

SCHOOL EFFECTIVENESS IN JESUIT EDUCATION

A HABERMASIAN PERSPECTIVE

By

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DEDICATED

To

Mrs. MARY FAGAN & Dr. BONAVENTURE FAGAN

AS

A Token of Gratitude

FOR

Their great kindness to me and my family

during our stay

in

Canada from 2013 – 16.

ABSTRACT

This research aims to explore the extent to which Jesuit education is effective. It uses a qualitative appraisal of data about St. Patrick's College (St. Pat's) obtained from one student's journal, four interviews, and from provincial government publications relevant to the school; it is an independent Jesuit school located in Canada. To ensure a secular standpoint, religiously based claims are discussed in terms of their possible effects on school effectiveness within a Habermasian framework. The perceptions of the participants in this study suggest that Jesuit education promotes the full growth of individuals through a well-rounded education, and the school effectiveness achieved at St. Pat's is a by-product of Jesuit pedagogical philosophy. In addition, implications for educational reform in China and future research possibilities are presented.

Keywords: School effectiveness, Jesuit education, Habermas

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Christi crux est mea lux!

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Chapter One

Introduction

Bathed in the rosy sunset glow on the ruins of the Garden of Gardens (萬園之園)¹ in the city of Beijing, stand the remains of the Western Mansions (西洋樓). The colossal stones of the abandoned ancient constructions tell stories, stories that have long been lost. Like Giuseppe Castiglione (郎世寧), the designer of the Western Mansions, many Europeans served as royal painters, astrologists, architects, and physicians at the court of Peking between the 16th and 17th centuries (Allan, 1975). Their tremendous contributions in the transmission of Western knowledge, science, and culture are embedded in the memory of Chinese people; however, their identity as Jesuits is almost completely forgotten. Who exactly are the Jesuits? Even though most Chinese are ignorant of the fact, some renowned institutions today such as Xuhui High School and Fudan University were originally established by the Jesuits in 1847 and 1905, respectively. Actually, Jesuit education had enjoyed a great academic reputation in China before the late 1940s. But why was the Jesuit education so successful?

By exploring the Jesuit identity and pedagogical philosophy in a Habermasian perspective, this research intends to better understand the school effectiveness achieved by Jesuit education. In doing so, I hope to gain insight into Jesuit education and to make an innovative and positive change in Chinese secondary education in general, and in particular

¹ Also known as Yuan Ming Yuan (圓明園), which was destructed by British and French troops in 1860.

at the Roman Catholic school in Sienhsien (獻縣) Diocese, which is a product of the former Jesuit apostolic vicariate. In this chapter, I present the background, the statement of problem, and the purpose and significance of the study. After these, the structure of this dissertation is illustrated.

1.1 Background

During the past three decades, China has witnessed a dramatic expansion in education. However, its current “test-oriented” education imposes a heavy burden on students, and thus they experience severe psychological stress (Ang, Huan, & Braman, 2007; Crystal, Chen, Fuligni, Stevenson, Hus & Ko, 1994). Standardized tests might have the negative effect of limiting school goals to passing or proficiency on particular tests. In fact, formal examination has been part of the Chinese system of social mobility and success for 1500 years and the system for teaching to obtain a passing grade has not been altered significantly (McKnight, 1994). Even more troubling, there also exists a “key schools” (top schools) system, which funnels the strongest students into the best secondary schools largely on the basis of entrance examination scores. In this system, a quality education is too often denied to a large number of students from underserved rural areas.

While I was working at Trinity College Dublin as a visiting academic in 2009, Fr. Anthony Xiao Xianbin, Chaplain of the Dublin Chinese Community, shared with me many heartbreaking stories from events which transpired in Sienhsien Diocese (*Dioecesis*

Scienscienensis) during the Cultural Revolution (1966–1976). I also learnt from him that his diocese, a former apostolic vicariate in North China, was established by the Jesuits in the mid-19th century.

After my returning to China, in addition to my teaching and administrative work at Hebei University of Science and Technology, I acted as a volunteer at Jinde Charities, a Non-profit Organization of the Chinese Catholic Church for social services. My service at Jinde Charities brought me into contact with rural children and AIDS orphans from Catholic families who lacked the opportunity to receive a good education. Such experiences impelled me to set my mind on Catholic education, with the goal of improving the lives of these valuable people who had touched me so deeply.

On May 3, 2013, Fr. Anthony brought me to the Sienhsien Diocese to attend the ceremony in which two of his nephews were ordained as priests. I was stirred by the ceremony of the ancient Jesuit rite. It was unbelievable that on the Chinese soil, the impoverished parishioners could still embrace the belief with vibrant enthusiasm after ages of persecutions. During the reception which followed with Bishop Joseph Li Liangui and the priests of the diocese, I was told that Sienhsien Diocese reopened a Roman Catholic independent school in order to dissuade more children from dropping out of school in 2006. Aware that the best educational opportunities that children at the Catholic school could aspire to were reserved for those who would become priests or nuns, I felt that I was

duty-bound to devote myself to the education at that Roman Catholic school in Sienhsien.

1.2 Statement of the Problem

As this is the only Roman Catholic school acquiesced by the Chinese government after years of repression, past experiences in Catholic education that might serve as a model for current efforts are largely forgotten. At present, the school has to follow the public education curriculum, but it tends to be less competitive with public schools due to inferior educational resources and the consequence of the “key schools” system mentioned earlier.

Reviving the Jesuit educational tradition may be a solution for the school in order to improve the quality of its education. That said, research into effectiveness of Jesuit-inspired education has been rare in China perhaps due to the prohibition of denominational education for more than 70 years. This regrettable state of affairs has prompted me to look for solutions from other countries. Nevertheless, it seems that much research has been carried out from a religious rather than a secular perspective. A secular perspective is requisite, as Habermas (1984) states that secular and religious forms of thought mutually inform and learn from each other.

1.3 Conceptual Framework

Strike, Haller, and Soltis (2005) define private behaviour as behavior that affects the welfare only of those who engage in it, while public behaviour affects the welfare of others (p. 33). Accordingly, believing in religion is private behaviour but denominational education

should be considered as public matter. Therefore, Habermas's stance on religion in the public sphere is adopted as the conceptual framework in this study to assess the moral permissibility of Jesuit education. Put in this way, the secular perspective is also secured.

1.4 Purpose of the Study

The issue of school effectiveness in Jesuit education has long been taken for granted in China, possibly because of the academic success Jesuit schools enjoyed in the 1940s and the religious sentiments of the Chinese Catholics. However, there is evidently a lack of research in this field that is rooted in political reasons.

The purpose of this study is to explore the distinctive characteristics and pedagogical philosophy contributing to school effectiveness in Jesuit education from a secular standpoint. To ensure such a standpoint, religiously based claims are discussed in terms of their possible effects on school effectiveness within the aforesaid Habermasian framework.

1.5 Research Questions

This research aims at investigating, through a qualitative appraisal of data obtained from one student's journal and four interviews about a Jesuit school, St. Patrick's College (St. Pat's), a pseudonym, in Canada and from provincial government publications relevant to the school, the extent to which Jesuit education is effective. To understand the school effectiveness in Jesuit education, the major questions to be pondered are as follows:

(1) Are there any distinctive characteristics of Jesuit education that are in line with modern

secular models of school effectiveness?

(2) What distinguishes a Jesuit education from rigorous secular approaches to schooling or other Christian approaches to education?

(3) Does Jesuit education have a specific pedagogical philosophy that has been its traditional educational trademark?

(4) Does the contemporary concern about social justice within the Jesuit community have ancient roots in the Society of Jesus or is it a more modern sensibility?

1.6 Significance of the Study

I strongly believe that it is of great necessity and urgency to effect some changes within the current Chinese “test-oriented” educational system. Children are entitled to develop to their fullest potential – academically, physically, and spiritually, instead of paying attention exclusively to their test results.

Accordingly, if the students at the Roman Catholic junior high school in Sienhsien Diocese can be helped to bridge the gap between the Chinese educational tradition and the Jesuit educational system, it may eventually be possible to legitimize and promote Roman Catholic education in China. In a best-case scenario, more public schools may also be convinced that they can become more successful if the human values of altruism and equity are attended to in its current school systems.

1.7 Organisation of the Study

This thesis is divided into six chapters. After the introductory chapter, Chapter Two presents the relevant research background for exploring the crucial factors that result in the school effectiveness of Jesuit education. Chapter Three illustrates the methodology of the study, which is a case study of qualitative research along with the research methods to be applied. Chapter Four serves as a presentation of the data in a systematic format. Chapter Five covers the analysis and discussion of the research findings numerated in the previous chapter in order to answer the research questions, and to explain how Jesuit education functions at St. Pat's and how the stakeholders perceive their role in such a model of education. Chapter Six answers the research questions and provides implications for education in China and for future research.

Chapter Two

Literature Review

There are three main themes in the literature that have been elaborated: Jesuit education, school effectiveness, and the Habermasian philosophical stance. While noting this research will particularly serve the interests of the Roman Catholic school in Sienhsien Diocese, the Jesuit China missions are also briefly covered. In consideration of the esoteric nature of the themes mentioned before, the general aim of this chapter is to establish the criteria from previous research for analyzing the data collected.

2.1 Society of Jesus

The Society of Jesus (*Societas Iesu*) is a Christian male religious congregation of the Roman Catholic Church. The members of the society are called Jesuits. Besides their engagement in evangelization and apostolic ministry, Jesuits also work in education, intellectual research, and cultural pursuits. For decades now, Jesuits have paid great attention to the question of social justice.

Over the past 450 years, Jesuits have established a worldwide network of schools and universities. Jesuit education, also known as Ignatian education takes its name from the founder of this Catholic order, Ignatius de Loyola, much of whose early life is known from his autobiography entitled *The Spiritual Autobiography of St. Ignatius* (Gonzalez, 1900).

2.1.1 The Life of St. Ignatius. Although the *Autobiography* does not go into much explanation of the ideology of Ignatius regarding either spirituality or education, we gain considerable insight into his personality, which immensely influences the Ignatian ministry and education.

Ignatius de Loyola was born on October 23, 1491 to a Basque noble family in Spain. He was seriously wounded in the Battle of Pamplona in 1521, and he underwent a spiritual conversion while in recovery. According to Gonzalez (1900), Ignatius spent ten months in intense pain because of the seriousness of injuries to his legs. During this period of convalescence, Ignatius read religious texts widely, on the life of Jesus and the lives of the saints. He also began seeing a series of visions in full daylight when in hospital. These repetitive visions appeared as “a form in the air near him and this form gave him much consolation because it was exceedingly beautiful ... but when the object vanished he became disconsolate” (Lacouture, 1995, p. 18). Such spiritual experience can be well explained with modern science. Undoubtedly, his anguish in the days before anesthetics and his religious readings directly aroused radical psychological change in his mind. Nevertheless, it is reasonable to assume that in the late 15th century that a Basque knight would be inspired by the epiphany experience to lead a life of self-denying labour and to emulate the heroic deeds of those Catholic saints.

Since the inception of the Roman Catholic order, Jesuits have been highly educated.

Ignatius studied at the universities at Alcala and Salamanca for the priesthood. Later, he studied at the University of Paris where he met six other students, including Francisco Xavier, to establish the “Company of Jesus” or “Friends in the Lord” (Coyle, 1908, p. 142). On August 15, 1534, Loyola and his six companions, “of whom only one was a priest, took upon themselves the solemn vows of their lifelong work” (Ridpath, 1899, p. 238). It is with the founding of their initial order that the *Autobiography* ends.

2.1.2 The Character of the Order. As a talented director and the first Superior General, the personality and religious exercises of Ignatius strongly shaped the common character of his companions and fellow Jesuits. Such a character is bound to exert tremendous influence on their philosophy and pedagogy on education.

Unlike the popular belief that the Jesuits are pragmatic, Ignatius seems quite conservative in faith. In his *Rules for Thinking with the Church*, he claims, “That we may be altogether of the same mind and in conformity with the Church herself, if she shall have defined anything to be black which to our eyes appears to be white, we ought in like manner to pronounce it to be black” (Bettenson, 1999, p. 272). He wrote the Jesuit *Constitutions*, adopted in 1553, which created a tightly centralized organization and stressed total abnegation and obedience to the Pope and their religious superiors “like a corpse,” as Ignatius (1970, p. 249) put it.

Ignatius laid out his original vision for the new order in the *Formula of the Institute*

of the Society of Jesus, which was “the fundamental charter of the order, of which all subsequent official documents were elaborations and to which they had to conform” (O’Malley, 1993, p. 5). In the opening lines of this founding document, Ignatius declares that the Society of Jesus was founded for whomever “desires to serve as a soldier of God” (O’Malley, 2006, p. 35). In fulfilling the mission of the *Formula*, Ignatius sent his companions as missionaries around Europe to create schools, colleges, and seminaries (Höpfl, 2004, p. 426). Jesuit missionaries also traveled in vast diverse regions across the globe, including China, to evangelize peoples who had not yet heard the Gospel.

2.1.3 Jesuit China Missions. The first Jesuit attempt to reach China was made in 1552 by St. Francis Xavier, co-founder of the Society of Jesus. However, he failed to reach China proper, and died on an island off the shore of Canton in 1552 (Brockey, 2007, p. 29). Thirty years later, Jesuits once again initiated their China missions, led by several figures including Matteo Ricci (利瑪竇), introducing mathematics, astronomy, and Western arts to the Chinese imperial court. Since then, many members of the Jesuit delegations held numerous prestigious posts in the imperial courts of Ming and Tsing Dynasties (Allan, 1975). Mungello (2005) reports that 920 Jesuits participated in the China mission between 1552 and 1800. Jesuits were enthusiastic in transmitting Chinese knowledge and philosophy to Europe as well, and Hobson (2004) even believes that the Jesuit translation of Confucius’ classic works into European languages immensely influenced those thinkers who

were interested by the integration of Confucian morality into Christianity.

In later days, the Jesuits established two dioceses in Shanghai and Sienhsien, respectively. The two dioceses flourished, and they had run several renowned schools and universities in early 20th century until all the western priests were expelled in the 1950s, which ended eventually the Jesuit China Missions in mainland China. In 1965, more than forty priests from Sienhsien Diocese established St. Francis Xavier High School (振聲高中) in Taiwan to commemorate Bishop François-Xavier Zhao Zhen-sheng, S.J. (趙振聲主教) who successfully transferred large numbers of priests and nuns from mainland China in 1949 (“About St. Francis Xavier”, 2014).

2.2 Characteristics of Jesuit Education

The Jesuit schools throughout the world vary greatly, as Brungs (1989) points out that “there are almost as many aspects of Jesuit education as there are persons and institutions involved in it” (p. 2). In order to pinpoint the common characteristics and distinctive features of Jesuit education, it is necessary for us to look into those documents reflecting the roots as well as the more recent development of Ignatius’ system of education.

2.2.1 Jesuit Educational Documents. The Ignatius’ principles are deeply rooted in the *Ratio Atque Institutio Studiorum Societatis Iesu* (*Ratio Studiorum*), which was officially emanated in 1599. The *Ratio Studiorum* consists of four detailed sections: Administration, Curriculum, Method, and Discipline (Farrell, 1970). Although it may not be advisable to

adapt the rules and regulations of the *Ratio Studiorum* to the schools today, the indwelling spirit of Jesuit pedagogy exists intact in such a 16th century Jesuit legacy. The *Ratio Studiorum* starts with the manifesto that:

It was the principal ministry of the Society of Jesus to educate youth in every branch of knowledge that was in keeping with its Institute. The aim of our educational program was to lead men to the knowledge and love of our Creator and Redeemer. (Farrell, 1970, p. 1)

McGucken (1932) claims that such principles that formulated Jesuit education then, are still the same to this day.

To apply the Ignatius' vision of education to the new challenges of the world today, *Go Forth and Teach: The Characteristics of Jesuit Education* was published in 1987. Such a document aims at providing the whole Society of Jesus with one single perspective (International Commission, 1987, p. 3). It declares that “the ultimate aim of Jesuit Secondary education is...full growth of the person which leads to action – action that is suffused with the spirit and presence of Jesus Christ, the Man for Others” (p. 52). This document consists of ten sections and lists the characteristics of Jesuit education minutely. To make those characteristics easily identifiable, we need, however, to get into a simplification of the characteristics of Jesuit education.

2.2.2 Pedagogical Philosophy of Jesuit Education. Donohue (1990) summarizes seven characteristics which are common among all Jesuit schools. First, the student ought to have a sacramental view of life in the world, that is, s/he should believe that God is present

in all things. Such a world view tightly intertwines with one of the Ignatian ideals that “Finding God in all things.” Second, the student should have a commitment to be a “man/woman for others,” which has served as traditional educational trademark of Jesuit education, and is considered the paramount objective of this educational system recently. Third, the student ought to have obligation to service in the doing of God’s will. Fourth, the student needs to be conscious of the importance of the relationship between a life of faith, and a life of reason. Intellect and reason play a crucial role in the Ignatian vision of life, whereby they complement the life of faith. Fifth, Jesuit education should be committed to the education of leaders in all walks of life, and particularly to those who will be in positions of power and who can make a difference in the lives of people. Sixth, special attention is to be given to the interior life or inner journey of the faith of the student. Through days of recollections and retreats, students are assisted in developing a life of faith and expose them to the spiritual journey. Seventh, students need to understand how to proceed when making discernments. Discernment refers to the way of making decisions whereby an individual or a community makes a choice in the presence of God. (Donohue 1990, pp. 54–55)

Despite the evident focus on religion, Jesuit education also emphasizes cultivating leaders in every walk of life so that they can influence the lives of others. In other words, the student is not supposed merely to be concerned with academic achievement, but with

his/her life as a whole. Nevertheless, all these traits mentioned above can also be found in other schools which are both Catholic and non-Catholic. Hence, distinctive features about the Jesuit approach that distinguishes it from other Christian approaches ought to be singled out attentively.

2.2.3 Distinctive Features of Jesuit Education. O’Hare (1993) argues that while many characteristics are also found in others schools, “the manner in which these values are combined in a Jesuit institution will be distinctive” (pp. 145–146). He clarifies three particular elements of the Jesuit spirit that set it apart from other religious institutions. To begin with, apostolic action plays a significant role in Jesuit education. Jesuit action and work aims at seeking knowledge, obtaining the truth, and more precisely “doing the truth in love.” The second feature is Christian humanism. Students are encouraged to have a keen understanding of the injustices in the world. Issues of social justice must be addressed by those who have knowledge to do something about them. It is noteworthy that social justice has become a major contemporary concern within the Jesuit community. Even the term “social justice” was actually coined by Luigi Taparelli D’Azeglio, an Italian Jesuit scholar in 1840s (Zajda, Majhanovich, & Rust, 2006). The third trait can be described as a common spiritual ideal or “to be with Jesus – in order to serve.” For as holy and pious as this may sound, the aim is to always serve and do good works “for the greater glory of God” (*Ad Maiorem Dei Gloriam*), which serves as the unofficial Jesuit motto.

Obviously, the characteristics and distinctive traits of Jesuit education discussed above are almost all God-centred. For Ignatius, education was not an end in itself. In his writings, Ignatius always saw God as the ultimate end (LaCroix, 1989, p. 29). However, Jesuit education is not meant to be only a spiritual endeavour, for the intellectual and moral aspects are also of importance. With the purpose of better understanding the intellectual aspects of Jesuit education, school effectiveness is discussed through a secular perspective in the section that follows.

2.3 School Effectiveness

To answer the research questions in the previous chapter, this section sets out to examine the criteria of school effectiveness from a secular perspective so that the school effectiveness of Jesuit education can be accountable for nondenominational stakeholders of education.

2.3.1 Definition of School Effectiveness. Hoy and Miskel (2013) state that “organizational effectiveness has been defined relative to the degree of goal attainment” (p. 305). Nevertheless, school effectiveness has been very hard to conceptualize, as constituents may focus on different learning outcomes, the definitions of it change constantly due to the preferences of constituencies, and multiple stakeholders of education always offer different and even conflicting preferences (Hoy & Miskel, 2013, p. 302). Recognizing the inherent difficulties to understand it, Scheerens (2000) suggests a general definition that school

effectiveness refers to the performance (output) of the school, which is measured in accordance with the average achievement of pupils in a period of schooling (p. 18).

To acquire information of students' average achievement, standardized achievement tests simply become most commonly used methods, as in fact the majority of people believe that mastery of basic skills is a crucial component of effective schools (Uline, Miller, & Tschannen-Moran, 1998, p. 462). Such opinion is surely reasonable, and accountability in standardized achievement tests is, comparably speaking, rather easy and convenient to analyze. Nevertheless, educators should not only measure what is easy to measure. Other factors to assess school effectiveness should always be born in mind, if the school is considered as a social system.

2.3.2 Criteria of School Effectiveness. Hoy and Miskel (2013) contend that the open social-systems perspective can serve as a theoretical framework for understanding the multifaceted concept of school effectiveness and assessing possible approaches to improve school effectiveness.

In terms of input criteria that have effects on schools, Hoy and Miskel (2013) claim that some of the environmental factors that can affect organizational effectiveness including fiscal and abstract resources (p. 305). They explain that fiscal inputs mainly relate to “formal qualifications of the faculty and administration, text books, libraries, instructional technology, and physical facilities” (p. 305). In contrast, abstract inputs primarily refer to

resources such as “state and local educational policies and standards, political structures, organizational arrangements, parental supports and abilities of student” (Hoy & Miskel, 2013, p. 305). The input criteria set the capacity for transformation processes and performance outcomes, so it is of requisite importance to weigh up those input criteria to pinpoint the effectiveness of schools.

From a social-system perspective, Hoy and Miskel (2013) posit that performance outcomes are relevant to “the quantity of school’s services and products for students, educators, and other constituents and quality of each output” (p. 305). To transform the inputs to outcomes, the transformational criteria, i.e., the quantity, quality, and consistency of internal processes and structures, are also crucial in assessing school effectiveness (Hoy & Miskel, 2013, p. 309). Hoy and Miskel (2013) maintain that in order to maximize school effectiveness, “the internal elements of teaching and learning, school structure, school culture and climate, power and politics, and motivation must work harmoniously to produce the desired performance goals” (p. 309).

Simply put, the effectiveness indicators stem from each phase of the open-systems cycle, and those inputs, transformations, or output variables have been, at one time or another, applied to evaluate school effectiveness.

2.3.3 Improving Academic Performance. Since academic achievement is believed to be a crucial feature of school effectiveness, many researchers propose models to promote

students' academic performance. For example, the Lee-Shute Model (Lee & Shute, 2010) holds that student engagement and learning strategies operating in a school climate conducive to learning and reinforced by parents and peers promote academic achievement. For another example, the model of essential supports, Bryk, Sebring, Allensworth, Luppescu, and Easton (2010) focus on shared leadership, which provides four essential supports, i.e., professional capacity, school-learning climate, parent-school-community ties, and instructional guidance. Still another model, the Hoy and Woolfolk Hoy model (Hoy, Tarter, & Woolfolk Hoy, 2006) emphasizes the importance of academic optimism. Hoy and Miskel (2013) comment that a culture of academic optimism and relational trust both lead to increased motivation and cooperation among students, teachers and their parents (p. 316). Last but not the least, Hattie's (2009) study proves that the most important factor influencing academic achievement is the quality of teachers and their pedagogy.

In summary, several school characteristics mentioned above are indispensable of school effectiveness. These are high expectations of student achievement, shared educational leadership, a safe and orderly climate, positive school culture, and quality of teachers and their pedagogy. Based on all the evidence offered, the criteria for evaluating school effectiveness in Jesuit education are well established. Yet, being effective does not necessarily mean being successful in education, unless norms and actions in Jesuit education are morally justifiable. Therefore, it is reasonable for us to examine the Ignatius' vision of

education and factors related to school effectiveness in Jesuit education through a Habermasian perspective.

2.4 Habermas' Philosophical Stance

Habermas (2006) notes that Western philosophy is heavily indebted to its Christian heritage, which philosophers assimilated by developing ideas of “responsibility, autonomy and justification; history and remembering; new beginning, innovation, and return; alienation, internalization, and incarnation; individuality and community” (p. 44). Thus he calls for a dialogue in which secular and religious forms of thought mutually inform and learn from each other.

2.4.1 Dialogue between Naturalism and Religion. Habermas (1984) treats religion mainly from a sociological perspective, and as a philosopher, Habermas takes his approach as a methodological atheism, by which he means a kind of experiment in radical demythologization whose outcome remains open. He claims that the Christian idea of human beings as created in the image of God has been especially important for Western moral-political theory, which translated the religious idea into the secular view of persons as equal in dignity and deserving unconditional respect (Habermas, 2006, p. 45). Hence, Habermas (2006) believes that there are duties of believing citizens to translate their religiously based claims into secular, publicly accessible reasons.

In terms of learning from religion, Habermas insists his position of post-metaphysical

thinking, and claims that post-metaphysical thinking is abstinent from offering guidance in matters relating to the conduct of life and to human flourishing in general (Habermas, 1992, pp. 14–15). Such an ethically agnostic attitude is prerequisite in learning from religions, because in such a pluralist world we can hardly make any objective judgements towards any ethical issues, such as the good life and good society. Unlike culturally and religiously relative ethical issues, moral matters require an agreement between discourse participants, because moral principles are universally accepted and morally justified (Okshevsky, 2014). Therefore, learning from religion can only be restricted to the domain of morality.

In examining Habermas's discourse ethics, Okshevsky (2004) states, "To believe and to judge responsibly is to believe and judge on the basis of reasons" (p. 180). He adds that to give reasons responsibly within deliberation is to abide by a set of "argumentative rights and duties" accepted not in virtue of their universally necessary status as epistemic conditions or presuppositions (p. 180). To justify the "universally necessary status" of Jesuit education, we therefore are obliged to resort to the four presuppositions of Habermas' Discourse Theory of Morality.

2.4.2 Conditions of Practical Discourse. Habermas (1998; 2003) argues that moral validity within pluralist societies can be established only through engagement in public deliberation or "practical discourse" defined by the following four necessary conditions: (i) all who might make a relevant contribution must be included; (ii) all participants must be

granted an equal opportunity to contribute; (iii) all participants must mean what they say; (iv) and all participants must be free from coercion. These idealizing conditions of practical discourse orient participants toward cooperative attainment of mutual understanding and joint agreement in accord with the discourse principle: “Only those norms can claim to be valid that meet (or could meet) with the approval of all affected in their capacity as participants in a practical discourse” (Habermas, 1990, p. 66). As such, the moral validity or “rightness” of social norms and policies is grounded in dialogical norms of communication.

Habermas’ necessary conditions of practical discourse are vital to the theoretical and practical aims of the current study, because they theoretically frame an impartial moral point of view to assess how decisions are made, norms validated and so on in school effectiveness of Jesuit education. For the purpose of conducting this study, a qualitative case study is applied to collect the data. The next chapter details the methodology and relevant methods which are pertinent to understand school effectiveness in Jesuit education.

Chapter Three

Methodology

This chapter explains the methodology, methods, procedures, and other issues pertinent to the data collection for the study. In order to accurately interpret and analyze the data collected, the plan for data analysis is also included.

3.1 Restatement of the Research Questions

As mentioned in Chapter One, this research intends to explore school effectiveness in Jesuit education. For this purpose, four major questions are to be answered through the study. First, are there any distinctive features of Jesuit education that cohere with modern secular models of school effectiveness? Next, what distinguishes a Jesuit education from rigorous secular approaches to schooling or other Christian approaches to education? Then, does Jesuit education have a specific pedagogical philosophy that has been its traditional educational trademark? Furthermore, does the contemporary concern about social justice within the Jesuit community have ancient roots in the Society of Jesus or is it a more modern sensibility? Bearing these questions in mind, the methodology and relevant methods to conduct this research are illustrated in the next section.

3.2 Research Methodology and Design

Creswell (2012) emphasizes that “fitness for purpose” serves as the guiding principle to apply different research paradigms for varying research purposes (p. 4). Ontologically,

this research is based upon the philosophical stance that “reality is subjective and dependent on context” (McMillan & Wergin, 2002, p. 119). The aim of the research, as specified above, is to understand school effectiveness in Jesuit education. Therefore, the beliefs, values, attitudes, and norms of different stakeholders in a Jesuit school community that contribute towards school effectiveness need to be explored. Creswell (2012) believes that qualitative research is most suitable for such a study in which we need to explore the variables, and learn more from participants through exploration (p. 16). Moreover, the attempt to provide “an in-depth exploration of a bounded system” (Creswell, 2008, p. 476), such as one particular Jesuit school in this research, falls into the category of case study, which is “a variation of an ethnography” (Creswell, 2008, p. 476). Thus, the overall format of this study is established on a qualitative case study design.

To carry on the study, multiple forms of data were collected, mainly about St. Patrick’s College (St. Pat’s), which is a Jesuit school in Canada. First, the provincial government publications related to St. Pat’s such as the Criterion Reference Test (CRT) results and one Grade 9 Quality School Life Survey were analyzed. In this way, we could not only review the performance or output of St. Pat’s, but also comprehend students’ perceptions about their school. Such a quantitative measure may also be appropriate in a qualitative case study, as Silverman (2001) claims, provided that the researcher does not depend on them purely (p. 40). Immediately after that, a journal with comprehensive

description of everyday school life at St. Pat's composed by a Grade 9 student was scrutinized to ensure the validity of this study. The journal was originally written in Chinese, and it was carefully translated into English. In the mean time, a total of four informants were interviewed. These interviewees consisted of the Scholar, an expert in the field of Jesuit education; the Former President, the Chemistry Teacher, and the Chinese Educator² who is a researcher in Comparative Education. Their inputs were constantly compared with texts related to the mission of the school, aim of education, and philosophy of Jesuit education so as to achieve a more focused interpretation of the data collected. So as to clarify the research design, these procedures are specified in the subsequent section.

3.3 Instrumentation

This section explains the specific methods adopted in this case study. In order to conduct this research, multiple approaches of data collection were employed as follows.

3.3.1 Government Publications. This study took advantage of the provincial government publications related to St. Pat's including the CRT results and one Grade 9 Quality of School Life Survey for understanding school performance and students' perceptions with regard to school effectiveness. Due to the qualitative nature of the case study, this quantitative measure was not relied on completely.

To gain an overall understanding of the academic performances of the students at St.

² The Scholar, the Former President, the Chemistry Teacher, and the Chinese Educator are treated as pseudonyms in this research.

Pat's, the achievement data published by Department of Education of the province in three consecutive academic years were examined. The data consist of CRT results in English Language Art (ELA) and Mathematics from 2009 to 2012.

In an attempt to understand those achievement data I have mentioned above, methods such as classroom observation and focus groups seem highly necessary, as Scott and Usher (2011) claim that “the task to interpret the meanings and experiences of social actors can only be achieved through working closely and directly with the individuals involved” (p. 105). However, “research is a disturbance and it disrupts routines” (Flick, 1998, p. 57), and it was impractical to engage in a longer-term, closer contact with the students due to the time constraints in this study. In spite of this, students’ perceptions can never be ignored, as effective education ought to be student-centered.

To compensate for the lack of close observation in the school and face-to-face communication with the students, I counted on a Grade 9 Quality of School Life Survey, which was also published by Department of Education of the province. In the academic year of 2010 –11, Grade 9 students at St. Pat’s participated in the province-wide Quality of School Life Survey. Such a survey allowed me to probe students’ perceptions towards elements of teaching and learning, school culture and climate, parental supports, and so on. Meanwhile, it also enabled me to single out the distinguished features concerning school effectiveness of the school in comparison with the provincial level. Nevertheless, such

quantitative data were far from a vivid reconstruction of the setting studied. Thus, a closer and more direct attention is still indispensable.

3.3.2 Journal. As Glesne and Peshkin (1992) suggest, reflection is crucial as a means to continuously work on becoming a better researcher, and a journal provides a focal point for this activity. The experiences of a Grade 9 student were recorded in his journal, so that I could employ that journal with rich, thick description of the school life at St. Pat's. Leo, which is the pseudonym of the student, has been studied at public schools in China, Ireland and Canada, so that the journal provided with comparisons between Jesuit education, Catholic public school education in Ireland, public secular education in both Canada and China. However, a teenager's description about his schooling may be one-sided and even misleading, so it is imperative that professionals in the field of education be interviewed for the purpose of gaining in-depth understanding of school effectiveness in Jesuit education.

3.3.3 Interviews. Scott and Usher (2011) consider that interviewing is an essential tool of the researcher in educational enquiry, as "the preconceptions, perceptions and beliefs of social actors in educational settings form an inescapably important part of the backdrop of social interaction" (p. 115). Using interviews allows researchers to explore complex subjects in detail and to find out "how people think" and "how they construct meaning" (Brown & Dowling, 1998, p. 60). As in qualitative research, interviewing needs to be flexible and dynamic (Creswell, 2012, pp. 217–220), all the interview questions in this study

were open-ended, as they were flexible, allowing me to probe and elicit deeper insights of the interviewees. In addition, all interviews were recorded for later verbatim transcription, in that audio-interviews can effectively prevent researchers from omitting key points in data transcription and also make them fully concentrate on the interviewees (Wray, Trott & Bloomer, 1998) without the distraction of note taking.

To answer the questions around the distinctive features, specific pedagogical philosophy, and social justice of Jesuit education, the Scholar was interviewed. The Scholar holds a Ph.D degree in Educational Administration. Before his retirement, he served as the Executive Officer of the Roman Catholic Education Committee in the province. He also published a number of books concerning Roman Catholic education and Roman Catholic independent/private schools.

As discussed in the previous chapter, several school characteristics are crucial in determining school effectiveness, such as shared educational leadership, a safe and orderly climate, and so on. To pinpoint these factors, this case study focused on the school setting of St. Pat's. Interview questions to the Former President, the Chemistry Teacher, and the Chinese Educator shared many similarities, so that perspectives reflected from a variable of angles can be elicited, and the interviewees also provided more in-depth insights within their specific domain. To have a profound understanding of its curriculum and administration, I primarily turned to the Former President of the school. Before working as

the president, she served a few years as school principal. Since she had retired from the school, her responses were more forthcoming and less guarded. More valuably, she spent three years teaching in Korea, and after coming back to Canada, she had hosted several Korean students who attended St. Pat's for many years. Therefore, she was also the ideal person to resort to in terms of understanding the differences between Jesuit education and the rigorous education in East Asia. Furthermore, since the most important element influencing academic achievement is the quality of teachers and their pedagogy, the Chemistry Teacher was interviewed. The Chemistry Teacher is the only teacher in the school who is also a Jesuit priest, which contrasts with the previous times when all teachers were Jesuits. Besides, due to the fact that the ultimate goal of this research is to serve students in China, The Chinese Educator was interviewed as well. The Chinese Educator used to be a senior administrator at a "supper key" high school in China, and she had already done some classroom observations at St. Pat's. Her experiences at both schools offered invaluable insights that can be used as a basis for comparison of the effectiveness of Jesuit education with other educational approaches, particularly in China.

Semi-structured interviews were utilized for the above-mentioned participants in this case study to allow for more open-ended responses, which Fontana and Frey (2000) describe as "one of the most powerful ways in which we try to understand our fellow human beings" (p. 645). Eventually, the data collected through these interviews were coded line by

line, and themes emerged from the open coding process were continually compared with texts regarding the mission of the school and philosophy of Jesuit education.

3.3.4 Summary. The data in this study were collected through government publications, journal writing, and interviews. Through such a triangulation of data collection methods, the validity and credibility of this study have reasonably been enhanced. More importantly, the transferability has been fulfilled through the journal notes which brought the readers into the context under investigation. So, the knowledge gained in this study, to some degree, can possibly be applied to other environments, such as the revival of Jesuit education tradition at the Roman Catholic school in Sienhsien. In the next section, the plan for data analysis is to be elaborated for facilitating the final report of this study.

3.4 Data Analysis

Data analysis involves organizing what has been seen, heard, and read so that sense can be made of what is learned (Glesne & Peshkin, 1992). Fielding and Lee (1998) emphasize that the processes of collecting, coding and analyzing the data should go on at the same time from the outset of research (p. 30). In this study, the constant comparative method was taken to analyze the data. The study actually started with analyzing the statistical data acquired from the government publications so that I would know what possible aspects of school effectiveness to pursue about St. Pat's. Then data collection and analysis from the student journal and interviews of the professionals proceeded

simultaneously in a period of three months in hoping that certain correlations concerning school effectiveness in Jesuit education can be identified. In the mean time, the qualitative inputs were compared with texts related to Jesuit education. When important aspects arose from certain data collection approaches, I turned to relevant respondents for clarifications and explanations with those questions which had emerged. Such a circular and continuous process (Flick, 1998, p. 234), allows continuous refinement of the categories as well as the discovery of new relationships (Maykut & Morehouse, 1994, p. 134). Eventually, relevant qualitative data were reexamined and discussed through the lens of Habermas's perspectives on religion in the public sphere.

3.5 Limitations of the Study

Creswell (2012) points out that the qualitative method includes the researchers' subjective reflexivity and bias (p. 16). Equally importantly, personal experiences and cultural backgrounds may also affect the interpretations and conclusions of the study (Creswell, 2012, p. 18). I was converted to Roman Catholicism by Jesuit priests, and I am also a member of Knights of Columbus, a Catholic fraternity heavily influenced by Jesuit ideology. Moreover, almost all my interviewees were Roman Catholics. Such a background may put a major threat to the trustworthiness of this research. If emotional attachment was not subdued rationally, the interpretation of the data and the validity of the conclusion to be drawn would be compromised despite that a Habermasian perspective was involved.

Chapter Four

Data Presentation

This chapter presents the data collected in this research, which serves the purpose of evaluating and analyzing the perceptions about school effectiveness in Jesuit education from a Habermasian perspective. Relevant government publications and information offered by each respondent provide significant insights into understanding Jesuit education.

The data are presented in five sections. The first section portrays the school setting using the information obtained from St. Patrick's College (St. Pat's) website. Then, relevant government publications are employed to describe several aspects of school effectiveness. Next, the findings from the student journal are reported. The fourth section displays the data acquired from the interviews with the Scholar, the Former President, and the Chemistry Teacher about the school and Jesuit education. Finally, the interview with the Chinese Educator is dealt with in a separate section so that the contrast between Jesuit education and Chinese education can reasonably be provided.

4.1 The School Setting

Canada, home to boundless lordly pines galloping on highlands; enchanted charming maples dancing in the winds; most educated population in the world (Grossman, 2012); and a small Jesuit school, St. Patrick's College. Tradition and innovation meet in this school, which takes pride in two seemingly very different things: religion and reason.

St. Pat's is an independent Roman Catholic school located adjacent to a historic cathedral. Although under Jesuit auspices, like many Jesuit schools in North America, it is now directly administered by a lay president and a lay principal. Except for the Chemistry Teacher at the school who is a Jesuit priest, the staff is composed of lay people including the school chaplain. The school offers a complete academic program from Kindergarten to Grade 12. The mission statement is specified on its school website as follows:

St. Patrick's College is an independent K-12 Catholic school in the Jesuit tradition with a respectful and diverse community offering a progressive curriculum aimed at creating a safe and challenging educational experience. The school is focused on forming confident men and women of competence, conscience, compassion and commitment.

Moreover, the school is proud of its excellent instrumental music and choral programmes, and programmes that focus on social justice. Its substantial bursary programme enables children whose parents would not otherwise be able to afford the full tuition to send their children to this Catholic school. The school's website information offers an impressive picture regarding school life and curriculum.

Be that as it may, the website is hardly a reliable witness of what the school is really like, and it may even simply be a piece of propaganda. Therefore, we need, above all, to scrutinize the government publications about the school with the purpose of exploring its effectiveness.

4.2 Government Publications

Academically, the Criterion Reference Test (CRT) results published by the

Department of Education of the province demonstrate that the performance (output) of the school is excellent. In its province, students in grades 3, 6, and 9 write provincial assessments (CRTs) at the end of the school year. These assessments are based upon the provincial curriculum and provide a common standard to assess a student's proficiency in a specific subject area. Table 4.1 shows the CRT results in three consecutive years:

Table 4.1. *CRT Results (School Report)*

		ELA Reading			Mathematics		
		Total Students	Total test	Ranking	Total Students	Total test	Ranking
2011-12	St. Pat's	33	77.6	2	34	74.9	3
	Province	5,117	71.7		5,038	66.3	
2010-11	St. Pat's	31	81.6	1	31	80.1	2
	Province	5,297	67.9		5,132	63.8	
2009-10	St. Pat's	27	87.6	2	27	79.6	2
	Province	5,306	82.2		5,150	66.4	

Note. "Adapted from Provincial Assessment School Report (Average Scores)" Copyright by Department of Education, xx Province.

The CRT results illustrate that students at St. Pat's perform consistently well, and rank amongst the top academic achievers in the province. Even so, due to the fact that the comparison of the average performances is between a small sample size (one school) and a very large sample size (the whole province), it still cannot be confirmed that the academic output of St. Pat's is convincingly better than other schools in English Language Arts (ELA) Reading and Mathematics. However, if other criteria are also consulted, it may be possible to ascertain whether the school is indeed remarkable or not in terms of school effectiveness.

In addition to the CRT results, the results of a Quality of School Life survey (Grade 9, 2010–11) were also retrieved from the Department of Education website.

Table 4.2. *Quality of School Life*³

SCHOOL IS A PLACE WHERE...	School (N=25)	Province (N=4,278)	Difference
Student Satisfaction	80.0	53.6	26.4
Student Dissatisfaction	16.6	39.2	-22.6
Opportunity to Learn	86.3	72.4	13.9
Extent to which School is Useful	64.0	54.8	9.2
Extend to which Student Identifies with the School	86.0	70.2	15.8
Student' Perception of Their Own Status within the School	84.7	58.0	26.7
Students' Perception of Teachers	92.0	74.2	18.0
Safety and Security	93.0	66.4	26.6

Note. "Adapted from: Quality of School Life (Grade Nine 2010-11)" Copyright 2012 by Department of Education, xx Province.

As is shown above in Table 4.2, the difference in Student Satisfaction between St. Pat's and the province is 26.4, while the gap in Student Dissatisfaction is quite similar, which is -22.6 points. This would indicate that students' responses to the survey are reasonably reliable, as the answers of the respondents are consistent when enquired the same question in two different ways. The table also demonstrates that the school-province gaps with respect to some specific criteria for evaluating school effectiveness, such as opportunity to learn, students' perception of teachers, and safety and security, range from 13.9 to 26.6 points. This is a sizeable difference.

The quantitative data tend to argue in favour of the effectiveness of St. Pat's. However, this qualitative case study tends not to just rely on quantitative figures, but mainly focuses on examining the perceptions of key players within the system. In order to interpret and further understand the above quantitative findings, a student journal facilitates a vivid

³ All values are percent agreeing with statements.

visualization of the life within the confines of the school and into the historic school building which was established in the late 19th century.

4.3 The Student's Journal

This journal follows half of a semester in the life of St. Pat's, from blooming September to bone-chilling mid-term in November, 2015. During that period, a Chinese boy named Leo recorded a detailed account of what happened at his school every day.

Leo had completed his primary school education mainly in China, and he also attended school in Ireland for about half a year in 2010. He came to Canada in April 2014, and was put in a public school. Since there was almost no language barrier for him, Leo achieved great success at that public school, which he loved very much. However, his parents hoped that he could be more academically challenged, so it was arranged for him to transfer into St. Pat's. With copious sets of notes taken by this boy, it was possible to construct a narrative that represented one student's perceptions of daily activities at this Jesuit school.

4.3.1 Leo's First Day School. On his way to school, 14-year-old Leo bore a heavy heart. He was forced by his parents to transfer from a public school where he was a star student to St. Pat's, and it would be his first day at his new school. He cried, and refused to consider himself a Roman Catholic.

Leo got to school on time. In the majestic heritage school building, a heavy religious

atmosphere could be felt immediately. Crucifixes, religious sculptures, and paintings sat through in the lobby and the corridors. There was, in each classroom, a crucifix hanging on the wall. The Mass started at 11:00 a.m., and was well attended by parents. Together with four Jesuit priests, the Archbishop celebrated the Mass in the cathedral next to the school. Leo had attended many Masses in Ireland, China, and Canada, but this was the grandest Mass he had attended in Canada. For the first time, Leo received a blessing rather than communion in Mass, although it had long been taken for granted that he was Catholic and had received communion for many years already. As Leo had never been baptised, it was at his request that he receive a blessing. After the Mass, all parents and guests were invited to attend a reception, which was sponsored by the Parents Auxiliary. After school, Leo noted:

It seems that some of my fellow students are not Catholics, as many of them have not received communion during the Mass. One boy who also transferred from the same junior high school with me is a Muslim. It is his first time attending a Mass, and he seems unprepared and helpless.

They had two classes that day, Science and Canadian History. When students asked questions about the textbooks they needed, the Science teacher answered, "I am the best textbook." The Canadian History teacher gave an assignment entitled "What Canada means to you" and asked the students to submit it in the next day. He also handed out a writing sample, which was a well composed five-passage essay. Leo commented in his journal that this kind of assignment "may take several days for students to complete at my previous school."

4.3.2 School Structure. Together with his parents, Leo attended the New Parents

Orientation. The president of the school explained that:

The school is, in fact, administrated in a college model. Compared with public schools, the President at St. Pat's shares some of the responsibilities of the Principal in terms of administration, financing, and fund raising, etc. So the Principal can concentrate on academic matters. Besides, there are many committees which include diverse stakeholders to help the administration of the school.

The president also described Jesuit education. He stated that the common purpose of the school community was to strive to achieve the Jesuit Charism of *cura personalis*, which means, "Care for the entire person." He continued that the vision for the school was to aspire to form "men and women for and with others" and they hoped their students would live the Jesuit ideal of seeking the *Magis*, the greater, this being an abbreviated form of the Jesuit motto, *Ad Maiorem Dei Gloriam*, i.e., for the greater glory of God. Then, the principal emphasized that "the staff worked as a team," and he iterated that "each teacher teaches one subject area in different grades, so there are always conversations among teachers about what is going on in a certain grade." He also declared that "students are constantly challenged in classroom teaching." He exemplified that when a student correctly answered a question in class, a series of follow-up questions would often be raised immediately by his/her teacher, such as "What is the significance of it?", "Why it is important?" and so on. The assistant principal humorously described that her job was to enforce uniform requirements and ensure that students get to school on time. She believed that "uniforms made students ready to work and to feel equal."

Along with the Parents Auxiliary, there are many other committees. For instance, the Music Booster Group is a group of parents who help the Instrumental Music teacher. Leo described, “With eight bands and other teaching duties, the instrumental music teacher has a very busy schedule. It seems that without the help of those parents, the instrumental program would not have been as successful as it is.”

4.3.3 Academic Study. Overall, Leo thought, the academic study at St. Pat’s seems rigorous and challenging. He stated, “Some subjects are obviously one year ahead of the provincial curriculum, for instance, Science 1206 and Canadian History 1201 are actually Grade 10 courses.” As do students in China, Leo did homework every evening. But he noted that “the assignments are journals or projects, which involve critical thinking and analysis.”

Leo held that his Math teacher is “very demanding.” His Math teacher often gave him some extra exercises to do in class, as Leo was often the first student in his class to submit his Math assignments. Mathematics assignments seemed not to be a problem for him, but he tended to use the calculator too much rather than think first, and use the calculator to check answers. On one occasion, he got 98 per cent in a Math test. There was only one mistake in the paper, which was the “unit” after a number. Such mistakes were normally ignored at the public school he previously attended. The Math teacher’s comment to Leo’s work always seemed quite reserved. For example, “You did it” could be considered the highest level of compliment, while at his previous school, his Math teacher usually used the

expressions such as “You are a genius” or “Awesome”, etc.

The Science teacher was really “the best textbook.” Her handouts included not only the key content of *Nelson Science 10*, but also reviews of previous contents (in *Discovering Science 7, 8, 9*). “Perhaps this could be considered as an advantage of having a teacher who teaches several grades,” Leo remarked.

Leo observed that oral practice of French is “evidently emphasized at St. Pat’s, despite the English ability of my French teacher is constantly mocked by my classmates.” In one class, students were required to role play dialogues in the context of a restaurant, and they also looked at the different ways of asking questions. To create an authentic communication context, the French teacher let his students talk to the assistant principal in French on Skype. In contrast, Leo’s previous Core French teacher seldom encouraged her students to talk, perhaps because she was not a native speaker of the language.

“The Canadian History assignments require students to read the textbook a lot,” Leo mentioned, “at my previous school, students seldom read textbooks.” In the “Canadian Election” presentation, Leo got 96 per cent and Canadian History teacher gave detailed comments about the performance of Leo’s group. Leo reported, “For the first time in Canada, I felt the peer pressure, as I find that my fellow students are also serious with their work.” Before transferring to this school, Leo did not like group presentations very much, as he believed that he could always get higher marks if he worked alone.

Leo mentioned, “My Canadian History teacher pays great attention to training students’ writing ability, as we are commissioned to write a lot of essays.” One day, the Canadian History teacher told his students that there would be a test for Chapter Two, and the test would be comprised of 20 multiple choice questions and four essay response questions, of which students are responsible for answering one. When a girl who also transferred from Leo’s previous school heard this, she complained that the essay writing was too difficult. She used to be in one of the French Immersion classes, so essay writing in English seemed especially difficult for her. After hearing the complaint, the teacher answered, “This is what makes St. Pat’s different from other schools.”

Leo observed that “English Language Arts (ELA) covers many issues, which could be considered taboos in Eastern societies.” For example, Leo once worked on a “Media Project.” To fulfil the task of writing an essay, students viewed many advertisements related to women issues. One advertisement entitled “All Natural Hamburger Patties” could be identified as erotica in East Asia. For another example, the ELA teacher posted an important note concerning Slam Poems. He explained that “some of the content to be covered in class during their study and analysis of Slam Poetry may contain explicit language,” and asked students to recognize that the Slam Poems addressed women’s issues in society and were an integral part of the thematic unit for their academic year.

As in his previous public school, Leo was constantly praised by his teachers and

fellow students. His classmates noticed that “Leo is so great in using a lot of ‘fancy words’ in English writing,” and they frequently asked him to write the five-paragraph reports for their projects. One day, when Leo drew some pictures for a project, his group members expressed surprise and said, “You can do anything well.” As test results are considered private in Canada, there seemed to be no real competition or hostility among students. On Fridays, Leo had regular classes all day. In contrast, when he was in public school, students were normally engaged in non-academic activities on Fridays, for example, viewing movies or going outdoors, though this practice is not consistent across all public schools.

4.3.4 School Life. The Guidance Counselor is a psychologist. One day, Leo and his fellow students talked about the definition of Sexual Assault in ELA class. Then they viewed a Prezi presentation designed by the Guidance Counselor, which was about dating violence. After that, the students discussed the implications of this Prezi and how it related to their novel study. In China, dating among high school students is not allowed, although it is more and more difficult to control this at some schools in urban areas.

That same day at 12:00 p.m., the Grade 9 students finished their P. E. lesson. While waiting at the gate of the Hall, the little ones, probably pupils of Grade 1 came out. The boys and girls of Grade 9 stretched out their hands and let the little ones pat them, which promoted a feeling of family. Leo revealed that “students of different grades are organized into ‘families’ at the school, so that older children can take care of the younger children.” He

added that the Parents Auxiliary “sometimes organises ‘Family Fun Day’ events so that ‘family members’ and their parents can play and have fun together.”

Leo believed that discipline “seems not much of an issue at the school.” He was informed on his first day at school that if a student were late for school, s/he would be required to run one circle around the playground. Fortunately, nobody was seen disciplined for arriving late. Leo recalled that the girl who transferred from the same junior high school always complained about the current school. One day, she was forbidden to eat in class. She complained that in the previous homeroom in public school, there was a small fridge, and they could eat whenever they wanted. At St. Pat’s, in fact, only those students who participated in the musical programme at noon were allowed to eat something quickly in class. There were eight bands on campus, so the Instrumental Music teacher had to arrange for some students to practise playing their instruments at noon. Leo observed that “almost all students play in different bands, so like Leo, they have to cut at least two academic classes per week.”

Leo practised Alto Saxophone every day at home, in order to catch up to the progress of a high achieving girl from Nigeria. That girl had already practised more than 100 “medal lines,” while most students just completed about 20. Leo felt that “the music teaching is very different from that in China, for the instrumental music teacher encourages students to practise new lines by themselves.” In contrast, Leo’s previous private piano teacher in China

always showed him how to play first, and then Leo practised the music again and again to achieve excellence, but he had never tried to practise something new by himself. In one month, Leo finished one of the three books for Alto Saxophone, and he was praised together with the high achieving girl for breaking the school record.

Leo also reported that the school encourages students to participate in many extracurricular programmes, such as the Christian Service Program, Ignatian Family Teach-In for Justice (IFTJ) and so on. The school organized a group for the Grade 9 students to enroll in the Duke of Edinburgh Award. One day, Leo attended an event in which some students were awarded Gold Level of The Duke of Edinburgh's International Award. In that event, Prince Edward talked to each child around the tables. He asked Leo, "What level are you in?" Leo answered, "Bronze." Then the Earl asked, "What reason brought you in the programme?" Leo replied, "I want to be challenged."

Leo declared that it is "so easy to meet some famous persons in Canada." He recalled that he shook hands with Justin Trudeau in a gathering in September, and stood beside an "old housewife" who echoed Trudeau's speech with expressions such as, "That's true" or "It's a shame" all the time. Later, Leo learned that the "housewife" was Judy Foote, and a day after Leo met Prince Edward, she became the Minister of Public Services and Procurement of Trudeau's new cabinet. In China, Leo was taught to worship might. The Chinese school education deified the national communist leaders, and Leo even had to bow

before his previous primary school principal, assistant principal, and secretary of the Party.

4.3.5 Socio-economic Status of Students. Obviously, as Leo believed, many students attending the school come from the economic upper crust of society. In Canada, not many luxury cars are seen in streets. Here, cars are first and foremost a means of transportation rather than a status symbol. This stands in sharp contrast to China and a few Middle-East countries. However, Leo noticed that there were several parents who drove expensive cars. One day, he saw one parent bringing a hamburger for her child in a Mercedes-Benz.

Another day, Leo and several of his fellow students were “packed” in a teacher’s car on their way back from visiting a TV station. They saw a grand mansion on the hillside, and at the time they saw it, a student said that was her house. Leo also mentioned that “many of my fellow students had traveled to Europe for their holidays this summer.” Leo’s father had to buy a new iPhone for him, as students at St. Pat’s rely on iMessage to communicate with each other and share classroom notes. However, Leo thought that the better family backgrounds of his fellow students did not impact much on their performances, because “St. Pat’s is very poor.”

4.3.6 Fiscal Inputs of the School. Quite unlike the common belief that St. Pat’s was a wealthy private school, the school was in fact underfunded. According to Leo, the staff might earn less than their counterparts in public schools, but they took on a lot of extra hour

work such as attending student activities or presenting at many evening meetings. Leo mentioned, for example, unlike the Staff Professional Development (PD) Days during the semesters in public school, there were three consecutive Staff PD days before the official opening of this new school year at St. Pat's, but his teachers still needed to participate in one-day PD programme during each semester.

Leo also noticed that there was only one smartboard at the school, and the projectors were old in all other classrooms, and teachers needed to bring their own laptops to class. There were less than twenty computers in the Resource Room, and no iPads at all. Leo once quipped, "Now I know the reason why we are not allowed to watch movies at St. Pat's."

Without government funding for the school, students needed to pay a lot of money for text books, exercise books, and activities. At Leo's previous public school, he enjoyed the free breakfast programme every Tuesday and Thursday. On other weekdays, he could get free cupcakes in the corridor. At St. Pat's, however, there were not only almost no free meals, but occasionally he needed to pay five dollars for a Waste-free Lunch.

As a consequence, the school does its best to raise fund. For example, there are several "Jeans Days," which are sponsored by the Parents Auxiliary as fundraisers. As Leo said, "Students are asked to bring a loonie so that they need not to wear their uniforms that day." For another example, there was a day called "Toonies for Tuition Day." This program provides funds for the Canadian Catholic School Trustees' Association

(CCSTA) Tuition Assistance Program, to help students access Catholic Education in provinces which do not provide full funding. Leo brought a Toonie to school, and grumbled about the “frequency of donations for school.” As an incentive to get all students to bring in their Toonies, the school made the decision to have a “Jeans Day” the next day. Still another example, students were once invited to create a fundraising page and participate in the school’s Walk-A-Thon programme to raise funds. Besides these, other fundraisers such as “Recycling Blitz” and “Bake Sale” took place every now and again at school.

4.3.7 The Religion. There is only one Religion class per week at St. Pat’s. To his surprise, Leo found, “Except for the Religion class, no teacher talked about religion in class.” Leo joked, saying “I had thought students would be asked to calculate the surface area of a host.” At St. Pat’s, the Religion teacher is also the school chaplain, who is responsible for the Jesuit social service programmes, which aim at caring for marginalized people. Unexpectedly, the chaplain is not a priest. Together with him, each student leads one Morning Prayer a day in turn. When Leo was in Ireland at the age of eight, students prayed at least six times a day. Although Leo believed that about half of his former classmates there did not really believe in Jesus at that time, they had to “pretend” to be Catholics. Nevertheless, Leo admitted, “Such pressure does not exist at St. Pat’s.” There are Daily Masses in the mornings, but students are not obliged to attend. Leo attended many Masses, and he found, “Even during one of the most important Masses, the Martyrs Mass, there was

no kneeling, perhaps because many students were not Catholics.”

Grade 9 students attend Retreat as well. Leo’s class went to a Jesuit Villa out of town, and several student leaders from Grade 12 led them to participate in many games. The Grade 9 students were asked about their future careers. One boy said he wanted to be a garbage man, two other boys hoped to be priests. Their remarks made other students laugh. For the first time, Leo said “I want to be a biologist.”

During Pope Francis’ visit to the USA, six students of the school were sent to witness the Mass celebrated by the Pope in Philadelphia. One day, the whole school watched Pope Francis Address to the United States Congress on TV.

4.3.8 Parent-Teacher Interview. Leo’s father received an e-mail informing him that parent-teacher interviews were on Thursday, November 5. At public schools, a computer programme called Pearson PowerSchool is widely utilized to contact parents. If a student is absent or late for school, this programme will inform parents via e-mails. Due to funding constraints, rather than using that application, St. Pat’s directly contacts parents/guardians with e-mail. The school-wide messages are sent by the accounts named “Principals Office” and “Presidents Office.”

Leo came home with his progress report for term 1. Enclosed in the report was a parent-interview request form, and he was asked to book appointments with his teachers for his parents. The content of his progress report showed that similar to public schools, the

examination results were actually the cumulative results of quizzes, projects, tests, and mid-term and final exams. However, in terms of reporting students' performances, Leo considered that using Pearson PowerSchool at public schools is "more efficient for parents to be aware of the academic progress of their children at school." For instance, when a teacher inputs the test scores into the computer programme, parents can view them instantly on their cell phones. Even better, the programme can compute the accumulative examination results automatically. Hearing his father's anecdote about attending parent-teacher interview, Leo gave an account of his father's experience at St. Pat's.

That day, while waiting for the ELA teacher outside his homeroom, Leo's father overheard a parent talking about her daughter with other two parents. It seemed that almost all the parents knew each other. The lady said that her daughter did not do well in Social Studies. Her daughter said, "It was your fault." The mother asked why it was her fault, and the daughter answered, "Because you haven't studied with me."

Leo did an excellent job in the mid-term exams, and all his teachers believed that he was settling into the school community very well. As the school size is quite small, almost all subject teachers are also homeroom teachers. The Math teacher is Leo's homeroom teacher. In that homeroom, many portraits of famous Jesuit trained scientists, such as Descartes, Pascal, and so on, could be seen on the wall. When meeting the Math teacher, Leo's father mentioned Leo's experience of participating in the Gauss Contest. Leo had

been selected to take that Math competition in his last school the previous year. He was told to take the test at about 8:40 a.m., and he took it at 9:00 a.m. There was no preparation for the test, and he was the only student in his class who took the test. When the Math teacher at St. Pat's heard this, she told Leo's father that all her students in Grade 9 would complete the Pascal Contest in February, and that she would use past test papers to train the students. She also told Leo's father that "the Grade 9 students would be particularly busy, as the CRT results would be used as part of their final-term test results rather than only an assessment tool." The day after the parent-teacher interview, the Math teacher started to use the past papers of Pascal Contest to train her students. Leo complained to his father, "If you had not reminded my teacher about the Pascal Contest, she would have not trained us so soon."

The findings from the Student's Journal presented above provide an overview of half a semester at St. Pat's; however, a month and a half is still a short period of time for the student to get a clear picture of a new school. Moreover, as a teenager, Leo's understanding about his education at the Jesuit school may be superficial or even probably misleading. As a result, his perceptions and the facts about his school must be cautiously balanced when applying this journal to analyse factors in regard to school effectiveness of Jesuit education. Further, it is absolutely indispensable to seek professional opinions; then match and compare those perceptions so that factors regarding school effectiveness can be examined more thoroughly.

4.4 Sketching the Professional Perceptions

In this section, the perceptions of these three Catholic educators are to be compared and contrasted so that a detailed and precisely proportioned panorama of the school can be obtained. The three interviewees in this study are senior Catholic educators, and all of them are closely associated with the school. The Chemistry Teacher is the only teacher at the school who is a Jesuit priest. His opinions towards education are very valuable, because he is professionally qualified to interpret things from a religious perspective. Therefore, back translation of his perceptions will facilitate my understanding of religious ideas in earthly terms. At the time of her interview, the Former President had been retired for three years. The quantitative data employed in this research, such as the CRT Results and Quality of School Life Survey, were collected by the provincial Department of Education during her term of office as the president of the school. Another interviewee, the Scholar, was one of the staunchest supporters of Catholic education, who played a substantial role in getting St. Pat's established in its reopening as an independent school. Both the Former President and the Scholar are still actively involved in the school affairs.

As school effectiveness is closely related to "the degree of goal attainment" (Hoy & Miskel, 2013, p. 305), we need, first of all, an overall impression of the fulfillment of the school's mission statement. In answering the question whether the school has been successful in fulfilling its mission, all three interviewees unanimously answered in the

affirmative, despite the slight reservation of the Chemistry Teacher. He pointed out that “we attempt to fulfill that mission statement, but its accomplishment depends both on the talents of the teachers, and the background and receptivity of the students.” He also noted that there were many examples of students who were extraordinary both in academic matters and in their commitment, and their care and love for others, while there were others for whom it was not as apparent. To my surprise, The Chemistry Teacher pronounced that “God gave us each free will, and we each have our own way that we live our journey.” I can hardly imagine that the term “free will” is associated with religion, for I had thought that it was only related to Greek Stoicism, or modern philosophical debate.

For the purpose of assessing the degree of the attainment of that mission statement, that is the school effectiveness, various aspects in terms of classroom teaching, school administration, and social justice are worthy of attention.

4.4.1 Classroom Teaching. As a Jesuit priest, the Chemistry Teacher’s pedagogy seemed unique. When the occasion presented itself to teach Chemistry, he pointed out the wonders of creation and of God, the Creator. The Chemistry Teacher stated, “I am committed to teaching my students to be critical thinkers. I try to teach them to like each other and to embrace each other’s talents.” In his class he addressed morality/ethics, and spoke of Christian values when issues came up. He also addressed them at liturgies and retreats. However, as he was not teaching religion, the occasions were less frequent then.

In response to the question whether students are sufficiently challenged academically at the school, the Chemistry Teacher responded that the teachers “attempt to provide for students who are stronger academically and for those who are weaker.” While they had many, many students excelling in a good number of universities, the Chemistry Teacher added that “it is always possible to do more.” The Chemistry Teacher affirmatively agreed that the curriculum at the school provides opportunities for educating the whole person. He stated that “we make an effort to ensure that students develop all their talents, so our students participate in many extracurricular activities including athletics, drama, and music.”

4.4.2 Extracurricular Programmes. Among all the extracurricular programmes, the music programmes have become the hallmark of the school, and they are internationally well known. The Scholar, however, “does not think that the emphasis on music programmes is unique to Jesuit education.” He exemplified that in the past the Presentation Sisters and the Mercy Sisters made choral singing a very important aspect of their educational philosophy and Protestant schools had some choral music as well. Besides, even if St. Pat’s obviously emphasized those programmes from the very beginning, he was not sure whether every Jesuit school involved music programmes in its curriculum. The responses of the Former President confirmed this. She recollected that when the school was first reopened, they had to determine what they could develop so that people could show excellence in this

school, as witnessed in this remark, “So we (administrators) decided that the arts were more important, and found music teachers who were able to bring excellent instrumental music and develop choral programmes.” Also, she explained that it was difficult to do that with sports because the school was small and it did not have a big enough pool of students at one age to develop athletics.

Despite this apparent practicality, the Scholar affirmed that “There is certainly a place in the Catholic Church where we get to express our choral music and our instrumental music.” Likewise, the Chemistry Teacher even considered that the emphasis on the instrumental music and choral programmes were “due to the Catholic notion that students not only develop confidence and competence, but also an appreciation of the beauty of God’s creation in all its forms.”

Similarly important, the school emphasized an Oratorical Programme so as to offer students another opportunity to develop and refine their speaking, listening, reading, and writing skills. The Scholar thought that things like debating and public speaking, and essay writing contests were important, but again they were not unique to Jesuit schools, or to Catholic schools. He clarified that other schools “also do it well, and some schools obviously do it very well.” Similarly, the Former President was also not sure if public speaking relates to Roman Catholic education so much. She explained the importance of debating and public speaking skills as:

Students must all learn to be comfortable to present and to speak in public. In Eastern

countries that was something discouraged, but in this country, students must learn how to speak out, how to debate, and how to tell what they agree with, and what they disagree with.

Besides rich extracurricular activities, there is a programme focused on social justice and public service, which is also paid much attention in the public school system in Canada today. But as social justice is generally considered to be one of the main pillars of Jesuit education, it is reasonable to explore the traits of the social justice and the public service programme at St. Pat's.

4.4.3 Public Service and Social Justice. The Former President stated that the students at St. Pat's "definitely have a sense of service for others." She recalled that one year there was a big outbreak of malaria in an African country. The students at St. Pat's did some research and found that mosquitoes caused malaria, and that a viable solution was to use mosquito nets to protect vulnerable children. They did fundraisers through selling cookies made by their mothers in the school. They also managed to build a connection with a religious Sister who lived in Calcutta, in one of Mother Teresa's communities. Through this connection, they sent their money to purchase the nets that went directly to the needy families. The Former President commented, "These children found out that their pennies could prevent children from getting malaria. They learned many things in doing that."

Another example mentioned by the Former President is that another group of junior high students raised funds in the year 2010 for people who lost homes after the earthquake in Haiti. They collected money, and they sent it to a religious group in Haiti to make sure the

money would be used for the intended purpose. They funded money for three years. They then built a house for a family, upon realizing that it was not very expensive to build a house in Haiti. The Former President pointed out that the public service programme was significant, as this quote illustrates, “Students could find a need, they could identify a solution, and they could act on that solution, and make it happen. It’s a little thing, but they learn that they can be active, that they can make a difference in the world in a big way.”

Still another example, the Former President talked about a gathering place with a kitchen next to the school. When the students started their kitchen, they were inviting homeless and hungry people to come for lunch every day. Some of the senior students, on their free periods, would go over to prepare the vegetables for the meal, or help in preparing the food for the next day in the kitchen. They prepared lunch for between 150 and 200 people every day. The Former President indicated that the students had a chance “to see how many people were around that they were poor, unemployed, homeless, cold, and hungry.” After coming back to the school, they decided that they should do a Christmas project, preparing a gift bag for each of their clients. Students put basic things in those gift bags: warm socks, hats, gloves, tooth paste, tooth brushes, towels and so on. As St. Pat’s was a small school, the students found they did not have enough school families who could supply all of these items. So they went to two other high schools, and encouraged these high school students to join with them. And they identified each grade, one grade may bring in tooth

brushes, and another grade may bring in tooth paste, hair shampoo, and so on. Eventually, they collected all of the donations, prepared all the bags, and brought them over to give to each of the less fortunate people. The Former President then commented, “In this way, the students know not only in Africa there’s a problem, not only Haiti, but there’s a problem here at home.”

The Former President claimed that this kind of social service activity was “what the chaplain helped to organize. So, it is a part of the discussion in the Religion class to recognize and be aware of problems in the world.” She also affirmed, “There is a continuity of how that idea of social service grows in students’ minds.” She explained that this kind of service began in kindergarten, so students learned from a very early grade about problems in society, and that there were many needs in the world. As they got older, they became aware of what was happening in other countries and other continents. And then, when they identified these problems, they discussed them, and thought of what they could do to help these people. The Former President considered that this is “brainwashing, and the students are being brainwashed, but in a very good way.” She illustrated her point of view as follows:

Students are being taught that they have to look at the world, find problems, and solve them. That is different from being told to believe this and not to believe anything else. And if they become leaders, they will make the right decisions. They will not make decisions because they want to be glorified, or because they want wealth and power. The Jesuit school tries to train the students to make decisions that are going to help those who need the most help.

For the necessity of including programmes focused on social justice and public

service, the Former President believed that mainly because it was one of the main pillars of Jesuit education. She clarified, “When we talk about Jesuit education, we are talking about service to others. We talk about ‘Men and Women for Others’.” The Chemistry Teacher further elaborated, “It is easy to become self-centred and focused only on your self, but God loves everyone and He expects us to help each other.” He considered that his students were generous, but they also had to appreciate the needs of others and their responsibility to them. The experience of these programmes helped students to put a face on those who were less privileged and to recognize that they, too, were deserving of happiness. He emphasised that “God’s love for each of us is the foundation of our love for each other,” so he always hoped that his students grew in the same appreciation which was a sense of service for others. Unexpectedly, the Scholar held that social justice and the moral perspective of Christianity can be combined in a single unified concept. He explained, “As followers of Jesus, Catholics believe that they are here in this world to serve others. They believe when they pass into the next world, they will be asked how they did in terms of serving other people.”

The Scholar asserted that social justice does have a Christian root. He recounted that Father Arrupe initiated the phrase that “Men for Others” back in the 1970s; Pope Leo XIII spoke about the importance of being a socially just society in 1891. But the Scholar argued, “If we take our readings in the Bible itself, and stories of Jesus in the New Testament, we will understand that Jesus invited us there to be men and women for others. He doesn’t use

that phrase, but in essence, that's what it is." The Scholar believed that the word "charity" was the word we used when we helped others. So Catholics and Christians in general always did charitable activities from a faith perspective or a moral dimension. That said, social justice did have a large historical root in it.

He added that, "What the Jesuits did not say is that 'Men and Women for Others' is in the context of Christianity." He explained that the Jesuit education challenged every person who attended the Jesuit school whether they were Catholics, or general Christian, or any religion, or no religion. They challenged them to be men and women for others, and to practise social justice principles in their everyday lives. Those students did not have to be Catholics to be, but the perspective was Catholic. Besides its high purpose for schooling, a safe caring community has long been highly valued at the school, which provides a safe and orderly climate within the school campus.

4.4.4 Safe Caring Community. The Chemistry Teacher interpreted the emphasis on a safe and caring community from a religious perspective as "God loves each person, and He expects us to learn to love those whom he loves." As a result, it was the task of the teachers to "discover why they are loveable."

In contrast, the Former President believed that a safe caring community was cherished by the staff and more especially by the parents. She clarified that "When parents were at work, they want be assured that their children are being taken care of safely, that

they are loved safely in school.” The other important thing, remarked the Former President, was that “within this caring community, there is a lot of caring between the children.” The Former President criticized that “From kindergarten to grade 12 in Canada, many elementary, junior, and senior high schools are separate and independent of each other.” That said, if schools have to be re-zoned, sometimes they may move the Grade 6 students into the junior high school, or the Grade 9 students into senior high school. Parents become very concerned, because they are afraid that the older students will bully and hurt the younger students. In St. Pat’s, the difference is that the students are connected between kindergarten to Grade 12 in family groups. The Former President strongly believed that “the Family Groups system is a very important part of the culture of the school.” The little children know one child in every grade of the school, who act like their brothers and sisters. Within that school family, the older students are taught to know and protect the younger children. Wherever they are, whether it is on the playground, in the gym, or in the classroom, these children know that not only the teacher, but other older students, are looking out for them. It is therefore unlikely that older and stronger students at St. Pat’s would engage in fighting and bullying of younger, weaker children. Nevertheless, the “Family Groups” system is just a small section of a broader school community.

4.4.5 The School Community. In this school community, as the Former President pointed out, “hundreds of people that are working in different groups of committees have

only one common interest, that's to ensure that every one of those children has the best opportunity of education.”

4.4.5.1 Governance of the School. The school is governed by a volunteer group of people who are invited to take positions on the Board of Governors. According to the Former President, “Most of the Board members are parents, but there are representatives of the Archbishop, the local Jesuit community, and there are also people who possess great knowledge about areas such as finance, building structure and operations, and so forth.”

The Former President informed that the president is “only an employee of the Board of Governors.” In other words, the Board of Governors hires one person, the president, and the president then had the responsibility of hiring the staff and employees to run the school. The president reports to the Board on all the activities at the school, such as financial, curricular, religious and so forth. The Board will use all of these reports and then they question the president. The president seeks suggestions from the Board as to how to improve his/her plan, or otherwise change it. Then s/he may go back to the principal and the vice-principal to deal with academic matters at the school. He may go to the Facilities Committee to deal with issues related to the buildings, or to the Finance Committee to deal with financial issues, all with a view to keeping the operation running soundly and smoothly. The Former President summarized that the president is “the intermediary between the Board of Governors and the school.”

Among many committees that keep the school running, there is a religious committee with the chaplain and those involved with the religious development of the students. The Former President believed that “the president serves as standard bearer for maintaining the traditions of Jesuit education.” Then she explained that the president’s responsibility was to make sure that “Jesuit principles and philosophy are being infiltrated throughout the school, through the curriculum, not only the Religion class; they are in Chemistry, in Chemistry, and in ELA.”

Unlike in the public school where there are just a principal and an assistant principal, the Former President claimed, “At St. Pat’s, the president is a CEO of an independent business; therefore, the principal’s responsibility is to administer the academic part of the school.” Both the president and the principal have many committees to rely on, and there are parents on all these committees. The Former President described those committees as follows:

In some committee whether it is the Parents Auxiliary, or on one of the president’s committees, or on one of the principal’s committees, or maybe on one of the subject committees, there are many groups of people working together to identify any weakness, and to find a solution to that weakness, or to get a better idea, and try to bring into that idea to make the school work better, providing a better education for the children.

The Former President revealed that the governance of the school seemed quite similar to that of a university in that it “does not have a Department of Education like the government does.” She commented, “It’s a small model of the public system, but it’s small

enough that you can control it. And people can have a say, and make it work better.”

Indeed, people can have a say in this school community. The Chemistry Teacher often shared his vision with the school administrators and colleagues. He stated, “We speak of both academics and religious development, and also sometimes speak of ways that they can help individual students.” The Chemistry Teacher perceived that because the school had smaller classes, discipline was not much of a problem. Even so, he commented that “Young people are still young people, but they respond well to reasoned conversation. If necessary, parents are brought into the discussions.” The Chemistry Teacher noticed that sometimes he could talk about the children more easily with their parents because of their relationships in Parents Auxiliary activities.

4.4.5.2 The Parents Auxiliary. The school’s Parents Auxiliary, which is comprised of elected parent volunteers, as well as members of the administration and teaching staff, usually meets monthly to discuss issues and plan events. The three interviewees were in complete agreement that the Parents Auxiliary contributes to more effective home and school relations. As the Parents Auxiliary is made up of a class representative from every class, the Former President pointed out, “When a parent hears the problem in that classroom, s/he may bring this to the Parents Auxiliary. Then this committee can bring it to the principal or to the president wherever it needs to be addressed.” And she continued that the Parents Auxiliary also “finds ways to connect and help the parents get to know one another,

so that it is more of a community for the parents as well as the children.” Undoubtedly, such a community will help parents to know all the things that are happening in the school, not only in one particular grade. The Chemistry Teacher reinforced that “Parents help to keep the school afloat, so they are crucial to the life of the school.”

Without government funding, St. Pat’s solely relies on the donations of its benefactors and the tuition of students. In spite of this, there is a tuition assistance programme or bursary programme managed by the Committee of Tuition Assistance. As Willms (2006) claims, “There is a gradient in student performance associated with family socioeconomic status” (p. 8), we need to probe into the academic performance of students who were supported by the tuition assistance programme.

4.4.5.3 Tuition Assistance Programme. The Former President believed that socio-economic disadvantage has no notable impact on student performance at St. Pat’s. She addressed, “The tuition assistance programme would be supporting 30 to 45 students each year. Some of them have done extremely well. The majority of them will go on to university.” She argued that those students might not receive the opportunities for tertiary education without such a programme.

The Former President believed that to include such a programme acknowledges a pillar of all Jesuit schools. She emphasized, “An independent private school can not only be for the elites who can well afford it. It has to be offered and made available to those who

cannot afford it but who want it.” So if a family wants their child to be educated in a Catholic Jesuit school, they can apply for a bursary or for tuition assistance. The Former President then illustrated that based on the tax returns of the parents that a committee external to the school examined the eligibility of that family. She further explained that “Depending on their needs, the committee makes the decision that how much those students get towards their tuition. Some students are probably funded maybe 80%, 90%; some are only supported 20%.”

To my surprise, the Former President thought that the other reason that the program was there, was for the benefit of the children of the elite. She accounted for this benefit of the programme by observing that “It’s a benefit to them because they must learn to work with, and live with children of lower means. They must recognize that that’s what society and the country look like. They have to understand that the others are just as valued, just as important as they are.” She illustrated that the elite students could learn some good work ethic and some good economic skills from the poor students. The Former President concluded, “This kind benefit is not something that they go and tell their students. This is something that innately happens, which students learn by seeing it and living it every day.”

Judging from the data presented above, St. Pat’s possesses many impressive characteristics that may be conducive to school effectiveness, such as shared leadership, parent-school-community ties, a safe and orderly climate, and the quality of teaching and so

on. However, it is still crucial to identify its distinctive features so that we may understand what makes a Jesuit school stand out as a constituent part of the Jesuit education system.

4.4.6 Distinctive Features. Without the slightest hesitation, all the three interviewees resolutely believed that the Roman Catholic education made the school distinctive. The Chemistry Teacher claimed that the fundamental thing that made it a Jesuit school was that it was based on the religious conviction:

God who created us, loves us, each of us, and He wishes us to live with Him, Father, Son and Holy Spirit, for all eternity. We believe that His way is the way to happiness. He created us and knows what will ultimately lead us to love and happiness. Our school exists to help our students find the happiness for which He created us.

He illustrated that Jesuits believed God had given each student a unique way to give Him glory, and that their mission was to help the student to discover God's unique plan for him/her. He continued, "So the school is committed to helping each student develop the talents s/he has been given. Meanwhile, the school attempts to help the students develop their relationships with God and with each other."

The Former President believed that a Catholic education was the best opportunity to educate children in the principles of Roman Catholic faith, and such an opportunity was rare in the public school system, because Religion was not part of the curriculum or not an important part of the curriculum. The Former President expounded that "the significance with the Catholic education is to teach children as they are being educated with good values, good moral training so that they can use their education to make good decisions in the

world.” She emphasized good decisions that were respectful of all people, and bringing us back to the religious belief that we had to do everything for the greater glory of God, and to love one another as we loved ourselves. As a Catholic educator, she insisted that “students must learn how their education can be used to help other people, and make the world a better place in the future.”

Quite similarly, the Scholar believed that Catholic education offered a moral perspective, although it did not provide all the answers to everything. He clarified that “Catholic education gives the students, not knowledge but the purpose of knowledge. And the purpose of knowledge is of course to be of service to other people.” He thought that St. Pat’s operated under the Jesuit philosophy of education, which, in his opinion, was a “well-established, proven system of education.” In such a system, the Scholar continued, “students received a discipline of mind and body, and of spirit. And they carry that to their lives.” So from the perspective of the Scholar, in the Jesuit system of education, students were expected to develop their abilities to the greatest extent possible, and they were expected to be contributing members of the community. And that particular goal was not something that came at the end of graduation. However, students were expected to continue their major commitment, and model their lives using these principles. The Scholar summarized, “The Jesuits appeal to the individual to take on his/her responsibility and convictions in life. So that would appeal to the individual, and the education offers him/her

a vision how s/he can serve, and how s/he can be fulfilled as a person.”

4.4.7 Eastern Education under Western Eyes. Given that this research project hopes to promote an innovative and positive change in the context of China, the perspectives of Western educators on Eastern education will be an important source of critique.

The Former President, for example, reflected on her time in Korea, where she taught English for three years. She said in retrospect that children were taught from the time they woke up until the time they went to bed for their 5-hour or 6-hour sleep. That all their time must be spend studying, and much of the study was, in her opinion, a waste of time, because they spent their time just memorizing, rote memory, and so on. She commented that “So they are not analyzing anything which is the higher level of learning, that’s the part that’s missing. They are doing too much basic, not enough developmental learning.” But the Former President also hypothesized that those Korean children could teach the Canadian kids, “to be more focused, to work harder, and spend their time to learn how to do quality work in shorter time.”

Education in China shares almost everything in common with countries like Korea and Japan except that China still claims itself to be a communist country and communist education has a large presence in China. The communist cradle inculcated students to serve others but to serve the state as well. The Scholar assumed, “The difficulty for the communist

education is that it does not have a moral dimension, and there is not a sense of moral

obligation.” The Scholar compared the communist and Christian perspectives as follows:

Anywhere the communist system is in effect, we don’t see any sense of carrying out service for others. Except in the government, there is a heavy emphasis on control and that type of thing. In the Christian perspective, however, the individual discovers himself to be a member of Christian community.

In many situations, the general rule is always that the outsider sees most of the game.

However, to understand Chinese education thoroughly, I have to seek the opinions from a Chinese educator based on her firsthand experiences.

4.5 The Chinese Educator

The Chinese Educator is currently pursuing her Ph.D degree in Educational Administration in Canada. Before coming to this country, she taught high school students and served as a senior administrator at one of the “key schools” (top schools) in China for seven years. What merits a special note is that she has observed the history classes at St. Pat’s. Therefore, her experiences at both schools offered invaluable insights for comparing Jesuit education with some effective rigorous secular approaches to schooling in China. Also, her interview provided abundant information about Chinese education, which tremendously changed my previous understanding about Chinese schools.

The Chinese Educator noticed that the history teacher at St. Pat’s taught students of six grades because there was only one class in each grade. In contrast, due to the large school size, two or three teachers were responsible for teaching the same subject to one

specific grade at her previous school in China. She believed that “Teachers who teach at the same grades in one school can discuss or prepare their lessons together. Better yet, if a teacher specialized his/her teaching at a certain grade, the questions s/he considered would be more suitable for the students in that grade.”

Unlike the tiny student-teacher ratio at St. Pat’s, the Chinese Educator informed, the class size in China tended to be very large. As a renowned “key school,” her school could keep a “standard” class size with fifty-four up to sixty students. However, she mentioned that it was a common phenomenon at senior schools in rural China that class sizes could exceed one hundred. Such a large student-teacher ratio greatly affected the results of classroom activities. That said, it would be impossible for students in China to gain as many opportunities as students at St. Pat’s. For instance, many individuals could not raise questions in class, without disrupting the presentation of course contents. She considered that “the unavoidable reality, the large student-teacher ratio, also contributed to the fact that the Chinese education tended to develop the commonality of students, while the education at St. Pat’s seemed to encourage the development of students as individuals.”

Another distinctive characteristic identified by the Chinese Educator was the heavy emphasis in Chinese education on preparation for exams. At St. Pat’s, she noticed that students were evaluated by classroom quizzes, tests, projects, and final-term exams. By comparison, at her school in China, the monthly exams, mid-term exams, were designed

quite formally and standardised in the format of *Gaokao*, university entrance exams. She thought that there was less classroom freedom for teachers at her school than at St. Pat's in that the preparation for *Gaokao* determined that a tight teaching schedule must be strictly followed. At her school, it meant that not even one sentence could be pronounced that was unrelated to teaching contents. In this way, a great deal of information could be passed on to students in each class.

Despite this, the Chinese Educator believed that the preparation for *Gaokao* was “not simply memorization of certain knowledge, but a cultivation of ability, an improvement of cognitive ability, and a cultivation of judgment and understanding.” She described the mode of critical thinking cultivation as being “above all, crucial for teachers at her school to think critically. Then students are asked to imitate their teachers’ critical thinking methods so that their own critical thinking skills can be developed.” Such a mode of cultivation is, as the Chinese Educator defined, a kind of “*Gaokao* oriented” critical thinking, which was obviously determined by “the unavoidable realities” in the country, i.e., large student-teacher ratios, preparation for *Gaokao* exams, and so on.

During the interview, we also discussed the phenomenon of an extremely efficient “super high school” in China. According to the website of that school, Peking University and Tsinghua University admitted 119 students from that school in 2015, which represented nearly 90% of the places reserved at these universities for students from that province. But

media described the school as a “*Gaokao* Concentration Camp.” Students had to obey a strict set of rules and regulations, and could be severely disciplined and sent home for self-reflection for “misconducts” such as “bringing a tangerine into the classroom.” On numerous websites, appalling photos show students preparing for *Gaokao* at that school carrying banners and shouting slogans with great ferocity. Only zealotry can be seen among those students vowing “Study for our parents” and “Study for our country.”

The Chinese Educator reported that almost all the teachers at her school who had visited that “super high school” reacted negatively to what they discovered there. She criticized the educational principles inculcated at that ultra-left “super key school,” and the zealotry of its students which resembled the Great Leap Forward Movement of the 1950s. She commented that at this kind of school, “Individuality or personality is completely suppressed. Students are developed to be test-taking machines. That is not education. That is a factory system of learning. They are ‘manufacturing’ students.” She believed that this kind of school can only exist in rural areas, and would not be tolerated in larger metropolitan centres, as parents in cities were generally better educated, and they could understand that this kind of education was not really good for their children. She concluded that, in such an educational mode, students would sacrifice “the vitality of youth, their judgement on matters, and even their (happiness) in life.”

Chapter Five

Analysis and Discussion

In this chapter, the above data are analyzed and discussed based on their connections to the four research questions. Thus, this chapter consists of four major sections. The first two sections aim to answer the four research questions straightforwardly in accordance with the perceptions of research participants. Then, Jesuit school effectiveness is discussed through a Habermasian perspective so that the nature of Jesuit education can be revealed and so that its moral permissibility assessed. The last section compares Jesuit education with Chinese education in order to determine whether or not it will be purposeful to serve students particularly in Sienhsien, China.

5.1 Secular School Effectiveness in Jesuit Education

In order to gain an overall understanding of school effectiveness at the target school, it is essential to look again at the government documents which contain school performance on standardized achievement tests and students' perceptions towards their schools.

5.1.1 Overview of the School's Effectiveness. The statistical results of standardized tests (CRTs) in Table 4.1 in the previous chapter show that the average achievement of the students at St. Pat's surpasses that of the province, which suggests that the school is indeed effective in terms of school performance. Such an output draws our attention to exploring the reasons behind those aforementioned achievement data. Meanwhile, students' responses

to the Quality of School Life survey, as depicted in Table 4.2, illustrate that the students at St. Pat's are satisfied with all aspects related to school effectiveness in their school lives, and their evaluation of a few internal elements such as teaching, learning opportunity, safety, and security are remarkably higher than those of the provincial average. However, the limited quantitative data are insufficient to offer explanations towards school effectiveness at St. Pat's, and an in-depth understanding concerning Jesuit education seems impossible. As a result, the qualitative data consisting of a student's journal and interviews with professionals are employed for analysis as well.

5.1.2 Characteristics of Secular School Effectiveness. The Chemistry Teacher's statement that the school has many graduates excelling in many universities seems to enforce the qualitative data discussed above. However, this evidence of school effectiveness requires an interpretation. Judging from the data collected from the student's journal and the interviews, there are evidently many distinctive characteristics of Jesuit education that conform with modern secular models of school effectiveness.

Apart from students' average achievement, the quality of teachers and their pedagogy at St. Pat's appears to be excellent. For instance, the Math teacher is very rigorous in teaching as the Student's Journal shows. The extra exercises that she assigns to Leo appear to challenge and stimulate the boy intellectually. And it is quite appropriate that she has never provided excessive praise as Leo's public school teachers did, because too much

praise can damage a student's desire to learn. Moreover, she is absolutely reasonable not to tolerate any slips, such as the "unit" of measurement after a number, for the habit of carelessness may carry over from a student's previous schooling. In addition, intentionally or not, she clearly benefits from the backwash effects of assessment by means of encouraging all her students to write the Pascal Contest and using CRT results as part of their final-term test results. Backwash effects refer to "the effect that tests have on learning and teaching" (Hughes, 2003, p. 53), and positive backwash can be an effective tool that promotes both teaching and learning. The Journal also shows that the French teacher has a distinct advantage as a native speaker of the language, because linguistic competence is the system of linguistic knowledge possessed by native speakers of a language (Chomsky, 1965). Besides, the teaching method applied by him perfectly accords with Communicative Language Teaching (CLT). If "most roleplay activities could not be counted as authentic tasks" (Willis & Willis, 1996, p. 54) in language teaching, the conversation with the assistant principal on Skype is definitely meaning-focused and authentic. Nunan (1989) claims that if we want learners to comprehend aural and written texts in the real world, then the learners need opportunities for engaging in the real-world texts in class (p. 38). As another example shown in the Student's Journal, the Canadian History teacher attaches great importance to training students' reading and writing abilities. Students are asked to read text books and write essays both in assignments and tests, and they would naturally reap benefits

in CRTs from such practices. Indeed, teachers at St. Pat's know their subject matter well and they are very demanding. Nevertheless, even qualified teachers need appropriate training to improve and develop their teaching skills. Except for the one-day professional development (PD) programme in each semester as that in the public school system, teachers at St. Pat's also attend Staff PD training programme in three consecutive days before the school year begins, as recorded in the Student's Journal. Thus, the staff at St. Pat's receives more professional training than their counterparts at public schools, which should help enhance their teaching abilities.

Meanwhile, students are academically challenged during and after class by their teachers' advocating Higher-Order Thinking. Based on Leo's description, his school life has been changed dramatically since he transferred from his previous public school. At St. Pat's, students have regular classes all day on Fridays rather than free play as was observed to have happened at Leo's previous school, and they are not allowed to watch movies in class. In class, as the principal of the school states in the New Parents Orientation, after a student answers a question correctly, s/he is challenged immediately by her/his teacher with a series of follow-up questions. After school, based on Leo's description, many of the assignments such as journals or projects at St. Pat's involve creative thinking. Such assignments differ from the homework that Leo completed when in China, which only related to intensive repetition of content knowledge. Leo feels peer pressure in both group presentations and the

Beginning Band, although he is praised all the time by his teachers and fellow students.

Besides, the conversation that Leo's father overheard before the parent-teacher interview shows that parents care about the learning of their children. There, definitely, exists a culture of academic optimism at the school.

Furthermore, it is worth mentioning that the school curriculum of St. Pat's exceeds provincial requirements. As presented earlier, two subjects in Grade 9 at St. Pat's are actually one year ahead of the provincial curriculum, which allows students at St. Pat's to take more elective courses than their counterparts in public school system during their high school years. Nevertheless, its curriculum is not just intellectual instruction; it includes musical programmes and social service programmes. Such an enriched and extended curriculum is not only of value in their prospective study at higher levels, but is also beneficial for developing students' full potential and sense of justice.

Indeed, there is a collegial model of instructional leadership in the school. Glickman, Gordon, and Ross-Gordon (2013) state that the collegial model of instructional leadership appeals for a common vision of the goal of teaching and learning, developed collaboratively by all members of school community, and the same group of people need work together to make their vision a reality (p. 6). The school has a clear and focused mission, and all the three interviewees believe that the school has successfully fulfilled that mission. The Former President indicates that the governing body of St. Pat's is the Board of Governors, and the

president serves as the intermediary between the Board of Governors and the school. Both the Former President and the current president of the school assert that the president shares some of the management responsibilities of the principal so that the principal can focus mainly on academic matters. For the academic part of the school, the principal believes that “the staff worked as a team” and there are a lot of communications among the staff concerning the school. This is verified by the Chemistry Teacher, as he states that he frequently shares his vision with the school administrators and colleagues in both academic and religious development, and also the methods to help individual students. Besides that, both the Former President and the current president mention that there are many committees which include parents, teachers, and other stakeholders to help the administration of the school. Such shared leadership in the school community can be summarized by the Former President’s comment that hundreds of people who are working together “have only one common interest, that’s to ensure that every one of those children has the best opportunity of education.”

Evidently, the school has created a school culture based on relational trust. On the one hand, the “Family Groups” system ensures a safe caring environment in the school precinct, so it is unlikely that a young child is bullied by a big student. On the other hand, the Parents Auxiliary involves the stakeholders, such as parents, in supervision so that the school works in partnership with those parents. As the Former President states, the Parents

Auxiliary is made up of a class representative from every class, so the committee can efficiently bring any issues to the principal or the president, if one member finds a problem in his/her child's classroom. Such a partnership established in Parents Auxiliary activities, such as "receptions" or "Family Fun Day," as the Chemistry Teacher notices, allow teachers to communicate with parents about their children more easily. The Parents Auxiliary visibly contributes to more effective home and school relations.

There are, however, setbacks in instructional technology, text books, and communication facilities according to the student's journal. Nevertheless, such drawbacks in fiscal inputs may not make a tremendous impact on school effectiveness at St. Pat's. Those old projectors of the school hold promise for a similar job in classroom presentation compared to the Smart Boards at public schools. Lack of Smart Boards may greatly reduce the chances for students to watch movies, so that they have to be more focused on academic study. Without iPads, students could not learn their subjects with games, but they may take the opportunity to think. It is regrettable that the "PowerSchool" is not available at St. Pat's for communication with parents, but the e-mails sent from the "Presidents Office" and the "Principals Office" may appear more cordial and friendly than messages sent by a computer programme. The bursary programme of the school may greatly compensate for the expenses of lower income families, so the impact on academic achievement of students by socio-economic disadvantage has been reduced.

Given the facts above, the abstract inputs greatly contribute to performance outputs of St. Pat's, although there are drawbacks in terms of fiscal inputs. In other words, St. Pat's possesses many distinctive characteristics of modern effective secular schools in terms of the quality of teachers and their pedagogy, the school culture of academic optimism, appropriate curriculum, collegial leadership, partnership with parents and so on. And it seems that there is no place for God in education at this Roman Catholic school.

5.2 Function of Religion

Bearing in mind all those distinctive characteristics of Jesuit education that are in perfect accord with modern secular models of school effectiveness, we should, above all, figure out features that distinguish a Jesuit education from other approaches to education or to rigorous secular approaches to schooling.

5.2.1 The Place for God. According to Leo's journal, God is given a nice-to-have position but not essential status. Except for that in the Religion class once a week, no teacher talks about religion directly in class, and the chaplain who teaches religion is not a priest at all. Students are "invited" rather than obliged to attend the Daily Masses, and they are not obliged to kneel at all Masses. Quite unlike the experience at the primary school he attended in Ireland, Leo has not felt any pressure that requires him to behave like a Catholic, and many of his fellow students at St. Pat's are not Catholics. Outwardly, the religious practices seem somewhat unorthodox at this Roman Catholic school. Nevertheless, the

findings from the interviews provide very contradictory truths.

The Chemistry Teacher believes that religion plays a central role at St. Pat's, because his school is based on the religious conviction that "God who created us, loves us, each of us, and He wishes us to live with Him, Father, Son and Holy Spirit, for all eternity." In fact, religion is not just a class per week at the school; religion is in everywhere, and religion is everything. The crucifixes, religious sculptures, and paintings in the school building provide the climate of Roman Catholic faith. In classroom teaching, the Chemistry Teacher points out the wonders of creation, and he talks about morality/ethics, and Christian values when issues come up in class. Moreover, the curriculum is not only set up to focus on academic excellence, but on the development of the spiritual dimension of the students by means of morning prayers, Masses, and retreats. The whole school even suspended its teaching activities in order to let students watch Pope Francis Address to the United States Congress on TV. Additionally, the staff set an example of service to their students by taking on extra hour work though they earn less than their counterparts in public schools. In other words, Catholic philosophy permeates the whole curriculum. Although the faculty is made up mostly of the laity, as the Former President informs, the Jesuit principles and philosophy are ensured by being infused through the curriculum and throughout the school by the president.

All of the three Catholic educators remark that Roman Catholic education is the distinctive feature of St. Pat's. The Former President notices that in a secularized world

today, religious education has been largely ignored in public schools. However, the question whether there are any specific features that distinguish the Jesuit approach from other Christian approaches to education is still left hanging in the air. For instance, music programmes and the oratorical programme are emphasized at St. Pat's, but the Scholar affirms that they are not unique to Jesuit schools. He illustrates that in the past the Presentation Sisters and the Mercy Sisters regarded choral singing as an important aspect of their educational philosophy, and Protestant schools included choral music in their curriculum, as well. He also mentions that other schools also do well in debating and public speaking, and essay writing contests. As St. Pat's is the only denominational school in its province, conducting a comparative study with schools of other Catholic teaching orders or Protestant schools is totally impossible. Even so, several notions that are emphasized at St. Pat's can be isolated from the synthesized accounts of the interviews presented in the previous chapter. These notions include subordination of knowledge to a greater good, recognition of the worth of all, service to others, and individual care. Such notions, I believe, best epitomize the Jesuit pedagogical philosophy, which is elaborated in next section.

5.2.2 Jesuit Educational Philosophy. The notions just mentioned reflect four major aspects of the traditional Jesuit ideology. First and foremost, Jesuit education subordinates knowledge to a greater good, i.e., to the ultimate reason for the existence of knowledge. In other words, the apostolic action plays an utmost important role in Jesuit education. For

instance, the Scholar believes that Catholic education offers the students not knowledge, but the purpose of knowledge. In like manner, the Chemistry Teacher thinks the school attempts to help the students develop their relationships with God and with each other. In fact, the paramount mission of the school, as the Chemistry Teacher reveals, is to help the student to discover God's unique plan for him/her. Second, Jesuit education encourages recognition of the worth of all within the school and in the larger community. For one example, as the Former President points out, the tuition assistance programme at St. Pat's benefits not only the students with lower socioeconomic status but also students of affluent families. Through exposure to students from lower socioeconomic backgrounds, the wealthier students may better understand what a real society looks like, and see the others are as equally valued. So they must learn to work with, and live with children of lower means. She illustrates that the wealthier students can also learn some good work ethics and economic skills from the poor students. For another example, according to the Chemistry Teacher, social service programmes help students to recognize that the less privileged are also deserving of happiness. These examples well manifest Christian humanism, which inspires students to have an intense understanding of injustices in the world. Third, Jesuit education emphasizes service to others. The Former President considers service to others as one of the main pillars of Jesuit education. She believes Jesuit education is inseparable from the concept of "Men and Women for Others." Similarly, the Scholar thinks that the Jesuits expect students to

achieve fulfillment so that they can be contributing members of society. The Latin phrase, *Ad Majorem Dei Gloriam* (for the greater glory of God), refers to the philosophy of doing more for Christ, and therefore doing more for others. As this unofficial Jesuit motto serves as an expression of aspiration and inspiration, service to others can also be considered as a common spiritual ideal in Jesuit education. Simply put, those three notions mentioned above involve subordination of knowledge to a greater good, recognition of the worth of all, and service to others. They seem to accord quite well with the three elements of Jesuit spirit clarified by O'Hare (1993), which differentiate a Jesuit school from other religious institutions. Such elements are apostolic action, Christian humanism, and common spiritual ideal. Therefore, I have every reason to believe, it is the pedagogical philosophy of Jesuit education that draws the line of demarcation between Jesuit education and other Christian approaches to schooling.

In addition, Jesuit education is also based on care, as it insists on *Cura Personalis* (individual care). The Scholar summarizes that the Jesuits appeal to the individual to take on his/her responsibility and convictions in life, so the education offers him/her a vision how s/he can serve, and how s/he can be fulfilled as a person. The Chemistry Teacher explains that Jesuits believe God has given each student a unique way to give Him glory, and that their mission is to help the student to discover God's unique plan for him/her. Hence, from the Catholic perspective, everyone is unique so that education must care about the specific

needs of each student. Indeed, with these 16th century legacies, Jesuit education has flourished through generations.

However, the Jesuit pedagogical philosophy has never been stagnant, and new interpretation is always added in order to adapt to new milieus. For instance, according to the school website, the unofficial Jesuit motto, *Ad Majorem Dei Gloriam*, is interpreted as to work as a community for the greater glory of God, which obviously emphasizes the communal side of the Catholic school. Take the traditional “trademark” of Jesuit education as another example; the root of the phrase “Men and Women for Others” is ascribed to a speech of Father Pedro Arrupe, Superior General of the Society of Jesus from 1965 to 1983. In 1973, this address “Men for Others” was delivered to a group of Jesuit high school alumni who were predominantly male. Then the Jesuits adapted the phrase to include “men and women” to make its powerful message applicable for a later Jesuit educational context. Now, at St. Pat’s, the phrase is further revised into “Men and Women for and with Others”. The traditional “Men and Women for Others” means that the intention of everything they do is for the benefit of those around them. In contrast, the second part of the phrase, “... and with others” is even more difficult, because this involves solidarity with those who are different from them, such as the beneficiaries of the bursary programme. Besides revisions of the unofficial Jesuit motto and the traditional Jesuit “trademark,” St. Pat’s also “registered” its own “trademark”, which is related to social justice. The phrase “From Here to a Just

World” appears on the logo of St. Pat’s.

5.2.3 Social Justice in Jesuit Education. The Former President explains that social service programmes are what the chaplain helps to organize, and they are related to the Religion classes at St. Pat’s. She emphasizes that the aim for getting involved in social service programmes is to help students be aware of problems or injustice in the world, but the benefits students gained are obviously more than expected. First, they learn many practical things through these programmes, such as the causes of malaria, what they need to build a house in Haiti, how to prepare meals for other people, and how to build connections overseas. Second, they learn the proper solution to complex problems. For example, in one instance when the students realized that there were not enough school families to supply all items that their Christmas Project needed, they reached out to other schools to encourage more people to join with them. As the Former President believes, the significance of public service programmes is that students can find a need, work out a solution, and act on that solution to fulfill their plans.

The Former President holds that social justice has long been one of the main pillars of Jesuit education, but it seems that the contemporary concern about social justice within the Jesuit community is a more modern sensibility. As mentioned before, the Jesuit scholar Luigi Taparelli is typically credited with coining the term of social justice in the 1840s. Over a century later, social justice explicitly became one of the chief concerns within the Jesuit

community, straight after Father Pedro Arrupe's speech "Men for Others" in 1973. In the speech, Arrupe states that "there is a new awareness in the Church that participation in the promotion of justice and the liberation of the oppressed is a constitutive element of the mission which Our Lord has entrusted to her [the Church]." Perhaps for this reason, St. Pat's has been offering its annual "Arrupe Lecture" named after Father Pedro Arrupe on a social justice theme since 2012. Furthermore, the phrase "From Here to a Just World" that appears on the school crest obviously stems from "Justice in the World," which is the opening statement in the Synod of Bishops of 1971, which Arrupe also cited in his speech.

However, the Scholar asserts that Jesuit social justice does have an ancient Christian root, and he believes that social justice and the moral perspective of Christianity are actually a unitary concept. After reviewing the ideas of Father Arrupe and Pope Leo XIII, he claims that the ultimate fountain of social justice was in the Bible itself, and stories of Jesus in the New Testament inspire people to be "men and women for others." The Scholar believes that the word "charity" is the word used by Christians to describe social justice. His statement about charity is absolutely correct, as St. Paul's classical description of charity is found in the New Testament (I Cor. 13), and charity (a translation of the Greek word *agapē*, meaning "love") is incontrovertibly shown in the life and teachings of Jesus Christ. St. Augustine summarizes that charity is a virtue which, when our affections are perfectly ordered, unites us to God, for by it we love Him (Aquinas, 2007, p. 1265). St. Thomas Aquinas even

considers that charity is the foundation or root of all Christian virtues (Aquinas, 2007, p. 1267). Consequently, social justice in the Jesuit community undoubtedly does have a historical Christian root.

Together with this Christian root, I believe a secular lineage of Jesuit social justice might also exist because the Society of Jesus was a product of the Renaissance and the lineage originated from the ancient Western Philosophy. Socrates (through Plato's dialogue *Crito*), Plato, and Aristotle discussed justice in various ways (Weiss, 1998; Allen, 2006; Pakaluk, 2005). During the Middle Ages, religious scholars, especially Thomas Aquinas, discussed justice mainly in terms of the connection between being a good citizen and the purpose of serving God (Gutek, 2001). After the Renaissance, authors such as Spinoza (1989) continued the discussion of the modern concept of social justice as developing human potential. Then in the later 20th century, Rawls (1971) made social justice central to the philosophy of the social contract. Therefore, besides its ancient Christian root, I strongly believe that Jesuit social justice has also been influenced by Western Philosophy.

In summary, religion indeed plays a part in Jesuit education as it provides a moral meaning or purpose incorporated with academic excellence. Nevertheless, in light of the factual plurality of worldviews in modernity, religiously based validity may not be meaningful to certain populations in this world. In order to gain a better understanding of Jesuit education, therefore, religious conceptions need to be discussed from a secular

perspective.

5.3 A Habermasian Discussion

Habermas (2008) emphasizes religion as a reservoir of meaning that can serve as a semantic resource for post-metaphysical philosophy and social theory, as well as for the citizens of modern secular states. However, perhaps due to the plurality of worldviews and a lack of common framework among modern people, Habermas believes that contemporary philosophy and social theory may learn from religion by way of translation. Consequently, in this modern culturally plural society, it is still obligatory to translate those religiously based claims into secular, publicly accessible reasons, as Habermas (2006) requires.

5.3.1 Love of God: A Secular Translation. Habermas (2006) successfully translates the religious idea of human beings as created in the image of God into the secular view of people as equal in dignity and deserving unconditional respect (p. 45). However, there is another Christian concept that is also crucial to be translated in a Habermasian approach. This concept is love of God, and it can be translated into the secular notion of community. Christians are known for building communities, and the Jesuit community of St. Pat's reflects a realistic outlook on life and society.

The *Ratio Studiorum* emphasizes that the aim of the Jesuit educational program is to lead men to the knowledge and love of God (Farrell, 1970, p. 1). On the one hand, love of God can mean love for God. Christians are bonded together in the form of community to

love and worship God, so Daily Masses and Morning Prayers at St. Pat's may fix the intentions of teachers and their students on doing everything for the glory of God from each early morning. School-wide Masses are celebrated to recognize the major feasts of the liturgical year. For instance, at the end of September, students are encouraged to look to the example of North American Jesuit Martyrs when they are faced with difficulties in their own faith life. On the school website of St. Pat's, there is a detailed yearly schedule for religious and academic activities. With such a Catholic calendar, students are inclined to be molded into well-organized individuals. On the other hand, love of God can also mean love by God. As the Chemistry Teacher claims, "God loves everyone and He expects us to help each other." Jesus said, "By this all will know that you are My disciples, if you have love for each other" (John 13:35). Based on love, the Christians establish communities so that they can help each other. The Church believes that students, like children, are in great need of assistance and guidance. So the "Family Groups" system at the school community helps to create a safe environment in which students care about one another both inside and outside of class. Besides the chaplain, there is also a secular psychologist who serves as a Guidance Counselor for maintaining the mental health of the students. As students are regarded as children, there is no doubt that they are required to maintain discipline for their own good. Although both Leo and the Chemistry Teacher do not think discipline is an issue, discipline problems do exist at the school. Leo mentions that one of his classmates is not allowed to

eat in class; while according to the Chemistry Teacher, parents may be brought into the discussions about their children's breach of discipline, if necessary. Moreover, the Church holds to the position that it is the parent's responsibility to see to the education of their children, so the Parents Auxiliary participates in decision making at the school. In addition, from the perspective of community involvement, it is not difficult to understand the shared leadership and social service programmes at St. Pat's. Therefore, it is crystal clear that the creation of community is a key plank in the Jesuit/Christian educational platform.

In summary, if the school is safe, and teachers, students, and parents can work together as a community, the school can be more effective in producing excellent citizens for a democratic society. In such a community, students will feel at ease to learn, and they will become more sociable. The Jesuits view education as a means rather than an end, and religion is always considered to be the ultimate end. If the religious idea of love in the Jesuit school system can be translated accurately, we may naturally realize that school effectiveness is one of the byproducts of religion.

Habermas thinks that secular translations of religious projections of successful forms of life can continue to inspire us, and motivate us to work collectively towards realizing on earth a secular version of the promised kingdom of God without the certainty of divine assistance (Habermas, 2008, pp. 223–247; Habermas, 2010, pp. 18–19). However, a demythological translation is apparently insufficient in understanding Jesuit education, as

the resemblance between religious actions of Jesuit education and secular models of school effectiveness is just one aspect of the story. There is, in fact, a psychological drive in the school effectiveness of Jesuit education, which is the inspirational function of religion.

5.3.2 Inspirational Function of Religion. As discussed earlier, Habermas insists that his position of post-metaphysical thinking and learning from religion can only be restricted to the domain of morality rather than ethical matters. The concept of social justice overtly falls into the category of morality. At St. Pat's, students are encouraged to have an acute sense of injustices in the world, and regularly attend social service activities. Similarly, at public schools in Canada, social justice has already become a growing concern. Students at public schools participate in the activities of Pink Shirt Day for anti-bullying, "Shave for Young Cancer Sufferers," and they sometimes learn to play Sitting Volleyball and Wheel Chair Basketball to gain a better understanding of challenges faced by handicapped schoolmates. Despite many similarities in dealing with the issue of social justice, St. Pat's owns one prominent advantage, the "inspirational force" (Habermas, 2008, p. 142) of religion. The transcendental moments of religion can psychologically exert powerful influences on students. The Scholar believes that social justice and the moral perspective of Christianity are in fact a unitary concept, because Catholics believe that they are in this life to serve others, and they will be questioned about their service to other people on Judgement Day. The Former President points out that there is a continuity of how the idea of social

service grows in students' minds. She describes that the social service programmes start in kindergarten, and this kind of "brainwash" (inculcation) lasts all the years of their school education at St. Pat's. Consequently, I believe, the idea of being a man or woman for others is not something that comes at an end at graduation. As students have lived with that idea for the number of years in school, they will continue their major commitment of serving others in their lives. In other words, students understand the concept of social justice, or the moral perspective of Christianity through social service programmes. The religious teachings that students discussed in Religion class give them a kind of moral sense which inspires them to be moral. The function of religion is not to teach morality, but to teach people faith in God. Ku (1915) claims that "The true function of the Church, therefore, is not to teach morality, but to inspire morality, to inspire men to be moral; in fact, to inspire and fire men with a living emotion which makes them moral" (p. 60).

Therefore, the inspirational function of religion reasonably contributes to achieving one of the school goals for promoting social justice, or in other words, conducive to promoting one aspect of school effectiveness at St. Pat's. Nevertheless, moral principles or universal values are not private matters of a particular religious community, because they ought to be universally accepted and morally justified. Christianity is the belief of Christian communities, but it is not a faith accepted by all the people in the world. As religion, or Christianity specifically, is central in Jesuit educational philosophy, it is an obligation for

responsible educators to examine the four presuppositions of Habermas' Discourse Theory of Morality in order to assess the moral permissibility of Jesuit education at St. Pat's.

5.3.3 Principle of Discourse Morality Check. As has been noted, Habermas (1998; 2003) offers four necessary conditions of practical discourse: all who might make a relevant contribution must be included; all participants must be granted an equal opportunity to contribute; all participants must mean what they say; and all participants must be free from coercion. These conditions theoretically frame an impartial moral point of view to analyze the Jesuit education at St. Pat's.

The school community of St. Pat's successfully reaches out to all members who might make a relevant contribution in the decision-making process. Taking the Board of Governors as an example, its strength comes from various members who have different backgrounds and viewpoints. According to the interview with the Former President, most of the Board members are parents, but there are also representatives of the Archbishop, the local Jesuit community, and people who possess expertise in all walks of life. As the Former President comments that hundreds of people that are working in different committees have only one common interest, which is to make sure every child has the best educational opportunity. In those committees, such as the Parents Auxiliary or the Music Booster Group, the opinions of all stakeholders are discussed openly and regularly, so all participants are viewed as moral agents of equal value and are granted equal communicative opportunities to

make contributions in the discourses. Evidently, all participants mean what they say at St. Pat's. As the Former President reports that many groups of people in a variety of committees work together "to identify any weakness, and to find a solution to that weakness, or to get a better idea, and try to bring into that idea to make the school work better, providing a better education for the children." On the surface, there is no coercion in the school. According to Leo's Journal, he has never felt any religious pressures and many of his classmates are not Catholics at all. However, we have to notice that the pool of students includes Catholics, Protestants, students of other religions or no religion, but the educational philosophy is Catholic. As the Scholar points out, "What the Jesuits did not say is that 'Men and Women for Others' is in the context of Christianity." For instance, if a student refuses to bring a loonie to school on one of the "Jeans Days," theoretically s/he needs to wear full uniform that day. Admittedly, there is some coercion at the school, but whether such coercion violates the moral rights of the students is another thing. The Former President considers that religious inculcation in this setting works well, because students are trained "to make decisions that are going to help those who need the most help." Therefore, I believe, the Jesuit education is morally permissible, because its religious coercion is for the purpose of seeking the "greater good" as Socrates advocates (Plato, 1967, p. 452b). After discussing the inspirational function of religion and reviewing the moral permissibility of Jesuit education, we eventually come to the doorstep of understanding the nature of Jesuit

education.

5.3.4 The Nature of Jesuit Education. Habermas is correct that philosophy and social theory can learn from religious traditions, because, it seems to me, philosophy, Christianity, and modern science are tightly intertwined in Western civilization. People like Descartes and Kant, with devout religious upbringings, are also philosophers and scientists. Both Descartes and Kant hold that the chief task of philosophy is to establish criteria of correct knowledge (Finlayson, 2005, p. 29). Philosophy provides humankind with the power of critical thinking to doubt and reevaluate their beliefs. Correspondingly, Christianity has been adjusting or fine-tuning itself constantly with the development of modern science and philosophy since the advent of the Renaissance.

Jesuit education can be considered a modification of Renaissance humanism. In the 16th century, the Jesuit curriculum responded accordingly to the demands of Renaissance humanism by establishing the base of the curriculum on classical literature and natural sciences. Carlsmith (2002) posits that this blend of humanist and Christian elements set Jesuit education apart from its peers in the Catholic world (p. 223). Without the Renaissance, without learning from philosophy and modern science, Jesuit education could not have thrived continuously in the last four centuries. Jesuit education perfectly inherited the legacies of Judaeo-Christian tradition and the European Renaissance, which are the foundations of modern Western civilization. Western civilization is not so much a

Judaeo-Christian tradition as an Aristotelian tradition, or to put it another way, Christianity today can also be considered as a vital component of Western civilization. So when Habermas says learning from the Judaeo-Christian religious tradition, to a preeminent degree, he actually means learning from the Western civilization, or learning from Western philosophical traditions. In a similar way, we may reason that the nature of Jesuit education is the educational tradition of Western civilization. Bearing this in mind, we may take a second look at Chinese-style education from the perspective of a civilization so as to fulfill the commitment of making changes at the Catholic school in Sienhsien.

5.4 Chinese-style Education: A Rethink

Chinese educators are actually more critical than the Western scholars are towards Chinese-style education. They doubt the sole purpose of academic development in Chinese-style education may cause neglect to other important elements of a good education, but it seems that no one can deny that the Chinese education seems extremely efficient.

5.4.1 Effectiveness of Chinese-style Education. Today, the effectiveness of Chinese education is in high repute worldwide. Notably, Shanghai-China achieved the highest scores among member/partner countries and economies in the Programme for International Student Assessment (PISA) in 2012, administered by the Organisation for Economic Cooperation and Development (OECD, 2013). China has also consistently done very well in recent contests of the international mathematical Olympiad. Such results, however, cannot manifest

that the rigorous test-oriented education in China is satisfactory. Such education, I believe, is not only harmful to the students, but may also devastate Chinese society. First, standardized tests might have the negative effect of limiting school goals to passing or proficiency on particular tests. Chinese students, who take up their study for the sole purpose to pass *Gaokao* tests, will never achieve true academic, cultural, and/or scientific advances. What impelled those academic elites in the West and what made them succeed in their work for the advancement of culture and science, was their passion and eagerness to understand the mystery of our beautiful world. Second, the kind of “*Gaokao* oriented” critical thinking is by no means critical thinking, but real brainwash. Teachers with their “critical thinking” tailor made for the preparation of *Gaokao* might be completely wrong, as China is still a totalitarian country, and the country is still dominated by socialist ideology which is quite incompatible with the universal values of the world today. If the students tend to imitate their teachers’ way of thinking, how can they question or challenge the ideas of their teachers? If the teachers are not allowed to say even one sentence unrelated to the classroom curriculum content, how can they inspire their students to think critically? The “*Gaokao* oriented” thinking mode may create a high degree of unity among students with regard to the dominating ideology of the country. If so, Chinese education cannot be considered an effective approach in comparison to Western education, because the school goals are so limited that students spend all their time studying, and much of the time they spend is

wasted on memorization. What the Former President commented on Korean students is also true for the Chinese students in that they are “doing too much basic, not enough developmental learning.” With its rote-learning in schools and state control of ideology, China would hardly be a haven for innovative thinking.

In summary, test-oriented education is incredibly utilitarian, and ultimately a malformation of our next generation. The current Chinese educational system not only constrains thoughts of students, but also produces more individuals in certain restricted fields, such as science, business, and literature. In other words, such education is a deformation of education, and will undoubtedly result in the commonality of people. The possible commonality of people may devastate Chinese society in the long run, since Darwin (1872) argues, the more individuals differ from each other, the better able they are to take advantage of the particular environment in which they live in.

Nevertheless, in order to improve the educational quality at the Catholic school in Sienhsien Diocese, and revive its Jesuit tradition, it is prerequisite to understand the differences between the rigorous Chinese-style education and Jesuit education.

5.4.2 Differences between Chinese-style Education and Jesuit Education. I agree with the Chinese Educator, interviewed earlier, that Chinese education tends to develop commonality of students, but I think that developing commonality of students is the cause of those “unavoidable realities” mentioned previously, rather than a result of them. If critical

thinking is suppressed in Chinese classrooms, and if students' performances are viewed as the products of an assembly line, then there is no reason to reduce the student-teacher ratio in China. Even the extremely rigorous rules and regulations at the "super high school" seem reasonable in the prevailing circumstances in China, as the school offers students from rural areas the opportunities to enroll in renowned universities such as Peking University and Tsinghua University, which will admittedly guarantee those students a higher place in Chinese society. For them, the current educational system in China perhaps is proof of utmost equality, and ideology behind such a system is, as Gutek (2001) defines it, a combination of "Confucian residues and Maoist practices along with the thrust for modernization and change" (p. 402). At that "super key school" mentioned before, the actions of carrying banners and shouting slogans reflect the Maoist era, while vowing "study for our parents" and "study for our country" can be considered a legacy of Confucianism.

As an ethical system, Confucianism emphasizes human morality and correct personal behaviour, but it also stresses the importance of "face." And to save the "face," injustices in the Chinese society are largely covered up. Communist education, as the Scholar commented, lacks a moral dimension. Slogans might be inspiring at the moment or for a period of time, but they can hardly foster the sense of moral obligation in students. Therefore, the Communist or Maoist propaganda to serve others or the state cannot work if

there are no social service programmes in the curriculum of Chinese schools.

Quite unlike Chinese education, Jesuit education does not merely aim at school effectiveness. The purpose of Jesuit education is to promote the full growth of individuals and a well-rounded education, which lead to “action that is suffused with the spirit and presence of Jesus Christ, the Man for Others” (International Commission, 1987, p. 52). Jesuit education focuses on the students’ emotional, physical, and moral development rather than only on test scores, and its school effectiveness is a by-product of the education. At St. Pat’s, students cut at least two academic classes per week for band activities. This is not a waste of time, as students not only appreciate “the beauty of God’s creation in all its forms” but also learn how to cooperate with each other to perform great music. The curriculum is broad, and students are also challenged academically, and encouraged to think critically and independently. The women’s issues students discussed in class, and the loonies or toonies they bring to school would, in the Former President’s word, “brainwash” them to be contributing members of the society and lead a charitable life to serve others. That said, the Christian values of equity and altruism are highly advocated. As a matter of fact, such values are viewed as a preparation for the moral life, as a means for developing character.

Based upon the ideal of Christian love, Jesuit education focuses on critical thinking and reason from the Renaissance tradition to produce citizens for a democratic society. In contrast, the Chinese-style education, backed up by Confucian principles and atheistic

Darwinism, encourages commonality and ruthless competition to create submissive subjects in a hierarchical Maoist society. Worse still, a lack of individuality may lead to bigotry, and test marks divide people during their school days. The psychological effects of commonality and ruthless competition may follow the Chinese students into their future. Consequently, if the Chinese ideology toward school performance in China does not shift the meaning or purpose from excessive emphasis on test results to the development of students' fullest potential, any tentative reforms concerning Chinese education can hardly be effectual, and the psychological stress that Chinese students suffering can never be alleviated.

Chapter Six

Conclusion, Implications, and Reflection

As mentioned in the first chapter, the general aim of this case study is to explore the distinctive characteristics and pedagogical philosophy contributing to school effectiveness in Jesuit education from a Habermasian perspective. To understand the school effectiveness in Jesuit education, four major questions are weighed: (1) Are there any distinctive characteristics of Jesuit education that are in line with modern secular models of school effectiveness? (2) What distinguishes a Jesuit education from rigorous secular approaches to schooling or other Christian approaches to education? (3) Does Jesuit education have a specific pedagogical philosophy that has been its traditional educational trademark? (4) Does the contemporary concern about social justice within the Jesuit community have ancient roots in the Society of Jesus, or is it a more modern sensibility?

In conducting this research, multiple sources of data related to St. Patrick's College (St. Pat's) are collected, which include provincial government publications, one journal, and interviews with four professionals. Concerning the overall discussion, this study does not offer concrete solutions for reviving the Jesuit educational tradition at the Roman Catholic school in Sienhsien, nor for tackling the regrettable reality in the current Chinese educational system eventually. However, the research does show the distinctive characteristics of Jesuit education and its pedagogical philosophy, which may shed new light

on future educational reform in China. This chapter contains conclusions based upon the interpretation of the data and connection to its initial research questions. Recommendations for further research are made, and a reflection is added.

6.1 Conclusion

Four major questions are answered through this case study. First of all, sufficient data reveal that St. Pat's possesses many distinctive characteristics of modern effective secular schools in terms of the quality of teachers and their pedagogy, the school culture of academic optimism, appropriate curriculum, collegial leadership, partnership with parents and so on. Secondly, the consensus from all of the three Catholic interviewees is that Roman Catholic education distinguishes a Jesuit education from other approaches to schooling. So far, the second question has not been fully answered, as characteristics that separate Jesuit education from other Christian methods of education have not been discovered. While Jesuits, with their emphasis on extensive education for members of their order, have a reputation for imposing stringent standards on their students, this research does not support that their education is extremely rigorous. The Chemistry Teacher states that God gives us each "free will," and everyone has his/her own way for a life journey. I reckon that the administration, curriculum, method, and discipline in the *Ratio Studiorum* may have long been changed radically, although the 16th century spirit of Jesuit pedagogy exists intact. Thirdly, several notions that epitomize Jesuit pedagogical philosophy are elicited from the

data. These notions consist of subordination of knowledge to a greater good, recognition of the worth of all, service to others, and individual care. The first three notions are consistent with the three elements that O'Hare (1993) uses to differentiate a Jesuit school from other religious institutions. Therefore, I strongly believe that it is the pedagogical philosophy of Jesuit education that distinguishes it from all other forms of education. Hitherto, the second research is fully answered. As for the specific pedagogical philosophy that has been its traditional educational trademark, people's viewpoints may vary widely, as the Jesuit notions which constitute the Jesuit pedagogical philosophy are tightly interlocked. Nevertheless, I think service to others should be especially significant in Jesuit education, because awareness of injustices provides the motive, and the unofficial Jesuit motto, *Ad Majorem Dei Gloriam* (for the greater glory of God), serves as the heavenly end of the education, whereas, "Men and Women for and with Others" acts as the means of education in a secular world. Lastly, the contemporary concern about social justice in the Jesuit community does have both a historical Christian root and a secular lineage based on Western philosophical tradition. Some years back, the Jesuit order refocused its mission, making the question of social justice the central question in their mission.

Through a Habermasian prism, the religious part of education at St. Pat's is morally permissible, as it fits the four presuppositions of Habermas' discourse theory of morality well. Western civilization is essentially a Christian civilization in nature, and cultural

pluralism is not a sound reason to dismiss Christianity in our public education system.

Denominational schools can at least offer students an option for their education. For the Catholic school in Sienhsien, if it continues to follow the public educational curriculum, its school performance will continue to be at a disadvantage in educational competition due to the “key school” system in China. If the school performance does not improve, the reputation of Catholic education will never be restored. To change its pedagogical philosophy from training students to be examination elites to educating them to become contributing citizens may be a positive alternative. Sienhsien Diocese has a close connection with the Society of Jesus in Ireland and St. Francis Xavier High School (振聲高中) in Taiwan, so the teachers of the Catholic school in Sienhsien may acquire more opportunities for teacher training and pedagogical guidance than their counterparts in the public system. There are also orphanages, nursing homes, and clinics attached to the diocese, so social service programmes for the students are convenient to organize. I was told by the priest who is in charge of the school that the communists know everything inside the school, and any change may arouse suspicion by the local government. However, I think there will be no reason for the communists to close the school, if the school continues to operate under the name of Junior Section of St. Xavier’s Minor Seminary. The education at Sienhsien Catholic school should focus on accentuating students’ strengths rather than managing their weaknesses.

Habermas is reasonable to advocate that secular and religious forms of thought mutually inform and learn from each other. There is really no need for us to re-invent a civilization. Secular citizens may draw inspiration from their religious traditions, and believe in “Spinoza’s God,” i.e., the Divine Order of the Universe. Also, they may read the Bible as a great literary classic, as the Bible preserves the great code of Western literature (Frye, 2007). As for religious citizens, they can get more, – inspiration, guidance, and consolation. For all citizens, either secular or religious, the true way of learning from religion is but a means to enable them to interpret, to criticize, and to believe and judge based on reason.

Undoubtedly, universal values such as equity, altruism and social justice are crucial in education, as a society without an ideal is destined to perish. In terms of school effectiveness, accountability in testing is easy and convenient to analyze, but as responsible educators we should not only measure what is easy to measure. Quite unlike Chinese education, school effectiveness is not the aim of Jesuit education at all. The purpose of Jesuit education is to promote the full growth of individuals through a well-rounded education, and the school effectiveness that Jesuit education achieved is just a by-product of its pedagogical philosophy.

6.2 Implications for China

The sluggishness of educational reform in China is predetermined, as McKnight

(1994) reports that formal examination has been part of Chinese system of social mobility and success for 1500 years and the system for teaching to pass has not been altered significantly. Nevertheless, I believe that China needs to rethink its definition of success. The success of education is in part due to the respect of universal human values such as equity, altruism, and so on. Equity deals with accommodating and meeting the specific needs of specific individuals, while altruism can act as the purpose of academic excellence and even the entire human life. As a radical change in education is impossible due to China's educational tradition and current political system, I strongly believe that it is a necessity for China to adjust its educational policies constantly to tackle inequity within its public education systems, and to tolerate other ideologies of education. For one thing, China must further develop vocational and technical education so that students may have more alternatives for their education. For another, Christian educational institutions and charitable agencies need to be acquiesced or tolerated if they cannot be legitimized in the country. As Habermas (2006) points out that a state cannot encumber its citizens, to whom it guarantees freedom of religious expression, with duties that are incompatible with pursuing a devout life (p. 7). Only in so doing, can the lives of all Chinese students genuinely be improved with fair treatment.

6.3 Implications for Further Research

Habermas (2006) notes that Western philosophy owes heavily to its Christian

heritage, while I believe that Western natural sciences also owe greatly to Christianity. With the curiosity to prove their faith, some ecclesiastical scientists, such as St. Magus, Fr. Copernicus, Fr. Mendel, and Fr. Lemaître have colossally enlightened our ignorance and folly about the world. Da Vinci, Newton, Galileo, Descartes, Pascal, Pasteur, Ampère, Lavoisier, and this list of scientists with strong Christian beliefs is extensive. Gearon (2013) notices that natural philosophy, as the origin of natural sciences, “was a way of understanding a world whose first cause was God” (p. 44). Therefore, further study could be conducted to explore how well religion inspires students in learning natural sciences at Jesuit schools. Such a hypothesis is proposed on the basis of reason because Wilson (2002) thinks that religious beliefs may not be factually reasonable, but they are practically reasonable (p. 228).

Habermas (1990) claims that, in a post-metaphysical culture, norms can only be claimed valid when they “meet (or could meet) with the approval of all affected in their capacity as participants in a practical discourse” (p. 66). In order to revive the Jesuit educational tradition at the Catholic school in Sienhsien Diocese, we cannot totally ignore Chinese educational ideologies in the totalitarian society of China today. Without even partial satisfaction of these dialogical conditions of symmetry and reciprocity, there will be no dialogue, and no norms can claim to be valid at all. Consequently, the pupil control ideologies (PCI) of teachers in China are definitely worth exploring.

6.4 Reflection

China is one of the oldest civilizations in the entire world. Throughout its 4000 years of history, the most traditional name that China has been using to refer to itself is Chung-kuo (中國) which literally means Middle Kingdom or Central Empire (Challen, 2005, p. 6). Before the Jesuits came to our empire in the late 16th century, we Chinese firmly believed that the heavens were round but the earth was flat and square, and our empire was right in the middle of it (Ricci & Trigault, 1953, p. 166). When producing China's first global atlas, Matteo Ricci (利瑪竇) changed his original design, and by omitting the first meridian of the Fortunate Islands, he left a margin on either side of the map, making the Kingdom of China to appear right in the center (Ricci & Trigault, 1953, p. 166). I have long been thinking that Ricci's "good will" to put China in the center of his atlas was due to his admiration for Chinese culture and civilization. We have been informed by our own literature and textbooks that all Jesuits admired the Chinese culture and civilization so much. Both Matteo Ricci and Nicolas Trigault (金尼閣) dressed in traditional Chinese robes as Confucian scholars, and all their followers from late 16th century to mid-20th century had Chinese names, spoke Chinese languages fluently, and were familiar with Chinese traditional culture. Even the former Jesuit school in Sienhsien before 1949 was named Mu Hwa Middle School (慕華中學), which literally means "admiration for China." However, while reading Nicolas Trigault's explanation of Ricci's true intention to put China in the

center of his map, I was shocked. Ricci and Trigault (1953) wrote:

Because of their ignorance of the size of the earth and the exaggerated opinion they have of themselves, the Chinese are of the opinion that only China among the nations is deserving of admiration. Relative to grandeur of empire, of public administration and of reputation for learning, they look upon all other people not only as barbarous but as unreasoning animals. To them there is no other place on earth that can boast of a king, of a dynasty, or of culture. The more their pride is inflated by this ignorance, the more humiliated they become when the truth is revealed. (Ricci & Trigault, 1953, p. 167)

I was shocked not because I unexpectedly found Ricci and Trigault's true impression on Chinese people in early 17th century, for I agree that the behaviors of Jesuits were appropriate in order to conduct a dialogue with the Chinese at that time. I believe that Jesuits respect my culture; otherwise they would not enthusiastically translate Chinese knowledge and philosophy into European languages. I was shocked because Trigault's comment about my people is still true today. Due to the stagnant Confucian culture and totalitarian nature of Communist education, our children are fooled and critical thinking depressed. If we human beings were created in the image of God, or Habermas' secular translation that persons are equal in dignity is not wrong, our children in China ought to deserve an education that promotes critical and creative thinking, an education that produces citizens for a democratic society rather than subjects for a totalitarian regime.

Unfortunately, China's education minister Yuan Guiren has issued a stern warning against threats to communist ideological purity in education, saying Western values must never be permitted to infiltrate the classroom. Perhaps he ignored that Communist ideology

was also a kind of Western value. Perhaps he needs to know that Roman Catholicism has never threatened China. In history, Jesuit missionaries in China were fully aware of the importance of respect for local cultures and worked for the integration of Christian culture with local cultures (Modras, 2004). There are, evidently, cultural, social, political, and economic differences between Western countries and China. If we emphasize these differences, however, we will lose the power and opportunities for interaction.

Habermas is correct to call for a dialogue in which secular and religious forms of thought mutually inform and learn from each other. Thus I argue that religion ought not to be abandoned, and denominational education can at least serve as an option for students in our secularized society today. As shown in this research, Jesuit education is an effective mechanism for inculcating men and women for and with others, thus there are practical reasons for nondenominational stakeholders to learn from it even if they do not necessarily believe in the Roman Catholic faith.

In order to estimate the quality of an education, it seems to me, the question we must finally ask is not what the results of standard tests are, or what magnificent skyscrapers and high-speed rails it enables people to build, but what type of humanity and what kind of citizens it has been able to produce.

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Appendix 1

Informed Consent Form

Title: *School Effectiveness in Jesuit Education: A Habermasian Perspective*

Researcher(s): *Mr. Peng Yu, Faculty of Education, Memorial University of Newfoundland, py2445@mun.ca, 709-746-6731*

Supervisor(s): *Dr. Noel Hurley, Associate Professor, Faculty of Education, Memorial University of Newfoundland, nhurley@mun.ca, 709-864-3319*

You are invited to take part in a research project entitled “*School Effectiveness in Jesuit Education: A Habermasian Perspective.*”

This form is part of the process of informed consent. It should give you the basic idea of what the research is about and what your participation will involve. It also describes your right to withdraw from the study. In order to decide whether you wish to participate in this research study, you should understand enough about its risks and benefits to be able to make an informed decision. This is the informed consent process. Take time to read this carefully and to understand the information given to you. Please contact the researcher, *Mr. Peng Yu*, if you have any questions about the study or would like more information before you consent.

It is entirely up to you to decide whether to take part in this research. If you choose not to take part in this research or if you decide to withdraw from the research once it has started, there will be no negative consequences for you, now or in the future.

As part of my MEd programme in Educational Leadership, I am conducting research under the supervision of Dr. Noel Hurley at Memorial University of Newfoundland. In order to gather data, I need the assistance of administrators and teachers who have been involved in Jesuit education.

The purpose of this study is to explore the pedagogical philosophy and distinctive characteristics contributing to the school effectiveness in Jesuit education from a secular

standpoint. To ensure such a standpoint, religiously based claims will be discussed in terms of their possible effects on school effectiveness within the Habermasian moral framework.

The study requires an interview with you of thirty to sixty minutes. I will come to whatever meeting place we decide on at a time which is most convenient to you. Your participation will help me to gain insight into Jesuit education, and hopefully to make an innovative and positive change in particular at the Roman Catholic school in Sienhsien Diocese, a product of the former Jesuit apostolic vicariate in China.

For the sake of accuracy, our conversation will be audio recorded using digital technology. Subsequently, all electronic data will be kept in a password protected-file for a minimum of five years, as required by Memorial University's policy on Integrity in Scholarly Research. Confidentiality will be strictly guaranteed, that is, the information you share can be accessed only by me.

The data collected will mainly be utilized in my Master's thesis, and they will be reported using both direct quotations and aggregated/summarized form of language. The thesis will be publically available at the QEII library upon completion. Besides, the data may also be presented in conferences and/or journal articles, but every reasonable effort, such as using pseudonyms, will be taken to ensure your anonymity. Nevertheless, despite my sincere commitment to preserve anonymity, your participation may still carry some risk of identification due to the narrow topic and small sample size of this research.

Participation in this study is absolutely voluntary. Although there are no foreseeable negative consequences to your participation as I mentioned before, you may choose not to answer any question(s), and you are free to withdraw from the study at any time. If you decide to stop and/or end your participation, your data will be removed from this study, and there will be no consequences for you due to your withdrawal.

You are welcome to ask questions at any time before, during, or after your participation in this research. If you would like more information about this study, please contact: *Peng Yu* (Researcher), py2445@mun.ca, 709-746-6731; or Dr. Noel Hurley, nhurley@mun.ca, 709-864-3319

The proposal for this research has been reviewed by the Interdisciplinary Committee on Ethics in Human Research and found to be in compliance with Memorial University's ethics policy. If you have ethical concerns about the research, such as the way you have been treated or your rights as a participant, you may contact the Chairperson of the ICEHR at icehr@mun.ca or by telephone at 709-864-2861.

Consent:

Your signature on this form means that:

- You have read the information about the research.
- You have been able to ask questions about this study.
- You are satisfied with the answers to all your questions.
- You understand what the study is about and what you will be doing.
- You understand that you are free to withdraw participation in the study without having to give a reason, and that doing so will not affect you now or in the future.
- You understand that if you choose to end participation **during** data collection, any data collected from you up to that point will be destroyed.
- You understand that if you choose to withdraw **after** data collection has ended, your data can be removed from the study up to December 23, 2015.

I agree to be audio-recorded

☐ Yes ☐ No

I agree to the use of direct quotations

☐ Yes ☐ No

By signing this form, you do not give up your legal rights and do not release the researchers from their professional responsibilities.

Your signature confirms:

- ☐ I have read what this study is about and understood the risks and benefits. I have had adequate time to think about this and had the opportunity to ask questions and my questions have been answered.
- ☐ I agree to participate in the research project understanding the risks and contributions of my participation, that my participation is voluntary, and that I may end my participation.
- ☐ A copy of this Informed Consent Form has been given to me for my records.

Signature of participant

Date

Researcher's Signature:

I have explained this study to the best of my ability. I invited questions and gave answers. I believe that the participant fully understands what is involved in being in the study, any potential risks of the study and that he or she has freely chosen to be in the study.

Signature of Principal Investigator

Date

CRT School Reports
2011–12 CRT School Report – ELA

Source: Division of Evaluation and Research, Department of Education

2011–12 CRT School Report – Mathematics



Intermediate Mathematics Provincial Assessment, June 2012 School Report (average scores)

District: **I - Private**

School	Total Students	Numbers (Items 1-7, 29-29) /14	Patterns and Relations (Items 8-16, 29-32) /18	Shape and Space (Items 17-23, 33-37) /14	Statistics and Probability (Items 24-25, 38) /4	Total (Items 1-38) /60
375 - St. Patrick's College	8	94.6 ▲	89.9 ▲	98.1 ▲	88.8 ▼	91.0 ▲
450 - St. Patrick's College	34	77.4 ▼	68.5 ▼	79.9 ▼	77.2 ▲	74.9 ▼
453 - St. Patrick's College	10	82.1 ▲	68.3 ▼	79.3 ▼	79.0 ▼	75.4 ▼
459 - St. Patrick's College	3	School data with 5 or fewer students withheld for reasons of confidentiality.				
District: I - Private	55	81.0	72.5	82.4	74.1	77.8
Province	5,036	68.0	62.9	69.7	63.7	66.3

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Source: Division of Evaluation and Research, Department of Education
and . School are excluded from district and provincial results.

Items 30, 33, 36, 37 valued at 1 mark.

Items 27, 28, 29, 34, 35, 36 valued at 2 marks each.

Items 26, 31, 32 valued at 3 marks each.

10/30/2012 11

▼ Indicates school performed below the district.

2010–11 CRT School Report – ELA



Intermediate English Language Arts Provincial Assessment, June 2011 School Report (average scores)

District - Private	Total Students	Total Test (Items 1-20)	Poetic Reading (Items 1-10)	Informational Reading (Items 11-20)	Constructed Response			
School						Demand Writing	Poetry	Information
375 - [REDACTED]	12	80.0 ▲	75.8 ▲	84.2 ▲	Level 5 Level 4 Level 3 Level 2 Level 1	16.7 33.3 41.7 8.3 0.0	16.7 25.0 50.0 8.3 0.0	8.3 25.0 50.0 16.7 0.0
450 - St. Patrick's College	31	81.6 ▲	78.4 ▲	84.8 ▲	Level 5 Level 4 Level 3 Level 2 Level 1	19.4 45.2 35.5 0.0 0.0	6.5 29.0 61.3 3.2 0.0	12.9 41.9 45.2 0.0 0.0
453 - [REDACTED]	9	67.8 ▼	66.7 ▼	68.9 ▼	Level 5 Level 4 Level 3 Level 2 Level 1	0.0 33.3 66.7 0.0 0.0	0.0 11.1 77.8 11.1 0.0	11.1 11.1 55.6 22.2 0.0
469 - [REDACTED] School	2	School data with 5 or fewer students withheld for reasons of confidentiality.						
District - Private	54	78.8	75.6	82.0	Level 5 Level 4 Level 3 Level 2 Level 1	14.8 42.6 40.7 1.9 0.0	7.4 24.1 61.1 7.4 0.0	11.1 31.5 50.0 7.4 0.0
Province	5,297	67.9	64.7	71.2	Level 5 Level 4 Level 3 Level 2 Level 1	1.6 12.1 69.6 16.0 0.7	2.3 10.4 48.7 30.7 7.9	2.4 13.2 53.6 27.1 3.8


▼ Indicates school performed below the district. ▲ Indicates school performed above the district.
[School Name] and [School Name] School are excluded from district and provincial results.

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Source: Division of Evaluation and Research, Department of Education

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2010–11 CRT School Report – Mathematics

<div>  <div> Intermediate Mathematics Provincial Assessment, June 2011 School Report (average scores) </div> </div>							
District: Private							
School	Total Students	Numbers (Items 1-7, 26-28) /14	Patterns and Relations (Items 8-15, 29-32) /18	Shape and Space (Items 17-23, 33-35) /14	Statistics and Probability (Items 24-25, 36) /4	Multiple Choice Total (Items 1-25) /25	Constructed Response Total (Items 26-36) /25
375 - St. Patrick's College	12	90.2	92.6	90.5	95.8	94.0	89.2
450 -	31	84.1	72.3	84.1	86.3	77.8	82.3
453 -	9	73.4	73.5	85.3	94.4	78.2	78.7
469 -	2	School data with 5 or fewer students withheld for reasons of confidentiality.					
District: Private	54	85.1	76.8	85.2	90.3	81.3	82.7
Province	5,132	88.0	62.8	65.7	79.4	67.6	60.1

Source: Division of Evaluation and Research, Department of Education
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 ... and ... School are excluded from district and provincial results.
 Item 27 valued at 1 mark. Items 29, 30, 31, 33, 34, 35 valued at 2 marks each. Items 26, 28, 32, 35 valued at 3 marks each.
 Indicates school performed below the district.

10/14/2011 8

1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 26

District / School	Total Students	Total Test (Items 1-20)	Poetic Reading (Items 1-10)	Informational Reading (Items 11-20)	Constructed Response			
					Demand Writing	Poetry	Information	
373 - [Redacted] Private	2	School data with 5 or fewer students withheld for reasons of confidentiality.						
375 - [Redacted] School	7	90.7 ▲	92.9 ▲	88.6 ▲	Level 5 Level 4 Level 3 Level 2 Level 1	0.0 57.1 42.9 0.0 0.0	0.0 42.9 42.9 14.3 0.0	14.3 14.3 42.9 28.6 0.0
450 - St. Patrick's College	27	87.6 ▲	88.5 ▼	86.7 ▲	Level 5 Level 4 Level 3 Level 2 Level 1	0.0 48.2 51.9 0.0 0.0	0.0 22.2 77.8 0.0 0.0	3.7 25.9 66.7 3.7 0.0
453 - [Redacted] School	16	85.3 ▼	87.5 ▼	83.1 ▼	Level 5 Level 4 Level 3 Level 2 Level 1	0.0 37.5 62.5 0.0 0.0	0.0 25.0 75.0 0.0 0.0	6.3 12.5 81.3 0.0 0.0
469 - [Redacted] School	1	School data with 5 or fewer students withheld for reasons of confidentiality.						
District / Private	53	87.0	88.7	85.3	Level 5 Level 4 Level 3 Level 2 Level 1	0.0 43.4 56.6 0.0 0.0	0.0 24.5 71.7 3.8 0.0	5.8 19.2 67.3 7.7 0.0
Province	5,306	82.2	85.1	79.3	Level 5 Level 4 Level 3 Level 2 Level 1	1.4 18.2 65.8 13.7 0.9	0.9 11.6 60.6 24.0 2.9	1.1 10.2 58.8 26.4 3.5

▼ Indicates school performed below the district.
 ▲ Indicates school performed above the district.

School and School are excluded from district and provincial results.

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2009–10 CRT School Report – Mathematics

Intermediate Mathematics Provincial Assessment, June 2010 School Report (average scores)										
District: Private		Shape and Space					Closed Constructed			Total Score
School	Total Students	Number Concepts (Items 1-5) (5)	Number Operations (Items 6-14, 42) (12)	Patterns and Relations (Items 15-18, 39) (7)	Measurement (Items 19-21, 40-41) (9)	Geometry (Items 22-27) (6)	Data Management and Probability (Items 28-31) (4)	Number Operations (Items 32-35) (4)	Patterns and Relations (Items 36-38) (3)	
373 - 375 - 1 - 450 - 453 -	2 7 27 16	School data with 5 or fewer students withheld for reasons of confidentiality.								
St. Pat's		69.6 ▼	82.6 ▼	83.1 ▼	83.7 ▼	74.1	77.8	75.7	77.8 ▼	75.6 ▼
		62.5 ▼	79.4 ▼	91.1	88.9	74.0 ▼	75.0 ▼	60.2 ▼	71.9 ▼	78.1 ▼
District - Private	52	70.4	82.9	86.3	85.0	74.0	76.3	74.5	77.3	80.8
Province	5,150	59.9	69.4	75.2	67.5	69.4	65.9	48.9	60.4	66.4
▼ Indicates school performed below the district. Items 39-42 valued at 3 marks each. School: are excluded from district and provincial results.										
Source: Division of Evaluation and Research, Department of Education ©10RT10MATH_SUWES/MT10SCH_WW0.MPT										

Appendix 3

Quality School Life Survey 2010–11

		Quality of School Life								
		Grade Nine, 2010-11								
		(All values are percent agreeing with statements.)								
District		Private								
#450 - St. Patrick's College										
SCHOOL IS A PLACE WHERE...		Number of Students								
		[N=25]			[N=34]			[N=4,278]		
		SCHOOL			DISTRICT			PROVINCE		
STUDENT SATISFACTION		Males	Females	Total	Males	Females	Total	Males	Females	Total
(1) I like to be		77.8	81.3	80.0	76.5	53.4	66.2	59.7		
(2) I get enjoyment		77.8	100.0	92.0	79.4	50.0	59.1	54.4		
(3) I feel great		66.7	81.3	76.0	67.6	51.6	54.8	53.2		
(4) I really like to go		66.7	81.3	76.0	61.8	34.0	41.3	37.8		
(5) learning is a lot of fun		55.6	68.8	64.0	58.8	33.7	40.1	37.1		
(6) I feel happy		66.7	100.0	88.0	76.5	66.9	71.9	69.3		
(7) I feel proud to be a student		77.8	87.5	84.0	79.4	59.0	69.0	64.0		
		69.9	85.7	80.0	71.4	49.8	57.5	53.6		
STUDENT DISSATISFACTION										
(1) I feel restless		22.2	18.8	20.0	32.4	54.2	46.3	50.3		
(2) there is nothing exciting to do		44.4	25.0	32.0	36.4	57.4	47.8	52.8		
(3) I feel bored		44.4	37.5	40.0	47.1	73.3	66.7	70.1		
(4) I feel sad		11.1	0.0	4.0	8.8	20.8	20.8	20.7		
(5) I feel lonely		0.0	0.0	0.0	11.8	19.6	18.9	19.3		
(6) I get upset		11.1	12.5	12.0	23.5	23.8	27.5	25.7		
(7) You are bossed around too much		11.1	6.3	8.0	17.6	38.1	32.3	35.3		
		20.6	14.3	16.6	25.4	41.0	37.2	39.2		
OPPORTUNITY TO LEARN										
(1) I am happy with how well I do		88.9	87.5	88.0	88.2	73.1	76.8	75.0		
(2) I know the sorts of things I do well		88.9	100.0	96.0	94.1	87.9	89.2	88.6		
(3) I know how to cope with the work		88.9	87.5	88.0	88.2	72.1	77.4	74.8		
(4) I get satisfaction from the work I do		66.7	81.3	76.0	67.6	55.9	65.7	60.8		
(5) I feel good about my work		77.8	87.5	84.0	85.3	69.3	75.2	72.3		
(6) I can handle my school work		88.9	93.8	92.0	90.9	71.7	74.5	73.2		
(7) the work I do is important to me		100.0	88.8	80.0	73.5	56.5	68.2	62.3		
		85.7	86.6	86.3	84.0	69.5	75.3	72.4		
EXTENT TO WHICH SCHOOL IS USEFUL										
(1) I like to learn new things		77.8	81.3	80.0	79.4	82.0	87.5	84.6		
(2) I find my work interesting		55.6	68.8	64.0	61.8	40.5	48.9	44.7		
(3) I like all my subjects		88.9	43.8	60.0	52.9	35.9	40.8	38.4		
(4) I am genuinely interested in my work		88.9	87.5	88.0	79.4	67.6	71.4	69.5		
(5) I learn the things I need to know		77.8	81.3	80.0	70.6	72.7	76.2	74.4		
(6) my friends and I get together on our own time to discuss what we learned in class		22.2	6.3	12.0	8.8	15.1	19.5	17.4		
		68.5	61.5	64.0	58.8	52.3	57.4	54.8		
EXTENT TO WHICH STUDENT IDENTIFIES WITH THE SCHOOL										
(1) I learn to get along with other people		88.9	93.8	92.0	94.1	83.3	85.6	84.4		
(2) I can get along with most of the students even though they may not be my friends		88.9	100.0	96.0	97.1	80.5	86.4	83.4		
(3) I have lots of friends		88.9	93.8	92.0	85.3	85.9	84.4	85.0		
(4) having different kinds of students in my class helps me get along with everyone		66.7	75.0	72.0	64.7	46.3	54.6	50.4		
(5) you have to get along even with students you don't like		88.9	75.0	80.0	70.6	59.7	66.4	63.0		
(6) I sometimes wish I were different than I am *		11.1	18.8	16.0	24.2	38.8	51.3	44.9		
		85.2	86.5	86.0	81.3	69.5	71.0	70.2		
STUDENT PERCEPTION OF THEIR OWN STATUS WITHIN THE SCHOOL										
(1) I know that people think a lot of me		77.8	87.5	84.0	76.5	60.5	55.5	58.2		
(2) people come to me for help		77.8	81.3	80.0	66.7	42.6	59.8	51.2		
(3) I feel important		88.9	93.8	92.0	79.4	60.8	55.6	58.4		
(4) people credit me for what I can do		77.8	93.8	88.0	73.5	62.2	63.8	63.0		
(5) teachers ask me to help out		77.8	75.0	76.0	67.6	49.0	50.1	49.8		
(6) people think I can do a lot of things		88.9	87.5	88.0	76.5	69.2	65.5	67.4		
		81.5	86.5	84.7	73.4	57.4	58.4	58.0		
STUDENTS' PERCEPTION OF TEACHERS										
(1) teachers treat me fairly in class		77.8	100.0	92.0	88.2	73.7	83.0	78.2		
(2) teachers listen to what I have to say		77.8	100.0	92.0	82.4	66.7	71.6	69.0		
(3) teachers are usually fair		77.8	93.8	88.0	88.2	68.7	75.7	72.0		
(4) teachers give me the marks I deserve		77.8	93.8	88.0	85.3	74.8	80.8	77.7		
(5) teachers help me to do my best		88.9	100.0	96.0	94.1	73.2	76.3	74.7		
(6) I like my teachers		88.9	100.0	96.0	91.2	69.6	77.7	73.6		
		81.5	97.9	92.0	88.2	71.1	77.5	74.2		
SAFETY AND SECURITY										
(1) I feel safe from personal harm		88.9	93.8	92.0	88.2	72.9	77.0	74.9		
(2) I'm afraid I might be hurt *		11.1	0.0	4.0	5.9	17.4	17.4	17.5		
(3) Students seem to hurt each other a lot *		0.0	6.3	4.0	5.9	39.4	38.0	38.7		
(4) Students pick on each other all the time *		11.1	12.5	12.0	17.6	53.3	53.0	53.2		
		91.7	93.8	93.0	89.7	65.7	67.2	66.4		

* Questions reversed scored for overall averages shown in boxes.

Web Site: <http://www.education.gov.na/1010/index.htm>

Appendix 4

Interview Guide

Interview Questions Part I (The Former President)

1. In your opinion, why do you believe a Catholic education to be so important?
2. How would you describe the mission of this school? In your experience, how successful do you think the school has been in fulfilling its mission? For what reasons?
3. Why is a safe caring community highly valued in the school?
4. Do the students have a sense of service for others based on their religious convictions? (Men for Others)
5. Why do you include the financial assistance program for low-income families at St. Pat's? And what are the main criteria for selecting the applicants?
6. Why do you include the program focused on social justice and public service in your school?
7. Can you tell me the distinctive features in governance of the Board of Governors?
8. Do you feel the Parents Auxiliary contributes to more effective home and school relations?
9. Why does your school emphasize instrument music and choral program? Why do you think the debating team and public speaking competitions important?
10. According to your experience, what's your opinion about the Korean high school education?
11. Is there anything else about Jesuit education you would like to share?

Interview Questions Part II (The Chemistry Teacher)

1. From your experience, what are the identifiable characteristics, occurring on the campus, which make your school peculiarly Jesuit?
2. How would you describe the mission of this school? In your experience, how successful do you think the school has been in fulfilling its mission? For what reasons?
3. Why is a safe caring community is highly valued in your school?
4. In your opinion, do you believe that the students are sufficiently challenged academically at your school?
5. Do you believe that the curriculum at your school provides opportunities for educating the whole person?
6. Why does your school emphasize instrument music and choral program? Why do you think the debating team and public speaking competitions important?

7. Why do you include the program focused on social justice and public service in your school?
8. Do the students have a sense of service for others based on their religious convictions?
9. How is your class any different from any other classes in any other schools?
10. Do you speak of morality/ethics, Christian values or Jesuit education in your class?
11. Do you share your vision with (some of) the school administrators? When you do, on which aspects do the discussions with administrators or colleagues focus?
12. Do you feel the Parents Auxiliary contributes to more effective home and school relations?
13. How do you discipline the students? Do you believe that students behave differently because they attend St. Pat's?

Interview Questions Part III (The Scholar)

1. How would you describe the mission of St. Pat's? In your experience, how successful do you think the school has been in fulfilling its mission? For what reasons?
2. In your opinion, why do you believe a Catholic education to be so important?
3. Does the contemporary concern about social justice within the Jesuit community have ancient roots in the Society of Jesus or is it a more modern sensibility?
4. Why do you believe the programmes focused on social justice and public services are important in Jesuit education?
5. How would you describe the motto of Jesuit schools? (Men for Others)
6. From your personal experience, what are the identifiable characteristics, which make Jesuit schools peculiarly Jesuit?
7. Why do Jesuit schools emphasize instrument music, choral program, and debating?

Interview Questions Part IV (The Chinese Educator)

1. What are the general differences between the education at St. Pat's and that at your school in China?
2. Can you tell me something about the assessments at St. Pat's and that at your school in China?
3. Can you tell me something about classroom teaching at St. Pat's? Are there any differences from the teaching practices in China?
4. How do you think the success of the "Super Key High School" (*Anonymous*) in China?