

25. **Our school does everything it can to eliminate obstacles that hinder or exclude students from receiving a Catholic education.**

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know

11/14/2017

Welcome and Introduction

26. Our school operates with the expressed approval and support of our Bishop.

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know

Google Forms® adapted NSBECS Catholic Identity Program Effectiveness Survey for administrators and faculty (2012)

27. Everyone in the school community - administrators, faculty, staff, students, parents/guardians, alums, and supporters - knows and understands the school's mission.

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

28. Everything we do in our school is guided and directed by our mission.

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

29. Our school mission clearly expresses a commitment to Catholic identity.

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

11/14/2017

Welcome and Introduction

30. **Our school provides an academically rigorous Catholic religion program, taught by qualified teachers.**

Mark only one oval

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

31. **In all subjects, teachers help students think critically and ethically about the world around them, using the lens of Gospel values and Catholic doctrine and beliefs.**

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

32. **Our school provides opportunities outside the classroom for students' faith formation, and participation in retreats, prayer, Mass, sacraments, and other spiritual experiences.**

Mark only one oval

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

33. **Our school provides opportunities outside the classroom for students to participate in service activities for social justice.**

Mark only one oval

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

11/14/2017

Welcome and Introduction

34. Administrators, faculty, and staff serve as role models of faith and service to students.*Mark only one oval.*

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

35. Our school provides opportunities for faith formation for faculty and staff.*Mark only one oval.*

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

36. Our school provides opportunities for faith formation for parents/guardians and other adult members of the school community.*Mark only one oval.*

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

37. Our school helps parents/guardians support the faith life of their child.*Mark only one oval.*

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

11/14/2017

Welcome and Introduction

38. Our school provides opportunities for adult members of the school community to participate in service activities for social justice

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

39. Every adult in the school supports the faith life of the school community.

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

40. There is a person or group (such as a pastor or a board) who collaborates with the school administration to make or recommend decisions for the success of the school.

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

41. A person or group (such as a pastor or a board), in collaboration with the school administration, takes responsibility for monitoring that the school is faithful to its mission, academically excellent and sound in its business decisions.

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

11/14/2017

Welcome and Introduction

42. Our school administration effectively carries out its responsibilities in the areas of faith formation and instructional leadership.

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

43. Our school administration has authority to realize and implement the school's mission and vision.

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

44. Our school administration involves all members of the school community to ensure a school culture that embodies the mission and vision.

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

45. Our school administration takes responsibility for the development and oversight of school programs, personnel, and school operations.

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

11/14/2017

Welcome and Introduction

46. Our school has a strong culture of collaboration on all levels within the school to advance excellence.

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

47. Our school has a clearly articulated rigorous curriculum infused with Gospel values that prepares students for life and work.

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

48. In classes in our school, students spend most of the time solving problems, discussing ideas, creating their own work, reading, writing, speaking, and researching.

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

49. Curriculum and instruction in our school prepares students to be capable and critical users of media and technology.

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

11/14/2017

Welcome and Introduction

50. Teachers use effective instruction to deliver the curriculum.*Mark only one oval.*

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

51. At our school, teachers use different teaching approaches to meet the diverse needs of all students.*Mark only one oval.*

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

52. At our school, teachers collaborate systematically and regularly in order to increase student achievement and improve teaching effectiveness.*Mark only one oval.*

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

53. At our school, all administrators, faculty and staff engage in ongoing professional development.*Mark only one oval.*

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

11/14/2017

Welcome and Introduction

54. **Our school uses standardized and teacher – developed assessments to document student learning and report the outcome to parents/guardians.**

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

55. **Our school uses the results of standardized and teacher developed assessments to improve the curriculum and increase learning.**

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

56. **Teachers vary the types of assessments they use to monitor individual and class-wide student learning.**

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

57. **Our school communicates how well students are achieving in comparison to similar students locally and/or nationally.**

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

11/14/2017

Welcome and Introduction

58. Our school provides programs and services that help students successfully complete the school program (for example, guidance and resource programs).

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

59. Our school provides enriching programs for students to develop their gifts and talents and enhance their creative, artistic, social/emotional, physical, and spiritual potential.

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

60. Our school provides opportunities for parents/guardians to be involved in the education of their children.

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

61. Our school's financial plan is the result of a collaborative process including expert advisors.

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

11/14/2017

Welcome and Introduction

62. Our school consistently shares its financial plan with the school community.

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

63. Our school leaders take responsibility for ensuring that the financial plans and budgets are implemented using best practices.

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

64. Our school treats all personnel with consistency, fairness, and justice.

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

65. Our school maintains and shares plans for managing the facilities and equipment.

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

11/14/2017

Welcome and Introduction

66. Our school maintains and shares a technology management plan.*Mark only one oval.*

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

67. Our school's facilities, equipment, and technology management plans are designed to enhance teaching and learning.*Mark only one oval.*

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

68. Our school has an institutional advancement plan, based on our mission, which uses current and effective strategies for communications, marketing, enrollment management, and development.*Mark only one oval.*

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

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 Google Forms

Appendix D

Catholic Identity Survey for Non-Catholic and International Students

Welcome and Introduction

Welcome to the Catholic Identity Student Survey. Thank you for taking the time out of your busy schedule to complete the survey. Please know that your participation in this survey is voluntary and your identity will remain anonymous to the researcher and all other individuals.

This survey should take approximately 10 minutes. Again, thank you for participating.

1. Are you an international student?

Mark only one oval.

- Yes
 No

2. School Name

Mark only one oval.

- Catholic High School 1
 Catholic High School 2
 Catholic High School 3
 Catholic High School 4
 Catholic High School 5
 Catholic High School 6
 Catholic High School 7
 Catholic High School 8

3. Gender:

Check all that apply.

- Male
 Female

4. Race

Check all that apply.

- American Indian or Alaska Native
 Asian
 Black or African-American
 Native Hawaiian or Other Pacific Islander
 White
 Two or more races

11/14/2017

Welcome and Introduction

5. Ethnicity:*Check all that apply*

- Hispanic
- Not Hispanic
- Other: _____

6. Religious Affiliation:*Check all that apply*

- Catholic
- Non-Catholic
- Other: _____

7. Grade level*Check all that apply*

- 6th Grade
- 7th Grade
- 8th Grade
- 9th Grade
- 10th Grade
- 11 Grade
- 12th Grade

Catholic Identity Defining Characteristics Student Survey

Demographic Data (Choose only one answer)

8. Students in our school are encouraged, through all aspects of their school experience, to develop a closer relationship with Jesus Christ.*Mark only one oval*

- Strongly Disagree
- Disagree
- Neutral
- Agree
- Strongly Agree
- Don't Know

9. Our school is a community that prays together.*Mark only one oval*

- Strongly Disagree
- Disagree
- Neutral
- Agree
- Strongly Agree
- Don't Know

5/15/2017

Catholic Identity Defining Characteristics & Program Effectiveness Student Survey

10. **Our school is a community that lives the Gospel message through service to the poor and those in need.**

Mark only one oval.

- Strongly Disagree
 Disagree
 Neutral
 Agree
 Strongly Agree
 Don't Know

11. **Our school makes Jesus and the teachings of the Catholic Church known to all students.**

Mark only one oval.

- Strongly Disagree
 Disagree
 Neutral
 Agree
 Strongly Agree
 Don't Know

12. **Symbols of the Catholic faith are displayed throughout our school.**

Mark only one oval.

- Strongly Disagree
 Disagree
 Neutral
 Agree
 Strongly Agree
 Don't Know

13. **Our school upholds high standards of excellence in all it offers.**

Mark only one oval.

- Strongly disagree
 Disagree
 Neutral
 Agree
 Strongly agree
 Don't Know

5/15/2017

Catholic Identity Defining Characteristics & Program Effectiveness Student Survey

14. In addition to academics and faith formation, our school offers experiences in the arts, athletics, and other extracurricular and service opportunities that contribute to the education of the whole person.

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know

15. Our school supports the social, emotional, and spiritual growth of every student.

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know

16. The program of instruction in our school leads students to seek wisdom and truth with a clear understanding of right and wrong.

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know

17. The learning environment in our school fosters self discipline so that students can become more independent learners.

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know

5/15/2017

Catholic Identity Defining Characteristics & Program Effectiveness Student Survey

18. Our school instills in students the responsibility to promote Gospel values and social justice in the world.

Mark only one oval.

- Strongly disagree
 Disagree
 Neutral
 Agree
 Strongly agree
 Don't Know

19. Administrators in our school understand, accept and model the teachings of the Catholic Church.

Mark only one oval.

- Strongly disagree
 Disagree
 Neutral
 Agree
 Strongly agree
 Don't Know

20. The teachers in our school understand, promote, demonstrate, and teach Catholic values and beliefs.

Mark only one oval.

- Strongly disagree
 Disagree
 Neutral
 Agree
 Strongly agree
 Don't Know

21. The adults in our school show that they are partners with our parents/guardians in our Catholic education.

Mark only one oval.

- Strongly disagree
 Disagree
 Neutral
 Agree
 Strongly agree
 Don't Know

5/15/2017

Catholic Identity Defining Characteristics & Program Effectiveness Student Survey

22. **Everyone connected with our school works together and respects each other's gifts, for the sake of building a strong, faith-filled learning community.**

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know

23. **Our school does everything it can to eliminate obstacles that hinder or exclude students from receiving a Catholic education.**

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know

24. **Our school operates with the expressed approval and support of our Bishop.**

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know

Catholic Identity Program Effectiveness Survey

25. **Everyone in the school community—administrators, faculty, students, parents/guardians, alumni, and supporters - knows and understands the school's mission.**

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

5/19/2017

Catholic Identity Defining Characteristics & Program Effectiveness Student Survey

26. Everything we do in our school is guided and directed by our mission.

Mark only one oval.

- Strongly disagree
 Disagree
 Neutral
 Agree
 Strongly agree
 Don't Know
 Other: _____

27. Our school mission clearly expresses a commitment to Catholic Identity.

Mark only one oval.

- Strongly disagree
 Disagree
 Neutral
 Agree
 Strongly agree
 Don't Know
 Other: _____

28. Our school provides an academically rigorous Catholic religion program, taught by qualified teachers.

Mark only one oval.

- Strongly disagree
 Disagree
 Neutral
 Agree
 Strongly agree
 Don't Know
 Other: _____

29. In all subjects, teachers help students think critically and ethically about the world around them, using the lens of Gospel values and Catholic doctrine and beliefs.

Mark only one oval.

- Strongly disagree
 Disagree
 Neutral
 Agree
 Strongly agree
 Don't Know
 Other: _____

5/15/2019

Catholic Identity Defining Characteristics & Program Effectiveness Student Survey

30. Our school provides opportunities outside the classroom for students' faith formation, and participation in retreats, prayer, Mass, sacraments, and other spiritual experiences.

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

31. Our school provides opportunities outside the classroom for students to participate in service activities for social justice.

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

32. Administrators, faculty, and staff serve as role models of faith and service to students.

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

33. Our school provides opportunities for faith formation for faculty and staff.

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

5/15/2017

Catholic Identity Defining Characteristics & Program Effectiveness Student Survey

34. Our school provides opportunities for faith formation for parents/guardians and other members of the school community.

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

35. Our school provides opportunities for adult members of the school community to participate in service activities for social justice.

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

36. Our school helps parents/guardians support the faith life of their child.

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

37. Every adult in the school supports the faith life of the school community.

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

5/15/2017

Catholic Identity Defining Characteristics & Program Effectiveness Student Survey

42. Our school has a challenging curriculum infused with Gospel values that prepares students for college, work and life.

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

43. Curriculum and instruction in our school prepares students to be capable and critical users of media and technology.

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

44. In our classes, students spend most of their time solving problems, discussing ideas, creating their own work, reading, writing, speaking, and researching.

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

45. Teachers use effective instruction to deliver the curriculum.

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

5/15/2017

Catholic Identity Defining Characteristics & Program Effectiveness Student Survey

46. At our school, teachers use different teaching approaches to meet the diverse needs of all students.

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

47. At our school, teachers work together to help each other become better teachers.

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

48. At our school, all administrators, faculty and staff engage in ongoing professional development.

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

49. At our school, teachers follow school-wide policies and procedures to fairly evaluate and communicate student performance.

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

5/15/2017

Catholic Identity Defining Characteristics & Program Effectiveness Student Survey

50. At our school, teachers work together to use data on student performance to review and improve courses and instruction.

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

51. Teachers vary the types of assessments they use to monitor individual and class-wide student learning.

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

52. Our school communicates how well students are achieving in comparison to similar students locally and/or nationally.

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

53. Our school provides programs and services that help students successfully complete the school program (for example, guidance and resource programs).

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

3/15/2017

Catholic Identity Defining Characteristics & Program Effectiveness Student Survey

54. Our school provides co-curricular and extracurricular programs for students to develop gifts and talents and enhance their creative, artistic, social/emotional, physical, and spiritual potential.

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

55. Our school provides opportunities for parents/guardians to be involved in the education of their students.

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

56. Our school treats everyone who works at the school with consistency, fairness, and justice.

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

57. Our school manages the facilities, equipment, and technology in ways that enhance teaching and learning.

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

5/15/2017

Catholic Identity Defining Characteristics & Program Effectiveness Student Survey

58. Our school uses different ways to communicate all that is happening in our school to parents/guardians, the school community and beyond.

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

59. Our school does a good job of attracting new students to our school.

Mark only one oval.

- Strongly disagree
- Disagree
- Neutral
- Agree
- Strongly agree
- Don't Know
- Other: _____

Powered by
 Google Forms

Appendix E

Letter of Permission From Dr. Loraine Ozar

Ozar, Lorraine
to me, Patricia ▾

Apr 6 (10 days ago) ☆



Stephen,

Thank you for the clarification. You may certainly use the surveys available on the Catholic School Standards website. They are available with open access and no charge for use for the benefit of Catholic schools. Be sure to cite the source.

Thanks. I would be interested in your findings.

Lorraine Ozar

From: Stephen Baccari <sfbaccari2@dons.usfca.edu>

Sent: Thursday, April 6, 2017 1:05 PM

To: Ozar, Lorraine

Subject: Re: Catholic Identity Defining Characteristics

...

Hello Dr. Ozar,

Thank you for your note. I am sorry that my initial email was so confusing. All is well now that I took the time to read and search through the Catholic Schools Standards website.

I am a doctoral student in the Catholic Educational Leadership (CEL) Program in the Department of Leadership Studies at the University of San Francisco. I am writing my dissertation proposal which explores the perceptions of non-Catholic international students and school administrators regarding Catholic identity in three San Francisco Archdiocesan secondary schools. With your permission, I would like to utilize the Catholic Identity Defining Characteristics Survey and the Catholic Identity Program Effectiveness Survey for staff and students.

Thank you for your consideration of my request.

Sincerely,
Stephen Baccari

Appendix F

IRBPHs Request & Approval



CHANGE THE WORLD FROM HERE

APPLICATION FOR IRB REVIEW OF NEW RESEARCH INVOLVING HUMAN SUBJECTS

If you believe your study meets the criteria for expedited review or full IRB review, complete the following form and upload this document to the online IRB system in Mentor.

1. RESEARCH PROJECT DESCRIPTION
<p>Provide, in lay terms, a detailed summary of your proposed study by addressing each of the following items:</p> <p><u>Clearly state the purpose of the study</u> (Usually this will include the research hypothesis) The purpose of this study is to determine to what impact do non-Catholic, international students have on the Catholic identity in their Catholic secondary schools.</p> <p><u>Background</u> (Describe past studies and any relevant experimental or clinical findings that led to the plan for this project) There is a significant research on the effect of having non-Catholic students in Catholic secondary schools, but I have not found any dissertations that studies non-Catholic international students. It is the international component that is relatively new to Catholic secondary schools.</p> <p><u>Research plan</u> (Provide an orderly scientific description of the intended methodology and procedures as they directly affect the subjects) This study will employ a quantitative research methodology. The quantitative survey will focus on students' and adults' perspectives regarding their understanding of Catholic identity in their schools concerning the following areas: (1) Mission and Catholic Identity, (2) Governance and Leadership, (3) Academic Excellence, (4) Operational Vitality. The online survey will consist of one survey adapted from four surveys published by the Center for Catholic School Effectiveness (CCSE), School of Education, Loyola Chicago in partnership with the Roche Center for Catholic Education in the Lynch School of Education, Boston College in 2012 and based upon the National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools (NSBECs) (Draz & Walker-O'Neill, 2012). The four surveys are: (1) Catholic Identity Defining Characteristics Staff Survey, (2) Catholic Identity Defining Characteristics Student Survey (Grades 9 to 12), (3) Catholic Identity Program Effectiveness Staff Survey, (4) Catholic Identity Program Effectiveness Student Survey (Grades 9 to 12).</p> <p>Give the location(s) the study will take place (institution, city, state, and specific location) 1. Jupinero Serra High School, San Mateo, CA, Online 2. Sacred Heart Cathedral Preparatory, San Francisco, CA, Online 3. San Domenico High School, San Anselmo, CA, Online 4. Moreau High School, Hayward, CA, Online 5. Bishop O'Dowd High School, Oakland, CA, Online</p> <p><u>Duration of study project</u> On-line surveys will take one day to complete.</p>

2. PARTICIPANTS
<p>2(a): Participant Population and Recruitment</p> <p>Describe who will be included in the study as participants and any inclusion and exclusion criteria. This study will examine two San Francisco Archdiocesan secondary schools (Sacred Heart Cathedral Preparatory and Jupinero Serra High School) and one independent school (San Domenico High school). The study will also examine two high schools in the Diocese of Oakland: Moreau High School and Bishop O'Dowd High School. The population from each school for the quantitative research will include six adults (combination of administrators and faculty) (n=36) and six international students (n=36).</p> <p>What is the intended age range of participants in the study? The student participants will be at least 16 years of age. Administrators and faculty are all adults.</p>

(Revised June 29, 2012)

Describe how participant recruitment will be performed.
Introductory phone calls will be made to the principals to formally introduce myself, the purpose of the study, and to ask for their permission to conduct the on-line study. This will be followed up with an email confirming their participation.
Principals will determine which international students will be asked to participate.

Do the forms of advertisement for recruitment contain only the title, purpose of the study, protocol summary, basic eligibility criteria, study site location(s), and how to contact the study site for further information? Yes No
 *If you answered "no," the forms of advertisement must be submitted to and approved by the IRB prior to their use.

2(b) Participant Risks and Benefits

What are the benefits to participants in this study?
The benefit will be an improved communal environment for all students, faculty, administrators and staff. International students will not feel isolated and their grades should improve while their feeling of being welcomed into the school's community will improve.

What are the risks (physical, social, psychological, legal, economic) to participants in this study?
There are no risks for participating in this study.

If deception is involved, please explain.

Indicate the degree of risk (physical, social, psychological, legal, economic) you believe the research poses to human subjects (check **the one** that applies).
 x MINIMAL RISK: A risk is minimal where the probability and magnitude of harm or discomfort anticipated in the proposed research are not greater, in and of themselves, than those ordinarily encountered in daily life or during the performance of routine physical or psychological examinations or tests.
 GREATER THAN MINIMAL RISK: Greater than minimal risk is greater than minimal where the probability and magnitude of harm or discomfort anticipated in the proposed research are greater than those ordinarily encountered in daily life or during the performance of routine physical or psychological examinations or tests. **If you checked "Greater than Minimal Risk", provide a statement about the statistical power of the study based on intended sample size, design, etc. to test the major hypotheses)**

2(c) Participant Compensation and Costs

Are participants to be financially compensated for the study? Yes No "yes," indicate amount, type, and source of funds.
 Amount: _____ Source: _____ Type (e.g., gift card, cash, etc.): _____

Will participants who are students be offered class credit? Yes No N/A
 If you plan to offer course credit for participation, please describe what alternative assignment(s) students may complete to get an equal amount of credit should they choose not to participate in the study.

Are other inducements planned to recruit participants? Yes No If yes, please describe.

3. CONFIDENTIALITY AND DATA SECURITY

Will personal identifiers be collected (e.g., name, social security number, license number, phone number, email address, photograph)? Yes No

Will identifiers be translated to a code? Yes No

Describe how you will protect participant confidentiality and secure research documents, recordings (audio, video, photos), specimens, and other records.

4. CONSENT

4a. Informed consent

Do you plan to use a written consent form that the participant reads and signs? Yes No
 *If "no," you must complete Section 4b or 4c below.

If "yes," describe how consent will be obtained and by whom.
Consent forms will be U.S. mailed to each principal who will request signature from all of the participants. Once completed, the principal can either scan the signed documents and email them back to me or U.S. mail them to my attention.

If the participants are minors under the age of 18 years, will assent forms be used? Yes No N/A
 If "no," please explain.

Upload to the online IRB system the consent form(s) that the participants and/or parent/guardian will be required to sign, and the assent forms for children under the age of 18, if applicable.

Note: All consent forms must contain the following elements (quoted directly from Office for Human Research Protections regulations, available at: <https://www.fda.gov/oc/ohrt/subjectprotection/45cfr46.htm#64.118>). The IRB has consent templates containing all required elements, and we ask that you use these templates.

If you believe it is important to create your own consent form, you are free to do so but please ensure that your consent form has each of the following elements and indicate you have done so by checking this box:

I have chosen to create my own consent form and have ensured that it contains the 8 essential elements listed below:

- (1a) A statement that the study involves research, (1b) an explanation of the purposes of the research, (1c) the expected duration of the subject's participation, (1d) a description of the procedures to be followed, and (1e) identification of any procedures which are experimental;
- (2) A description of any reasonably foreseeable risks or discomforts to the subject;
- (3) A description of any benefits to the subject or to others which may reasonably be expected from the research;
- (4) A disclosure of appropriate alternative procedures or courses of treatment, if any, that might be advantageous to the subject;
- (5) A statement describing the extent, if any, to which confidentiality of records identifying the subject will be maintained;
- (6) For research involving more than minimal risk, an explanation as to whether any compensation and an explanation as to whether any medical treatments are available if injury occurs and, if so, what they consist of, or where further information may be obtained;
- (7) An explanation of whom to contact for answers to pertinent questions about the research and research subjects' rights, and whom to contact in the event of a research-related injury to the subject; and
- (8) A statement that participation is voluntary, refusal to participate will involve no penalty or loss of benefits to which the subject is otherwise entitled, and the subject may discontinue participation at any time without penalty or loss of benefits to which the subject is otherwise entitled."

4b. Waiver of documentation of written informed consent (Complete only if answered "no" to 4a)

The regulations allow instances in which the IRB may waive the requirement for documentation of informed consent, that is, the collection of a signed consent form. If you are requesting a waiver of written documentation (signed) of informed consent, please answer the following questions:

Will the only record linking the participant and the research be the consent document and the principal risk to the participant would be from breach of confidentiality? Yes No

Do you consider this a minimal risk study that involves no procedures for which written consent is normally required outside of research (see 2B above for definition)? Yes No

Explain why you are requesting waiver or modification of documentation of written (signed) informed consent and how you plan to obtain consent.

4c. Waiver or modification of informed consent (Complete only if answered "no" to 4a)

The regulations also provide an opportunity for the IRB to waive the requirement for informed consent or to modify the informed consent process, provided the protocol meets the following criteria:

- (1) The research involves no more than minimal risk to subjects (see 2b above for definition);
- (2) The waiver or alteration will not adversely affect the rights and welfare of the subjects;
- (3) The research could not practicably be carried out without the waiver or alteration; and
- (4) Whenever appropriate, the subjects will be provided with additional pertinent information after participation.

If you are requesting a waiver or modification of informed consent (e.g., incomplete disclosure, deception), explain how your project meets the requirements for waiver or modification of informed consent, as outlined [above](#).

5/15/2017

Students & Alumni DonsApps Mail - Expedited Review Approved by Chair - IRB ID: 838

DonsApps
STUDENT/ALUMN

Stephen Baccari <sbaccari2@dons.usfca.edu>

Expedited Review Approved by Chair - IRB ID: 838

2 messages

Terence Patterson <noreply@axiommentor.com>
Reply-To: Terence Patterson <irbphs@usfca.edu>
To: sbaccari2@usfca.edu

Wed, Apr 26, 2017 at 10:10 AM

*IRBPHS - Approval Notification*

To: Stephen Baccari
From: Terence Patterson, IRB Chair
Subject: Protocol #838
Date: 04/26/2017

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 research (IRB Protocol #838) with the project title **The Impact of Non-Catholic International Students on the Perceived Catholic Identity and Program Effectiveness in Catholic Secondary Schools** has been approved by the IRB Chair under the rules for expedited review on 04/26/2017.

Any modifications, adverse reactions or complications must be reported using a modification application to the IRBPHS within ten (10) working days.

If you have any questions, please contact the IRBPHS via email at IRBPHS@usfca.edu. Please include the Protocol number assigned to your application in your correspondence.

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

Sincerely,

Terence Patterson, EdD, ABPP

Professor & Chair, Institutional Review Board for the Protection of Human Subjects

University of San Francisco

irbphs@usfca.edu

USF IRBPHS Website

Appendix G

Letter to Secondary School Administrators



Mr. Stephen F. Baccari
 787 Union St.
 San Francisco, CA 94133
 925-719-4126
 sfbaccari2@usfca.edu

Mr/Ms. _____
 (Title)
 (Address)
 (City/State/Zip)

July 18, 2017

Dear Mr. _____,

My name is Stephen Baccari, and I am a doctoral student in the Department of Education at the University of San Francisco (U.S.F.). I am conducting research for my dissertation which focuses on non-Catholic and international students' impact on Catholic identity in secondary schools. Dr. Patricia Mitchell is my committee chairperson. The title of my dissertation is *Preserving Catholic identity in Catholic Secondary Schools and the Impact on Catholic Identity by non-Catholic and international students*. The Institutional Review Board for Protection of Human Subjects (IRBPHS) approved my dissertation proposal and a copy of their approval is contained with this letter. I invite you to consider taking part in this research.

Aims of the Research

The research aims to:

- determine the level of Catholic identity in secondary schools, and
- the impact on the school's Catholic identity by non-Catholic and international students

Significance of the Research Project:

The research is significant in three ways:

1. There is little research on the impact of non-Catholic students on the Catholic identity in secondary schools
2. Research concludes that no study has been conducted on the impact of international students on the Catholic identity in their schools
3. It will provide administrators and teachers with greater understanding about the influences impacting Catholic identity.

Benefits of the Research to Schools:

1. This study will provide data on your school's level of Catholic identity, and whether or not non-Catholic and international students impact the Catholic identity of your secondary school.
2. This study will provide information to assist you, and your fellow administrators in ensuring Catholic identity is maintained and enhanced on your campus.
3. This study looks to find common ground on defining Catholic identity.
4. There is limited data on the success or failures of non-Catholic and international students related to achieving goals established by administrators for academics, social integration, and spiritual growth.

This survey analysis, though not comprehensive, will provide initial data and serve as a solid foundation for future research on this topic.

5. This study will introduce a theoretical framework of relationships. This theory of relationship building will help administrators and faculty members by educating students to build relationships with themselves, God, others, local and world communities, and creation within a faith filled environment.

Research Plan and Method:

Permission will be sought from the students, faculty, and administrators prior to their participation in the study. Only those adults who consent and whose parents of students who consent will participate. A shared link to an online Google survey will be emailed to participants. The online survey will take approximately 30 minutes to complete. All information collected will be treated in strict confidence and neither students, faculty or administrators will be identifiable in any reports that are written. Participants may withdraw from the study at any time without penalty. The role of the school is voluntary and the school principal may decide to withdraw the school's participation at any time without penalty.

School Involvement

- Once I have received your consent to conduct the online survey, I will:
- arrange with you to send informed consent forms to be obtained from students' parents, and from adult participants
 - arrange a time with you for data collection to take place

Further information

Attached for your information are copies of *the Parent Information and Consent Form* and also the *Participant Information Statement and Consent Form*.

Invitation to Participate

If you would like your school to participate in this research, please complete and return the attached form.

Thank you for taking the time to read this information.

Sincerely,

Stephen F. Baccari
 Doctoral Student
 University of San Francisco

Dr. Patricia Mitchell
 Committee Chair
 University of San Francisco

Appendix H

Administrator Consent Form



School Principal Consent Form

I give my permission to participate in the research for *Preserving Catholic identity in Catholic Secondary Schools and the Impact on Catholic Identity by non-Catholic and international students.*

I have read the Doctoral Dissertation Statement explaining the purpose of the research study and understand that:

- The role of the school is voluntary
- I may decide to withdraw the school's participation at any time without penalty
- Non-Catholic and international students in grades 11 and 12, faculty and administrators will be invited to participate and that permission will be sought from them and also from their parents.
- Only students who consent and whose parents consent will participate in the research
- All information obtained will be treated in strict confidence.
- The students' names will not be used and individual students will not be identifiable in any written reports about the study.
- The school will not be identifiable in any written reports about the study.
- Participants may withdraw from the study at any time without penalty.
- A report of the findings will be made available to the school.
- I may seek further information on the dissertation from Stephen F. Baccari at sfbaccari2@usfca.edu

Principal

Signature

Date

Please return to: Stephen F. Baccari at 787 Union Street, San Francisco, CA 94133 or at sfbaccari2@usfca.e

Appendix I

Letter to Non-Catholic and International Students



Mr. Stephen F. Baccari
787 Union St.
San Francisco, CA 94133
925-719-4126
sfbaccari2@usfca.edu

(Date)

Dear Student,

This letter will serve as my invitation to you to participate in an online research study entitled: “The Impact of non-Catholic students and International Students on the Perceived Catholic Identity and Program Effectiveness in Catholic Secondary Schools.”

I am currently enrolled in the University of San Francisco’s School of Education, and I am in the process of writing my doctoral thesis. The purpose of this research is to determine each participant’s perception of Catholic identity in your school. The enclosed questionnaire has been designed to collect information specifically for the non-Catholic student and international student.

Your participation in this research study is completely voluntary. You may decline altogether, or leave blank any questions you do not wish to answer. There are no known risks to participation beyond those encountered in everyday life. Your responses will remain confidential and anonymous. Data from this research will be kept under lock and key and reported only as a collective combined total. No one other than the researchers will know your individual answers to this questionnaire. It should take approximately 30 to 40 minutes to complete.

I would like to assure you this study has been reviewed and received ethics clearance through the Institutional Review Board for the Protection of Human Subjects (IRBPHS) at the University of San Francisco. If you have any comments or concerns about participating in this study, please contact Terence Patterson, Ed.D., ABPP, Professor & Chair, Institutional Review Board for the Protection of Human Subjects, University of San Francisco.

Thank you for your assistance in this important endeavor.

Sincerely yours,

Stephen F. Baccari

PRINCIPAL INVESTIGATOR

Appendix J

Administrator and Faculty Informed Consent



Administrator & Faculty Informed Consent

Identification of Investigators & Purpose of Study

You are being asked to participate in a research study conducted by Stephen F. Baccari, doctoral student from the University of San Francisco. The purpose of this study will be to determine the level of a secondary school's Catholic identity, how it is maintained, and the impact enrolling non-Catholic and international students has on a school's Catholic identity. This study will contribute to the researcher's completion of his dissertation.

Research Procedures

Should you decide to participate in this research study, you will be asked to sign this consent form once all your questions have been answered to your satisfaction. This study consists of an online survey which can be taken wherever is convenient to the participant. You will be asked to provide answers to a series of questions related to Catholic identity in your child's secondary school.

Time Required

Participation in this study will require 30 minutes of your time.

Risks

The researcher does not perceive any risks from your involvement in this study.

Benefits

There is no direct benefit to you for participating. However, the information garnered from the survey should help improve and strengthen the Catholic identity in selected Catholic secondary school. There are three benefits: (1) this study will provide data on a school's current level of Catholic identity. (2) this study will look to see what might be impacting the level of Catholic identity, (3) This survey analysis, though not comprehensive, will provide initial data and serve as a solid foundation for future research on this topic. (4) This study will introduce a theoretical framework of relationships. This theory of relationship building will help administrators and faculty members by educating students to build relationships with themselves, God, others, local and world communities, and creation within a faith filled environment.

Payment for participation

There is no payment for participating in the online survey.

Confidentiality

The results of this research will be presented in the researcher's doctoral dissertation. You will be identified in the research records by a code number. The researcher retains the right to use and publish non-identifiable data. When the results of this research are published or discussed in conferences, no information will be included that would reveal your identity. All data will be stored in a secure location

accessible only to the researcher and the researcher's advisor. Upon completion of the study, all information that matches up individual respondents with their answers will be destroyed.

Participation & Withdrawal

Your participation is entirely voluntary. You are free to choose not to participate. Should you choose to participate, you can withdraw at any time without consequences of any kind.

Questions about the Study

If you have questions or concerns during the time of your participation in this study, or after its completion or you would like to receive a copy of the final aggregate results of this study, please contact:

Researcher's Name: Stephen F. Baccari
School of Education
University of San Francisco
Email Address: sfbaccari2@usfca.edu

Advisor's Name: Dr. Patricia Mitchell
School of Education
University of San Francisco
Telephone: (415) 422-2079
Email Address: mitchell@usfca.edu

Questions about Your Rights as a Research Subject

Terence Patterson, Ed.D, ABPP
Professor & Chair, Institutional Review Board for the Protection of Human Subjects
University of San Francisco
irbphs@usfca.edu

Giving of Consent

I have read this consent form and I understand what is being requested of me as a participant in this study. I freely consent for my participation. I have been given satisfactory answers to my questions. The investigator provided me with a copy of this form.

Name of Administrator or Faculty (Circle one & print)

Name of Administrator or Faculty (Signed)

Date

Name of Researcher (Signed)

Date

Appendix K

Parent/Guardian Informed Consent



Parent/Guardian Informed Consent

Identification of Investigators & Purpose of Study

Your child is being asked to participate in a research study conducted by Stephen F. Baccari, doctoral student from the University of San Francisco. The purpose of this study will be to determine the level of a secondary school's Catholic identity, how it is maintained, and the impact enrolling non-Catholic and international students has on a school's Catholic identity. This study will contribute to the researcher's completion of his dissertation.

Research Procedures

Should you decide to allow your child to participate in this research study, you will be asked to sign this consent form once all your questions have been answered to your satisfaction. This study consists of an online survey which can be taken wherever is convenient to the participant. Your child will be asked to provide answers to a series of questions related to Catholic identity in your child's secondary school.

Time Required

Participation in this study will require 30 minutes of your child's time.

Risks

The researcher does not perceive any risks from your child's involvement in this study.

Benefits

There is no direct benefit to the child for participating. However, the information garnered from the survey should help improve and strengthen the Catholic identity in selected Catholic secondary school. There are three benefits: (1) this study will provide data on a school's current level of Catholic identity. (2) this study will look to see what might be impacting the level of Catholic identity, (3) This survey analysis, though not comprehensive, will provide initial data and serve as a solid foundation for future research on this topic. (4) This study will introduce a theoretical framework of relationships. This theory of relationship building will help administrators and faculty members by educating students to build relationships with themselves, God, others, local and world communities, and creation within a faith filled environment.

Payment for participation

There is no payment for participating in the online survey.

Confidentiality

The results of this research will be presented in the researcher's doctoral dissertation. Your child will be identified in the research records by a code number. The researcher retains the right to use and publish non-identifiable data. When the results of this research are published or discussed in conferences, no information will be included that would reveal your child's identity. All data will be stored in a secure location accessible only to the researcher and the researcher's advisor. Upon completion of the study, all information that matches up individual respondents with their answers will be destroyed.

There is one exception to confidentiality we need to make you aware of. In certain research studies, it is our ethical responsibility to report situations of child abuse, child neglect, or any life-threatening situation to appropriate authorities. However, we are not seeking this type of information in our study nor will you be asked questions about these issues.

Participation & Withdrawal

Your child's participation is entirely voluntary. Your child's is free to choose not to participate. Should you and your child choose to participate, your child can withdraw at any time without consequences of any kind.

Questions about the Study

If you have questions or concerns during the time of your child's participation in this study, or after its completion or you would like to receive a copy of the final aggregate results of this study, please contact:

Researcher's Name: Stephen F. Baccari
School of Education
University of San Francisco
Email Address: sfbaccari2@usfca.edu

Advisor's Name: Dr. Patricia Mitchell
School of Education
University of San Francisco
Telephone: (415) 422-2079
Email Address: mitchell@usfca.edu

Questions about Your Rights as a Research Subject

Terence Patterson, Ed.D, ABPP
Professor & Chair, Institutional Review Board for the Protection of Human Subjects
University of San Francisco
irbphs@usfca.edu

Giving of Consent

I have read this consent form and I understand what is being requested of my child as a participant in this study. I freely consent for my child to participate. I have been given satisfactory answers to my questions. The investigator provided me with a copy of this form. I certify that I am at least 18 years of age.

Name of Child (Printed)

Name of Parent/Guardian (Printed)

Name of Parent/Guardian (Signed)

Date

Name of Researcher (Signed)

Date