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Exploring the Relationship Between Students' Perceptions of the Jesuit Charism and Students' Moral Judgement

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EXPLORING THE RELATIONSHIP BETWEEN STUDENTS' PERCEPTIONS OF
THE JESUIT CHARISM AND STUDENTS' MORAL JUDGEMENT

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ABSTRACT

Jesuit education has long focused on developing leaders of conscience, competence, and compassion. There is a gap in the literature examining if aspects of the Jesuit charism influence moral development. The Ignatian Identity Survey (IGNIS), and the Defining Issues Test – 2 (DIT-2), were administered to seniors at an all-male Jesuit high school. The IGNIS was used to explore students' perceptions of five aspects of the Jesuit charism: 1) Openness to growth and educational excellence (OGEE), 2) Religious education and formation (REF), 3) Collaboration (COL), 4) Faith and justice (F&J), and 5) Active Reflection (AR). The DIT-2 was used to determine students' moral development and the ways in which they made moral decisions. SPSS was used to statistically determine if correlations between students' perceptions and their moral development existed. This study found that students generally perceive OGEE, F&J, and AR as being present in campus life, while REF and COL were less perceived. It also found that the participants were highly developed morally, comparing favorably to students in graduate school. Additionally, two aspects of the Jesuit charism, REF and AR, had weak positive correlations with students' moral development, while the other three aspects had no correlation to moral development.

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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CHAPTER I

THE RESEARCH PROBLEM

Statement of the Problem

> The function exercised by the school in society has no substitute; it is the most important institution that society has so far developed to respond to the right of each individual to an education and, therefore, to full personal development; it is one of the decisive elements in the structuring and the life of society itself. In today's world, social interchange and mass media grow in importance (and their influence is sometimes harmful or counter-productive); the cultural milieu continues to expand; preparation for professional life is becoming ever more complex, more varied, and more specialized. The family, on its own, is less and less able to confront all of these serious problems; the presence of the school, then, becomes more and more necessary (Sacred Congregation for Catholic Education, 1982, ¶12)

The Catholic Church has long been involved in education and views it as a fundamental human right (Paul VI, 1965 a; Sacred Congregation for Catholic Education, 1982). Moreover, the Church believes the primary focus of this education should be on developing the moral conscience of the student so they may positively contribute to the society in which they exist (Paul VI, 1965 a; Sacred Congregation for Catholic Education, 1977, 1982, 1997; 2009; United States Conference of Catholic Bishops, 2005). The Catholic Church recognizes three interconnected agents of moral education: the family, the society, and the Church (Paul VI, 1965 a). As discussed numerous times by the Sacred Congregation for Catholic Education (1977, 1997, 2009), the Church accomplishes this moral education through the inculcation of the Gospel message and instruction in the faith. Father James Heft, SM (2000), explains this as a religious transformational process illuminating the two principal goals of Catholic education: intellectual development and formation in the faith. John Paul II (1990) adds that it is

within Catholic education that the relationship between faith and reason is brought to light, as the search for truth is carried out.

The Society of Jesus has been rooted in the apostolate of education since it opened its first school for lay students in 1548, in Messina, Sicily (O'Malley, 2000). Quickly, the Society recognized that through schools they could reach a great number of people and in instruct them in the ways of the Lord (Boston College Jesuit Community, 1994). The expressed mission of Jesuit schools is to form young men and women for and with others (Arrupe, 1973). To accomplish this the Church uses the principle of inculturation and applies it to the training provided in their schools. The thirty-fourth General Congregation of the Society of Jesus (1995) decreed that "the process of inculturating the gospel of Jesus Christ within human culture is a form of incarnation of the Word of God in all the diversity of human experience, in which the Word of God comes to take up a dwelling place in the human family" (p. 12). The Congregation (1995) further stated,

> [O]ur service of the Christian faith must never disrupt the best impulses of the culture in which we work, nor can it be an alien imposition from outside. It is directed toward working in such a way that the line of development springing from the heart of a culture leads it to the Kingdom. (p. 15)

It is the aim of the Society to use education in this way. They seek to do this while maintaining high academic standards and to do so within a dynamic school culture. Sergiovanni (2009) tells us that school culture is a powerful influencer of thought and behavior, and successful schools have strong culture aligned with a vision. Key for this to happen is a shared value system, a collective ideology which define and create norms of acceptable behavior (Sergiovanni, 2009). Cook (2004) explains that it is these shared

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values which give rise to an identity, which is what a school stands for, and this is often

informed by a particular charism.

As described by the International Commission on the Apostolate of Jesuit

Education (ICAJE), the Jesuit pedagogical approach to accomplishing this has five

aspects: context, experience, reflection, action, and evaluation. (ICAJE, 1986, 1993).

The ICAJE was originally established in 1980. The Society of Jesus had a meeting on

secondary education that year and ICAJE was formed to continue the work and

discussion began at this meeting. Specifically, this group meets every year and serves the

following purposes:

> 1) To help the Secretariat coordinate the regions, 2) to communicate to the Jesuit
> Conference, Provincials, and especially to Province Delegates for Secondary
> Education, the results of ICAJE meetings, and to suggest ways in which the
> recommendations can be implemented, 3) To be in communication with one
> another and with the Secretariat for Education in the Curia, so that greater
> information and a sense of unity and networking can be accomplished, 4) To
> communicate to the Secretariat the concerns, challenges and accomplishments of
> the Jesuit schools in the world, 5) To contribute to the current challenge for Jesuit
> Schools to become a global network in our current context, and 6) To contribute
> to the renewal of the Apostolate of Jesuit Education. (Society of Jesus, 2016)

Documents produced by this commission have been critical to the establishment and

functioning of Jesuit schools around the world (Society of Jesus, 2016). Korth (1993)

adds that this paradigm effectively communicates the Ignatian worldview and values

through a system that was based on the Spiritual Exercises of Saint Ignatius of Loyola.

Crabtree, DeFeo, and Quan (2012) explain Ignatian pedagogy not just in terms of a way

for learning to occur, but a "formational and transformational process, a way of

proceeding toward the full development of the human being" (p. 106).

The pedagogical aspect of context speaks to the environment in which teaching

and learning will take place. This includes the physical environment of the community,

but also the personal environment of each student. Tobin (2012) explains four levels of context: 1) the larger social context, 2) the current ecclesial context, 3) the institutional context, and 4) the individual classroom context. These four levels are distinct but interrelated. It is important that faculty members know and understand all aspects of the reality that impact their students. Boryczka and Petrino (2012) describe context as involving the "navigation of the terrain between the personal lives of teachers and students and the political world, which includes their socioeconomic status, religion, race, culture, and sexual orientation, all of which affect how teachers teach, students learn, and vice versa" (p. 78). In this way, understanding and creating the context allows for authentic relationships between the teacher and the learner to develop (Crabtree, DeFeo, & Quan, 2012; ICAJE, 1986, 1993; Korth, 1993).

For Ignatius, experience meant "to taste something internally" (ICAJE, 1993, p. 14). Within the pedagogical paradigm, the concept of experience speaks to any activity engaged in by the student, direct or vicarious, and memories and understandings of past experiences. Direct experiences are those where the student has an authentic experience which is fully engaging, such as discussions, field trips, service opportunities, simulations and role playing. Vicarious experiences are those where learning comes through the experiences of another, such as reading or lecture. The experience is necessary to provide for the student an opportunity to internalize a feeling and join that with their intellectual understanding, which will ultimately lead them to action (Crabtree, DeFeo, & Quan, 2012; ICAJE, 1993; Korth 1993). Crabtree, DeFeo, and Quan (2012) add that "Ignatian pedagogy requires the student to encounter truth directly so he or she may personally appropriate it and make it part of his or her sense of self" (p. 105).

The aspect of reflection refers to the time allotted for thoughtful reconsideration of the experience to understand it more fully. Korth (1993) states that "[r]eflection is a formative and liberating process that forms the conscience of learners in such a manner that they are led to move beyond knowing to undertake action" (p. 282). It is through this process that meaning making occurs for the student within human experience. They come to understand more clearly the truth which they are studying, and how that truth affects them and their relationships with others and the world (ICAJE, 1993; Korth, 1993). Boryczka and Petrino (2012) describe this aspect of the pedagogical paradigm as an exercise in consciousness-raising, which involves aspects of sharing, analyzing, and abstracting meaning from shared experiences.

Action refers to internal growth based on the experience and reflection as well as outward action. This involves two steps: 1) interiorized choices and 2) choices externally manifested. Interiorized choices may take the form of a changed attitude, point of reference, or predisposition. Through this the student is choosing to make the truth their own. Once this occurs, these newly interiorized values and understandings will compel the student to action, that is, to do something that is consistent with their new understandings. It is in this way that students begin to live out the Jesuit call to be persons for and with others (Crabtree, DeFeo, & Quan, 2012; ICAJE, 1993; Korth, 1993).

The final aspect, evaluation, refers to assessing the changes experienced by the students, both intellectually, and attitudinally. This process assists students in their assessment of how their own attitudes, understandings, and openness to the subject matter has changed throughout the course of study (Crabtree, DeFeo, & Quan, 2012). This approach is animated by the Jesuit charism which seeks to ensure that the moral

judgement of the student is being properly developed as they begin to align their lives with Gospel values and the example of Jesus (ICAJE, 1993).

There is currently a gap in the research examining if the specific Jesuit charism has any influence on moral development. There is an opportunity to explore the relationships between the principles of the Jesuit approach to education and students' moral development.

<center>Background and Need</center>

The Ignatian pedagogical approach is informed and animated by the Jesuit charism as it seeks to form men and women who are conscientious, competent, and compassionate. These are referred to as the three C's and they constitute the mission of Jesuit education (ICAJE, 1993; Secretariat for Education, 2015).

> It is a mission rooted in the belief that a new world community of justice, love and peace needs educated persons of competence, conscience and compassion, men and women who are ready to embrace and promote all that is fully human, who are committed to working for the freedom and dignity of all peoples, and who are willing to do so in cooperation with others equally dedicated to the reform of society and its structures. (ICAJE, 1993, p. 6)

Essentially, the mission is to create individuals who live by a moral code.

The conscience is an individual's ability to discern the goodness of their actions. As Cardinal John Henry Newman (1875) described it as a loyal obedience to the divine voice inside us. A person's conscience is that private space where they can be alone with God and listen to God's voice. Conscience illuminates the truth that is realized through the love of God, and through the love of their neighbor, which compels them to search for truth and solution to all humankind's problems (Paul VI, 1965 b) A person of conscience should feel that God is with them as they go through the discernment process and should

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seek to see reality as God does. This includes all the beauty of creation, but also the suffering and injustice. This individual should be motivated to be a change agent in the world to bring about the Kingdom of Heaven (Nedumattam, 2014; Secretariat for Education, 2015).

Jesuit education has long been keenly aware of the need for academic excellence, and has stressed it in their schools since the founding of the school in Messina (ICAJE, 1986). Competence is traditional academic excellence, leading to knowledge of the world and the skills to change it. The competent person is capable of understanding multiple contexts and can use them to transform reality. This transformation is not possible working alone, so the competent student understands that their work will require interacting with others, and their education should provide them with the necessary skill set to accomplish these relationships (del Pozo, 2014; Secretariat for Education, 2015).

The compassionate person evolves away from charity to feelings of solidarity and justice. This is a prerequisite for positive action, and the ability to recognize human dignity is crucial. Similar to the obedience commanded by the conscience, compassion should fuel contributions to changing unjust societal structures and systems. (McVerry, 2014; Secretariat for Education, 2015). Pope Francis (2013) speaks of developing magnanimity, which is the ability to walk with Jesus and be attentive to what He tells our heart. It is in listening to these words that we will feel compassion, which will lead to action.   If an individual is to be formed in the three C's, that individual will have sound moral judgement and will make just decisions, in thought and action, based on the example of Jesus.

Moral judgement is connected to an individual's moral stage or level. Lawrence Kohlberg developed the theory and explanation of these moral stages. The moral stages are split into three levels: preconventional, conventional, and postconventional. Each of these levels have two stages of moral development in them, meaning there are six stages in total. Stages one is the punishment-and-obedience orientation. Here the child interprets the goodness or badness of actions based on the consequence of punishment. The child will do that which avoids punishment and defers to the authority. In stage two, the instrumental-relativist orientation, the child interprets the good as that which is fair, reciprocal, and equal. In stage three, the interpersonal concordance orientation, good behavior is that which pleases or helps others. This stage is often referred to as the good boy/nice girl stage. Stage four sees the child turn toward the law and order orientation. Here the good is interpreted as that which maintains the social order and shows respect for authority. The social-contract legalistic orientation is stage five and there is an awareness of personal values and opinions. The legal point of view takes precedence, but the law is seen as something that can be changed. Stage six is the universal-ethical-principle orientation and is the highest stage of moral development. Individuals are concerned with abstract, ethical principles, such as justice, equality, and human rights (Kohlberg, 1966, 1973, 1975).

As the Jesuit charism animates the school mission of forming moral leaders, the relationship between the charism and moral judgement is an interesting one. Two questions come to mind when pondering this relationship: 1) are Jesuit schools successfully fulfilling their mission of forming moral leaders, and 2) is there something fundamental about the Jesuit approach, or the charism, that allows this mission to be

successfully fulfilled. To do this, studies are needed that examine possible relationships

between the two constructs.

Purpose of the Study

The purpose of this study is to explore the relationship between secondary

students' perceptions of the principles of the Jesuit charism and Ignatian identity, and

students' moral judgement. By exploring these relationships, we may gain a more

complete understanding of what Jesuit education is accomplishing, and how. Having this

data will illuminate areas of strength and areas for improvement for schools regarding

their Ignatian identity and how strongly students perceive the principles of the Jesuit

charism. Ideally, schools will be able to make curricular and programmatic decisions to

best affect the student's moral development and judgement.

Conceptual Framework

This study will rely on the charism of the Society of Jesus as a conceptual

framework. It is this charism that directly influences the culture of the school.

Sergiovanni (2009) explains school culture as a compass to steer members of the

community in the same direction while providing a set of norms to govern behavior and

interactions. Nine principles make up the charism and provide this compass for school

communities: 1) ad majorem Dei gloriam, 2) magis, 3) cura personalis, 4) finding God in

all things, 5) faith, 6) justice, 7) prayer, 8) being a person for and with others, and 9)

being a contemplative in action (Jesuit Vocations, 2016).

Ad majorem Dei gloriam is a Latin phrase meaning "for the greater glory of

God." This is the Jesuit motto and seeks to inform the discernment process individuals

should undertake when making important decisions. Always, the choice which glorifies

God more, should be made (Dulles, 1997, 2007; Geger, 2012; ICAJE 1986, 1993).

Magis is a Latin phrase meaning "more." This refers to the desire to excel and to develop a magnanimous spirit (Dulles, 2007; Geger, 2012; ICAJE 1986). Another Latin phrase meaning "the care of the person" is *cura personalis*. This describes the care each person in the community deserves and should be afforded. Every member of the community is recognized as a unique gift from God with specific gifts they bring to the community and specific challenges which require attention from the community (Alphonso, 2007; ICAJE, 1986, 1993; Korth, 1993; Mitchell, 1988). The fourth aspect of the charism is an emphasis on finding God in all things and this permeates the worldview and spirituality of the Jesuits. Ignatius believed if individuals see God in everything, they will take care of all God's creation (Fink, 2001; ICAJE 1986). Faith is another aspect which is highly important. Cultivating a strong faith, particularly a faith that does justice, is of utmost importance (ICAJE, 1986, 1993). This leads to a commitment to justice which is emphasized throughout Jesuit education and is intrinsically linked to faith. This justice seeks to live out the Catholic Church's preferential option for the poor. Avoiding speaking simple platitudes about justice, there is a call to action, a call to live out justice (Arrupe, 1973; Geger, 2012; ICAJE, 1986, 1993; McVerry, 2014).

The Jesuit charism emphasizes prayer as well as an opportunity to commune with God. The individuals educated within the Jesuit context should have rich interior lives and a healthy and loving relationship with God (ICAJE, 1986, 1993). Another aspect of the charism is that schools seek to create men and women for and with others. This is another articulation of living out justice. This is a call to accompany the poor and those in need of assistance. These experiences build an incredible amount of empathy and

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understanding that can be used to better serve those in need (Arrupe, 1973; ICAJE, 1986, 1993). The final aspect concerns the ability to reflect and is referred to as being a contemplative in action. Being a contemplative in action requires the ability to withdraw from society and spend time in reflection. These times of reflection are an opportunity for reflective discernment, which is the ability to judge well the options in front of you in light of the Gospel truth (ICAJE, 1986, 1993; McVerry, 2014; Nedumattam, 2014).

Research Questions

This study will address the following research questions:

1. To what extent do students perceive each of the nine principles of the Jesuit charism and Ignatian identity on campus?

2. What level/stage of moral development are the students?

3. What are the relationships between each of the principles of the Jesuit charism and Ignatian identity, and the students' moral level/stage?

Limitations

Delimitations

This study will be conducted in one Jesuit, Catholic school. The school was selected as it is the place of employment for the researcher. This limits the population for the study to approximately one thousand, six hundred respondents, from which a sample of approximately one hundred students will be drawn. The researcher also will only collect data on aspects of the Jesuit charism, as outlined by the JSN survey, as they pertain to school culture, and will do so using an online survey tool, Qualtrics. Additionally, the researcher will use the Defining Issues Test, a questionnaire to gauge the respondents' moral judgement, using Qualtrics.

Limitations

The findings of this study may not be generalizable to other Catholic, Jesuit schools, due to its small and specific sample. The demographics of the school itself, as well as the larger community in which it is located, is ethnically, racially, and socioeconomically diverse. Additionally, the student population is all male. The findings of this study will only be generalizable to other institutions which share similarly diverse student populations, which are also single sex institutions. It is conceivable that a number of students with test anxiety may hurry through the survey, or be unable to focus during the survey, due to the resemblance to high-stakes test taking procedures. The choice of using an online survey tool also requires access to computers and the internet, as well as some basic computer skills. Some students may not be familiar enough with the technology to successfully complete the survey. Additionally, due to the nature of the content of the survey, some students may be led to believe that there are correct answers to the questions and will try to guess those instead of completing the survey as instructed. Surveys also rely on self-report from the respondents.

Significance

This study will contribute to the fields and bodies of research concerning Jesuit education and moral judgement. The study will illuminate relationships between the principles of the Jesuit charism and students' moral judgement. This study will provide the author with data which will be used to determine effectiveness of specific programs in the school. The study will allow the leadership at the school to make changes, based on

real data, to programs to strengthen their effectiveness and their ability to reach more students. As the Jesuit Schools Network (JSN) continues to strive to maintain the Jesuit character and identity of member schools, specific information about the impact the charism is having on the student populations will be useful.

<div align="center">Definition of Terms</div>

The following terms have been operationalized for this study:

Ad Majorem Dei Gloriam:　　A Latin phrase meaning "for the greater glory of God." This is the motto of the Society of Jesus. Saint Ignatius of Loyola stressed seeking ways to offer God more glory (Traub, 2008).

Apostolate:　　In this Roman Catholic context, this refers to any evangelistic activity or work, such as education.

Contemplative in Action:　　This speaks to the nature of being a Jesuit. Jesuits seek to take time each day to retreat from society, turning their focus inward for reflection and prayer, then returning to doing the hard work in which they are engaged.

Charism:　　In educational contexts, the charism refers to those aspects which are hallmarks of a specific approach to teaching and learning.

Cura Personalis:　　A Latin phrase meaning "care of the person." This is a belief that each individual in the community should be recognized as the unique gift from God, with their own gifts and challenges (Traub, 2008).

Faith:	In the Roman Catholic context this refers to the total belief in God and an adherence to Church dogma and Catholic Social Teaching.
Finding God in All Things:	A way of proceeding for Jesuits and Ignatian spirituality summed up in a single phrase. It invites a person to search for and find God in every circumstance of life (Traub, 2008).
Inculturation:	A theological concept which states that the Gospel message needs to be presented to a culture in terms that culture will understand. Ideally culture and the Gospel mutually interact (Traub, 2008).
Jesuit:	A member of the Society of Jesus. It may also mean pertaining to the Society of Jesus (Traub, 2008).
Jesuit Schools Network:	The network of all Jesuit secondary schools in North America.
Justice:	A desire for equity and inclusion of all groups in society. In the Jesuit context, this is deeply informed by faith and the example given to us by Jesus Christ.
Magis:	A Latin phrase meaning "the more." Jesuits are highly interested in growth and seeking ways to better themselves and their communities. By seeking "the more" they are able to glorify God. This suggests a spirit of generous excellence in all works of ministry (Traub, 2008).

Men and Women For

and With Others: A motto for the Society of Jesus and has become a defining

                            characteristic of Jesuit education. Jesuit education wants to

                            create leaders who are willing to serve others and be there

                            for those in need.

Moral Development: Refers to the emergence, change, and understanding of

                            morality from infancy to adulthood.

Moral Judgement: The process one uses to determine what is right and just.

Prayer: Opportunities and experiences to commune with, and

                            encounter God. Many different aspects of life provide us

                            opportunities to engage in prayer. This also refers to the

                            inward focus of Jesuits as they engage in their daily prayer,

                            or Examen.

Society of Jesus: A Catholic religious order founded by Saint Ignatius of

                            Loyola in 1540. This order takes an additional vow of

                            complete obedience to the Pope. Members are commonly

                            referred to as Jesuits (Traub, 2008).

CHAPTER II

Review of Literature

Overview

This review of literature will seek to accomplish two goals: 1) identify the core

values and beliefs that make up the charism and identity of the Society of Jesus, and 2)

explore the historical and contemporary perspectives of moral development and moral

judgement. In order to identify the core values which create the Jesuit charism and

identity, Ignatian spirituality will also be discussed, and is central to the charism. The

historical and contemporary perspectives of moral development and moral judgement

will be viewed in their relationship to Lawrence Kohlberg, with pre-Kohlberg research

and theories comprising the historical perspectives. Kohlberg's work and that which

came after he began his research will comprise the contemporary perspectives. A

particular focus is placed on Kohlberg because the researcher will be using the Defining

Issues Test 2 (DIT-2) in the data collection, which is a survey instrument to collect data

on an individual's moral development based on Kohlberg's theory.

Saint Ignatius

Saint Ignatius of Loyola was born and given the name Iñigo in 1491. He would

later call himself Ignatius. He was one of thirteen children born to a house of minor

nobility in the border between Spain and France. Ignatius grew up dreaming of making a

name for himself in battle as a knight. It was in Pamplona that his life would take a

dramatic turn. While defending the town from the French, he was hit in the legs by a

cannonball. One leg was shattered and the other injured badly. When Pamplona fell, the

French gave Ignatius the medical care he so desperately needed then sent him back to

Loyola. It was there that Ignatius convalesced for nine months, confined to a bed for most of that time. He was given two books to read during this time, one on the life of Jesus, and one on the lives of the saints. He read both numerous times and began imagining himself as a heroic follower of Christ (Gallagher, 2008; Hansen, 2008; Porter, 2017).

It was then that Ignatius determined a new path for himself and set out as a Pilgrim to Jerusalem, to walk the streets of the Holy Land. His transformation into a pilgrim occurred at the monastery at Montserrat before the statue of the black Madonna, where he traded his sword and fine clothing for a tunic, walking staff, and water-gourd. Ignatius would then spend eleven months at Manresa, where he experimented with forms of prayer, meditation, and contemplation. He kept a journal of notes on these experiences which would eventually become the Spiritual Exercises, a tool used in the formation of Jesuit spirituality (Gallagher, 2008; Hansen, 2008; Porter, 2017).

At the age of thirty-three Ignatius returned to grammar school to learn Latin, which set him on an educational journey which ultimately led to the University of Paris. It was here Ignatius earned a Master's degree, and more importantly, met a group of men that would become his companions and the first Jesuits. These companions were ordained priests in 1537 in Venice, Italy, and soon after decided to create a new religious order. Ignatius presented this proposal to Pope Paul III, who confirmed the Company, or Society, of Jesus in 1540.

School Culture and Climate

The first and major purpose of a school is to develop and grow a culture that encourages learning (Barth, 2001). Deal and Peterson (1990) define school culture as

"the character of a school as it reflects deep patterns of values, beliefs, and traditions that have been formed over the course of history" (p. 7). Barth (2002) adds that the pattern of norms, attitudes, behaviors, ceremonies, and myths also contribute to the culture of an institution, which make up the core of the place. Hoy, Tarter, and Kottkamp (1991) suggests that while culture is comprised of the values and norms, viewed through an anthropological lens, the climate is comprised of the behaviors present in the institution and is often viewed through a psychological lens. Freiberg and Stein (1999) offer that it is the climate that that acts as the heart of the school and becomes the reason people are drawn to the community. Sergiovanni (2009) states that the culture of an institution is comprised of the shared system of values that influence how individuals within the community understand the world, while climate describes the atmosphere that is created by how members view the institution.

Among the early researchers of school climate, Tagiuri and Litwin (1968) discussed four elements influencing the climate of an institution: 1) physical dimension, 2) social dimension, 3) organizational dimension, and 4) cultural dimension. The physical dimension is made up of the physical space the institution inhabits. This includes the size and number of buildings, and the way they are maintained. This also applies to the resources available to the institution. The social dimension applies to the various forms of diversity present at the school, including racial and gender diversity, as well as various socio-economic statuses. The social dimension also includes the morale of the constituents at the school, including students, teachers, and administrators. The organizational dimension refers to the way decisions are made at the institution and how

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the leadership is organized. The cultural dimension includes the shared values, beliefs and norms of the institution.

Barth (2002) states that "[A] school's culture has far more influence on life and learning in the schoolhouse than the president of the country, the state department of education, the superintendent, the school board, or even the principal, teachers, and parents can ever have" (p. 6). The culture and climate of an institution will have a positive effect on the learning that takes place if the culture and climate are positive, while a negative culture and climate will have a negative impact. (Freiberg, 1998; Noonan, 2004). The successful school will have a positive culture and climate, and this is linked to the quality of the relationships on campus. It is within the relationships that various groups will cooperate to move the institution forward (Bryk & Schneider, 2002). Hoy and Hoy (2003) discuss these various relationships in four types of climates: 1) open, 2) engaged, 3) disengaged, and 4) closed. In open climates the relationships are based on cooperation and respect among all stakeholders at the school. An engaged climate is characterized by professional teachers operating at a high performing level, with an ineffectual leadership team or principal. A disengaged climate has an open and supportive administrative leadership team, but the teachers are disinclined to work cooperatively with one another or with the leadership. In a closed climate there is essentially no cooperation. Teachers and administrators simply perform tasks with no real investment in the institution. "Strong school cultures have better motivated teachers. Highly motivated teachers have greater success in terms of student performance and student outcomes" (MacNeil, Prater, & Busch, 2009, p. 77).

In an explicitly Catholic setting, Cook and Simonds (2011) state that "Catholic schools should set a new course for the future by making relationship building the distinctive purpose of all their schools" (p. 322). Cook and Simonds (2011) develop a framework for understanding the relationships necessary for a successful school community. This framework includes the following five relationships: 1) a relationship with self, 2) a relationship with God, 3) a relationship with others, 4) a relationship with the local and world community, and 5) a relationship with creation. The relationship with self begins with an invitation for self-exploration within a supportive environment designed to draw out an individual's unique gifts and talents. The aim of the school should be to help students develop completely in heart, body, and spirit, all dimensions of the self. As the self is developing, an emphasis is placed on the second relationship, a relationship with God. Religious formation in the Catholic faith requires a school to try to bring the individual into a greater understanding of God, which necessitates an exploration of Jesus Christ. As students develop a deeper understanding of Jesus and His style of embracing "the other," of loving "the other," this example becomes the model for developing the third type of relationship, a relationship with others. This relationship, based on Christ's loving approach, is exemplified for students by the teachers, and the individual care they show their students. It is through this care that teachers encourage students to reach out to others within the school community, practicing the same care shown to them by their teachers. Once a culture of relationships within the school community develops, the students can look beyond the campus and begin developing the fourth relationship, a relationship with the local, and global, community, based on the same loving approach they used on campus. Some of these relationships begin in the

curriculum of the school with how world cultures and religions are encountered, and how service learning opportunities are used. Again, Christ's example is used to encourage the students to go and make a difference in the world. The fifth relationship is with creation. Educators in Catholic schools need to stress the ways in which we are called to care for the environment. The ways in which societies, businesses, corporations, and individuals interact with the environment, both good and bad, should be discussed within the curricular context of the school, and students should be encouraged to think about the ways in which they can lessen their own negative impact on the planet.

Again, within the Catholic context, Cook (1998) discusses how schools can work to create a positive culture, or "way of life," for the school as it is the single most important thing a school can do.

> Evidence suggests that how students feel about God and the Church upon graduation has less to do with religion class than it does with how the school operates as a whole. It might be said that the informal curriculum is the pre-evangelization necessary before religious instruction can take root. For Catholic school students, the school culture, or way of life, speaks louder than religious instruction. Those who reject or feel rejected by the culture will most likely reject the message. What this means is that a positive, caring, supportive school environment is the prerequisite for religious instruction to take hold. If this is indeed the case, it places a premium on a school's culture, or way of life, in the faith development of students (Cook, 1998, p. 138).

To create this positive Catholic culture a school needs to: 1) identify and integrate core values, 2) develop and display a school symbol system, 3) communicate core values through word choice, slogans, and stories, and 4) revitalize traditions and rituals. Core values are those ideals that provide meaning to a community. They are what the community aspires to be. There are many sources for these values, but common ones include Church documents, Catholic Social Teaching, and a charism or a religious order. Next it is important to integrate these values into the curriculum and life of the school.

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Schools with strong cultures typically have a strong symbol system as well. These symbols communicate with the community, both on campus and off campus. Cook (1998) states "[m]any school symbols represent aspects of its culture: logos, emblems, coats-of-arms, seals, class rings, school colors, mascots, campus landmarks, etc. (p. 141). This can also be aspects of the physical plant, such as a specific building, or a particular shrine. Often it is through these symbols that relationships with the community may be strengthened, as with the case of alumni of the institution who feel a fondness for a landmark on campus. The school can also use word choice, slogans, and stories to communicate their values and help create a positive culture. In the Catholic setting, the school should aim to use words that align them with the greater mission of the Church or a grounding in the Gospel. Slogans should also communicate that which makes the school unique, and speak to the Catholic nature of the school. Finally, stories can be used to convey important lessons about the core values. They provide an opportunity to illustrate what is important to the community with an individual's lived experience, which resonates with others in the community (Cook, 1998; 2004).

Summary School Culture and Climate

The literature clearly describes an institution's culture and climate as being the single largest influence on the total student experience. The culture and climate of a school are comprised of the shared values, expected norms, attitudes, and stories of the institution. Relationships are highlighted as a particularly strong way to influence culture and climate within schools, and effective leaders work diligently at cultivating meaningful relationships within the community. Within the Catholic school context,

relationships should be the primary focus for the leadership and can be used to demonstrate the Gospel message.

Jesuit Charism

In 1548, the Society of Jesus opened its first school for the laity in Messina, Sicily. It is in this place that the Society of Jesus began to understand the social and cultural impact it could have on the communities in which it lived and served. The Jesuits began opening schools all over the world to spread the Catholic faith and train students to become tomorrow's civic leaders (O'Malley, 2000). It was in these schools that Ignatian spirituality was shared with the laity. It is this spirituality that lead to a distinct Ignatian identity developing in these schools which influenced the distinct Jesuit charism, which is still evident today at all Jesuit schools around the globe.

David Lonsdale (2000) describes the spirituality that Ignatius offers as one which emphasizes "discovering and responding to the presence and action of God in the circumstances of everyday life" (p. 191). Lonsdale (2000) continues to discuss the flexibility of the spiritual approach of Ignatius as having wide appeal to Christian communities for three reasons. The first reason is that Ignatius made no distinction between the laity and the religious in how they approach their personal relationship with God. Every individual will experience God in their unique circumstances, and neither experience, lay or clergy, is inherently more holy than the other. Secondly, it stimulates a close, personal relationship with the person of Jesus, as a relatable person, similar to ourselves. Thirdly, it helps people develop the capacity to see God in all things in their lives – in every experience and encounter.

Father James Martin, S.J. (2010) echoes Lonsdale assertion that Ignatian spirituality helps people experience God in their daily lives stating "[t]he way of Ignatius means there is nothing in our lives that is not part of our spiritual lives" (p. 27). Martin (2010) goes on to discuss four phrases that describe Ignatian spirituality particularly well: 1) finding God in all things, 2) contemplatives in action, 3) incarnational spirituality, and 4) freedom and detachment. Martin explains that finding God in all things is developing the understanding that nothing has to be hidden away from our spiritual dimension. Everything in our lives can be brought out into the open before the light of God, and, in fact, should be. Being a contemplative in action is developing the willingness to "see the world as your monastery" (p. 8). Many people do not have the time or the ability to join a monastery to devote themselves completely to contemplation and prayer, however, people can develop a contemplative stance toward the world, and understand their actions as a type of prayer. Ignatian spirituality is incarnational. God became human, or incarnate, in the real person of Jesus, and today, we can find God in all of the real things in our lives. This spirituality is about the real world and recognizing God's closeness to us. Finally, this spirituality focuses on seeking freedom and detachment. Ignatius stressed not being tied down by the unimportant things in life, or becoming too consumed by particular aspects of life. When we can be detached from those things that can act as shackles, we will experience the freedom to know happiness.

Ignatian spirituality encourages individuals to see the world in a specific way. It is precisely this world-view that impacts and shapes the Jesuit approach to education. In 1982 ICAJE met and over the next four years this commission worked to determine the ways in which the Ignatian world-view influenced the Jesuit schools around the world.

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Table 1 shows the relationship between the Ignatian world-view, informed by Ignatian

spirituality, and the characteristics of Jesuit education (ICAJE, 1986). As one would

expect, many of the characteristics of Jesuit education are strongly aligned with aspects

of the Jesuit charism.

Table 1
Schematic outline of the relationship between the Ignatian world-view and the
characteristics of Jesuit education.

Ignatian world-view	Jesuit education…
1. For Ignatius, God is Creator and Lord, Supreme Goodness, the only one Reality That is absolute;	
all other reality comes from God and has value only insofar as it leads us to God.	- is an apostolic instrument.
This God is present in our lives, "laboring for us" in all things;	- includes a religious dimension that that permeates the entire education.
He can be discovered through faith in all natural and human events, in history as a whole,	- is world affirming. - promotes dialogue between faith and culture
and most especially in the lived experience of each individual person.	- assists in the total formation of each individual within the human community.
2. Each man or woman is personally known and loved by God. This love invites a response which, to be authentically human, must be an expression of radical freedom. Therefore, in order to respond to the love of God, each person is called to be:	- insists on individual care and concern for each person.
- free to give of oneself, while accepting responsibility for and the consequences of one's action: free to be faithful;	- encourages life-long openness to growth.
- free to work in faith toward that true happiness which is the purpose of life: free to labor with others in the service of the Kingdom of God for the healing of creation.	- emphasizes activity on the part of the student.
3. Because of sin, and the effects of sin,	

the freedom to respond to God's love is not automatic. Aided and strengthened by the redeeming love of God, we are engaged in an ongoing struggle to recognize and work against the obstacles that block freedom, including the effects of sinfulness, while developing the capacities that are necessary for the exercise of true freedom.

a. This freedom requires a genuine knowledge, love and acceptance of self joined to a determination to be freed from any excessive attachment to wealth, fame, health, power, or even life itself.

- encourages a realistic knowledge, love and acceptance of self.

b. True freedom also requires a realistic knowledge of the various forces present in the surrounding world and includes freedom from distorted perceptions of reality, warped values, rigid attitudes or surrender to narrow ideologies.

- provides a realistic knowledge of the world in which we live.

c. To work toward this true freedom, one must learn to recognize and deal with the influences that can promote or limit freedom: the movements within one's own heart: past experiences of all types; interactions with other people; the dynamics of history, social structures and culture.

- is value-oriented.

4. The world view of Ignatius is centered on the historical person of Jesus. He is the model for human life because of his total response to the Father's love, in the service of others.

- proposes Christ as the model of human life.

He shares our human condition and invites us to follow him, under the standard of the cross, in loving response to the Father.

- provides adequate pastoral care.

He is alive in our midst, and remains the Man for others in service of God.

- celebrates faith in personal and community prayer, worship and service.

5. A loving and free response to God's love cannot be merely speculative or theoretical. No matter what the cost,

-is preparation for active life commitment.

speculative principles must lead to decisive action: "love is shown in deeds".

Ignatius asks for the total and active commitment of men and women who, to imitate and be more like Christ, will put their ideals into practice.

- serves the faith that does justice.

In the real world of ideas, social movements, the family, business, political and legal structures, and religious activities.

- seeks to form "men and women for others".
- manifests a particular concern for the poor.

6   For Ignatius, the response to the call of Christ is in and through the Roman Catholic Church, the instrument through which Christ is sacramentally present in the world. Mary the Mother of Jesus is the model of this response.

- is an apostolic instrument, in service of the church as it serves human society.

Ignatius and his first companions all were ordained as priests and they put the Society of Jesus at the service of the Vicar of Christ, "to go to any place whatsoever where he judges it expedient to send them for the greater glory of God and the good of souls".

- prepares students for active participation in the church and the local community, for the service of others.

7.   Repeatedly, Ignatius insisted on the "magis" – the more. His constant concern was for greater service of God through a closer following of Christ, and that concern flowed into all the apostolic work of the first companions. The concrete response to God must be "of greater value".

- pursues excellence in its work of formation.

- witnesses to excellence.

8.   As Ignatius came to know the love of God Revealed through Christ and began to respond by giving himself to the service of the Kingdom of God he shared his experience and attracted companions who became "friends in the Lord", in the service of others.

- stresses collaboration.

- relies on spirit of community among teaching staff, administrators, Jesuit community, governing boards, and benefactors.

The strength of a community working in service of the Kingdom is greater than that of any individual or group of individuals.

- takes place within a structure that promotes community.

9.   For Ignatius and for his companions, decisions were made of the basis of an ongoing process of individual and communal "discernment" done always

- adapts means and methods in order to achieve its purposes most effectively.
- is a "system" of schools with a

| in a context of prayer. Through prayerful reflection on the results of their activities, the companions reviewed past decisions and made adaptations in their methods, in a constant search for greater service to God ("magis"). | common vision and common goals.

- assists in providing the professional training and ongoing formation that is needed, especially for teachers. |

From ICAJE, 1986

Demonstrating how this world-view and these characteristics affect students at Jesuit schools, The JSN created a profile of graduating students. The document describes a graduating senior from a Jesuit high school in five general categories: 1) open to growth, 2) intellectually competent, 3) religious, 4) loving, and 5) committed to doing justice. The first category, open to growth, points to the growth already experienced by the individual, but also to their willingness to continue to develop, emotionally, intellectually, socially, and religiously. The graduating senior will also be intellectually competent. This assumes mastery of the academic requirements of the school, in addition to developing the habits of intellectual inquiry and a desire to be a life-long learner. At the time of their graduation, the individual will have an understanding of the teachings of the Catholic Church, been introduced to Ignatian spirituality, and have been exposed to other faith traditions. The graduate will also be moving toward the ability to have close relationships with others that are not self-centered and growing in their capacity to love another person. Finally, the graduate will be ready to live in a global society as a person for and with others (JSN, 2015).

As the focus remains on the experiences of students, the Jesuit charism and distinct identity begins to emerge, as influenced by Ignatian spirituality, and the Jesuit commitment to education. Nine principles are singled out as major aspects of this approach: 1) *ad majorem Dei gloriam*, 2) *magis*, 3) *cura personalis*, 4) finding God in all

things, 5) faith, 6) justice, 7) prayer, 8) being a person for and with others, and 9) being a

contemplative in action (Jesuit Vocations, 2016).

Ad majorem Dei gloriam (AMDG) is a Latin phrase meaning 'for the greater

glory of God'. This is the unofficial motto of the Jesuits and was central to Ignatius'

approach to his life and relationship with God. Ignatius was not concerned with the best,

or the most, or the greatest, but instead focused on 'the greater.' Barton Geger, S.J.

(2012) explains that "AMDG is a specific criterion for making decisions in the service of

God. We can phrase it like this: 'When discerning between two or more good options, all

else being equal, choose that which serves the more universal good, i.e., that which

makes the widest impact" (p. 18).

Magis is a Latin word meaning 'the more'. This is the essential idea to Ignatius'

devotion to AMDG. "The *magis* means doing the more, the greater, for God. When you

work, give your all. When you make plans, plan boldly. And when you dream, dream

big" (Martin, 2010, p. 369). Avery Dulles (2007) states "[i]t signifies the desire to excel,

to seek ever more (*magis*). What we have done and are currently doing is never enough"

(p. 1). This however, needs to be tempered, lest we reduce the *magis* to simply equate to

excellence. Geger (2012) discusses what *magis* is not, or should not be, to better

understand what it is. Geger states that *magis* should not be equated simply to generosity

or giving more than you currently are, nor should it necessarily imply excellence or

quality. "Even though 'generosity' and 'excellence' are poor definitions of the *magis*,

authentic applications of the *magis* often include acts that are generous and excellent"

(Geger, 2012, p. 25). Additionally, *magis* should not always be the harder or riskier

option when deciding how to proceed. Geger continues to explain that people can labor

generously and lovingly and still not serve the *magis*, if the more universal good is not

being served. This is not to condemn great acts of love, which are at the heart of

Christian gospel, but to distinguish *magis* as something else. ICAJE (1986) discussed

this is the context of schools and linked *magis* and excellence with the needs of a

particular location and circumstance.

> To seek the *magis*, therefore, is to provide the type and level of education
> for the type and age-group of students that best responds to the needs of
> the region in which the school is located. 'More' does not imply
> comparison with others or
> measurement of progress against an absolute standard; rather is it the
> fullest possible development of each person's individual capacities at each
> stage of life, joined to the willingness to continue this development
> throughout life and the motivation to use those developed gifts for others
> (p. 21).

Cura personalis is a Latin phrase meaning 'care of the person.' Ignatius paid

particular attention to the individual in the Constitutions of the Society of Jesus.

Alphonso (2007) explains that even as Ignatius sets forth a principle, universal in nature,

he calls for the care and concern of the individual, acknowledgement of their conditions

and circumstances, in the application of the principle. In the *Ratio Studiorum*, the

curriculum and pedagogical guide written by Ignatius, he begins with rules for the

provincial, who is in charge of all Jesuits in a given area, or province. Ignatius takes care

to inform the provincials to pay special attention to the gifts and talents of those studying

in their provinces and to do what they can to utilize those talents, while being respectful

of what is being asked of them (Loyola, 1599/1970). While this speaks to the governance

and care for those within the Society of Jesus, in Jesuit education this speaks to how

individuals should acknowledge each other, and recognize the talents, gifts, needs, and

challenges of each unique person in the community.   Robert Newton (1977) speaks

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about Jesuit education being student-centered. He states that the educational process should be adaptive, as much as possible, to the individual's abilities, needs, and interests. ICAJE (1986) formalized this approach to Jesuit education stating that the curriculum should be centered on the individual student, not on material to be covered, and that the individual be allowed to accomplish objectives at their own pace. Faculty and staff act as more than just guides along the academic journey of the student, but take a real interest in the individual student to gain a deeper understanding of them intellectually, spiritually, and emotionally. This is done to help the individual develop self-confidence as they become active members of the larger society. This allows the faculty and staff to accompany the student in their lives, through joys and sorrows, to develop a true relationship. Robert Mitchell S.J. (1988) and Sharon Korth (1993) echo these sentiments about the student centeredness of Jesuit education, with Korth also acknowledging that it is in relationships built on trust and respect, that student and teacher can become companions in learning.

Finding God in all things is a central idea in Jesuit spirituality, and was written about extensively by Ignatius. Avery Dulles, S.J. (1997) and Peter Fink, S.J. (2001) discuss Ignatius' Spiritual Exercises and the way Ignatius spoke about finding God in all creation: plants, animals, and other human beings. Ignatius believed that God dwelled in all creation and was therefore offering up Himself in love and seeks to embrace us in love. God is also present in all human experience, whether those experiences by joyous or marked by sadness. Martin (2010) adds that this is due to seeing the world in an incarnational way. This means that God is found in all real things, real people, and real situations. Howard Gray, S.J. (2000), speaking about Jesuit formation adds that

> [w]hat Ignatius proposes as the touchstone of Jesuit formation is an asceticism that focuses a young Jesuit on the ability to be present to another reality, to hold in acceptance and a kind of awe the reality as he finds it, and out of this orientation to be sensitive to how God speaks to him through that other reality. Moreover, this kind of formation was not something to be done only within the novitiate (the first stage of a Jesuit's formation). Rather it was to be inculcated as an abiding apostolic process that helped the Jesuit to become a man who could find God in all things, like studies, like other cultures, like people weighed down by sins, like art and music and science. The ramifications of this formation directive are wide and rich, suggesting an important key not only to the personal religious event of finding God in all things but to the apostolic mind-set of expecting to find God in all people, places, and events (p. 72).

ICAJE (1986) places this spiritual approach into the educational setting. Since God is everywhere and in everything, everything is worthy of study and academic inquiry. The schools should create a sense of wonder for God's creation and instill a desire to learn about and explore that creation.

Jesuit schools are intrinsically about the propagation of the Catholic faith tradition. It is precisely for this reason that the Provincial Assistants for Secondary and Pre-Secondary Education of the Society of Jesus (2015) selected faith and faith formation as a standard benchmark for Jesuit schools. Faith and faith formation should integrate faith, culture, and life. Students should, throughout their course of study, be invited to experience faith as a gift from God. Faith was chosen as a standard because of its centrality to the mission of the Society of Jesus. Similarly, The Jesuit Conference (2007) discussed the distinguishing criteria of Jesuit schools and lists service of faith at the top. All Jesuit missions should strive to serve faith while bringing to fruition the Kingdom of God. Peter-Hans Kolvenbach (2001) explains the service of faith as the bringing of the countercultural gift of Jesus Chris to the world. ICAJE (1986) focused on what this means for schools as well. It stated that the entire school community shares in the

responsibility for the religious dimension of the school and the faith formation of the students which is integral to the overall development of the pupils. In all areas, a faith response to God is demonstrated to be something completely human and related to reason. ICAJE (1986) also discussed preparing individuals for active participation in the Church. To accomplish this, students will be instructed about the basic truths of their faith, including an understanding of the Scriptures, especially the Gospels.

Inseparable from faith, is the focus on justice. Faith without justice is empty and unfulfilled. In 1971, the Synod of Bishops stated "[a]ction on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of preaching of the Gospel, or, in other words, of the Church's mission for the redemption of the human race and its liberation from every oppressive situation" (¶ 6). Pedro Arrupe S.J. (1980) continued "[t]he Gospel is a Gospel of love. But love demands justice. The Gospel is therefore a Gospel of justice also; it is the Good News preached to the poor. And we must preach it not merely by teaching it but by bearing witness to it: that is the mission of the Church" (p. 83). This is linked to Arrupe's previous writings on the matter as he stated "[w]e cannot, then, separate action from justice and liberation from oppression from the proclamation of the Word of God" (1973, p. 5). The Provincial Assistants for Secondary and Pre-Secondary Education of the Society of Jesus (2015) also speak about a faith that does justice being instilled at Jesuit schools. Schools should develop programs aiding the students' experiences of doing the work of justice. This manifests as a sequential program of service and reflection opportunities. Additionally, the school should educate students about the proper stewardship of the environment and frame this as a justice issue. Pope Francis writes in *Laudato Si* (2015)*,* "we have to

realize that a true ecological approach *always* becomes a social approach; it must integrate questions of justice in debates on the environment, so as to hear *both the cry of the earth and the cry of the poor*" (¶49). This is present in earlier documents from The Jesuit Conference (2007) as they discuss schools having Christian Service programs with the goal of introducing students to the action necessary for justice to exist. ICAJE (1986) also discussed a faith that does justice in the school setting. A faith that does justice is taking action consistent with what Jesus did, as the Kingdom of God is a kingdom of justice. The curriculum of schools should focus on education for justice. This is accomplished by pairing adequate subject knowledge with critical thinking in all subject areas to prepare the student to engage in social justice issues as an adult. Adults engaging in justice issues should also be modeled by the faculty and staff of the institutions and all dealings among the stakeholders in the institution should reflect the ideal of justice.

"A friendship flourishes when you spend time with your friend. So also with your relationship with God" (Martin, 2010, p. 116). Martin adds that it is in prayer that we spend time in our friendship with God and allows for an individual to be completely attentive to God. The Jesuits have many ways of praying. Stemming from their call to find God in all things, most activities can be prayerful moments with God. Lonsdale (2000) describes Ignatius' Spiritual Exercises as being an ordered sequence of guidelines introducing people to the many ways of praying. Prayer is an integral component of Jesuit spirituality and the types of prayer that are most closely associated with the Jesuits are Contemplation and the Examen. Ignatius made some additional directions, or general guidelines to follow to make the Spiritual Exercises better for the individual. Marsh

(2004) specifically discusses the third addition, in which Ignatius instructs the retreatant

to consider how God is looking at them. "I am looking at God looking at me looking at

God. When I look at the God who looks at me, it is not a matter simply of seeing the

other as one object among many, but of looking, gazing, contemplating. We *see* each

other. The look transforms – it is *encounter*" (p. 26). Walter Burghardt, S.J. (1989)

described contemplation as a long, loving look at the real. Burghardt (1989) continues "I

am not naked spirit; I am spirit incarnate; in a genuine sense, I *am* flesh. And so I am

most myself, most human, most contemplative, when my whole person responds to the

real" (p. 92). All that is required is for the individual to be present and truly notice God's

creation of something real. The Examen, or examination of conscience, is the prayer said

by Jesuits at the end of the day. It allows for an individual to review their lived

experience and look for God. Dennis Hamm, S.J. (1994) discusses the Examen as a

prayer that encompasses and deals with all of human consciousness, not just our moral

awareness. Hamm (1994) discusses the Examen as a five-step prayer. First, the

individual prays for light, or illumination, or a graced understanding, from God. Second,

a review of the day is done while giving thanks for the gifts of existence encountered

throughout the day. Third, the day should be replayed while paying special attention to

the feelings associated with the experiences and encounters. Fourth, one of those feelings

should be selected to focus on and pray about, no matter what the feeling is, positive or

negative. Finally, the individual should look to the future, and pay special attention to the

feelings that surface and praying over those feelings. The Examen is always concluded

with the Lord's Prayer. ICAJE (1986) discusses prayer as an essential way to express

faith and establish a personal relationship with God within school communities. Jesuit

schools take time to intentionally pray together, and instill in the pupils the desire to

emulate Jesus, who prayed to the Father regularly.

Out of the combination of faith and justice comes the Jesuit focus on being a

person for and with others. In 1973, Pedro Arrupe, S.J. refocused the purpose of Jesuit

education on forming men and women for others stating

> [o]nly by being a man-or-woman-for-others does one become fully
> human, not only in the merely natural sense, but in the sense of being the
> "spiritual" person of Saint Paul. The person filled with the Spirit; and we
> know whose Spirit that is: the Spirit of Christ, who gave his life for the
> salvation of the world; the God who, by becoming a human person,
> became, beyond all others, a Man-for-others, a Woman-for-others (p.11).

Schools, therefore, should commit themselves to analyzing and challenging the structures

used to maintain poverty and marginalization, and help students move beyond simple

compassion for the poor to a solidarity with the poor (McVerry, 2014). ICAJE (1986)

explains that schools need to help students understand that their gifts and talents, which

the school helps develop, are not for self-gain, but to put at the service of the human

community. Likewise, in 1993, ICAJE discussed this idea in its document on Jesuit

pedagogy. The goal of this pedagogical approach is to illicit an action response to an

experience. That is, the student should be moved to do something. When learning about

justice issues, this action should be to be in solidarity with those negatively affected. The

Jesuit Conference (2007) paid special attention to justice issues and describes the need

for a global dimension of the educational mission of the Society of Jesus. Schools must

prepare students to confront injustice in all its forms, everywhere in the world, and to

work with others who seek to do the same. The Provincial Assistants for Secondary and

Pre-Secondary Education (2015) listed as a standard and benchmark for Jesuit schools,

the need to develop programs that allow students to experience what it means to accompany those in need of justice.

Finally, Jesuit schools seek to prepare their students to be contemplatives in action. This combines faith, justice, prayer, and accompaniment. Lonsdale (2000) explains that contemplation in the Ignatian sense means much more than giving time to contemplation; it concerns the attitudes and personal dispositions with which we approach contemplation. Being a contemplative in action concerns those attitudes and personal dispositions with which we approach life. Lonsdale (2000) continues to illustrate that contemplative people seem to develop a sensitivity to injustice, oppression, and exploitation, and become adept at recognizing it even when others do not. These contemplative people avoid "withdrawing from 'the world' in order to find God or passively accepting the status quo as unfortunate but inevitable, contemplative people work and pray for change: that God's glory and kingdom, present but hidden, may be more clearly seen" (p. 122). This is where action enters the equation. These individuals are adept at recognizing injustice and are moved to act against it, because of their love for God and their desire to emulate Jesus.

<div align="center">Summary on Jesuit Charism</div>

The literature on the Jesuit charism illuminates the powerful relationship between Ignatian spirituality, Ignatian identity, and the charism found at schools around the world. This charism imprints Jesuit education with unique aspects, marking it as distinct among many approaches. Nine principles are singled out as major aspects of this approach: 1) *ad majorem Dei gloriam*, 2) *magis*, 3) *cura personalis*, 4) finding God in all things, 5) faith, 6) justice, 7) prayer, 8) being a person for and with others, and 9) being a

contemplative in action (Jesuit Vocations, 2016). It is through these that Jesuit schools seek to transform young men and women within the educational context.

Moral Development

Historical Perspectives

For hundreds of years morality was defined by religion and was understood as a relationship between one's conduct and one's compliance with prescribed norms, which ostensibly led to a virtuous, or righteous life. Eventually, researchers and thinkers began to explore moral behavior as separate from the religious context. Emile Durkheim took a sociological approach to examining morality and looked at the school as a means of instilling moral judgement. Durkheim (1925) explored morality scientifically and saw it as being culturally relevant. He did not believe there were moral rules or principles that existed outside of human society, but rather, that people felt an obligation and desire to conform to society's norms. For an individual to know and understand these norms, it was important to have a school system that was devoted to the transmission of the cultural knowledge and could serve as a means of collective socialization. Through school an individual would learn the expected norms, but also what to think and feel about those norms. Durkheim (1925) identified three fundamentals of morality: 1) spirit of discipline, 2) attachment to social groups, and 3) autonomy or self-determination. As Snarey and Samuelson (2008) explain, discipline does not mean simple restraint, but includes consistent behavior and adherence to social norms. They continue to explain that attachment to social groups is critical for moral behavior. We are moral because we are social and identify with a group and morality becomes an interpersonal phenomenon. The final element of autonomy, is important because it makes the individual responsible

for making a conscious choice to adhere to the societal norms. Discipline and groups may exert some influence, however, the individual chooses to engage in good, or prosocial, behavior.

In the beginning of the twentieth century, John Dewey (1933) began examining moral principles and moral reasoning. Dewey conceptualized the beginning of moral behavior in children as a relationship between impulses, desires, and habits. Impulses were those instinctive behaviors which compelled us toward something without thought or concern. A child then must deal with the reality created by their impulsive actions. How the outside world responds to these impulses shape the child's desires, and shapes how and why these initially impulsive actions are used. Through socialization, these actions and purposes can become habitual, and these habits can become subconscious. This led Dewey to understand morality as a contextualized construct. He stated "[i]t is only as our moral ideas, our conceptions of this and that thing which needs doing, are reinforced and reconstructed by larger inquiries into the reality of human relationships that they are preserved" (Dewey, 1891, p. 196). There was nothing that had intrinsic value, but value was bestowed upon an object or action by the society. Such it was with morality. Dewey saw morality as being reflective, both in how it reflected the values of society, and in how it approached change. As society shifts and provides an ever-changing background, so people must change our appraisal of our values and actions. Like Durkheim, Dewey (1909) saw the school as serving as a critical component in the moral education of children. However, he was critical of school at the time for not reaching their fullest potential in this regard. Dewey (1909) stated:

> [w]e need to see that moral principles are not arbitrary, that they are not "transcendental"; that the term "moral" does not designate a special region

or portion of life. We need to translate the moral into the conditions and forces of our community life, and into the impulses and habits of the individual. All the rest in mint, anise, and cumin. The one thing needful is that we recognize that moral principles are real in the same sense in which other forces are real; that they are inherent in community life, and in the working structures of the individual. If we can secure a genuine faith in this fact, we shall have secured the condition which alone is necessary to get from our educational system all the effectiveness there is in it. (p. 14-15)

Hartshorne, May, and Shuttleworth (1930) engaged in the first large-scale, systematic study of children's moral behavior. In this study, students were placed in situations where they could be tempted to behave immorally. They found that children displayed very little consistency in their moral behavior across various situations. Their conclusions centered around the idea of morality being situationally determined; whereas people would behave morally, or not, depending upon the circumstances in which the currently found themselves.

In response to the sociological approach to understanding morality, Jean Piaget (1932) paved the way for the cognitive developmental approach. Piaget conceptualized morality in different ways than did Dewey and Durkheim, and while he also saw the school as an integral piece in the training of children in moral behavior, his theory differed in the pedagogical approach. Whereas Dewey and Durkheim saw the school as an avenue for students to learn "right" behavior by learning the expected norms of their communities, Piaget saw teachers and learners in collaborative, exploratory relationships, as the child constructed knowledge and developed cognitively. According to Snarey and Samuelson (2008),

> [Piaget's] approach is "cognitive" or "structural" in that is emphasizes the active nature of children's brains as they cognitively construct or organize structures of thought and action…The approach is "developmental" in that it identifies a series of organized structures that are transformed in an

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ordered sequence as a person constructs increasingly useful and more complex cognitive operations through interaction with her or his environment. (p. 54-55)

Piaget distinguished two types of moral thinking, with each having a unique outlook regarding respect, fairness, and punishment. The two types of moral thinking were: 1) heteronomous morality, and 2) autonomous morality. Moral development of an individual should take one from heteronomous to autonomous. In heteronomous morality, respect is given to authorities and their rules. Fairness is viewed as obedience to these authorities and adherence to the rules. Failing to adhere to the rules should result in proportional punishment, or expiatory punishment. In autonomous morality respect is reciprocal in nature and equality is favored. Fairness is viewed in terms of reciprocal exchange and cooperation and failure to adhere to these precepts would result in reciprocal punishment, to allow for the individual to understand the consequences of their transgression. (Snarey & Samuelson, 2008). Fleming (2005) explains that "[e]xpiation meant that some form of punitive action (e.g., spanking; confinement) would be invoked in which the offender must "pay the price" for the offence. In contrast, reciprocity implies setting things right" (p. 7-2). Four stages of moral development informed Piaget's two types of moral thinking. These stages were based on how children interacted with one another while playing games. The first stage applied to children under four years of age and concerned the physical rules of play, or motor rules. Children could speak only about how to physically play the game, and had no concern for collective rules. The second stage applied to children from four years of age to seven years of age. In this stage, game playing was egocentric, and children had little interest in the rules, and either did not know them well, or make them up at will. The third stage

applied to children between seven and ten years of age. This stage is characterized by incipient cooperation as rules become more formalized and adherence to them becomes more regular. However, understandings of the rules may differ between children. The fourth stage applied to children over the age of eleven or twelve years. In this stage, genuine cooperation occurs. Children are very concerned with the rules and have a developed understanding of them (Fleming, 2005).

Contemporary Perspectives

It was primarily Piaget's research that got Kohlberg interested in exploring moral development, and like Piaget, Kohlberg saw moral development in terms of cognitive development. Kohlberg (1981, 1984) understood morality as justice, which meant that each person was given their due. He also recognized justice as a universal principle, which separated him from earlier thinkers and their view of moral relativity. Kohlberg (1966, 1968, 1973, 1981, 1984) developed a theory which included six stages of moral judgement in three separate levels, with each stage existing separately from the others. Movement through the stages occurred in an invariant order. Some factors could speed up, slow down, or stop development, but the order would never change, stages would never be skipped, and there would never be regressions to previous stages. Walker (1982) demonstrated that the stages were progressed through in an invariant sequence, with no skipping or regression. Additionally,

> [i]n the moral realm…a person progresses from focusing on the self, in which he or she tries to avoid punishment or maximize gains (pre-conventional stages), to include the perspective of those in close relation to him- or herself, which will eventually include whole systems of relationships expressed in groups, institutions, and society as a whole (conventional stages) (Snarey and Samuelson, 2008, p. 58).

Stages one and two were placed in the preconventional level. Individuals at this level place a great deal of importance on authority figures, and the consequences of one's actions, specifically rewards and punishments. In stage one, the punishment and obedience orientation, the consequences of one's actions determine the goodness or badness of the actions, not some moral imperative. Actions which are rewarded are good, and actions which lead to punishment are bad. People in stage one value avoiding punishment and defer to authority figures. In stage two, the instrumental relativist orientation, the goodness of an action is in relation to the satisfaction of personal needs. Reciprocity exists, but is based on personal gain, not on loyalty or justice (Kohlberg, 1981; 1984).

Stages three and four were placed in the conventional level. Maintaining expectations is viewed as valuable and individuals seek to align their behavior to maintain social order. In stage three, known as the good boy – nice girl orientation, the goodness of one's actions is determined by if the actions are pleasing to others. In stage four, the law and order orientation, maintenance of the social order determines the goodness of behaviors. The postconventional level, with stages five and six, sees moral values and principles apart from authority figures and social expectations. Stage five is known as the social contract, legalistic orientation. Right behavior is determined by individual rights, which have been examined critically, and agreed upon by the entire society. People stress the legal point of view in this stage but are open to changing laws for the benefit of society. The universal ethical principle orientation is stage six. In this stage, people define rightness based on their conscious informed by universal principles of justice and equality (Kohlberg, 1976, 1981, 1984).

Each of these levels demonstrates a type of relationship between the self and societal rules and expectations. At level one, people view societal rules as being external to oneself. At level two, these rules have begun to be internalized and the person begins to conform to them. At level three, the individual is able to differentiate themselves from societal rules and defines their values based on universal principles (Jones, 2007).

Robert Selman (1976, 1980) offers another approach to understanding morality in cognitive terms. Selman suggests that the cognitive skill of role taking, or social perspective taking, allows for individuals to increase their capacity for empathy, which will increase their capacity for "right" behavior. In stage zero, egocentric role taking, children ages three to six can recognize themselves as separate from others, but cannot distinguish between the social perspective of themselves and others. In stage one, social-informational role taking, children ages six to eight begin understanding that different people have different perspectives, but still lack the ability to "step in their shoes" to understand the other's thoughts and feelings. Stage two, self-reflective role taking, brings about the ability to "step in their shoes" and children, ages eight to ten, can see things from another person's perspective, including viewing their own behavior from another's perspective. Children ages ten to fifteen enter stage three, mutual role taking. It is in this stage that individuals can step outside of a two-person dynamic and see multiple, third-party perspectives. The final stage is stage 4, societal and conventional role taking. It is in this stage that children gain the understanding that individual's perspectives, including their own, are influenced by multiple sources, including their personal interactions and their roles in larger society.

Providing a counter argument to the cognitive development theory of moral judgement, Elliot Turiel (1983) theorized domain theory. Turiel discusses three domains: 1) the moral domain, 2) the social domain, and 3) the psychological domain. Unlike Kohlberg, Turiel suggested that children develop in these domains in parallel, not in succession. Morality includes issues of physical harm, psychological harm, freedom, and justice. Individuals seek to coordinate their moral, social, and psychological understandings to evaluate the goodness of actions and beliefs. Due to the many variables included, domain theory suggests much more variability in moral judgements made by individuals in multiple contexts than does a stage theory like Kohlberg's.

Another critique of Kohlberg's stage theory was offered by Carol Gilligan (1982) and Nel Noddings (1984), as each believed that Kohlberg's theories were biased against women and did not take into consideration the idea of "caring." Gilligan offered a morality of care that could stand with Kohlberg's morality of justice. The morality of care emphasizes interconnectedness. Gilligan argued that this likely emerged more in girls due to their relationship with their mother and how this helps to form their identities. Conversely, boys typically separate and individuate from their mothers, which highlights the power difference between child and adult. This could lead to them to be particularly aware of inequalities and could engender a morality based on justice. While Gilligan initially proposed a division between genders, more recent research suggests that the ethic of care is equally important in both genders. Nel Noddings (1984) argued that care should be the foundation of ethical decision making. Smith (2008) explains that Noddings "starts from the position that care is basic in human life – that all people want to be cared for" (p. 4). Noddings discussed the duality of "caring about" and "caring

for." In caring for, caring involves reciprocity between the carer and the cared-for – both must acknowledge that an act of caring has taken place. "Caring for" requires face-to-face encounters, while "caring about" is more generalized in nature. We learn to "care about" things precisely because we have been the recipient of care (Noddings, 1984).

As many researchers are, Kevin Ryan is acutely aware of the school's role in the establishment of morality in children. In *Building Character in Schools* (Ryan, 2002) a framework for teaching character and ethics in schools is explained. Ryan discusses the six "E's" of character education: 1) example, 2) ethos, or ethical environment 3) explanation, 4) emotion, 5) experience, and 6) expectations of excellence. Example refers to the teacher themselves providing an upright moral life for students to emulate, and to the discussion of other members of society who are engaging in moral, ethical behavior. The ethos of a school refers to creating and maintaining an ethical environment, or moral climate. To Ryan, character education is more of an attitude and approach that permeates the entire school culture than it is a singular program or set of programs. Explanation seeks to engage students in conversations about ethical and moral issues, as Ryan argues, it is not enough to simply rely on the repetition of rules and regulations to instill morality. Discussions about what one "ought" to do must be grounded in the reality of the student and the context of the place. Emotion refers to appealing to individual's moral emotions. It is not always enough to rely on explanations, sometimes we need to delve deeper, and appealing to individuals' emotions can allow that to occur. The fifth E is experiences. Experiences refers to opportunities to engage in moral action. Much of the time, in schools, this takes the form of service learning opportunities, which give students opportunities to engage the empathic

qualities. The final E, is expectations of excellence. Many people limit this expectation

to the academic realm. In the long term, tying the expectation of excellence to character

formation, and helping young people become active in creating their best selves, will help

to form men and women of conscience.

Thomas Lickona (1991) argues that character, or moral behavior, is comprised of

three main factors: 1) knowing the good, or moral knowing, 2) desiring the good, or

moral feeling, and 3) doing the good, or moral action. Moral knowing included such

aspects as moral awareness, knowing moral values, having the ability to morally reason,

and self-knowledge. Moral feeling includes one's conscience, self-esteem, and empathy.

Moral action includes an individual's competence, their will to commit to action, and the

likelihood that this action will become habitual. Lickona (2014) developed a set of

eleven principles that may guide effective character education in schools. The first

principle is that character education promotes core ethical values as the basis of good

character. Lickona suggests that there are widely shared deeply important ethical values,

and these are at the core of good character. Committed schools will explicitly name these

values and will define them in terms of observable behaviors on campus. Next, effective

programs will encompass the cognitive, emotional, and behavioral components of a

moral life. The aim is to instill the ability to think about the core values, to have those

core values resonate emotionally with the individual, and then have that individual act

upon those values. The third principle states that effective programs intentionally,

proactively, and comprehensively promote the core values in all aspects of school life and

culture. The goal is to allow these core values to permeate everything that happens at the

school. The next principle states that the school must be a caring community. Here,

relationships are critically important, and time must be spent cultivating healthy, caring

attachments among the individuals in the community. The fifth principle is that students

need opportunities for moral action. It is never enough to speak about these values in

abstract terms, the reality of it all must be presented to the student. In this way, students

are able to practice their moral skills and behaviors in real life situations. The sixth

principle is a commitment to a challenging academic curriculum, while simultaneously

providing all students with the tools necessary to be successful. This is followed by the

principle which states the need to develop intrinsic motivation in the student population.

As students successfully engage in moral action, they will develop a desire to continue

behaving in a manner that is consistent with their moral values. To accomplish this,

schools should not rely on extrinsic rewards for good behavior, and punishment for bad

behavior. The eighth principle is that the entire school faculty and staff must be

committed to sharing in the responsibility of developing good character and moral

behavior, as well as serving as models for said behavior. The ninth principle relates to

the need for moral leadership by adults and students. Students must see other students

adhering to the core values and engaging in moral action. The tenth principle states that

the parent community must be engaged in the process as well. Parents are the primary

moral educators of their children and that relationship can be leveraged to benefit the

entire student population. This principle is echoed by Berkowitz and Bier (2007) as they

found that positive parental support and inclusion was critical to the long-term success of

character formation programs. The final principle is that schools must commit to

assessing the character of the school and the progress of the program. This is done to

signal to the community the level of commitment by the school, and to get an honest

snapshot of how they are doing, which will allow any adjustments to be made to strengthen the programs.

Doreen Jones (2000) identified nine affective skills necessary for moral development to occur. Table two shows those affective skills with their corresponding elements. These do not provide educators with a recipe to follow, but with reflection, can help illuminate those areas where an increase of focused effort may have a beneficial outcome in the moral development of students. Several of these identified skills strongly align with the aspects of the Jesuit charism and Ignatian identity.

Table 2
Moral Development Affective Skills

Skills	Elements
Caring	The ability to care and be cared for is central to moral growth and to democratic living. Morality concerns the integration of care and justice because caring for the rights of self and other is key to principled thinking and to social conventional role-taking. Champions of an ethic of care are Carol Gilligan, Thomas Lickona, and Nel Noddings. Collectively, they maintain that just schools should be, first and foremost, caring communities.
Empathy	Hoffman (1976, 1991) posited that empathy develops in stages and integrates thinking, feeling, and motivation. Kohlberg (1981, 1984) theorized that empathy is a necessary precondition for moral development. All ages exhibit empathy, but accurate interpretations of others' situations require the ability to reason abstractly, which develops during adolescence. For Shelton (1995), empathy is the psychological glue that binds a community.
Concern for Justice	Kohlberg (1981, 1984) defined morality as justice, and justice as giving each person what is his/her due. Justice also recognizes the universal dignity of human beings, their rights, and the importance of their welfare. It also concerns the particularities of individuals (e.g., their age and situation). For Rawls (1971) and the Synod of Bishops (1971) a passion for justice equates a thirst for fairness for all people and demands a commitment to actively resolving injustices in one's environment and in the world at large.

Respect	Morality, according to Lickona (1991), is respect. Thus, parents and teachers should respect children and require their respect in return. Respect is reflected in one's attitudes, words, and deeds. Moral maturity requires respecting oneself as well as respecting others. Respect entails recognizing the dignity of self and others.
Responsibility	Responsibility concerns a dual obligation: a responsibility *for* self and a responsibility *to* others (i.e., to the common good). Research suggests that students' participation in meaningful service activities and in relevant decision-making promoted their maturation in responsibility for self and to others. It also suggests that when students advanced in their responsibility in their responsibility skills (personal/communal), they also matured mentally and morally.
Role-taking	Role-taking or social perspective taking is critical to moral development, and its facilitation as a primary duty of moral educators. Robert Selman (1976) theorized that role-taking occurred in stages: Stage 0- Egocentric (ages 3-6); Stage 1- Social-Informational (ages 6-8); Stage 2- Self-Reflective (ages 8-10); Stage 3- Mutual Role-taking (ages 10-12); and Stage 4-Social and Conventional (ages 12-15+). Selman found that role-taking stages were correlated to moral reasoning stages, with the former occurring one stage before the later.
Self-esteem	A strong correlation exists between high self-esteem and moral maturity and between poor self-esteem and criminality/violence. Coopersmith (1967) noted that 3 conditions enhance the self-esteem of children: accepting them as persons of worth, setting clearly-defined limits for their behavior, and showing respect for their rights and opinions. Clemes and Bean (1990) maintained that adults with low self-esteem tended to be rigid, autocratic, anxious, negative, critical, and threatened by high self-esteem children, and consequently, they retarded the moral growth of children. Reasoner (1982) suggested that self-esteem of teachers and students is strongly influenced by their sense of security, selfhood, affiliation, mission, and competency. He also noted that before one can raise the self-esteem of the young, one must raise the self-esteem of the adults, who are charged with their formation.

Service	Service, as a primary aim of Catholic education, is to be a lived reality for teachers and students alike. According to Dewey (1909), public education also has an obligation to develop "habits of serviceability" within its students and teachers because such habits are essential to responsible citizenship. Reck's (1978) seminal work on Catholic School service projects and moral development suggests that there is a significant correlation between the two variables. It also found that the longer the service, the greater the students' moral growth. Subsequent service/moral development research suggests that reflection and discussion about experiences are essential to fostering growth. Without debriefing, influence of the experience is minimized.
Trust	Erikson (1963) identified trust as the first stage of psychosocial growth and the basis of all human relationships. He noted that the development of trust was not an automatic process. Rather, it unfolded due to the consistency, continuity, and the sameness of experiences between individuals. Durkheim (1925, 1973) identified the classroom as "a small society", which taught the importance of common good and the critical importance of trust among individuals. His work and that of many others reinforce the notion that trust is foundational to moral growth. Most important, the work of Nias (1981) suggested that without trust relationships sever, institutions collapse, and human development in all is dimensions are thwarted.

Summary on Moral Development

The review of the literature on moral development shows a great deal of diversity of theories and approaches. Historically, morality had been defined within a religious context and understood as compliance with the religious teachings and expectations. Eventually there is a shift away from the religious context and morality is viewed as something that is socially created, and understood within the relationships between people. At this point, schools are recognized as possessing fertile ground for the

instruction of moral thinking. A cognitive developmental approach emerged and

suggested that moral thinking developed over time and through experience. As more

research was conducted various viewpoints developed as counterpoints to this view,

including the ethic of care and domain theory.

CHAPTER III

METHODOLOGY

Restatement of the Purpose

The purpose of this study is to explore student perceptions of the presence and strength of the Jesuit charism on their school campus. Additionally, this study explored the relationships between students' perceptions of these Jesuit ideals and Ignatian identity, and their moral judgment. This study was undertaken to more completely understand how and what Jesuit education is accomplishing. Data collected in this study could indicate strengths and weaknesses in the school programs and could indicate where changes should be made.

Research Design

This study used a quantitative design. Student perceptions about the Jesuit charism and Ignatian identity was collected using the IGNatian Identity Survey (IGNIS) developed by the Jesuit Secondary Education Association (JSEA), now the Jesuit Schools Network (JSN). The data concerning moral judgement was collected through the administration of the Defining Issues Test 2 (DIT2) developed by James Rest (1999).

A quantitative approach was selected for several reasons. Eighty-one senior students were invited to respond to the survey. Seniors were selected to gain a truer sense of the perceptions on campus from individuals with the most exposure to the school's charism. With the current job responsibilities of the researcher and specific time constraints discussed later in this chapter, employing qualitative approaches and methods would have been difficult. Secondly, a quantitative approach allowed for the easy comparison of numbers and allowed for inferential statistics to be run using a computer

statistics program (Krathwohl, 2009). Additionally, as the researcher was searching for

relationships, or correlations, the quantitative approach is most typically used (Firestone,

1987). The researcher decided upon a survey approach to hear directly from the

individual students with as little researcher involvement as possible (Fink, 2013; Fowler,

2014; Orcher, 2007). Also due to the researcher's position on campus of Assistant

Principal for Student Affairs and Dean of Students, the researcher felt it would be

beneficial to place distance between himself and the respondents, to encourage unfiltered

responses. If using qualitative methods, such as an interview, it is possible that a student

would tailor his responses to coincide with what the student believed an administrator

would want to hear. It is also possible that a student could be intimidated or fearful

during an interview, given the researcher's role in the disciplinary process of the school.

The survey was administered via the online survey tool, Qualtrics. An online survey

provides several advantages which include: 1) low cost of data collection, 2) potential for

high speed of returns, 3) comfortable environment for participant, and 4) the participant

is likely to answer a large number of questions when delivered in a similar format

(Fowler, 2014; Ocher, 2007).

<div align="center">Population</div>

This study was conducted at Bellarmine College Preparatory, a Jesuit Catholic

high school for boys. The community is made up of approximately 200 faculty and staff

and 1,650 students. Approximately thirty of the faculty/staff are graduates of Bellarmine

and many more are products of other Jesuit institutions around the country. Bellarmine

serves students in grades nine through twelve, ages fourteen to eighteen. Many students

take advantage of advanced placement and honors courses and most of the student

population is involved in some form of co-curricular activity. Bellarmine athletes

participate on 34 teams in 13 different sports in the West Catholic Athletic League, which

is in the Central Coast Section. The most recently published information shows that

during the 2000s Bellarmine's student body was 55% white, 20% Asian/Pacific Islander,

15% Hispanic, 5% African American, 2% Middle Eastern, and 1% Native American.

Greater than seventy percent of the students are Catholic, 16% are Protestant, making

more than 85% of the student population Christian. Approximately 25% of the young

men attending receive some amount of financial assistance and 20% have a parent or

sibling who attended Bellarmine (bcp.org, 2016)

   Advanced placement exams were passed by 85% of those taking them, earning

college credit for those students. Of the students taking AP classes, 234 were recognized

as AP Scholars. The median SAT score for Bellarmine students was 1900 in 2013.

Bellarmine also had 23 students be recognized as finalists in the National Merit

Scholarship Program and 40 students receive letters of commendation. Beyond advanced

placement coursework and other indicators of academic excellence, 96.3 percent of

Bellarmine graduates have been accepted to and attended 4-year universities, from state

schools to the Ivy League (bcp.org, 2016).

   The campus is approximately twenty-seven acres in San Jose at Emory and Elm

streets. The school is made up of several buildings, housing classrooms and

administrative offices. The most recent additions to campus are the new Wrestling

Center, Sobrato Center for the Arts, the Lokey Academic Building and the Student Life

Center and Auxiliary Gym. The landscape is exquisitely maintained and manicured. The

surrounding neighborhood is a mix of upper middle class and middle-class homes and

industrial warehouses and companies. The historic College Park train station is located just off campus and the Cal-Train tracks run alongside the baseball and football fields (bcp.org, 2016).

<div align="center">Sample</div>

The participants for this study were seniors who were currently enrolled in three sections of the introduction to psychology course, a senior level elective offered at Bellarmine College Preparatory. Eighty-one students were enrolled across these three sections. Students are assigned to their courses based on a course request survey and scheduling process involving teacher feedback and academic counseling. All eighty-one students selected this course as a first or second choice during this scheduling process in the Spring of 2017 and were enrolled in the class as of January 2018. The researcher selected seniors as the target respondents due to their familiarity with the school and with the Jesuit approach to education. The researcher obtained permission from the Principal and President of Bellarmine College Preparatory to use the students of Bellarmine in his research (see appendix A). For students under the age of eighteen years, a letter explaining the study and consent form were sent home to parents (see appendix B). For their sons to participate they were required to sign and submit the informed consent form prior to the administration of the surveys.

Eighty-one students were invited to respond to participate in this study. Both the IGNIS and DIT-2 survey instruments were completed by fifty respondents, approximately sixty-two percent of those invited to take part in the research. Some demographic data was collected by both survey instruments, and additional demographic

data was collected by accessing the student files in the School Information System used by Bellarmine College Preparatory, PowerSchool.

Of the fifty respondents, twenty-seven individuals identified themselves as White/Caucasian (not of Hispanic Origin) which was fifty-four percent of the sample. The population of Bellarmine is approximately fifty-five percent White/Caucasian. Nine respondents identified as Hispanic/Latino, eighteen percent of the sample, which compared to fifteen percent for the total student body. Eight respondents identified as Asian/Pacific Islander, sixteen percent of the sample, which compared to twenty percent to the total student population. One respondent identified as Black/African (not of Hispanic Origin), making up two percent of the sample, which compared to five percent of the total student population. The five remaining respondents identified themselves as Multiracial, making up ten percent of the sample.

Another piece of demographic information collected by the IGNIS survey instrument was the religion of the respondent. The total school population at Bellarmine is approximately eighty-five percent Christian, with more than seventy percent identifying as Catholic. Thirty-five respondents identified as Catholic, with two other respondents identifying as Other Christian, making seventy-four percent of the sample Christian. One respondent identified as Buddhist, with one other respondent identifying as Other. Eleven respondents identified as having no religion, making up twenty-two percent of the sample.

Bellarmine provides approximately five million dollars in financial assistance to twenty-five percent of the student population. Twelve respondents indicated that they received financial assistance, which was twenty-four percent of the sample. Of the

remaining respondents, thirty-four, or sixty-eighty percent, indicated that they did not receive financial assistance, and four, or eight percent, indicated that they did not know if they received financial assistance.

Two pieces of academic demographic information were obtained using PowerSchool, the School Information System used by Bellarmine. These were the number of Advanced Placement (AP) courses taken by the respondents as well as their cumulative total Grade Point Average (GPA). For the total school population, the average number of AP courses taken was calculated as was the mean GPA. For the school population the average number of AP course taken was 1.4 courses per student. The average number of AP course taken by the respondents was 2.69 courses per student, which is 1.29 more courses per student. The average cumulative GPA for the school population was 3.7006, while the average cumulative GPA for the respondents was 3.6190, which is 0.0816 grade points lower than the average GPA for the school population.

<center>Researcher Background</center>

The researcher is a doctoral student in the School of Education at the University of San Francisco in the Catholic Educational Leadership program. Currently the researcher is serving as the Assistant Principal for Student Affairs and Dean of Students at Bellarmine College Preparatory, the site of the study. He has previously served the community in the role of Assistant Dean of Students. Each of the roles he has served in put him in direct contact with students on a regular basis. His current job is to ensure all co-curricular activities are providing a positive, mission-aligned, student experience, and as the Dean of Students, his primary responsibilities are associated with student discipline

and the students' ethical development. Supervision of the Assistant Dean of Students is

also a job responsibility. Additionally, the researcher teaches one section of an

introduction to psychology course, a senior level social science elective. Prior to

teaching the psychology course, he taught world history to sophomores. He is currently

in his eleventh year at this institution, having taught seventh and eighth grades at two

middle schools for five years prior. The researcher is a product of Jesuit education,

having attended Bellarmine for high school, Santa Clara University for his undergraduate

and graduate degrees, and The University of San Francisco to pursue a doctoral degree.

Instrumentation

IGNIS

Two instruments were utilized for data collection in this study, the IGNIS

(Appendix C) and the DIT2 (Appendix D). The IGNIS survey was used to gather data

about student perceptions of the principles of the Jesuit charism and Ignatian identity on

their campus. This survey was used to gather data to answer the first and third research

question of this dissertation. The IGNIS was given via Qualtrics, an online survey tool.

Survey questions focus on the following aspects of Jesuit Identity: 1) openness to growth

and educational excellence, 2) religious education and formation, 3) collaboration, 4)

faith and justice, and 5) active reflection. Related to each of these are the nine principles

of the Jesuit charism: 1) ad majorem Dei gloriam, 2) magis, 3) cura personalis, 4) finding

God in all things, 5) faith, 6) justice, 7) prayer, 8) being a person for and with others, and

9) being a contemplative in action (Jesuit Vocations, 2016). The IGNIS survey contains

fifty statements about personal experiences at the students' school. Students are asked

how strongly they agree or disagree with each of the statements based on their experience

at their school. There is no correct answer to these questions, as they are asking about

student perceptions. The response scale is composed of a four-point Likert scale with the

following response choices: 1) strongly disagree, 2) disagree, 3) agree, and 4) strongly

agree. Table three shows which questions on the survey relate to each of the five aspects

of the Jesuit identity. Table three also shows a dramatic disparity in the number of

questions associated with each of the categories. Only five questions are associated with

Active Reflection while eighteen questions are associated with Openness to Growth and

Educational Excellence. This provides more opportunity to gather data around Openness

to Growth and Educational Excellence and speaks to a type of bias built into the survey

instrument.

Table 3
IGNIS categories and related questions

IGNIS Category	IGNIS Questions
1. Openness to Growth & Educational Excellence	1, 3, 5, 6, 12, 13, 15, 19, 20, 22, 24, 25, 29, 31, 42, 46, 48, 50
2. Religious Education & Formation	4, 11, 14, 21, 26, 32, 35, 36, 39, 41
3. Collaboration	23, 30, 38, 43, 47, 48
4. Faith & Justice	2, 8, 9, 10, 16, 18, 27, 28, 33, 34, 37, 49
5. Active Reflection	7, 17, 40, 44, 45

The first page of the survey instrument contained a statement about

confidentiality, and the steps that the researcher would take to ensure that the respondents

identity remain protected. The respondent had an opportunity to opt-out of continuing in

the process at this point. Should the respondent choose, they will be directed to a "Thank

You" page and will be instructed to close their browser and remain quiet for the duration

of the class period. By continuing from this page, the respondent will be agreeing to take

part in the study. The next page of the survey asked for the respondent's Student

Identification Number, and students were reminded that this will remain confidential and protected. Collecting their student identification number was necessary so responses to each survey may be compared at an individual level. Next the participant moved along to the next section of the survey, which began with the directions for taking the survey. Below the directions were the fifty statements and the four-point Likert scale on which to rate them.

DIT-2

The DIT2 was also be given via Qualtrics. The DIT2 is an updated version of the Defining Issues Test (DIT), developed by James Rest. The DIT was developed to activate moral schemas and for assessing them in terms of importance judgements and is derived from Kohlberg's stage theory. The DIT consists of moral dilemma stories and asks participants to first choose an action that they believe should be taken because of the dilemma, then rate and rank statements related to the stories in terms of their moral importance. The DIT2 was the first major revision to the DIT. The original DIT used outdated language and situations in the dilemmas and the DIT2 updated the language and dilemmas to a more modern context. The number of dilemmas was reduced, and the instructions were clarified. The DIT2 has five, one-paragraph dilemma stories followed by twelve questions representing various moral schemas. The participant is first asked to rate the amount of importance each of these twelve statements has based on the following five-point Likert scale: 1) great, 2) much, 3) some, 4) little, and 5) no. Following this rating of statements, the participant must rank what they consider to be the top four statements in order from most important, to fourth most important (Rest, 1999). This

instrument was used to gather data to answer the second and third research questions of this dissertation.

Validity

IGNIS

The IGNIS was written by experts in the field of Jesuit education who were members and employees of the JSN, which was the JSEA at that time. The tool was created from three primary source documents: 1) The Characteristics of Jesuit Education (ICAJE, 1986), 2) Ignatian Pedagogy: A Practical Approach (ICAJE, 1986), and 3) What Makes a Jesuit School Jesuit (Jesuit Conference, 2007). Content validity was determined by the expertise of the writers of the instrument. As it was designed as a "perceptionnaire," it did not go through any formal validity or reliability studies. However, the instrument was sent to various constituencies in the network of schools for comment and critique. It was also tested with students to get their initial responses and reactions. Revisions were made to the instrument from these comments and critiques made by administrators, faculty, and students (R. Metts, personal communication, December 19, 2017).

The instrument has been issued hundreds of times in Jesuit high schools across the United States and Canada, and with multiple stakeholders in these school communities. It has most typically been used by schools as they prepare for sponsorship review or accreditation, as a part of a larger effort to gather data about school climate and culture.

DIT-2

The DIT has been found to be highly valid for measuring moral judgement in both

men and women in several hundred studies. Rest, Narvaez, Thoma, and Bebeau (1999)

compared the DIT and the DIT2 in a study and found that the DIT2 was more valid in

how it evaluated moral judgement. The authors demonstrated that the validity for the

DIT had been assessed in more than 400 studies in terms of seven criteria, shown in

Table 4. Most notably, the DIT was found to be particularly sensitive to age of

respondents, and exposure to moral education interventions.

Table 4
Validity Criteria for DIT

Criteria	Description
1. Age/Education Differentiation subjects) is from	Studies of large composite samples (thousands of show that 30% to 50% of the variance of DIT scores attributable to level of education in samples ranging junior-high education to Ph.D.'s.
2. Longitudinal Gains	A ten-year longitudinal study shows significant gains of men and women, of college-attendance and non-college subjects, and people from diverse walks of life. A review of a dozen studies of freshman to senior college students (n=755) shows effect sizes of .80 ("large" gains). DIT gains are one of the most dramatic longitudinal gains in college of any measured developmental variable.
3. Cognitive Capacity	DIT scores are significantly related to cognitive capacity measures of Moral Comprehension (r=.60), to the recall and reconstruction of Postconventional moral arguments, to Kohlberg's measure, and (to a lesser degree) to other cognitive-developmental measures.
4. Moral Education	DIT scores are sensitive to moral education interventions. One review of over fifty intervention studies reports an effect size for dilemma discussion interventions to be .40 (moderate gains) while the effect size for comparison groups was only .09 (small gains).

5. Prosocial Behavior	DIT scores are significantly linked to many prosocial behaviors and to desired professional decision making. One review reports that thirty-seven out of forty-seven measures were statistically significant.
6. Political Attitudes	DIT scores are linked to political attitudes and political choices. In a review of several dozen studies, DIT score correlates with political attitudes in the rage of r=.40 to r=.65. When combined in multiple regression with measures of cultural ideology, the combination predicts up to two-thirds of the variance of controversial public policy issues (such as abortion, religion in the public schools, women's roles, rights of the accused, rights of homosexuals, free speech issues).
7. Reliability	Cronbach's alpha is in the upper .70s/low .80s. Test-retest reliability is about the same

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Ethical Considerations

This research study was submitted to the Institutional Review Board for the Protection of Human Subjects (IRBPHS) at the University of San Francisco. The review process determines if this study would cause any undue harm to the participants. The researcher included the following sections in the application to IRBPHS: 1) Background and need for the study, 2) conceptual framework, 3) description of the sample, 4) recruitment procedure, 5) subject consent process, 6) potential risks to subjects, 7) minimization of potential risks, 8) potential benefits to subjects, 9) costs to subjects, 10) compensation to subjects, and 11) confidentiality of records.

The nature of the study required that individual students be identifiable by the researcher so that their responses across two separate surveys may be compared. To accomplish this, the institution's student identification number was collected from each respondent at the beginning of each survey. Names and other information used to

identify individual students was not be collected. To protect an individual's identity, each Student Identification Number was randomly given a Researcher Assigned Identification Number (RAID). To identify an individual respondent, someone would need access to the student's Student Identification Number, the institutions School Information System (SIS), and the researcher's records to obtain the RAID. Additionally, respondents were also be assured in a statement prior to each survey that their identities would not be revealed at any point, including in the publication of the findings.

<center>Limitations</center>

The findings of this study may not be generalizable to other Catholic, Jesuit schools, due to its small and specific sample, which is comprised solely of ninety seniors at the school. The demographics of the school itself, as well as the larger community in which it is located, is ethnically, racially, and socioeconomically diverse. Additionally, the student population is all male. The findings of this study will only be generalizable to other institutions which share similarly diverse student populations, which are also single sex institutions. It is conceivable that students with test anxiety may hurry through the survey, or be unable to focus during the survey, due to the resemblance to high-stakes test taking procedures.

Additionally, due to the nature of the content of the survey, and the researcher's title of Assistant Principal for Student Affairs and Dean of Students, some students may be led to believe that there are correct answers to the questions and will try to guess those instead of completing the survey as instructed. The nature of the researcher's employment with the institution may also cause some respondents to not trust that their

<center>65</center>

identities will remain protected, despite being assured to the contrary. Fear or intimidation could also possibly be felt by respondents who will fee obligated to participate because the Dean of Students is asking.

Other limitations concern the survey instruments being used in this study, the IGNIS, and the DIT-2. As stated previously, there is a large disparity in the number of questions being asked that are associated with each of the categories, with one category, Active Reflection, having five associated questions and another, Openness to Growth and Educational Excellence, having eighteen associated questions. This will bias the results of the data collected toward the Openness to Growth and Educational Excellence category, as there is more opportunity for students to answer questions concerning it. Also because no validation study has ever been done on the IGNIS, there could be questions about how effectively it ascertains student perceptions about these categories.

A limitation of the DIT-2 is the foundational research upon which it is built. As previously discussed, this survey instrument is based entirely on the work and theory of Lawrence Kohlberg, which is a cognitive-developmental theory of moral development. A tremendous amount of research has been done in the field of moral development and ethical behavior which creates a diverse landscape of theories, many of which are not cognitive-developmental. Using the DIT-2 and Kohlberg's research limits the insights we may garner to the cognitive-developmental viewpoint.

<div align="center">Data Collection</div>

In February of 2018, the researcher initiated the data collection process, administering the two surveys (IGNIS and DIT-2) using the online survey administration software, Qualtrics. Surveys were administered over two consecutive class meetings. A

link to the surveys was posted in the Canvas page for each of the three sections of Introduction to Psychology at Bellarmine College Preparatory. Canvas is a Learning Management Software used by the school as an online supplement to the classroom. One feature contained in this software is the ability to post announcements to all students in the section. This feature was used to give all students in the sections access to the links to the surveys.

On day one, the IGNIS survey was administered. Students in each section were instructed to use their school-issued Microsoft Surface to access the Canvas page for their section of Introduction to Psychology. They were instructed to navigate to the announcement section of Canvas and click on the link to the IGNIS survey. Students were then be instructed verbally to follow the directions written in the survey. The administration of the IGNIS survey could take approximately thirty to thirty-five minutes, though the students had the entire fifty-minute class period to respond. On day two, the same procedure was followed for the administration of the DIT-2. Students again had the entire fifty-minute class period to respond.

When all respondents were finished responding to both survey tools, the researcher prepared to issue the RAID to each respondent. One of the pieces of demographic information collected in both surveys was be the respondent's Student Identification Number so the researcher could compare student responses between surveys. A random number was assigned to each Student Identification Number, which functioned as the RAID number. The RAID number wasused to make all cross-survey comparisons when calculating correlational values.

Data Analysis

Research Question One

Each question on the IGNIS was scored with a one, two, three, or four, based on the four-point Likert scale as described above. The researcher then created five variables based on the five categories of the IGNIS. Each of these variables consisted of the mean score of all the questions associated with that category. Table 5 shows the IGNIS category, the researcher created variable, and the associated questions used to determine the mean score for that category. The mean scores was between one and four, with one indicating strong disagreement, or lack of perception, and four indicating strong agreement, or perception. Questions eleven, thirteen, twenty-three, thirty-one, and thirty-seven, were written in the negative, which means that strong disagreement with the statement would be the same as a strong agreement if the statement were written in the positive. As an example, question eleven reads "[s]piritual formation is not an integral part of my education." A student who strongly disagrees with this statement, would strongly agree with the positively written version of this statement. However, if the student selected "strongly disagree," that would get coded as a one, and when determining the means for the researcher created variables, it would negatively impact the mean and give an inaccurate picture of the student's real perception – that they think spiritual formation has been integral to their education. The converse of this is true for a student that selected "strongly agree" with the negatively written statement. The mean scores for their researcher created variables would be artificially high, as their selected score would be a four. This necessitated a re-coding of the student scores for these questions. A student selected score of one was changed to a four, a two was changed to a

three, a three was changed to a two, and a four was changed to a one. The mean scores for each of these categories were used to answer the first research question. These mean scores were again be used to calculate correlational values to answer the third research question.

In addition to the overall mean scores for each variable, the researcher examined if demographic markers had an impact on the mean scores. The mean scores for each variable were disaggregated based on identified race and identified religion to determine if either of these have an impact on the way a student perceives the variables on campus.

The researcher hypothesized that the data would show mean scores above three for the Openness to Growth and Educational Excellence (OGEE) variable, the Religious Education and Formation (REF) variable, and the Active Reflection (AR) variable, meaning that most respondents will agree that these characteristics are present in the life of the school. The researcher hypothesized a mean score close to four in the Faith and Justice (F&J) variable, meaning that most respondents will agree that this characteristic is strongly present in the life of the school, and a mean score below three for the Collaboration (COL) variable, meaning that respondents will not sense this as readily as the other variables. These hypotheses were based on the researches work at the institution. The school does exceedingly well academically, and has many students admitted to highly selective colleges upon graduation, which could communicate academic excellence to the community (bcp.org). Additionally, the theology department and Campus Ministry department have robust offerings that are popular among the student body, including courses and retreats, which could communicate to the community that religious formation and active reflection are present and valued. The researcher

believed a higher mean score for F&J will be present due to the many initiatives

regarding social justice that he school community engages in every year and the

consistent language used to discuss these initiatives. The researcher believed a lower

mean score will be present for COL due to the number of academic integrity issues that

occur every year. Many of the incidents of cheating that are reported to the Dean's

Office by teachers include students sharing information with each other in an attempt to

collaborate on assignments. Typically, this type of sharing does not align with what he

teacher has stated is appropriate or acceptable in class and as such there is some

confusion among students as to what is acceptable and what is not. Additionally, there is

a great deal of competition among the boys on campus, which can serve to contradict any

message about working together.

Table 5
IGNIS categories and researcher created variables

IGNIS Category	Researcher Created Variable	Associated Questions
1. Openness to Growth & Educational Excellence	OGEE	1, 3, 5, 6, 12, 13, 15, 19, 20, 22, 24, 25, 29, 31, 42, 46, 48, 50
2. Religious Education & Formation	REF	4, 11, 14, 21, 26, 32, 35, 36, 39, 41
3. Collaboration	COL	23, 30, 38, 43, 47, 48
4. Faith & Justice	F&J	2, 8, 9, 10, 16, 18, 27, 28, 33, 34, 37, 49
5. Active Reflection	AR	7, 17, 40, 44, 45

Research Question Two

The survey data from the administration of the DIT-2 was sent to the Center for

the Study of Ethical Development, at the University of Alabama, for scoring. Upon

receiving the scored data, the researcher used four of the seven variables to determine a

student's moral developmental level/stage to answer the second research question. The

four variables the researcher used are: 1) Personal Interest Schema Score, 2) Maintaining

Norms, 3) P-Score / Post Conventional, and 4) N2 Score. These were selected as they

represent specific levels/stages of moral development. The N2 score was used to

determine the moral development stage a student is in as it essentially combines the P-

Score (stage five and six considerations) and the Personal Interest score (stage two and

three considerations) into a reliable single score. Table 6 explains each of these

variables. In addition to the mean scores for each of the developmental indices, the

researcher examined if demographic markers have an impact on the mean scores. The

mean scores for each index score were disaggregated based on identified race and

identified religion to determine if either of these have an impact on the student's moral

developmental stage.

The researcher hypothesized that the moral development of the students at

Bellarmine would be above that of the DIT-2 normed scores for high schoolers in the

United States. This is due the curriculum at Bellarmine including many of the

pedagogical approaches discussed in Chapter II that seem to lead to an increase in

individual's moral capacity. Additionally, the theology department engages in ethical

dilemma discussion on a regular basis.

Table 6

Developmental Indices for DIT-2

Criteria	Description
1. Personal Interest Schema Score	Represents the portion of items selected that appeal to personal interest considerations (Stage 2 and 3 according to the Kohlberg model). These considerations focus on the direct advantages to the actor, fairness of exchanges, good or evil intentions

	of the parties, concern for maintaining good relationships, and maintaining approval.
2. Maintaining Norms	Represents the proportion of items selected that appeal to consideration of maintaining societal norms, including the existing legal system, existing roles and formal organizational structure.
3. P-Score / Post Conventional	Represents the proportion of items selected that appeal to post conventional considerations (Stages 5 and 6 according to the Kohlberg model). These considerations focus on organizing society by appealing to consensus-producing procedures and in terms of intuitively appealing ideals (i.e. abiding by majority vote, insisting on due process, safeguarding minimal basic rights). The P-Score is considered the original overall index of schema consideration, but has been largely replaced with the newer N2 score, an overall index that has outperformed the P-score in terms of construct validity (see next for description of N2).
4. N2 Score	Is a relatively newer overall index, consisting of the combination of two parts: 1) the degree to which post-conventional items are prioritized (almost identical to the P-score) and 2) the degree to which personal interest items receive lower ratings than the ratings given to postconventional items. Using the same data as before (the same stories, items, same subjects' ratings and rankings), this index generally produces more powerful data trends than the previous overall index (the P-Score). In 27 comparisons (sum of first places), the N2 score was the most powerful index, with the exception of one comparison, in which P and N2 were tied.
5. Consolidation/Transition	Some respondents show little evidence of discrimination among two or more schema-typed items, a marker of developmental disequilibrium, or transition, thus resulting in a "transitional" classification of the developmental profile. Other respondents seem to clearly distinguish among the items, showing a clear preference for a particular schema-type, a marker of developmental consolidation, thus resulting in a "consolidated" developmental profile.
6. Type Indicator	Depending on schema preference and whether the profile is consolidated or transitional, seven different profile types are possible. Types 1, 4 and

| | 7 are consolidated profiles and 2, 3, 5 and 6 are transitional profiles. As development progresses throughout the life span, one may move from consolidated to transitional profiles with corresponding shifts in schema preference. |
| 7. Utilizer Score | Represents the degree of match between items endorsed as most important and the action choice on that story. This index was conceptualized for use as a moderator variable to increase the predictability of moral judgment to behavior. |

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Research Question Three

To answer research question three the researcher used SPSS to determine both the Pearson correlation coefficient and the Spearman correlation coefficient between each of the IGNIS category mean scores and the four DIT-2 developmental indices scores. This was done to determine if a monotonic or linear relationship existed between the variables and what the strength of that relationship was. The strength of the correlations was used to determine what types of relationships exist between a student's perceptions of aspects of the Jesuit Charism and Ignatian identity on campus, and their moral developmental level/stage.

The researcher hypothesized that there would be positive correlations between the four developmental indices and a student's mean scores for REF, F&J, and AR. As previously discussed in this chapter, the theology and Campus Ministry programs that work to religiously form the student body engage in ethical dilemma discussions and use reflection time consistently. The researcher would suggest that a student who has a strongly formed faith will recognize those characteristics on campus more, and will be more developed morally. Additionally, the researcher hypothesized that those students

who engage in the social justice initiatives championed by the school, would recognize

that characteristic more readily, and would be engaging from a place of moral obligation.

CHAPTER IV

RESULTS

Restatement of the purpose

The purpose of this study was to explore student perceptions of the presence and strength of the Jesuit charism on their school campus. Additionally, this study will explore the relationships between students' perceptions of these Jesuit ideals and Ignatian identity, and their moral judgment. This study will be undertaken to more completely understand how and what Jesuit education is accomplishing. Data collected in this study could indicate strengths and weaknesses in the school programs and could indicate where changes should be made.

Sample Demographics

Eighty-one students were invited to respond to participate in this study. Both the IGNIS and DIT-2 survey instruments were completed by fifty respondents, approximately sixty-two percent of those invited to take part in the research. Some demographic data was collected by both survey instruments, and additional demographic data was collected by accessing the student files in the School Information System used by Bellarmine College Preparatory, PowerSchool.

Of the fifty respondents on the IGNIS survey, twenty-seven individuals identified themselves as White/Caucasian (not of Hispanic Origin) which was fifty-four percent of the sample. The population of Bellarmine is approximately fifty-five percent White/Caucasian. Nine respondents identified as Hispanic/Latino, eighteen percent of the sample, which compared to fifteen percent for the total student body. Eight respondents identified as Asian/Pacific Islander, sixteen percent of the sample, which

compared to twenty percent to the total student population. One respondent identified as

Black/African (not of Hispanic Origin), making up two percent of the sample, which

compared to five percent of the total student population. The five remaining respondents

identified themselves as Multiracial, making up ten percent of the sample. Bellarmine

does not currently offer "Multiracial" as an identifier in their School Information System.
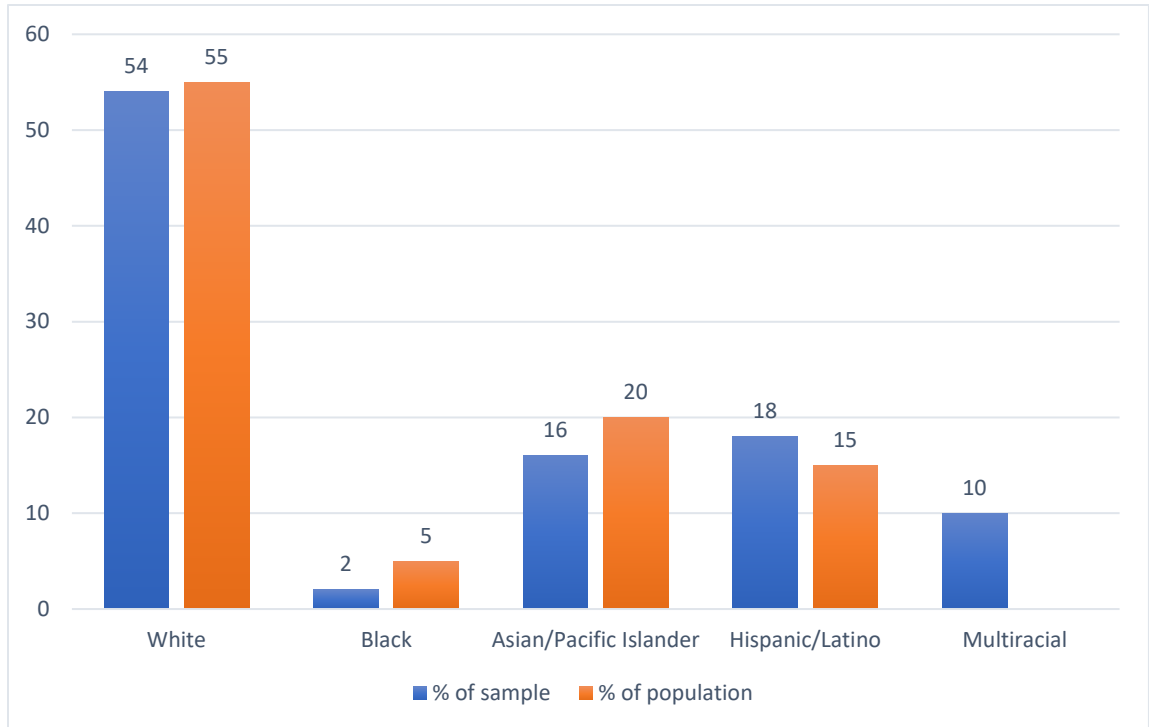
Figure 1. Ethnic background of the IGNIS respondent sample and the total school
population.

Another piece of demographic information collected by the IGNIS survey

instrument was the religion of the respondent. The total school population at Bellarmine

is approximately eighty-five percent Christian, with more than seventy percent

identifying as Catholic. Thirty-five respondents identified as Catholic, with two other

respondents identifying as Other Christian, making seventy-four percent of the sample

Christian. One respondent identified as Buddhist, with one other respondent identifying

as Other. Eleven respondents identified as having no religion, making up twenty-two

percent of the sample. Table 8 shows the percentages of Christian, which includes those identifying as Catholic and Other Christian, and non-Christian students, those identifying as Buddhist, Other, or None, in both the sample and the Christian and non-Christian percentages for the total school population.
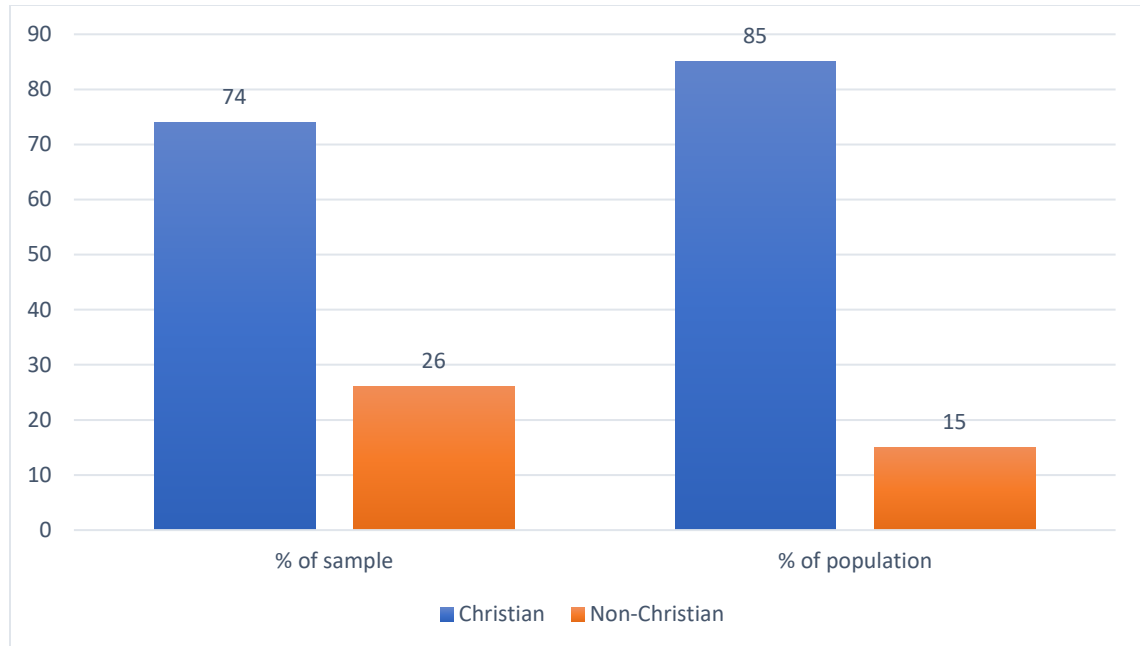
Figure 2. Percentage of IGNIS respondents identifying as Christian and Non-Christian

Bellarmine provides approximately five million dollars in financial assistance to twenty-five percent of the student population. Twelve respondents indicated that they received financial assistance, which was twenty-four percent of the sample. Of the remaining respondents, thirty-four, or sixty-eighty percent, indicated that they did not receive financial assistance, and four, or eight percent, indicated that they did not know if they received financial assistance.

Two pieces of academic demographic information were obtained using PowerSchool, the School Information System used by Bellarmine. These were the

number of Advanced Placement (AP) courses taken by the respondents as well as their cumulative total Grade Point Average (GPA). For the total school population, the average number of AP courses taken was calculated as was the mean GPA. For the school population the average number of AP course taken was 1.4 courses per student. The average number of AP course taken by the respondents was 2.66 courses per student, which is 1.26 more courses per student. When the sample was compared to just the senior class, the sample has taken 0.83 fewer courses than the average senior, which is at 3.49 courses per student. Of the sample, fourteen respondents have taken one AP course, thirteen respondents have taken two AP courses, eleven respondents have taken three AP courses, six respondents have taken four AP courses, three respondents have taken five AP courses, one respondent has taken six AP courses, one respondent has taken seven AP courses, and one respondent has taken eight AP courses.

Bellarmine calculates four separate grade point averages for students, which differ in what types of courses and activities are included in the calculation. This is done because colleges and universities vary in what they desire to see a student's GPA. Bellarmine calculates the following: 1) Cumulative Academic GPA, 2) Cumulative Weighted Academic GPA, 3) Cumulative Total GPA, and 4) Cumulative Weighted Total GPA. The cumulative academic GPA includes only credit earning academic courses, which excludes sports and other co-curricular activities, and periods in which a student may be a Teacher's Assistant. The cumulative weighted academic GPA also includes the increase in grade points associated with AP courses. The cumulative total GPA includes all credit and grade earning courses and activities, including sports, other co-curricular activities, and periods in which the student may be a Teacher's Assistant. The

cumulative weighted total GPA also includes the increase in grade points associated with AP courses. For each of these GPA's, the researcher calculated the mean GPA for the survey respondents, for the total school population, and for the senior class specifically (Table 7). The average cumulative academic GPA for the respondents was 3.4190, while the average for the total school population was 3.5217, and the average for the senior class was 3.5033. The average cumulative weighted academic GPA for the respondents was 3.5990, while the average for the total school population was 3.6913, and the average for the senior class was 3.7316. The average cumulative total GPA for the respondents was 3.4470, while the average for the total school population was 3.5382, and the average for the senior class was 3.5303. The average cumulative weighted total GPA for the respondents was 3.6190, while the average for the total school population was 3.7006, and the average for the senior class was 3.7452.

Table 7
GPA for survey respondents and total school population

Type of GPA calculated	Sample (n=50)	Total Population (n=1,650)	Seniors (n=383)
Cumulative Academic	3.4190	3.5217	3.5033
Cumulative Weighted Academic	3.5990	3.6913	3.7316
Cumulative Total	3.4470	3.5382	3.5303
Cumulative Weighted Total	3.6190	3.7006	3.7452

Summary of Demographics

Overall, the demographics of the survey sample are quite similar to the senior class as a whole, and the total school population, in their ethnic diversity, their religious diversity, the number of AP courses taken, and their GPA's. As seen in Figure 1, the differences in the percentages of identified ethnicities ranges from a minimum of one percent, for those who identify as White, to a maximum of four percent, for those who

identify as Asian/Pacific Islander. The survey has a larger representation of non-Christian students than does the school population, a difference of eleven percent. The respondents have taken fewer AP courses overall when compared to average for the senior class, with twenty-seven respondents having taken fewer than three AP courses and twenty-three respondents having taken three or more, with one respondent having eight AP courses on his transcript. All four mean GPA calculations are lower for the respondents when compared to the mean for the senior class and the mean for the entire school population, however the differences are small, ranging from .09 to .14 grade points.

Research Question 1

To what extent do students perceive each of the nine principles of the Jesuit Charism and Ignatian identity on campus?

To answer this research question, respondents were required to rate their level of agreement with fifty statements on the IGNIS survey. The possible ratings were: 1) Strongly Disagree, 2) Disagree, 3) Agree, and 4) Strongly Agree. Each of these were coded with a score of one to four. As previously discussed in Chapter III, several items were re-coded due to being worded in the negative. This was done to give a more accurate calculation of the mean scores for the researcher created variables for the following categories in the IGNIS survey: 1) Openness to Growth and Educational Excellence (OGEE), 2) Religious Education and Formation (REF), 3) Collaboration (COL), 4) Faith and Justice (F&J), and 5) Active Reflection (AR). Mean scores and standard deviations were calculated using the statements associated with each of the variables, as discussed in Chapter III. Table 8 shows the mean scores and standard

deviations for each of those variables. Cronbach's Alpha was also calculated for the fifty

statements and determined to be .97, which indicates the instrument and data have

sufficient internal consistency.

Table 8
Mean scores for the researcher created variables.

Variable	Mean	SD
OGEE	3.01	.396
REF	2.77	.554
COL	2.68	.590
F&J	3.27	.347
AR	3.30	.410

N=50

The mean scores for OGEE, F&J, and AR, were all above three, indicating general

agreement with the statements associated with those categories, while the means for REF

and COL fell below three, indicating less agreement with the associated statements.

Tables 9, 10, 11, 12, and 13, show the frequencies with which each of the Likert scale

choices were selected for every statement associated with the respective IGNIS category.

When examining the frequencies of the Likert scale choices for OGEE (Table 9),

seven of the eighteen statements had ten or more respondents indicate disagreement,

either strongly disagree or disagree. Two statements, thirteen and twenty-four, were

disagreed with by twenty or more respondents. Statement thirteen, in particular, was the

only statement where the majority of respondents disagreed, indicating that the majority

of respondents believe their teachers do not understand the pressures facing students at

school. The other eleven statements were agreed with by most respondents, with

statements five, nineteen, twenty-five, and forty-six being agreed with by forty-seven of

the fifty respondents.

Table 9

Response frequency table for OGEE variable

| Statement Number | Frequencies | | | |
	Strongly Disagree	Disagree	Agree	Strongly Agree
1	0	7	31	12
3	1	7	31	10
5	1	2	21	26
6	2	14	25	9
12	3	5	34	8
13	7	20	20	3
15	0	4	29	17
19	0	3	30	17
20	2	5	22	21
22	1	14	24	11
24	5	16	24	5
25	1	2	33	14
29	1	6	21	23
31	5	14	23	8
42	2	6	27	15
46	0	3	26	21
48	2	15	25	8
50	2	8	32	8

The results for the REF variable (Table 10) show that two of the ten statements were disagreed with by most respondents. Statement fourteen was disagreed with by twenty-six respondents while statement thirty-six was disagreed with by forty-three respondents. The other eight statements were agreed with by most respondents.

Table 10
Response frequency table for REF variable

Statement Number	Strongly Disagree	Disagree	Agree	Strongly Agree
		Frequencies		
4	1	2	21	26
11	9	10	23	8
14	12	14	22	2
21	8	8	20	14
26	3	4	33	10
32	0	6	28	16
35	2	6	21	21
36	14	29	7	0
39	8	7	23	12
41	4	6	27	13

In Table 11 the frequencies of responses are shown for the COL variable. The responses for this variable are the most evenly distributed of the five variables. Here only one of the six statements, statement forty-seven, was disagreed with by the majority of respondents.

Table 11
Response frequency table for COL variable

Statement Number	Strongly Disagree	Disagree	Agree	Strongly Agree
		Frequencies		
23	9	13	14	14
30	1	8	23	18
38	7	17	24	2
43	9	9	24	8
47	6	21	18	5
48	2	15	25	8

Table 12 shows the frequencies of responses for the F&J variable. All but one of the twelve statements were agreed with by most respondents. Statement thirty-seven was disagreed with by thirty-nine of the fifty respondents. Statements eight, ten, and forty-

nine were agreed with by forty-nine respondents and statement thirty-three was agreed

with by all fifty respondents.

Table 12
Response frequency table for F&J variable

| Statement Number | Frequencies | | | |
	Strongly Disagree	Disagree	Agree	Strongly Agree
2	0	3	27	20
8	1	0	20	29
9	0	3	21	26
10	0	1	23	26
16	0	5	23	22
18	2	7	28	13
27	2	5	19	24
28	0	6	26	18
33	0	0	22	28
34	0	3	22	25
37	16	23	8	3
49	0	1	21	28

The frequencies of responses for the AR variable are shown in Table 13. Here,

most respondents agreed with all five statements. No respondents chose "Strongly

Disagree" for any of the statements.

Table 13
Response frequency table for AR variable

| Statement Number | Frequencies | | | |
	Strongly Disagree	Disagree	Agree	Strongly Agree
7	0	3	14	33
17	0	8	26	16
40	0	2	24	24
44	0	7	28	15
45	0	10	23	17

Table 14 shows the mean scores for the five category variables disaggregated by

the respondents' indicated ethnic background. The five ethnic backgrounds indicated by

the respondents were: 1) White/Caucasian (not of Hispanic origin), displayed as White in the table, 2) Black/African (not of Hispanic origin), displayed as Black in the table, 3) Asian/Pacific Islander, displayed as Asian/PI in the table, 4) Hispanic/Latino, displayed as Hisp/Lat in the table, and 5) Multiracial. Twenty-seven respondents identified as White, one respondent identified as Black, eight respondents identified as Asian/Pacific Islander, nine respondents identified as Hipanic/Latino, and five identified as multiracial.

For the OGEE variable, respondents indicating they identified as multiracial had the highest mean score at 3.23, followed by those who identified as Asian/Pacific Islander at 3.19, those who identified as Black at 3.11, those who identified as Hispanic/Latino at 3.02, and those who identified as White at 2.92. For the REF variable, respondents who identified as Asian/Pacific Islander had the highest mean score at 3.06, followed by those who identified as Hispanic/Latino at 2.96, those who identified as multiracial at 2.80, those who identified as White at 2.66, then those who identified as Black at 1.70. For the COL variable, those respondents who identified as Black had a mean score of 3.00, followed by those who identified as Hispanic/Latino at 2.94, those who identified as Asian/Pacific Islander at 2.79, those who identified as White at 2.58, then those who identified as multiracial at 2.50. The F&J variable had the highest mean score at 3.43 for those who identified as Hispanic/Latino, followed by those who identified as Asian/Pacific Islander at 3.42, those who identified as multiracial at 3.27, those who identified as White at 3.19, then those who identified as Black at 3.08. The final variable, AR, had those who identified as multiracial with a mean score of 3.60, followed by those who identified as Black at 3.40, those who identified as Hispanic/Latino at 3.33, those who identified as Asian/Pacific Islander at 3.25, then those

who identified as White at 3.24. The only mean score below a two was the REF variable, by those who identified as Black, and both the F&J and AR variables had means above three for all indicated ethnicities.

Table 14
Mean scores for researcher created variables by ethnicity.

	Ethnicity				
	White (n=27)	Black (n=1)	Asian/PI (n=8)	Hisp/Lat (n=9)	Multiracial (n=5)
Variable	M (SD)	M (SD)	M (SD)	M (SD)	M (SD)
OGEE	2.92 (.39)	3.11 (0)	3.19 (.49)	3.02 (.41)	3.23 (.27)
REF	2.66 (.58)	1.70 (0)	3.06 (.52)	2.96 (.36)	2.80 (.54)
COL	2.58 (.61)	3.00 (0)	2.79 (.66)	2.94 (.49)	2.50 (.65)
F&J	3.19 (.33)	3.08 (0)	3.42 (.36)	3.43 (.38)	3.27 (.35)
AR	3.24 (.39)	3.40 (0)	3.25 (.58)	3.33 (.35)	3.60 (.37)

PI = Pacific Islander
Hisp/Lat = Hispanic/Latino

Table 15 shows the mean scores for the five category variables disaggregated by the respondents' indicated religion. The five religious choices a respondent could indicate were: 1) Catholic, 2) Other Christian, displayed as Oth. Christian in the table, 3) Buddhist, 4) Other, and 5) None. Thirty-four respondents identified as Catholic and two identified as Other Christian, making thirty-six respondents Christians. Buddhist was indicated by one respondent, and one other respondent identified as Other. Eleven respondents identified as having no religion.

For the OGEE variable, those that identified as Other Christian had the highest mean at 3.17, followed by those that identified as Catholic at 3.06, those that identified as Other at 2.94, those that identified as not having a religion at 2.93, then those that identified as Buddhist at 2.33. For the REF variable, those that identified as Catholic had the highest mean at 3.03, followed by those who identified as Other Christian at 2.85, those that identified as Other at 2.30, those that identified as having no religion at 2.05,

then those that identified as Buddhist at 1.90. For the COL variable, those that identified

as Other Christian had the highest mean at 2.83, followed by those that identified as

Catholic at 2.79, those that identified as Other at 2.66, those that identified as not having

a religion at 2.38, then those that identified as Buddhist at 1.83. For the F&J variable,

those that identified at Catholic had the highest mean at 3.36, followed by those that

identified as Other Christian at 3.29, those that identified as Other at 3.17, those that

identified as not having a religion at 3.05, then those that identified as Buddhist at 2.58.

The AR variable was the only variable to have a mean score of at least three for all

identified religions with those that identified as Catholic and Other Christian having

means of 3.33 and 3.30 respectively. Those that identified as not having a religion had a

mean of 3.24 while those that identified as Buddhist and Other both had a mean of 3.00.

Table 15
Mean scores for researcher created variables by religion.

	Religion				
	Catholic	Oth. Christian	Buddhist	Other	None
	(n=34)	(n=2)	(n=1)	(n=1)	(n=11)
Variable	M (SD)	M (SD)	M (SD)	M (SD)	M (SD)
OGEE	3.06 (.43)	3.17 (.47)	2.33 (0)	2.94 (0)	2.93 (.24)
REF	3.03 (.30)	2.85 (.92)	1.90 (0)	2.30 (0)	2.05 (.50)
COL	2.79 (.61)	2.83 (.24)	1.83 (0)	2.66 (0)	2.38 (.51)
F&J	3.36 (.33)	3.29 (.53)	2.58 (0)	3.17 (0)	3.05 (.26)
AR	3.33 (.41)	3.30 (.99)	3.00 (0)	3.00 (0)	3.24 (.37)

Results Summary for Research Question 1

Generally, the respondents to this survey agree with the statements that are

associated with an openness to growth and educational excellence (OGEE), Faith and

Justice F&J), and Active Reflection (AR). This suggests that the respondents perceive

these things on campus and in the life of the school. For the statements associated with

the variables Religious Education and Formation (REF), and Collaboration (COL), the

respondents landed somewhere between agree and disagree. This suggests that

respondents may or may not perceive these things on campus and in the life of the school.

Unequivocally, the school would want the mean scores for all the categories to increase,

but in particular for those areas where the mean score was below a three, as it was in REF

and COL. When disaggregating the data based on ethnicity and religion, the means for

REF and COL become more starkly contrasted with the other variables. In both these

categories, the means for non-Christians are substantially lower that the sample as a

whole, and in reference to REF, all non-Catholic respondents had a mean below a three.

Research Question 2

What level/stage of moral development are the students?

To answer this research question, respondents were required to complete the DIT-

2 survey. This survey asked respondents to read moral dilemma stories and make a

decision about how they would respond to the dilemma. Then they were asked to rate the

importance of twelve statements would have in their decision-making process. Lastly,

they were asked to rank their top four of the twelve statements in order from most

important, to fourth most important. The survey data was sent via email from the

researcher's email address to the Center for the study of Ethical Development, at the

University of Alabama, for scoring.

Four variables were selected to examine to answer research question two: 1)

Personal Interest Schema (Stage 2/3), 2) Maintaining Norms (Stage 4), 3) Post-

Conventional P Score (Stage 5/6), and 4) N2 Score. These were selected as they are the

variables which are used to stage an individual based on Kohlberg's stages of moral

development, upon which the DIT-2 was fashioned. The first variable, Personal Interest

Schema, is the proportion of items selected by the respondent that appeal to Stage Two and Stage Three considerations. Stage Two considerations focus on the advantages to the decision-maker and on how fair an exchange would be. The considerations for Stage Three focus on the intentions of the actors involved and on desire to maintain approval. The second variable, Maintaining Norms, is the proportion of items selected that appeal to Stage Four considerations. The considerations for Stage Four focus on maintaining the legal system and formal organized structure and roles. The Post-Conventional P Score is the proportion of items selected that appeal to Stage Five and Stage Six considerations. Stage Five considerations focus on appealing to consensus producing procedures, and safeguarding basic rights, while Stage Six focuses on intuitively appealing ideals. The N2 Score is determined in two parts. The first is to determine the degree to which Post-Conventional items were prioritized by the respondents, which is nearly identical to the P Score. The second part determines the degree to which Stage Two and Stage Three items receive lower ratings than the Post-Conventional items. In this way, the N2 Score captures the results of the rating and the ranking of the statements following the moral dilemma stories. The DIT-2 has normed values for various age groups responding to the survey. For senior high school students in grades ten through twelve in the United States the mean score for the Personal Interest Schema, Stages Two and Three, is 28.25 with a standard deviation of 14.41. For the Maintaining Norms, Stage Four, the mean score is 33.24 with a standard deviation of 11.01. The Post-Conventional P Score mean for high schoolers is 33.13 with a standard deviation of 13.05. Finally, the mean N2 score is 31.69 with a standard deviation of 17.18 (Bebeau & Thoma, 2003). A high score in any

individual category indicates a preference for making decisions based on the assumptions associated with those stages.

Table 16 displays the mean scores and standard deviations for these four variables for the survey respondents, and the normed means for the DIT-2 of tenth through twelfth graders. The mean for the proportion of items selected that fell within Stage Two and Stage Three, the Personal Interest Schema, was 30.65 with a standard deviation of 11.54. The mean score for the Maintaining Norms Schema, Stage Four, was 24.45 with a standard deviation of 11.28. The mean for the Post-Conventional P Score was 40.00 with a standard deviation of 11.85. The mean for the N2 score was 37.41 with a standard deviation of 11.63. Cronbach's Alpha was also calculated for the DIT-2 data and determined to be .918, which indicates the instrument and data have sufficient internal consistency.

Table 16
Mean scores for the four moral staging variables for the sample and DIT-2 Norms.

	Personal Interest Schema (Stage 2/3)	Maintain Norms Schema (Stage 4)	Post-Conventional P Score (Stage 5/6)	N2 Score
Sample				
Mean	30.65	24.45	40.00	37.41
StdDev	11.54	11.28	11.85	11.63
n=50				
DIT-2				
Mean	28.25	33.24	33.13	31.69
StdDev	14.41	11.01	13.05	17.18
n=667				

Values for DIT-2 from Bebeau & Thoma, 2003.

When comparing the mean scores of the sample for this research study to the normed scores for senior high school students in grades ten through twelve in the United States,

the sample means for the Personal Interest Schema, the Post-Conventional P Score, and the N2 Score, were all higher in this research sample. The mean for the Maintaining Norms Schemas was lower in the research sample. This means that more items were selected that fell within Stages Two and Three, and in Stages Five and Six, than the mean for the normed DIT-2 scores. In the research sample, fewer selected items fell within Stage Four than they did for the normed scores.

The researcher disaggregated the data based on ethnicity and religion, as was done for the IGNIS survey. Table 17 shows the mean scores for the four moral staging variables by identified ethnicity and Table 18 shows the mean scores by identified religion. The highest mean for the Personal Interest Schema belonged to the one respondent who identified as Black at 56.00, followed by those who identified as Hispanic/Latino at 33.11, those who identified as Asian/Pacific Islander at 30.00, those who identified as White at 29.85, then those who identified as Multiracial with a mean of 13.19. The Maintaining Norms Schema had those who identified as Hispanic/Latino with the highest mean at 30.00, followed by those who identify as Asian/Pacific Islander at 25.00, those who identify as White at 24.07, those who identify as Black at 22.00, then those who identify as Multiracial at 14.40. Those respondents who identified as Multiracial had the highest mean for the Post-Conventional P Score at 46.80, followed by those who identify as White at 40.59, those who identify as Asian/Pacific Islander at 40.25, those who identify as Hispanic/Latino at 33.11, then those who identified as Black at 22.00. Finally, the N2 Score had its highest mean at 42.13 by those who identified as Multiracial, followed by those who identified as White at 38.14. those who identified as

Asian/Pacific Islander at 36.87, those who identified as Hispanic/Latino at 32.34, then

those who identified as Black at 13.4.

Table 17

Mean scores for the four moral staging variables by ethnicity.

	Ethnicity				
	White (n=27)	Black (n=1)	Asian/PI (n=8)	Hisp/Lat (n=9)	Multiracial (n=5)
Variable	M (SD)	M (SD)	M (SD)	M (SD)	M (SD)
Personal Interest (Stage 2/3)	29.85 (9.95)	56.00 --	30.00 (13.18)	33.11 (13.19)	13.19 (13.37)
Maintain Norms (Stage 4)	24.07 (9.58)	22.00 --	25.00 (9.13)	30.00 (13.75)	14.40 (14.99)
Post Conventional P Score (Stage 5/6)	40.59 (10.13)	22.00 --	40.25 (9.28)	33.11 (9.28)	46.80 (14.38)
N2 Score	38.14 (11.29)	13.4 --	36.87 (12.99)	32.34 (9.35)	42.13 (12.52)

PI = Pacific Islander, Hisp/Lat = Hispanic/Latino

Table seen in Table 18 below, the highest mean for the Personal Interest Schema

was 33.64 by those identifying as not having a religion, followed by those who identified

as Catholic at 30.80, those who identified as Other at 30.00, those who identified as Other

Christian at 24.00, then those who identified as Buddhist at 22.00. Those who identified

as Other Christian had the highest mean for the Maintaining Norms Schema at 32.00,

followed by those who identified as Other at 28.00, those who identified as Buddhist at

26.00, those who identified as Catholic at 24.51, then those who identified as not having

a religion at 21.64. Those respondents who identified as Catholic had the highest mean

for the P Score at 40.22, followed by those who identified as Buddhist at 40.00, those

who identified as not having a religion at 38.00, those who identified as Other Christian at 37.00, then those who identified as Other at 32.00. Finally, the N2 mean was highest for those who identified as Other Christian at 41.03, followed by those who identified as Catholic at 37.58, those who identified as Buddhist at 36.84, those who identified as not having a religion at 34.42, then those who identified as Other at 27.39.

Table 18

Mean scores for the four moral staging variables by religion.

	Religion				
	Catholic n=35	Oth. Christian n=2	Buddhist n=1	Other n=1	None n=11
Variable	M (SD)	M (SD)	M (SD)	M (SD)	M (SD)
Personal Interest (Stage 2/3)	30.80 (11.98)	24.00 (14.14)	22.00 --	30.00 --	33.64 (11.31)
Maintain Norms (Stage 4)	24.51 (11.92)	32.00 (11.31)	26.00 --	28.00 --	21.64 (9.99)
Post Conventional P Score (Stage 5/6)	40.22 (11.85)	37.00 (4.24)	40.00 --	32.00 --	38.00 (13.89)
N2 Score	37.58 (11.59)	41.03 (8.04)	36.84 --	27.39 --	34.42 (13.79)

Oth. Christian = Other Christian

Since so few respondents identified as Other Christian, Buddhist, or Other, the researcher recalculated the means by combining Catholic and Other Christian to form the new variable, Christian, and combined Buddhist, Other, and None to form the new variable, Non-Christian. Additionally, to determine if there was a difference between those individuals who identified as religious and those who did not, the researcher combined Catholic, Other Christian, Buddhist, and Other to form the new variable

Religious, and used the Variable None as Non-Religious. Table 19 shows the mean

scores for the four moral staging variables as they related to the variables Christian, and

Non-Christian. Table 20 shows the mean scores for the four moral staging variables as

they related to the variables Religious and Non-Religious.

Table 19
Mean scores for the four moral staging variables by Christian or Non-Christian

Variable	Christian n=37 M (SD)	Non-Christian n=13 M (SD)
Personal Interest (Stage 2/3)	30.43 (11.98)	32.46 (10.84)
Maintain Norms (Stage 4)	24.92 (11.87)	22.46 (9.35)
Post Conventional P Score (Stage 5/6)	40.05 (11.56)	37.69 (12.80)
N2 Score	37.76 (11.37)	34.06 (12.77)

Table 20
Mean scores for the four moral staging variables by Religious or Non-Religious

Variable	Religious n=39 M (SD)	Non-Religious n=11 M (SD)
Personal Interest (Stage 2/3)	30.21 (11.74)	33.64 (11.31)
Maintain Norms (Stage 4)	25.02 (11.56)	21.64 (9.99)
Post		

Conventional P Score (Stage 5/6)	39.85 (11.33)	38.00 (13.89)
N2 Score	37.47 (11.19)	34.42 (13.79)

The means for each of the four moral staging variables are similar between Christian and Religious and the means are similar between Non-Christian and Non-Religious.

Results Summary for Research Question 2

The respondents to the survey had a higher mean P score and N2 Score than the normed mean for tenth through twelfth graders. The sample P Score was 40.00 compared to the DIT-2 normed mean of 33.13 and the sample N2 Score was 37.41 compared to 31.69 for the normed mean. The higher P Score mean indicates that the respondents made considerations focusing on appealing to consensus producing procedures, and safeguarding basic rights (Stage Five), as well focused on intuitively appealing ideals (Stage 6), when rating and ranking the statements associated with the moral dilemma than did their counterparts in the DIT-2 normed scores. The higher N2 Score indicates that while they had a high P Score, they simultaneously ranked statements appealing to Stage Two and Stage Three considerations lower than did their counterparts. All identified ethnicities for which n>1 outscored the DIT-2 normed mean values in the P Score and N2 Score as well. Additionally, those who identified as being religious had higher P Score and N2 Score means than did those who identified as non-religious, and those who identified as Christian specifically had higher P Score and N2 Score means than those who were grouped as religious.

Research Question 3

What are the relationships between each of the principles of the Jesuit Charism and

Ignatian Identity, and the students' moral level/stage?

To answer this research question the researcher calculated the Pearson correlation

coefficient (r) and the Spearman correlation coefficient (ρ) between the five researcher

created IGNIS variables and the four DIT-2 moral staging variables using SPSS, a

statistics software program. This was done to determine if a relationship existed between

the variables, and if so, what the strength and type of that relationship. A high, positive r

value would indicate a strong linear relationship between the variables, which means the

values of each would rise and lower together at a similar proportion or similar rate. A

high ρ value would indicate a strong monotonic relationship, which means the two values

would rise and lower together, but not necessarily in a similar proportion or at a similar

rate. SPSS was also used to determine the significance level of these correlations with 2

tailed tests at the p<.05 level.

Table 21
Pearson and Spearman correlation coefficients for IGNIS and DIT-2 variables.

IGNIS Variable Score	Personal Interest Schema	DIT-2 Variables Maintaining Norms Schema	P Score	N2
OGEE				
Pearson r	-.032	.013	.135	.145
Significance	.825	.927	.440	.289
Spearman ρ	-.096	.034	.135	.157
Significance	.504	.814	.347	.253
REF				
Pearson r	-.192	.123	.230	.279*
Significance	.177	.391	.105	.039
Spearman ρ	-.264	.182	.268	.309*
Significance	.061	.201	.057	.022

COL	-.036	.137	.230	.055
Pearson r	.801	.339	.105	.688
Significance	-.066	.140	.030	.086
Spearman ρ	.646	.328	.834	.532
Significance				
F&J				
Pearson r	-.130	.168	.077	.129
Significance	.362	.237	.592	.347
Spearman ρ	-.197	.161	.171	.203
Significance	.166	.260	.231	.137
AR				
Pearson r	.029	-.171	.197	.198
Significance	.841	.230	.166	.148
Spearman ρ	.003	-.213	.237	.271*
Significance	.983	.133	.094	.045

*Correlation is significant at the 0.05 level (2-Tailed)

The correlations between the IGNIS variables and the DIT-2 variables were quite widespread, and nearly all of the correlations were small and insignificant. A couple of correlations between variables approached significance but fell short of the 0.05 level of significance. The only correlations that achieved that level of significance were when REF and AR were crossed with N2 Scores. When REF was crossed with N2 Scores, both the Pearson r coefficient (.279) and the Spearman ρ coefficient (.309) achieved significance at the 0.05 level. This indicates that there is a weak linear relationship between how a student perceived the religious education and formation (REF) at Bellarmine and their N2 scores, meaning that the two means rise together at a predictable rate. When AR was crossed with N2 Scores, the Spearman ρ coefficient (.271) was significant at the 0.05 level. This indicates that there is a monotonic relationship between how a student perceives the importance of active reflection (AR) is to Bellarmine and their N2 Scores, meaning that the two rise together, but not at the same rate or in a predictable proportion

Chapter V

Conclusions, Implications, and Recommendations

Summary of Study

The Catholic Church has long been interested in education and has vigorously

defended education as a fundamental right of all people (Paul VI, 1965 a; Sacred

Congregation for Catholic Education, 1977,1982). The Church views the school as

fulfilling the role of preparing individuals to engage in the world while living out the

Gospel message.

> In virtue of its mission, then, the school must be concerned with constant
> and careful attention to cultivating in students the intellectual, creative,
> and aesthetic faculties of the human person; to develop in them the ability
> to make correct use of their judgement, will, and affectivity; to promote in
> them a sense of values; to encourage just attitudes and prudent behavior;
> to introduce them to the cultural patrimony handed down from previous
> generations; to prepare them for professional life, and to encourage the
> friendly interchange among students of diverse cultures and backgrounds
> that will lead to mutual understanding. For all these reasons, the school
> enters into the specific mission of the Church (Sacred Congregation for
> Catholic Education, 1982, ¶12)

The Society of Jesus has recognized the importance of education since its

inception and has sought to form young men and women for and with others who will be

leaders of conscience, competence, and compassion. This is accomplished at Jesuit

schools through the animation of the Jesuit charism, creating a strong culture and

allowing for the transmission of the Catholic value system. We know through research

that strong school cultures that are aligned with a vision are strong influencers of

behavior and thoughts.

There is currently a gap in the literature on student perceptions of Jesuit school

culture and its relationship to students' moral judgement. This study explored the

relationship between high school student perceptions of the Jesuit charism and their moral development.

This study was done by gathering data about students' perceptions of the Jesuit charism, data on their level of moral development, and correlating those two variables to look for relationships. The researcher invited eighty-one students to participate in the study from three sections of Introduction to Psychology at Bellarmine College Preparatory, a Jesuit high school. The course is a senior level elective in the social science department. Students selected this class during the enrollment period during the Spring of 2017 and began the one-semester class in January of 2018. The students were asked to respond to two surveys in consecutive class meetings using the online survey tool Qualtrics. One survey was the IGNIS, which gathered data on students' perceptions of aspects of the Jesuit charism and Ignatian identity. The second survey was the DIT-2 which gathered data about the students' moral development. Fifty students responded to both survey instruments and became the sample for this study.

The IGNIS is a collection of fifty statements about the students experience at their school. Each of these statements fall into one of five categories: 1) Openness to growth and educational excellence (OGEE), 2) Religious education and formation (REF), 3) Collaboration (COL), 4) Faith and justice (F&J), and 5) Active Reflection (AR). The student is asked how strongly they agree or disagree with each statement and rate their answer on a four-point Likert scale with the following options: 1) Strongly disagree, 2) Disagree, 3) Agree, and 4) Strongly Agree. Some demographic data was collected after these fifty statements.

The researcher created variables based on the five IGNIS categories and used the scores from specific questions to calculate a score for each of these variables. Table five in Chapter III shows the five IGNIS categories, variable names, and associated questions. A mean score was calculated for each variable for every respondent. Then those individual scores were used to calculate an overall mean for the entire sample. Those sample mean scores were used to make a determination about student perceptions of the Jesuit charism and Ignatian identity. The researcher also calculated mean scores for the sample based on ethnicity and religion.

The DIT-2 is an instrument created by James Rest and is used to determine the moral stage an individual is in based on Kohlberg's stages of moral development. The instrument consists of five moral dilemma stories and asks respondents to choose an action they believe should be taken in response to the dilemma, then rate and rank twelve statements related to the stories in terms of them importance when making a moral decision. The respondent rates the importance each statement would have when making a decision based on the following five-point Likert scale: 1) great, 2) much, 3) some, 4) little, and 5) no. Following the rating of the statements, the respondent is asked to rank the top four statements from most important to fourth most important. The DIT-2 was administered via Qualtrics and the gathered data was sent to the Center for the Study of Ethical Development at the University of Alabama for scoring. Table six in Chapter III shows the variables for which the DIT-2 collects data. Four of the variables were used by the researcher to determine the level of moral development of the students. The four variables were chosen as they related directly to the Kohlberg stages of moral development and were: 1) Personal interest schema score (stage two and three), 2)

Maintaining norms schema score (stage four), 3) Post-conventional P Score (stages five and six), and 4) N2 score. Again, Table six discusses how each of these scores was determined.

The researcher calculated mean scores for the sample based on the individual scores for each of the variables. He used those mean scores to determine what stage of moral development the overall sample was. He also calculated the mean scores for each of the variables based on ethnicity and religion, as was done for the IGNIS scores.

Finally, using SPSS, the researcher searched for correlations between the mean scores for the five IGNIS category variables and the four DIT-2 moral staging variables. The researcher searched for correlations controlling for ethnicity as well as for religion.

Conclusions and Implications

Demographics

Overall, the demographics of the sample used in this study aligned with the whole of the senior class as well as the entire student population of the school. Of the eighty-one students who were invited to participate in the study, fifty completed both surveys and were used in the data analysis. The set of fifty closely approximated the student population when compared by ethnicity, religion, financial aid status, number of AP courses taken, and overall grade point averages. The sample was not of the ideal size, comprising only thirteen percent of the senior class and only three percent of the total student body. This impacts the conclusions the researcher can draw from an analysis of the data, and especially limits the generalizations which can be formulated. One demographic collected by the surveys which would have benefitted from larger representation were those students who identify as Black/African American. Only one

respondent identified as Black/African American, which allowed for the percentage of the sample who identified this way to mirror the percentage of the total population who identify this way, but may have hindered the way the data was analyzed. In essence, this one student was speaking for all Black/African American students, and his experience may not be the same, or even similar, to others who identify as Black/African American. This is also true for all groups of minority students. Due to the small sample size, it is possible that the researcher did not get the clearest picture of the students' perceptions. Likewise, while the average number of AP courses that were taken by the respondents was close to the average for the entire school population, when compared to their peers in the senior class, it was lower. The largest number of AP courses taken by a respondent was eight, while the highest number taken in the senior class was ten, and this was done by multiple students. This suggests that the sample was over-represented by students taking a less aggressive and intensive course schedule overall. This study would have benefitted from larger representation from students taking a more aggressive course schedule. This information indicates that the sample closely approximated the population from which is was drawn but was not a perfect match. Doing this study again with a larger sample size, or with the entire school population, would be illuminating. Comparing the results of a study that had a larger sample, or that used the entire school, with this study would be necessary to indicate if the sample used in this study was a good match for the population as a whole.

Research Question 1

Research question one focused on student perceptions of aspects of the Jesuit charism and Ignatian identity. Once the mean scores were calculated for the five IGNIS

categories discussed above and in Chapter III, the overall mean scores for the sample were used to determine general trends for the sample. The mean score for Openness to Growth and Educational Excellence (OGEE) was above three, however, it was at 3.01, which seems to indicate that most students generally perceive that this variable is important to Bellarmine and that it does somewhat permeate the culture of the institution. This could be seen as problematic, as OGEE is most typically pointed to as a strength of most Jesuit institutions and one might expect the mean score to be much higher. This was true for the Faith and Justice (F&J) and Active Reflection (AR) variables as well. The mean scores for each of these variable, both above three, suggest that students notice that faith, justice, and active reflection are important and that the institution values them.

The other two variables, Religious Education and Formation (REF) and Collaboration (COL), had mean scores that were between two and three. This suggests that students do not recognize these as often at the institution as the other three variables. Both variables had mean scores well below where the institution would like them to be, especially REF, because as a Catholic school, a primary focus is on the religious formation of its students. The school would like to see the mean scores for these variables be well above three, which would indicate that students notice it in the life of the school. Additionally, when the mean for REF was calculated controlling for ethnicity and again controlling for religion, it was substantially lower for non-white students, and non-religious students. This demonstrates that the experience for minorities, both ethnic and religious, is quite different than it is for white students and for those who identified as having a religion. While it could be expected that non-religious students would not identify as strongly with religious education and formation, it is problematic that these

students do not perceive it on campus as readily as the other variables. Students who do

not identify as religious may be doing so for a number of reasons which could include a

lack of interest, a lack of prior exposure, or a rejection of religion altogether. A primary

goal of Catholic schools is to form young men and women in the Catholic faith (Sacred

Congregation for Catholic Education, 1977, 1982, 1988). This is not only true for those

students who come to the schools with a Catholic or religious background. In fact, it

would be just as important for this instruction to reach those non-religious students in an

attempt to evangelize. Those students who identified as Other Christian also had a lower

REF mean score than did those students who identified as Catholic. The data gathered by

this study suggests that only those who are already Catholic strongly perceive REF on

campus. Again, this is problematic, as the goal of the institution would be to have all

students, regardless of ethnicity or religion, perceive the presence of religious education

and formation. This is not to say that all students would agree with the instruction or be

impacted by it in a meaningful way. However, even students who reject the conspicuous

religious aspects of the education provided could still benefit greatly from the

development of an interior life, learning introspection and self-reflection.

Interestingly, the REF mean score for those students who identified as

Asian/Pacific Islander was the highest at 3.06, the only ethnicity to have a mean above

three. An examination of the demographic data supplied by the IGNIS survey instrument

as well as the School Information System, shows that most of the students who identified

as Asian/Pacific Islander were Filipino, a nation and culture that is predominantly

Catholic. This is likely why they perceived REF as strongly as they did and contributed

to why the mean score for REF is higher for those individuals identifying themselves as Catholics.

The other variable with a mean score below three was COL. The institution would like collaboration to be perceived by all students, and most respondents indicated that they do not perceive this strongly in the life of the school. The one student who identified as Black had the highest mean score for this variable at 3.00, and all other ethnicities were below this. Again, the demographics of the sample became problematic due to only one respondent identifying as Black. That respondent is again put in the position to "speak" for his entire ethnicity, and it is likely that other members of that ethnicity on campus have differing experiences. The largest ethnic group, those students who identified as white, had the second lowest mean score at 2.58. With so many of the respondents identifying in this way, it suggests that most respondents have a relatively weak experience of COL on campus. Again, the low mean score for this variable becomes problematic for a Jesuit, Catholic school with a professed goal of forming men for and with others. Working together for a common goal could be seen as a basis upon which this formation would rest. The mean score for F&J indicates that most students recognize a large value being placed on justice and service, but the low COL score suggests that there is a disconnect between justice and service, and collaboration. The researcher sees this as a failing to identify collaboration as integral to understanding the value of being a man for and with others.

Research Question 2

Research question two focused on identifying students moral stage using the DIT-2. The data gathered suggests that the respondents are morally advanced when compared

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to the normed mean scores for tenth through twelfth grade students in the United States. The respondents mean N2 score of 37.41 was nearly six points higher than the normed score, and closer to students at the graduate level of college education. The inclusion of tenth and eleventh graders in the normed scores could account for some of the difference between them and the sample of this study.

The overall data suggests that the school is, at least in part, accomplishing its goal of forming individuals of conscience. The N2 mean score demonstrates that the respondents tend to use a process that favors Stage five and Stage six considerations when making moral decisions or judgements. When examining the N2 mean scores controlled for ethnicity, they range from 13.4 to 42.13. The high and low mean scores belonged to only a few respondents identifying as two ethnicities, one respondent and five respondents respectively. Each of these mean scores would likely change with more respondents identifying as that ethnicity, which would likely occur with a larger sample. When controlling for religion, the N2 score ranged from 27.39 to 41.03. Again, both the high and low scores belonged to only a few respondents identifying as two religions, one respondent and two respondents respectively. Each of these mean scores would likely change with larger representation in a larger sample.

As the DIT-2 scores pertain to religion, it is not surprising that the higher mean score belonged to those individuals identifying as Christian, as opposed to those identifying as another religion, or identifying as not having a religion. The stage five and stage six considerations used in part to calculate the N2 score closely relate to those values and morals espoused in the Christian tradition and are often framed in ways that members of that tradition would recognize and with which they would identify. The

instrument, and the theory upon which it is based, defines morality in a Christo-centric way.

Research Question 3

Research question three focused on exploring the relationships between the data gathered by each of the survey instruments. As presented in Chapter III, the researcher hypothesized that a positive correlation between each of the IGNIS categories and students' N2 scores would exist. This hypothesis was due to the review of the literature concerning moral development, particularly the work of Lickona (2014), Jones (2000), Ryan (2002), Gilligan (1982), and Noddings (1984), and the curriculum at the school. The researcher hypothesized that a strong relationship would exist between a student's moral development and their perceptions of REF, F&J, and AR.

The researcher used SPSS to test for correlations between each student's mean scores for the IGNIS variables of OGEE, REF, COL, F&J, and AR and their N2 score. No significant correlation was found between the N2 score and the mean scores for OGEE, COL, or F&J. A weak linear relationship ($r = 0.279$, $\rho = 0.309$) was found between the N2 score and the REF variable and a weak monotonic relationship ($\rho = 0.271$ was found between the N2 score and the AR variable. Interestingly, the correlation between REF and N2 scores was the strongest, however, the overall mean score for REF was one of the lowest of the IGNIS categories.

The overall mean N2 score for the respondents suggests that the students are quite morally developed, according to Kohlberg's theory of development. The lack of correlations between the IGNIS categories and the moral development of the respondents suggests that some alternate, untested variable is affecting students' moral judgement.

The data supports that students are developing morally, but that it is possibly due to something outside the Jesuit charism, or is related to the Jesuit charism in a way that the survey instrument could not account for. The lack of correlational relationships may be due to a weakness in the IGNIS survey itself. Several of the categories are comparatively underrepresented in the survey questions, which may have given an incomplete picture of how those aspects of the charism operate on campus on a daily basis and how the students perceive them.

<div align="center">Recommendations</div>

<div align="center">*Future Research*</div>

More research is required to better understand the mechanisms through which Jesuit schools affect the moral development of their students, including more research on the Jesuit charism's role. As such, the researcher has several recommendations about the sample for future exploration. The first and most easily accomplished would be to increase the sample size. The fifty-respondent sample for this study presented several problems during the data analysis and when conclusions were being formulated. In two demographic areas, ethnicity and religion, a single respondent identified as Black/African American, a single respondent identified as Buddhist, and a single respondent identified as "Other" as their religion. In each of these cases a single person represented an entire group on campus, and the mean scores used in all calculations were the individual's scores, and did not represent a true average Additionally, zero respondents identified as Jewish, Muslim, or Hindu, which were all choices on the IGNIS instrument, and are all religions represented in the student body of Bellarmine. A larger sample would reduce the issues experienced by the author of this study. Additionally, the sample should

include respondents from all grades at the institution, which could lead to a more precise understanding of the student perceptions. If using the DIT-2 as the data collection tool for moral development, then the researcher would recommend using students in at least the tenth through twelfth grade levels to reflect more appropriately the normed DIT-2 mean scores for that age group. Ideally, the sample would include the entire student population, though that may prove difficult in larger institutions. Another recommendation about the sample would be to expand the demographic data collected, especially the choices for ethnicity, to allow for a more robust comparison between ethnicities. Some information about prior Catholic schooling at the elementary and middle school levels would also be an interesting data point to examine the role previous exposure to Catholic values and educational practices may play in student perceptions or their moral development.

Another recommendation focuses on the choice of instruments for data collection. The JSN currently has two instruments to address student perceptions, the IGNIS and the Student Profile Survey II (SPS II). This survey, created by the Jesuit Schools Network designed to illuminate changes in students from their freshmen year to their senior year in the following five areas: 1) Open to growth, 2) Intellectually competent, 3) Religious, 4) Loving, and 5) Committed to doing social justice (Jesuit Schools Network, 2018). It would be interesting to use both tools to determine if a more complete picture is given about student perceptions, then use that data to determine if correlations exist with the DIT-2 data. Another recommendation would be to do a validation study on the IGNIS and its effectiveness as a tool for determining students' perceptions of the aspects of the Jesuit charism. On the other hand, it may be advisable to create and validate a new tool

to examine students' perceptions of the Jesuit charism. If selecting a different instrument to use, it would be worthwhile to choose an instrument that had more diverse options in the demographic section for ethnicity, religion, and gender. Many diverse ethnic, cultural, and religious backgrounds are represented by only a few choices on the IGNIS instrument, and as gender continues to evolve in American society, the instrument should be reflective of that.

Another recommendation concerns the use of the DIT-2. The DIT-2 has its basis in Kohlberg's theory of moral development and this is a limiting factor. There is much research that either greatly expands on Kohlberg's work, or offers divergent and alternative theories. Kohlberg was discussed in Chapter II under "Contemporary Perspectives," however, his initial work was done over sixty years ago, and the research landscape has changed dramatically. There are many theories of moral development, moral judgement, and ethical decision-making that the researcher believes could be used to examine the moral character of a student or an institution. The research of Lickona, who focuses on schools in particular could prove a worthwhile base upon which to construct a moral judgement tool. The work done on the ethic of care by Noddings and Gilligan would also offer an interesting counterpoint to the approach of Kohlberg and the DIT-2. A comparison between moral judgement tools using different theories as their basis could prove to be fruitful.

As this study was done at a single sex institution, completing research at a co-educational school would be worthwhile. Additionally, it would be interesting to use student populations from other institutions sponsored by the Society of Jesus, such as Nativity schools and Cristo Rey schools to examine the research questions presented in

this dissertation. It may also be beneficial to examine these relationships internationally at Jesuit schools and other institutions sponsored by the Society of Jesus, such as the Fe y Alegría schools begun in Columbia.

<p align="center">*Future Practice*</p>

The researcher believes that Bellarmine can address several areas as a result of this study. The data collected suggests a need for further data collection, especially around student perceptions of aspects of the Jesuit charism. It is important to know if the low mean scores for REF and COL hold true for the larger student community, or if the sample for this study was an exception. Also, given the importance of religious education and formation, a low mean score in this category is puzzling. Bellarmine must do better to provide explicit opportunities for religious formation in and out of the classroom, and especially in co-curricular activities. The low mean score for non-white students as well as those who are not Catholic must also be addressed through the offices of Student Affairs and Diversity and Outreach, and should include an examination of the curriculum of the theology department as well as the approach and offerings from Campus Ministry. Additionally, the core curriculum should be examined to determine how ethnicity and religion are addressed, with an eye toward inclusion as Catholic schools serve a wide-range of individuals coming from diverse backgrounds.

The low mean score for the collaboration category also needs to be addressed. Bellarmine would like students to develop the ability to work collaboratively and sees this as a way to solve the big problems society faces. Bellarmine may need to do a better job of establishing a link between collaboration and being a man or woman for and with others. This can be framed as a justice issue and with a reframing of collaboration as an

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opportunity to walk "with" others. As discussed in Chapter III, the researcher hypothesized that the extremely competitive nature of the school could be the cause for this low mean score and Bellarmine may need to do a better job of combatting this culture. This is, in part, fueled by the larger society which values power, prestige, and self-sufficiency. This trickles down to help create an environment where peers can sometimes be seen through the lens of competition, which decreases the likelihood of working together for a common goal.

Another area the researcher believes should receive some attention is OGEE. Though the mean was above three, it was only slightly above three. With growth and educational excellence being a hallmark of Jesuit education around the world, one could expect the mean to be higher, indicating that most students recognize it as integral to the school and that they are experiencing it in their school lives. The researcher would suggest that Bellarmine engage in a self-study to examine where and how students are experiencing growth, and how they are experiencing academic excellence. The researchers suspects that the amount of competition felt among the students may draw attention away from them recognizing OGEE in their experience. They may be hyper-focused on distinguishing themselves from their peers and either engage, or neglect to engage, in growth inducing opportunities depending on how they believe it will impact their transcripts. In a more collaborative culture, students may more acutely feel the ability to explore and recognize those things that make a school excel academically.

With REF and AR the only two categories with any correlation with students' moral development, both need to be emphasized and incorporated more in the students' school experience. The researcher would suggest that Bellarmine explore opportunities

to expand service learning opportunities throughout the curriculum, which could serve REF and AR, when appropriately applied and students are afforded sufficient reflection time. As an institution, Bellarmine requires that students complete seventy-five hours of community service as a graduation requirement, with thirty of those hours being completed in their senior year. There are opportunities to link this service to REF more explicitly, and to be more intentional about the amount, timing, and type of reflection student are asked to engage in after service. There are also many opportunities outside the classroom in co-curricular activities for religious formation to occur as well as for reflection time. Co-curricular activities should do those things that Catholic communities do together to celebrate, like mass and prayer, and be inclusive of other faith traditions where appropriate, while focusing on the Christian traditions and values. Structured time for active reflection should also be built into the schedule and functions of the co-curricular activity on a regular basis.

Each year Bellarmine selects a topic for their Summit on Human Dignity. This topic is explored throughout the year with guest speakers, course work and discussions, service, and breakout classroom sessions. It is an opportunity to engage all nine of the principles of Jesuit education. Looking specifically at REF and AR, Bellarmine can do a better job of explaining the religious grounds for engaging in such exploration and helping students to understand how it is forming them in faith. Even students who reject the religious ideals being espoused can benefit from a deeper exploration of human dignity. There is also room to provide students with more opportunities to discuss, debrief, and reflect on what they are learning and their experiences throughout the

summit. There is a need to provide both structured and unstructured time for this to occur.

In the researcher's own practice as an educator, there are many opportunities to engage REF and AR through the classroom curriculum. Being intentional about illuminating religious connections and linking them to the work done in Campus Ministry, especially those that call for action, would be beneficial from a formation standpoint. Additionally, providing more time for structured and unstructured reflection time should be prioritized from a planning perspective. In the researcher's work in the Dean's Office, he should continue exploring ways to incorporate faith in discussions with students and continue relying on restorative practices that encourage reflection when determining consequences for misbehavior.

Closing Remarks

Jesuit education profoundly influenced the researcher. This influence was first felt as a high school student at Bellarmine, the site of this study. It continued at Santa Clara University where the researcher earned his undergraduate and graduate degrees. Finally, the researcher entered the Catholic Educational Leadership program at the University of San Francisco to pursue a doctoral degree in education. Jesuit education – the approach, the worldview, the spirituality – are the lens now through which the researcher understands teaching and learning.

The researcher has spent most of his sixteen-year teaching career in the Dean's Office at Bellarmine. Much of this time has been spent counseling students trying to find their way who have just made a terrible decision, sometimes the worst decision of their lives. He has felt the magnitude of those situations and understood the power the

institution held, and how that power could be used to help shape the student's future and

induce growth in the student, or conversely, impede the student's growth and inhibit. It

was from these experiences that an interest in character education, ethical decision

making, and moral development generated.

> In following what St. Ignatius teaches us, the main element at school is to learn to
> be magnanimous. Magnanimity: this virtue of the great and the small (Non
> coerceri maximo contineri minimo, divinum est), which always makes us look at
> the horizon. What does being magnanimous mean? It means having a great
> heart, having greatness of mind; it means having great ideals, the wish to do great
> things to respond to what God asks of us. Hence also, for this very reason, to do
> well the routine things of every day and all the daily actions, tasks, meetings with
> people; doing the little everyday things with a great heart open to God and to
> others. It is therefore important to cultivate human formation with a view to
> magnanimity. School does not only broaden your intellectual dimension but also
> your human one. And I think that Jesuit schools take special care to develop
> human virtues: loyalty, respect, faithfulness and dedication (Francis, 2013)

Through anecdotal evidence and experience, the researcher has come to believe that

Jesuit schools do successfully achieve their goal of forming leaders of competence,

conscience, and compassion; forming leaders who are magnanimous. While the

relationships the researcher hypothesized did not present themselves, the researcher is

encouraged to continue the work trying to discover the specifics of how Jesuit schools

accomplish their mission and arrive ever closer to the education Pope Francis is calling

for.

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APPENDICES

Appendix A

Letter soliciting permission to use Bellarmine College Preparatory as the data collection

site and use BCP students as respondents.

December 18, 2017

To: Chris Meyercord, President
       Kristina Luscher, Principal

Dear Chris and Kristina,

I am writing you to ask for permission to use students at Bellarmine College Preparatory as the population for a study I hope to carry out for my dissertation. As you are aware, I have been pursuing my Ed.D at the University of San Francisco for several years now, and I am at the point where I get to conduct a study.

The title of my dissertation is: Exploring the relationship between students' perceptions of the Jesuit charism and students' moral judgement. Essentially, I am looking to see if there are connections between those aspects that make our school uniquely Jesuit, and a student's moral development. I hope that the data gathered by this study will help inform curricular, and co-curricular decisions.

I will be using two survey instruments to gather data: 1) the Ignatian Identity Survey (IGNIS), and 2) the Defining Issues Test (DIT-2). The IGNIS asks about students' perceptions of the Ignatian identity at their school, which are related to aspects of the Jesuit charism. The DIT-2 is a tool used to gather information about the students' moral development and judgement. I will use statistical analysis to look for correlations between the two.

I will administer the two surveys in consecutive class periods to the three sections of Introduction to Psychology. Students will use their school issued Microsoft Surface to access online survey instruments from a link I will provide. I will be using my class and the two classes taught by Mr. Carlos Jimenez. I have discussed this with Mr. Jimenez and he has agreed. I will share the data with Mr. Jimenez and we will use the data during our unit on Research Methods.

The results of this data collection, and my analysis of the data will be shared with each of you as well. Again, I hope that this study provides information we can use when assessing curricular approaches as well as co-curricular programs.

Thank you for considering, and God bless you. In peace,

Appendix B

Letter and Informed Consent Form sent to Parents.

January 2018

Dear Parents:

My name is Scott Swenson and I am an Assistant Principal here at Bellarmine and a graduate student at the University of San Francisco in the Catholic Educational Leadership department. I am sending this letter to explain why I would like for your child to participate in my research project. I am studying the relationship between students' perceptions of Ignatian identity and their moral judgement. I would like to discover what aspects of Bellarmine's approach to education are having the largest impact in your son's moral development.

With your permission, I will ask your child to complete two online surveys in consecutive class meetings of his Introduction to Psychology class. Each survey should take approximately thirty-five minutes to complete. One survey, called the IGNatian Identity Survey, was developed by the Jesuit Schools Network to measure student perceptions of aspects of the Ignatian identity on their campuses. The second survey, called the Defining Issues Test 2, was developed by Dr. James Rest while he was at the University of Minnesota, and measures the moral development of the respondent. You can learn more about the IGNatian Identity Survey on the Jesuit Schools Network website, jesuitschoolsnetwork.org. More information about the Defining Issues Test may be found on the website of the Center for the Study of Ethical Development, at ethicaldevelopment.ua.edu. Some demographic data will be collected in each survey, and is used to help compute specific scores necessary for my comparisons and analysis.

Your child's participation in this study is completely voluntary and will not affect his grades, or standing in class, in any way. Your child may stop his participation in this study at any time by closing his browser and logging out of his computer. The study will be conducted on February 7th, 8th , and 9th, during his Introduction to Psychology class, in consecutive class meetings. There are no known risks involved in this study and your child will not receive any compensation for his participation. To protect your child's confidentiality, your child's name will not appear on any record sheets. The information obtained will not be shared with anyone, unless required by law. The records will be

maintained by me and my faculty sponsor, Dr. Michael Duffy. If you have any questions, please contact me at (408) 537-9224 or via email at sswenson@bcp.org.

This letter will serve as a consent form for your child's participation and will be kept in the Principal's Office at Bellarmine College Preparatory. If you have any questions about this study, please contact me, or my faculty sponsor Dr. Michael Duffy, at (415) 422-2404, or via email at duffy@usfca.edu. If you have any questions about your child's rights as a participant, you may contact the University of San Francisco Institutional Review Board at IRBPHS@usfca.edu.

If you are comfortable with your son's participation in this study, please sign the consent form and have your son return it to me prior to February 7th.

With gratitude,

Scott Swenson
Assistant Principal for Student Affairs

Statement of Consent

I read the above consent form for the project studying the relationship between students' perceptions of the Ignatian Identity and students' moral judgement conducted by Scott Swenson of the University of San Francisco. The nature, demands, risk, and benefits of the project have been explained to me. I am aware that I have the opportunity to ask questions about this research. I understand that I may withdraw my consent and discontinue my child's participation at any time without penalty.

_____
Child's Name (print clearly)

_____
Signature of Legal Guardian   Date

Appendix C

IGNIS survey instrument

Class Climate	**Student Version-Ignatian School Identity Survey**	SCANTRON

Mark as shown: ☐ ☒ ☐ ☐ Please use a ball-point pen or a thin felt tip. This form will be processed automatically.
Correction: ☐ ■ ☐ ☒ ☐ Please follow the examples shown on the left-hand side to help optimize the reading results.

DIRECTIONS: In their efforts to help students grow as persons of competence, conscience and compassion Jesuit high schools provide many programs and activities. You are asked to reflect on your experiences of your high school days and to indicate your agreement or disagreement with each statement:

Strongly Disagree	Disagree	Agree	Strongly Agree

Student Version-Ignatian School Identity Survey

	Strongly Disagree	Disagree	Agree	Strongly Agree
1. At my school I experience classes which recognize my individual abilities	☐	☐	☐	☐
2. Adults in my school model a community of faith and justice	☐	☐	☐	☐
3. My teachers teach me the principles Ignatian repetition	☐	☐	☐	☐
4. The school helps me to discern what God is calling me to do with my life	☐	☐	☐	☐
5. I am encouraged to achieve the fullest possible development of my talents	☐	☐	☐	☐
6. My teachers take time in my classes to preview and explain homework assignments	☐	☐	☐	☐
7. I am learning that patriotism includes questioning our country's actions and policies	☐	☐	☐	☐
8. My school provides opportunities to practice and grow in my faith	☐	☐	☐	☐
9. My school offers programs of spiritual formation for the entire school community	☐	☐	☐	☐
10. My school teaches me that my faith calls for a commitment to work for justice in the world	☐	☐	☐	☐
11. Spiritual formation is not an integral part of my education	☐	☐	☐	☐
12. I am challenged to be actively engaged (beyond taking notes and listening to lectures) in my classes	☐	☐	☐	☐
13. Teachers at school fail to understand the pressures that affect me	☐	☐	☐	☐
14. I am developing a personal prayer life	☐	☐	☐	☐
15. My school teaches me to take responsibility for what and how I learn	☐	☐	☐	☐
16. I am learning to understand the causes of poverty	☐	☐	☐	☐
17. I am developing a philosophy of life which includes regular reflection	☐	☐	☐	☐
18. My school stresses the Catholic nature of its mission	☐	☐	☐	☐
19. My teachers model for me that learning is a life-long process	☐	☐	☐	☐
20. I am discovering that there is more to learning than just studying for quizzes and exams	☐	☐	☐	☐

Student Version-Ignatian School Identity Survey   [Continue]

21. My faith in God challenges me to understand my culture and the cultures of others ☐ ☐ ☐ ☐

22. My school teaches me to work with my own limitations ☐ ☐ ☐ ☐

23. My school does not provide concrete ways for students to voice their opinions on school issues ☐ ☐ ☐ ☐

24. My classes begin with some sort of overview or preview of the daily lesson ☐ ☐ ☐ ☐

25. My teachers genuinely care about me ☐ ☐ ☐ ☐

26. My school teaches me that forgiveness is possible through the grace of God ☐ ☐ ☐ ☐

27. My school's main educational objective is to form persons for others ☐ ☐ ☐ ☐

28. My school's atmosphere is one in which everyone can live and work together in understanding, love and respect ☐ ☐ ☐ ☐

29. I have an enthusiasm for learning and a strong desire to learn more ☐ ☐ ☐ ☐

30. My school encourages cooperative and collaborative learning ☐ ☐ ☐ ☐

31. My classes do not stress the importance of personal creativity ☐ ☐ ☐ ☐

32. I am learning about the principles of Ignatian spirituality ☐ ☐ ☐ ☐

33. My school provides me with opportunities for direct contact with the poor ☐ ☐ ☐ ☐

34. I am learning to have a special concern for the poor (including those unable to live a life of full human dignity) ☐ ☐ ☐ ☐

35. My school's retreat program encourages me to know and love Christ better ☐ ☐ ☐ ☐

36. My school is committed to the religious development of all students ☐ ☐ ☐ ☐

37. An atmosphere of intense academic competition is not characteristic of my school ☐ ☐ ☐ ☐

38. The school encourages me to participate in my church's projects and activities ☐ ☐ ☐ ☐

39. I am coming to appreciate that God is present and working in all creation ☐ ☐ ☐ ☐

40. I am learning to analyze society's problems critically with an emphasis on the promotion of justice ☐ ☐ ☐ ☐

41. I am learning how I can imitate Christ's life of service for others ☐ ☐ ☐ ☐

42. I am learning the importance of covering material thoroughly and well rather than covering a lot of material superficially ☐ ☐ ☐ ☐

43. My school provides opportunities for me to be engaged in an exchange of ideas and experiences with other schools ☐ ☐ ☐ ☐

44. I evaluate the influence of mass media ☐ ☐ ☐ ☐

45. I honestly confront issues of social injustice, racism, sexism and religious intolerance ☐ ☐ ☐ ☐

46. My school challenges me to develop my intellectual skills to be a life-long learner ☐ ☐ ☐ ☐

47. I experience close cooperation between my teachers and my parents/guardians ☐ ☐ ☐ ☐

48. My teachers assist me in developing a sense of self-worth ☐ ☐ ☐ ☐

49. My school challenges me to grow morally ☐ ☐ ☐ ☐

50. The curriculum in my school is structured so that each course contributes to the overall goals of the school ☐ ☐ ☐ ☐

| Class Climate | *Student Version*-Ignatian School Identity Survey | SCANTRON |

Student-Demographics

| 01. What is your gender | ☐ Male | ☐ Female |
| 02. What is your current high school year | ☐ 11 | ☐ 12 |

03. What is your religion

☐ Catholic	☐ Other Christian	☐ Jewish
☐ Muslim	☐ Hindu	☐ Buddhist
☐ Other	☐ None	

4. What race or ethnic background best describes you
- ☐ Asian/Pacific Island
- ☐ Black/African (not of Hispanic origin)
- ☐ Hispanic/Latino
- ☐ Multiracial
- ☐ Native American or Alaska Native American
- ☐ White/Caucasian (not of Hispanic origin)

5. Which of the following characterizes the household you live in (choose one)
- ☐ Both Parents
- ☐ Mother only
- ☐ Father only
- ☐ Mother with Stepfather
- ☐ Father with Stepmother
- ☐ Grandparents(s) in role of parent(s)
- ☐ Guardian(s)
- ☐ Other

6. What is the highest level of education your father/stepfather/male guardian completed (choose one category that comes closest to describing his education)
- ☐ Some elementary school
- ☐ Elementary school
- ☐ Some high school
- ☐ High school diploma
- ☐ Some college
- ☐ Bachelor's Degree
- ☐ Master's Degree
- ☐ Ph.D., M.D., D.D.S., J.D. (law), etc.
- ☐ None
- ☐ Don't Know

7. What is the highest level of education your mother/stepmother/female guardian completed (choose one category that comes closest to describing her education)
- ☐ Some elementary school
- ☐ Elementary school
- ☐ Some high school
- ☐ High school diploma
- ☐ Some college
- ☐ Bachelor's Degree
- ☐ Master's Degree
- ☐ Ph.D., M.D., D.D.S., J.D. (law), etc.
- ☐ None
- ☐ Don't Know

8. Do you receive financial aid from any source for you schooling
- ☐ Yes
- ☐ No

9. How many hours a week do you work at a paid job during the school year
- ☐ 0 hours
- ☐ 1-5 hours
- ☐ 6-10 hours
- ☐ 11-15 hours
- ☐ 16-20 hours
- ☐ 21 hours or more

10. Which of the following best describes your elementary school background (choose one)
- ☐ Catholic
- ☐ Other Religious
- ☐ Private
- ☐ Public
- ☐ Home-schooled

Thank you for your generosity in completing this survey!

Appendix D

DIT-2 survey

DIT-2

Instructions

This questionnaire is concerned with how you define the issues in a social problem. Several stories about social problems will be described. After each story, there will be a list of questions. The questions that follow each story represent different issues that might be raised by the problem. In other words, the questions / issues raise different ways of judging what is important in making a decision about the social problem. You will be asked to rate and rank the questions in terms of how important each one seems to you.

This questionnaire is in two parts: one part contains the **INSTRUCTIONS** (this part) and the stories presenting the social problems; the other part contains the questions (issues) and the **ANSWER SHEET** on which to write your responses.

Here is an example of the task:

Presidential Election

Imagine that you are about to vote for a candidate for the Presidency of the United States. Imagine that before you vote, you are given several questions, and asked which issue is the most important to you in making up your mind about which candidate to vote for. In this example, 5 items are given. On a rating scale of 1 to 5 (1=Great, 2=Much, 3=Some, 4=Little, 5=No) please rate the importance of the item (issue) by filling in with a pencil one of the bubbles on the answer sheet by each item.

Assume that you thought that item #1 (below) was of great importance, item #2 had some importance, item #3 had no importance, item #4 had much importance, and item #5 had much importance. Then you would fill in the bubbles on the answer sheet as shown below.

Rate the following 12 issues in terms of importance (1-5)

GREAT	MUCH	SOME	LITTLE	NO	
●	②	③	④	⑤	1. Financially are you personally better off now than you were four years ago?
①	②	●	④	⑤	2. Does one candidate have a superior moral character?
①	②	③	④	●	3. Which candidate stands the tallest?
①	●	③	④	⑤	4. Which candidate would make the best world leader?
①	●	③	④	⑤	5. Which candidate has the best ideas for our country's internal problems, like crime and health care?

Further, the questionnaire will ask you to rank the questions in terms of importance. In the space below, the numbers 1 through 12, represent the item number. From top to bottom, you are asked to fill in the bubble that represents the item in first importance (of those given you to choose from), then second most important, third most important, and fourth most important. Please indicate your top four choices. You might fill out this part, as follows:

Rank which issue is the most important (item number).

Most important item   ●②③④⑤⑥⑦⑧⑨⑩⑪⑫   Third most important   ①②③●⑤⑥⑦⑧⑨⑩⑪⑫

Second most important   ①②③④●⑥⑦⑧⑨⑩⑪⑫   Fourth most important   ①●③④⑤⑥⑦⑧⑨⑩⑪⑫

Note that some of the items may seem irrelevant to you (as in item #3) or not make sense to you—in that case, **rate** the item as "No" importance and do not **rank** the item. Note that in the stories that follow, there will be 12 items for each story, not five. Please make sure to consider all 12 items (questions) that are printed after each story.

In addition you will be asked to state your preference for what action to take in the story. After the story, you will be asked to indicate the action you favor on a three-point scale (1 = strongly favor some action, 2 = can't decide, 3 = strongly oppose that action).

In short, read the story from this booklet, and then fill out your answers on the answer sheet. Please use a #2 pencil. If you change your mind about a response, erase the pencil mark cleanly and enter your new response.

[Notice the second part of this questionnaire, the Answer Sheet. The Identification Number at the top of the answer sheet may already be filled in when you receive your materials. If not, you will receive instructions about how to fill in the number. If you have questions about the procedure, please ask now.

Please turn now to the Answer Sheet.]

2

Famine— (Story #1)

The small village in northern India has experienced shortages of food before, but this year's famine is worse than ever. Some families are even trying to feed themselves by making soup from tree bark. Mustaq Singh's family is near starvation. He has heard that a rich man in his village has supplies of food stored away and is hoarding food while its price goes higher so that he can sell the food later at a huge profit. Mustaq is desperate and thinks about stealing some food from the rich man's warehouse. The small amount of food that he needs for his family probably wouldn't even be missed.

[If at any time you would like to reread a story or the instructions, feel free to do so. Now turn to the Answer Sheet, go to the 12 issues and rate and rank them in terms of how important each issue seems to you.]

Reporter— (Story #2)

Molly Dayton has been a news reporter for the *Gazette* newspaper for over a decade. Almost by accident, she learned that one of the candidates for Lieutenant Governor for her state, Grover Thompson, had been arrested for shop-lifting 20 years earlier. Reporter Dayton found out that early in his life, Candidate Thompson had undergone a confused period and done things he later regretted, actions which would be very out-of-character now. His shop-lifting had been a minor offense and charges had been dropped by the department store. Thompson has not only straightened himself out since then, but built a distinguished record in helping many people and in leading constructive community projects. Now, Reporter Dayton regards Thompson as the best candidate in the field and likely to go on to important leadership positions in the state. Reporter Dayton wonders whether or not she should write the story about Thompson's earlier troubles because in the upcoming close and heated election, she fears that such a news story could wreck Thompson's chance to win.

[Now turn to the Answer Sheet, go to the 12 issues for this story, rate and rank them in terms of how important each issue seems to you.]

3

School Board— (Story #3)

Mr. Grant has been elected to the School Board District 190 and was chosen to be Chairman. The district is bitterly divided over the closing of one of the high schools. One of the high schools has to be closed for financial reasons, but there is no agreement over which school to close. During his election to the school board, Mr. Grant had proposed a series of "Open Meetings" in which members of the community could voice their opinions. He hoped that dialogue would make the community realize the necessity of closing one high school. Also he hoped that through open discussion, the difficulty of the decision would be appreciated, and that the community would ultimately support the school board decision. The first Open Meeting was a disaster. Passionate speeches dominated the microphones and threatened violence. The meeting barely closed without fist-fights. Later in the week, school board members received threatening phone calls. Mr. Grant wonders if he ought to call off the next Open Meeting.

[Now turn to the Answer Sheet, go to the 12 issues for this story, rate and rank them in terms of how important each issue seems to you.]

Cancer— (Story #4)

Mrs. Bennett is 62 years old, and in the last phases of colon cancer. She is in terrible pain and asks the doctor to give her more pain-killer medicine. The doctor has given her the maximum safe dose already and is reluctant to increase the dosage because it would probably hasten her death. In a clear and rational mental state, Mrs. Bennett says that she realizes this; but she wants to end her suffering even if it means ending her life. Should the doctor give her an increased dosage?

[Now turn to the Answer Sheet, go to the 12 issues for this story, rate and rank them in terms of how important each issue seems to you.]

Demonstration — (Story #5)

Political and economic instability in a South American country prompted the President of the United States to send troops to "police" the area. Students at many campuses in the U.S.A. have protested that the United States is using its military might for economic advantage. There is widespread suspicion that big oil multinational companies are pressuring the President to safeguard a cheap oil supply even if it means loss of life. Students at one campus took to the streets, in demonstrations, tying up traffic and stopping regular business in the town. The president of the university demanded that the students stop their illegal demonstrations. Students then took over the college's administration building, completely paralyzing the college. Are the students right to demonstrate in these ways?

[Now turn to the Answer Sheet, go to the 12 issues for this story, rate and rank them in terms of how important each issue seems to you.]

4

DIT-2 Answer Sheet

IDENTIFICATION NUMBER

Please read story #1 in the INSTRUCTIONS booklet.

Famine -- (Story #1)

What should Mustaq Singh do? Do you favor the action of taking the food? (Mark one.)

① Should take the food ② Can't decide ③ Should not take the food

GREAT / MUCH / SOME / LITTLE / NO

Rate the following 12 issues in terms of importance (1-5)

1. Is Mustaq Singh courageous enough to risk getting caught for stealing?
2. Isn't it only natural for a loving father to care so much for his family that he would steal?
3. Shouldn't the community's laws be upheld?
4. Does Mustaq Singh know a good recipe for preparing soup from tree bark?
5. Does the rich man have any legal right to store food when other people are starving?
6. Is the motive of Mustaq Singh to steal for himself or to steal for his family?
7. What values are going to be the basis for social cooperation?
8. Is the epitome of eating reconcilable with the culpability of stealing?
9. Does the rich man deserve to be robbed for being so greedy?
10. Isn't private property an institution to enable the rich to exploit the poor?
11. Would stealing bring about more total good for everybody concerned or wouldn't it?
12. Are laws getting in the way of the most basic claim of any member of a society?

Rank which issue is the most important (item number).

Most important item ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫   Third most important ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫

Second most important ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫   Fourth most important ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫

Now please return to the Instructions booklet for the next story.

Reporter -- (Story #2)

Do you favor the action of reporting the story? (Mark one.)

① Should report the story ② Can't decide ③ Should not report the story

GREAT / MUCH / SOME / LITTLE / NO

Rate the following 12 issues in terms of importance (1-5)

1. Doesn't the public have a right to know all the facts about all the candidates for office?
2. Would publishing the story help Reporter Dayton's reputation for investigative reporting?
3. If Dayton doesn't publish the story wouldn't another reporter get the story anyway and get the credit for investigative reporting?
4. Since voting is such a joke anyway, does it make any difference what reporter Dayton does?
5. Hasn't Thompson shown in the past 20 years that he is a better person than his earlier days as a shop-lifter?
6. What would best serve society?
7. If the story is true, how can it be wrong to report it?
8. How could reporter Dayton be so cruel and heartless as to report the damaging story about candidate Thompson?
9. Does the right of "habeas corpus" apply in this case?
10. Would the election process be more fair with or without reporting the story?
11. Should reporter Dayton treat all candidates for office in the same way by reporting everything she learns about them, good and bad?
12. Isn't it a reporter's duty to report all the news regardless of the circumstances?

Rank which issue is the most important (item number).

Most important item ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫   Third most important ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫

Second most important ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫   Fourth most important ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫

Now please return to the Instructions booklet for the next story.

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School Board -- (Story #3)

Do you favor calling off the next Open Meeting?

① Should call off the next open meeting ② Can't decide ③ Should have the next open meeting

GREAT MUCH SOME LITTLE NO

Rate the following 12 issues in terms of importance (1-5)

① ② ③ ④ ⑤   1. Is Mr. Grant required by law to have Open Meetings on major school board decisions?

① ② ③ ④ ⑤   2. Would Mr. Grant be breaking his election campaign promises to the community by discontinuing the Open Meetings?

① ② ③ ④ ⑤   3. Would the community be even angrier with Mr. Grant if he stopped the Open Meetings?

① ② ③ ④ ⑤   4. Would the change in plans prevent scientific assessment?

① ② ③ ④ ⑤   5. If the school board is threatened, does the chairman have the legal authority to protect the Board by making decisions in closed meetings?

① ② ③ ④ ⑤   6. Would the community regard Mr. Grant as a coward if he stopped the open meetings?

① ② ③ ④ ⑤   7. Does Mr. Grant have another procedure in mind for ensuring that divergent views are heard?

① ② ③ ④ ⑤   8. Does Mr. Grant have the authority to expel troublemakers from the meetings or prevent them from making long speeches?

① ② ③ ④ ⑤   9. Are some people deliberately undermining the school board process by playing some sort of power game?

① ② ③ ④ ⑤   10. What effect would stopping the discussion have on the community's ability to handle controversial issues in the future?

① ② ③ ④ ⑤   11. Is the trouble coming from only a few hotheads, and is the community in general really fair-minded and democratic?

① ② ③ ④ ⑤   12. What is the likelihood that a good decision could be made without open discussion from the community?

Rank which issue is the most important (item number).

Most important item   ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫   Third most important   ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫

Second most important   ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫   Fourth most important   ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫

Now please return to the Instructions booklet for the next story.

Cancer -- (Story #4)

Do you favor the action of giving more medicine?

① Should give Mrs. Bennett an increased dosage to make her die ② Can't decide ③ Should not give her an increased dosage

GREAT MUCH SOME LITTLE NO

Rate the following 12 issues in terms of importance (1-5)

① ② ③ ④ ⑤   1. Isn't the doctor obligated by the same laws as everybody else if giving an overdose would be the same as killing her?

① ② ③ ④ ⑤   2. Wouldn't society be better off without so many laws about what doctors can and cannot do?

① ② ③ ④ ⑤   3. If Mrs. Bennett dies, would the doctor be legally responsible for malpractice?

① ② ③ ④ ⑤   4. Does the family of Mrs. Bennett agree that she should get more painkiller medicine?

① ② ③ ④ ⑤   5. Is the painkiller medicine an active heliotropic drug?

① ② ③ ④ ⑤   6. Does the state have the right to force continued existence on those who don't want to live?

① ② ③ ④ ⑤   7. Is helping to end another's life ever a responsible act of cooperation?

① ② ③ ④ ⑤   8. Would the doctor show more sympathy for Mrs. Bennett by giving the medicine or not?

① ② ③ ④ ⑤   9. Wouldn't the doctor feel guilty from giving Mrs. Bennett so much drug that she died?

① ② ③ ④ ⑤   10. Should only God decide when a person's life should end?

① ② ③ ④ ⑤   11. Shouldn't society protect everyone against being killed?

① ② ③ ④ ⑤   12. Where should society draw the line between protecting life and allowing someone to die if the person wants to?

Rank which issue is the most important (item number).

Most important item   ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫   Third most important   ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫

Second most important   ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫   Fourth most important   ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫

Now please return to the Instructions booklet for the next story.

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Demonstration -- (Story #5)

Do you favor the action of demonstrating in this way?

① Should continue demonstrating in these ways   ② Can't decide   ③ Should not continue demonstrating in these ways

GREAT MUCH SOME LITTLE NO

Rate the following 12 issues in terms of importance (1-5)

① ② ③ ④ ⑤ 1. Do the students have any right to take over property that doesn't belong to them?
① ② ③ ④ ⑤ 2. Do the students realize that they might be arrested and fined, and even expelled from school?
① ② ③ ④ ⑤ 3. Are the students serious about their cause or are they doing it just for fun?
① ② ③ ④ ⑤ 4. If the university president is soft on students this time, will it lead to more disorder?
① ② ③ ④ ⑤ 5. Will the public blame all students for the actions of a few student demonstrators?
① ② ③ ④ ⑤ 6. Are the authorities to blame by giving in to the greed of the multinational oil companies?
① ② ③ ④ ⑤ 7. Why should a few people like Presidents and business leaders have more power than ordinary people?
① ② ③ ④ ⑤ 8. Does this student demonstration bring about more or less good in the long run to all people?
① ② ③ ④ ⑤ 9. Can the students justify their civil disobedience?
① ② ③ ④ ⑤ 10. Shouldn't the authorities be respected by students?
① ② ③ ④ ⑤ 11. Is taking over a building consistent with principles of justice?
① ② ③ ④ ⑤ 12. Isn't it everyone's duty to obey the law, whether one likes it or not?

Rank which issue is the most important (item number).

Most important item   ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫   Third most important   ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫
Second most important ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫   Fourth most important ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩ ⑪ ⑫

Please provide the following information about yourself:

1. Age in years:

2. Sex (mark one): ○ Male ○ Female

3. Level of Education (mark highest level of formal education attained, if you are currently working at that level [e.g., Freshman in college] or if you have completed that level [e.g., if you finished your Freshman year but have gone on no further].)

  ○ Grade 1 to 6
  ○ Grade 7, 8, 9.
  ○ Grade 10, 11, 12
  ○ Vocational/technical school (without a bachelor's degree) (e.g., Auto mechanic, beauty school, real estate, secretary, 2-year nursing program).
  ○ Junior college (e.g., 2-year college, community college, Associate Arts degree)
  ○ Freshman in college in bachelor degree program.
  ○ Sophomore in college in bachelor degree program.
  ○ Junior in college in bachelor degree program.
  ○ Senior in college in bachelor degree program.
  ○ Professional degree (Practitioner degree beyond bachelor's degree) (e.g., M.D., M.B.A., Bachelor of Divinity, D.D.S. in Dentistry, J.D. in law, Masters of Arts in teaching, Masters of Education [in teaching], Doctor of Psychology, Nursing degree along with 4-year Bachelor's degree)
  ○ Masters degree (in academic graduate school)
  ○ Doctoral degree (in academic graduate school, e.g., Ph.D. or Ed.D.)
  ○ Other Formal Education. (Please describe: _____)

(Age column digits: ⓪⓪ ①① ②② ③③ ④④ ⑤⑤ ⑥⑥ ⑦⑦ ⑧⑧ ⑨⑨)

4. In terms of your political views, how would you characterize yourself (mark one)?
  ○ Very Liberal
  ○ Somewhat Liberal
  ○ Neither Liberal nor Conservative
  ○ Somewhat Conservative
  ○ Very Conservative

5. Are you a citizen of the U.S.A.?
  ○ Yes ○ No

6. Is English your primary language?
  ○ Yes ○ No

Thank You.

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