CATHOLIC SEPARATE SCHOOLS AND THE INCLUSION OF

NON-CATHOLIC STUDENTS:

QUALITATIVE FINDINGS AND IMPLICATIONS

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by

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Abstract

This dissertation sought to discover the meanings behind the experiences of Catholic students and teachers in relationship with non-Catholic students in four urban Catholic high schools in Western Canada. By employing an interpretivist approach in conjunction with Strauss and Corbin's (1998) objectivist grounded theory, the study used focus groups composed of Catholic students from grades 10, 11, and 12 and one Catholic teacher group from each school as its primary source of data. The findings were emergent, disclosing four major student themes and five major teacher themes. The former themes were that inclusion impacted upon many of the participating students', a) sense of faith, b) understanding of religious diversity, c) sense of faith community within their school, and d) realization that their religious beliefs affect non-Catholic students. The five major teacher themes were, a) an uncertainty regarding whether their school was essentially Christian or Catholic in nature, b) ambiguity respecting the genesis of the Catholic school's mandate, c) the affective nature of their relationships with non-Catholic students as expressed in welcoming, empathizing, appreciating, and protecting, d) the effects of inclusion upon their sense of faith, and e) the effects of inclusion on their school as a faith community. The study generated and revealed that inclusion has at least ten dimensions which together form the matrix of the phenomenon of inclusion: philosophical, pedagogical, social, psychological, racial, cultural, spiritual, political, economic, and legal. The findings suggest directions for the development of meaningful inclusionary policies in the Catholic school faith community.

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Chapter One

The Study

It was the best of times, it was the worst of times, it was the age of wisdom, it was

the age of foolishness, it was the epoch of belief, it was the epoch of incredulity, it

was the season of Light, it was the season of Darkness, it was the season of hope,

it was the winter of despair, we had everything before us, we had nothing before

us, we were all going to Heaven, we were all going direct the other way - in short,

the period was so far like the present one. (Dickens, 1985, p. 45)

The above quotation from Dickens encapsulates the current state of Catholic education

which, according to the Congregation For Catholic Education: For Seminaries and Educational

Institutions (Congregation, 1997) is in a state of "pedagogical tiredness" where "what is in fact

required of the Catholic school is a certificate of studies, or at the most, quality instruction and

training for employment" (para. 6).

The above obviously does not comport with the primary task of Catholic education which

is to create "creatures in Christ." Clearly the Church has asked Catholic schools to address the

issue, "What does it means to be a Catholic school?" This is a question which goes to the root of

Catholic education and sets a major task for Catholic schools. Yet, while that task is being

addressed, the Church through the Congregation For Catholic Education (Congregation, 1988)

makes it clear that schools are directed to welcome an increasing number of non-Catholic

students (para 6).

The question naturally arises, "What are the effects of inclusion on Catholic students and

teachers?" In particular, given a selected number of Catholic students and teachers, what are their

experiences, and what meanings do they attach to those experiences particularly in relation to their religious beliefs and their Catholic school's faith community?

These fundamental questions will act as reference points for this study's investigation of the experiences and the meanings of purposefully selected focus groups of Catholic students and Catholic teachers in their relationship to non-Catholic students in their schools.

Purposes

The primary purpose of this study was to explore the experiences of Catholic high school students and Catholic teachers, in their relationships with non-Catholic students in their schools. This exploration endeavored to understand the meanings which those Catholic students and teachers attached to their experiences in terms of the sense of their own faith, both personally and within the Catholic school faith community. The secondary purpose was, based upon the research findings and within the context of various documents from the Magisterium as interpreted by the writer, to suggest new directions for meaningful inclusionary policies for Catholic schools.

Emergence Of The Research Questions

It is within the complex arena of Catholic schools that this study was conceived. My personal observations of my Catholic high school aged daughters and their peer groups, which included many non-Catholics, led me to ask a Catholic school superintendent if there were many non-Catholic students within the Catholic system. He replied that there were indeed and that their number was growing. On questioning my children about what their experiences were with the non-Catholic students in their school, they replied that everyone was the same and that, " There is no real difference between us. We are all Christians or not. Some of the kids don't believe in God, but they are good people. Everyone who is a good person goes to heaven." They made it

clear that, in their opinion, they did not see a difference between being a Catholic, Lutheran, Muslim, or "whatever" as long as you were a good person. After all, as my youngest daughter said, "All the churches are pretty much the same." I immediately suggested that such was not the case to which my eldest replied, in typical teenage jargon, "Whatever dad. By the way, can I borrow the car?"

When I was a Catholic school student almost every student was a Catholic and thus our religious assumptions and beliefs, as taught by the clergy or Sisters, seemed to be the same, at least ostensibly.

I suspected that with the increased presence of non-Catholic students in today's lay Catholic schools, today's childrens' experiences would be different. What those experiences and the religious meanings they might attach to them might be I did not know, but it was fertile ground from which the following research questions emerged:

What are the experiences of Catholic students and teachers in their relationships

with non-Catholic students in Catholic schools? Moreover, what, if any, meanings

do those Catholic students and teachers attach to their experiences particularly in

relation to their religious beliefs and their school's faith community?

Although not a research question, I would also seek, as a secondary purpose, based upon the research findings, to suggest new directions for meaningful inclusionary policies for Catholic schools.

So began my search for a methodology and method to investigate these research questions. In this regard I will indicate the following: a) the significance of this study to Catholic education, b) the study delimitations, c) research limitations, d) assumptions and, e) the definitions used in this study.

Significance Of The Study

It is suggested that the experiences of Catholic students and teachers and the meanings of those experiences have the potential to provide insights into the significance of the presence of non-Catholic students in Catholic schools. In particular I hoped to discover, a) the impact of those experiences on the participants sense of living in a school's faith community with those of other faiths, b) relationships between participants experiences with inclusion through their willingness to publically express their sense of their faith, c) the relationship of the participants sense of their own faith development as a result of their relationships with non-Catholic students, d) the experiences and meanings participants attach to Church liturgies held within the school with non-Catholic students in attendance, e) the participants' meanings which they attribute to their Christian Ethics curricula and classes given the participation of non-Catholic students. In other words, I hoped to reveal and to better understand the experiences and meanings which Catholic students and teachers attach to the presence of non-Catholic students in their Catholic schools in so far as those experiences and meanings relate to the religious dimension of the participants life both individually and collectively within the Catholic school community. I believed that understanding would provide insight into the multi-layered phenomenon of inclusion and in particular assist policy makers in understanding the various aspects of inclusion which must be addressed in their Catholic school divisions.

The Ontario Catholic School Trustees Association (Ontario, 2000) identified what they believed to be one of the "Major Issues Facing Catholic Education" in, *Our Catholic Schools: A Report on Ontario's Catholic Schools & Their Future,*

many are worried about internal factors that could threaten our existence. Some

refer to this threat as the "dilution of our Catholic education" and attribute it to

trends that seem to be occurring more frequently. *Many wondered if the*

increasing number of non-Catholic students who are present in the secondary

schools would change the tone of the school. (p. 17) [italics added]

In my review of the literature for this dissertation, I was struck by the paucity of

information dealing with inclusion. In fact, after a year long search which included contacting

individuals in the United Kingdom, Australia, the United States of America, and Canada, all that

was revealed was a small twenty-five page, opinion-based pamphlet entitled, *The Non-Catholic*

In The Catholic School (National, 2000b), a short comment in a recent book (Mulligan, 1999,

pp. 153-182), a series of quantitative studies primarily from one researcher, and a tangentially

relevant masters degree project. In all other respects the literature was silent. Ostensibly, the

topic seemed by this lack of attention to be of little significance to the Catholic community.

However, further examination indicated the contrary.

Sister J. Cronin (personal communication, April, 2001), Director of Catholic Education

for the Ontario Institute for Catholic Education, stated that, "information on the relationship and

impact of non-Catholic students in Catholic schools would be of tremendous value to our

schools." The Very Revered R. Beechnor (2001), acting administrative officer for the Diocese of

Saskatoon, stated in his address to the Saskatchewan Catholic School Trustees Association in

April of 2001 that the inclusion of non-Catholic students was a factor to be considered in adapting

Catholic education to the new realities of society and the Catholic school. J. Zimmer (personal

communication, August, 2001), Director of Catholic Schools in Saskatoon, Saskatchewan,

stated that it is indeed important for his school division and, in his opinion, all of Saskatchewan's

Catholic school jurisdictions, to have an understanding of what inclusion means to Saskatchewan's Catholic schools. As Mulligan (1999) states, the presence of non-Catholic students in Catholic schools, "is a concern common to Catholic educators in Ontario, Saskatchewan and Alberta" (p. 182). He quotes the Chaplain of a Toronto Catholic high school with a non-Catholic student population of thirty-two percent, "It is extremely difficult, if not impossible, to maintain, let alone deepen, the Catholic character of the school with such a large non-Catholic population" (p.182).

In the United States (National 2000a) the number of non-Catholic high school students in inner city Catholic schools is often a majority of the student body. Indeed, in my correspondence with the National Catholic Educational Association (Colbert, personal communication, August 6, 2001), I was advised that this proposal's research question was of prime importance to Catholic schools in the United States as the NCED (National Catholic Educational Association) has had many, many requests from both Catholic school administrators and clergy for assistance in understanding and dealing with the issue of inclusion.

In Western Australia's four dioceses, Roger Walsh (personal communication, November, 2001) relates that,

> each local Bishop sets the level of non-Catholic enrollments for the schools in his
>
> diocese. This is monitored by the Catholic Education Office. As a rough guide, the
>
> maximum non-Catholic enrollment in metropolitan schools . . . is about twenty
>
> percent . . . . in rural diocese, the non-Catholic ratio is around thirty percent.

Although no reason for limiting the inclusion of non-Catholic students was given to me, the restriction and monitoring of the level of inclusion indicates the importance of the issue for Western Australia's Catholic schools.

As the number of non-Catholic students increases and as Catholic school administrators and the clergy become more aware of the phenomenon of inclusion, they will undoubtedly look for an understanding of how it might impact upon their schools. The fundamental question which this study will address deals not with the significance of the numbers of non-Catholic students, but rather the real life experiences and the meanings Catholic students and teachers attach to those experiences in terms of the sense of their own faith both personally and within the Catholic school faith community. Thus, this study's findings may not impact so much on school board policy as the meanings behind any proposed or considered or proposed policy which deals with the inclusion of non-Catholic students in Catholic schools. That is the significance of this study.

Delimitations

1. This study does not deal with students other than Catholic students from four Catholic high schools in a city in the province of Saskatchewan, who have attended the same high school since grade nine, as student participants in the study.

2. This study does not deal with Catholic teacher participants except from the same four Catholic high schools as in delimitation number one.

3. The pool of Catholic student respondents was restricted to those selected by the individual school's Christian ethics teacher(s) or school administration, on the basis of being an espoused Catholic and the likelihood of active participation in the study.

4. The pool of Catholic teachers was restricted to those selected by the individual school's administration or Christian ethics teacher(s) on the basis of being an espoused Catholic and the likelihood of active participation in the study.

5. Each focus group in each school was limited in that it was comprised of a separate

grade level, 10, 11, and 12 and one teacher group from each of the four schools.

6. This study is delimited in that interpretivism (the philosophical perspective) and objectivist grounded theory (the methodology) were chosen by the writer.

Limitations

1. Each focus group session met for a maximum of two consecutive hours.

2. This study findings did not seek to understand the experiences of non-Catholic students, non-Catholic parents, Catholic parents, Catholic school administrators, nor the clergy.

3. The methodology used in this study was limited to grounded theory.

4. The findings in this study are limited to the participants' understandings.

5. The interpretation of the data provided by the participants' is the writer's interpretation of the participants understandings, although the design of the study was intended to minimize, as much as possible, the effect of the writer's presumptions, assumptions, and biases in the interpretation of that data.

6. The definitions of Catholic and non-Catholic which were used by the student and teacher participants (the "operative definition") may not have been the same, in all cases, as the definition provided in the Definitions section of this dissertation (the "stipulative definition") due to the following levels of interpretation: a) the participants interpretation of the stipulative definition, b) the participants interpretation of self-disclosures made by alleged non-Catholic students, c) the participants reinterpretation of words or actions of the alleged non-Catholic students as presented in their focus group session, d) the participants interpretation of the meaning of the statements or actions of the alleged non-Catholic students, within the terms of the participants' understanding of what Catholic means, e) the writer's interpretation of the data

provided by the focus group participants, f) the participants re-interpretation of their understandings presented to them by the writer in recapitulating the data during the focus group sessions.

7. A limitation was in relation to Chapter Six as the findings were related to an interpretation of the documents of the Catholic Church made solely by the writer for the purpose of ascertaining various categories of compliance with the interpreted teachings of the Magisterium.

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

1. It was assumed that the participants had experiences with non-Catholic students within their schools.

2. It was assumed that all participants were able to identify the non-Catholic students with whom they have had experiences (subject to the limitations above).

3. It was assumed that all participants would enter into dialogue with the focus group moderator (researcher) and each other in such a way as to reveal their personal experiences with non-Catholic students in their school, and the meanings which they attach to those experiences.

4. It was assumed that through the selection process, only participants who had an understanding of the Catholic Faith and were able to relate their relevant experiences to their religious beliefs would be involved as participants.

5. It was assumed that the process of recording data would not be so intrusive as to inhibit dialogue.

6. It was assumed that non-Catholic students attend Catholic schools because their parents wanted a value based education for their children.

7. It was assumed that the mandate of the Catholic school was given by the Catholic Church to evangelize Catholic youth into the Faith and that the Catholic school existed for that purpose.

Definitions

1.   Catholic: A member of that "sub-division of the general body of Christians who believe 'One Catholic and Apostolic Church,' which also acknowledges the authority of the Pope [as the supreme head of that Church] (Cuessen, 1906).

2.   Catholic high school: A high school within a separate school division established pursuant to s. 49 of *The Education Act, 1995* where the minority of electors are Catholic and which is authorized by the local Catholic bishop as a Catholic school.

3.   Catholic student: An adolescent attending a Catholic high school who acknowledges himself or herself to be a member of the Catholic Faith.

4.   Catholic teacher: A person employed by the local Catholic school board who acknowledges himself or herself to be a member of the Catholic Faith. It is noted that all teachers in Catholic schools are not Catholic, but that the teacher participants in this study were self-acknowledged Catholics.

5.   Christian ethics teacher: A Catholic teacher within a Catholic high school who has been assigned to specifically teach the Catholic Faith pursuant to a curriculum approved by the local diocese and Catholic school board for that purpose.

6.   Faith: 'The Vatican Council . . . teaches that faith is a supernatural virtue by which we with the inspiration and assistance of God's grace, believe those things to be true which He has revealed . . . . (Catholic Encyclopedia, n.d., p. 7) Objectively, it stands for the sum of truths

revealed by God in Scripture and tradition in which the [Catholic] Church presents to us in a brief

form in her creeds. Subjectively, faith stands for the habit or virtue by which we assent to those

truths. (Catholic Encyclopedia, n.d., p. 2). In this study, "Faith" represents the Catholic Faith,

while "faith" represents the religious beliefs of individuals.

7.   Focus group: "an informal discussion among selected individuals about specific

topics relevant to the situation at hand" (Beck, Trombetta, & Share, 1986, p. 73).

8.   Inclusion: The admission of non-Catholic students into a Catholic school.

9.   Former Catholics: Catholic high school students: Catholic high school students

who, although noted in school records as being a member of the Catholic Faith, reject the beliefs

of the Catholic Church.

10.   Non-Catholic: An individual who is not a member of that subdivision of the

general body of Christians who believe in 'one Catholic and apostolic Church,' nor acknowledges

the authority of the Pope as the supreme head of that Church.

11.   Objectivist grounded theory: A research theory that rests upon the epistemological

assumption that there exists an objective reality separate and apart from the researcher. Further,

that with the application of correct procedures reality can be identified with a degree of objectivity

(Charmaz, 2000, p. 510).

12. Unchurched Catholic students: Catholic high school students who have had little, if

any, formal training in the beliefs of the Catholic Faith.

Outline Of Dissertation

Chapter One of this dissertation presents the purpose, research questions, significance of the study, delimitations, limitations, assumptions, and definitions.

Chapter Two reviews: a) the communitarian view of community as the theoretical basis for the Catholic school community, b) the Church's view of the school community as a transmitter of faith, c) the Catholic Church's position on inclusion through a review of various Church documents, d) the research specifically dealing with inclusion and its effects on the Catholic school, e) the options available to Catholic schools in dealing with inclusion as they search for a new definition of their school as a faith community, f) the concern posed by religious relativism in considering inclusion and g) the significance of the various papal and curial documents used in this study.

Chapter Three states the reasons for choosing the perspective (interpretivism), methodology (grounded theory) and method (focus groups) for this study. A brief description of the application of grounded theory to the emergent data will be provided as well as a delineation of the operations used in the data collection and analysis phase. The issues of qualitative reliability and validity are addressed. The bias' of the researcher are disclosed as an essential constituent of qualitative research.

Chapter Four is in five parts and provides data on the life-world of the participants. Part A presents a brief contextual introduction describing each school in the study from where student and teacher participants were drawn. Part B provides through the use of extensive quotations from the participants, the students' experiences and understandings of inclusion. Part C provides through the use of extensive quotations from the participants, the teachers' experiences and understandings of inclusion. Part D describes the discussion route of each individual student session, the themes, and the feelings expressed at the time of emergence. Part E provides, in diagrammatic format, a spectrum of the student and teacher themes based upon the frequency and intensity with which they presented. A contrasting and comparison of the student and teacher

themes is provided and a relating of the themes to the research questions.

Chapter Five is in two parts and is intended to go beyond the participants' life-worlds into comparing the emergent themes with the literature. Part A restates the research questions and summarizes the student and teacher themes. Part B examines the convergence and divergence of this study's thematic findings and the literature.

Chapter Six is in three parts and goes beyond the data and findings into a macro-view of the data, within the context of the documents of the Magisterium as interpreted by the writer. It represents the researcher's commentary on the study's findings. Part A suggests the phenomenon of inclusion's implications for philosophy, policy and praxis. Part B speaks to further research. Part C provides final thoughts and a conclusion.

Chapter Two

Review Of Literature

It is with some concern that I embarked upon a review of the literature in this study for

three reasons: a) as previously mentioned, there seemed little written on such an important topic ,

b) qualitative research is inductive in nature which allows the findings to emerge from the

experiences of the participants. It can be argued that to proceed with a literature review creates a

priori conceptual categories within which data must be forced to conform or be discarded as

irrelevant. This can result in a conscious or unconscious discarding of unexpected or unusual data

leading to the researcher overlooking significant findings, c) all Catholics may agree that salvation

is the reason for the Church but not how that is best achieved in a variety of cultural, social and

pedagogical contexts. There is theological dogma within the Catholic Church but it would be

arrogant and incorrect to suggest that there is pedagogical Catholic dogma. Nevertheless, a

review of the Magisterium's documents as they relate to Catholic education and the Catholic

community, even though they may not be universally accepted by some in the Catholic community

or in Catholic pedagogy, provide benchmarks from which to evaluate the state of both. In this

review, the lense used is as provided through the documents of the Magisterium with the

acknowledgment that their interpretation and application to Catholic education is the writer's.

In this Chapter I will review, a) the communitarian view of community as the theoretical

basis for the Catholic school community, b) the Church's view of the school community as a

transmitter of faith, c) the Catholic Church's position on inclusion through a review of various

Church documents, d) the research specifically dealing with inclusion and its effects on the

Catholic school, e) the options available to Catholic schools in dealing with inclusion as they

search for a new definition of their school as a faith community, f) the concern posed by

religious relativism in considering inclusion and g) the significance of the various papal and curial

documents cited throughout this Chapter.

Before beginning I should state the relevance of "f" to this study. It could be argued that

as the study is about inclusion, there is no place in the review for esoteric theological matters.

However, the input from Church scholars (the Congregations and Papal documents) and other comments by or about the Catholic laity's sense of Catholicity are as relevant to this study as the provincial Statute and its provisions for the establishment of Catholic separate schools, and the academic literature which speak to inclusion. Why? Because the phenomenon of inclusion has many dimensions: social, economic, political, legal, pedagogical, racial, religious, cultural, spiritual and psychological. Moreover, inclusion is defined within the terms of the Catholic Church and its school community, which means the nature of that community as a Catholic community must be addressed in this study. Therefore, it is incumbent on me to look at that community from the perspective of the Catholic Church. For these reasons, and because the Catholic laity compose the major portion of the Catholic school community, the state of that community as described by the Church is relevant to this study.

<div style="text-align:center">The Communitarian Community</div>

The Catholic Church (Congregation, 1982) recognizes that the communitarian dimension of the person is crucial for a sense of community (para. 22) and speaks of the Catholic school's "communitarian dimension" (para. 22) and its "communitarian structure" (para. 24). That being the case, this part of Chapter Two will briefly look at comunitarianism.

Communitarianism is not a theory of the collective but is, fundamentally, a theory of people in relation with each other. Aristotle (350 B.C.E.) said,

> he who is unable to live in society, or who has no need because he is sufficient for himself, must be either a beast or a god: he is no part of a state. A social instinct is implanted in all men by nature.

Similar to this Aristotelian view that to be truly human a person must live within the polis, not

outside and alone as the beasts, communitarians posit that communities exist prior to the individual and that it creates the "social self". Indeed, because communities pre-exist the individual, it provides continuity of the "life-world" (that is the day to day life of the individual) allowing the individual a place and time within which to function and exercise his or her capacities through the interaction with others resulting in interdependence. It is from this interdependence that the "primordial sources of obligation and responsibility" flow (Selznick, 1986, p. 5). To be sure, the "me" exists as a separate entity from the collective, but the other part of the person, the "I," exists as the agent of "reflective morality" (Selznick, 1986, p. 3). This presupposes that the "I" has a morality which learns from the community through interactions with others. It is this sense of morality or of what is "good" held as a community value that distinguishes and indeed can transform, a community from a mere association or grouping of individuals. It is the community which defines the common good, the "authoritative horizon," and seeks it. Communitarians believe that it is this "feeling of commitment to a common public philosophy which is a precondition to a free culture"(Kymlicka, 1990, pp. 122-123). It is thus the responsibility of those in the community to defend the common values when under attack by others from within as to fail to do so would result in the "debasement and decay" of the community values and ultimately the community itself (Dworkin, 1985, p. 230).

In general, it is fair to say that communitarians believe that the freedoms and "rights" enjoyed by individuals, which are not denied but are circumscribed by society, flow from the peace, order, and good government of the community without which life is, as Hobbes (1651) says:

> where every man is enemy to every man, the same consequent to the time wherein

men live without other security than what their own strength and their own

invention shall furnish them withal. In such condition there is no place for industry,

because the fruit thereof is uncertain: and consequently no culture of the earth; no

navigation, nor use of the commodities that may be imported by sea; no

commodious building; no instruments of moving and removing such things as

require much force; no knowledge of the face of the earth; no account of time; no

arts; no letters; no society; and which is worst of all, continual fear, and danger of

violent death; and *the life of man, solitary, poor, nasty, brutish, and short.*

(Chapter XIII) [italics added]

The enforcement of social values within the communitarian society is not by physical

force but rather through persuasion and social opprobrium. Such an approach is possible as

interrelationships are the grist to action within a community and to be an outcast is so restrictive

to the individual that he or she will, theoretically, stop the offending behaviour (Etzioni, 1998, p.

xii).

Communities share common meanings and values within their language and actions. The

legitimization of the community's values rests not on consent, but from what sociologists call the

"implicated self" which postulates that "our deepest and most important obligations flow from

identity and relatedness, rather than from consent" (Selznick, 1986, p. 7). Surely, relatedness

entails duties to others, and it is within that context there arises the duty to respect the rights of

others (p. 11). Thus unlike liberalism which posits the primacy of autonomy and individual rights

with few social restrictions, the "thin social order," comunitarianism states that a necessary

precondition to freedom and rights is a community of common values which justifies many

reasonable restrictions on the individual in order to protect those values: the "thick social order." In other words, the real world is composed of interrelationships, which to function with any degree of consistency, require order and common values as preconditions to relationship. This relationship justifies social rules to promote cohesion and the furtherance of its communal values. Communitarians do not steam-roll over the individual as the individual is respected and valued as an end in him or herself and not simply a means to a collective, community end. Nor do communitarians seek to produce automatons to the collective will. Bellah (1998) states:

> A good community is one in which there is argument, even conflict, about the
> meaning of the shared values and goals, and certainly about how they will be
> actualized in everyday life. Community is not about silent consensus; it is a form of
> intelligent, reflective life, in which there is indeed consensus, but where the
> consensus can be challenged and changed- often gradually, sometimes radically-
> over time. (p. 16)

Beiner (1992) describes the purpose of the communitarian society:

> The central purpose of a society, understood as a moral community, is not the
> maximization of autonomy, or protection of the broadest scope for the design of
> self-elected plans of life, but the cultivation of virtue, interpreted as excellences,
> moral and intellectual. (pp. 51-52)

> In summation, communitarianism is about the individual living in community where the individual maintains free will, but where personage is formed through a common language, values and concepts which in turn frame the individual's reality and cause him or her to be related to that world and the people in it with the values of the community. It is not about the individual becoming, it is about belonging.

The Catholic school seeks to provide its Faith's own language, values, concepts, and beliefs to Catholic students which, the Church believes, have been transmitted through the Catholic school community, intellectually, experientially, and by the example of others in a community of faith.

Lastly, if communitarianism is the life-world of the students and teachers, contractarianism is their relationship with the public or systems world, that is, the Catholic school as an institution. Chapter Six will speak more fully to the latter theory and its application to inclusion and the Catholic school, but suffice to say at this point, when a Catholic or a non-Catholic student enrolls in a Catholic school, that relationship is bounded by certain terms and conditions which represent a quid pro quo for that student's admission, and continued attendance. In Chapter Six we will see that in a contractarian sense, it matters whether a student is Catholic or non-Catholic.

The Transmission Of Faith Within The Catholic School Community

The Church stated in *Lay Catholics In Schools: Witnesses to Faith* (Congregation, 1982) that, as every Christian shares in the "priestly, prophetic, and kingly functions of Christ" (para. 6), much could be expected of teachers in Catholic schools. It is expected that they, "bring to life in the students the *communitarian* dimension of the human person . . . [as] every human being is called to live in a community, as a social being, and as a member of the People of God"(para. 22) [italics added]. It is within the community that students are formed in the norms and values of the faith by those who teach and interact with them. This transmission of faith is in concert with the transmission of culture and all knowledge as both the latter and former are seen through the lense of faith. It is faith that is believed to give moral freedom which stands upon, "those absolute values which alone give meaning and value to life" (Congregation, 1977, para. 30). One could say that the Catholic school community is of the "thick social order."

The Catholic Church's view of its school community is very similar to the communitarian view of society. The Catholic school is intended as *Gemeinschaft*, as the parents, students, teachers, administrators and all who work within the school are bound by a "common feeling . . . [and thus] membership in a community" (Agnes, 1999, p. 590). As with communitarians, the Church believes in the crucial importance of the experiences of past generations and their legacy of values (Vatican II, 1965b, para. 5). It is within the school that the systematic formation of the student takes place and where, in that process, the student experiences the meaning and truth of his or her personal experiences (Congregation, 1977, para. 27). School is therefore a place where values are crucial as they are derived from faith and where they "are communicated through the interpersonal and sincere relationships of its members and through both the individual and cooperative adherence to the outlook on life that permeates the school"(para. 32). It is the sharing of the same vision, the same values and thus the same educational norms within the school community which makes the school Catholic (paras. 54, 62).

The aim of the Catholic school, besides the ordinary pedagogical goals, is to transmit the values of faith and reason to its students. Clearly, as faith itself requires continuous nourishment from the lives of those who live the faith this can only be done in relationship and thus in a cooperative community (paras. 54, 62).

As Communitarianism stresses relationship so does the Church's view of education. Indeed, the Catholic school is a meeting place for those who care about Christian values and education, for, "the Catholic school , far more than any other, must be a community whose aim is the transmission of values for living . . . . *Christian faith, in fact, is born and grows inside a community*" (para. 45) [italics added].

There can be no doubt that the Catholic school seeks to produce students who have experienced the "implicated self" spoken of by Selznick (1986) who says, "The morality of the implicated self builds on the understanding that our deepest and most important obligations flow from identity and relatedness" (p. 7). Further, the "anchored rationality" of Communitarianism, solidly fixed in "concrete reason" which is "in part, the funded experience of the political community" (p. 14) is comparable with the faith of the Catholic Church and its position on man's reason and truth (John Paul II, 1998). It is, however, important to note that the Church's position is that truth is not the result of consensus, but rather flows from, "a consonance between intellect and objective reality" (para. 56).

Selznick's (1986) tripartite description of reason as being guided by the funded experience of the community, choosing goals and means resulting from our reasoned inquiry, and using "prudence and practical wisdom" (pp. 15-16) are all very acceptable to the Catholic Church in education.

The communitarian view of a community is similar to what Foster (1982) calls a "community of faith."

> It is a people whose corporate as well as personal identities are to be found in their relationship to some significant past event. Their reason for being may be traced to that event. Their response to that event shapes their character, confirms their solidarity, and defines their identity. Their unity is expressed through their commitment to that event, and their destiny is revealed in the power of its possibilities . . . . from a Christian perspective, however, the formative power of an event takes place through the initiative of God . . . . The community takes

shape through the accumulating responses of men and women to God's

continuing action. (p. 54)

Foster suggests that a community of faith is experienced in three ways, a) we experience through

rituals and symbols our connection to the community's past which we acknowledge we share (p.

56), b) we experience bonding relationships with "institutional structures, customs, and kinship

networks (pp. 56-57) which we trust to guide and mediate us in our relationships with others and ,

c) we experience a spontaneous moment of egalitarian commonality with others where "participants

are not known to one another by their roles, jobs, or positions, but in the commonality of their

submission to the power of the moment (p. 58). In these spontaneous moments of community

members of the community experience the spaciousness of time, the intimacy of the transcendent,

and the transformation of the immediate (p. 58).

O'Neill (1979) characterizes a faith community as existing, "when people in a school share a

certain intentionality, a certain pattern or complex of values, understandings, sentiments, hopes, and

dreams that deeply condition everything that goes on, including the maths class, the athletic

activities . . . everything."

In sum, it is fair to say that the Church views the school community in the communitarian

sense with the crucial element being a sense of belonging due to the experience of commonality of

history, belief, and purpose which is experienced in the present. Upon that template are placed the

specific norms, values and beliefs of the Catholic Faith which are to be transmitted, as before stated

by various means, to the students within the school.

Flynn (1979), states that, "religious socialization of faith necessarily requires the presence

of a faith community." If that is the case the question is, are there any factors which might inhibit

the establishment or maintenance of a faith community? This leads us to inclusion.

The Catholic Church And Inclusion

The Church Fathers of Vatican II gave the invitation to non-Catholics, Christian and non-Christian alike, to send their children to Catholic schools. In *Gravissium Educationis* (Vatican II, 1965b) the Church stated:

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

In *Dignitatis Humanae* (Vatican II, 1965a) the Fathers spoke of "the right of man to religious freedom" and that "no one therefore is to be forced to embrace the Christian faith against his own will" and that "in matters religious every manner of coercion on the part of men should be excluded" (paras. 2 & 9).

The Congregation For Catholic Education (Congregation, 1977) stated in *The Catholic School*, "the Catholic school offers itself to all, non-Christians included, with all its distinctive aims and means, acknowledging, preserving and promoting the spiritual and moral qualities, the social and cultural values, which characterize different civilizations" (para 85).

In 1979 John Paul II in his Apostolic Exhortation, *Catechesi Tradendae* (John Paul II, 1979), spoke of the "ecumenical dimension" of catechetics, which would apply to adult and Catholic school religious instruction:

> a correct and fair presentation of the other Churches and ecclesial communities
>
> that the Spirit of Christ does not refrain from using as means of salvation . . .[as]

the Church herself, can exist outside the visible boundaries of the Catholic Church

. . . [would in effect] help non-Catholics to have a better knowledge and

appreciation of the Catholic Church and her conviction of being the universal help

toward salvation. (para 32)

In 1982 the same Congregation in *Lay Catholics In Schools: Witnesses To Faith*

(Congregation, 1982) stated, "every person has a right to an integral education, an education which

responds to all of the needs of the human person"(para. 3) and that,

at times there are students in Catholic schools who do not profess the Catholic

faith, or perhaps are without any religious faith at all. Faith does not admit of

violence; it is a free response of the human person to God as He reveals Himself.

Therefore, while Catholic educators will teach doctrine in conformity with their

own religious convictions and in accord with the identity of the school, they must

at the same time have the greatest respect for those students who are not

Catholics. They should be open at all times to authentic dialogue, convinced that in

these circumstances the best testimony that they can give of their own faith is a

warm and sincere appreciation for anyone who is honestly seeking God according

to his or her own conscience. (para. 42)

By 1988, however, the Congregation (1988) in *The Religious Dimension Of Education In*

A Catholic School had changed its tone somewhat on the topic of inclusion. It reiterated the

invitation and that "The religious freedom and the personal conscience of individual students and

their families must be respected," but went on to say,

On the other hand, a Catholic school cannot relinquish its own freedom to

proclaim the Gospel and to offer a formation based on the values to be found in a

Christian education; this is its right and its duty. To proclaim or to offer is not to

impose, however; the latter suggests a moral violence which is strictly forbidden,

both by the Gospel and by Church law. (para. 6)

The invitation was again extended in 1997 by the Congregation (1997) in *The Catholic*

School On The Threshold Of The Third Millennium in saying that, among many other important

things in particular that the institution was suffering from "pedagogical tiredness," "[Catholic

education] is not reserved to Catholics only, but is open to all those who appreciate and share its

qualified educational project"(para. 16).

To summarize, the Catholic Church invites all who sincerely wish to share and participate in

the objectives of Catholic education to enter the Catholic school community. The promise is of a

Christian-based education within a faith community where knowledge of the Catholic Faith is

taught, lived and shared with non-Catholics. They are sincerely invited to dialogue with others

about their faith and beliefs in an atmosphere of both freedom of conscience and religion.

The issue of inclusion is also significant enough for the Saskatchewan legislature to have

addressed the issue. Section 145 of *The Education Act, 1995* (Education, 1995) provides for the

inclusion of non-Catholic students in Saskatchewan's Catholic High schools. Although student

compliance with religious policies is mandated, the substance of those policies is left with the school

board.

In Saskatchewan, *The Education Act, 1995* (Education, 1995) provides, in part, that non-

Catholic students have a statutory right to attend Catholic high schools subject to completing the

appropriate declaration and a willingness to comply with Catholic school board policies. Section

145 (1) reads,

> (1) Notwithstanding any other provision of this Act, any person who is a resident
>
> of a city in which a public school division and a separate school division have been
>
> established may declare his or her intention to enrol one or more of his or her
>
> children who are eligible to register in Grade 9, 10, 11 or 12 in a school in either
>
> the public schools division or the separate school division.

Further, sub-section 3 prohibits charging tuition from non-Catholic students who choose to attend

the Catholic high school. Subsection (3) reads,

> (3) Where a declaration of intention is made pursuant to this section, the maker of
>
> the declaration is entitled, on behalf of his or her children, to access without tuition
>
> to a public high school or a separate high school in the school divisions affected.

Lastly, subsection 5 states that student compliance with the policies of the Catholic school

board is a condition precedent and subsequent for the non-Catholic student's enrollment and

continued attendance at the Catholic high school.

> (5) Notwithstanding subsection 182(3), where a pupil attends a public high
>
> school or a separate high school as the result of making a declaration of intention
>
> pursuant to this section, the pupil shall abide by all the policies of the board of
>
> education of the school division in which the high school is situated, including any
>
> policies relating to religious instruction, religious activities and other programs
>
> conducted by the high school.

In sum, in Saskatchewan, *The Education Act, 1995* (Education, 1995) provides that non-

Catholic students have a right to attend Catholic high schools if they are willing to participate in

certain religious activities. It also appears, as a fact, that there are many non-Catholic students in Catholic schools and it is reasonable to assume there is a strong bureaucratic interest in maintaining physical structures, administrative bureaucracy, and teaching staff which have grown up due the increase in student population. Politically there is also an interest, at least where public funding is provided to Catholic schools, to exhibit an inclusionary vision as the unspoken but accepted quid pro quo for public support both financially and politically for Catholic schools.

Non-Catholic students are welcome within the Catholic school which promises to respect those students' freedom of religion and conscience while requiring a quid pro quo of respect for others and a willingness to participate, albeit in a limited way, in the specifically religious life of the school community. The idea of inclusion sounds positive, but there have been dissenting voices.

Inclusion: Its Effects On The Catholic School Community

The foregoing Church documents indicated that it is not sufficient for Catholic students to merely learn the elements of their Faith. They must also have the opportunity to experience it in their daily life in the Catholic school as they relate to others. It is the transmission of the values and norms of the Catholic Faith through the example of others living the Faith, the teaching of its beliefs in classes, and a student living those beliefs in his or her relationships within the school community which produces Selznick's (1986) "implicated self." It is this metamorphosis which makes possible the creation of what the Church calls "creatures in Christ." Thereafter, as a member of the community of believers, Foster's (1982) "spontaneous moments of community" which transcend the individual become possible evidencing the *Gemeinschaft* of the Catholic school community.

Non-Catholic students are invited into the Catholic school not to be evangelized into the Catholic community, but to share in the Church's Gospel message. Their religious beliefs are to be

respected as is their freedom of conscience. They are thus welcome visitors. The question is, does

inclusion, or at least does a certain level of inclusion, affect the Catholic school community? There

is some research on that issue and the findings are not favourable to inclusion.

Several studies have indicated that the presumption of a faith community existing in Catholic

schools may be incorrect given the large number of unchurched Catholic students and non-

practicing Catholic students especially when combined with the presence of non Catholic students.

Francis and Egan's (1986) Welsh study in combination with their work in Australia (1987)

and the United States(1990) indicate that the inclusion of non-Catholic students into Catholic

schools may not be desirable. They say (1987),

> the presence of non-Catholic and non-practicing Catholic pupils in these schools
>
> increases the pool of those who are not supportive of the common intentionality of
>
> the school, who are not positively disposed towards attending a Catholic school
>
> and who do not value the religious education provided within the school as an
>
> integrative factor. (p. 28)
>
> Francis and Gibson (in press) suggest that,
>
> non-Catholic pupils being educated in Catholic schools display a significantly less
>
> favourable attitude toward Christianity in comparison with comparable Catholic
>
> pupils. *The presence of non-Catholic pupils may, as a consequence, have a*
>
> *deleterious impact on the overall school ethos as reflected in the attitude toward*
>
> *Christianity of the student body as a whole.* (p. 18) [italics added]

In other words, the assumption that non-Catholic students are entering a faith community of

believers is not necessarily true. Francis and Egan (1990) state, "the evidence seems to suggest that

by catering to pupils with three different backgrounds - practicing Catholic, non-practicing Catholic, and non-Catholic, the Catholic school vitiates the claim to be a faith community" (p. 600).

If Frances and Egan are correct that the existence of a Catholic school faith community may not be presumed, then there is a basic incompatibility between the theory of religious inculturation and the reality of the Catholic school's social environment. In referring to numbers of students they implicitly suggest that, at some point, a threshold is crossed where, due to the numbers of unchurched, non believing, and non Catholic students, the faith community fails to exist and thus the practice of socializing Catholic students into the Faith becomes problematic.

Mulligan (1999), as earlier stated, echos the above concern as he believes that the inclusion of non-Catholic students in Catholic schools, "is a concern common to Catholic educators in Ontario, Saskatchewan and Alberta" (p. 182). He offers four reasons for this conclusion: a) the mission of the Catholic school is to evangelize Catholic students, not to seek to persuade non-Catholic students to join the Faith, b) school policies require non-Catholic students to accept all Catholic dimensions of the school programs in order to discourage attendance by non-Catholics for mere reasons of convenience, c) evangelization is not school wide nor all inclusive as non-Catholic students can not receive the sacraments, d) religion teachers are hindered in their religious mission as,

> How can a teacher, in the same religion class, help students who have an active
>
> faith to grow in knowledge and deepen in commitment; try to help the unchurched
>
> Catholic students to discover new meaning in the church and faith they have
>
> definite but tenuous ties to; and respect a significant number of students for whom
>
> Catholic faith is a foreign language that they have no, or next to no, interest in
>
> learning about? (p. 183)

Jelinski (1994), found similar concerns among Saskatchewan's Catholic school administrators. He examined the procedures, practices, and policies for admission into Saskatchewan's Catholic schools and noted the comments of in-school administrators regarding the perceived difficulties associated with the admission of non-Catholic students. Among those comments were the following: a) if the numbers of non-Catholic students is too great, the reason for existing as a Catholic school is destroyed, b) the addition of non-Catholic students to non-practicing Catholic students put a heavy burden on Catholic teachers, c) the watering down of Catholic teachings to accommodate others weakens the Catholic schools reason for existing, d) once non-Catholic students are admitted they never get reevaluated to determine if they should remain in the system, e) younger children don't feel part of the sacramental preparation process and it can be traumatic for them (pp. 50-54).

Notwithstanding the above concerns, the directive of the Church remains: non-Catholic students are to be welcomed into the Catholic school community. Moreover, it is arguable that inclusion is here to stay.

There are those who suggest that inclusion has benefits for the Catholic school and can be managed on a practical basis. Jelenski (1994) notes that Saskatchewan's Catholic administrators believe that there are benefits to inclusion which are, to evangelize by spreading the Good News to non-Catholics, to appreciate other religious perspectives , and [inappropriately] the possibility of conversion to Catholicism. O'Neill (1979) suggests that the Catholic school community is not hampered by the presence of students with differing beliefs but that such stimulates and broadens the perspectives of others within the school (p. 49). Hawker (1987), suggests that inclusion can be managed and that non-Catholic students should be welcomed into Catholic schools if certain criteria are met:

a) The non-Catholic applicant should understand, accept, and be willing to support

actively the philosophy and goals of the school,

b) The non-Catholic applicant should be willing to relate responsibly to the members of

the school community, whether adults or students,

c) The non-Catholic applicant should be willing to cultivate his or her person, talents, and

abilities to the extent that he or she is able,

d) The non-Catholic should be willing to attend religion classes,

e) The non-Catholic applicant should realize that he or she will be invited to attend liturgy

at the school and understand the reasons for that invitation,

f) The non-Catholic applicant should be willing to participate in programs of service

sponsored by the school. (p. 10)

He relates that non-Catholic students "should attend the para-liturgical and other prayer

services that are intended to enhance and enrich the life of the community within the school . . . .

[as] these experiences present the students with an opportunity to reflect upon their lives, their

meaning and their responsibilities" (p. 13).

The issue seems to be, is the traditional model of a Catholic faith community necessary for

the evangelization of the Catholic student? If the answer is yes, the implications for Catholic

education and inclusion will focus on maintaining that community and structuring inclusionary

policies to ensure that the nature of the community is maintained. If the answer is no, then the

question becomes, what is the alternative model for Catholic education which ensures the

evangelization of Catholic students yet takes into account the presence of an unspecified number of

non-Catholic students? The answer to that question is unclear but the argument for a new model

has been made.

Faith Community: Searching For A New Definition

Francis and Egan (1990) suggest,

> it is considerably more realistic to *modify the theory underpinning the Catholic*
>
> *school system* to take into account the presence of non-Catholic pupils, pupils
>
> from non-practicing Catholic backgrounds, and non-practicing pupils, than to
>
> attempt to refine enrollment policies to ensure that Catholic schools more truly
>
> represent a community of faith. (p. 600) [italics added]

They (1987) offer advice on how this may be done in saying,

> theory underpinning the Catholic school system could take into account the
>
> presence of non-Catholic pupils, pupils from non-practicing Catholic backgrounds
>
> and non-practicing pupils. This would involve recognizing the needs of these non-
>
> practicing Catholic pupils when structuring the doctrinal, catechetical, liturgical
>
> and educational goals of the school. Far from weakening the distinctiveness of
>
> Catholic schools, such a strategy could help to secure a significant and appropriate
>
> Christian presence in education in a fast changing secular world. (p. 33)

Their suggestion is easier said than done. It is not the purpose of the Catholic school to

secure a Christian presence in the world, but to evangelize Catholic students in the Catholic Faith

(Congregation, 1977, paras. 3, 7, 9). Certainly there are benefits to inclusion; psychologically the

Catholic student is not isolated from the wider society and, as O'Neill (1979) alludes, the pursuit of

wisdom within the Catholic school is aided through dialogue with many religious traditions.

Arthur (1995, pp. 227-233) suggests that there are three models for Catholic education:

dualistic, pluralistic, and holistic. Morris (1997) encapsulates those models saying,

the designation 'Catholic' does not, in itself, imply a uniformity of educational

philosophy or a guarantee of particular outcomes. Catholic schools need not

necessarily accept common educational values and attitudes, adopt similar

pedagogic practices or view their religious purposes in the same way . . . . there

are three very different models of [the] Catholic school: 'dualistic', 'pluralistic' and

'holistic'. Those adopting a dualistic approach seek to serve a Catholic faith

community but separate their religious and educational functions, regarding them

as two distinct and unconnected activities. They teach the secular curriculum and

see their Catholicity as an addition - a bolted-on religious ethos. Some promoters

of the pluralistic model assume that single faith schools are inappropriate for

children living in a pluralistic society. Others argue that it is simply no longer

possible. Consequently, for both groups, Catholic faith and practices are presented

as one of a number of possible alternative 'life-stances' which pupils are

encouraged to explore and, possibly, accept. Such a school, would seek to attract

pupils of a variety of faiths and possibly those who have no religious affiliation.

The holistic model is that of the confessional school which seeks a synthesis of

faith and culture and looks to sustain and develop the faith community, together

with the home and parish, to transmit a specific Catholic vision of life. (P. 379)

In any event, whatever model the Catholic school chooses, it must deal with the

phenomenon of inclusion.

Buber's (1965) theory of the "narrow ridge" might be of some assistance in dealing with the

difficult reality of a school community's task of evangelization of the Catholic student coinciding

with an ecumenical spirit towards those who are non-Catholic. According to that theory, inclusion

must not and can not be seen as an either/or proposition between the two extremes of a

homogeneous faith community or alternatively a totally open inclusionary policy. Rather, it ought to

be viewed as a "narrow ridge" problem.

Buber (1965) says,

> I have described my standpoint to my friends as the "narrow ridge." I wanted by
>
> this to express that I did not rest on the broad upland of a system that includes a
>
> series of sure statements about the absolute, but on a narrow rocky ridge between
>
> the gulfs where there is no sureness of expressive knowledge but the certainty of
>
> meeting what remains undisclosed. (p. 184)

Collins (1996) quotes Friedman (1966) saying that the idea of the narrow ridge is that of a

paradoxical unity of what one usually understands as only alternatives (p. 3). In essence, the

'narrow ridge' expresses the view that the duality of extreme positions is a false perception when

what is real is not such extremes *but rather a harmony or proportion of those positions.* (p. 3)

[emphasis added]

It is on the narrow ridge between a homogeneous faith community in Catholic schools and

unlimited inclusion that the school divisions policy makers find themselves.

As earlier mentioned, there are compelling reasons, religious, bureaucratic, economic,

political, social, and psychological, for continued inclusion. Therefore, as inclusion is arguably

here to stay, the time has arrived when what is required is a new expression of what faith

community means within a Catholic school rather than either discarding the concept or attempting

to recapture what some believed existed in the past. However, this new vision of the Catholic

school's community, rather than a Catholic school community, which provides for wide

participation and inclusion of an unspecified number of non-Catholics must be aware that whatever modus vivendi between the Catholic school and non-Catholic students is chosen, what must be avoided is what the Catholic Church sees as the greatest threat to its evangelistic mission, religious relativism.

<div align="center">The Threat Of Religious Relativism</div>

If Catholic schools accept inclusion as a fact and seek to find or create another model for Catholic schools to replace the socialization of Catholic students within a faith community model, a major concern must be to avoid slippage of the primacy of the Catholic message and the elimination of the Catholic Faith lived within the school as elements of Catholic education. Catholic values demanded that Catholic schools provide a spiritually rich, nurturing school community wherein the evangelization and transformational process could take place. Portions of *The Catholic School On The Threshold of The Third Millennium* (Congregation, 1997), quoted earlier, deserve repeating.

> Education faces new challenges which are the result of a new socio-political and cultural context. First and foremost we have a crisis of values which, in highly developed societies in particular, assumes the form, often exalted by the media, of subjectivism, moral relativism and nihilism. *The extreme pluralism pervading contemporary society leads to behavioral patterns which are so opposed to one another as to undermine any idea of community identity.* (para 1) [emphasis added]

The "extreme pluralism pervading contemporary society" which is of such great concern to the Church and Catholic schools has been reflected in what has been called by Cardinal

Ratzinger (1996) as the most serious issue facing the Catholic Church, religious relativism.

At the time of Vatican II, the Church deemed itself confident enough to enter into dialogue with other Christian and non-Christian religions in order, respectively, to foster unity and understanding. Beginning with the *Decree On Ecumenism* (Vatican II, 1964) the Church entered uncharted waters declaring that, with respect to other Christian religions:

> some and even very many of the significant elements and endowments which together go
>
> to build up and give life to the Church itself, can exist outside the visible boundaries of the
>
> Catholic Church: the written word of God; the life of grace; faith, hope and charity, with
>
> the other interior gifts of the holy Spirit, and visible elements too . . . . The brethren
>
> divided from us also use many liturgical actions of the Christian religion. These most
>
> certainly can truly engender a life of grace in ways that vary according to the condition of
>
> each Church or Community. *These liturgical actions must be regarded as capable of*
>
> *giving access to the community of salvation* . . . . though we believe them to be deficient
>
> in some respects, [they] have been by no means deprived of significance and importance in
>
> the mystery of salvation. For the Spirit of Christ has not refrained from using them as
>
> means of salvation which derive their efficacy from the very fullness of grace and truth
>
> entrusted to the Church. (para. 3) [italics added]

Non-Christian religions were addressed in *Nostra Aetate* (Vatican II, 1965c) where the Church Fathers of Vatican II said:

> other religions found everywhere try to counter the restlessness of the human heart, each
>
> in its own manner, by proposing "ways," comprising teachings, rules of life, and sacred
>
> rites . . . . The Catholic Church rejects nothing that is true and holy in these religions. She

regards with sincere reverence those ways of conduct and of life, those precepts and teachings which, though differing in many aspects from the ones she holds forth, nonetheless *often reflect a ray of that Truth which enlightens all men.* (para. 2) [italics added]

It was clear that salvation was possible outside of the Catholic Church not only in other Christian religions but also in what had been, pre Vatican II, referred to as pagan religions. The Decree *Ad gentes* (Vatican II, 1965), said, "Therefore, though *God in ways known to Himself can lead those inculpably ignorant of the Gospel to find that faith without which it is impossible to please Him*" (Heb. 11:6). (para. 7) [italics added]

And so, the door was eagerly opened to dialogue to facilitate mutual understanding. What has resulted is a reluctance by some Catholics to speak to fellow Christians and non-Christians of the Church's unique position as the institution created by what the Catholic Church sees as humankind's sole salvific mediator, Christ (Congregation, 2000, paras. 4, 13, 14). As the Japanese Catholic bishops stated to the Vatican in preparation for an Asian synod, "If we stress too much that 'Jesus Christ is the One and Only Savior,' we can have no dialogue, common living, or solidarity with other religions" (Allen, 2000, p. 2). This was not exactly the position expected of the Princes of the Church in ecumenical dialogue. John Paul II had warned of this error in 1995 in his Encyclical, *Ut Unum Sint* (John Paul II, 1995) saying that dialogue with other religions,

is not a question of altering the deposit of faith, changing the meaning of dogmas, eliminating essential words from them, accommodating truth to the preferences of a particular age, or suppressing certain articles of the *Creed* under the false pretext that they

are no longer understood today. The unity willed by God can be attained only by the

adherence of all of the content of revealed faith in its entirety. *In matters of faith,*

compromise is in contradiction with God who is truth. In the Body of Christ, "the way,

and the truth, and the life" (Jn 14:5), who could consider legitimate a reconciliation

brought about at the expense of the truth? . . . . *A "being together" which betrayed the*

truth would thus be opposed both to the nature of God who offers his communion and the

need for truth found in the depths of every human heart. (para. 18) [italics added]

It appears that ecumenism may have taken a wrong turn from its intended purpose. The

Church sought dialogue in an atmosphere of mutual respect in order to foster mutual

understanding which, from the Catholic point of view would, with the aid of the Holy Spirit, open

the hearts and minds of humankind to unity in Christ (para. 5), if not in theology, or at least in the

lessening of antipathy between faiths (para. 2) in order to perform good works (para. 43).

The Congregation For The Doctrine Of The Faith has not been silent on the issue of

religious relativism. In leading up to its seminal document, *Dominus Iesus* (Congregation, 2000),

the Prefect of the Congregation For The Doctrine Of The Faith, Cardinal Ratzinger (1996),

warned against "cultural relativism" (p. 2). One particular concern was that Catholic theologians

in ecumenical dialogue with Oriental religions omitted, as stated above, to speak of the reign of

Christ and instead focused on God. The Congregation had already acted swiftly and decisively on

this issue dealing heavily with Jesuit Father Jacques Dupuis, a professor at the Pontifical

Gregorian University. He had written that other religions could lead to salvation and that "Christ

should be understood as the 'universal' but not the 'Absolute' savior - who is God himself"(Allen,

1998, p. 2). After due reflection, Father Dupuis retracted that position. Fr. Tissa Balasuriya,

another Catholic theologian, was excommunicated in 1997 for asserting the equality of

Christianity and other faiths. He too recanted and the excommunication was lifted. Theological

study was to be encouraged and ecumenism was to be sought but, as John Paul II had said, the

Catholic Faith was not to be changed to accommodate dialogue. There was clearly a need for the

Congregation to not just address individual cases of religious relativism, but to make a definitive

statement on the subject as the Magisterium of the Church.

In *Dominius Iesus* (Congregation, 2000), the Congregation For The Doctrine Of The

Faith stated that:

> Because she believes in God's universal plan of salvation, the Church must be a
>
> missionary. Interreligious dialogue, therefore, as part of her evangelizing mission, is just
>
> one of the actions of the Church in her mission ad gentes. Equality, which is a
>
> presupposition of inter-religious dialogue, refers to the equal personal dignity of the
>
> parties in dialogue, not to doctrinal content, nor even less to the position of Jesus Christ -
>
> who is God himself made man - in relation to the founders of the other religions. Indeed
>
> the Church . . . must be primarily committed to proclaiming to all people the truth
>
> definitively revealed by the Lord, and to announcing the necessity of conversion to Jesus
>
> Christ and of adherence to the Church through Baptism and the other sacraments, in order
>
> to participate fully in communion with God, the Father, Son and Holy Spirit. (para 23)

Cardinal Ratzinger has been reported as saying that the impetus for *Dominus Iesus* was to

correct the imbalance between the "ideology of dialogue" and the "urgency of the appeal for

conversion"(Allen, 2000a, p. 1) and to address a concern regarding the "worrisome influence" of

"the negative theology of Asia"(p. 2). Of particular concern were beliefs among some Catholics

that, a) non-Christian holy books may have been divinely inspired by the Holy Spirit, b) that

divine revelation is not complete with Christ and that it is be complemented by Eastern thought,

c) that non-Christian prayers and other rituals may have a divine origin rather than as the

Congregation says, act as obstacles to salvation (p. 2).

In *Dominus Iesus* (Congregation, 2000) the Congregation For The Doctrine of the Faith

said that to hold that Christ was just another historical figure among others who have given

humankind revelatory and salvific messages or that other religions hold part of the "eternal Word"

outside of the Catholic Church were "in profound conflict with the Christian faith" (paras. 9, 10).

Simply put, the message was there is one salvific activity and that is wholly through Christ (para.

10) and "the action of the Spirit is not outside or parallel to the action of Christ [and] No one can

enter into communion with God except through Christ, by the working of the Holy Spirit" (para

12).

The Catholic Church therefore holds that Christ is the sole mediator between God and

man and "those solutions that propose a salvific action of God beyond the unique mediation of

Christ would be contrary to Christian and Catholic faith" (para 14).

To at least one Anglican missionary priest, Reverend John Prior, with twenty-seven years

experience in Indonesia, *Dominus Iesus* smacked of "cultural arrogance" (Allen, 2000a, p. 3).

To others it seemed as if the Church has returned to pre-Vatican II theology (Mcdonnell, 2000,

p. 1).

With regard to other Christian Churches, *Dominus Iesus* stated that although some shared

some aspects of the true faith with the Catholic faith, "there exists a single Church of Christ,

which subsists in the Catholic Church, governed by the Successor of Peter and by the Bishops in

communion with him" (para. 16). That statement resulted in strong reactions against the

Congregation's document from other Christian churches (Sullivan, 2000).

An alliance of Protestant churches criticized the Vatican for being "ecumenically

insensitive" (Editors, 2000). This reaction is no surprise as *Dominus Iesus* positions the Catholic

Church as the primary church from which other Christian churches derive their limited legitimacy

(Congregation 2000, para. 17). Some Christian churches may share in the salvific message of

Christ, but only through the Catholic Church. Further, in answer to those Catholics who seemed

confused as to what to believe, the Congregation For The Doctrine of the Faith (Congregation

2000) said:

> the Christian faithful are therefore *not permitted* to imagine that the Church of
>
> Christ is nothing more than a collection - divided, yet in some way one - of
>
> Churches and ecclesial communities; nor are they free to hold that today the
>
> Church of Christ nowhere really exists, and must be considered only as a goal
>
> which all Churches and ecclesial communities must strive to reach. In fact, 'the
>
> elements of this already-given Church exist, joined together in their fullness in the
>
> Catholic Church and, without this fullness, in the other communities." (para. 17)
>
> [italics added]

A subsequent Note On The Expression "Sister Churches" (Congregation, 2000a), issued

by the Congregation for the Doctrine of the Faith addressed confusion stemming from the

expression "sister churches." That term had been understood by some to display an acceptance of

the Catholic Church of the equality among Christian churches. The Congregation said, "It must

always be clear, when the expression *sister Churches* is used in this proper sense, that the one,

holy, catholic and apostolic Universal Church is not sister but *mother* of all the particular

Churches" (para 10) and further that, "the expression *sister Churches* in the proper sense . . . may

only be used for those ecclesial communities that have preserved a valid Episcopate and

Eucharist" (para 12).

The response from Christian churches involved in the ecumenist movement have not been

favorable. According to the Archbishop George Carey, the Archbishop of Canterbury,

the Congregation's publications may have had set back the ecumenical movement thirty years

(Editors, 2000a, p. 3). One author stated that some non-Catholics felt like, "a surprised confidante

of many years who has been stabbed in the back by a friend during an amicable

conversation"(Mcdonnell, 2000, p. 1). An Anglican priest involved with ecumenical dialogue

noted that Pope Paul VI had used the term sister churches and stated in reaction to the

Congregation's Note, "So Paul VI was in error, was he? . . .What other term do you use? I

mean, either you're sister churches or you're not. If you're not, then it's just the Catholics and the

heretics"(Allen, 2000b, p. 2).

Notwithstanding dissension both inside and outside the Catholic Church on the

Magisterium's position regarding the primacy of the Catholic Church (Congregation 2000, para.

17), the teaching of the Church remains as stated by the Congregation for the Doctrine of The

Faith (Congregation, 2000) particularly as it warns of the dangers or religious relativism and the

causes of its spread.

> The roots of these problems [religious relativism] are to be found in certain
>
> presuppositions of both a philosophical and theological nature, which hinder the
>
> understanding and acceptance of the revealed truth. Some of these can be

mentioned: the conviction of the elusiveness and inexpressibility of divine truth,

even by Christian revelation; relativistic attitudes toward truth itself, according to

which what is true for some would not be true for others; the radical opposition

posited between the logical mentality of the West and the symbolic mentality of the

East; the subjectivism which, by regarding reason as the only source of knowledge,

becomes incapable of raising its "gaze to the heights not daring to rise to the truth

of being," the difficulty in understanding and accepting the presence of definitive

and eschatological events in history; the metaphysical emptying of the historical

incarnation of the Eternal Logos, reduced to a mere appearing of God in history;

the eclecticism of those who, in theological research, uncritically absorb ideas from

a variety of philosophical and theological contexts without regard for consistency,

systematic connection , or compatibility with Christian truth; finally, the tendency

to read and interpret Sacred Scripture outside the Tradition and Magisterium of

the Church. (para. 4)

Catholic schools face the issue of inclusion whether within the present faith community

paradigms or as they move toward creating a new type of faith community to better accommodate

the increasing presence of non-Catholic students within a postmodern secular society. In this

accommodation there must arguably be a strong element of not only Christianity, which by itself

would not justify a Catholic school existing, but of specific Catholicity which must permeate the

Catholic school to the extent that the Church's traditions, values and beliefs are taught with

examples of that commitment to Catholicity in teachers' faith witness. The Catholic school must

seek the evangelization of the Catholic student and give respect and consideration to non-Catholic

students. There is no doubt that such respect and consideration are already amply demonstrated in Catholic schools, but in any new Catholic school paradigm, the primacy of the Catholic Faith must be clearly stated so as to avoid the dangers of religious relativism. It is not an overestimate to suggest that how Catholic school trustees and administrators deal with that issue will go to the heart of the very identity and mission of the Catholic school.

The Significance Of Papal And Curial Pronouncements

Throughout this study I have referred to a variety of documents released by the Papacy and the Curia, the administrative organ of the Catholic Church. The purpose of this section of Chapter Two is to provide the reader with a very brief understanding of the Canonical and Magisterial or teaching significance of those documents.

It would be unwise to consider the canonical significance of the various documents as the final word on the issue of their significance. As Morrisey (1992), states:

it must be remembered that not every pronouncement of the Church has direct

juridical implications, nor should the life of the community be reduced to

categories . . . . we could state that *there are more things in the Church than are*

dreamt of in our laws. Indeed, there are so many other essential dimensions to the

life of the Church. Nevertheless, if we are dealing with law it is important to know

where we stand. (pp. 7-8)

With that caveat in mind, documents of Vatican II fall into four types, constitutions,

decrees, declarations, and messages. Morrisey (1992) suggests:

the constitutions are fundamental documents addressed to the Church universal,

while the decrees, which build upon the constitutional principles, are directed more

specifically to a given category of the faithful or to a special form of apostolate.

The declarations were policy statements giving the teaching of the Church on

certain more controverted matters, and thus are more liable to be revised with

time. The messages are exhortations addressed to various categories of persons at

the conclusion of the final session of the council. (p. 21)

The teaching authority of these documents will be referred to shortly.

The Church documents most referred to in this study proposal are those of the Roman

Curia's Congregations. Although these are of a wide variety of types, the most common are

decrees, instructions, declarations, circular letters, and official responses. Morrisey takes the

position that each document should be examined individually to determine the canonical

significance as certain procedures if not followed in the publication and issuing of the documents

vitiates their legislative import (pp. 23-24). When a Congregation issues a document relating to

the subject matters of its jurisdiction it is issuing a circular letter or guideline or instruction.

There remains a question regarding whether or not such documents are legislative in nature or

rather explain the intention, spirit, and purpose of that spoken of (p. 33). Each document must be

examined individually in order to make that determination.

Morrisey notes that Pope John Paul II has made over twenty different types of

pronouncements during his pontificate all of which vary in their importance (p. 9). For the

purposes of this study a few of them will be mentioned.

Encyclical letters, as used by John Paul II, have not been used to state dogma but as

Morrisey states, have been used, "to give counsel or to shed greater light on points of doctrine

which must be made more precise or which must be taught in view of specific circumstances in

various countries (p. 11). The teaching contained in an encyclical is not given as belonging

formally to the deposit of revelation, but it pertains to Catholic doctrine (p. 11). The contents of

the Pope's encyclical letters is presumed to come under his ordinary teaching authority and thus a

specific detail may be changed at a later date (p. 12).

Apostolic epistles are usually sent to a specific group of persons and contain social and

pastoral teachings, but do not form part of the legislative canon of the Church (p. 13). Apostolic

exhortations are just that, exhortations and not legislative in nature.

The most weighty legislative document issued by the Pope is the Apostolic Constitution as

it deals with doctrinal and or disciplinary matters (p. 15). An examples of this type of

pronouncement dealt with the assumption of the Blessed Virgin Mary. These documents are

quintessentially legislative in nature.

The common declaration is a joint pronouncement of the Pope and by Church leaders after

a meeting. These pronouncements are not legislative in nature (p. 18).

It is not the purpose of this study to provide an administrative, legislative, or juridical

analysis of the various papal and curial documents used in this study, and so I move on to the

importance of the various Church documents with respect to their significance in the Magisterium

of the Church.

The second and most significant aspect of many Church documents applies to the

Magisterium of the Church. The Catholic Encyclopedia (n.d.) notes that the Magisterium or

teaching authority of the Church is based upon the Catholic belief that all of revealed truth is not

consigned to the Bible (p. 1). Simply put, the idea is that as Christ spoke rather than wrote, his

apostles were to transmit and explain his words. The Catholic Church was instituted by him as

the official organ to transmit and explain the truth. The Church has then a teaching authority when speaking of religious matters. Based upon that belief, the Church does not create new beliefs, rather (Catholic Encyclopedia (n.d.),

> it will be understood that the living magisterium searches in the past, now for
>
> authorities in favour of its present thought in order to defend it against attacks or
>
> dangers of mutilation, now for light to walk the right road without straying. The
>
> thought of the Church is essentially a traditional thought and the living
>
> magisterium by taking cognizance of ancient formulas of this thought thereby
>
> recruits its strength and prepares to give to immutable truth a new expression
>
> which shall be in harmony with the circumstances of the day and within reach of
>
> contemporary minds. (p. 7)

> According to the Catholic Church, the truth of Christ and salvation is for all time, and His

Church,

> has been endowed with the responsibility to guard it. "Properly speaking, this
>
> magisterium is a teaching authority; it not only presents the truth, but it has the
>
> right to impose it, since its power is the very power given by God to Christ and by
>
> Christ to His Church. This authority is called the teaching Church. (Catholic
>
> Encyclopedia, n.d., p. 8)

> Unlike the Apostles, all of whom were infallible, the Church' position is that the body of

bishops when in concert with the Pope can speak infallibly. Alternatively, the Pope, under certain conditions, may speak infallibly without the concurrence of the body of bishops (Catholic Encyclopedia, n.d., p. 9).

The decrees of Vatican II which were assented to by the assembly of bishops and the Pope are considered infallible (Catholic Encyclopedia, n.d., p. 9).

The Curia's Congregations which speak on many doctrinal questions do not speak with infallibility. However,

it is nevertheless binding and exacts a religious submission, interior as well as

exterior . . . this interior submission does not necessarily bear on the absolute truth

or falsity of the doctrine concerned in the decree, it may only bear on the safety or

danger of a certain teaching or opinion. (Catholic Encyclopedia, n.d., p. 9)

I pause here to briefly explain the charism of infallibility. The Pope's teaching authority is sometimes confused with infallibility. Joseph (1998) states,

The doctrine of papal infallibility as defined by the First Vatican Council in 1870

may be briefly stated as follows: The pope is infallible when he speaks ex cathedra

– that is, when, as pastor and teacher of all Christians, he defines, in virtue of his

supreme apostolic authority, a doctrine concerning faith or morals to be held by

the universal Church. Hence there are four conditions for the exercise of papal

infallibility, . . . (1) office, or subject of infallibility; (2) mode or act of speaking

infallibly; (3) content, or subject of infallibility; and (4) recipient. (p. 1)

In other words, when the pope speaks, his words carry great weight, but unless the four conditions are met, infallibility is not apparent. When all the bishops of the Catholic Church meet, "the doctrinal decrees of an oecumenical council, once they are approved by the Pope, are infallible as are the ex cathedra definitions of the sovereign pontiff (Catholic Encyclopedia, n.d., p. 9).

The teaching authority of the Roman Congregations, which have been quoted extensively in this study, do not have the charism of infallibility but, as stated previously, they do have a doctrinal authority.

Joseph (1998) provides a Table which is helpful in understanding the Magisterium.

Teacher	Level of Magisterium	Degree of Certitude	Assent Required
Bishop	Ordinary	Authoritative	Submission
Bishops proposing dispersed, but in unison	Ordinary and universal teaching of the Church	Infallible	Catholic Faith* or definitive assent#
Bishops, in union with the Pope proclaiming doctrine at a General Council	Extraordinary/ Solemn (and universal teaching of the Church	Infallible	Catholic Faith* or definitive assent#
Pope 'ex cathedra'	Extraordinary/ Solemn (and universal)	Infallible	Catholic Faith* or definitive assent

* Divine and Catholic Faith. Faith is demanded if it is part of the deposit of Faith.
# Definitive assent is demanded if it is not revealed, but is connected to Revelation.

Lastly, the above has provided a rather formalistic approach to the magisterium. Groome (1998) takes a different tack,

The sense of papal authority is summarized in the Latin term *magisterium* -

literally, 'authoritative teacher.' In mainstream Catholic understanding of papal

magisterium, however, the pope, as bishop of Rome, must teach in consultation

and collegiality with the bishops of the world and represent the consensus of faith

of the whole Church, in fidelity to Scripture and Tradition. But even with such

important nuance, the Magisterium of the institutional Church, symbolized in the

papacy, functions as 'authoritative teacher' for Roman Catholics. (p. 240)

It is the writer's opinion that Groome's approach to the interpretation of the

Magisterium's authority is not correct, as the Bishop of Rome, acting as the Pontiff, may act

alone, and when this is done in accord with Joseph's articulation of the process, it is presumed

that the charism of infallibility has been exercised. Nevertheless, Groome's understanding is

wide-spread in the Church.

Summary

In summation, the communitarian view of community requires that a majority of the

people in the community accept a common group of concepts, values and beliefs which will at

times be manifested in a transcendent feeling of the individual of belonging. The "I" is not

subsumed into the collective, but is ratified as an important and distinctive part of the whole. It is

from within the Catholic community with its common history within the Church's continuing

grand narrative of salvation, its belief in an absolute truth, and the laity's willingness to submit to

the Magisterium's position on faith and morals that the Catholic school emerges: is given its

identity and its purpose. The inclusion of non-Catholic students in the Catholic school community

is a factor in determining the efficacy of the inculturation or socialization model of Catholic

education, and there is some evidence that inclusion, as of yet at an undetermined level, may be deleterious to the maintenance of that model upon which is based the religious efficacy of Catholic education. Due to the apparent difficulties posed by inclusion to the maintenance or creation of a Catholic faith community it has been suggested that a new definition of Catholic faith community be offered to address the concerns raised by inclusion. However, the suggestions to date have not been satisfactory in addressing the practical problems of an increasing number of non-Catholic students nor the conceptual religious problem of reinforcing peer examples of living the Catholic life, faith witness, when a substantial number of the students in school are not Catholic. Moreover, any new definition of a Catholic school community must beware of the threat of religious relativism in developing any new model for inclusion.

This literature review has described the Catholic school community as communitarian in nature with the Catholic Faith ostensibly providing the depository of fundamental concepts, beliefs and values to be transmitted to students. However, the research to date indicates that the use of the term "faith community" is problematic due to the combined presence of non-Catholic students with unchurched and non-believing Catholic students. It appears that at an as of yet undetermined level, these groups in combination may constitute a critical mass resulting in the loss of what has been traditionally called the Catholic school faith community.

Several factors, economic, bureaucratic, political, social, and philosophical, argue for a continued policy of inclusion. Thus has begun a search for a new definition of Catholic school community.

This study goes to the heart of the controversy respecting how Catholic students and teachers understand their relationships with non-Catholic students within today's lay Catholic school. The meanings that participants' give to those relationships will provide an insight into how

a new paradigm for Catholic schools which pays due attention to non-Catholic students might be conceived.

Chapter Three

Research Design

This is a rather lengthy chapter divided into several parts. Part A explains why interpretivism, grounded theory methodology, and the focus group method were chosen for this study. Part B speaks to the beginning of this phase of the journey, the Ethics Committee and providence. Part C deals with data collection, the development of the focus group questions, sample (selection and recruitment), and operating procedures. Part D provides data analysis. Part E speaks to the issues of reliability and validity of the findings. Part F provides a brief summary of this Chapter.

Part A

Interpretivism

This study delved into the experiences of Catholic students and teachers and the meanings which they attached to the same. Those experiences and meanings provided the primary data for this study. I was involved in what Denzin and Lincoln (2000) refer to as "a situated activity that locates the observer in the world . . . [in] a set of interpretive, material practices that make the world visible"(p. 3).

It was evident that qualitative research methodologies held promise in order to explore the meanings which both Catholic students and teachers attribute to their experiences with inclusion, so I turned to the epistemological bases in that research field.

In searching various qualitative methodologies, I was aware that consistency in philosophy, epistemology, and methodology would be important in this study. I am not alone in the perception that qualitative research studies tend to confuse philosophies and methodologies.

Crotty (1998) states:

Research students and fledgling researchers-and yes, even more seasoned

campaigners-often express bewilderment at the array of methodologies and

methods laid out before their gaze. These methodologies and methods are not

usually laid out in a highly organized fashion and may appear more as a maze than

as pathways to orderly research. There is much talk of their philosophical

underpinnings, but how the methodologies and methods relate to more theoretical

elements is often left unclear. One frequently finds the same term used in a number

of different, sometimes even contradictory, ways. (p. 1)

The investigation led me to understand that interpretivism, according to Schwandt (2000),

allows the researcher to interpret the life-world, the *verstehen* and understandings and beliefs of

the persons researched (p. 193). This I intended doing, so I looked further into the interpretivist

domain.

Schwandt (2000) suggests that are several schools of interpretivism, but they all share

three commonalities,

(a) They view human action as meaningful; (b) they evince an ethical commitment

in the form of respect for and fidelity to the life-world; and c) from an

epistemological point of view, they share the neo-Kantian desire to emphasize the

contribution of human subjectivity (i.e., intention) to knowledge without thereby

sacrificing the objectivity of knowledge. *In other words, interpretivists argue that*

it is possible to understand the subjective meaning of action (grasping the actor's

beliefs, desires, and so on) yet do so in an objective manner. (p. 193) [italics

added]

This philosophical school with its attendant epistemology opened the door for me to do qualitative research in the Catholic school. In particular, upon examination, I found that grounded theory, as espoused by Strauss and Corbin (1998), was consistent with the latter type of interpretivism and thus the methodology chosen for this study was grounded theory as described by those authors.

Grounded Theory

It is not my purpose in this study to either provide a defense of or review the history of grounded theory, but rather to explain my choice of methodology. However, there is more than one school of thought within grounded theory and, as Babchuk (1997) states, the differences are paramount to an understanding of grounded theory and may have profound effects, "on the conceptualization and operationalizing of grounded theory" (p. 2).

Charmaz (2000) describes grounded theory methodology as being split into two schools: objectivist and constructionist (p. 150).

The objectivist school is divided into two camps, typified by the works of Glaser (1998) and Strauss and Corbin (1998). Both accept that there is a reality independent of the researcher, and thus Charmaz (2000) designates their methodological schools as proffering an objectivist grounded theory.

Glaser's position often comes close to traditional positivism, with its assumptions of an objective, external reality, a neutral observer who discovers data, reductionist inquiry of manageable research problems, and objectivist rendering of data. Strauss and Corbin's stance assumes an objective external reality, aims toward unbiased

data collection, proposes a set of technical procedures, and espouses verification.

(p. 510)

Glaser (1992) holds that rigidity is inherent in the quantitative paradigm due to its

dependence on an a priori research question, strict and prescriptive operating procedures, and its

stress on validity and verification of the emerging theory and hypothesis. That is why he and his

former acolyte, Strauss, developed grounded theory. Thus he advocates his methodology which

he calls "full conceptual description" (p. 2). He argues for this version which stresses that the

research question emerges from the data a posteriori and that there must be great flexibility in the

process of researching wherein the researcher receives guidance from the participants. It is this

consonance with basic qualitative "flexibility of method" and indeed conceptualizing that leads to

the discovery of understandings and beliefs within the context of the participant's life-world. He

holds this to be of utmost importance for both the research and to the development of theory. He

further argues that to focus on process methodology rather than the development of theory from

the data is wrong- headed and in fact not "true" grounded theory (p. 6). In effect, I suggest his

position is reminiscent of the advise to the centipede that it ought not to focus on its number of

legs or how they move in sequence, but on the experience of walking. Glaser (1998) holds that

this focus on procedures and method forces data into categories. This " forcing is a normative

projection, a learned preconception, a paradigmatic projection, a cultural organization . . . . As the

intolerance of confusion increases so does forcing" (pp. 81-82). His contention is that "all is

data" is lost when one focuses upon the process of coding and creating categories,

In prematurely focusing on theoretical codes, such as pacing, or a unit, the

researcher becomes lost in description instead of generation of theory with

theoretical completeness . . . . Focusing only on one unit fosters (1) the

quantitative canons of evidentiary research linked with time and place, such as

verification, not generation, and (2) making a false distinction between quantitative

and qualitative research. (p. 85)

His attack is clearly aimed at Strauss and Corbin's view of grounded theory.

As indirectly noted above, Strauss and Corbin's position is that a clear stating of the

research question, procedures, and processes, while not being necessarily prescriptive, actually

assists in the deconstruction, reconstruction, and conceptual process of coding.

Janesick (2000) believes that Strauss and Corbin argue that flexibility and sensitivity of the

researcher are not lost and that their methodology is not methodolatry where they are "defending

methods to the exclusion of the actual substance"(p. 390). The text and creative understandings

are not lost in the process merely because it is clearly stated. Further, as Babchuk (1997) states,

Strauss and Corbin's requirement that the researcher follows the "canons of good science" such

as replaceability, generalization, precision, significance, and verification, puts rigor into the study

(p. 3). The theoretical and methodological differences between the two camps are striking.

The second school of grounded theory, constructivist grounded theory, is provided by

Charmaz (2000) in reaction to what she sees as the objectivity, rigidity, and prescriptive approach

of both of the objectivist schools. She stresses the "emergent, constructivist elements" where

epistemologically, knowledge is not discovered, but is created between the researcher and the

subject. She "assumes the relativism of multiple social realities, recognizes the mutual creation of

knowledge by the viewer and the viewed, and aims toward interpretive understandings of [the]

subject's meanings" (p. 510).

Charmaz does not speculate on how a subjectivist grounded theory might be described, but I suggest that when a researcher follows the methodological procedures of that school and makes no claims to a reality which exists independent of the researcher, but rather to a reality created by the researcher and the participants, or no claims other than that the findings are simply the opinion of the researcher, one has entered into the subjective school of grounded theory.

In my study, I have chosen to use the objectivist school of grounded theory as posited by Strauss and Corbin (1998) for several reasons. That school's epistemology assumes a reality independent of the observer and a consciousness which can perceive that reality which is consonant with the Catholic Church's view of the efficacy of reason. Further, as a novice qualitative researcher, there is comfort in having clear guidelines. Moreover, the necessity of ongoing validity and verification testing, in a qualitative sense, will be of assistance in my not drowning in a plethora of data. Having made that choice, I proceeded to examine the methodology.

Strauss and Corbin (1998) have written the key treatise for qualitative researchers who follow their methodology, which is indeed replete with definitions and procedures. The authors provide an organized, coherent, and understandable application of their methodology through their text, the *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory*. That text guided, the methodology of this study.

At first blush, my application of Strauss and Corbin's (1998) methodology produced favorable results. Their comment that the research problem may be sourced from personal experience fit the manner in which the actual problem I wished to research was revealed (p. 38). Moreover, their comment that, "the research question in a qualitative study is a statement that

identifies the phenomenon to be studied" affirmed the research question stated at the beginning of this study (p. 41). That question states that the participants experiences with non-Catholic students in the school and the former's understandings of the same is the phenomenon under examination. I suggest, objectivist grounded theory as espoused by Strauss and Corbin provides sufficient "flexibility and freedom to explore . . . [the] phenomenon in depth" (p. 40). Of course, as with all qualitative research, the question may be refined on an ongoing basis as the data reveal undiscovered problems and significant issues.

Having determined the particular methodological school for this proposal I then sought an appropriate method for data collection.

Focus Groups

The Congregation for Catholic Education (1988) states, "What makes the Catholic school distinctive is its attempt to generate a community climate in the school that is permeated by the Gospel spirit of freedom and love" (para. 1). With that statement in mind it seemed consistent to seek the expression of Catholic students and teachers experiences within a group. Isolated interviews might have produced individual experiences and meanings. However, those same experiences and meanings when expressed in a group setting could reasonably have been expected to spark, and did spark, the memories of others in recalling their experiences and how they viewed them. Therefore, focus group research became the chosen method for this study.

A review of the literature indicated that there were three broad issues that I would have to address: a) Does focus group research fit the qualitative research paradigm? b) Does it fit the research question? and c) What are the benefits of this type of research?

Beck, Trombetta, and Share (1986) provide an operative definition of focus group research as, "an informal discussion among selected individuals about specific topics relevant to the situation at hand" (p. 73). The process has an overriding assumption that when correct procedures in sampling and process are completed, individuals will express their ideas, beliefs, feelings, attitudes and understandings of the phenomenon under discussion. It is in the plurality of interaction that focus groups have their greatest benefit to the researcher as this dynamic process reveals the subjective understandings of the individual in dynamic relationship with the group. The perceived experiences and their meanings to both the individual and the group, inter-relating in dynamic relationship, reveals the commonalities of opinion which is clearly within the qualitative paradigm. Vaughn (1996) suggests that it is this which best reflects the phenomenological nature of social reality (p. 16). However, the process of interpretation of participants' perceptions and the framing of questions by the researcher, hereinafter referred to as the moderator, raises the issue of unwitting bias in leading or moderating the focus group.

Qualitative research warns of the dangers of moderator bias resulting from a conscious or unconscious acceptance of a priori assumptions. These assumptions frame questions with implicit answers and blur the interpretation of data. Yet, in focus group research the moderator has little control over the group activity which is generated because the participants' interact among themselves, posing questions, responding, clarifying and even changing positions. In other words, focus group's have a life of their own which reduces the presence, and thus the potential for contamination, of the moderator. The group's cohesiveness in purpose and philosophical homogeneity, as we shall see later, produces a self-validating empowerment of the individual, encouraging him or her to voice personal opinions, feelings, and understandings of the issue

without the anxiety of being right or wrong vis-a-vis an authority figure. This self-disclosure within a community of disclosure provides a safe environment for participants to explore not only their own but also other participants' feelings, beliefs, perceptions, and understandings in a non-threatening manner.

My own bias and assumptions were many. I had assumed that both students and teachers knew or could identify non-Catholic students in their midst. This proved to be true only for those that they knew on a personal basis, as a non-Catholic friend would usually self-identify his or her religious beliefs or lack thereof. I also assumed that the participants would understand the study's definition of Catholic student as I had provided them with a definition. Nevertheless, at the beginning of several sessions, I had to cross-examine some participants to ensure which type of students they were referring to in their comments. A further assumption was that the inclusion of non-Catholic students would have a deleterious affect on the Catholic student's sense of faith. That was found to be incorrect. I had also expected that the data from both students and teachers would be qualitatively the same. That proved to be incorrect as well due, perhaps, in no small part to the fact that professionals have set paradigms to work within, whereas student participants came to the focus group sessions with few preconceived responses. I was amazed at how these assumptions could have shaded my choices of questions had I been involved in a quantitative study; my choice of a qualitative study was confirmed, in my opinion, as the correct choice.

Vaughn (1996) suggests that there are five good reasons to use focus groups: synergism, snowballing, stimulation, security, and spontaneity. Synergism is created as the group dynamic produces more quality data then individual interviews. Snowballing develops as participants who express their opinions set off chain reactions of dialogue among other participants. Stimulation is

generated as comments invite agreement or disagreement from others. Security is created as the participants have been purposely selected with homogeneity in mind to ensure security and foster disclosure. Spontaneity is produced as participants are free to speak when and how they want without any pressure to respond "in order" or in a certain manner (p. 14). These five reasons, along with a few open-ended questions from the monitor, set the stage for this study's focus groups to uncover participants' understandings.

For the purposes of this study, there appeared to be no better research tool to understand the meanings participants attributed to their individual experiences. Indeed, the communal aspect of the focus group seemed ideally suited to address this study's research questions.

I considered the idea of using a survey method to methodologically triangulate possible findings, but as Morgan (1997) says, "The key defining feature of self-contained focus groups is . . . not the absence of other methods but rather the ability to report data from the focus groups as a sufficient body of knowledge" (p. 21). He says as well that, " the distinguishing feature of a self-contained focus group is that the results of the research can stand on their own" (p. 18). It is true that focus group research can be used to supplement other sources and to be part of a multi-method study but in this study, the purpose is to explore the unexplored. In the sense that this is a unique study, as qualitative research in this area appears to be non existent, the singularity of a self-contained focus group study seems appropriate.

In sum, using focus groups fit the qualitative research paradigm, the research questions and provides the benefits of synergism, snowballing, stimulation, security, and spontaneity to this study.

Part B

Beginning The Journey

The Ethics Committee

I began this part of the dissertation journey by seeking the approval from the Ethics

Committee at the University of Saskatchewan. That Committee had several good points to raise

about the proposal. A major area of concern was that I would be asking students to speak about

other students, and further that I had not given sufficient reasons for delving into the very

personal religious beliefs of the students. Both actions were seen as being ethically questionable.

Fortunately, the Committee accepted the following explanations (Memorandum, 2002, pp. 3-4.),

The study does not ask Catholic students *about other students* who are non-

Catholic, but rather asks Catholic students to ask themselves, based upon their

personal experiences with non-Catholic students, what those experiences mean to

them in terms of their own faith and thus the Catholic school faith community.

Catholic student volunteers will form the student focus groups for this study as

only they can provide data respecting whether or not they, as Catholic students,

believe that their religious beliefs are influenced by inclusion. This is not to

generalize to other Catholic students or schools as this is a qualitative study, but to

point out, using thick description, the experiences and understandings of the

participants in relation to inclusion. Such description may be useful in

understanding the meaning of inclusion to Catholic students, teachers and the

Catholic school's faith community. Questions related to religious beliefs are

personal. The compelling reason for asking such questions of Catholic students is

that *it is the formation of those religious beliefs within a Catholic faith community*

which form the core of and the reason for Catholic education. If the formation of

those beliefs is influenced by the presence of non-Catholic students then this clearly

is a matter to be considered. Only data from Catholic students can address the

research questions which relate to them.

Ethics approval was granted (Appendix G).

A major concern related to the Ethics Committee approval was the collection of the Data

Release Forms: Appendices, E-1, E-2, E-3. I had to hunt down many of those forms by phoning,

and then visiting student's homes to pick-up the forms. I was always welcomed into the students'

homes, and it was interesting to speak one-to-one with the students' parents about the study.

They were all very interested to know how it went, and what the finds were, but it took many

hours over several months to do the collection.

Providence

In the participating high schools, I was generally welcomed with openness and genuine

interest in the topic. Certainly, during the student focus group sessions the great majority of the

students entered into a sincere, open, and at times disarming dialogue with each other and the

moderator on very personal and sensitive topics. It is fair to say that in general, student

participants were actively engaged in the process. The teacher participants were enormously

helpful in that they were prepared to take risks in telling it "like it is." There was little evidence

that while in sessions, I was receiving the "party line" or guarded "double speak" or "politically

correct" responses so often associated with those who know they are "on camera." Their experiences and feelings about the issues as they were raised by the researcher, and as they emerged in conversation seemed genuine.

It is true that in some teachers were bound to their preconceptions with respect to the "oughts" of Catholic education, their community, their faith, and the intellectual/conceptual description of them. Nevertheless, I believe that in most cases they broke down those barriers and were able to relate to the topics sincerely and with great honesty.

In many ways I was a fortunate researcher.

Part C

Data Collection

The data collection plan for this study was to arrange for four focus groups from each of four urban Catholic high schools. Each school was to provide a gender balanced pool of Catholic students from grade 10, grade 11, grade 12, and a Catholic teacher group. The sessions were to be video-taped and those data were to be the premier part of the data collection phase of this study. What follows in this Part is a lengthy explanation of a) the development of the focus group questions, b) sample selection and recruitment, c) protocol changes, and d) the operational procedures actually used in the process of data collection: moderator's role and manual, setting, atmosphere, dates, times, equipment, and costs.

Development Of The Questions

The original questions were derived from this proposal's assumptions numbered 1, 2 and 4 and from the idea that the Catholic school is, as stated earlier in this proposal, a place where values are crucial as they are derived from faith, and where they are "communicated through the interpersonal and sincere relationships of its members" (Congregation, 1977, para. 32). In particular, those questions aimed collectively, at revealing Foster's (1982) "spontaneous moments of community" through the experiences of Catholic and non-Catholic students in relationship.

Those questions went through a metamorphosis as a result of the dissertation committee's direction and a process of testing. Testing involved, a) seeking the advice of an expert in focus group research, who had been at the University of Saskatchewan, College of Education, and who had extensive experience with focus group research, b) testing of the questions for understanding, with two Grade 12 Catholic high school students, c) requesting advice from Catholic high school teachers (including administrators) at all four Catholic high schools, d) requesting advice from my faculty advisor, e) advise from an educational psychologist at the University of Saskatchewan's Department of Educational Psychology, who has expertise in focus group theory, and who is also a member of the dissertation committee, and f) advice from a further member of the dissertation committee from the University of Saskatchewan's Department of Educational Foundations. The above people were shown the questions and asked, three questions, 1. In your opinion, are the questions intelligible to students in grades 10, 11 & 12 and for the questions related to teachers, are they intelligible? 2) Are the questions likely to elicit responses from the students and teachers? (That is, will they produce data?), 3) Are the questions related to the topic of the study? This procedure was in concert with basic focus group theory (Krueger a, 1998, Vol. 3, pp. 57-59).

Following those meetings, the focus group questions were finalized. There was however, an unexpected turn of events.

As a researcher, I was well warned by my advisor to expect the unexpected, not only in data but in process. How right he was. However, I was caught off guard when, after the Central School Board Office had approved the study, I was informed by an in-school administrator that a meeting of the division's administrators had been held that day which granted to each principal the right to decide which, if any, questions would be allowed to be asked by me in the focus group process. This could, of course, have created an impossible situation as both the dissertation committee and the University Ethics Committee had approved the protocol, and research had been completed on the preparation of the focus group questions. Moreover, with possible changes to the research questions, the study was, in effect, in the hands of each school principal. The possibility of chaos, and indeed proceeding with the study, might have well proved to be impossible. Fortunately, the questions were not materially altered due to subsequent conversations with the in-school administrators and the potential disaster was averted.

During the sessions, four new questions emerged. The first, separated the words, "Catholic," and "education," then united them in one expression: "Catholic education." The serendipitous emergence of this question was used by me in all of the focus groups and stimulated a wide variety of responses, while triggering questions dealing with what makes Catholic education distinct from both a pluralistic Christian or secular education. The second question emerged as, "What do non-Catholic students contribute to your school?" which produced a variety of thoughtful responses from student participants. The third question was, "What contributions do non-Catholic students make to your school community?" The fourth question

was, "Is there a difference between the Catholic faith and other faiths?" The former question brought forth many thoughtful responses from students who were able to identify how both they and their school benefitted from inclusion. The latter question appeared to have not been considered before by students and they struggled, and argued, about their understandings and feelings on this issue.

It is recommended that the maximum number of focus group questions should be no more than eight to ten. That suggestion proved to be true in practice as participants' comments triggered responses from other participants and, depending upon the group, related and non-related ideas emerged leaving little time for all of the actual questions to be addressed. Fortunately, the questions were sufficiently related so that having responded to one question, participants in their responses in effect, responded to others.

The focus group process was intended to be interactive among the participants and not led by me. The fact is that some groups were very interactive and others were not. The reason for that difference could, in part, be ascribed to the level of maturity of the various groups, and also to the presence of dominate cynical personalities in two sessions which resulted in an initial feeling among the students that it was not psychologically and emotionally safe to be open, honest and forthright in participating. The difficulty for me was to try to counter that personality type and to prevent it from dominating the "emotional feel" of the group. That was not an easy task, and I do not claim to have been entirely successful, but I believe that to a large degree the situation was ameliorated.

Sample (Selection and Recruitment)

The purposeful selection of the participants is crucial to attaining a rich text of their experiences and the meanings which they attach to the same. This can best be achieved by setting clear criteria for admission to the group. In the case of high school students, I determined that it would be unrealistic, and unethical, to attempt to choose between Catholic students or teachers on the basis of their conformity to Catholic values. However, with the simple criteria being that the student acknowledges that she or he is a Catholic, had attended the same high school for all of his or her high schooling, and was willing to actively participate in the proposed focus group research, with parental consent, he or she was to have been invited to join the focus group pool for his or her grade. The number of students for each pool, per grade was to be no less than ten: which allowed for two alternates. The same was to apply to each school's pool of Catholic teachers. It was hoped that an equal number of males and females would comprise each focus group pool.

Vaughn (1996) suggests that the recruitment of group members is best done in concert with contact persons who know the students within the parameters of the selection criteria (p. 67). There seems little doubt that in high schools, where most teachers have minimal contact with students except within the classroom, the most likely contact person to assist in recruitment for student focus groups on a topic with religious implications would be the Christian ethics teacher(s). Arguably, they would know those students who are Catholic and likely to wish to actively participate in the process which is personally revealing, in public among their peers.

In fact, there was some resistance to this selection protocol. In response to the element that the Christian ethics teacher would select the pool of student volunteers, one school principal

said "Well, that's not on." A Christian Ethics Department Head stated that he and the teachers were far to busy after school hours to be involved in "another" research study. Fortunately, the response of several in-school administrators and two Christian ethics teachers was to take the "bull by the horns" and to actively seek both teacher and student participants. Without their willing assistance, this study could not have proceeded. The lesson learned was, as Vaughn (1996) stated, without a good, committed contact within each school either in the administration or the Christian ethics department, do not consider this type of study. Each school administration determined how potential students and teacher volunteers would be chosen with the single criteria being that the participants were Catholic.

The Central school board office had two other concerns which affected the study's protocol. The first concern dealt with my wishing to contact the parents of potential student participants in order to explain the study to them on a one to one basis. I was informed, again by an in-school administrator, that I would not be given the phone numbers of potential students volunteers, who had been given the information package prepared by me (Appendixes, B-1, C-1, C-2), as it might give the parents the idea that participation in the study was not voluntary. This restriction, which emanated from the Central School Office, was imposed after I had already had many wonderful discussions with several parents from one of the high schools about the objectives of the study, and why I hoped they would consider letting their child volunteer. From that school, the pool of student volunteers was large, and the encouragement of the parents was appreciated.

The second concern dealt with my wishing to contact teachers to explain the study and its importance. I was advised, again by an in-school administrator, that, as with potential students, teachers might get the idea that participation in the study was involuntary, and so I was not to

approach teachers about the study. Serendipity intervened as I was contacted by a teacher in the one school which was not participating in the teacher sessions. I was told by that teacher that several teachers wanted to participate in the study and was asked if there was still time. I arranged a session for those teachers.

Due to the above, the student and teacher pools, which could not be expanded by me, were as provided by the schools. I was concerned with gender balance, attendance at the school since grade nine, and that the students were Catholic. Not all of the schools which provided the pools considered any criteria except that the students were, as indicated on the school's registration cards, Catholic.

In the student sessions it quickly became apparent that not all of the students were "Churched" or practicing Catholics. Some attended the sessions to avoid classes and never got deeply involved in the conversation. However, most students who were in the sessions did eventually "dive in" to the topic and became involved in expressing their experiences and understandings. More seriously, in one school, one grade 10 student was in his first year at his school, while a very articulate grade 12 student who contributed significantly to the conversation, had attended the school for only three years. Following the advice of Krueger (1998b, Vol. 6, p. 75), I included the latter student's comments in the data used for this study as in this type of research, as Krueger states, "Don't disregard any information." Although he was referring to data received after the focus group session, the advise arguably applies to the above situation as long as it is noted in the text that the individual circumstances of the student's attendance at the school. The student with only three years at his high school, when quoted, has his words marked with a star (*).

I have taught high school students and know that students have their own social groupings associated with their grade level. Keeping that in mind, from each high school there was one focus group from each of grades 10, 11, and 12. This provided, notwithstanding a slight difficulty in two student sessions, a sense of social security for the adolescent participants and further provided an opportunity for cross-referencing data from similar and dissimilar groups from the other participating schools. The above adapted criteria for selection resulted in the following participant pools:

School	Grade 10	Grade 11	Grade 12	Teachers
A	8 (4m, 4f)	8(4m, 4f)	9 (5m, 4f)	8 (4m, 4f)
B	6 (3m, 3f)	5 (4m, 1f)	5 (2m, 3f)	7 (2m, 5f)
C	8 (2m, 6f)	8(2m, 6f)	8 (2m, 6f)	4 (3m, 1f)
D	2 (1m, 1f)	3 (2m, 1f)	5 (4m, 1f)	3 (2m, 1f)

The approved protocol stated that no more than one Christian ethics teacher was to be allowed in each of the four teacher focus groups. The reason for this restriction was that one such teacher should spark debate and stimulate deep understandings, but a greater representation might cause a dialogue between or among them and put a damping effect on general discussion as the others look to the "experts" for advice and defer to their opinion. It was hoped that the selection of the Christian ethics teacher for each group would be automatic if he or she is the only such teacher in the school or by agreement among them if there is more than one such teacher in the school. The fact was that more than one Christian ethics teacher was present in the teacher

sessions, however, no discernable concern arose.

The further reality was that, initially, few teachers volunteered to be part of this study. Through the generous assistance of several in-school administrators, teachers were informed of this study by the school, and teacher volunteers were asked to advise if they were interested in participating. The information Letter To Teachers (Appendix B-2) was not distributed to the teachers as a school administrator asked for a short memo containing the request for volunteers, which was to be either read out at a staff meeting or put in the teacher mail boxes in the school. I prepared the memo and distributed it to the various school administrations. Not knowing who the volunteers would be usually until the actual day of the teacher sessions, and being prohibited from contacting teachers by the school board's central office decision, made the organized distribution of the information letters to participants practically impossible.

The net result of the prohibition on contact with student's parents and with teachers, was that, as stated above, I had to take the participant pools which I was given, as they were, and there was no future opportunity to ask for further volunteers. Thus, the sessions had to proceed with those present, or not at all.

Because schools were to provide the pools, it was necessary to accept that, in some cases, potential student participants might not meet the study's selection criteria. Indeed, in more than one case it became necessary, on the day of the session, to screen the student participants to ensure as much compliance with the selection criteria as possible. This proved problematic as students had a limited amount of time between classes for the session. Further, the effect on a few students was not positive, as they had to be told that, unfortunately, they would have to be excused even though they had wanted to participate. In one case, students were gathered at the last minute by a helpful administrator who appreciated the dilemma I faced by appearing at the

school, camera and assistant in tow, not knowing if any student participants would appear for the session.

As earlier stated, the size of the student pools was directly dependent upon someone in the school taking on the responsibility to select possible student volunteers who would be likely to enjoy participating, or to merely ask for student volunteers. When the school personnel selected student pools which were sufficient in size and tended to be filled with excited, articulate students the sessions were very, very rich in data. But, when the "cattle call" system was used, the response was uneven, as the student pool was in part contaminated by students who couldn't have cared less about the topic and who sought to avoid going to classes. To further compound the problem, as mentioned, I was unable to call parents of possible student participants who had received the written invitation, to allay any concerns which they might have with the study. On the days of the student sessions, I had no idea how many students would be present, nor whether the consent forms had been signed by the parents and students. This required time prior to the session's commencement in order to secure the required information. Moreover, notwithstanding the original protocol, I was compelled to accept the pool of students provided regardless of the size. This directly impacted on the size and gender balance of the student focus groups which ranged from two to ten. As aforesaid, I was unable to postpone sessions and to return to the schools in question at a later date to ask for more volunteers due to the restrictions put upon me by the Central Office.

Video-taping the teacher sessions was initially considered by a member of the dissertation committee as a potential drawback to teacher involvement. This proved to not be the case except in one instance when anecdotal evidence suggests a teacher with a disability felt uncomfortable being on tape and so did not volunteer as a participant.

Lastly, the literature suggests that the optimum number of participants for focus group research is eight to ten participants. Lewis (1998) suggests that more than ten participants makes it difficult for individuals to have time enough to express their feelings and understandings (p. 3). Fewer than eight participants is considered to be insufficient to create a dynamic to the group dialogue. Thus, for my study the number of eight persons, per group, was postulated with a back-up pool of two students per group. As previously stated, the protocol plan had to be adapted to the actual situation. I note, however, that not being able to have students selected by those who knew them best, the Christian ethics teachers, may have been the cause, or a cause, of two groups not providing deep data. However, providence intervened, and with smaller than anticipated groups, the data was very deep. This leads me to conclude that selection is more crucial than numbers, as with four or five members of a focus group, selected to ensure diversity of opinions and that they are articulate and mature, the deep data received may be far more revealing than with a randomly selected group of eight or ten participants.

Protocol Changes

There were two further changes to the original protocol which should be mentioned.

I had planned to provide both the Bishop and Director with letters explaining the study, indeed, those letters are contained in this study's Appendixes (B-3, B-4). However, I met with the Bishop on two occasions, once in his office and while I was en route to the city having presented a paper in Johannesburg, and discussed the study with him making the proposed letter redundant. The letter to the Director was not sent either as we had met and discussed the study, and it was later made clear to me that all communication should be through another administrator in Central Office. It seemed inappropriate to by-pass that designate and correspond directly with the Director.

Operational Procedures

The operational procedure used in the process of data collection involved, a) the moderator's role, b) the dates, times, setting, and atmosphere, and lastly, c) the equipment and costs.

The Role Of The Moderator And The Manual

The role of the moderator, who in this case was also the researcher, of the focus group was to facilitate the disclosure of the experiences of the participants. That task required a particular type of leadership. Stewart and Shamdasani (1990) suggest that a supportive leadership style is the appropriate role for the moderator. They define a supportive leader as one who, "show['s] concern for the well-being and personal needs of subordinates; . . . [is] friendly and approachable; [is] considerate; create[s] a friendly climate; and treat[s] group members as equals"(p. 73). Beyond being a supportive leader there are specific skills required of the moderator.

A moderator must have an open style that puts the participants at ease. Stewart (1990) suggests, that if the topic deals with a serious topic such as, I suggest, the individual's experiences within the context of religion is, "a more structured approach with occasional in-depth probing may be required . . . [as] the topic is sensitive" (p. 74). In this study, probing was necessary, especially with some student sessions and one teacher session, in order that participants would express their reasons why they felt or understood an event or experience in a certain way and, respectively, could not take refuge behind what appeared to be answers which appeared to be little more than bromides.

Vaughn (1996) suggests, and I did adopt, open-ended questions, using the funnel approach where the easy questions came first and slowly focused or filtered down to the difficult questions (p. 43). In other words, primary questions opened the sessions and secondary questions were used to follow-up the debate if the group dynamic did not go there naturally.

Stewart (1990) states that a moderator should have at the most, eleven prepared questions (p. 62). This minimum of interrogatories allows for the group dynamic to work thus disclosing the participants' understandings. It is the emic or the voice of the participants which is important, not the etic, the imposed voice of the moderator (Stewart, 1990, p. 75). I endeavored, and the video-tape data manifests, that it was the emic that was captured in this study.

Beyond leadership style and minimal questioning, the character of the moderator has great impact on the research. Stewart (1990) suggests that the characteristics most prized in a moderator are: genuine interest in hearing others thoughts and feelings, expressiveness of his or her own feelings, animation, spontaneity, a sense of humor, empathy, insight, flexibility, and being ready to reveal his or her own biases (p. 79). I sought to achieve these affective states, excluding the manifestation of a bias on the topic of inclusion as to do so might well condition at least the adolescent participants, to shape their discussion to what they might believe were my expectations.

I was aware that, as the moderator, I might have to deal with both the reluctant or shy participant and the disruptive, bullying, or dogmatic dominator. In these cases Krueger and Casey (2000) suggest that the moderator sensitize the person with body language and eye contact rather than, except in extreme cases, direct questioning or confrontation (pp. 111-112). I implemented this suggestion to address untoward situations which arose with a few student focus group

participants. I was mindful, however, to return to those students later in their session in order to give them an opportunity to have changed their attitude, and to let the rest of the participants know that no one, no matter who that person might be, was to be excluded from the conversation.

I believe that my experience as a classroom teacher, principal, and mediator adequately prepared me to successfully carry out the role of an effective moderator.

The literature suggests that a good moderator will have prepared a manual prior to the focus group meetings. The manual which was used contained a practical outline of the focus group meeting, including the question route, meant to ensure the general direction of the group discussion without sacrificing the spontaneity and serendipity of internally generated responses and questions. It was, after all, the dynamic interaction of the individuals within the group which determined the quality of the responses and furnished the rich texture of data respecting the phenomenon under study. The outline of the moderator's guides used in this study are in Appendixes A-1 and A-2.

Noteworthy is that, due to a suggestion from the dissertation committee, the manual evolved before it was actually put to use. The suggestion was that the introduction was too long and, as a result, the section dealing with the "speaker's bowl," originally planned to be passed from speaker to speaker in each session, was removed along with some verbiage which, in any event, was contained in the consent forms.

I pause here to mention a crucial point respecting what was not part of the role of the moderator in this proposed study. Madriz (2000) suggests that focus groups can be used to raise the consciousness of the participants which may in turn have social consequences (p. 843). It was

not my intention to influence the participants' view of non-Catholic students in Catholic schools. However, it would have been naive of me to think that the focus group process would not influence some participants into thinking more about the presence of non-Catholic students. It would also have been unrealistic of me to believe that the relationships among the participants would not be affected by participants taking varying positions on the topic of inclusion. I therefore accepted that if this study was to proceed, some participants would be affected by focusing upon the topic of inclusion. In fact, one student expressed the view that the process within the session had given him pause to think how the question of inclusion and exclusion of Catholic students was similar to other areas of separation in society based upon color (D, Gr. 11, p. 5) or sexual orientation. Moreover, several other students had not considered the area before and expressed the view that it had caused them to rethink what had been their initial assessment of inclusion (B, Gr. 11, B, Gr. 12).

The reader may wonder at the above style of notation. The issue of confidentiality posed a particular problem for the writer. Qualitative research requires a thick description of the context within which research is conducted. Yet, transparency of the participating school division and individual schools could indirectly lead. contrary to ethical guidelines, to the revelation of the participants identities. I determined that it was not up to me, as the researcher, to provide the reader with the identity of either the school division, or the participating schools involved in this study's research. The school administrators would undoubtably know the letter which corresponds to their school. However, the reader outside of the Province of Saskatchewan would have to make a conscious effort to discover the school division and individual schools involved in this study. Further, although each school has been assigned a letter, A, B, C, or D, the student and

teacher quotations which bear a similar letter do not correspond to the school letters. Thus, although School A is, later in this study, described in detail, the student and teacher quotations labeled "A" are not from that school. The purpose of using letters for individual quotations is to indicate to the reader that data from all of the schools was used. Moreover, the record of the names of participating students from each school remains as part of the collected data for this study and is not recorded elsewhere, including in each of the students' schools.

Dates, Times, Setting, and Atmosphere

The dates and times for the student focus groups were as determined by each individual school's administration, during class time throughout the day. This required parental and teacher approval which was received. The teacher focus group dates and times were a bit more problematic. I suggested meeting dates and times to the pool of focus group members and scheduled mutually acceptable evenings at the meeting site. The meetings actually held were as follows:

(a) One meeting for each of the grade 10, 11, and 12 focus groups for each high school;

(b) One meeting for each of the teacher focus groups from each of the four high schools;

(c) One meeting intended for all four of the grade 10 focus groups, together as one group, as a member check;

[Prior to the following meetings, the Request For Comment Cards (Appendices D-1, D-2) and the Data Transcript Release Forms (Appendices E-1, E-2, E-3) were distributed to participants through their school.]

(d)   One meeting intended for all four of the grade 11 focus groups, together as one

group, as a member check;

(e)   One meeting intended for all four grade 12 focus groups, together as one group, as a

member check.

(f) One meeting intended for all four teachers focus groups, together as one group, as a

member check.

The facts respecting the member check sessions were unfortunate. Only two grade 10

students, two grade 11 students, and two teacher participants attended these sessions. The

reasons for this are not known, but speculation is that the sessions took place on a glorious, sunny

summer weekend day when most students had either finished their final examinations or had one

or two examinations left to write, while teachers were experiencing a weekend with their families.

The participants who presented at the above sessions confirmed the findings made in this study.

There is some disagreement within the literature respecting where focus group meetings

should be held. What was at issue in this study was the comfort level of the participants as that

would contribute to their willingness to participate in a dialogue of personal disclosure. In this

study, the students met within the school for several reasons: 1) they are at the site by necessity,

2) it is their normal place of socialization during the day, and 3) the surroundings are non-

threatening, and well known to them.

The teachers were another case entirely. After a long day's work, I offered a respite from

the caldron of the school. The University of Saskatchewan Faculty Club, and in one case a

University dining room and adjoining board room, proved to be comfortable settings and created

a professional atmosphere for the teachers' group meetings. One teacher remarked, "I feel like a grown-up!"

It was at the teacher sessions that the Teacher Consent Forms were signed by the participants: Appendix, C-3.

For students at the first school where I conducted focus group sessions, I provided pizza at the end of the sessions. This worked well in two cases, but the food arrived too late on the third so the teachers enjoyed a free meal. For the remaining schools, due to the central office restrictions, I had no way of determining in advance how many students, if any, would be participating, so I could not plan to arrange a similar pizza experience for them.

As a result of the initial lack of teacher interest in participating in this study, I offered each school's staff a prime rib dinner after each session. That seemed to pique their interest and three sessions were scheduled for the University Faculty Club. The fourth session, as mentioned earlier, was held at the University of Saskatchewan, in a board room where after the session, the teachers and I went to a dining room set aside for us in a University dining room. The cost for the dinners was in excess of five hundred dollars but was well worth the price to entice the teachers to participate.

I note that, prior to the session beginning, one student volunteer was standing aside from her group. I approached her and, seeing her concern, I suggested that if she had any misgivings about the session it would be just fine if she wanted to opt out. She told me that she had not realized that there would be a video camera and she was nervous. I told her that it would be okay to skip the session and that she ought not to feel bad about that decision. She smiled and said, "Thank you!" This was the only case of a student withdrawing after volunteering to participating.

I also note that the teachers simply forgot that the camera was rolling. As one teacher said at the end of a session , "Oh! I forgot the camera was on!" As I was the only person in the secluded room with the teachers, this was understandable. Only in one case did a teacher, after answering a question in a manner that had not been intended, state a few minutes later, "I don't want that recorded. That's not what I meant."

There was one unfortunate experience with the teacher sessions. In one case, the video-tape failed to tape both the video and the audio of the session. I made arrangement to attend at that group's school at a later date, in order to have them speak on camera about the previous session and to restate their experiences. Following that session I prepared a summary of their comments and provided it to each of the teachers and requested further written comments from them should they wish to do so. I had to follow this unusual procedure as the second video-taping had wonderful video but no sound.

Equipment And Costs

Elderkin-Thompson (1999) states that use of video-tape in qualitative research produces a "combined verbal-nonverbal message [and] is referred to as the meta-message"(p. 240). It is this meta-message and the ability to return again and again to it through the use of the video-tapes as primary data that facilitated an in-depth, after the fact analysis.

There is no doubt that video-taping the sessions was crucial to this study. Why? As I returned to view the video-tapes I discovered that being able to hear the voices and laughter, and see the faces of the participants, those verbally responding and those otherwise responding or failing to respond to another's comments, actually gave me a distinct sense of *deja vu.* I found myself reliving the experience with all of the attendant emotions, and viewing the participants'

emotional responses. The experience lived on for days after the viewing, and I found myself reflecting not only what was said, but more particularly, on the feeling of the session and the faces and expressions of the participants. It was a strange experience, somewhat akin to looking at old family pictures, which conjure up the magic of a lost experiencial moment from the past. I found this to be a very different, an intellectually "thicker" and emotionally "deeper" experience than examining a typed black and white transcription. Further, the emotional intensity of participants could not be captured , nor the nodding or shaking of the heads of other participants without video (B, Gr. 10; B, Gr. 11; B, Gr. 12; A, Gr. 10; A, Gr. 11, A, Gr. 12; D, Gr. 10; D, Gr. 11; C, Gr. 10; C, Gr. 11, C, Gr. 12). [Coded schools]

There were costs associated with equipment, providing a setting for the teachers' focus groups and for refreshments. The equipment costs were approximately $950.00. Meeting rooms, dinners and other ancillary expenses were approximately, $1,000.00. Transcription costs were approximately $1,000.00. These costs were borne by me personally.

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

In sum, using focus groups sessions as a method fit the qualitative paradigm, the research question and produced rich auditory and visual data forming the basis for my investigation into the experiences of Catholic students and Catholic teachers with non-Catholic students. As Catterall and Maclaran (1997) state, it was from this rich and thick data that the following was revealed in the focus group sessions,

(a) The shared language on the topic, what was taken for granted and what was asked for clarification by other participants.

(b) The beliefs and myths about the topic that are shared, taken for granted, and which ones are challenged.

(c) The arguments which participants call upon when their views are challenged.

(d) The sources of information people call upon to justify their views and

experiences and how others respond to these.

(e) The arguments, sources and types of information that stimulate changes of

opinion or reinterpretation of experiences.

(f) The tone of voice, body language, and degree of emotional engagement [which]

is involved when participants talk to each other about the topic. (p. 6)

Lastly, as Madriz (2000) suggested "the interaction occurring within the group accentuates

empathy and commonality of experiences and fosters self-disclosure and self-validation" (p. 842).

Part D

Data Analysis

This Part of Chapter Three will describe the analytic process applied to the collected data.

The actual data will be presented in Chapter Four as the life-worlds of the participants, with

analysis in Chapter Five. Chapter Six will suggest, using the template of the Magisterium's

documents, the philosophical, policy, and praxis implications of inclusion, and areas for further

research.

The methodology used in this study was Grounded Theory as espoused by Strauss and

Corbin (1998). Their primary procedures are purposeful sampling, open coding and micro-

analysis, axial coding and selective coding. What follows is an explanation of the actual use, and

an example (Appendix F) of those concepts of analysis which will make clear to the reader what

they are and how they were employed by me.

Once I had completed the video-taping, I set about viewing each tape twice before doing any writing. After viewing the video-tapes, as a typist was not immediately available, I began transcribing them by hand, stopping and starting them often to grasp what was being said, how it was being said, the facial expressions and body language of others who were on the tape, and making my own marginal comments. This demanded that I consider each and every word being said, as I had to write the words in my own hand. If a word or expression was unclear, I had to replay and replay the tape to attempt to write down the exact words. That process triggered questions in my mind as to what was actually meant by the words and why they were being said. I had to determine what was a significant expression, and in that respect I set the following criteria for the significance of an expression: a) was the expression repeated frequently by the participants? b) was the usage consistent or at least quasi-consistent (differing only in usage due to circumstances of time and place or persons to whom it might be directed), c) was the expression spoken with emotional intensity along with the natural body language (for example, moving to sit up-right or leaning forward to be heard or to listen) associated with that intensity? d) how articulately was the idea expressed and how specific was the idea, and lastly, e) was there anything expressly left out of the conversation or assumed by the participants as evidenced by the comments?

The above represents the importance of the word "meaningful" or "significant" (in a qualitative sense) to my interpretation of the data. I purposely excluded matters not related to the key themes of religion, faith, community, and non-Catholic students. In particular, I did not include student comments respecting the administrative style in their school and their appreciation or dislike of the same. I also did not refer to individual teacher's names due to the obvious matters of relevance and respect for confidentiality. Moreover, vociferous, irrational attacks made by

some students on their school's disciplinary policies, in so far as they did not relate to non-Catholics, were not referred to, as I deemed them irrelevant to this study. This paragraph is presented to advise the reader of the value filters employed by me.

The hand transcriptions continued throughout all but one of the student sessions. Thereafter, as a professional typist was available, all remaining sessions were transcribed by her.

I then reviewed those transcripts in conjunction with the video recordings. The feeling during this analysis was different, but not so much, I believe, as to result in any slippage of the analysis and thus cause me to return to the previous procedure.

Following transcription and coding, I revisited each video to see it in its entirety without stopping the tape. Thereafter I returned to the transcripts and notes that I had taken at the earlier viewing.

On pages of transcripts, I underlined or circled significant words and on the margins of the pages I noted themes which emerged from the text. I also noted my comments respecting the atmosphere in each session and compared the sessions. Questions arose in my mind as I was immersed in the data, and I made several diagrams which tentatively related themes to one another and from session to session. At the end of the above process, I again reviewed the video-tapes to get a feel for the individual sessions as each unfolded. Thereafter I revisited the transcripts and notations to relate any further understandings which emerged from the latest viewings.

Following the above, I used the transcripts, notes and simple charts and diagrams to sort out and relate the themes from each of the individual sessions. I then related the themes from one grade level across all four schools. I repeated that procedure for each grade level. Thereafter, I

related the three grade levels in each school to the idiosyncracies which arose in each school. Chapter Four deals with the dynamics of each focus group session, the idiosyncratic message from each school in so far as the student groups are concerned, and provides a spectrum of the themes from each grade level and the teachers (in aggregate). It would have been, I believe, incommensurate with the protocol on confidentiality to have provided a cross-referenced analysis of the teacher groups as that would make the identification of comments to specific teachers on a school's staff, probable.

Two brief notes are worthwhile here. First, I chose to organize the findings from the data as themes rather than under each of the focus group questions. Krueger (1998) speaks of reporting the results of focus group research and states,

> Most often, results are organized around key questions, themes or big ideas. The
>
> decision on how to arrange your findings should be based on the purpose of the
>
> study. The conventional style is to take the questions in sequence. The limitation is
>
> that this style begins with the least important information, for indeed, the critical
>
> questions and more valuable results occur later in the focus group. In addition,
>
> some of the information is redundant because the same themes appear in several
>
> questions. Therefore, consider organizing by themes and begin with those points
>
> most beneficial to the reader. (p. 110)

Second, my original plan had been to produce a chart for each individual focus group which identified the issues raised by each participant. Further charting was proposed which would have isolated the themes from each session and each school. In effect, that was done without the labour-intensive charting process. The mental process in "doing" deconstruction and coding is

much more fluid than is demonstrated by mechanically charting, giving some credence to Glaser's suggestion that overly structured procedures, which focus on labour rather than analysis, can get in the way of processing the data. I found that analysis involving deconstruction and coding is a very amorphous process.

In order to give the reader an understanding of how the themes emerged from the data and how I applied micro-analysis, axial coding and selective coding to the data, I have included, as stated earlier, Appendix F to this study.

The above process took approximately eighteen hours per video totaling approximately two hundred and seventy hours. It was a long procedure and represented what Strauss and Corbin define as open coding and micro-analysis in the deconstruction of each word and phrase for their meaning, and in some cases multiple meanings. The handwritten transcripts numbered one hundred and eleven pages while the professionally transcribed transcripts numbered approximately 500 pages as I had the student sessions transcribed at a later date. I believed that providing my hand transcription and a professionally prepared transcription would make it much easier for the University's Inquiry Auditor to read the transcripts, and also provide me with an opportunity to see the qualitative difference between the transcriptions which I had made and those of the disinterested third party transcriber. The obvious difference was that the professional typist did not note the nodding or shaking of observers' heads nor the body language of the speaker or observers which I had in my hand-written transcription. However, in comparing the completeness of the transcripts, I noticed that whereas I has omitted some redundancies or inarticulate wording, the typist typed word for word.

Coding time took approximately 300 hours, some of which was concurrent with the manual transcription, as described above. These processes are not necessarily distinct. Some days involved less time as I was involved with driving to students' homes in order to gather the data release forms which they had not returned to their schools, but in general, most days involved more time. Much of the coding notation is contained on the transcription pages although data summaries and simple charts of the concepts used by me in order to show the relationships between the themes, and thus assist in writing with connectiveness, is included in the main study data binder with the transcripts. The Reflective Journal provided data for the study which otherwise would have been forgotten. It ran over fifty pages.

As the above process continued, several major and minor themes emerged from the video data and it became clear that some themes were directly tied to the contingencies of a certain time or place or person with whom the speaker was speaking. One example of those contingencies is how the participants understood and experienced the word "respect." Students used that to mean different things at different times with different people. On one occasion with their friends, it meant, "consideration" in the sense that one should be considerate of another person's feelings. On another occasion when used with regard to teachers, it meant treating students as "independent persons with their own ideas." In connection with non-Catholic students at school liturgies it meant at least "doing nothing to cause a disturbance." Teachers used the same term to denote "acting like an adult" or "understanding" or "appreciation for the rights of others." The usage differed according to the context, the speaker, and to whom the word was being spoken. These contingencies make up Strauss and Corbin's properties and dimensions and constitute what they call, axial coding. This process was ongoing simultaneously with the exiguous which I preformed on the video-taped sessions.

Concurrent with and following the above processes, I began relating themes, or as Strauss and Corbin call them, categories, among themselves. This they designate as selective coding and mentally, I found that it happens quite naturally as does axial coding. Appendix F provides a good example of selective coding.

As described above, I found the mental process of deconstruction, and coding to be a very natural mental processes. That may be in part to my experience as a barrister and solicitor where one is always analyzing text, body language and verbiage for their meanings, and then trying to organize the ideas into a global picture in a succinct manner. Moreover, statutory interpretation skills demand an ability to practice exegesis. I experienced the various processes described by Strauss and Corbin, as simultaneously taking place in my mind.

Following data collection and analysis and as findings emerged I was left with the thorny problem of how a researcher defends those findings in terms of reliability and validity as opposed to findings which are merely his or her opinion? My notes provided a guide to the continuous comparison of data and decisions made, but in a qualitative sense, what of reliability and validity?

Part E

Reliability And Validity

Three things give great persuasive power to the findings of a study: reliability, internal validity, and external validity. Reliability means that the reader can have confidence in a study's findings as the procedure, if repeated under similar experimental conditions, will yield similar results. Internal validity establishes that there is a causal connection between the dependent and independent variables used in the study. External validity provides that this causal connection may

be generalized beyond the study to other persons, settings, and times. When reliability and validity are combined the reader is persuaded that the findings are true in the sense that they are based upon criteria which are independent of the researcher.

In this study the traditional use of the terms, reliability, internal validity, and external validity, is problematic. How can reliability be established if the instrument of investigation is the researcher himself? The individual's perceptions and thoughts vary with his or her biases, emotions and varying opinions at different times and circumstances. Unlike a simple mechanical gauge which can register changes in temperature or air pressure, the human instrument is subject to variations of thought and emotion when determining the research question and those pieces of data that will be collected and selected for analysis. It is also arguable that the concepts which emerge from the data are variable due to time, experiences, and circumstances. The conditions under which the study is to be conducted can never be repeated exactly as participants have and each environment has idiosyncratic elements making perfect replication of the findings not possible. It seems inevitable that the same researcher pursuing the same question in the future may very well find that his or her findings have changed due to the internal or external changes which have taken place within the researcher or the environment or the participants in the study. Therefore, it would appear that in qualitative research reliability in terms of a constant instrument and experimental conditions, internal validity and external validity are simply not possible.

The above comments have serious implications for this study which involves the experiences and the meanings of Catholic students and teachers as revealed in focus groups. I am an instrument of investigation and thus all of the subjective factors mentioned above which apply to the researcher apply to my study. Also applicable is the realization that the participants motivations in choosing to reveal or not reveal their experiences and the meanings which they attach to them, is outside of any objective control. How can I postulate causal connections

when, in effect, all variables are independent? If the definitions of reliability and internal validity are thus construed I could hardly hope to claim any external validity or in other words, generalizability for any findings claimed.

The above are good questions but imply that reliability and validity should properly be defined by their application within the quantitative paradigm. Based upon several authors, I offer an alternative view of qualitative reliability and internal and external validity all of which I intend to claim in this study. If reliability is used in its colloquial sense, that is, something which can be "can be relied on, *dependable, trustworthy*" (Agnes, 1999, p. 1210) [italics added], then the door is opened to use that term in the sense that most people understand it and use it. The same may be said of qualitative internal and external validity and it is to the qualitative use of reliability and validity that I now turn.

Qualitative Reliability

Qualitative reliability, from the objectivist-interpretivist position, rests upon whether or not the data gathering process, the methodology, may be relied upon to truly represent the participants meanings as they relate to their experiences. If one takes the position that the meaning of an experience is constructed as a joint interpretation then it is conceded that the participant's meanings are not singular and thus not discoverable objectively, that is by an independent observer. If that is so, then the process used in determining that joint interpretation is not objective. It is the metaphysical claim of the researcher that determines the epistemological claim.

From the objectivist-interpretivist position, which was chosen for this study, the experiences and the meanings of the participants can be objectively ascertained by the researcher. This is so even though the nature of the discoveries will be determined within the parameters of

time, environment and the disclosed bias of the researcher. As Kirk and Miller (1996) state, "the

objectivity of a piece of qualitative research is evaluated in terms of the reliability and validity of its

observations" (p. 13). They take the position that, "it is no less possible to be objective in the

examination of societies than it is in the investigation of the physical environment" (p. 71). They

proffer that the key to qualitative research reliability, "lies in the adoption of a language for coding

the scientific behavior of the researcher." Specifically, "qualitative researchers need to know where

they are in the research process at different points in time . . . . [thus] qualitative research can be

performed as social science and can be evaluated in terms of objectivity" (pp. 72-73). In other

words, the authors suggest that reliability is achieved by documented decision making as the

researcher deals with the data which takes me to the reflective journal.

Qualitative research is anything but merely a collection of speculative findings based upon

the opinions of the researcher which have emerged mysteriously from haphazardly collected data.

It is a collection of findings which depend upon the study's rigor and claim to reliability through a

transparent data collection process and a complete record of the decisions made by the researcher

in selecting certain pieces of data over other data for inclusion in the study. It is that record which

allows the researcher to claim that the results, subject to the researcher's choices made in the

selection of data to be used, truly represent the participants ideas.

The notes, in particular the marginal notes and diagrams on the transcripts, and the

reflective journal used by me in this study provide a transparent road map of discovery. It is this

transparency of thought in the process of exploration which contribute to making the findings of

this study dependable and trustworthy to the reader.

It was expected that my ideas would undergo change, an intellectual metamorphosis,

throughout the study. What was first thought to be a mountain may turn out to be a mirage and where I might have presumed a pond of still water was seen by the participants as a flowing stream. This process, where discoveries challenge assumptions on an ongoing basis upon the researcher's immersion in the data, is one of the primary purposes of the reflective journal. It acted as a catalyst for ongoing reflection. This ongoing reflection and immersion in the data, gave rise to a state of doubt about many of my assumptions and left open the possibility of discovery: a key element in doing qualitative research. Again, documented decision making made when choices arise suggests that the reader may rely, but not necessarily agree, on the findings given my choices throughout the study. Moreover, my claim to producing reliable findings, as Ratcliff (1994) suggests, is enhanced by having multiple viewings, through the selected viewings of the University's Inquiry Auditor (p. 25).

In sum, I suggest that qualitative reliability, in the sense that a study's findings can be relied upon and which are both dependable and trustworthy, has been achieved in this study.

Internal Validity

Quantitative internal validity suggests a causal relationship between independent and dependent variables. However, qualitative validity, or "asking the right questions" as Kirk and Miller (1986) suggest (pp. 29-30), is enhanced by the group dynamics of a participant expressing an idea and it being immediately responded to by other participants. The crucible of peer comment which challenges assumptions and offers alternative views and opinions is a strength of focus group research and enhances the internal validity of the proposed study. Further, as Lincoln and Guba (1985) suggest, the use of open ended questions by me as the moderator, constant self-monitoring of my perceptions and tentative findings, the triangulation my perceptions with my

faculty advisor, and the search for negative cases, by revisiting hypothesis with hindsight, contributed to internal validity (pp. 309-313).

Importantly, member checks were used by me not only during and immediately after each focus group meeting but also, albeit to a very limited degree due to a lack of participation, after the data had been collected and preliminary findings have emerged. It should be noted that at the proposal stage, the dissertation committee considered that in the normal course, a participant should receive a transcript of the session in which she or he was a participant. Noonan (2002) suggests that this is normally done prior to any follow-up analysis "to confirm the accuracy of the record." In this study, to provide a transcript was deemed to misrepresent the data in all of its dimensions, as that could only be provided by a viewing of the video-tape. Participants were provided with opportunities for viewing their session's video. No participant availed herself or himself of that opportunity.

The extensive use of quotations in Chapter Four ensures that the data are strongly represented and that the revealed understandings are grounded. Immersed in the data, the use of extensive quotations, an independent check through another's viewing of the data, or parts thereof, and the use of member checks during and immediately after each session, gives confidence to the internal validity of this study. However, the generalizability or external validity of my study as qualitative research has yet to be addressed and it is to that topic that I now turn.

External Validity

How is external validity possible when in qualitative research it is the particularity of the study that gives it, to a large degree, efficacy? It seems that without the usual dependent and independent variables and a statistically significant sample, external validity is not attainable. If that is so then the researcher leaves the significance of the study and its findings to be interpreted by

the individual reader who is encouraged to take whatever he or she sees within the research that may be applicable in the reader's circumstances. This idea seems to flow from the belief that the findings are so idiosyncratic that they may only be explanatory of a very particular place, time and set of participants. I accept this, as stated earlier, as the rationale for some readers who may see value in this study. However, I suggest that the findings may be more broadly applied notwithstanding the qualitative nature of the research.

In this study, the participants' understanding of their faith, religion, community, and inclusion varied from grade to grade and school to school. However, there were commonalities of findings between schools and between grades which, as with replication logic in case studies, leads to statements of commonalities as part of the study's findings .

Yin (1989) suggests that one can generalize from case studies in certain circumstances. If that is so, and each focus group from each school represents its own case study, then there may be a case, in some circumstances, to claim a degree of generalization. It is arguable that case studies replication logic can reasonably result in a rational for generalization. Yin says:

> If similar results are obtained from all three cases, replication is said to have taken
>
> place. This replication logic is the same whether one is repeating certain critical
>
> experiments, is limited to a few cases due to the expense or difficulty in
>
> performing a surgical preparation in animals, or is limited by the rarity of
>
> occurrence in a clinical syndrome. In each of these situations an individual case or
>
> subject is considered akin to a single experiment, and the analysis must follow
>
> cross-experiment rather than within-experiment design and logic. (p. 53)

I do not argue generalizability or external validity based upon statistical data but I do suggest, as has Fern (2001), that the study is composed of "probability samples and are

representative of the population from which they are drawn" (p. 123). Moreover, due to the

probability samples and the fact that they clearly "mirror the general population" of grade 10, 11,

and 12 Catholic students, and Catholic teachers within their schools, I was be able to identify four

of the of the "most salient themes" from the student focus groups and five salient themes from the

teacher focus groups, which, with all three factors together, should arguably produce "*existence*

generalizability" (pp. 124-125). As commonalities and similar differences existed within focus

group data from the same grade level at all four high schools, there is a strong possibility of

similarities of understandings and, given similar circumstances, the findings may be applicable

beyond the participants' schools. This is consistent with Strauss and Corbin's (1998) comments

when they say:

> Given the same theoretical perspective of the original researcher, following the
>
> same general rules for data gathering and analysis, and assuming a similar set of
>
> conditions, other researchers should be able to come up with either the same or a
>
> very similar theoretical explanation about the phenomenon under investigation.
>
> The same problems and issues should arise regardless of whether they are
>
> conceptualized and integrated a little differently. Whatever discrepancies arise
>
> usually can be explained through reexamination of the data and identification of the
>
> alternative conditions that may be operating in each case. (pp. 266-267)

Those authors hold that although generalization is not possible due to the selective sample,

which was neither random nor statistically significant, the power of the study is in its explanatory

nature of the findings which is the "predictive ability . . . to explain what might happen in given

situations" (pp. 267-272).

I pause here to note that Lincoln (1995) has suggested that regarding the two paradigms,

quantitative and qualitative, the criteria for assessment of the quality of studies differ. She charts the difference as follows,

Criteria For Assessing Rigor Or Trustworthiness In Research

Scientific Paradigm (Rigor)	Naturalistic Paradigm (Trustworthiness)
Methodological Criteria	Parallel Methodological Criteria (Extrinsic)
Internal Validity (coherence)	Credibility (plausibility)
External Validity (isomorphism)	Transferability (context-embeddedness)
Replicability (replicability)	Dependability (stability)
Objectivity (value-freedom)	Confirmability (value explication)
Reliance On Method	Reliance On Data

The question arises, whether or not I am either using the wrong terminology for a qualitative study or attempting to force quantitative terminology on to a qualitative study or if I am saying the same things, in effect, making a distinction without a difference.

The response is no to all three questions. Rather, I suggest that this study has, to as great a degree as possible, both rigor and trustworthiness due to the selection of methodology and method and that there is reliance on both method and data. Moreover, to suggest otherwise is, I proffer, to be "stuck in the paradigm wars" of the last twenty years of social research and is reminiscent of the Glaser versus Strauss and Corbin divergence referred to earlier in this study which results from philosophical differences.

Part F

Summary

In this chapter it has been suggested that interpretivism in conjunction with objectivist grounded theory and the use of focus groups can reveal the meanings that Catholic students and

teachers attach to their experiences with non-Catholic students in Catholic schools. It was further suggested that objectivist grounded theory is consonant with the philosophical beliefs of the Catholic Church and was therefore appropriate for this study.

The procedures for the generation of focus group data from volunteer Catholic students and teacher pools from four urban Catholic high schools were described in detail as was the deconstructive and coding methodology applied.

A description of qualitative reliability and validity was offered which promises to provide both rigor and trustworthiness to this study.

Chapter Four

The Particpants' Life-Worlds

This chapter is in five Parts. Part A will present, a) a brief historical and socio-economic

context for each school, and b) the basic assumptions for the identification of non-Catholic

students and Catholic students. Part B will provide, with the use of extensive quotations, the data

as presented by the students. Part C will provide, with the use of extensive quotations, the data as

presented by the teachers Part D will describe, a) describe the nature of the individual focus groups

sessions in each school in terms of their discussion routes along with the emerging themes

including, the feelings of the participants at the time of emergence, and the idiosyncratic message

which emerged from each school bearing on community, faith and inclusion, and b) the messages

which the student sessions give to students, teachers and administrators. Part E will give, a) in

diagrammatic form, the student and teacher themes placed upon a spectrum from strong to

strongest based upon the frequency and intensity with which they were presented by the

participants, b) a comparison and contrasting of the teacher and student themes, and, c) the

relationship between the themes and the research questions.

Before beginning this rather long chapter, it would be helpful to revisit the research

questions and to summarize both the students and teacher themes which will be shown to emerge

from the data.

The research question stated,

What are the experiences of Catholic students and teachers in their relationships

with non-Catholic students in Catholic schools? Moreover, what, if any, meanings

do those Catholic students and teachers attach to their experiences particularly in

relation to their religious beliefs and their school's faith community?

What are the experiences of Catholic students and teachers in their relationships with non-Catholic students in Catholic schools? Moreover, what, if any, meanings do those Catholic students and teachers attach to their experiences, particularly in relation to their religious beliefs and their school's faith community?

Lastly, this is a qualitative study and it is not intended that the numbers used in it can be projected into the wider population. However, it is also true that within focus groups, the majority of participants did, at times, appear to agree with a particular expressed understanding. I addressed the use of my words to represent those group feelings as suggested by Krueger (1998b, Vol. 6),

> numbers sometimes convey the impression that results can be projected to a
> population, and this is not within the capabilities of qualitative research
> procedures. Instead, the researcher might consider the use of more descriptive
> phrases, such as the 'prevalent feeling was . . . ,' 'several participants strongly felt
> that . . . ,' or even 'most participants agreed that . . . . .' (pp. 74-75)

The Findings Of The Study: Themes And Sub-Themes

There were four major student themes and the five major teacher themes which emerged from the data.

The four student themes were, a) the impact of inclusion on the Catholic student's sense of faith, b) the Catholic student's understanding of the significance of religious diversity in her or his school, c) the school as a faith community, and d) the Catholic student's understanding of how her or his faith had impacted on non-Catholic students. There were other unexpected themes which took over sessions and which bear upon the issue of inclusion.

The five teacher themes which emerged were, a) uncertainty respecting the nature of the school as Christian or Catholic, b) disagreement regarding the source of the mandate for Catholic education, c) affective elements teachers experience with inclusion, d) the expression of teachers' faith when in relationship with the non-Catholic student, e) the Catholic school as a faith community.

There were other unexpected themes which took over sessions and which bear upon the issue of inclusion.

The above major themes will be restated later in this study. Moreover, a spectrum of all emergent themes will be presented in Part E to this Chapter. That spectrum is not distinct from the major themes but represents the various elements which make up the major themes. Elements not so used remain as minor themes to this study.

Lastly, a summary of this Chapter's thematic findings will be provided.

Part A

The Context

The History

Canadian constitutional law protects Catholic schools in Saskatchewan. Under Section 93 of the *British North America Act, 1867* (hereinafter referred to as the *Constitution Act, 1867*) certain minority rights in education were protected in Canada. In 1905, with the creation of the Province of Saskatchewan, Section 17 of the *Saskatchewan Act* entrenched the rights and privileges which Catholic schools exercised at that time in the Northwest Territories pursuant to Chapters 29 and 30 of the *Ordinances of the North West Territories* (The School Ordinance, 1901). Further indirect protection for Catholic schools is provided, against those who might argue that their existence is contrary to the rights of individuals regardless of their denomination, through Section 29 of the *Canadian Charter of Rights And Freedoms* (Canadian Charter) which reads, "Nothing in this Charter abrogates or derogates from any rights or privileges in respect of denominational, separate or dissentient schools."

Indirect protection for the operation of Catholic schools is also provided provincially through Section 13 (2) of *The Saskatchewan Human Rights Code* which reads,

> Nothing in subsection (1) prevents a school, college, university or other institution or place of learning from following a restrictive policy with respect to enrolment on the basis of sex, creed, religion or disability, where it enrols persons of a particular sex, creed or religion exclusively, or is conducted by a religious order or society, or where it enrols persons who are disabled.

The name of the city in Saskatchewan and the school division from which participants were drawn for this study has been altered. The pseudonyms used are "Mission City" and "St. Mary's Catholic School Division."

Mission City, has a population of over one hundred and fifty hundred thousand. In the early 1900's a "small group of community and Church pioneers began, with hope and vision, the St. Mary's Catholic School Division" in the basement of a Catholic Church. Since that time, the school division has grown to over thirty elementary and middle schools, several high schools and numerous special program schools. This growth is due in large part to the natural growth of the City itself, but in 1964 the Saskatchewan Government allowed Catholic school boards to use tax dollars for not just elementary schools, as had previously been the case, but also high schools. That fact certainly had an impact on the expansion of Catholic High schools in the City.

This study deals with students from the four main stream Mission City Catholic High schools which are labeled A, B, C, and D. Each of these has its own history and culture and draws its student population from different areas in the City. The City and school data hereafter referred to, forms part of the document section of the original research data. References are not provided in this study's text as to do so would identify the City and thus the participating Catholic school district and schools.

The High Schools

School A

School A is the youngest of Mission City's four mainline Catholic high schools. It was opened in 1995. The current student population is approximately 900. The students in this study estimated the number of non-Catholics in the school at approximately 50% but the best estimate available from an in-school administrator and, as well, from a former central office employee, is that in all four high schools non-Catholic student enrollment is approximately 33%.

There are no data available from the City on this school. However, it should be noted that there is no public high school in the surrounding area which caused some teacher participants to suggest that the number of non-Catholic students is quite high due to convenience of attendance. The best information available is anecdotal, from an in-school administrator who related that although the school draws from number of areas, it was fair to suggest that the school's student population was drawn from an upper middle-class, socio-economic pool of families.

While visiting the school on several occasions over several years, as my children attended that school, I saw only two Afro-Canadian students and no Aboriginal students. One of the school administrators said that in his school there were approximately twenty to twenty-five Aboriginal students and twenty-five international students which included Asian, Mexican, and South American students. The present male Student Representative Council co-president is a non-Catholic Christian student. The feeling I have had while visiting the school during this study, was that it was a very business-like place where both rules and kids are of great importance.

School B

School B was opened in 1963. The current student population is approximately 1,050.

The percentage of non-Catholic students is estimated at 50% by the student

participants from this school. Administrators suggested that the percentage is closer to approximately 30%.

Based upon documentation from Mission City in 1996, over 89% of the building in the area of the City in which School B is situated was completed prior to 1990. The average family income was $41, 429.00 and the student population, in 1996, was 846. At that time, English was the mother tongue of approximately 65% of the residents. Anecdotal evidence suggests that the most visible minority in the student body is a cohort of Muslim students. Many of those students are from Muslim families who were sponsored by the Catholic Church in Canada, as immigrants from Iraq, following the Gulf War.

School B has a strong tradition with many long term teachers who have strong ties to the school. Some of School B's teachers graduated from it, and returned to it to teach. It is hard not to notice the age of the building when entering the school. The exterior red brick gives the impression of solidness and age, while the interior is dark and the hallways seem cramped. Having been in the school on several occasion, I was a bit taken aback by the lack of sunlight and lighting, notwithstanding many windows, which faced west.

School C

School C was opened in 1967 and is the researcher's alma mater. Prior to that date, Mission City had two Catholic high schools on the west side of the city, an all male Catholic high school, and an all female Catholic high school. Those schools were amalgamated in the fall of 1967 and in January of 1968, all students moved into School C's new co-educational building.

The current student population is approximately one thousand two hundred and twenty-five, making it one of the largest high schools in the Province. The percentage of non-Catholic students in the school is estimated by the students in this study to be approximately 50% but again,

the best estimate available is approximately 30%.

Based upon the aforementioned document, in 1996, ninety-eight percent of the building in the area was completed prior to 1990. The average family income was stated as being $31, 931, with a student population, in 1996 of 1,004. English was noted as the mother tongue of approximately eight-two percent of the population in the area. Anecdotal evidence suggests that the mixture of races is considerably higher at School C than at the other three Catholic High Schools. The racial mixture is certainly evident to any visitor to the school. Upon entering the building I was struck by the large number of Afro-Canadian students. Also present were a large number of Aboriginal students, which was not a surprise as School C is known within the City and the Catholic school system for its large Aboriginal student population.

I was also struck by the sheer busyness in the school. The principal's office is set apart from, indeed divided by a hall, from the general office where the administrators, secretaries and others work. There was a sense of easy going acceptance of each other as students talked with teachers and secretaries. One secretary remembered me from thirty-five years earlier, the first year School C opened its doors! School administrators, who were casually dressed, had their doors open and were busy talking with students and other teachers. There was a palpable feeling of ease among the staff and students.

School D

School D was opened in 1984. The current student population is 844. The percentage of non-Catholic students in the school is estimated by the students in this study to be approximately 50% but again, the best estimate available is approximately 30%.

Based upon the same documentation as above, approximately 69% of the building in the area took place during a ten year period from 1971 to 1980. The average family income in 1996 was $66,636.00. The student population in 1996 was eight hundred. The school administration indicates that today, the student population is overwhelmingly Caucasian with sixty Aboriginal and two Afro-Canadian students.

Entering the school, which is attached to a Catholic Church, I got the feeling of modernism, with a homogenous white student population moving happily and efficiently from class to class. Its is interesting to note that both the male and female student co-presidents are non-Catholic Christians.

Before moving on to the themes which emerged from the various student and teacher focus groups, I note two preliminary matters, the number, and gender of the student and teacher participants, and the thorny question of whether or not participants were able to identify non-Catholic students in their midst.

The Number And Gender Of The Participants

The student and teacher participants within each school was as follows:

School	Grade 10	Grade 11	Grade 12	Teachers
A	8 (4m, 4f)	8(4m, 4f)	9 (5m, 4f)	8 (4m, 4f)
B	6 (3m, 3f)	5 (4m, 1f)	5 (2m, 3f)	7 (2m, 5f)
C	8 (2m, 6f)	8(2m, 6f)	8 (2m, 6f)	4 (3m, 1f)
D	2 (1m, 1f)	3 (2m, 1f)	5 (4m, 1f)	3 (2m, 1f)

The above chart indicates that, all other things being equal, the themes presented might have been dominated by the male perspective: males = 75, females = 39. I do not believe this proved to be the case. In the most productive student sessions, there were a number of mature, articulate, and intelligent female students who did not back down from what amounted to a vigorous discussion on the issues of faith, religion, community, Christology, etc. Nevertheless, the gender balance had been established in the protocol in order to tap into the insights which gender could bring to the discussion. In that respect, the gender imbalance was unfortunate but beyond control of the researcher. The same may be said for the gender imbalance in the teachers pools.

The small number of student participants from school D is also disappointing, but without the ability to contact parents who's children had taken home information packages and consent forms, there was no way to follow-up to ensure the size of the pools.

The Assumptions

This study made two fundamental assumptions which were necessary for it to proceed. First, as stated in Chapter One, it was assumed that both student and teacher participants knew or could identify non-Catholic students in their midst. Secondly, because I provided the students and teachers in each session with a suitable definition, it was assumed that they both knew how to define the word Catholic for the purposes of recounting their experiences with non-Catholics. It is to those assumptions that I turn.

The Identification Of The Non-Catholic Student

This study rested upon the assumption that both students and teachers could identify the non-Catholics in their midst. That assumption proved to be, in part, correct. The data indicate that the participating students were primarily concerned with the personality, not the religion, of other students. As one student said, "most kids don't place a huge value on religion. They tend to be more [concerned with] . . . personality" (A, Gr.11).

In their personal relationships with their friends, students expressed a variety of differing views from "for the most part, most people don't know what religion their friends are" (B, Gr. 10), to, I know "because they are my friends [and] I know mostly everything about them" (D, Gr. 10). It seems fair to say that where students are close friends, their religion, or the lack thereof, will arise as one student asks the other "What are you doing today?" It was very rare for any student to express the view that religion was a normal topic of conversation. "Faith isn't something you

talk about normally in the hallways . . . " (B, Gr. 10). However, most students interviewed do not

equate the meaning for the word "religion" with the word "faith." The former is conceptual,

intellectual, and based upon a system of specific beliefs, whereas the latter is experiencial in

nature.

During Christian ethics or biology classes, Catholic students could often identify the non-

Catholic students. This occurred when the student self-identified, but there was often the

assumption, made by some students, that merely because a fellow student commented negatively

about a Christian ethics class or the Christian ethics curriculum, the critical student was non-

Catholic. Upon reflection all participants agree that in such cases, the critical student could easily

be a disgruntled Catholic student.

Teachers were somewhat more concerned with students' religious affiliation. There were

four occasions when the non-Catholic student self-disclosed: a) conversation among personal

friends, b) participation in Christian ethics class, c) during the school's religious services, and d)

times of crisis in the school.

In sum, it is fair to say that Catholic students whose close friends are non-Catholic, self-

disclose in the normal give and take of their relationships, but other than those situations or where

self disclosure is made in classes, Catholic students do not consider, or can only guess at who is a

non-Catholic student in their school.

Identifying The Catholic Student

The initial difficulty faced by both Catholic students and Catholic teachers in the

identification of non-Catholic students in school rests upon the fact that the definition of "Catholic

student" is broad. This study provided for identifying as Catholic, students who are unchurched or

non-practicing. The student participants understanding was more specific and identified the following as types of students who may have Catholic parents or come from ostensibly Catholic families, but which they had difficulty qualifying as Catholic students: a) agnostics, b) atheists, c) the unchurched, d) the anti-Catholics, and e) the indifferent.

Teachers and students also found it almost impossible to say whether a student was Catholic or non-Catholic based solely upon behaviour. This was a matter that I was well aware of during the focus group sessions, and I tried repeatedly to have the students and teachers sift through their experiences in order to provide examples, where they knew the students in the story were non-Catholics. There are several issues here. In Chapter Four, the data collection phase, I made clear to the participants (subject to limitation number 6) that self-disclosure by the non-Catholic student was the acid test in discriminating between the Catholic and non-Catholic student. In Chapter Five, the analysis phase, the distinction remained as given by the data (as provided by the participants), as what was sought was the meaning of the text without any conscious use of a theological or religious template. In Chapter Six, as will be noted therein, the data was interpreted in terms of the documents of the Catholic Church as provided by various organs of that Church, which allowed for the categorization of the findings as being consistent or inconsistent with official Church teachings. It is at that point that the issue of the "authentic Catholic" arises. The reader can choose to reject this categorization as she or he can reject the non-dogmatic basis for the documents. In that sense, the definition of "Catholic" is used as a relative term, that is, relative to the writer's definition of the same as proffered by the documents of the Church as interpreted by him.

Having examined the preliminary issues of identification and definition, I turn to the heart of the study, individual focus groups and the schools.

Part B

This Part will provide, with the use of extensive quotations, the data presented by the student participants.

Student Experiences And Understandings

As this section deals with the participating students experiences and makes reference to Christian ethics classes, it is useful for the reader to know the outline of that course, as provided by the school division, before proceeding.

Religious Education Program

Rooted in the Gospel values of Christ, religious education in Mission City Catholic Schools recognizes the parent as the primary educator and the Church as spiritual leader. The school division supports the commitment of both family and Church to lifelong religious formation of young people. Inspired and strengthened by the Gospel, Catholic schools equip students with attitudes, skills and knowledge that will enable them to live their faith in an increasingly complex and ever-changing world. The Born of the Spirit Catechetical Program, produced by the Canadian Conference of Catholic Bishops through the National Office of Religious Education, provides a progressive and systematic presentation of the basic teachings of the faith from Kindergarten to Grade 8. Themes include: Scripture, Doctrine, Prayer, Celebration and Witness to the teachings of the Church. Attention is given to inclusion of elements of the Byzantine (Eastern) Catholic

Tradition. *The high school curriculum, designed specifically for Grades 9 to 12*

Christian Ethics classes, is based on four main themes: The Beatitudes and

Virtues, The Christian Story, A Community Called Church and Christian

Lifestyles. [italics added]

With the above information in mind, I will briefly speak to a) how the differences in grade levels contributed to the expression of the student participants' understandings, b) the themes which emerged from the student focus groups, and c) the primary and secondary themes from each of the schools.

The Idiosyncracies Of The Grade Levels

The following experiences are an aggregation of grades 10,11 and 12 from all four high schools, but, it is worthwhile to note that each grade level had a few defining characteristics respecting how they presented themes.

Some grade 10 student participants exhibited a sense of *rebellion* against authority and an appreciation for the "here and now" of their life in their schools. As one grade 10 student said, "teachers teach us to show compassion and respect but they don't show it" (A, Gr. 10). From another school a Grade 10 student said, "you know, we are teenagers . . . [there are] just more important things [than religion and faith], boys, clothes, fashion, . . . your friends, your clique " (D, Gr. 10). This led to clearly expressed dichotomies between faith and religion, and generally seeing matters, although there were specific exceptions, in black and white terms.

Grade 11 students seemed to have a sense of *searching* in the sense of "what's out there?" much more than "what's here, now?" One student said, "If you want to learn about diversity you have to know different people you, can't just hang around in the same crowd" (A, Gr. 11). All

their conversations evidenced a search for deeper meanings and focused much less on the faith-religion dichotomy espoused by the Grade 10 students, and more on the theme of what it means to be Christian and Catholic and to live in community.

Grade 12 participants evidenced a sense of *living* a personal faith with decisions already made, much more than rebelling, and more than searching. A grade 12 student said, "I believe in God . . . . I don't know if He exists or if He doesn't . . . . He symbolizes the good . . . in the world. . . . the Bible teaches me how to treat others . . . . I believe in it . . . to help me through my life" (C, Gr. 12). It was a prevalent feeling in the grade 12 sessions that they were more concerned with their expectations of life than with the meaning of faith.

There was also an appreciation for the gradual development of maturity of their fellow students from grade nine to twelve and the impact which that had on their respect for the religious ceremonies and their participation in them, in the school.

Four major themes emerged from the student focus group sessions which were triggered by the focus group questions: a) the school as a faith community, b) the impact of inclusion on the Catholic student's sense of faith, c) the Catholic student's understanding of the significance of religious diversity in her or his school, and d) the Catholic student's understanding of how her or his faith had impacted on non-Catholic students.

The following are the themes from all of the student participants, in aggregate.

Inclusion: The Impact On The Catholic Student's Sense Of Faith

It had been my bias before doing the research for this study, that the inclusion of non-Catholic students in Catholic schools likely had a deleterious effect on the Catholic student's sense of faith. As the research progressed it was clear that my initial opinion was, for the vast majority of

the students in the focus group sessions, not correct.

Emerging from the data were four areas where inclusion impacted upon the Catholic student's sense of faith, a) intellectually, b) emotionally, c) philosophically, and d) a duty to act.

The Intellectual Impact

There was a generalized feeling among the participating grade ten students indicating that they appreciated having the opinions of non-Catholic students in classes as it provided a challenge to Catholic beliefs, "If you don't have someone to try your faith, then your faith isn't strong enough. It straightens out your mind cause other people have their own opinions too" (C, Gr. 10).

Simply put, non-Catholic students ask questions which Catholic students would not ask in class, because they accept the assumptions. One grade 12 students said,

It's good to have someone to challenge our faith, and to have someone to help

make us stronger. If everyone was just Catholic, it would just be the same thing . .

. . Making us think about our faith is a good thing . . . . It's shocking if you've

been raised since you were a kid and its like, if [you] were three and somebody

said there's no Santa, and you're like, What? It's the same as how you'd feel at

that point . . . . It's shocking in a few ways. For one, you may be questioning

yourself, because you're like, oh maybe not everyone believes what I believe and

there's definitely a conflict. And you wonder if people aren't on the rights track

maybe, and it's disturbing. (D, Gr. 12)

Another relates,

People like the Church because *the Church kinda does the work for them*, it tells

them what they can and can't do. . . . I think the problem is . . . so many people

are dependent on people that tell them . . . They like that security as opposed to

when you go against the grain . . . you get a little flack here and there but

ultimately . . . it pays dividends . . . you're a better person, people respect you

because you have stuck to your guns. (C, Gr.11) [emphasis added]

It is also fair to say that inclusion has a direct impact on how students define community. If

some define community geographically, or a group with homogenous beliefs or race, Catholic

students in this study have a much broader view than them. Those students have had a first hand

view and experience with diversity of beliefs and have embraced that experience. This defining of

community to include the diversity within comes along with the result that a sense of justice and

fairness must be extended to those who may be different from the majority within the community.

This is evidenced by Catholic students looking closely at how teachers act in relation to non-

Catholic students when at school liturgies, and how they are treated in Christian ethics and other

classes when a religious issue is raised. It was expected by the Catholic students in this study that

teachers would treat the non-Catholic students with understanding, caring, and respect,

notwithstanding the differences of opinion nor the vociferousness, within reasonable bounds, with

which it is delivered. When, in the opinion of the Catholic student, such fair, just, and respectful

treatment was not afforded the non-Catholic student, the reaction of the Catholic students in this

study was to judge harshly the Catholic teacher involved.

Intellectually, the student participants evidenced the pervasive feeling that inclusion

reaffirms their basic beliefs about their faith, its inclusiveness, openness, acceptance, and respect

for and understanding of all people regardless of race, colour, or creed.

Lastly, inclusion was understood by almost all of the student participants in all of the

groups as reflecting the reality of life, where, after school hours and grade 12, students must live in the "real world" where religious diversity is a fact.

The Emotional Impact

Inclusion certainly tests the Catholic student's commitment to her or his faith. Whether in Christian ethics class or biology class, questions arise which challenge assumptions whether it be the infallibility of the Pope, euthanasia, abortion, or evolution. The moral template used by students in determining right from wrong may well be openly challenged by the non-Catholic student, shaking the comfort level of some Catholic students.

At the same time, the view was expressed by some student participants that inclusion alleviated the feeling that the Catholic Church could be accused of being a cult or that Catholic students were some sort of Royal Family or only for the "cool" (B, Gr.11). Many students certainly recognized that inclusion precluded the possibility of a future fear of the "unknown other," particularly after grade 12 graduation. Lastly, inclusion evoked among many student participants, particularly in grade 11 and 12, in all the schools, an empathy for the non-Catholic student's feeling of "otherness" within the Catholic school. The participants seemed to ask themselves, "How would I feel being in a minority? How would I want to be treated?" Moreover, when a non-Catholic student was acting out, several students expressed sincere sympathy for her or his confusion and lack of direction.

"It's kinda like . . . new people. You wanna make them feel comfortable around the school and you don't want them to feel left out so you just . . . [talk with them] its not like feeling sorry for them" (B, Gr.10).

I had one atheist friend who left the school because she had to move. She was in

Christian ethics. She was bitter about it [being in that class]: not respectful towards

the Catholic Faith . . . she sat in the back of the class and made sarcastic comments

. . . It was aimless rebellion . . . . she was creating that feeling . . .there was no

exclusion coming from us or any hard feelings towards her regarding faith . . . I

felt really bad for her sometimes because she was obviously really confused and it

seemed like she wanted answers, but she was going about it in the totally wrong

way to get them, so then she just concluded that it all sucked. (A, Gr. 12)

Another student at the same school but a different grade stated,

"He's in my class. He's angry, an atheist. He talks like God is a joke. I feel bad for him cause when

he dies all the stuff he says will come back to kick him in the head" (A, Gr. 10).

A third student from another school said,

Everybody has to practice their own beliefs, that's freedom of speech and [they]

. . . should be allowed to come to school and express [their] . . . opinion." I kinda

feel sorry for people who feel they are a minority . . . and they have to argue with

everybody and be right about everything because its them against everyone." [Do

you think non-Catholics feel that way?] Yep, some of them. (B, Gr.12)

The Philosophical Impact

This may seem like a strange theme to have emerged from the student sessions yet, the

philosophical implications of the following sincere, emotional, and spontaneous comment from a

student participant displays how he felt about inclusion, and part of its meaning to him and his

faith, which, as we shall see in chapter six has major ramifications for the philosophy underlying the

Catholic school.

> I just want to say that Jesus didn't come for the Christians. There weren't any. He
>
> came for the Gentiles . . . he came for the poor people of the time, the people who
>
> did not believe in God . . . . He spent His life for those people. He lived for those
>
> people and not to convert them to Christianity. He wanted to convert them to love
>
> . . . I think that's this school . . . And other people who sort of embody the spirit
>
> of Jesus like Mahatma Ghandi, [who] all his life he spent trying, promoting unity
>
> between the faiths and he spent his time not with the other Hindus or Muslims
>
> trying to get along, but he spent time with the untouchables.
>
> [If Christ comes again, is He coming back as a Catholic?] I'm sure He's not. I'm
>
> sure He's not. (B. Gr. 11)

Duty To Act

Beyond the intellectual, emotional, and philosophical impact of inclusion on a student's

faith, there was also an fourth matter to consider, the duty to act. This was not a common theme

among all students, but it did present itself among some students in grades 11 and 12. Inclusion

inevitably causes a reflective student to confront the other's opinions, which in turn causes the

student to defend that which she or he had assumed was correct. When that defense is vulnerable

to the others opinion, the journey begins with what some students refer to as the search for truth,

which is carried on in and through relationships with others in the community. Moreover, it is the

presence of the non-Catholic student and thus the relationships which Catholic students have with

their non-Catholic friends in the school, which demands the Catholic student listen and accept the

"others" for who they are as persons and thus live the ideals or beliefs of acceptance,

understanding, and respect.

To quote one grade 11 student, "We need these people [the non-Catholics] to put into practice Jesus' teachings" (B, Gr. 11).

Notwithstanding the positive aspects of inclusion expresses by some of the student participants, there were concerns expressed by some students that the acceptance of the "other opinion" may be going too far in the Catholic school. The students' debate was as follows.

> I think [listening to and debating non-Catholic's religious beliefs is] keeping and
> open mind. God is a very personal thing, even to different Catholics. God has
> many different faces. That's why the Hindu faith have so many different gods,
> they're all expressions of the one God which is so difficult to understand. Part of
> the problem in teaching our faith is that God is a very personal thing and people
> come to know God in very different ways. I don't think you can say an expression
> of God is wrong when you are teaching. You cannot say to your students that,
> "your idea is not really correct and that this is the correct idea of God." (B, Gr.11)

In response, another student said,

> I agree that open-mindedness is important in a Christian ethics classroom, but I
> also think that there is a really fine line between great discussions and open
> discussions where almost every Catholic belief is . . . thrown out the window just
> for the sake of a good discussion . . . . My experience with some of my teachers
> [has been], even though the discussions might be really intriguing, is that Catholic
> values are not enforced [in class discussion]. Everyone interprets God differently.
> [but] I still don't know if being that open minded is really beneficial to the God of
> Catholic education." (B, Gr. 11)

That same student said earlier the purpose of the Catholic school is not meant to be [spiritually or morally speaking] a "neutral zone" (B, Gr.11).

Religious Diversity Within The School: The Catholic Student's Understanding

The study's Catholic students had strong opinions regarding the significance of inclusion. Their opinions revolved around the expansion of their ideas of faith, community and practice.

Student participants' understanding of their faith and community and their sense of the "other" were expanded by inclusion. There was a prevalent feeling among the grade 10 students that religion was a book of rules and things to remember. Grade 11 students in this study, to a large degree, stressed the spirit of their faith, where understanding, acceptance and respect for others, especially non-Catholics and their religious beliefs, was demanded by their Catholic Faith. Moreover, at the grade 11 and 12 levels, most students felt that religious diversity within their schools was a reflection of what they would encounter in the real world after graduation.

It is also fair to say that for many participants, especially at the grade 11 and 12 levels, the inclusion of non-Catholic students in their school communities caused them to feel that the very idea of community meant diversity. That feeling resulted in many students considering the importance of understanding and accepting others' differences, and treating all community members as valuable in themselves. There was an understanding throughout all three grades in all of the schools, that it was not a person's religion, but her or his humanity which binds people, especially in times of crisis.

Included in significance was the concept of opportunity, both for the "other" to grow in an understanding of the Catholic Faith, but also for the Catholic student to practice her or his faith. A Grade 10 student said,

> Non-Catholic people help me grow my faith not so much that they share views . . .
>
> not that I'm going to convert, I'm still Roman Catholic, but they make me view

something different in your life. [I think] Oh yeah! That would be an interesting

way to praise God. (B, Gr.10)

A grade 11 student from the same school said,

I was actually pleasantly surprised yesterday in particular at our [school's holding

the Sacrament of] Reconciliation. I was sitting around and several people I know

who are non-Catholics [were there] but I didn't feel distracted whatsoever and I

felt they were paying the utmost respect with what was going on . . . . they don't

really care what's going on, they're just there because they have to be, but

yesterday, I especially felt like Wow! This is really nice to have this whole group of

people even though we might not share the [same] faith in religion [but] we're all

doing this as a community. Yeah. I was really pleasantly surprised by the behaviour

of everybody as a whole. (B, Gr. 11)

The idea of a symbiotic relationship or reciprocity in the meeting of faiths between the

Catholic and non-Catholic students was stated by a grade 12 student.

You feed off each other, and if all your feeding [is from the] people . . . who are

the same as you, that is good, but it can only offer you so much. But when you

have people with different views - different beliefs, it heightens yours and it brings

them up at the same time so everyone just grows, . . . maybe not in the same

direction of growth but you will grow to a better understanding and more mature

life. (C, Gr.12)

One student mentioned that having non-Catholics express themselves is, in effect, a

liberating experience for the speaker and the listener.

That's a beautiful thing - that's a beautiful thing! It really bothers me when people

have ideas and they're not expressing them, questioning things that have always

been taken for granted. Not only does it [questioning] help to nurture our faith but

it expands our minds too. (C, Gr. 12) *

Religious diversity within the Catholic school demands from Catholic students, that they

practice what they had learned and believe, welcoming, understanding, accepting, and respecting

the "other." One student stated,

If you have non-Catholics you can benefit from that because if all people were the

same and you had an outsider then you wouldn't want to be snobby to them saying

they weren't good enough to be around so it gives you the opportunity to practice

your faith in accepting people. (B, Gr.10)

This feeling of practicing one's faith, although it is not verbally expressed expressly as such is

evident through students friendships which looks beyond the "otherness" that is, "accepting

people as they are" (A, Gr. 11).

In sum, inclusion causes students both conceptually and pragmatically to define community

as meaning commonality and unity within diversity. Moreover, that diversity is accompanied by

necessary elements for the community to function: understanding, acceptance, respect for the other

persons' basic humanity and their right to have a differing opinion from the majority. It also

challenges, and one might say obligates, Catholic students to practice what they preach, or at least

what they have been taught, respect, that multilayered term used so much by almost all students in

every grade and from every school.

The significance of inclusion for some student participants is in part, coloured by their belief that in the schools in which they learn, it is their opinion that the level of non-Catholics may be as high as 50 % (C, Gr.11, B, Gr.11, D, Gr.11).

It is also important to note that some Catholic students perceive a possible threat to Catholic schools from inclusion. In response to my question, "How many [non-Catholics] would you let in?" The following response was given,

> I don't know . . . . But, when does it become not a Catholic high school? How do
>
> you measure that? If you have teachers who are Catholic [but] teaching 80% of the
>
> kids who are non-Catholic, is that a Catholic high school or does it just have a
>
> Catholic curriculum? But then again, how do you limit things like that? (B, Gr.12)

Another student related that in the event of a very high non-Catholic student population, "your views would be different. You wouldn't have such a strong view because so many other people brought up their views . . . you get confused in what you believe in" (B, Gr.12).

Unable to resolve the potential concern with unlimited inclusion versus limited inclusion, due to what they saw as the fundamental inclusivity of their Faith, student participants would not limit inclusion.

The Catholic School As A Faith Community

The idea that the Catholic school is a faith community was not difficult for the students to intuit. However, their understanding of the word faith at various grade levels is quite different. Grade 10 students saw religion as distinct from faith. Their view was that religion is conceptual,

dogmatic, rule bound, and a course to be studied.

> We don't really learn any religious values. We just learn what's on a piece of paper
> . . . . I have in my Christian ethics class just a sheet that tells me what we are
> going to do all semester . . . . It tells me how we are going to know this better and
> understand and yet, we're not really understanding , its just saying, memorize this
> and there is a test on Monday. (A, Gr. 10).

Grade 11 students seem to appreciate that although religion, if taught with passion by a
teacher, may appear fact based, but it also reflected the firm belief of the teacher (B, Gr.11). This is
possibly due in part to the fact that by Grade 11, students have experienced more than one
Christian ethics teacher. This position is appreciated by some students who say respecting a
Christian ethics teacher, "He teaches with passion . . . truth . . . . He teaches it quite strongly . . . if
you haven't heard it [it can be difficult] . . . but for me it was good to hear" (B, Gr. 11). However,
in general, at both the grade 10 and grade 11 levels, the term religion is perceived as a divisive or
an exclusionary word (C, Gr. 11, p. 5), whereas the term faith is seen as unifying and inclusive.

Most Grade 12 student participants appreciated the distinction between religion and faith.
In comparing two Christian ethics teachers in one school,

> She's just so enthusiastic! . . You will be walking down the hall and she'll come
> down singing and just so happy, so full of life its just amazing! . . . It seems like
> she's never mad . . . . Now [the other Christian ethics teacher] is a good teacher
> but not as enthusiastic and I find [he] . . . is focusing on things that aren't as
> important as other things [in class] it's a major change . . . . [the first teacher] is

more along the line of helping and sharing faith and [the other Christian ethics

teacher] is more along the line of sticking to the curriculum and getting through it

. . . . She approaches faith more from a really intellectual level, and I think that a

lot of kids in high school aren't ready for that yet and I think [the first teacher]

approaches it kinda like where we're at. (A, Gr.12)

And from another student,

On our Grade 12 retreat we were there for a couple of days [and] you kinda get to

know these people . . . . It was really neat how we could all connect. Some people

came back really thinking about the faith and not so much letting the Catholic rules

getting in the way. Like the more important stuff like seeing God in other people.

(A, Gr. 12)

A recurring theme for Grade 11's is not that the Catholic religion has "rules," but rather

that what really is important is the spirit behind those rules, in other words, faith. Faith is both

experienced as a feeling of safety, security, and acceptance of others: a unifying rather than a

divisive term, but also, by some students, as not the "Truth," but rather a search for by the

individual for her or his own personal truth. In the latter sense, Catholic education is perceived as

something far beyond merely providing the precepts of Catholicism.

I think the job [of the Catholic school] is not to give us an understanding of

Catholicism not to make us doubt it, but I think absolutely that the job of our

teachers is to give us a strong Catholic faith, and in order to have a strong Catholic

Faith you have to ask questions, and you have to be encouraged to ask questions

. . . you have to be encouraged to go, 'Is this wrong? This could be wrong.' These are the things you have to search because that kind of search, asking yourself those questions from both sides can only lead you to the truth. (B, Gr. 11)

At its core, the faith which students speak of is very closely intertwined with their idea of community and respect. Student participants generally felt that faith was experiencing, or being in relationship with others, based upon a cluster of actions: sharing materially and emotionally, caring about how the other person is feeling, supporting and receiving support when needed (including being able to determine when this is so), acceptance of others regardless of race, colour, or creed, working together for a purpose or merely hanging-out or casually associating together. This cluster of experiences generates a sense of belonging and safety, both emotionally and physically. As such, faith is and can only be present or expressed in community. As one student recalled, "It's what you practice" (B, Gr. 12).

Paradoxically, many student participants expressed the feeling that the verbal expression of faith, the "system of beliefs" (B. Gr. 12) which underlie the above actions, is a very personal matter not normally discussed with other students. As one grade 12 student said, "That's something I find people keep personal" (B, Gr.12). The same prevailing sentiment was true for all of the grades in all of the schools. However, whereas students generally stated the private nature of their faith, and the stringent nature of their religion, their beliefs which emanated from and were embedded in their religion (honesty, fairness, inclusion, caring, acceptance, and love) were at the heart of their idea of community. One student put it,

Sometimes I've had friends from other faiths ask me about my faith, and I'll try to

explain [so they can] determine the differences. My faith comes into play a lot in

my conversations, directly or indirectly those things will be expressed. They play

an important part in what I say, what I do and how I act and treat other people.

(C, Gr. 12)

Expressions of faith were evident to all student participants at all grade levels during moments of

crisis in their school when the above characteristics of "community" are experienced.

Understandings Of Community

The understanding of "community" was canvassed in the focus group sessions. There was a

prevailing feeling among the grade 10 participants in all of the schools that "community" meant

more than merely attending the same school. The feeling in three of those groups was that

although mere geographical closeness could constitute a community, and that there were many

communities within which a student participates, their schools were communities in a specific

sense. In particular, participants in those groups spoke of a feeling of their schools where "people

like look out for each other [and] if you have problems you can talk to your neighbour" [and]

"people join together to make the place safer" (B, Gr. 10) "where everyone is included in the

community" (A, Gr. 10), a place where there are 'people working together to make it better" (D,

Gr. 10). "There's always someone to go to" (D. Gr.10), where "for the most part, everyone gets

along" (D, Gr.10).

The prevailing feeling expressed by the grade 10 sessions revealed that the word

community is associated with openness, multiple voices, a sense of belonging and togetherness

with support for and by other students and teachers for students. Moreover, there was an acceptance of differences (whether, race, colour, creed, and in one case sexual orientation) which crystalized in moments of crisis such as the death of a student or teacher, at Mass when Catholic students and non-Catholic students alike participated in the liturgies, and went to the alter for the Eucharist or a blessing and surprisingly, at pep rallies.

In sum, it seems fair to say that there was a feeling among most participating students, which split the idea of community into two dimensions (D, Gr.12). Firstly, there is a conceptual understanding that a community is bounded by geography or physical connection. Secondly, community is not a concept, but an experience which is lived and has deeply emotional expressions of epiphany which, when those moments are related to the Catholic Faith, impress upon students that one uniting factor in their community is the outward expression of the Catholic Faith in liturgical services which provide a focal point for the attention of all of the students and staff of the school beyond a social or pedagogical reason for gathering together.

A grade 12 student related,

> What I've seen mainly is . . . you don't see somebody alone in a corner at the
> school crying . . . . If someone leaves the classroom for some reason, . . . having a
> really rough time, there's always going to be [someone to] go after them, one or
> two other people who are there, talking to them, trying to get them through it."
> (A, Gr. 12)

And as others in another school related, "[the concern is that we] all be safe and make a safe environment" (B, Gr. 12).

We are all a community just [to] take care of each other no matter what the

problem is. We all watch over each other and that's what part of being a Catholic

is . . . making sure that everyone has an equal opportunity to feel safe.(C, Gr. 12)

At moments of school crisis the school community gels,

We'll come together and get down on our knees and physically pray . . . [even

non-Catholics] get together [with us to] mourn the loss . . . They're still coming

together in the same way we are . . . they're just participating in a bit of a different

activity . . . even though they don't know it they're still praying - they might not

do it by crossing themselves . . . But honestly, I think in their head they're saying

. . . we need some answers for this . . . I think they're entering a level that we

enter when we pray. . . . The faith community is like battling the crisis that's

happening outside . . . or inside the community. (C, Gr. 12) *

I am unable to leave the idea of community without remarking on a key concept which all

grades and all students use in their relationships with the community. That word is respect. The

word is multilayered in nature and its meaning varies with the time and relationship to which it

refers.

It is evident that the words faith community, require an analysis of what the participating

students meant when they used those words. The words are symbiotic when used by those students

and further, faith is intrinsically linked to the words, community, beliefs and respect.

Respect was a term used by the students to reflect many different meanings. That cluster of

meanings includes, empathy, concern, fairness, justice, understanding, honesty, reciprocity,

inclusion, and acceptance. The meaning in play at a particular time depends upon the time, place and persons involved. The term is deeply connected with expectations and a sense of morality for students.

The variation in meaning is clear as participating students spoke of "respect for" and "respect to."

> I wouldn't have much respect for the Catholic system if they didn't let people in
>
> because of their faith . . . . You're supposed to respect people. What kinda respect
>
> are you showing people if [you say] 'You're out if you're not Catholic.'
>
> Catholicism is based on your faith and respect. Respect is a big priority of faith. If
>
> you're doing that how are you respecting others?
>
> (A, Gr. 12)

The prevailing feeling among the student participants was that although participation in Christian ethics class by non-Catholics was stimulating, "its one thing to speak your mind, for sure its okay for him to say what he wants, but he just has to respect the Catholic religion if he is going to be here" (A, Gr. 11).

Student participants from all grades expressed the feeling that they expect non-Catholic students at the school's religious services to have "respect" for them during the liturgies. This meaning varies somewhat from minimal respect, passive attention and avoiding distracting actions, to maximum respect, paying attention and participating in the service, ie: assisting in the biblical readings or Intentions of the Faithful, or in seeking a blessing when the Eucharist is distributed.

Most student participants from all grade levels and all schools, expressed the belief that

demanding respect as above is reasonable because, "You have a choice to come to this school [and] if you are at a Catholic school you could at least show [minimal] respect" which to that student meant being quiet even if not paying attention (A, Gr. 10).

There is also an element of reciprocity in the students use of the word. Referencing the presence of non-Catholic students when school prayer is being said, a grade 10 student said, "some are disrespectful of prayer before class. They should respect us by not disturbing us when we pray. We respect them. They don't have to say the prayer" (B, Gr. 10). This implied contractual agreement resonates with the Catholic student's sense of fairness. The non-Catholic student has the statutory right to attend the Catholic school on condition that she or he conform to the regulations of the Catholic school, including those which refer to religious exercises. Therefore, if respect for those exercises or rituals is not demonstrated by the non-Catholic student that argues for the recalcitrant student going to a public school.

It would be patently unfair to place "disturbances" by students in Christian ethics classes or at school liturgies solely, or even primarily, at the feet of non-Catholic students and in fairness Catholic students in this study did not do so. Students of all grades in all schools are fully aware that not only can they often not tell who may be Catholic or non-Catholic but further that, "It could be Catholic students talking, not involved in the Mass" (A, Gr. 11).

> That's not to make it sound like Catholic students don't do that. Like, its not that
>
> I'm a good Catholic boy, so because I go to church I'm going to sit and be
>
> attentive. It's not like that. We're all kids. I think if you put a bunch of kinds in the
>
> same room no matter what it is, watching a play or going to church, there's talking

or just action going on no matter what. (B, Gr. 11)

And further, that disruptions during prayer or liturgies may be caused by "Catholic or non-Catholic [students] I've experienced it from all different kinds of people" (B, Gr. 11).

> I think the people we're talking about [the disruptors] I don't think they're the non-Catholics. There is a large majority of the people who we are talking about, who dispute our religion and stuff I don't think they're non-Catholics. I think they are, like their parents are Catholic, but [they] are the people who are disputing, the people who are non-practicing Catholics. (B, Gr. 12)

> There are people in my English Lit. class and they're Catholic . . . but they dispute it and say that God is garbage and that you don't have to follow the Commandments. They're Catholic, but they just don't believe it." (D, Gr. 12)

The actual disturbances during Christian ethics classes or at school liturgies seems to be most prominent with the grades nine and ten:

> I think grades nine and ten are really bad for that because you got all these punk-ass grade nine's [and tens] who think they know everything . . . .You get a lot of those kids who [say], Oh I don't believe in any of that crap, I'm not going to subscribe to your faith, I'm not going to respect you for that . . . ." (A, Gr.12)

A student at another school stated:

> I don't think the people who are disrupting . . . are saying, I'm so-and-so religion and I strongly believe in . . . But we have the Moslems and the Buddhists. It's not the Buddhists who go against the Catholics and also say, I don't believe in that or whatever. It's the ones who I think were Catholic or were brought up Catholic . . .

I definitely think its some of them, and definitely not all the non-Catholics.

(D, Gr.12)

In sum, the words faith and religion are intrinsically tied to community and include a deep appreciation of the term respect. Indeed, the words faith and community have a symbiotic relationship which like a holographic image is real, conveys meaning, but is difficult to grasp and is viewed differently depending upon the perspective of the viewer.

Understanding How Catholic Students' Religious Beliefs Affect The Non-Catholic Student

Many student participants felt that their Catholic beliefs benefitted non-Catholic students. This seems to be supported by a close reading of the transcripts in conjunction with the video-tapes which discloses that there was a prevalent feeling among the participants in the various student sessions that non-Catholic students were empowered by those beliefs. In particular, there is no question that non-Catholics are encouraged to express their religious views in classes, particularly in Christian ethics and science classes, even though to some Catholic students those views may be contrary to the Catholic Faith's mainstream beliefs. Moreover, non-Catholic students are believed by many of the student participants as being empowered in that the former, in at least one case, are encouraged to teach or co-teach biblical studies within the Catholic school (A, Gr. 12) .

Besides empowerment, the beliefs of Catholic students were understood by many student participants to provide opportunities for non-Catholics to experience community and acceptance, as they are encouraged to actively participate in school liturgies in the reading of scripture, receiving a blessing at school Masses, and given time to reflect during the Sacrament of Reconciliation and during morning devotions.

The opportunity to experience a community where the principles of understanding, acceptance, espoused religious beliefs, and respect are its hallmarks, arguably offers the non-

Catholic student, with a faith or spiritual beliefs, the opportunity for a sense of belonging. A prevalent feeling among all student groups was that friendship is not blind to, but looks beyond religion.

One key element to this theme is that the beliefs and the actions of the Catholic student, and of course the institution and staff, are such that the non-Catholic student is given the opportunity not only to speak freely about her or his religious beliefs, within reasonable limits, but as a result she or he is able to feel psychologically visible as a whole and real person to others. That is a liberating feeling. A Grade 12 student stated,

> I can guarantee that there's people who come to the school that do not have a
>
> strong faith or do not have a faith or are of a different faith [non-Catholics] , that
>
> will leave this school changed! Changed! There is no way you can go four years in
>
> this school immersed in the Catholic Faith or the Christian life and not have it
>
> affect you. Especially with all the trials you go through . . . When you see people
>
> come together in faith . . . there's no way you can leave and not be changed. So
>
> not only does it help the Catholics, it helps those who aren't. We're helping them -
>
> they're helping us - it's a community - exactly what a community is. (C, Gr. 12)

In sum, non-Catholic students have the opportunity, if they accept it, to be greatly affected by the Catholic student's religious beliefs. Empowerment through the expression of their own beliefs in an atmosphere of understanding, acceptance and respect, teaching and participating in the inculcation of Christian beliefs while practicing Christian values and receiving from their adolescent peers and their teachers, acceptance into a community of diversity, understanding and acceptance, offers the non-Catholic adolescent a sense of coming home, of safety, community, and belonging.

The Unexpected

The data disclosed four areas which emerged quite unexpectedly from the students,

a) school as the center of faith, b) Christian school-Catholic services, c) the purpose of Catholic

education, and d) the really unexpected.

School: The Center Of Faith

Only one grade 10 focus group session revealed that students appreciated church services

at the school because in their busy lives, it was the calm in the sea of storms In response to my

question, "Is there a faith community at your school?" here was the response:

> Yes, . . . I think so . . . . We have a lot of events and things taking place . . . .
>
> Because if you're at home you know, you are busy with your lives [and]
>
> sometimes you forget and you don't have time set aside to pray and when you
>
> come to school it just comes naturally. You know, it makes it easier rather than if
>
> you are at home and everyone's [coming and going] at different times . . . like how
>
> many people have their whole family together at dinner time? You just want to
>
> relax. But when you come to school it [prayer] comes naturally and [it's] easier."
>
> (B, Gr. 12)

Several other students chimed in, "and that's one of the main things we like." "They give you time."

"Yeah, they set aside time." "That's very important" (B, Gr. 12).

The Essential Unity Of All Christians

The second unexpected theme was echoed throughout all of the focus group sessions. The

prevailing feeling among most students was that the Catholic Faith was essentially the same as any

other Christian faith, including some non-Christian faiths, in that all promoted spirituality and the

living of a good life expressed in humanitarian terms. Several student participants expressed the feeling that equating the spiritual equality of various faiths promoted unity in a community where acceptance, understanding and respect would flourish, among the diversity of equally valued beliefs, which in turn would result in everyone being accepted. One prevailing understanding was that there was not "one best way" to praise God or whatever higher power one chose to honor, as one sought to define one's own personal truth. One student said, "The faith you believe is true . . . that's why its faith" (B, Gr. 12).

Another stated,

If someone is expressing their faith through Buddhism or Hinduism t

hat doesn't matter to me. In the end, its all the same God, it's all the same higher

power that's looking out for us and loves us and when you look at the major

religions, basically the idea is that you treat others the way you want to be treated,

love other people, be good to other people and so the particulars of religion . . . it

seems to me to be very arrogant to assume we know them and that we could know

the mind of God or Krishna or Vishnu or Buddha or whatever. (A, Gr. 12)

The difficulty faced by Christian ethics teachers who challenge this position is that they can suffer from a very harsh judgement by students who see the teacher acting hypocritically.

I have problems with [a] Christian ethics teacher . . . . He's extremely judgmental

. . . [He says] 'You can believe whatever you like but you'll be wrong and I'll be

right. I know the absolute truth.' It was just *the arrogance of this man* that he

could say that he knew the *absolute truth of the universe*! (A, Gr. 12)

Another student added,

Yeah. I was like, how can you teach us about the Hindu Faith and the Muslim

Faith and then turn around later and say there is only one right faith and you can

do whatever you want, you can believe whatever you want, I respect that, but

you're wrong . . . . How can you do that? It's like going to school, excluding

people, making fun of people and then going and doing a retreat on including

people! (A, Gr.12)

This certainty of knowledge of the truth, was seen by many student participants as

inconsistent with the Catholic Faith. They perceived that if Catholicism meant certainty,

authoritarianism, and dogmatism manifested as arrogance in believing that there is only one Truth

for everyone, and that only Catholics knew that Truth, then that engendered a sense of exclusivity,

and separateness in contradistinction to the principles of understanding, acceptance, inclusion and

the other ideas which the teachers in Catholic school preached.

This theme also revealed the essential sense of fairness which most student participants

expected from their teachers and their Faith, while highlighting the difficulty facing Christian ethics

teachers in teaching, in particular the Grade 12 Christian ethics curriculum which deals with world

religions.

Christian School-Catholic Rituals

A third surprise arising from the data was that in all focus group sessions, students voiced

the opinion that their school was essentially populated by a variety of Christians, hence there was a

prevalent belief student in the student sessions that their's was a Christian school, with Catholic

rituals. This idea was a bit confusing to the students. They saw the Catholic Religion as exclusive,

while the Faith, as they understand that term and as they experienced it in the school's liturgical

services, inclusive. This apparent paradox arises as all students are "officially" required to attend school wide Masses yet, for a large number of students, this forces non-Catholic students to attend what is essentially a faith centered spiritual celebration (as opposed to an academic exercise such as Christian ethics class). The rigidity of compulsory attendance did not mesh with many participants understanding of celebrating the Faith.

Many participants saw this paradox as incommensurate with their understanding of the Catholic Faith, but commensurate with school and religious authority. This is a conundrum for school administrators who hear what students are saying among themselves. "I think that this school is Christian, the people that are here, but the education, the celebrations are Catholic" (B, Gr. 11). For many students the connection between the Catholic Religion, the Catholic Faith, the beliefs which Catholic teachers espouse, and their actions is at times tenuous, perceived by some students in this study as contradictory.

The Purpose Of Catholic Education

This same contradiction is evident in what the participants saw as the purpose of Catholic education. That topic raised deep divisions among several students. They were unclear whether the purpose was to teach the Catholic religion, which some grade 10 students claimed was being "forced" upon them, or to assist students in their search for a personal, experiencial truth.

In response to a discussion respecting the interplay between religion and morality as topics in Christian ethics classes, one student jumped into the discussion,

> These things aren't the purpose of Catholic education. I don't think it's to scare
>
> people . . . . I don't think the kind of education we want to give is God-fearing
>
> education. The purpose of our Catholic education is to examine moral issues and
>
> things and in doing that you need to sort of understand where people are coming

from . . . . Not everyone practices these things you like. They don't practice the Catholic doctrine . . . . Part of Catholic education is to be able to evaluate things based on reality and how people really deal with these problems and what you need is to talk about things from a non-Catholic perspective in order to deal with them. You can't just say, . . . this is wrong and if someone tells you otherwise don't listen . . . part of education is understanding all of the different ideas that we have. (B, Gr. 11)

That position was not unanimous and within that session, one student responded,

I think it's O.K. to discuss them, but to the point to where,'Oh. The Catholic Church is wrong?' You're here to learn about the Catholic Faith and okay there are holes in parts of the Faith, but that's not the issue at hand. The issue is for us to get an idea of what the Catholic Church is all about, its beliefs on important moral issues like abortion, and so be it if there are some Catholics who disagree with it but we're not going to change what the Catholic Church thinks and it's not the job of this school to make us question our beliefs, and that's what I think those huge discussions do. There's a really fine line between the two. (B, Gr. 11)

The Really Unexpected

(Where are the non-Catholic student participants in this study?)

I must admit to being shocked, as a researcher, when in response to my question, "Have we missed anything that we should have talked about?" Several students in different schools stated,

Are you studying non-Catholics also? [What would you say if I said no?] I would

say you're probably missing out because they'd probably tell you things that we don't think of. We are the majority, maybe they feel tensions. I would think like to

[know if they] feel as comfortable as we do. . . . if you're only talking to the

Catholics you're only getting half the perspective of what goes on in school. (C,

Gr.11)

From another student in another school, in a similar vein,

What would it be like if we actually brought into the room some non-Catholics to

have this conversation, and how different that would be . . . . We want to know

how they feel about us saying that about them. It would be better if we had an

opinion from non-Catholics. (B, Gr. 10)

Part C

Teacher Experiences And Understandings

This Part will provide, with the use of extensive quotations, the data presented by the

teacher participants.

A Lack Of Thickness

During the drafting of this section my faculty adviser noted that the data which I included

in this part from the teacher focus groups seemed, in comparison to the student data, a "bit thin"

the responses not as open or as deep. He was correct. It was difficult at times, for teachers to

move beyond a purely intellectual response to the experience they were discussing. It appeared to

me, that, in particular, Christian ethics teachers had "stock answers" which a professional would

give to the media when asked about "faith," "religion," and "community." Those words were

delivered in a tone of voice which I perceived as devoid of emotion, and any deep personal,

affective meaning to the speaker.

I attempted to change the discussion paradigm to the affective domain by asking teachers

to paint pictures using images not words for their idea and feelings, to cut out a collage of images

and paste them onto a canvas. This worked, in most cases, in triggering the differences teachers

felt in a meaningful sense about those words, and led to discussions about the same. I should note

that in one case, a Christian ethics teacher found the shift from the intellectual/conceptual to the

affective/emotional domain very difficult and was clearly uncomfortable.

I should have expected the data of the students to be qualitatively different from the

teachers. Students, in most sessions, were prepared to give the raw affective understandings of

their experiences, and to freely speculate on other participants' understandings. This may have

been due to the fact that they had not been preconditioned to believe that they were in a faith

community, or how they should interpret their experiences in terms offered by the Church and

Catholic school authorities. On the other hand, all but the new teachers had been subject to years

of in-services on their faith, in-school homilies, and Catholic teacher gatherings. These professional

experiences provided teacher participants with stock responses to the focus group questions.

In other words, I had the feeling that some teachers tended to think "in the box" of

Catholic pedagogical thought, in terms of assumptions and rhetoric, while students, without any

preconceptions or crystallization of their ideas, came to the questions afresh. That is not to say that

there was not dissent within the Catholic teacher groups, but that dissent was to a large degree,

within the bounds of the current debate within the Church itself.

The question also arose from my advisor whether or not, unlike the student sessions,

there was an issue of homogeneity of opinions among the teachers sessions. My response was that

the spectrum of variation of understandings among the teachers was less than in the case of the

students, perhaps precisely because they were professionals and the students were not. It might

also be pointed out that as Christian ethics teachers were present at each of the teacher sessions

hierarchical conditioning might have been in play. It is speculation, but I suggest that as

professionals they were trained to function primarily in the cognitive domain and secondarily in the

affective domain. As adults they were clearly restrained in what they considered "the right way" to

interpret their experiences.   Nevertheless, there was heterogeneity respecting several themes

which emerged from the teacher sessions.

The five teacher themes which emerged are, a) uncertainty respecting the nature of the

school as Christian or Catholic, b) disagreement regarding the source of the mandate for Catholic

education, c) affective elements teachers experience with inclusion, d) the expression of teachers'

faith when in relationship with the non-Catholic student, e) the Catholic school as a faith

community and inclusion. First, however, there were two assumptions made by me which are

integral to this study, yet proved problematical.

Assumptions

I had assumed that non-Catholic students attend Catholic schools because their parents

wanted a value-based education for their children; that Catholic teachers knew who the non-

Catholic students were in the school, and that the mandate of the Catholic school, given by the

Church to evangelize Catholic youth into the faith and that the Catholic school existed for that

purpose. Throughout the teacher sessions, those assumptions proved to be incorrect and the

remarks from Catholic teachers which emerged, show how naive the ordinary Catholic school

researcher can be.

Attendance of Non-Catholic Students

It became clear from the teacher sessions that in the teachers' opinions, non-Catholic students were present at their schools for several reasons which did not, in the vast majority of cases, include an expressed desire to go to a school with a religious environment. Indeed, the views expressed by teachers were that, in the vast majority of cases, it was the parents who made the decision to have their child attend a Catholic school and further, that their reasons were one or more of the following, a) higher academic standards than in the public school system thus making university entrance more likely, b) more discipline than in the public system, c) a value based education.

Teachers recognized that some non-Catholic students can and do make their own decision to come to a Catholic school, in which case their parents make the arrangements, for some of the following reasons, a) their friends attend, b) the Catholic school is closer to their home than the public school, c) for students of colour, certain Catholic schools have "more like me," d) some students feel more at home with students from the same socio-economic background which they perceive as being at a particular Catholic school, and e) public schools have refused to register the student (D).These variety of reasons would arguably have an impact on the culture of the Catholic school.

Identification of the Non-Catholic Student

Catholic teachers approach the identification of non-Catholic students in Christian ethics classes on a spectrum,

Don't Ask----------------------Not Relevant--------------------------------Ask

The first perspective rests upon the belief that a Catholic teacher should not ask or inquire

whether a student is non-Catholic. It is argued that not knowing removes possible teacher bias, actual or perceived, and ensures the comfort level of the non-Catholic student in that she or he will not feeling publically "marked" as different. As one Christian ethics teacher stated, "I won't put my non-Catholics into positions where they are uncomfortable" (B) while another related "I don't record it [if it is disclosed] and I don't make a point of remembering it . . . . To prevent bias by me, . . .[or] that they feel it" (D).

One teacher put the "don't ask" position as follows,

> I've had kids offer the information to me and that's why I think they feel more
>
> comfortable when I don't ask, because they feel 'I'm offering it to you and you're
>
> not pulling it out of me" If I asked them . . . Some kids would put their hand up
>
> and I knew they weren't Catholic, but they were putting their hand up because
>
> they thought it was what I wanted. (B)

The opposite position is based upon pedagogical and psychological reasons dealing with disclosure. Proponents of the "ask" position stated that it was important for Christian ethics teachers to know how much students knew about the Catholic Faith prior to teaching the religion curriculum (C). Moreover, it is thought that being open about one's religion, brings comfort to non-Catholic students as they feel psychologically real, visible to others which gives an assurance to the "other" that they need not be intimidated as she or he is acknowledged as different, yet respected in the class (B).

> I love asking! I go into a classroom and ask, 'Who's Catholic in here? Who
>
> doesn't know if they're Catholic?' One of the reasons I do that is because it takes
>
> some of the fear away . . . . Because they are in a Catholic institution, they are
>
> going to be tested on all this, and that's really intimidating for them. But then I ask

them what their denomination is, I take that fear away, because I draw them into

the teachings, that is what we do in our Church, 'What do you do in your Church?'

So we dialogue a lot and I think it takes some of that intimidation away. (B)

The third perspective is indifference. Some teachers declare that they don't care if a student

is non-Catholic, but that it arises in biology classes where discussions take place on evolution and

creationism or in classes where students are required to write prayers (ie: English class) or when

participants for a school liturgy are being selected. All of those cases represent cases of non-

Catholic self-identification.

It is fair to say that teachers in general do not know which students are Catholic or non-

Catholic unless the student has self-disclosed in their class, been involved as an active participant in

school liturgies, or a parent has disclosed the same at an interview. In other words, there is no

school wide attempt to identify the non-Catholic student to teachers in the Catholic schools

visited, nor is it an issue for teachers except in specific instances.

Is This A Catholic or Christian School?

The Catholic teacher sessions revealed that the teacher participants were not unanimous in

what they saw as the purpose of Catholic education. As moderator, I asked the question, "Assume

a blank canvass. What images or symbols would you paint or put onto the canvass which

represents the word Catholic?" The result was that teachers chose many traditional symbols, the

crucifix, stained glass windows, a church, etc., but the question also triggered comments regarding

the difference between being Catholic and Christian. The issue for the teachers was not that

Catholics were not Christian but that being Christian did not necessarily

make you Catholic. That being so, the conversation became very complex as teachers struggled

with the question, "Was their Catholic school more Christian than Catholic?" If so, was that consonant with the Catholic school's mandate, and implicitly, from whom or where did the mandate come? The resulting conversations really became a discussion on what it meant to be Catholic.

> I was thinking back to our Catholic Education picture and I was thinking how that picture would be different from . . . A Christian Education picture. And, I'm struggling here, as I'm trying to differentiate between the two. Oh, I know Catholics are Christians, but as a particular faith, how would that picture differ? And maybe that's why we don't get a lot of opposition [in society for Catholic education] . . . I think we are more Christian than Catholic. (D)

A teacher was quick to respond:

> Oh, I don't know about that. I think we're probably, based on my experience in teaching, and the way we were raised, I think our Catholic schools are not conservative Catholic institutions, or that we are conservative. We're middle-of-the-road. We're not ultra-conservative institutions and we're not at the very liberal end. We're pretty much middle-of-the-road, and I'd say that the presentation of Catholicism in our schools is moderate, middle-of-the-road. And therefore when I present a picture of Catholic education or a Catholic school, that would have less traditional symbols in it, be more post Vatican II. That's what I see as a picture of our identity, not pre-Vatican II [images]. (D)

The differentiation of the Catholic Faith from other Christian faiths also perplexed teachers from other sessions. One view was that it was the Church's tradition and activity in social action

that distinguished the Catholic Faith from its Christian counterparts.

> I go back to the tradition, which is where the Church is rooted . . . . it goes back to the early Church and that is the basis on which we stand . . . . I think it's basically who we are . . . . We're coming with all of our flaws in the Church . . . And all of our successes and our leadership . . . . In health care, and education and lots of development of European civilization . . . . So I think we have a strong basis of social action and a sense of doing things within the world. We are called out to bring Jesus to others and not stand around waiting for others to come to us. (A)

A statement from a Christian ethics teacher perhaps best captures how most teachers from all the sessions felt about this theme:

> I don't think at this level of education we offer a theological basis beyond kids understanding, and I think we provide, in the Catholic school system, a very strong foundation of faith and Jesus and God and the teachings of Christ. I don't think we go beyond that to a theological stretch [saying] that we can't include all religions in what we see in these children, these students, non-Catholic, Catholic whatever they are. [We are] providing a very sound foundation in the teachings of Christ and a foundation they can apply to any faith that comes into our building. (B)

Related to the Catholic - Christian dichotomy, one teacher said,

> Years ago, there was a sense of what a Protestant meant as opposed to Catholic. And I think we all knew what that meant. But the society we live in now in secular, and a lot of those definitions, when I was growing-up . . . . there really isn't that sense anymore, and that's probably a good thing, because so many things that I

think people saw as divisions or see as divisions, [are not and] we are now looking

at what brings us together, not what's different. (A)

In response to my question, 'Are there differences?' one teacher responded in what was on some

teachers' minds who questioned the above position,

> Well, if there aren't [any differences] then it shouldn't be relevant whether or not
>
> I'm Catholic, as long as I'm Christian. What makes me unique as a Catholic? . . . I
>
> went to a . . . religious school, a multi-denominational school where virtually
>
> everybody belonged to a church. The expectation was different, should be different
>
> [in the Catholic school]. If it isn't, why bother to define what is Catholic and what
>
> isn't Catholic? (D)

This theme remained a murky and contentious area throughout the teacher sessions.

The Mandate of Catholic Education

Emerging from the discussion of whether their school was Christian or Catholic the issue

metamorphosed into, what was the mandate of the Catholic school? Again, there was disagreement

among teachers, and three positions emerged, traditionalist, modernist and the humanist.

The traditional position was that the purpose of Catholic education was to instill the

Catholic Faith in students, in other words, to evangelize youth into the Faith. As one teacher

stated,

> I guess I feel that my purpose is to evangelize. That's part of what I'm directed to
>
> do by the Church, to teach in a Catholic school, and regardless of their
>
> background, Catholic or non-Catholic, that is my purpose, to evangelize.
>
> (D)

Another commented, "Our mandate is to teach Catholicism and not just Christianity" (D) Indeed,

the mandate for the Catholic school was seen by that teacher as given by the Catholic Church,

> My understanding of our history is that our mandate as a school system is an
>
> extension of the family of the faith . . . . that's clearly the mandate of the Church.
>
> It wasn't just to say God loves everybody and we all go to heaven. (D)

The second position was quite different. In response to my question, "From whom does the

mandate come?" One teacher responded:

> From the parents. The Catholic community wants this institution to exist. They've
>
> wanted it to exist, and I'm not sure if there's been a reality check lately. You look
>
> at the negative reaction to the Catholic schools . . . but you sometimes wonder
>
> whether people really are giving it a lot of thought. As educators we are aware of
>
> what our mandate is, because we are Catholic. I think it's social justice. The things
>
> that we show kids helps define us as more than just Christian. It's social justice.
>
> Not that there's no social justice in public schools, but I think that's something our
>
> Christian ethics department works very hard at, . . social justice. (D)

The third position is quite different from the first two and is humanist in approach. Several teachers

saw the purpose of Catholic education as instilling basic human values, primarily the golden rule,

into their students. As one Christian ethics teacher said:

> I don't care what faith anyone is . . . . I tell my kids this, as long as we're all
>
> working towards making this world a better place, to the best of our ability, that's
>
> all that God, your God, my God, can ask. I hope that's what my faith reflects to
>
> the students I teach . . . . I think that respect is the key. That's what I want my
>
> kids to know, that regardless of what you believe, as long as you are living life to

the best of your ability and you're living a positive life, then you're living a life of

faith and that's all I ask .... I'm looking to the day where I get in trouble for that

because that's what I teach in my Christian ethics class. I don't believe you have to

be a Catholic to get to heaven. As long as I'm willing to walk into heaven and have

God introduce Himself to me as Buddha, Mohammed, whatever, I'm ready for it,

as long as we're all working toward the same thing. (B)

Lastly, perhaps in defense of the variety of positions taken by different teachers, a participant

stated, "Catholic education does not just fall on our shoulders alone. There's the Church and the

home" (B).

In sum, its fair to say that Catholic teachers have a variety of understandings of the word

faith. It's meaning within the Catholic context is determined by the particular philosophical

position of the teacher: fundamentalist-conservative, postmodernist, liberal. Those variations

produce a multiplicity of understandings which impact upon both the mandate and the purpose of

Catholic education.

Catholic Teachers And Inclusion: The Affective Domain

There are five themes which emerged from the teacher sessions regarding inclusion, a)

welcoming, b) appreciation, c) empathy, d) protection, and e) social implications.

Welcoming The Non-Catholic Student

All teachers expressed a sincere desire to welcome non-Catholic students into their

schools. The best supportive evidence mentioned by teachers was that those students were

invited to participate in the school liturgies, and the Mass in reading the Intentions of the Faithful

and to receive a blessing during distribution of the Eucharist. Some teachers prohibited non-

Catholic students from taking up the gifts of bread and wine to the altar believing that to be

beyond the pale of inclusion. Others saw this as over reactive. However, there was also agreement

that their continued presence was conditional upon them displaying the appropriate behaviour during the school's religious celebrations. In fairness to the non-Catholic students, teachers were well aware of the fact that disturbances at those services was just as likely or perhaps more than likely, to be caused by Catholic students who were simply immature and or rebellious.

> I was kind of thinking about my experiences with non-Catholic students and really non-Catholic or non-Christian students have never caused a difficulty for me, of being a discipline problem because of what I was teaching, or being disrespectful to the Catholic Faith. That has come more from students who are Catholic, who perhaps are unchurched, perhaps not practicing, having a difficult time with their parents on that particular issue, and are expressing it all in the Christian ethics class. That's were they are unloading it. Being angry and displaying it. That's part of their journey, their rebellion, and its going to happen there. (D)

Appreciating The Non-Catholic Student

Catholic teachers expressed a great deal of appreciation for having non-Catholic students. In that the latter were seen to contribute greatly to the diversity in discussion in the Christian ethics classes which in turn benefitted the Catholic student's knowledge of their faith and the teacher's knowledge of the Catholic Faith. In recounting a story involving a contentious non-Catholic student in a Christian ethics class one teacher related:

> Other kids, . . . their faith has been made stronger by having that individual in my class, and my faith and my knowledge has increased tenfold since the beginning of this semester, because I'm on my toes, more aware, and having to explain the Catholic Faith more because he's in my class . . . . He challenges everyone in the class, for good though. At the beginning of the class, it was annoying. I'll say it was annoying! He stimulates conversation, and if anything, I'm more excited to go to my church on Sunday listening to Father. (B)

Another teacher related that when on a school retreat, where all students are invited to attend, the experience opened the door to honest, sincere communication between teachers and students, which included discussions about their faith. The presence of non-Catholics enlivened the discussions with the result that "because the kids are communicating so openly, . . . you're challenged to look at yourself and say, what do I really believe (A)?"

There was also a sense that Catholic teachers appreciated the presence of non-Catholic students as they contributed greatly to the school as school leaders, which is understandable as non-Catholic Christian students have held student leadership, positions at all of the four schools in this study. Moreover, as aforesaid, the non-Catholic student's contribution to the teachers Christian ethics classes is recognized as substantial, if at times it drives the teacher crazy due to opposition and hard questions. Teachers noted that the questions asked by non-Catholic students can strengthen the Catholic student's understanding of her or his faith, although there was some concern expressed when non-Catholic students' questions confuse some Catholic students or when the former actively recruit Catholic students into another religion. The latter and former were not common concerns among the teachers, but are certainly important enough to raise in this study. "The Bahai students . . . were actively going around recruiting students. I know of one student's parents who were just sick because they thought their daughter was being led off into this Bahai Faith by these two girls" (A).

Only one teacher expressed the view that "sometimes I do wish it were only the Catholic group - but I don't say that or think that, because then I'm excluding a bunch of kids that I need to include" (D). However, that feeling was related to school religious services and not meant in a general context. More of that later in this study.

Empathy for the non-Catholic student.

Catholic teachers recognize that non-Catholic students face being a minority within the school and there is both empathy for their sense of being the "other," and for their courage should they participate in liturgical services. One teacher related,

Sometimes I wonder how welcome non-Catholic students feel. I've never felt a

sense or feeling of [their] not being welcome. That question of I'm not Catholic

and therefore he [the teacher] sees me as a second-class citizen, . . . I don't think

they feel that way, but I can see where that might happen. (D)

This empathy is a new phenomenon to the administration according to one participating

administrator who stated, "Over the last few years, . . . there's more of an awareness or empathy

for how the [non-Catholic] kids feel being different, and do we make them feel different or

uncomfortable. But I don't think we do" (D).

Lastly. A teacher, who is also a Eucharistic minister, commented upon the courage of some

non-Catholic students:

When I give out communion it's such a wonderful feeling when the kids come up

and they aren't Catholic. They don't have to go up, but they do. It feels so special.

You just want to give them a hug, too, because it takes guts to do that. To overtly

display your faith, and certainly not in the larger culture. (A)

Protection of the non-Catholic student.

There is certainly a strong feeling among teachers in all the sessions which can only be

described as "protective" of non-Catholic students. As earlier noted in this study, some Christian

Ethics teachers go to great psychological lengths to avoid singling out the non-Catholic student to

avoid labeling them, to avoid an apprehension of bias, and to avoid making them feel

uncomfortable. It is also evident that in classes the non-Catholic student's opinions, which may be

at odds with the Catholic faith, are expressed and protected, in a sense, by the promise of religious

free speech, within reasonable limits, which the Catholic school offers.

Social implications.

Lastly, Catholic teachers appreciate the presence of non-Catholic students as it shows the

society at large that the Catholic religion is not a cult, and that at the heart of their faith is

inclusivity and acceptance within diversity. Indeed, as one teacher suggested, the secular society

could learn a lot about those ideals from the Catholic school (D).

Inclusion And School Liturgies

A Christian ethics teacher relates that if school liturgies weren't compulsory for all students, "No one would come" (C).

Earlier in this study, teachers related that the presence of non-Catholic students at school liturgies can be an uplifting experience displaying welcoming and inclusiveness in the Catholic school. What is asked of the non-Catholic student is appropriate behaviour. However, there was also some concern expressed that the size of a school-wide Mass can result in it being a spectacle rather than a religious or spiritual experience.

> There is a tendency on the part of a lot of kids who are not churched to see the
>
> Mass as more of a spectacle as opposed to something they are participating in. We
>
> really need to refer to the kid's behaviour at Mass and they need to show respect
>
> in responding and all those things. (A)

However, this is not a major issue for at least one participant, a Catholic school administrator, who said:

> I expect everyone to be there, and so we have not spent a lot of time thinking
>
> about should the non-Catholics be there. We don't ask that question. It's Mass and
>
> everyone comes . . . . the Mass is so fundamental to us, partly for the kid's sake, I
>
> wonder about them sitting through a Mass, and for our sake as a Catholic
>
> community with the non-Catholic students. But because for twenty-five years
>
> they've always been there, I've never given it much thought, that's just the way its
>
> been done. (D)

Nevertheless, this concern was raised by teachers from other schools.

> Years ago when Mass first started, it was dead quiet. Whereas today, its more of a
>
> struggle and that's where we need to do some more work, because there are more
>
> non-Catholics and non-churched kids there. They don't understand this is a place

of worship. It's not a classroom, its not social. (A)

That's something we're trying to get across in our Christian ethics class, to teach

kids more about a sacred space and how to approach a sacred place. (A)

The Catholic Teachers' Faith Reflected In Relationships With Non-Catholic Students

Teachers have had moving experiences in their relationships with non-Catholic students

which constitutes the assimilation of them into the school community and merges faiths, as

opposed to religions, such that inclusivity as an issue appears to disappear and certainly becomes

moot for Catholic teachers."When you have a non-Catholic kid, who you know is non-Catholic,

come to you and ask you to pray for her family, you know you've done something beyond just

Catholicism. There's more to it than just being Catholic" (B).

One teacher felt that the relationship was reciprocal,

I've been on the receiving end of it [prayer] as well. I've got a couple of car

accidents under my belt, and knowing that my kids . . .[said] many prayers . . . For

me [many] by non-Catholics, . . . it's just comforting, . . . At that particular time, it

really didn't matter if they were of [my] faith. (B)

On a broader scale, a teacher stated:

I'm able to see my faith practiced every single day in students and colleagues. It's

the open arms thing, exemplifying your faith, just in small things, such as praying

for our students everyday. I'm not the only one who does that. We took a group of

students skiing at Easter time and we prayed on the bus and we were there for

each other, counseling each other. I think the students counsel the teachers as

much as we help them. We are all on a faith journey. (A)

The Catholic School Faith Community

Three themes emerged from the teacher sessions from a discussion of community in terms of their Catholic schools, a) diversity, b) family and c) faith.

All teachers commented on their sense of diversify within their schools. That concept varied from school to school which reflected the types of diversity encountered, racial and religious. However, subsumed within diversity were, i) acceptance, ii) invitation, and iii) respect. The teachers tied these to the description of the religious heterogeneity in their schools. It should also be said that in no instance did any teacher suggest that a lessening of the religious diversity be reduced through conversion. Rather, the theme was a shared Christian experience (A).

The idea that the school community was similar to being a family brought out strong adherents and opponents. Those supporting the analogy saw compassion, understanding, acceptance of differences and quarrels as part of being in a family. They also suggested that it was the sharing among the staff and students of both the celebratory times and the moments of crisis, particularly with the death of a student or staff member, which evidenced family characteristics: a real and sincere sense of belonging, togetherness and safety. This certainly was reflected within the student participants in some of the schools and indeed the word family was used extensively.

Other teachers saw the Catholic school not as a family, a term which was thought to be trivialized in that context, as it was a sacred term involving real intimacy, and preferred to view the Catholic school as a compassionate, caring group of students and teachers. They acknowledged the shared experiences, but withheld the concept of intimacy which they felt was best described the family.

The last group were comfortable with either of the above positions, but viewed the defining aspect of the Catholic school community as the presence of the Sacraments, in particular, the

Eucharist. To them it was the Eucharist which differentiated the Catholic school community from a safe, caring, understanding, diverse public school or pluralistic Christian school community.

Part D

This Part will, a) describe the nature of the individual focus groups sessions in each school in terms of their discussion routes, b) the emerging themes , including the feelings of the participants at the time of emergence, c) the idiosyncratic message which emerged from each school bearing on community, faith and inclusion, and d) the messages which the student sessions give to students, teachers and administrators. Teachers will, as previously, be dealt with in aggregate as to state the particular understandings of a single group session could easily lead to identification of the participants.

Whether the understandings, which follow, are wide spread among the students and staff in any given school is a question which is beyond the ability of this study to determine, given its qualitative nature. It is left to the reader to consider the descriptions of the schools and the themes which emerged from the sessions and to ask, "Do those circumstances resonate with my experience?"

Individual Focus Groups: Discussion, Themes, Feelings

School A

I entered School A and was directed towards a small board room with rectangular tables and chairs arranged in a quasi-circle and windows looking into the school hall. My assistant, a twenty year old, recent graduate of a public high school in the City, assisted me in rearranging the room to provide a "V" shaped set of tables with the open end of the V facing the camera and me. The students' backs were away from the window in order to prevent them from being distracted.

The video camera was able to catch most of the students, but had to be moved slightly, at

times, in order to catch complete facial expressions. My assistant stayed in the room the entire time

for each session in this school as he did for all student sessions. Things went well, excepting that

the students were a bit cramped, as to capture the group in the camera's lense required that they be

seated closely together. The camera could not be placed further back due to the size of the room.

Moreover, every so often, as there was no significant movement in the room, the automatic light

shut-off plunging us all into darkness. Fortunately, although I didn't expect this to occur, the

students did expect it, and with their assistance this minor inconvenience was overcome.

The discussion route for School A's grade 10 session began with the standard questions on

what is Catholic education, and moved to community. As with other student sessions, the

discussion of community seemed to me to be the key in triggering involvement of the participants.

That topic allowed the students to start a conversation of what they saw as the characteristics of

their school community, its strengths and weaknesses. Once having addressed community, they

shifted to faith, to which they attached meanings of curiosity, religious diversity of religions, and

were soon into a debate of the difference between their school being a Catholic school community

or a Christian school community. The general theme which emerged and was strongly expressed is

that a faith community demanded both acceptance and respect for diversity of opinion.

The grade 11 session was much more intense as students began with the various meanings

of Catholic education and quickly shifted to inclusion and then a consideration of community. On

that topic, there was a major discussion involving the purpose of their school community and the

importance of diversity of opinion within it. This discussion then moved then to a consideration of

the purposes of Catholic education, dogma, personal conscience, and the faith journey as a search

for a personal understanding of truth. The difference between Catholic theology and Christian

theology was touched upon with some small emphasis on the sacrament of the Eucharist, which led

to one student calling the difference between transubstantiation and consubstantiation mere

protocol. The there was some agreement that the school was a faith community but that the faith of the students was Christianity whereas the school's rituals were Catholic. The impact of inclusion on some students sense of faith appeared to me to be in that the presence of difference or diversity within the school produced curiosity and spurred some students to venture beyond the confides of their own religion to seek meaning in a wider philosophical universe. There was nothing meaningful that emerged regarding the impact on non-Catholic students through the Catholic student's exhibition of faith.

The vehemence and sincerity of the proponents of a welcomed religious and philosophical diversity within the school, and the students who counter-pointed that position, made for a very stimulating session. The components of faith as understanding, caring, dealing with the less fortunate, compassion, and love was clearly expressed by some of the students. The importance of the sacrament of the Eucharist was also stated by one student.

The grade 12 students began as had the earlier grades, by speaking of pictures relating the words, "Catholic," and education." They then spoke of community, and although initially focusing on safety as a key constituent of community, they moved quickly to consider how faith played a role in their school relationships through Christian ethics class and school liturgies. While in those areas, the session discussion shifted to the purpose of Catholic education while strongly supporting the development of the individual's conscience. Thereafter, the conversation focused upon various moral issues and suggested that respect was required to appreciate the differences among the opinions. The next area of discussion dealt with the inclusionary issue of how many non-Catholics may be in a Catholic school before it is no longer Catholic? Concurrent with that topic was the deep belief by almost all in the session that it would be a contradiction to have the Catholic Faith, which they saw as inclusive in nature, exclude non-Catholic students from their school.

In this session, the students' discussion of the nature of faith, its bearing on their community, the impression inclusion made on their sense of faith, and the importance of diversity took over the session and there was simply not time to deal directly with focus group question number 3 (school liturgies and the presence of non-Catholics). Question number four (describing the relationships in the community) was not asked as the substance of that theme was discussed by the participants throughout the session.

The themes which emerged went to the heart of what a faith community should look like with diversity, along with its characteristics, such as mutual acceptance and reciprocal respect. The sub issues of the essential unity of all Christians, the purpose of Catholic education (to develop one's conscience) and the question of how many non-Catholics does it take to change a Catholic school into something other than a "Catholic" school was considered.

The vehemence of the students poured out when discussing the difference between Catholic and Christian theology.

School A's student participants saw their community as providing a safe environment, physically and emotionally, where each looked out for the other. Most important to their sense of faith within the school, were their relationships with each other. A constant comment from all of the student sessions was the idea of "respect for" and "respect from" others who have differing views and beliefs. Of all four schools, it was School A which evidenced, the most theoretical, philosophical understanding of faith.

Inclusion was spoken of only in the religious sense. There did not seem to be an appreciation of the reality that religious inclusion could, mean the inclusion of racial and cultural diversity.

The nature of the three student focus groups differed. The grade 10 group, balanced between males and females, quickly became involved in an open frank discussion, while showing respect for the position of others. The grade 11 group, again balanced in gender, was animated, intellectual, challenging and was both reflective and yet, at times, vociferous in their discussion. Deep personal experiences were freely mentioned as trust was established quickly in the group, although most had not been other than mere acquaintances. The grade 12 group took time to "norm and form" before they were ready to"perform" (Tuckman, 1965), but after a while they entered into a frank, open discussion.

The general themes which emerged from the aggregation of the schools have already been mentioned, but there are a few point exclusively attributable to School A. It was in this school that the idea of the school as the center of the students' faith experience in terms of prayer and reflection was stated (Gr.10). This was not said by any other group at the other three schools. It was also in this school's sessions that I first heard of the conundrum or paradox, identified later by students at another school, involving the requirement that non-Catholic students must attend school Mass's and liturgies. This seemed at odds with the school's espousal of freedom of religion and conscience. One student appreciated the administrative problem of students not attending school liturgies on a whim, and having no place to go during services. However, the question remains, is there a paradox?

School B

The room available for sessions in School B was ideal. It was large enough to have everyone in the camera lense without difficulty and as it was within the school library, it was quiet with no distractions. My assistant remained in the room throughout the session.

School B has a somewhat ethnically diverse student population with a significant visible

minority of Islamic students. In that sense, the student population lives with diversity of religion, color and culture. This diversity was acknowledged by some student participants noting that a Muslim student came very close to being elected the school's Senior Ring (the Student Council's male co-president). The binding communal element for all the student participants seemed to be that their school had a long history, a tradition, with many teachers at the school who had been there when the traditions were created, or who arrived shortly thereafter.

The grade 10 session began with a brief discussion of the words Catholic, and education where the participants were asked to paint a picture of each of those individual words. A discussion then ensued after I asked them to merge the words. The general feeling to this point in the session was a suspicion, anger, and a prevailing cynicism. The students moved on to a discussion of community but were trapped by their cynicism into explaining the pathologies of their school community, as they perceived it. Religion was seen by most of the participants as being forced on all students in the school.

All of the focus group questions were addressed, but the data was, I sensed, polluted by the very strong presence of the negativity from the majority of the students who just could not get beyond their cynicism, suspicion and anger.

It is fair to say that the feeling I got from the session was that most of the students saw their school community as a hypocritical faith community, a sham for the purpose of public relations. The prevailing view of how inclusion affected their own sense of faith was twisted and expressed as, religious diversity is good but the school administration is punitive in enforcing the practice of Catholic rituals. I did not ask focus group question number four (dealing with the relationships in the community) as it was indirectly dealt with throughout the session. The only

matter of significance for the themes which arose was the matter of diversity of religion and race. It was the most difficult session of any of the student sessions which I moderated.

The grade 11 session in School B was also a bit thin on data. Following the "painting" of the Catholic and education pictures, I determined to let the conversation flow in a natural manner without asking the focus group questions in sequence. The latter course was chosen as some students, while discussing community, moved into a discussion its characteristics, stressing respect, dignity, and conscience. That triggered conversations on faith and led to a student recounting an experience at a school friend's home where there was a shrine with a golden elephant representing that student's deity.

The themes which emerged were faith as integral to the community, the impact of inclusion on the Catholic student's faith in the acceptance of religious, cultural and racial diversity, the importance of religious diversity within the school primarily stimulating understanding of the other in a real world sense. The discussions were very easy going and all of the questions were responded to, although not equally so, nor in the order presented in the Moderator's Manual.

This session, with School B's grade 11 students, was the first to raise two dimensions of inclusion, culture and race.

The grade 12 session was dynamic and interactive. Students began by orally describing how they would paint representations of the word "Catholic" and then, "education." The results of that conversation triggered discussions on faith and social justice, moving rapidly into a discussion of the meaning of community. Into the "community" hopper, students put the characteristics of safety, caring, diversity (racial, cultural, and religious/spiritual), emotional support, curiosity, and the expression of "us - them" through the story of the ejection by grade 12 students of an interloper into the school resulting in the expression "pride in my community."

Following discussion on community, the session moved into a discussion of Catholicism as

a lifestyle followed by how faith, although personal, should be shared within the community: a balance. The faith/ religion dichotomy was mentioned, again seeing it as faith expressed as caring, understanding, searching and personal, versus religion as rule bound, expressing certainty, through a system of beliefs.

A discussion of faith brought the students to the sacraments as an element in their faith, but the stress remained on the basic values of caring, accepting, including others and being non-judgmental of others' beliefs.

The themes emerged in a dynamic manner, one idea triggering the other in a domino effect. The students in general, strongly supported the idea of a faith community in their school, and the idea that inclusion strengthened their faith through the non-Catholic students presence and challenges and in some cases, example by non-Catholic but committed Christian students. Unexpectedly, the students also revealed the essential spiritual equality and unity of all Christians and non-Christians.

Generally, for this school's student participants, community was evidenced by students looking out for each other, and following the model of Jesus, or the Golden Rule (treat others as you would have them treat you).

The word "respect," which was reiterated in all sessions, was used to refer to both respect for differences (in a reciprocal sense) and, respect (interpreted as obedience or compliance) for the authority in the school.

There was a sense of "we are" as a faith community, rather than, "we are becoming." In general, the sense was that the school community was a conglomeration of communities not necessarily united, except in crisis, on ski retreats, or at some school liturgies. Many students felt

that faith was expressed very differently, not necessarily better or worse, by the various age groups on the teaching staff.

The particularities of School B were the importance of the sacraments to the unique sense of Catholicity within the school. In particular, the Eucharist and the Sacrament of Reconciliation were mentioned (although one student had mentioned the importance of the Sacrament of the Eucharist in school A (Gr. 12) but also and most notably, the Sacrament of Confirmation was mentioned which was not mentioned in any of the other student sessions in any of the schools (Gr. 10, Gr. 12). The significance of Confirmation is that the gifts of the Holy Spirit are believed, by Catholics, to be made available to the recipient for the purpose of, among other things, "standing up" for the Catholic Faith in a secular world.

A further point made in School B's student sessions was the remarkably insightful connection made by a participant (Gr. 12). Her understanding of faith came after a bonding experience overseas. This certainly speaks to the importance of an experiencial incubator, such as ski retreats and the like, which different from the routine school settings, for the forging of relationships within which the seed of faith may be spread in order that it may take root.

Lastly, the point was made that, although faith is a private matter for students, one participant reflected that in a "community of faith, you kinda need a balance between the personal and sharing it with other people" (Gr. 12). Although students in all schools saw faith as private, this student spoke to the importance of sharing the same as an element in a faith

It is noteworthy to say that in all schools, safety was expressed as an important element in the school community. If that is so, then it may be a condition for the kind of openness required for one to be able to care about others and for the willingness to see others need for support.

School C

The room for the sessions in School C was not good. It was very cramped and the hall could be seen from the students' tables. The latter could not be changed due to the size of the room and the necessity to have the camera catch their responses. My assistant had to move the camera from left to right to catch the speaker and as many other students as possible. The noise level from the hall was higher than at School A, and it was a bit distracting for the moderator, but it did not seem to affect the student participants. Unfortunately, it was the only room available.

School C's grade 10 session was a terrific explosion of students' experiences and understandings. Students began by wondering how they could identify non-Catholic students, to painting their pictures of what the word "Catholic," to reacting against the idea of religious homogeneity within their school.

The topic of community caused an explosion of comments regarding diversity and ethnicity, the necessity to have religious diversify to allay prejudice, and the need of students to have someone to talk to about personal matters. Community again focused in part, on togetherness in having fun as a group and the necessity of mutual respect and acceptance for differences. I understood the students use, in one sense of the word, of "respect" to mean more than mere accommodation, rather an exhibited acceptance of the fact that the other person has a right to her or his beliefs and the further right to express them, as long as those rights are reciprocated. The discussion then moved onto the contributions of non-Catholic students, and responses ranged from "the same as Catholics" to "uncertain."

The topic of community took over the conversation and most of the students saw the sense of community crystalize at moments of crisis, in particular the death of a student. That experience

was noted as a school-wide unifying moment of "coming together" for comfort and the expression

of caring. I understood the students to be expressing not only the public expression of caring

through the religious rituals and ceremonies but also a deeper understanding. The impression I had

while the students were relating this experience was that the religious rituals gave some

understanding or emotional context to the loss of the student and also that the rituals and

ceremonies provided meaning, or sought to provide meaning, to the deceased students demise.

The students' conversations revealed their school as a faith community with faith

understood in an experiencial, affective sense as well as expressed through rituals. Inclusion was

not a strong focus for the students except in terms of diversity of colour, and culture, although it

was seen by some as a catalyst for a deeper understanding of their faith. The student participants in

School C did not have a strongly expressed view of their faith influencing non-Catholic students.

Unexpected sub-themes did emerge with the essential unity of beliefs, in humanistic value

terms, for all religions.

The grade 11 session began with the painting of the pictures, as with other sessions, and

moved quickly to a discussion of community with racial differences being pointed at by some

students as an example of their school's student population. That fact was focused upon, briefly, as

an example of the diversity within the school as it related to the mix of religions. Acceptance, a

lack of prejudice, and curiosity emerged form this topic. There was little discussion respecting

friends who were no-Catholic although one student did have one non-Catholic school friend seek

to attend Mass with him, outside of school.

As with other student sessions, a sense of crisis in the community was seen by students to

crystalize into a strong understanding of community unity. A student expressed the feeling that at

those times there was a need for support from others, by those within the school. That the loss of a life went beyond those intimately associated with the deceased. In this session, students were unable to respond to the question on the presence of non-Catholic students at school liturgies as the identification factor was an issue.

The themes which were touched upon by students in this session focused on the elements of faith and community and what those words, when combined, meant to the participants. Certainly, faith was firmly fixed in the affective domain, but I perceived that there was some appreciation for the formal Christian ethics class teaching, primarily due to the up-beat personality type of some teachers. There was an appreciation for inclusion as it spoke to diversity (in race, color, and religion) and acceptance and the curiosity of students when faced with different ideas, along with the friendship dividend. There was also an understanding expressed by some students that their faith impacted non-Catholic students in that there was an opportunity to learn about Catholicism through its rituals.

Unexpectedly, students also raised the essential unity of all faiths in their expectation of living according to the golden rule and that unity was more important than "small" theological differences. Indeed, I understood the students in general, to understand the purpose of Catholic education was to promulgate that rule.

The grade 12 session in School C was very dynamic. It began with drawing a picture of the word Catholic which triggered reflection on the sacraments. The education picture was expressed with experiences (acceptance, understanding, challenging, and one student's idea of it as a holy environment) to the idea that Catholic education was everywhere within the school.

Moving the discussion to community, the dichotomy of geographic boundaries as opposed to experiences of community was revealed. Those experiences included, safety, caring, close interaction, acceptance, and inclusivity with a strong emphasis on the necessity of teachers being involved in school activities with students. The idea of teachers as role models of the faith was expressed by several students. The students were also strongly in favour of inclusion as it argued against others saying that they and their school was part of a cult.

The view of their faith was, in part expressed as a search by the self for meaning while exhibiting tolerance for others, and learning from others views. The conversation as a whole, led me to interpret that the students in this session understood the word "acceptance" as "tolerance." Perhaps this was due to the nature of this school's community. It is drawn from a "blue collar" area of the City where being practical is valued. Perhaps, tolerance is a much more "on the ground" approach to diversity than acceptance and understanding, and I did sense that the understandings expressed in this session were more practical than theoretical. Here the reader will see that my interpretation has been influenced by the generally accepted historical label for the school and the part of the city from which it draws students. Notwithstanding that "historical influence" and my own personal experience as a student at that school, I believe that my interpretation of the students' use of the word "acceptance" is reasonable.

The session did reveal that some students felt that non-Catholics benefitted from being in their Catholic school by seeing a good example of faith within a community. Noteworthy, a student expressed the feeling that non-Catholics likely do not come to the school to be converted. In coming to the school, it was suggested that non-Catholics contributed their school's culture, religion, world-views and to the sense of understanding required in a diverse community. Some

Catholic students believed that the challenge of various views was good for their own development of faith.

The strongly expressed themes which emerged from this group dealt with the school as a faith community manifest in the diversity of races, colors, and religions and the affective elements of caring and toleration with the importance of the teacher as a faith role model. The impact of inclusion on Catholic students' faith appears to have been major in that it put their faith in action as it requires the "doing" of toleration, and not looking at differences, but rather, similarities and unity of purpose. Religious diversity was seen in other dimensions, race and culture, which reinforced the values important to the students' views of community, and played in concert with the values in their faith and religion. There was also a feeling that while non-Catholic students contribute to the school community, they also benefit from it.

Religion in its intellectual sense was seen as divisive whereas faith was seen as unifying.

The uniqueness of School C, expressed in its student groups, were that many students understood the necessity for teachers to be directly, personally, involved with the community (Gr. 12). Their comments reflected what student participants felt they wanted from their teachers: understanding and emotional support.

One point made by the students at this school was that the teachers do not preach the faith *at* students and teachers do not force students to attend Mass, if the student expresses a sincere faith-centered concern (Gr. 12).

School D

School D provided two rooms, a regular classroom and a science laboratory for the sessions. The classroom was perfect for the session as it was large, comfortable and the camera lense easily, without the necessity of movement, captured all of the participants. The science

laboratory was huge and the small session held there was dwarfed by the size. It was for that reason I quickly established a casual, cozy, conversational style with the participants which seemed to work well in shrinking down the room to "just us." The camera operated again at this school by my assistant, worked well.

School D's student population is almost entirely Caucasian, and from an upper middle class socio-economic area. It's sense of community, as expressed by the student participants, is quite different from both School B and School C in that racial and cultural diversity was mentioned but not nearly as frequently as in sessions from Schools B and C.

The community is seen by the student participants as caring, sharing, supportive and united at moments of crisis or celebration. Having visited the school, I noticed that all of the faces were white and the students were well dressed.

The grade 10 session was composed of two students, one of whom had not attended the high school for grade 9, and the other was a very quiet young lady. It is fair to say that their understanding was that Catholicism was just a different type of Christianity, a preference due to upbringing at home. Both expressed the feeling that the teachers in the school noticed when they had been having personal difficulties and had intervened to provide assistance. One student saw inclusion as being important to test the understanding of his faith. Both appeared curious about other peoples' beliefs and would have liked to had that information made available in their school. In sum, the dominate theme for these students was the school faith community as a caring place which included everyone and where friendships could grow.

The grade 11 session in School C was vigorous and animated. Beginning with painting the pictures of Catholic and education, most students entered into a discussion of Catholic education as the development of the spiritual side of students. There was some concern with religion in Christian ethics class, being tied to less freedom of thought than other classes in the school. The

topic of community precipitated discussion on religious diversity, openness, acceptance of differences, trust, caring and sharing. The discussion expanded into multi-communities, friendship beyond religion, and race as a factor to be ignored within a community. There was some discussion on the Catholic Church's teachings regarding homosexuality, female priests and married priests as being against the Zeitgeist of the times. Once again, the topic of community had provided the trigger to much of the discussion.

The major themes which emerged from this session were that the school's faith community was inclusive in nature and that it was the spiritual side, as displayed in the affective actions of others, that provided the *sine qua non* for the faith community. The inclusion of non-Catholic students was seen very positively both reflecting the inclusiveness of the Catholic Church and providing diversity to the community while challenging the Catholic students' beliefs to be re-examined by them, and thus strengthened. There was little discussion regarding how non-Catholic students were affected by the Catholic students' beliefs. Sub-themes from other sessions emerged in this session, where the essential unity of all who have a belief was expressed, without favoritism for any particular belief other than preference.

School D's grade 12 session was very active and full of discussion. The first topic was the word Catholic, which set-off expressions of "helping people," "colored faces," "looking past color." A vigorous denunciation of racism as anathema to the Catholic Religion was expressed. The religious celebrations in the school were noted as opportunities for non-Catholic and Catholic students to grow in spirituality and that the Mass was seen as inclusive, like the Faith, in that it reached out (perhaps in a spiritual way) to all, present at the celebration. The point was made that adults (teachers and school administrators) should give time to students to mature spiritually during this growth period. I understood that comment to mean that discipline should take the student's spiritual maturation process into consideration.

It was in this session that the term "faith-support" community emerged. The student who expressed that term seemed to be expressing the understanding that faith deals with meaning, and support deals with putting your understandings into effect. Therefore, a support community could not exist without faith but a faith community could not exist without support. It was an interesting point.

As with other sessions, the experience that led to a strong coming together of the community was a crisis, the death of a student. Students explained how they cried together, prayed together and supported each other in this crisis. The non-Catholic joined in with the affective demonstration of support for others in the community and a student's religion was never an issue. It was a communal experience of taking care of each other in a time of crisis and the school community was united as one.

One student mentioned that faith in the school had to affect anyone who attended the school for four years as the symbols and actions of that faith were everywhere in the school and in conversations. Faith was seen as a safe harbour from the trials in the life of a student, without which there would be no where else to go for support and understanding and perhaps, I interpreted, provided a possible meaning in experiencing those trials.

Inclusion was discussed as a positive element in the school community. Diversity of ideas satisfied students' curiosity and spurred them to re-consider their own faith's beliefs, making those stronger, or more closely understood. The idea emerged that Catholic and non-Catholic students "feed off of each other," that their's is a symbiotic relationship, beneficial to both people.

The themes emerged, as stated earlier in another session, in a domino effect. The world community triggered "relationships," which rolled into a discussion of personhood with the attendant issues of acceptance, understanding, acceptance and to the school as a faith community. Faith community engendered discussion on faith and what it meant to the student in her or his life

and to the community and how the student's faith related to the non-Catholic faiths expressed by some students. Religious diversity entered the discussion and the discussion moved to the purpose of Catholic education being to create good people of faith, any faith would do.

The themes which emerged displayed the school as a faith community. Faith was seen in the affective sense, to provide understanding and meaning to life's events and experiences, while support provided caring and emotional support. Community was understood, by most students, as an experience which manifested itself at various moments and at different time in the school community. The students seemed to all agree in the importance to their community of inclusion for diversity, understanding and to satisfy their curiosity. The feeling of some students was that non-Catholic students benefitted from the opportunity of being part of the faith community and thus to grow in their own sense of spirituality. There was not a discussion regarding how the individual faith of the Catholic student affected the non-Catholic student.

The sub issues which emerged dealt with the essential unity of all faiths in creating a better life for people and, as the purpose of Catholic education, to create better people.

Student participants addressed diversity from a theoretical perspective except in relation to non-Catholics. In that case, the non-Catholics were much the same in race and socio-economic status as the Catholic students. This was not always the case at Schools B and C.

School D's student participants seemed to have a very experiencial understanding of faith within the community, bounded by humanistic values and offered the unique idea that the faith community must also be a support community (Gr. 12). This was unique as it can be interpreted as differentiating between a faith community and a support community. I understood the students to mean, in a global sense, that to have acceptance, caring and support in a community, requires that the people in it have to be both emotionally vulnerable and intellectually open to each other, which in turn engenders a support community. Interestingly, I understood their point to be that faith alone does not necessarily create a support community.

Sessions Speak To Students, Teachers And Administrators

This study has discovered various themes and sub themes from the data of the participants and I have described the feeling present in each of the students sessions, along with the idiosyncratic matters which emerged from each particular school. The question is, "So what does that all mean to the students, teachers and administrators?"

The data, from the students, speaks to them as they should consider that although their teachers have the responsibility in the school community to show faith witness, the students, whatever their age, also have a responsibility to support the teachers. When students do so, as when some have prayed for an injured teacher, the response from that teacher is overwhelming, and is spoken of in public years later. That experience, made possible by students, makes clear to the teachers that teaching in a Catholic school is much more than just a job or a profession. It seems important to remind students that teachers need them to become the faith witnesses the Church asks them to be.

Teachers might remember that students closely scrutinized their decisions and actions to determine if they are exemplifying the Christian values espoused by their school. Moreover, if a teacher errs in not exemplifying those values, it is okay, from a student's perspective, to acknowledge the error. Indeed, it is that admission of error, that emotional openness, which manifests the basic humanness of the teacher. I suggest that this can result in students seeing that it is okay to be emotionally open and speak of the things that have meaning to them in their lives. Moreover, that genuine and sincere openness, facilitates trust and can engender a willingness on the part of a teenager, filled with youthful angst, to speak with a teacher who has also not reached perfection. If this is so, then the teacher is pivotal in the students lives for as Buber (1965)

speaks to the relationship which develops when trust is present in education:

> Trust, trust in the world, because this human being exists-that is the most inward
>
> achievement of the relation in education. *Because this human being exists,*
>
> *meaninglessness, however hard pressed you are by it, cannot be the real truth.*
>
> Because this human being exists, in the darkness, the light lies hidden, in fear
>
> salvation, and in the callousness of one's fellow-men the great Love. (p. xi)
>
> [emphasis added]

Teachers who consider their role within the school might reflect on the student perception

that the school is the center of their faith experience. That understanding impacts upon the

importance of the Catholic teacher as "priest" and "prophet."

Teachers may also reflect on the importance of the sacraments, the Eucharist,

Reconciliation, and particularly Confirmation, as the *sine qua non* of Catholic education, and not

just the inculcation of Christian values in the school. As Groome (1998) says:

> With ecumenism encouraging the demise of hardened divisions, it is not easy to
>
> find precise language to name "who's who." When describing a belief or practice
>
> shared generally by Christians, I will refer to it simply as Christian. On the other
>
> hand, *there are constitutive aspects of Catholic Christianity that could not be*
>
> *attributed - even spiritually - to all Christians. For example, a strong sense of*
>
> *sacramentality.* (p. 23) [emphases added]

Christian ethics teachers might consider that in the view of a student participant, the

experiences of bonding with others may be a precursor to experiencing faith in a meaningful way

for some students. Therefore, shifting Christian ethics classes to including more over-night retreats

away from the school may be an effective means of transmitting the experience of a faith

community. This is not to say that the experiencial aspects of Catholic pedagogy should overwhelm the cognitive aspects. As Engebretson (n.d.) states:

> young people may more readily grow in a sense of personal meaning through the
>
> intellectual journey. It may be that the process of religion education is more
>
> holistic than an artificial distinction between cognitive and affective dimensions
>
> suggests; that the intellectual study of living religious traditions actually feeds and
>
> nurtures the spiritual sense of the student, even if spiritual/affective responses are
>
> not an explicit part of the learning process. (p. 13)

It would be helpful to attempt to resolve the paradox of freedom of religion and the welcoming of the non-Catholic student and the rule that all must attend school liturgies. I offer no solution to this inconsistency, but it surely should be considered by school administrators.

A second point for administrators to consider is the provision of more student-teacher retreats.

Part E

This Part will proffer, a) in diagrammatic form, the student and teacher themes placed upon a spectrum from least strong to strongest based upon the frequency and intensity with which they were presented by the participants, b) a comparison and contrasting of the teacher and student themes, and, c) state the relationship between the themes and the research questions.

The reader should note that the themes contained within the following spectrum were combined, as were categories, to present the emergent major themes stated on page 105 of this study. Those themes not so combined, remain as minor themes.

Spectrum of Themes
Grade 10

FAITH

Least Strong			Strongest
Universality of faith	Challenges assumptions	Division of faith and Religion	Appreciation of religious plurality and universalism of values/inclusion is consistent with the faith, exclusion is inconsistent

COMMUNITY

Least Strong						Strongest
Hypocrisy: espoused values vs. practiced values of administration and teachers	Disruption of liturgies, Christian ethics classes	Respect both for and from others	Appreciation of diversity (cultural, racial, religious)	Equality of treatment for all	Counters allegation of cultism	Open to all

PERSONAL

Least Strong				Strongest
Reduction of anxiety regarding those who are different	Opportunity to practice faith's values	Increased empathy for minorities	Satisfaction of curiosity	Source of friendships

EFFECTS ON NON-CATHOLIC STUDENTS

Least Strong	Strongest
Non-Catholics may convert to Catholicism	Non-Catholics learn about Catholicism

Grade 11

FAITH

Least Strong   Strongest

Provides spiritual leadership	Stresses searching	Redefines prayer	Division of faith and religion	Faith in action	Challenges assumptions	Strengthens talking together and understanding	Openness consistent with beliefs

COMMUNITY

Least Strong   Strongest

Disruption of liturgies	Increases student numbers	Ambiguity of purpose of Catholic education	Contributes leadership	Respect both for and from others	Shows unity in diversity	Counters prejudice	Accommodates diversity cultural, racial, religious)	Open to all	Counters allegation of cultism

PERSONAL

Least Strong   Strongest

Stimulates search for truth others differences	Lessens fear of Increases pool of friends	Real world experience

EFFECTS ON NON-CATHOLIC STUDENTS

Least Strong   Strongest

Opportunity to compare beliefs with Catholics	Opportunity to express their religious beliefs in a Christian community	Opportunity to participate in a community of good values

Grade 12

FAITH

Least Strong   Strongest

Faith reaches out to all	Division of faith and religion	Challenges assumptions	Demonstrates centrality of beliefs	Inclusion consistent with the faith

COMMUNITY

Least Strong   Strongest

Disruption of liturgies	Ambiguity of purpose of Catholic education	Shows unity within diversity	Develops empathy for minority	Reciprocal respect demanded	Counters allegation of cultism	Equality of treatment	Freedom of conscience beliefs, speech

PERSONAL

Least Strong   Strongest

Challenges depth of faith	Opportunity to practice faith	Provides friendship	Challenges understanding of faith	Stimulates appreciation for diversity

EFFECTS ON NON-CATHOLIC STUDENTS

Least Strong   Strongest

Possibility of conversion to Catholicism	Opportunity to speak in public about their religious beliefs	Opportunity to see Catholics as caring, open, accepting people	Opportunity to be part of and experience a value defined community

Teachers

FAITH

Least Strong   Strongest

Opportunity to evangelize	Challenges faith assumptions	Demonstrates ecumenical spirit (dialogue and understanding)	Demonstrates openness and inclusivity of the faith

COMMUNITY

Least Strong   Strongest

Disruption at liturgies and Christian ethics classes	Contributes leadership	Counters cultism allegation	Good example for pluralistic society	Demonstrates freedom of conscience speech, religion

PERSONAL

Least Strong   Strongest

Provides opportunity to understand the other	Catalyst for spiritual searching	Opportunity to practice Christian values	Spurs personal search for truth	Arouses empathy for the other (respect, courage, desire to protect)	Demands acceptance of the differences of the other

Comparing And Contrasting Student And Teacher Themes

I was surprised with the similarities between the emergent student and teacher themes. The

three categories of themes are, to reiterate, a) faith, b) community, and c) personal. What follows

is a comparison and a contrasting of those themes.

Themes Related To Faith

In the faith category, it was my perception that teacher participants understood inclusion most strongly as demonstrating their faith's openness to all, and thus its inclusive nature. That theme was strongly expressed in grades 10, 11, and 12 with the intensity which teenagers reserve, for what may be called "righteous indignation" when faced with the unfairness of excluding some one because they may be different from the majority.

Teachers in general, stressed the ecumenical importance of inclusion, which entails dialogue for better understanding. Students did not mention ecumenism but many strongly understood that their faith expected that they be willing to show that they were prepared to listen to others of differing beliefs, and to try to understand what was being said by them. It appears that even without the term ecumenism, the value of dialogue, and seeking understanding were implicit in the students understanding of their faith.

Some teacher participants viewed inclusion as positively challenging their faith. Although this was not a teacher theme expressed by many teachers, it was strongly expressed by a few. That theme was expressed much more strongly among the student sessions. This may be due to the difference in age between the students and teachers, the latter having made their faith decisions long ago.

The teachers theme of evangelization, not conversion, of all of the students was the weakest theme presented. That theme was not specifically mentioned, except by one student, and therefore was not considered in the student themes. However, it was certainly the case that some students saw their faith as reaching out to all who might be present during the celebration of the

Mass, and in one session, the atmosphere of the Catholic school community affecting all students who attended their high school for four years.

Interestingly, some students understood inclusion as showing, the universality of faith or beliefs common to all people, the universality of basic Christian values, and centrality of such beliefs to people regardless of their culture, race or religion.

Themes Related To Community

In the category of community, teachers stressed that inclusion demonstrated that their school community reflected the right to freedom of conscience, speech and religion. The grade 12 sessions reflected this as a major theme and although not specifically charted, many students in the grade 10 and 11 sessions all agreed that everyone had a right to their own opinions. Tangentially, the latter comments could be interpreted as the rights above, but as they were not vociferously stated, and in fact, were more "in passing" comments, therefore, they were not charted as a theme.

The teachers theme of the inclusive Catholic school providing a good example to society was not mentioned in any student sessions. However, it is fair to say that many students understood that the values taught them in their school, were not necessarily those of the secular community at large, but should be.

In every teachers group there was a concern that their school not appear to outsiders as culturally closed in the sense of being a cult's school. This same theme was echoed by many students in most sessions: in one session this included elitism based upon economic class.

Some teachers in all sessions seemed to appreciate the leadership qualities which some non-Catholic students bring to the school community, in leading afternoon Bible study meetings,

or participating in school liturgies, or acting as student leaders in student government. This theme was mentioned to me by various administrators at three schools but was only mentioned by two students, one in grade 10 and one in grade 11 at School B. It was therefore, not included in the charting above, as I determined that it lacked sufficient meaning for most student participants. However, the absence of this as a theme of the students may be due to their simply not knowing that several of their student leaders were non-Catholics.

It is important to note that a few teachers were concerned, to a minor degree, with disruption of school liturgies by those who they believed were non-Catholic students. I perceived and understood this as an incorrect assumption on the participants' part. In most cases, the teachers in the sessions did not know which students were Catholic, or did not know unless the student self-disclosed. At best, I found this theme questionable, especially when a school administrator said that at least in his school, the disruptions at school liturgies, and in Christian ethics classes, were generally, rebellious Catholic students.

Students in all sessions noted that some non-Catholic students were disruptive, but the identification of disruptions at school liturgies was not entirely credible to me as the monitor. In Christian ethics classes, some students noted extreme examples of non-Catholic students disrupting, but that word was used to refer to angry, confused students rebelling against all authority or merely a non-Catholic student who vociferously put forward and argued her or his own beliefs and challenged Catholic beliefs to the trepidation of the Christian ethics teacher.

Students noted many themes on the topic of community not mentioned by teacher participants. Most students put a high priority in their school being open to all who wished to enter, much as they felt their religion should be. They also mentioned, during the grade 10 and 11

sessions, that inclusion gave them an appreciation or understanding of the necessity of accommodating those from diverse backgrounds involving culture, race, and religion. That understanding also precipitated many students' expressing that there could be unity within diversity, and further that such an idea could both counter the development of prejudice and strongly argue for equal treatment of all persons regardless of culture, race or religion. One grade 12 session also indirectly expressed the understanding that the presence of minorities produced feelings of empathy among some Catholic students. Although not generally expressed in the sessions, it was a minor issue that some non-Catholic students can and do contribute to the student leadership pool as evidenced by the election of some of them to student leadership positions.

The last two student themes were minor in expression and confined to one specific session each. First, one student mentioned that to exclude non-Catholic students would result in fewer students at the Catholic schools. The second theme was related to one grade 10 session which was dominated with what was perceived and expressed as an authoritarianism prevalent in their school, and hypocrisy expressed through the teachers and administration espousing Christian values for the benefit of parents and outsiders, but failing to practice those values with students. The grade 11 and 12 sessions from that school did not reflect those sentiments. In the case of that grade 10 session, I believe the expressions, although heart-felt by the students, were generated by the presence of one very negative, cynical personality.

Themes Related To The Person

The teacher sessions stressed that inclusion, demanded the acceptance of diversity and the differences of others. That was not so with the student sessions. Some students in grade 12

expressed the understanding that inclusion stimulated an appreciation for diversity but that belief was not a personal belief expressed in grades 10 and 11.

A few teachers in all sessions expressed a sense of empathy for the non-Catholic students who, as a minority, deserved respect for their courage when participating in school liturgies, and in student government. Indeed, that empathy manifested itself as a sincerely expressed desire by a few teachers to protect the non-Catholic student from being singled out because of her or his minority status. Only one grade session expressed the empathy theme, but it is a possible interpretation of all of the student sessions to suggest that in seeing inclusion as an opportunity to practice their Christian values of acceptance, understanding and caring about the other, there was also an empathy with non-Catholic students' minority position within the school. That may be a stretch in analysis, nevertheless it is arguable. Certainly, teacher participants believed that inclusion gave them an opportunity to practice their Christian values, but it is not a strong theme as it conflicts with most teacher participants saying that they either do not know who the non-Catholic students were in their school or they simply did not see it as a significant thing for them to know.

Some teachers, particularly in one session, felt that inclusion gave them an opportunity, and was a catalyst, for them to examine their own religious truths. In another sense, the inclusion of non-Catholic students also was a spur for some teachers to engage in a spiritual search of their own as they came to ask questions of their own fundamental spiritual and religious beliefs.

A few students expressed the view that inclusion stimulated their own faith journey, and their personal search for truth, as well as challenging the depth of their faith.

Teachers expressed, to a very slight degree, the understanding that inclusion provided them an opportunity to understand those who's beliefs differed from Catholicism. That view was

not expressed as such by the student participants. However, some students did feel that inclusion stimulated an appreciation for diversity in culture, race and religion, and further, that it represented a reflection of the real world after grade 12 where they would have to deal daily in the work place, or in post secondary education, with those of other beliefs. The latter understanding was felt by the students as inclusion reducing the anxiety of living in society with those of other beliefs.

The student sessions stressed the importance, to many students, of inclusion as a source of possible friendships (grade 10 and, to lesser degree, grade 11) and as a challenge to their assumptions and understandings of their faith (grades 11 and 12). Many, if not most of the student participants, felt that inclusion was an opportunity to satisfy their curiosity about other beliefs and cultures.

Relating The Emergent Themes To The Research Questions

The research question stated:

What are the experiences of Catholic students and teachers in their relationships

with non-Catholic students in Catholic schools? Moreover, what, if any, meanings

do those Catholic students and teachers attach to their experiences particularly in

relation to their religious beliefs and their school's faith community?

Students' Religious Beliefs And Inclusion

The student sessions revealed the following themes which are related to the sense of their own religious beliefs and faith. Although of course, not unanimous, the disclosed understandings were that inclusion:

a) can result in a student's knowledge and understanding of her or his own faith being challenged and deepened,

b) through discussion with non-Catholics, can result in a student's curiosity of different religious beliefs being satisfied,

c) can stimulate empathy for those in a minority position within the school due to culture, race and/or religion,

d) can provide an opportunity for the Catholic student to practice her or his faith's espoused values of caring, understanding and acceptance,

e) can reduce anxiety regarding others who are different which in any event will have to be faced in secular society,

f) can provide a larger pool of potential friends.

Inclusion And Their School's Faith Community

In terms of many students' sense of the relevance of inclusion to their school's faith community, the following emerged:

a) inclusion is consistent with the beliefs of the Catholic Faith,

b) the faith community is experienced, or understood to be at its best, when it is pluralistic in culture, race and religion,

c) the faith community in the Catholic schools in this study are Christian in population and Catholic in school liturgical rituals,

d) the Catholic Faith is open, understanding and accepting of religious differences, and egalitarian, whereas the Catholic Religion is or can be divisive and authoritarian and definitive in its rules,

e) the Catholic Faith is challenged in a positive way by the inclusion of non-Catholics of various beliefs, both Christian and non-Christian,

f) inclusion injects an element of searching for the truth into the Catholic school's faith community,

g) the inclusion of non-Catholics can, through discussion, challenge the assumed theology of the Catholic Faith within the Catholic school's faith community,

h) inclusion can through the challenges and searching, as stated above, strengthen the Catholic student's sense of her or his own faith,

i) inclusion can stimulate an appreciation for diversity within a community concurrent with the necessary elements of mutual respect for differences and universal values,

j) inclusion calls for action in practicing not merely espousing, the values of the faith community.

Teachers' Religious Beliefs And Inclusion

The teacher sessions revealed the following themes which are related to the sense of their own religious beliefs and faith. As with the students, the themes were not unanimous. The disclosed understandings were that inclusion affected their own sense of faith as inclusion:

a) demonstrated the accepting nature and openness of their faith,

b) demonstrated the ecumenical spirit, through dialogue and understanding, of Catholicism,

c) challenged their own assumptions about faith,

d) provided an opportunity to understand the beliefs of others,

e) provided an opportunity to practice their faith's values of caring, understanding, and the acceptance of others' differences,

h) provided an opportunity to evangelize,

i) could act as catalyst for their own faith journey and search for truth,

Teachers' Understanding of Inclusion And Their School's Faith Community

The revealed understandings regarding inclusion and their school's faith community were that inclusion:

a) demonstrated the Catholic Faith's openness and acceptance of all others, thereby countering allegations of cultism,

b) sets a good example for secular society in the Catholic school's acceptance of diversity,

cultural, racial and religious, while espousing understanding and acceptance, showing unity in diversity,

c) demonstrated the Faith's acceptance of freedom of conscience, speech, and religion as fundamental values in a diverse, pluralistic community,

d) can contribute excellent young school leaders to the school community,

e) can be disruptive, to a minor degree, at school liturgical services and in some Christian ethics classes (which is also attributable to unchurched Catholic students).

Chapter Five

Analytic Review Of The Themes In Relation To The Catholic School

Chapter Five is in two parts and goes beyond the participants' life-worlds, as provided in Chapter Four, and compares the emergent themes with the literature. Part A restates the research questions and summarizes the student and teacher themes. Part B examines the convergence and divergence of this study's thematic findings and the literature.

Part A

The Research Questions

What are the experiences of Catholic students and teachers in their relationships with non-Catholic students in Catholic schools? Moreover, what, if any, meanings do those Catholic students and teachers attach to their experiences particularly in relation to their religious beliefs and their school's faith community?

The Thematic Findings Of The Study

The four major student themes and the five major teacher themes which emerged from the data as indicated in Chapter Four are as follows. However, the emergent major themes went beyond the research questions.

This study's primary emergent student inclusionary themes are: a) the Catholic school's faith community is viewed from many of the participating students perspectives, as inclusive, safe, accepting, understanding, fair and seeking social justice, b) the impact of inclusion on most of the student participants' sense of faith was understood by them as beneficial, c) almost all of the student participants perceived religious diversity within their schools as bringing many benefits to the school community and themselves, d) it was the view of the preponderance of participants that inclusion positively affected non-Catholic students.

Secondary emergent student inclusionary themes are, a) for at least some participants, the school is the center of their faith experience, b) generally, participants understood the Catholic Faith and all other faiths, as following the same essential values and producing the same spiritual feelings among their members, c) there was a pervasive understanding among most of the participants that although they attended a school which claimed to be Catholic, it was their experience that it was a Christian school with Catholic rituals, d) the student participants were divided respecting the purpose of Catholic education, some seeing it as institutionally purposeful and others as centered around individual spiritual growth, e) the multi-layered meanings associated with the word "respect" played a key role key role for both Catholic students and teachers, f) both students and teachers experienced an intellectual and emotional bifurcation of the words, religion and faith, g) students manifested an intellectual conflating of religious pluralism and religious relativism, h) a few students believed that this study would have been more informed by including non-Catholic students in the focus group sessions

The emergent teacher themes related to, a) uncertainty respecting the Catholic school as uniquely Catholic, b) ambivalence respecting the source of the Catholic school's mandate, c) the emotional experience of some Catholic teachers to inclusion, d) the effects on participants' sense of their faith when in relationship with non-Catholic students, e) the discrepancy among participants understanding of the school community as either a faith-support community or as a famtiy community.

Part B

Convergence And Divergence Of The Findings With The Literature

The Communitarian Dimension Of The Catholic School

The research findings indicate that in three ways Catholic schools in the study display, through the student and teacher participants' experiences, a communitarian flavour. First, as

Selznick (1986) predicted, the students understanding of morality comes ostensibly not so much from specific moral teachings of the Church, but rather from the participants' interaction with their fellow students and teachers. The moral template or reference point for students, to which they refer time and time again, are those values which are stressed by both students and teachers: inclusion, acceptance, understanding, respect, fairness, and social justice. I suggest these values represent the students', "implicated selves," which are formed, to a large degree during their high school years within their school community.

Second, the enforcement of those values among the students comes from themselves, in their expectations of each other and the school staff. In other words, students and teachers develop, through their interactions in the school, their expectations of human behaviour and form judgements respecting how they and others live up to them. Students often made comments reflecting Kohlberg's (Daeg de Mott, 1998) conventional moral development stage, Stage Three, where people conform to a community's moral expectations to avoid disapproval or dislike by others. However, teachers seem to generally operate at the post-conventional stages, stages five and six, where they conform to maintain the respect of an impartial spectator who judges action in terms of the community's welfare or to avoid self-condemnation.

Third, as a result of the above, those expectations of behaviour become the school community's generally accepted moral template providing bench marks which constitute the shared, accepted day-to-day values of the community.

This point is interesting as I would have thought that the shared values and meanings in a Catholic school would have referred to both the above values and the tenets of the Catholic Religion, the divinity of Christ, the teachings of the Church's Magisterium, and the sense of belonging to the Catholic Church. Although the sense of belonging to the Catholic Church does

seem to exist, the "Church" is interpreted as the people in it rather than the formal institution, which is viewed as being austere and, apart from liturgical services, emotionally sterile and not, generally speaking, relevant to students' day-to-day life. Although the latter sentiment was not universal, and indeed some upper year students suggested that their religion was always in the background of their day-to-day activities, it is a reasonable interpretation of their understanding, that they were referring to their sense of faith as opposed to the Catholic Religion.

There is a difference in the way the participant students and teachers experienced their sense of belonging to the school community. Students' primary social life is based upon their relationships within the school and in that sense, they "belong" to that community with their friends with whom they spend so much of their time. They are well aware of and value being part of the larger group.

Teachers have the same sense of "belonging" to the school community, but there was a pervasive feeling among the session participants that also has a sense of "becoming something more" both through their relationships with students and fellow teachers and the experience of teaching in a Catholic school community.

This is not to say that the students are not in a social, physical, moral and thus spiritual metamorphosis. If the four years of high school are viewed as developmental, as they surely are, then it is also possible to argue that the Catholic student is in a state of spiritual change or maturation. However, this was not a commonly expressed view in the student sessions where the dominate theme was "belonging."

Selznick (1986) suggested that communitarianism is not about "belonging," but "becoming." If the four years of high school are viewed as developmental, then both the Catholic student and teacher are in a state of transformation within their school community, but at different depths.

Evidencing communitarian aspects to a school community is one thing, but it is surely relevant to ask the following questions, a) is that community a faith community? b) if so, what faith is expressed? c) does the community successfully transmit that faith? and d) how does inclusion relate to that community?

The Catholic School As A Faith Community

Is There A Faith Community?

The Congregation for the Doctrine of the Faith (Congregation, 1977, paras. 54, 62) states that it is, "sharing the same vision, the same values, same educational norms within the school community which makes the school Catholic." Foster (1982) suggests that it is the symbols, rituals, and bonding relationship with spontaneous moments which mark the faith community.

This study's findings confirm Foster's assertions. Repeatedly, students and teachers used common Catholic symbols, the crucifix or cross, the church building, the priest, the Eucharist, the crown of thorns, and pictures of Jesus to depict what they saw as embodying the word Catholic. Other symbols, perhaps more attuned to Vatican II imagery were mentioned - people holding hands in a circle, etc. This pre and post Vatican II distinction in symbols was expressly noted by one Christian ethics teacher, who may have been wrong to provide the disjuction. Yet, the rituals were always the same: morning devotions said over the school's intercom, Mass, distribution of the Eucharist, the Sacrament of Reconciliation, and other liturgical services. Spontaneous moments were recounted as moments of thought and refection whether on a ski retreat or grade 12 retreats or, most affectively powerful, resulting from moments of crisis in the school due to the death of a student or teacher. According to Foster (1982), these are the hallmarks of a faith community.

If he is correct, then all four of the schools from which the student and teacher participants came, qualify as faith communities. However, to merely state that a Catholic school has a faith community is to beg the question, what kind of faith community is it? In other words, what faith is experienced?

What Faith Was Experienced In The Participants' Schools?

The answer to the question, "What faith is being experienced in their Catholic schools?" is difficult to ascertain as most of the participants, students and teachers, either said there was no meaningful difference among Christian faiths, or at best, the difference was ambiguous. In other words, most students and many teachers could not express what made their faith meaningfully unique from other Christian faiths. However, the data suggest that ordinarily, participants accept that, a) the "faith" experienced in the school is the Christian faith, b) the teaching of the Faith in the school is not based upon the Baltimore Catechism (Baltimore catechism, n.d.) approach of dogmatic statements to be memorized with "black and white positions," but rather the history of the Church, Bible readings, the study of various religions, and classroom discussion, c) the individual's conscience is paramount in moral decision making, d) the Catholic Mass, and in particular the Eucharist, is central to liturgy (seen as a ritual).

To reiterate the comments of a Christian ethics teacher:

We're not ultra-conservative institutions and we're not at the very liberal end.

We're pretty much middle-of-the-road, and I'd say that the presentation of

Catholicism in our schools is moderate, middle-of-the-road. And therefore when I

present a picture of Catholic education or a Catholic school, that would have less

traditional symbols in it, be more post Vatican II. That's what I see as a picture of

our identity, not pre-Vatican II [images]. (D)

The comments by students and teachers seem to ratify the above conclusion. The difficulty is in defining what constitutes "middle-of-the-road." Moreover, to some Catholics driving in the middle-of-the-road is seen as "dangerous driving," and the question may be asked as did one teacher participant, "What makes me unique as a Catholic?" (D) In this sense, the Catholic school

community reflects the general confusion of the laity, and some of the clergy (Statement, 1998). However, if middle-of-the-road Catholicism is where social justice issues are at the fore, and ecumenism, with the attendant values of acceptance, understanding, and respect, is a driving principle, then it is fair to say, that this constitutes the Catholicism sought to be transmitted by many teachers and received by most students. Rummery (2001) speaks to the change in religious education in Catholic schools saying:

> Two remarks are in order. The first is the clear shift from a mainly doctrinal content orientation by means of an instructional model, based almost exclusively on the catechism, to a greater use of the Bible and a much greater emphasis on how Catholic faith is to be lived. The second remark is the growing distance between the original instructional model and a more broadly based educational approach which is less prescriptive, more aware of different personal and/or family options with regard to the way the Catholic faith is being lived, more of an invitation to personal commitment through a variety of practices and activities. (p. 4)

I can only speculate on possible reasons for the apparent importance of ecumenism and social justice. It may be that it is comfortable for teachers to take essentially non-controversial positions, whereas, the theological position stated in *Dominus Iesus* (Congregation, 2000), and the later clarification which positions the Catholic Church as the Mother Church, can be disputatious. In other words, it may be that consciously or subconsciously, Catholic educators take the pragmatic position that, it is better to teach the practical, socially acceptable agendas, rather than enter the theological/philosophical arena.

Alternatively, teaching social justice and ecumenism with their attendant humanistic values, may be teaching students "where they are at in their lives," which is arguably not at the

stage of rather complex philosophical and theological dialogue. This begs the question, if students who must take Christian ethics classes in the faith, are not taught the theology of their faith, when will they have the time or inclination to learn it as adults?

In the further alternative, it may be that teachers do not themselves feel philosophically comfortable either with the position taken by *Dominus Iesus* or are unaware of its existence or are unable to understand the fine points in the argument put forward by the Congregation for the Doctrine of the Faith. There is certainly an understanding by some teachers that the Magisterium has its limits as one teacher in response to the question, "What does the word Catholic mean?" responded:

> Camaraderie. All being of the same faith. Although that's changing . . . . when I
>
> was going to school as a Catholic, whatever the Pope said was etched in stone,
>
> and now, whatever the Pope says is not etched in stone. Priests or religious leaders
>
> might say, 'I don't think he's right!' . . . . there are lots of us, including myself,
>
> who feel that way. (A)

Whatever type of Catholicism is being taught, it has resulted in the great majority of participants being unable to differentiate between the Catholic Faith and other Christian faiths. To reiterate the comments of a grade 11 student, the difference is merely "protocol" (D, 12, p.2).

The effect of the above is that the theological uniqueness of the Catholic Faith, other than historically and ritualistically, was not expressed by most of the participants in this study.

Efficacy Of The Transmission Of Faith

It is difficult to speak to the efficacy of transmission of the Faith as that term has different meanings to different teachers and students. However, the transmission of the values of acceptance of diversity, the importance of community, caring and respect is clearly evident among the vast majority of both students and teachers in this study. Indeed, it appears that what is crucial

to teachers is the transmission of those values and evidence of putting them into action, rather than teaching that which makes the Catholic Faith theologically unique.

I have said that the transmission of certain values appears to be effective vis-a-vis the Catholic students and teachers in this study, because they have apparently accepted those values as points of reference in their judgement of others actions and, depending on the individual's stage of moral reasoning, their own actions.

Whether or not a middle-of-the-road Catholicism, as distinguished from a pre Vatican II Baltimore Catechism (Baltimore Catechism, n.d.) dogmatic approach and a postmodern religious and moral relativist approach, has been effectively transmitted depends entirely upon what that term means, and that is simply not clear from the transcripts nor the video-taped session. However, a possible interpretation of that term is, "a Catholicism which reflects a strong ecumenical spirit along with a strong emphasis on social justice rather than on, what some would consider, esoteric theological issues." In other words, middle-of-the-road Catholicism is rooted in the life-world of the individual, in the real life experiences of the Catholic school community, and which assumes an inherent sacredness of that community stressing and striving towards equality, dignity, respect, the primacy of the individual's conscience, the unity of all God's people from all faiths, and social justice. This certainly would be consistent with Rummery's (2001, p. 4) conclusion respecting modern religious instruction.

Inclusion And The Transmission Of Faith

Previously, the point was made by Francis and Egan (1986) that their study had found that inclusion could be, and probably was, deleterious to Catholic education because, a) it increased the pool of students who were not supportive of the common intentionality of the school, b) the school's religious education program was not as valued and as an integrative factor in the school,

and c) non-Catholic students displayed a significantly less favorable disposition towards Christianity than Catholic students. It should also be noted that their study also found these elements to be true for the presence of non-practicing, unchurched Catholic students.

The findings of this study do not concur with Francis and Egan's (1986) conclusion that inclusion is or may be deleterious to the Catholic school's faith community. Off-setting what appears to be only a few disruptive non-Catholic students is the large number of that same group that contribute significantly to the ethos of the Catholic school. Not only do those students demonstrate student spiritual leadership, both administratively and in Catholic liturgies, but they are also the catalyst for teacher and student reflection which in turn stimulates growth in their faith, and also provides an opportunity for Catholics to experience those values in action which denote their faith. Moreover, the presence of non-Catholic students contributes to the feeling and understanding among Catholic students and teachers that their Faith welcomes as friends all people of all religious faiths, Christian and non-Christian, who wish to practice the Faith's values.

Mulligan (1999) posited that inclusion was problematic in that, a) the school's mission was to evangelize Catholic youth not convert the non-Catholic student, b) non-Catholic students were compelled to attend all of the in-school Catholic dimensions in order to prevent school convenience shopping , c) evangelization could not be school wide as non-Catholics could not receive the Sacraments, and d) religious teachers were hindered in their religious mission.

The findings of this study also take issue with Mulligan's (1999) concerns respecting the school wide evangelization of Catholic youth. He fails to mention the above contributions of the majority of non-Catholic students to the Catholic school's faith community. It is suggested that his concerns respecting compelled attendance at school liturgies and difficulties faced by some religion teachers are primarily administrative in nature and ought not to be related to the issue of inclusion

per se. Moreover, if what is sought is the evangelization Catholic students to a middle-of-the-road Catholicism, which seems to be the present case, then, in a predominately Christian student population this ought not to be an overly onerous task.

Jelinski (1994) noted concerns with, a) the degree of inclusion, b) watered-down Catholicism, and c) the policy of not re-evaluating the status of non-Catholic students once they were admitted to Catholic schools. However, he did mention the benefits derived from inclusion, a) evangelization of the non-Catholic student, and b) the possible conversion of the same. Jelinski's (1994) apprehensions have, in part, some resonance with this study's findings. The degree of inclusion, and what that would mean to Catholic school liturgies and the ethos of the Catholic school itself, was mentioned in one of the student sessions. The implied issue seems to be that when non-Catholic students outnumber the Catholic students, is the school any longer a Catholic school? The simple answer is, that depends on how the Catholic school is defined.

Based upon Arthur's (1995, pp. 227-233) schema of the three models for Catholic education: dualistic, pluralistic, and holistic, it appears that, at present, there is a prevailing feeling among the students and teachers in this study that a Catholic school must have the Mass, and a class in Christian ethics; which the students in this study perceived, at its best, as teaching moral behaviour through discussion, and providing a forum for debate on moral issues, as opposed to teaching the tenets of the Catholic Faith as espoused by the Magisterium. It appears that what is perceived by many student participants, is that their schools tend in part, towards the pluralistic model, which, although there exists a type of faith community, unwittingly engenders a climate" within a school culture that encourages the view that there are no absolutes and [that] all personal beliefs are equally valid" (Arthur, p. 390).

Most teachers in this study would agree on the necessity of teaching fundamental humanistic values, the sacraments and the call to social justice. There were only two teachers who

questioned whether that was enough to characterize their schools as Catholic schools. The degree of inclusion, arguably between one third and one half of the student population, was simply not an issue for most of the participants, at this time.

As perceived by the participants, the ethos of the Catholic schools in this study, appear to be in transition. From the students perspectives, most agreed, in effect, that the pluralist model stressing Christian beliefs are offered as alternatives choices, of equal value. Many teacher participants seemed to accept the inevitability of this choice excepting that Catholic traditions and "rituals" should remain an important part of the school culture. The prevalent feeling of both student and teachers was that the holistic model was unacceptable given the inclusionary nature of what they saw as the Catholic Faith.

Jelinski's concerns respecting the periodic evaluation of the non-Catholic student, is an administrative issue which will be discussed later in this study. Lastly, although he mentioned that in-school administrators perceive, as did a few students in this study, that inclusion provided an opportunity to evangelize and in some cases convert the non-Catholic student to Catholicism, it is very clear that conversion of non-Catholics is prohibited, and further that the teachers in this study were unanimous respecting that prohibition.

Summary

In summation, this study found that both the student and teacher participants disclosed experiences and understandings which denoted their strong communitarian feeling towards their schools. The successful transmission of basic humanitarian values, was apparent in the student focus group sessions. The teachings of Catholic theology respecting the differences between Catholicism and other Christian religions was not evident in either the student or teacher sessions

as both groups of participants had difficulty stating significant differences between the two. The suggestion was made that the prevalent feeling among both student and teacher participants warranted a pluralistic religious ethos in their Catholic schools. Lastly, contrary to various authors findings and suggestions, the inclusion of non-Catholic students in the Catholic school's faith community was perceived by almost all of the participants in a positive light.

Chapter Six

Commentary On The Study's Findings

Chapter Six is in three parts and goes beyond Chapter Four's view of the participants' life-worlds and Chapter Five's summary of themes in relation to the literature, and moves the reader into the secondary purpose of this study, a macro-view of the data and themes within the context of the documents of the Magisterium as interpreted by the writer.

Part A examines the philosophical implications of inclusion in relation to the Magisterium's teachings, administrative policy issues (while viewing various models of Catholic schools), the role of the local bishop under Canon Law in Catholic schools, the civil rights of the non-Catholic student in Canadian law (from a contracterian viewpoint) and makes suggestions for a new policy of inclusion. Lastly, implications for praxis are offered.

Part B suggests areas for further research by providing topics for investigation, including potential focus group questions which might be asked of stakeholders.

Part C provides final thoughts and a conclusion which speaks to the ten dimensions of inclusion disclosed by this study and provides a brief summary of the study's findings.

Part A

Inclusion: Implications For Philosophy, Policy And Praxis

The Catholic Church, with over one billion members world-wide, is a very big philosophical, theological, and political tent. Therefore, to speak from one philosophical or theological approach in considering the data and findings of this study is to move from a "narrow ridge" perspective onto a varied terrain where a landmark to one traveler is merely a "bump in the

road" to another. Nevertheless, in this chapter, I have chosen to view this study's data and findings from the particular vantage point of the Magisterium of the Catholic Church as expressed in the documents provided by its various institutional organs: the papacy and the Congregations. It is my interpretation of the Magisterium's documents which provides the benchmarks for "Catholicism" as it is used in this chapter. Due to the non-dogmatic nature of the documents (as described in Chapter Two), and the variety of philosophical and theological viewpoints which the reader may take on the data and findings, the philosophical, policy and praxis implications of inclusion which follow are not proffered as statements "ex cathedra," but do represent views which are consonant with the view of the Magisterium's commentary on Catholic education. The philosophical implications of inclusion emanate from the Catholic Church's official position on the admission and teaching of the non-Catholic student related to religious pluralism, religious relativism and the purpose rather than the creation of a faith community.

Reiterating The Church's Official Position On Inclusion

In Chapter Two, to this study, the Church's position on inclusion stated (Congregation, 1977, para. 85), "the Catholic school offers itself to all, non-Christians included, with all its distinctive aims and means, acknowledging, preserving and promoting the spiritual and moral qualities, the social and cultural values, which characterize different civilizations."

Philosophically, the Church's position is clear that the doors to its schools must be open, albeit conditionally, to non-Catholic students. Moreover, the non-Catholic student, although not proselytized, is exposed to the means of evangelization, Christian ethics classes, scriptural readings, morning devotions, all of the school liturgies, the involvement of a parish priest and examples of faith witness by teachers. The statement "acknowledging, preserving and promoting

the spiritual and moral qualities, the social and cultural values the spiritual and moral qualities and the socio-cultural values of a civilization," arguably is meant to mean when such "social" and "cultural" values are not in conflict with those espoused by the Magisterium.

Philosophical Implications

There are several definitions of philosophy and theology. The former may be, among other things, an "examination of basic concepts . . . such as truth, existence, reality, causality, and freedom," or "a particular system of thought or doctrine," or "a set of basic principles or concepts underlying a particular sphere of knowledge" (Encarta, n.d.). The latter may be defined, among other things, as "the study of religion, especially the Christian faith and God's relation to the world," or "a religious theory, school of thought, or system of belief" (Encarta, n.d.). For the purposes of this study, philosophy is used in the sense of a set of basic principles or concepts underlying the Catholic Faith as espoused by the Magisterium. In other words, the terms philosophy and theology are used conjunctively.

The philosophical implication of inclusion is that by inviting non-Catholic students who espouse their faith into the Catholic school community, and by the school promoting dialogue and understanding with other religions, without a clear understanding of what makes the Catholic Faith unique, beyond its history and rituals, can result in a loss of the meaning of what it means to be Catholic, as opposed to being only Christian or just a good humanitarian. In other words, there is a challenge within the faith community to explain philosophically, why the Catholic Faith is unique. Failure to do so, leaves the participants with the feeling that the differences are superficial, like between "Coke and Pepsi." Several participants strongly felt that they were swimming in a pool of religious faiths, and that I was asking them to swim to the other side, which was ridiculous,

because the pool was round. Those participants felt that, to carry the metaphor a bit further, any side of the pool would do as long as one is a good swimmer and has the courtesy not to interfere with other swimmers.

The point is that religious pluralism, if defined as being the theory that the great world religions constitute varying conceptions of, and responses to, the one ultimate, mysterious divine reality, does not contribute to the unique salvific message claimed by the Catholic Church.

Ecumenism is not religious pluralism, and as stated in Chapter Two, entering into dialogue with fellow Christians and non-Christians does not require that Catholic teachers abdicate the philosophical and theological fields to pluralism, nor to religious relativism.

Religious relativism holds that no one religion has a unique claim to salvation. Indeed, the Christian concept of salvation has no more validity than achieving the "good life" or Nirvana. Moreover, these goals may be achieved through a variety of wise teachers, Jesus, Mohammad, Krishna, Buddha, etc. As stated in Chapter Two, this position is not acceptable to the Catholic Church as although salvation is mysteriously possible outside of that Church, the fullness of the Truth of salvation, with Christ as the sole mediator between God and humankind, as revealed by the Church's Magisterium, is believed by the Catholic Church to be solely in that Church.

If one of the purposes of Catholic education is to inculcate not only the values but the philosophy of the Faith into students, then although an understanding of the philosophical basis of other faiths is in itself a good exercise, it is arguable that Catholic students still require a spiritual compass which allows them to return to what their Church considers the True Faith.

The study's findings include an understanding by many students and teachers that seeking experiential and individualistic truth, along with humanistic values is the normal course in one's

faith journey. There is no doubt of the importance of students experiencing the reality of life and thus, "finding your own truth or truths." The point here is that there were only two students who articulated an understanding of an ultimate, everlasting and universal Truth, claimed to be revealed by the Magisterium of the Church. Again, one has to ask, should the theological uniqueness of the Catholic Faith be taught in Catholic schools? If so, does that objective comport with ecumenism's mandate for dialogue and understanding, in terms that both the students and teachers can understand?

The prevalent meaning of the Catholic Religion among many student and teacher participants is that it is authoritarian (the students perception), hierarchical (the teachers perception), and a rule-bound system of beliefs, as exemplified by the Baltimore Catechism (Baltimore catechism, n.d.). These feelings seem to have engendered an understanding that if all religions speak the truth in their own way, one no more valid than the other, and this is accepted by all persons, then no one will be offended, and religious unity may is pursued without difficulty. Moreover, matters such as social justice and the inculcation of humanistic values can be exercised without producing conflict within the religiously plural Catholic school community.

The Catholic Church postulates that failing to understand the Truth is at the root of what it has called a crisis of faith which is worldwide (Statement, 1998, para 4). Moreover, that it is the "loss of confidence in one's ability to know the truth [which] inevitably involves a crisis of faith in God" (para 4).

Operationally, inclusion is not the cause of such a loss of faith, nor does it necessarily contribute to that loss. It appears that as far as the Catholic participants in this study have revealed, it is their own sense of uncertainty about their Faith's uniqueness which has caused that result.

Policy Implications

Policymaking is "the act or process of setting and directing the course of action to be

pursued "(Agnes, 1999, p. 1114).

Although not a specific research question, an emergent issue was, what are the implications

of the participants' understanding of inclusion (that non-Catholic students should be admitted but

conditionally) in terms of an efficacious school policy? In answering this question I

turn to Hawker's (1987) and Francis and Egan's (1990) and Morris' suggestions. Thereafter, I

will offer reasonable elements in a policy of inclusion, derived from those sources and the findings

revealed in this study and in consideration of a non-Catholic student's rights in canon,

constitutional and provincial law.

Inclusionary Policy And The Literature

Hawker (1987) suggested that non-Catholic students should be conditionally welcomed

into Catholic schools, and that inclusion can be "managed" (p. 10). He then stated those

conditions, which assume that the proposed student is willing, among other things, to understand,

accept, and actively support the school's philosophy and goals.

The findings of this study do not conflict with the "ought" of Hawker's suggestions but

they simply do not reflect the "is." The reality of what may be reasonably expected from an

adolescent student at the age of 13 or 14 years does not ground his suggestions.

Simply put, managing inclusion by a conditional admission policy, as Hawker suggested, is not the

reality with which a school in this study must deal.

The concern with Hawker's proposal is fundamental. First, the use of the term "managed"

is unfortunate as it seems to imply a mechanical application or action applied to things rather than to persons. A much more preferable term is administration. This distinction is not mere pedantry as Hogkinson (1996) explains:

> In general . . . it can be said that by administration we mean those aspects dealing
>
> with the more value-laden issues and the human component of organizational life
>
> and by management we mean those aspects that are more routine, material,
>
> programmatic, and amenable to quantitative methods . . . . The concept of
>
> administration subsumes management. (pp. 27-28)

Second, any inclusionary policy must take into account that, as this study indicates, at least in so far as many of the participants comments revealed, there is not a consensus among the participating Catholic teachers and certainly among Catholic students respecting the philosophy and mandates of Catholic education.

How can a non-Catholic student applicant understand, accept, and be willing to support a philosophy and goals which are not agreed upon by the teachers and which Catholic students cannot articulate or have difficulty articulating? Furthermore, can it be reasonably expected that even if there were consensus among staff and students at least respecting the Catholic school's philosophy and goals, could a thirteen or fourteen year old non-Catholic student be expected to understand them before experiencing the faith community in the school?

Lastly, this study indicates that there are many reasons for non-Catholic student attendance, and as the data suggest, in many cases the reasons for attendance which were understood by some of the student and teacher participants, were not related to values or philosophy but were pragmatic in nature or a decision and then is often not made by the non-Catholic student, but her or his parents.

Given the above, Hawker's suggestions seem out of touch with the reality at least in so far as the experiences and understandings of the participants in this study are concerned. His suggestions should be reconsidered in light of the findings of this study.

Francis and Egan (1990), after finding that inclusion is detrimental to the ethos of the Catholic school, recommend that rather than to "attempt to refine enrollment policies to ensure that Catholic schools more truly represent a community of faith," "it is considerably more realistic to modify the theory underpinning the Catholic school system to take into account the presence of non-Catholic pupils" (p. 600). They suggested (1987) that this theory modification, would reflect not just the needs of the non-Catholic students but also the non-practicing Catholic pupils and would entail structuring the "doctrinal, catechetical, liturgical and educational goals of the school" (p. 33).

How this is to be done is not suggested by the authors, but they suggest that such would "secure a significant and appropriate Christian presence in education in a fast changing secular world" (p. 33). They miss the point, from this study's perspective, which is how to maintain the uniqueness of the Catholic school in a pluralistic school community model.

It would appear that, to a degree, Frances and Egan's proposal was already in effect within the participants' Catholic schools. The student participants' prevalent understanding of their schools is that they are Christian not merely Catholic in nature. Indeed, many students experience of faith seems to be that Catholicism is but one option of many valid Christian and non-Christian faith choices. That experience evidences a "doctrinal, catechetical, [and] liturgical" change to Catholic education.

Some of the Catholic teacher participants acceptance of, philosophically, a pluralistic Christian model for their school with Catholic symbols and sacraments, resonates with Frances and Egan's (1987) as well as Arthur's (1995) concept of the pluralistic model of Catholic education.

Arthur's (1995) quantitative study sounds a warning bell for the proponents of the pluralistic model and for those in Catholic education who allow it to emerge unnoticed. His study involved, among other things, the analysis of two Catholic schools in a English shire, one which followed the holistic model and the other the pluralistic model. He examined several factors including, the impact of the choice of model on the school community and social cohesion. What follows are extensive quotations which are required to grasp the significance of his findings. He states:

> St. Peter's [the holistic model school] . . . [sees it's] prime purpose of nurturing
> Catholic children in a faith that is open to others. Some non-Catholic pupils were
> admitted, . . . [but it] aims to cater to Catholic pupils . . . . Its understanding of its
> mission leads to policies that aim to integrate faith and culture . . . . The dominate
> model is of the 'top down' process in which the school imposes its own
> understanding of the needs of the mainly Catholic pupils. (p. 385)

On the other hand, the second Catholic school, St. Paul's, follows the pluralistic model. Morris (1997) states:

> St. Paul's stresses the importance of its religious mission by emphasizing the
> freedom of individuals to accept or reject opportunities for religious activities. It
> has adopted a model of religious pluralism. The possibility of a religious life is
> offered to staff and pupils, but it is for the individual to choose to respond to it
> rather than a collective way of life into which they are expected to become

assimilated . . . . In the quest to ensure openness towards those of other

denominations and faiths, great pains are taken to ensure that the religious, or non-

religious sensibilities of staff and pupils are not offended by overt manifestations of

a specifically Catholic nature . . . . This approach can be characterized as a 'bottom

up' model in which the school emphasizes its role in responding to the interests

and desires of the pupils. (p. 385)

After comparing the two schools, Morris (1997) states:

While there is [in the pluralistic model school] a school community, in the sense of

a physical grouping of people, there is no generally agreed approach to religious

education. The lack of consensus [among the clergy, staff and parents], coupled

with an emphasis on personal autonomy, encourages individualism in staff and

produces a climate of moral and social relativism. In other words, there is little

evidence of community at St. Paul's [the pluralistic school]. (p. 387)

He goes on to say:

The findings of the case study suggest that the traditional confessional, or

'holistic' model . . . appears to have the greater potential for achieving the

academic, religious and social goals of the Catholic Church. The 'pluralistic' model

. . . Seems to militate against providing the optimum conditions for religious

socialization or fully developing pupils' academic potential. (p. 389)

Morris (1997) concludes:

Without a sense of belonging to a specific group or community in which they feel

secure, children are less likely to be open to others. Nor are they as likely to

develop the necessary abilities to seek out truth if they are taught within a school

culture that encourages the view that there are no absolutes and all personal beliefs are equally valid. (p. 390)

I suggest that a great deal of further research is required before accepting, carte blanche, Morris' conclusions. Nevertheless, he does raise serious questions regarding the choice of model for Catholic education. In the school division from which the student and teacher participants volunteered, the matter is further complicated by the fact that by provincial statute the Catholic high schools are required to accept any student applicant if they ostensibly consent to participation in the religious program at the school.

Generating A Mission Statement

An inclusionary mission statement must take into account the experiences and understandings of those directly involved, the history of the Catholic school community under consideration and the existing state of inclusion within the schools.

Clearly, parents whose children attend a Catholic school have a moral and spiritual right to be heard, and ought to be encouraged to express their views on their childrens' education. I do not mean to suggest that non-Catholic parents and students have been marginalized in Catholic schools. However, it should be of concern to reasonable people when in a Catholic school division, as is the case in the division from which the student and teacher participants were taken, has, according to both a present in-school administrator and a former member of the Central School Board staff, an estimated thirty-three percent of its students who are non-Catholic, yet the division's Mission Statement is silent with respect to inclusion. (The following Mission Statement, Statement of Philosophy, Board Policy, and Declaration of Status all are taken from the documents of the participating school division. Although the sources have been cited in the original data of this study,

they are omitted here for reasons of confidentiality.) The Mission Statement reads:

> Education in the Catholic tradition is the lifelong process of seeking and coming to
>
> know God in the fullness of creation. The purpose of St. Mary's Catholic Board of
>
> Education is to assist parents and the local Church community in the formation of
>
> students in heart, mind, body and spirit. Catholic Schools strive to provide an
>
> atmosphere of love in which students are inspired by hope in Jesus Christ and have
>
> their faith strengthened through the power of the Holy Spirit.
>
> *"I pray that your inward eyes may be illumined; so that you may know*
>
> *what is the hope to which God calls you." -Ephesians 1:18*

One is compelled to ask, where in the school division's Mission Statement is the

commitment to approximately 30 % of the student body and their families?

> The Division's Statement of Philosophy is equally silent on the issue of inclusion ,
>
> Philosophy of Education
> The Catholic Board of Education believes that *parents, students and staff must*
>
> *work together* to ensure that learning takes place in a safe, orderly and nurturing
>
> environment. All interactions respect the dignity of the individual and focus on the
>
> principles of justice and forgiveness. In addition, Catholic schools look to the
>
> message of the Gospels and the life of Jesus Christ as a source of information and
>
> inspiration for developing policies and practices. *Catholic schools have a unique*
>
> *mandate to support families through shared beliefs and a common faith,*
>
> combined with academic learning and skill development. [Mission City's] Catholic
>
> Schools follow the curriculum requirements outlined by Saskatchewan Education
>
> for each subject area. [emphasis added]

It may be argued that the non-Catholic family has no say, beyond secular legal and pedagogical matters, which concern their child. In the school division from which the student participants were drawn, the non-Catholic parent is interviewed and required to "sign a card" indicating the willingness of her or his child to abide by the religious program in the school. Further, whether the parent signs a "consent card" or not, the Provincial Statute requires that the student comply with the religious program.

The Catholic school specifically offers a spiritual element to all of its students, and the Catholic Church assures the non-Catholic student freedom of conscience and religion. Moreover, the Church fully recognizes the importance, and indeed the sacredness, of the family in which the student lives. These principles suggest, contrary to the above, that the non-Catholic family has a great interest to speak of and to the spiritual nature of the faith community wherein their child spends so much of her or his time and which depends so very much on the cooperation and support of the student's family.

By inviting and/or accepting the non-Catholic student and thus her or his family into its community, the Catholic school community takes upon itself a strong moral obligation towards the spiritual health and welfare of that student. It is therefore important that the Catholic school encourage and allow non-Catholic parents to speak and to be heard on matters respecting the spiritual community of the school.

The school board has a further obligation, in Canon Law (Code, 1983) to further the "closest cooperation between parents and teachers" (Canon 796, sub. 2) and to " raise the consciousness of the parents" to perform their spiritual task (Canon 799). Once this task is completed, "experience shows that parents who were once totally unaware of their role can be transformed into excellent partners" (Congregation, 1988, para. 43). Surely

these principles apply to all of the parents, including the non-Catholic parents of non-Catholic students, within the Catholic school faith community.

This is not to say that the spiritual, philosophical or theological foundation of the Catholic school should be eroded, should the democratic will of the majority of its parents differ from Church teachings. Nor does it suggest that "freedom of conscience" and "religion" provide the non-Catholic student the right to disregard the statutory requirement that she or he abide by the denominational requirements, as adopted for non-Catholic students, of the Catholic school However, it does mean that in dialogue with non-Catholic students and parents, it is arguably incumbent upon teachers and school authorities to understand and to be able to articulate their school's mandate and the philosophy and theology underpinning Catholic education in their schools. This study indicates that there is, among both the student and teacher participants, disagreement regarding the mandate, purpose and philosophy of Catholic education which, if found to be a general condition in the Catholic laity of the schools, makes the articulation of a consensus impossible.

Until further study has been completed wherein all of the stakeholders in Catholic education are heard from, with their experiences and understandings considered, I can only suggest elements of a tentative mission statement based upon the limited data to date. Moreover, as stated above, any suggested mission statement which a Catholic school board may consider must take cognizance of the history and idiosyncracies of its schools in conjunction with the sensibilities and thoughts of the individual school's faith community.

With the above in mind, a tentative policy ought to take into account the following points: a) pursuant to the direction of the Church and consistent with the ecumenical

principles of understanding and dialogue, the Catholic school invites the non-Catholic

Christian and non-Christian student and her or his family into its faith community, b) the

Catholic Church recognizes and the Catholic school community confirms, that each student

within its school system has the right to freedom of conscience (as defined by the Church)

and religion, within reasonable limits and when not anathema to the Faith, and/or the

Catholic school's fundamental spiritual and religious objectives, c) it is clearly understood

that this invitation rests upon the assumption that the non-Catholic applicant and family

wish to join the school's faith community primarily, but not necessarily exclusively, in

order to experience on an ongoing basis, through active participation in the school

community, the spiritual and ethical values which the school community has to offer under

its ecclesial mandate as a Catholic school.

It is necessary to state that the mandate of the Catholic school is actually in two

parts. The statutory mandate of the Catholic school's board of trustees is to administer the

school division and, arguably, to define its religious pedagogical mission in concert with the

teachings of the Catholic Church. However, the existence of the Catholic school division as

a Catholic division, per se, rests ultimately with the local Bishop. Although the parochial

Catholic schools in the United States, which in law are quite different from the publically

supported Catholic schools of Saskatchewan, Alberta, and Ontario, the principle expressed

by the National Catholic Educational Association (National Catholic, 1987) remains the

same, "Catholic schooling is a professional activity which is . . . . under a dual direction.

First it is under the direction of the [Church's] hierarchy; and second it is under the

direction of the [secular] authorities in the school who have the professional competence to

do so" (p. 8). Further, Canon Law (Code, 1983) speaks to the ecclesial authority of the

local bishop over Catholic schools where it says (Canon 803, 1),

> A Catholic school is understood to be one which is under the control of the
> competent ecclesiastical authority or of a public ecclesiastical juridical person, or
> one which in a written document is acknowledged as Catholic by the ecclesiastical
> authority.

Canon 803, 3 reads,

> *No school, even if it is in fact Catholic, may bear the title 'Catholic school' except*
> *by the consent of the competent ecclesiastical authority.*

To perhaps better ensure the understanding that the bishop has active authority
and is not just a figure head in Catholic education, Canon 805 states,

> In his own diocese, the local Ordinary [the bishop] has the right to appoint or to
> approve teachers of religion and, if religious or moral considerations require it, the
> right to remove them or to demand that they be removed.

To further clarify the administrative authority of the local bishop over Catholic education,
Canon 806 states,

> The diocesan Bishop has the right to watch over and inspect the Catholic schools
> situated in his territory, even those established or directed by members of religious
> institutes. He has also the right to issue directives concerning the general
> regulation of Catholic schools these directives apply also to schools conducted by
> members of a religious institute, although they retain their autonomy in the internal
> management of their schools.

Simply stated, notwithstanding the *Education Act, 1995* a Catholic school, as distinct from a separate school, cannot legally exist using the name "Catholic," without the approval of the local Catholic bishop and it is he who, in effect, has ultimate authority over the existence and spiritual welfare of the Catholic schools in his diocese. This is a bit of a legal conundrum. If a separate school is established by Catholic ratepayers pursuant to the Education Act , 1995, yet is refused the right by the local Catholic bishop to use the designation "Catholic," then the school is not a constitutionally protected separate school and thus not a separate school under that Act.

Pope John Paul II stated in his encyclical letter, *Veritatis Splendor* (John Paul II, 1993), "it falls to them, [the local bishops] in communion with the Holy See, both to grant the title 'Catholic' to Church-related schools . . . and, in cases of a serious failure to live up to that title, to take it away" (para. 116).

Generating Policy

The generation of policies surrounding inclusion requires a careful understanding of the history and idiosyncracies of the various schools' faith communities and their experiences with inclusion. An audit of those experiences and understandings would have to be completed prior to drafting any policies on inclusion.

Furthermore, any suggestions must take into consideration that parental wishes alone should not be sufficient for a non-Catholic student and her or his family to join the Catholic school community. It was the opinion of some students and teachers in this study, based upon their conversations with non-Catholic students, that the choice of a Catholic school was, in some cases, not those students first choice and that those non-Catholic students merely acquiesced to parental direction.

A student in this study suggested that when the school authorities, teachers or administrators, get upset with students who appear to be unwilling to conform to the requirements of behaviour at school liturgies or perhaps in other matters of denominational conformity, they should consider that the student's spiritual growth is at issue, and therefore be willing to give the student time, albeit conditionally, to mature. The question for policy makers is, should that principle apply to the non-Catholic student applicant? Perhaps it should, but in that case, what then should be the expectations of the non-Catholic student's parents? Furthermore, as Jelinski (1994) suggests, should this growth be monitored over time, such that there is in effect, a condition subsequent to the decision to admit the student?

Two points should be made here, firstly, should denominational reasons for administrative sanctions be viewed and treated the same as all other behaviourial reasons for sanctions? Secondly, is sanctioning the non-Catholic student for denominational reasons, unfair to the non-Catholic student and her or his family?

It seems worth considering that the motivation of a student, Catholic or non-Catholic, to act in a rebellious or misanthropic manner towards the Catholic Faith within the school may be derived from the same reasons as for any misbehavior. On the other hand, there may be specific spiritual reasons for such misconduct. Because the latter is a possibility, and moreover, because the student is an adolescent in the process of spiritual maturation, should the case be treated in the same manner as any ordinary behavioral problem? This topic is beyond the scope of this study, but appears to be worthy of further research.

The second question deals with the fairness of administrative sanctions actions taken by the Catholic school in relation to the non-Catholic student for denominational

reasons. It is possible to qualify most behavioural problems in a purely "all students are the same" grouping. However, what if the "problem" is quintessentially religious or denominational in nature, i.e., a student in a Catholic high school who chooses to live in a common law relationship (a case in the Prince Albert, Saskatchewan Diocese), or, when a high school student wishes to attend his grade 12 graduation ceremonies with his gay boy friend? What are the terms and conditions of the agreement between the student and the Catholic school and who are the parties to the agreement?

The above issue is, in part, not merely theoretical. Factually, both situations have occurred but involved Catholic students. The former case was quietly settled with the involvement of the local diocese and Saskatchewan Human Rights Commission, while the Marc Hall case (Globe, 2002) made public the second scenario.

Marc Hall was a seventeen year old grade 12 Catholic student who attended Monsignor John Peremya Catholic High School in Oshawa, Ontario. In May of 2002, he intended to attend his high school's graduation prom, held at his high school, with his boyfriend. The Durham Catholic Division School Board ruled (Globe, 2002) that he would not be allowed to do so. "The heart of the board's position was that the Church must not condone gay activities" (p. 1). Hall sought injunctory relief in order to attend the ceremony with his date, which was granted by Mr. Justice Robert MacKinnon of the Ontario Superior Court (Smith, 2002). The issue is now moot, a result common when injunctory relief is granted, although the matter will be heard on appeal as Hall is, among other things, seeking one hundred thousand dollars in damages. One can expect that this matter will eventually, if accepted, be heard by the Supreme Court of Canada. The legal issues were framed as constitutional issues around the *Canadian Charter of Rights And*

Freedoms (Canadian Charter) but there may have also been a contractual argument to be made by both of the parties.

The Hall case demonstrates that the issue of denominational reasons for administrative sanctions is alive and well, and being discussed in Catholic school, school board offices, and the Canadian media. No longer may matters of denominational nonconformity resulting in administrative sanctions, be settled quietly between the Catholic school and the alleged denominational offender, so as to avoid scandal. I suggest that in this litigious society and the present media climate, the rights of minors will be taken seriously by the courts and should be taken seriously by Catholic school boards.

There is another reason to consider the agreement between the non-Catholic student and the Catholic student. The teacher participants in this study unanimously agreed that they treated the non-Catholic student no differently than the Catholic student. However, there is a specific requirement of entrance, and presumably continued attendance, for non-Catholic students. The school division's documents read, in part, "Parents who are not of the Catholic faith may register their children in a Catholic school, with the understanding that their children will take part in the Religious Education program."

The Board Policy IDB (Board Policy) reads, *inter alia*:

POLICY

Non-Catholic children whose parents or guardians reside in our city *will be permitted to register providing*:

a) They meet the age and academic requirements for admission.

b) Their parents or guardians complete the necessary documentation indicating

that their children will participate in the formal religious instruction offered at the school. [emphasis added]

The Declaration Of Status document (Board policy) reads as follows:

DECLARATION OF STATUS by Parents or Guardians of Non-Catholic children

(To be completed prior to the admission of a Non-Catholic student to a Catholic School) *I agree to have my child attend a Catholic School and to meet all the enrolment requirements including participation in the regular Catechetics courses.* [emphasis added]

It appears that while teachers and in-school administrators view the non-Catholic student as any other student within the communitarian Catholic faith community, the school division's central office treats the admission of the non-Catholic student from a contractarian perspective.

The reason for this apparent disconnection may be that the Catholic student and her or his family is presumed to know the expectations of the Catholic school, its religious curriculum (in general), its values, rituals, ceremonies. Further, she or he is assumed to understand that beyond the normal behavioural expectations of a secular school, the Catholic school student is required, at least ostensibly, to abide by the religious expectations, knowing that failing to do so can ground disciplinary action by the school administration. The non-Catholic student, and her or his family can not be expected to know the curriculum, values, rituals, and ceremonies, which form the denominational behavioral expectations of the Catholic school. Therefore, administratively, it seems reasonable that in order that the non-Catholic applicant for admission understands and agrees to the schools denominationally formed behavioral norms and expectations, a specific agreement is entered into between the Catholic school

division and the non-Catholic student and family. Consequently, in the drafting of a policy

for inclusion, it is legitimate to consider inclusion from both the communitarian and

contractarian perspectives.

It is possible to explain the concurrence of the two perspectives from a school

ethos position. Donnelly's (2000) research suggests that this apparent disconnection is an

example of two dimensions of school ethos which she says "refers to formal and informal

expressions of school members and these expressions tend to reflect the prevailing

cultural norms, assumptions and beliefs" (pp. 136-137). She notes that a school's ethos is

not static and operates on a number of levels (p. 152) and has three dimensions. Her table

of those dimensions is as follows,

Three Dimensions Of Ethos

Description of Ethos	Dimension of Ethos	Manifested in	Method of Research
Superficial	Aspirational Ethos	Documents, statements of school authorities & churches	Document review, semi-structured interviews with school authorities
[No script here]	Ethos of outward attachment	School structures; physical environment of the school; behaviour of individuals	Document reviews and semi-structured interviews with school members
Deep	Ethos of inward attachment	Individuals' deep seated thoughts, feelings and perceptions	In-depth interviews and informal conversations with school members and long term observation of organizational interaction

Based upon her schema, the central school board office view of the inclusion of non-Catholic students refers to the superficial ethos of the school, while the teachers and in-school administrators view that same phenomenon from a communitarian perspective evidencing the deep understanding of school ethos.

Because the central Catholic school office seems to have taken the contractarian perspective, drafting a policy for inclusion should consider the contractual terms and conditions of admission, and what denominational causes would trigger a school's administration to take remedial or dismissal action against a non-Catholic student. What follows is a contractarian examination of this issue.

Contractarianism and remedy for denominational breach.

Contractarians of Rawls' (1971) persuasion would argue successfully that fairness or justice is that which comes about due to a reasonable process. One can not argue that an agreement is fair if the process is flawed by a lack of information which goes to the root of informed consent on the part of non-Catholic parents. Fairness is also seen in the adjudication of contentious matters and it is to the area of compliance or remedies for breach of an inclusionary agreement entered into by the non-Catholic parent and the Catholic school that I now turn.

Every agreement is subject to interpretation. In the normal course the parties live by the terms of their contract either from a Kantian sense of duty or as with Rawls (1971), because, having freely entered into the agreement, the parties feel it is fair and reasonable to live by its terms. When the terms are in question due to ambiguity or a refusal to abide by them for whatever reason, the question of remedies arises. Compliance is required by the party in breach which may mean sanctions or the termination of the agreement with a refusal by one party to provide the services or performance under the original contract. In the case of a Catholic school board, its remedies for breach by a non-

Catholic student encompass not only the standard remedies available under *The Education Act, 1995*, but specific remedies for denominational breach. These grounds are religiously based and one might ask how a non-Catholic student can be held liable for breaching the norms of a faith which he or she does not espouse?

Contractarians would respond that the student is indeed bound by the denominational definition of breach, and by the denominational remedies for the same, even though the student did not sign the original contract providing for her or his entry into the Catholic school, nor subsequently accept the denominational norms. Rawls suggests that the concept of *"reflective equilibrium"* allows, in theory, that people in the *"original position"* contact for all those who come afterwards (Brown, 1986, p. 75). Yet, as they did not *sign on the dotted line* how could this be so? The key to this question is that the individuals who come after the contract see the reasonableness of the agreement originally made by those who are in effect, trustees for those who come after its crystallization. As a reasonable person would have agreed to the conditions under which the original agreement was made, so too would their successors and thus the agreement's terms and conditions hold as binding on them. In terms of the non-Catholic student, the parents are in effect, the trustees of the same. They, having accepted the fairness and impartiality of the original situation wherein the agreement for their child's entrance into the Catholic school was reached, acted in their child's best interests as perceived by them and for which they had no other motivation. Thus the student is bound to abide by the terms and conditions of the agreement entered into by them. The parents enter into the agreement, acting as trustees or moral agents, on their child's behalf. The contract is with the Catholic school board which is entered into by the parents acting in their capacity as trustee. The contractarian might have more difficulty with a parent

acting as a moral agent for a student at the age of majority, but not for a younger child.

A policy of inclusion ought reasonably to address what constitutes a denominational action or inaction by a non-Catholic student sufficient to cross the administrative threshold of action.

The Church, is well aware that (Congregation, 1988):

many young people find themselves in a condition of radical instability. One the one hand they live in a one-dimensional universe in which the only criterion is practical utility and the only value is economic and technological progress . . . they suffer from loneliness and a lack of affection . . . [and are] worried about an uncertain future . . . [and] unable to find any meaning in life or trying to escape from loneliness, turn to alcohol, drugs, the erotic, the exotic, etc. (paras. 10-13)

In other words, students are at an age, at least in adolescence, of personal instability. Catholic schools could expect student challenges to an agreement which they feel they did not personally enter into nor consent to after the fact. This is especially so with challenges in the area of morality where the Catholic school must respond in order to protect the Catholic milieu of the school. Clearly, a student who is acting in flagrant disregard to the teachings of the Catholic Church such as living in a common law relationship, living an active homosexual lifestyle, seeking to procure an abortion while advocating the same to other students, or practicing Wicca or occultism of any kind, will find herself or himself, when the school becomes aware of the activity, in direct conflict with the Catholic school administration. Many of these actions are or can be seen as matters of personal conscience and thus solely a personal matter of the student which have been guaranteed to the non-Catholic student. Of course in a Catholic school the

definition and purpose of the human conscience is quite different from the society at

large. It is to the Church's position on *conscience* that I briefly now turn.

The Church's position on personal conscience is as stated by John Paul II (1993)

in *Veritatis Splendor*. It is the 'witness of God himself,' 'whose voice and judgment

penetrate the depths of man's soul, calling him 'fortiler et suaviter' to obedience" (para.

58). In other words, the person's conscience resides not within the solitude of the

individual, but rather calls the person to his or her personal interior temple wherein

natural law exists and where God resides as councilor. Most importantly:

> whereas the natural law discloses the objective and universal demands of the
>
> good, *conscience is the application of the law to a particular case*; this application
>
> of the law thus becomes an inner dictate for the individual, a summons to do what
>
> is good in this particular situation. Conscience thus formulates 'moral obligation'
>
> in the light of the natural law: it is the obligation to do what the individual, through
>
> the working of his conscience, 'knows' to be a good he is called to do 'here and
>
> now.' The universality of the law and its obligation are acknowledged, not
>
> suppressed, once reason has established the laws application in concrete present
>
> circumstances. (para. 41) [italics added]

When the Catholic Church speaks of freedom of religion and freedom of

conscience, within Catholic education, it does not mean those terms in the civil law or

colloquial sense. In the Church's view, there can be no freedom without the Gospel

message and the responsibilities upon each person which flow therefrom. It is not the

intent of this study to describe every right of Catholics and non-Catholics which may be

circumscribed by Catholic doctrine, but rather the relevant general principles which apply

to all of the activities within the Catholic school.

The remedies issue is not an easy issue for the Catholic school board as it must balance the responsibilities owed to the non-Catholic student yet nurture, preserve and protect the actual and perceived sense of Catholicity within the school. In any event, there is some doubt whether by parental waiver or implied term the student's constitutional and statutory rights, can be waived.

The issue is, can the non-Catholic parents agree to waive their child's rights under the *Charter of Rights and Freedoms* (Canadian Charter) and *The Saskatchewan Human Rights Code*? The rights under the former are restricted via section 7 of the *Charter* in so far as a Catholic school need do so to act in accord with its religious goals and the latter provides for specific exclusion of certain rights due to the nature of Catholic education (Code, Section 13, subsection 2). The obvious question is whether or not a parent can waive his or her child's constitutional and statutory rights. Arguably, a parent can not do so by agreeing to enroll the child in a Catholic school notwithstanding the *Education Act's* (Education Act, 1995) provision, as earlier, which states that,

> (5) Notwithstanding subsection 182 (3), where a pupil attends a public high
>
> school or a separate high school as the result of making a declaration of intention
>
> pursuant to this section, *the pupil shall abide by* all the policies of the board of
>
> education of the school division in which the high school is situated , including any
>
> *policies relating to religious instruction, religious activities and other programs*
>
> *conducted by the high school.* (Section 182 (3)) [italics added]

Moreover, when the Catholic school deals with a non-Catholic student for denominational reasons there is an argument, subject to further research, that the student has the right under Canon law to appeal to the Church's ecclesiastical courts thus

preventing or staying any action by the school board pending a hearing and resolution by the Church. This principle is well known in administrative law as the civil courts will not act before all alternative remedies provided for by the organization in question have been exhausted. Further, as the local bishop has the responsibility under Canon law for the Catholicity of the Catholic school and is thus the superior authority on religious matters within the school division, the principle of subsidiarity not applying to religious matters *per se*, it appears that this argument is sound.

A Catholic school board which wishes to design a thoroughly considered inclusionary policy might consider that an extensive audit of the understandings in its Catholic school community regarding inclusion is in order. That audit would involve all of the stakeholders in Catholic education, whether they be Catholic or not. Moreover, it should be courageously carried out, without fear of what the results might be, without preconceptions of what "ought to be," but rather "what is."

The school division should be open and forthright with the participants with information requested by the participants, excepting with confidential matters. It is this openness which would assist to engender trust on the participants' part.

The local bishop should certainly be kept informed of the progress and tentative findings of the audit through his representative on any oversight committee.

The above would start the process of discovery for the school division and the local diocese in better understanding the phenomenon and how best to respond to its challenges.

All of the above suggests that what is required by the participants' Catholic school board is a new policy of inclusion.

A new policy of inclusion.

Terry (1993) suggests that thoughtful administrators ask, when facing a difficult question, "What is really going on?" It is his contention that real leadership looks to the intended effects of policies and not just their structure (p. 77). He offers his Action Wheel, a method of breaking conceptual paradigms, as an instrument of evaluating the question asked.

In the case of the inclusion of non-Catholic students, one would normally ask if the mission of the Board was broad enough to deal with non-Catholic students and their parents in a fair and reasonable fashion. Counter-intuitively, the Action Wheel suggests that rather than mission, the real issue facing the school board is *meaning*. Terry (1993) suggested that whereas mission directs, "meaning legitimates and orients missions. It provides the cultural justification of missions . . . it legitimates and orients missions . . . and provides the cultural justification" (pp. 84-85).

Thus, if the participants' school board perceives the inclusionary issue to be of importance, it should look first, not to its mission but rather the meaning behind the mission. The meaning behind is, among other things, clearly to *accommodate* non-Catholic students within the Catholic school's faith community, not just to give them *access* to the institution. This brings up the question, how this might be done. The answer to that question may very well lead to new policies which re-frame the meaning of the mission of the Catholic school. Certainly, it would raise the issue of the ecclesial identity of the Catholic school which is of great concern to the Catholic Church. The new policy should reflect the meaning of the Catholic school as a faith community.

Although the participants' Catholic School Board has dealt with inclusion in a brief written fashion, it may be time to shed the old and develop a new conscious

appreciation of its mission and policy, if not philosophy, in the light of this postmodern, pluralistic secular society and the expansion of the Catholic school system, which is in no small part due to the phenomenon of inclusion, since 1982 when it was first written. An examination of the current inclusionary policy would be worthwhile to ensure that no student or parent is marginalized but rather is sought out to become part of and to benefit from the spiritual richness which is the Catholic school community. How that is to be done is a worthwhile topic for policy makers.

In any event, sound policy formation requires that the phenomenon of inclusion be examined from both a communitarian and contracterian perspective in order to address its various dimensions.

Praxis Implications

Catholic Teachers And Non-Catholic Students

This study noted that there was a prevalent feeling among the Catholic teacher participants that their mission with non-Catholic students was primarily to treat them as any other students. Indeed, as one teacher stated, "I don't see any difference in the way I respond to a Catholic or a non-Catholic student. I respond with faith and values of justice, fairness, in the same way (D)." Another stated,

I think of counseling issues. This is me . . . this is my faith, and whether you're Catholic or not this is who I am and this is my counseling to you. This is my faith and this is my advice to you, whether you're Catholic or non-Catholic, take it or leave it. I don't see it as being a real issue. (D)

The above quotations manifest the prevalent feeling from the session from which the two participants' quotations were taken. It simply was not an issue for other participants.

A possible reason for the above approach to counseling by the Catholic teacher participants is that people are inextricably tied to their own history and experiences, which they plumb for meanings and for understandings when asked for advice by others. This is interesting as earlier, teacher participants had acknowledged a sensitivity to the "otherness" of the non-Catholic student.

Catholic Administrators And Non-Catholic Students

Hawker's (1998) conditions precedent for admission of the non-Catholic student have been examined earlier in this study. Here, I suggest that two interviews be conducted jointly by two school administrators, or a senior teacher and an administrator, prior to the admission of a non-Catholic student. At the second interview, the prospective student should be interviewed without her or his parents present. This seems reasonable for the following reasons: a) at the first meeting the parents and student will be unlikely to absorb and process all of the information presented to them regarding the philosophy and goals of the Catholic school's faith community, b) the second meeting symbolizes to the student that the decision is her or his, and involves an important personal commitment, and c) the school administration should have time to consider what the parents and student have said, rather than be rushed to a decision.

The above makes sense when dealing with the admission of a student in grade nine, but is that so with admissions in later years? Arguably not. By the time an adolescent has reached grade ten and beyond, she or he has a track record of social and personal behaviour which is relevant to admission. If the applicant's record of behaviour is good, and a firm commitment is made by the parents and the student to the Catholic school and its ethos, admission would be likely. On the other hand, when the behavioural

record of the student is not good, the administrators should consider what the purpose of admission to the Catholic school is in relation to the student, and the family, and the ramifications of that admission to the Catholic school's faith community. It is possible that a probationary admission would be acceptable, but the difficulty in monitoring the student's behaviour as far as the unofficial school, the adolescent peer group dynamic, is concerned makes this a difficult if not impossible task to undertake. The administrative rule may well be, it is easier to admit than to remove.

The above suggestion may be viewed with skepticism by some readers as under the Provincial *Education Act, 1995*, all students have a right to an education, and if a non-Catholic student applies for admission in a Catholic school and is willing to abide by the policies dealing with that denomination as required by the Act, then the student has a statutory right to be admitted to the Catholic school. However, it might also be argued that her or his previous actions indicate an unwillingness to abide by the Catholic school's policies. Although this issue is, in the writer's opinion, unlikely to be litigated due to the costs involved to the parent of the applicant, it is a point to be considered in formulating an admission policy.

In any event, a two staged interview, as aforesaid, is recommended along with the presence of two school representatives.

Jelinski's (1994) comment that a periodic follow-up on the non-Catholic student's continued acceptance of the conditions of admission is interesting. However, as earlier stated, it seems unclear how this would be evaluated other than that the issue arises only when there is a disturbance sufficient to warrant the intervention of the

school's administration. Moreover, it is problematic to consider challenging a non-Catholic student for a breach of his agreement with the school, if that same breach is overlooked or not dealt with when it involves a Catholic student. Acknowledging this concern, the admission procedure takes on a greater importance.

It is important that at the admission evaluation stage, the school administrator clearly delineates the "is" from the "will become." Is it the purpose of the Catholic school community to accept a non-Catholic student who does not want to attend a Catholic school and who, based upon past actions and attitude, is likely to act in a disruptive manner in the school's faith community? It is a "close call" for a Catholic school administrator to willingly admit such a student in the hope that the faith community can change her or him for the better.

It is suggested that a clearly written and easily understood agreement should be entered into by the non-Catholic students parents and the school and that the same is done with the student. The written agreement should be comprehensive in stating the expectations of the school, parents, and the student. Included in that agreement should be clauses respecting attendance at and participation in, school liturgies and retreats. The expectations of the student should be very clear in stating that an unwillingness on the student's part to attend to her or his commitments as viewed by the school's administration will result in the school asking the student to leave. There should also be a commitment made by the non-Catholic parents that they too will actively support the pedagogical and spiritual goals of the Catholic school faith community.

Summary

In summation, although the Catholic Church encourages inclusion for its schools, several academic authorities have suggested that this can deleteriously affect the ethos of the Catholic school. Those studies do not speak directly of a threshold beyond which the level of inclusion is problematic: evidence of which, if any exists, which would have been helpful. This study's qualitatively based findings do not concur with the broad quantitatively based finding that inclusion negatively affects the ethos of a Catholic school.

There are philosophical, policy, and procedural implications associated with inclusion, including but not restricted to the drafting of an inclusive Catholic school mission statement, but which first require that the Catholic school trustees search for the meaning of inclusion prior to taking action on that statement. Among those policies should be, at least, a contractarian understanding of the rights and remedies available to the non-Catholic student when her or his continued presence in the Catholic school is jeopardized due to reasons of denominational cause.

Areas For Further Research

The topic of inclusion is open to many areas of research. Quantitative research is certainly needed in order to understand Catholic students and teachers basic knowledge of the Catholic Faith. The Director of Catechetics of the Archdiocese of Toronto (Foy, 1999) wrote in 1999, that he was dismayed at the,

> religious illiteracy of Catholic children both in primary and secondary schools. Often children do not know even essential prayers like the Hail Mary or the Act of Contrition. Many do not know of Christ's divinity, or what the Mass is, or what a sacrament is . . . . (pp. 3,6)

Survey research which tests the religious literacy of Canadian Catholic students and

teachers seems to be in order.

Hypothesis might also be proffered to better understand inclusion:

1. The level of perceived religious relativism in Catholic schools is related to the

level of inclusion.

2. The Catholic schools "Ethos of Inward Attachment" (Donnelly, 2000, p. 152),

is disconnected to its "Aspirational Ethos" (Donnelly, 2000, p. 152).

Titles for several studies which could provide elucidation on the phenomenon are:

1. "Evangelization and the non-Catholic student in Catholic schools." This topic

would delve deeply, using a phenomenological methodology, into how evangelization is

understood by Catholic teachers, the Christian ethics teachers in particular, and the

meaning it holds for the non-Catholic student, and her or his family.

2. "Ecumenism, pluralism, and the non-Catholic student in Catholic schools." This

topic could, using a hybrid of qualitative and quantitative research methods, examine

how, if at all, the first two elements inter-relate in the Catholic school given the presence

of the non-Catholic student.

3. "Religious relativism in the Catholic school." This topic, using both surveys

and interviews, would examine on a broad scale, whether or not religious relativism was

wide spread in several Catholic schools among students, teachers and administrators, and,

if present, how it affects those schools' faith communities.

4. "Why the non-Catholic student seeks and is granted admission in Catholic

schools." This topic would seek to understand the motivation of non-Catholic families in

sending their children to Catholic schools. It would address the matter of the adolescent

making her or his own choice in that decision. Further, the motivation of the school division in allowing unlimited or limited inclusion, as well as the actual manner in which in-school administrators implement the admission policy could be examined. In the event a focus group method was used with the non-Catholic parents and students the following tentative questions might be used as a starting point from which to develop the actual questions:

Non-Catholic Parents

(i) Why have you sought to have your child enrolled in a Catholic school?

(ii) What are your expectations of the Catholic school?

(iii) What are your expectations of the Catholic school's faith community?

(iv) What role do you see for Christian spirituality in the school's curriculum?

(v) Are you aware of and do you understand the mandate and the role of the Catholic school? Are you in agreement with them?

(vi) What do you as parents, offer the Catholic school and the Catholic school's faith community?

(vii) Are you prepared to actively assist the Catholic school in your child's spiritual maturation? How?

(viii) Are you aware of your legal and canonical rights as parents of a non-Catholic student in a Catholic school?

(ix) Are you aware of any limitations on your or your child's civil rights due to her or his enrollment in a Catholic school?

(x) What have been your experiences as a non-Catholic parent of a non-

Catholic student attending a Catholic school?

(xi) What personal significance, if any, do you attach to those experiences?

(xii) Do you feel that you have been welcomes and supported as a non-Catholic parent by the Catholic school's faith community?

Non-Catholic Students

(i) Why are you enrolled in the Catholic school?

(ii) Did you understand prior to admission what was being expected of you both academically and spiritually by the school? If so, did and do you agree with those expectations?

(iii) How do you feel about taking a Christian ethics class?

(iv) How do you feel about attending school Masses and liturgies?

(v) Does your faith, if you have a faith, have anything to do with your relationships with your friends in the school?

(vi) Have you had any interesting experiences as a result of being a non-Catholic at your school?

(vii) What is your experience as a member of the minority in your school?

(viii) What significance, if any, do you give to those experiences?

(ix) What values do you see taught through teacher's in your school?

(x) Did you feel welcomed and accepted in the Catholic school community?

5. "The Catholic parent and inclusion." During this study, I spoke with several Catholic parents who asked, "When will we be asked about our experiences, our

opinions?" This topic would address their desire to have a voice and seek to provide their understanding of inclusion. This topic seems intuitively to require in-depth interviews, and therefore, what follows are a few tentative questions which might be asked of the Catholic parent participants.

Catholic Parents

 (i) Why did you send your child to a Catholic school?

 (ii) Have you had any interesting experiences with non-Catholic parents and/or non-Catholic students in your child's school?

 (iii) What is your understanding of the purpose of Catholic education?

 (iv) What is your understanding of the words, "faith" and "religion?"

 (v) What is your understanding of the words, "faith community?"

 (vi) Who gives the mandate to the Catholic school?

 (vii) What are your religious and spiritual expectations of the Catholic school for your child?

 (viii) What do you contribute to the Catholic school community?

 (ix) What effects has the Catholic school had on your family and in particular, you and your child's faith?

6. "Race, culture, and the inclusion of non-Catholic students in Catholic schools." This topic, best studied in a phenomenological manner, would be focused upon the relationship of race and culture and the non-Catholic student's experiences in the Catholic school.

7. "Politics, money, and inclusion: The importance of secular factors in the Catholic schools' sacred mission. " This topic, involving document research, surveys and

interviews, could examine the challenging position in which a Catholic school division might find itself where, due to extensive inclusion, there are vested interests in maintaining a high level of inclusion.

8. "Compulsory admission of non-Catholic students to Catholic schools: The Ontario experience." This topic would examine what effects on the Catholic school as a faith community have resulted from the recent agreement between the Ontario Provincial Government and the Ontario Catholic School Trustees Association whereby Catholic high schools must accept non-Catholic students into their schools.

9. "Remediation of the non-Catholic student for denominational reasons in the Catholic school." This topic, involving extensive and intensive interviews, would delve into the appropriateness of treating a denominational breach as any other type of disciplinary or administrative problem in a Catholic school, when dealing with non-Catholic students.

The above topics suggest research on a broad front both qualitatively and quantitatively or in a hybrid study.

This study has also revealed the necessity for broader research into the philosophical nature of the Catholic school faith community. Because this study's findings in Chapters Four and Five, are restricted to the participants in the study, I cannot say that religious relativism generally exists within the participants' Catholic school community. However, the matter has been raised, and it therefore deserves further study into its cause, nature, and extent among Catholic students and teachers. In a qualitative sense, it would be important to understand how religious relativism, if systemic, is experienced in the life-word of the members of the faith community, and what personal significance the

members attach to those experiences. When speaking of the Catholic school's faith community it is necessary to suggest that it extends to all of the stakeholders including central board office staff.

Lastly, although a threshold of inclusion has not been dealt with in this study, one has to wonder if, as some students suggested, there is a point at which the number of non-Catholic students and their parents is so great that the school becomes in fact something other than Catholic in nature. In other words, is there as Gladwell (2000) suggested, a "tipping point" where change takes place, "all at once" without any apparent reason, when in reality it has been prepared for by a number of seemingly unrelated circumstances. This matter deserves more thought and research as it seems to reflect the shock of Catholics in Newfoundland (as it then was) when few came to the defense of the Catholic schools in that Province. Perhaps the "tipping point" had been reached long before, when Catholics no longer saw their schools as different than other religious schools under that Province's denominational educational school system.

I suggest that the area of inclusion is ready for fruitful and important research which could benefit the Catholic school system and just as importantly, the non-Catholic student and her or his family.

Part C

Conclusion And Final Thoughts
The Ten Dimensions Of Inclusion

Inclusion is much more than merely the practice of admitting non-Catholic students into the Catholic school. It is a phenomenon. This study has revealed and generated at least ten dimensions of that phenomenon: philosophical, pedagogical, social, psychological, racial, cultural, spiritual, political, economic, and legal.

The philosophical implications of inclusion revolve around presenting the Catholic Faith as the true faith, as espoused by the Magisterium, while respectfully considering the truths of other religious beliefs and philosophies.

Chapter One connected the school's pedagogical goals of reaching the objectives of Catholic education in a school with a considerable number of non-Catholic students.

Chapter Two related social aspects of the Catholic school to inclusion through an examination of communitarianism, and the concerns of various authors respecting the school as a faith community, while Chapter Four noted that, many students and teachers were concerned that their Catholic school not be seen as a cult school.

The psychological aspects of inclusion were evident in the expressions of empathy by both some students and teachers towards non-Catholic students. Moreover, understanding, acceptance (or at least tolerance), and respect for others who are "different" from the majority seemed to flow at least in part from inclusion.

Several students mentioned the racial aspect of inclusion, as did one school principal who indirectly voiced his concern to me about going ahead with this study for that reason.

Flowing from the racial dimension is the cultural dimension of inclusion. Students of differing races and backgrounds bring with them their own understanding and expression of their culture. Thus, both race and culture are, in a racial or culturally heterogenous Catholic school, dimensions of inclusion.

Non-Catholic students offer their own spiritual dimension in Catholic school. When non-Catholic students offer their valuable insights into the spiritual nature of

humankind, resulting in Catholic students and teachers asking themselves "What is truth?" and thus engaging in the search for meaning, it is their spiritual nature which is engaged.

The political nature of inclusion was disclosed in this study in that the participating school division was not prepared to release its statistics on inclusion as I was advised that it did not wish others to know those statistics.

The economic implications of inclusion was best expressed by one student who stated that without non-Catholic students his school would be a lot smaller. The economic consequences to a Catholic school division which had grown due to inclusion but then decides to reduce the number of non-Catholic students in its schools, would be major as both the teaching and administrative staff would be reduced, and some property would become vacant.

This study noted that inclusion brings with it several potential legal issues from compulsory admission, to demanding that the non-Catholic student comply with denominational norms.

Lastly, although there are at least ten dimensions to inclusion, there are also several complex matrixes involved with the ethos of a Catholic school, and it is this writer's opinion that they are so interwoven that each qualifies the other. In other words, the difficulties faced by the lay Catholic school, which may be seen as a lack of unanimity of the source of the school's mandate, the use of an amorphous mission statement, an apparent lack of ecclesial school leadership in some dioceses, a cohort of unchurched

and/or no-believing students, and a sense of religious relativism among both some students and teachers are the core issues for the ethos of the Catholic school. Moreover, as Arthur (1995) points out, which ethos are we speaking about, and to whom should it be acceptable? Once those primary questions are addressed, one might seek to examine the level of inclusion and its dimensions, most likely to comport with that ethos.

Inclusion is ripe for further research which will view that phenomenon from a variety of perspectives, experiencial and statistical, within the multitude of its dimensions.

Conclusion

This study investigated the phenomenon of inclusion of non-Catholic students through the experiences and understandings of Catholic students and teachers.

The primary purpose of this study was to explore the experiences of Catholic high school students and Catholic teachers, in their relationships with non-Catholic students in their schools. This exploration endeavored to understand the meanings which those Catholic students and teachers attached to their experiences in terms of the sense of their own faith, both personally and within the Catholic school faith community. The secondary purpose was, based upon the research findings and within the context of various documents from the Magisterium as interpreted by the writer, to suggest new directions for meaningful inclusionary policies for Catholic schools.

Following Chapter One's preliminary section, Chapter Two's review of the literature, and chapter Three's methodology section, Chapter Four provided a glimpse into the participants contextualized life-worlds, revealing various emergent themes. Chapter Five went beyond the participants' life-worlds into comparing the emergent themes with the literature, while Chapter Six provided a macro-view of the data within the context of the documents of the Magisterium as interpreted by the writer.

This study's primary student themes were found to be: a) the Catholic school's faith community was viewed from many of the participating students perspectives, as inclusive, safe, accepting, understanding, fair and seeking social justice, b) the impact of inclusion on most of the student participants' sense of faith was understood by them as beneficial, c) almost all of the student participants perceived religious diversity within their schools as bringing many benefits to the school community and themselves, and d) it was the view of the preponderance of participants that inclusion positively affected non-Catholic students.

Secondary findings also emerged, a) for at least some participants, the school is the center of their faith experience, b) generally, participants understood the Catholic Faith and all other faiths, as following the same essential values and producing the same spiritual feelings among their members, c) there was a pervasive understanding among most of the participants that although they attended a school which claimed to be Catholic, it was their experience that it was a Christian school with Catholic rituals, d) the student participants were divided respecting the purpose of Catholic education, some seeing it as institutionally purposeful while others as centered around individual spiritual growth, e) the key role and the multi-layered meanings which the word "respect" has for both Catholic students and teachers, f) the intellectual and emotional bifurcation of the words, religion and faith, g) the conflating of religious pluralism and religious relativism, h) a few students believed that this study would have been more informed by including non-Catholic students in the focus group sessions.

The findings primary themes related to the teacher participants were, a) uncertainty respecting the Catholic school as uniquely Catholic, b) ambivalence

respecting the source of the Catholic school's mandate, c) the emotional experience of some Catholic teachers to inclusion, d) the effects on participants' sense of their faith when in relationship with non-Catholic students, e) the discrepancy among participants understanding of the school community as either a faith-support community or as a family community.

In closing, four epilogue points should be made. First, to better understand the phenomenon of inclusion further research, both qualitative and quantitative, is required. Second, an 'ethic of care' as proffered by Noddings (1995) is not in itself, sufficient to distinguish a school as Catholic, it requires something more. Third, that it is a strong sense of and presence of sacrementality within the school which clearly distinguishes the Catholic Faith from other Christian faiths (Gromme, 1998, p. 23). Fourth, new directions for inclusionary policies must take into account the ten dimensions of inclusion.

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Appendix "A-1"

The Moderator's Guide (For Student Focus Groups)

I   Introduction/Welcome:

Good day and thank you for being willing to be part of this discussion

group. My name is Kent Donlevy and I am a student at the University of Saskatchewan,

College of Education. I am the facilitator or moderator of this session but let me assure

you that I am not an expert on the topic which we will discus. You see, in this discussion

there are no experts. There are no right or wrong questions or answers. What we are here

for today is to hear you. What is important are your experiences and the kinds of

meanings that you attach to them.

Statement of the purpose of the interview.

You all attend this Catholic high school and have done so since grade 9. Now in

grade (10, 11 or 12) you have made friends and had many experiences. Some of those

friends have been non-Catholic students. The experiences which you have had with them

may well have been the same as with your Catholic student friends, but then again,

maybe not or maybe some times not.

Those experiences where it seems to you that the fact that your friend or friends

were non - Catholic made a difference to you at that time or later are important to this

study. So, I ask that you tell us about those experiences and the meanings you attach to

them.

The primary purpose of this study is to explore the real life experiences of

purposefully selected groups of Catholic high school students and Catholic teachers, in

their relationships with non-Catholic students within four urban Catholic high schools.

This exploration will endeavor to understand the meanings which the study participants attach to their relationship experiences in terms of their sense of faith both personally and within the Catholic school community. The secondary purpose is, depending upon the research findings, to suggest new directions for meaningful inclusionary policies for Catholic schools and to propose a new paradigm respecting the Catholic school faith community.

Guidelines to follow during the interview

No two experiences are the same. Everyone looks at their experiences in terms of what has happened to them before that experience and what has happened afterwards. So as the old saying goes, "Don't judge a person until you have walked a mile in his or her shoes." applies here. There is to be no judgement by others on what you wish to say nor on the way that you wish to say it. Must you be respectful and courteous to the others who are here? Yes, of course. You see you are to feel safe to relate what your experiences have been and safe in that no one will say to you . . . ."That's stupid!" 'That's ridiculous!" You see, again . . . no one can know how significant an experience is for another unless that person tells you and no one will tell you how they feel unless they know that they will not be judged by you. So, respect for the other's experiences and what they see as the importance of their experiences. We are not here to be judgmental.

Respect for others also includes not interrupting when another is speaking. There are times and places where that type of action is just fine and appropriate. Indeed, unless other rules are made explicit it seems to be the norm.

You see the video-tape camera? How does it make you feel with it on? Its

purpose is to let me, my faculty advisor and members of my dissertation committee revisit this session time and again to be sure that I have correctly understood what you were saying. If you feel a little uncomfortable at first it will pass as the time goes on. After the session you are welcome to see the video at the University of Saskatchewan. You should know that although the tape is being made, in the written report your names will not appear. That has been decided to ensure that as much as possible, you will have an element of confidentiality to this session.

Your participation is very important to me and to many others who will eventually see the findings of this research. As I have said, your names will not be mentioned in the written report which will eventually be produced. However, this video-taped session will be seen by my faculty advisor and my dissertation research committee at the University of Saskatchewan in order to ensure that I have captured what you have said in my final report.

Let me ask of you that you keep the comments which others will make here today confidential in the sense that you respect each other's right to not have their experiences and the meanings they have attached to them spoken to others without their consent. Part of being respectful to others is willing to be bound by a sense of confidentiality and I know you will respect that with regard to today's session.

II   Warm - Up

Before we start, let us begin with the Lord's Prayer.

So, let's get to know a little bit about ourselves before we begin. Who would like to start by telling us your name and why you came to this high school?

III   Clarification of Terms

We are going to talk about your experiences but perhaps we should begin by

asking,

1. What does "experience" mean? [Something you have lived, felt,

undergone, made sense of (Schwandt, 2001, pp. 84-85).]

2. What type of experiences are we talking about and are they restricted to

just at the school?

3. What do we mean by the word "meanings"? [The significance that you

personally feel about an experience and also what you feel may be significant to others

(Schwandt, 2001, pp. 153-154).

4. What do we mean by the word, "non-Catholic?" [A person who does

not ascribe to the dogma of the Catholic Faith as headed by the Roman Pontiff.]

IV   Introductory Questions

1. When you hear the words, "Catholic education" what picture or pictures come

to your mind?

2. The word "community" can mean many things. What does that word mean to

you?

V   Key Questions

1. Think back on your relationships and conversations with your non-Catholic

friends in your school. How was faith (religion) expressed in those

conversations?

2. You have attended many classes with non-Catholic students. In what ways was

having non-Catholic students in your classes an interesting experience?

3. During the school year, the teachers and students, including non-Catholic

students, gather for Mass and school liturgies. What are your feelings

about these gatherings with non-Catholics present?

4. During your high school years, you have made friends, acquaintances and come

to know your teachers. You have been part of that school group or

community which includes non-Catholic students. How would you

describe the relationships in that community?

5. Suppose for a minute that there were only Catholic students in your school.

How would your school be different?

6. How would you welcome non-Catholic students into your school?

VI   Ending Question

1. Overall, what are the most important things to you about having non-Catholic

students in your school?

VII   Summary Questions

1. Is there anything we should have talked about but did not?

2. Have we missed anything?

3. Is this an adequate summary?

VIII   Closing Statements

Thank you very much for participating in this research study. Each of you will be

mailed a Request For Comment Card within the next few weeks. Should you have any

thoughts about this process or the topics raised you are encouraged to write down your

comments and to send the comment card back to me within a specified time period. I can

promise you that your comments will all be read and considered prior to the final report

being completed. You will also be invited to attend a session where all the other students from your grade level who have participated in this study will be gathered to hear the preliminary findings from that grade and to comment upon them. You will be advised of the date, time and place in due course.

I would be pleased to answer any questions which you might have before closing this session.

Once again, thank you very much for your participation in this focus group session.

Appendix "A-2"

The Moderator's Guide (For Teacher Focus Groups)

I   Introduction/Welcome:

Good day and thank you for being willing to be part of this discussion

group. My name is Kent Donlevy and I am a doctoral student at the University of

Saskatchewan, College of Education. I am the facilitator or moderator of this session but

let me assure you that I am not an expert on the topic which we will discus. You see, in

this discussion there are no experts. There are no right or wrong questions or answers.

What we are here for today is to hear you. What is important are your experiences and

the kinds of meanings that you attach to them.

Statement of the purpose of the interview.

You have been asked to participate in this discussion group as you are not only

professional teachers but Catholic teachers. You have an understanding of your own faith

and as Catholic teachers you have certainly been told that yours is an important ministry.

As Catholic schools are called on to have open boundaries and to welcome non-Catholic

students into the school's faith community, you have undoubtably had many experiences

with those students. Those experiences are the grist of these discussions. Your

experiences with non-Catholic students in your school and the meanings which you attach

to those experiences are a great part of the topic of my dissertation. I assure you that

there are individuals in school divisions across Canada, the United States, Great Britain

and Australia who are eagerly awaiting the findings of this study.

I ask that you share with all of us those experiences and the meanings you attach to

them.

The primary purpose of this study is to explore the real life experiences of purposefully selected groups of Catholic high school students and Catholic teachers, in their relationships with non-Catholic students within four urban Catholic high schools. This exploration will endeavor to understand the meanings which the study participants attach to their relationship experiences in terms of their sense of faith both personally and within the Catholic school community. The secondary purpose is, depending upon the research findings, to suggest new directions for meaningful inclusionary policies for Catholic schools and to propose a new paradigm respecting the Catholic school faith community.

<u>Guidelines to follow during the interview</u>

No two experiences are the same. Everyone looks at their experiences in terms of what has happened to them before that experience and what has happened afterwards. So as the old saying goes, "Don't judge a person until you have walked a mile in his or her shoes." applies here. There is to be no judgement by others on what you wish to say nor on the way that you wish to say it. You will of course be respectful and courteous to the others who are here. No one can know how significant an experience is for another unless that person tells you and no one will tell you how they feel unless they know that they will not be judged by you. So I know that all will show respect for the other's experiences and what they see as the importance of their experiences. We are not here to be judgmental or controlling.

Respect for others also includes not interrupting when another is speaking.

You see the video-tape camera? How does it make you feel with it on? Its purpose is to let me, my faculty advisor and the dissertation committee revisit this session

time and again to be sure that I have correctly understood what you were saying. If you feel a little uncomfortable at first it will pass as the time goes on. After the session you are welcome to see the video at the University of Saskatchewan, College of Education. You should know that although the tape is being made, in the written report your names will not appear. That has been decided to ensure that as much as possible, you will have an element of confidentiality to this session. Your participation is very important to me and to many others who will eventually see the findings of this research. As I have said your names will not be mentioned in the written report which will eventually be produced. However, as I have also said, this video-taped session will be seen by myself, my faculty advisor and my dissertation committee

in order to ensure that I have captured what you have said in my final report.

Let me ask of you that you keep the comments which others have made here today confidential in the sense that you respect each other's right to not have their experiences and the meanings they have attached to them spoken to others without their consent. Part of being respectful to others is willing to be bound by a sense of confidentiality and I know you will respect that with regard to today's session.

II   Warm - Up

Before we start, let us begin with the Lord's Prayer.

So let's get to know a little bit about you before we begin. Who would like to start by telling us your name and how you ended up teaching at your school?

III   Clarification of Terms

We are going to talk about your experiences but perhaps we should begin by

asking,

1. What does "experience" mean?

2. What type of experiences are we talking about and are they restricted to

just at the school?

3. What do we mean by the word "meanings"?

4. What do we mean by the word, "non-Catholic?"

IV   Opening Questions

1. How long have you been teaching in Catholic schools?

2. Are you aware of which students are non-Catholics in your classes?

3. How are you made aware that some of your students are non-Catholic?

V   Introductory Questions

1. When you hear the words Catholic combined with education, what is the

picture in your mind?

2. The word, community is often used when speaking of teachers and students in

a school. What does that word mean to you?

3. What feelings do you experience when you hear the words, "non-Catholic

student?"

VI   Key Questions

1. Thinking back over your years of teaching in Catholic schools, you have taught

many non-Catholic students. What interesting situations do you recall

from those experiences?

2. As a Catholic teacher how have you felt about having non-Catholic students in

your classroom?

3. Over your years of teaching experience, what have you seen as significant about the presence of non-Catholic students in your school?

4. During the school year, the teachers and students, including non-Catholic students, gather for Mass and school liturgies. What are your feelings about these gatherings with non-Catholics present?

5. How is your faith reflected in your relationships with your non-Catholic students? VII Ending Question

1. Overall, what are the most important things to you about having non-Catholic students in your school?

VIII   Summary Questions

1. Is there anything we should have talked about but did not?

2. Have we missed anything?

3. Is this an adequate summary?

IX   Closing Statements

Lastly, each of you will be mailed a Request For Comment Card within the next few weeks. Should you have any thoughts about this process or the topics raised you are encouraged to write down your comments and to send the comment card back to me within a specified time period. I can promise you that your comments will all be read and considered prior to the final report being completed. You will also be invited to attend a session where all of the teachers who have participated in focus groups will be gathered to hear the preliminary findings from that the teacher groups and to comment upon them. You will be advised of the date, time and place in due course.

I would be pleased to answer any questions which you might have before closing this session.

Once again, thank you very much for your participation in this focus group session.

Appendix "B-1"

Letter To Parents and Student

Dear Parents:

I write this letter to both you as parents and to your child.

To you, as parents, I ask that your child be allowed to participate in a study which has been encouraged by the Roman Catholic Diocese of _____, and authorized by the _____ Catholic Board of Education, the College of Graduate Studies and Research at the University of Saskatchewan and the University of Saskatchewan Advisory Committee on Ethics in Behavioral Sciences Research. The study, my Ph.D. dissertation, is entitled, "The experiences and meanings that Catholic students and teachers attach to their relationships with non-Catholic students in Catholic schools."

The purpose of this research is to try to understand what the presence of non-Catholic students in the Catholic high school means to Catholic students and Catholic teachers. This seems a reasonable question to ask as _____ Catholic Schools have a policy of open boundaries where all are welcome into the school's faith community.

Your son (daughter) has been chosen by the Christian ethics teachers in his (her) school as a possible volunteer participant in the above study because he (she) is a Catholic, has attended the school since grade nine and is likely to enjoy participating in the focus group session. The focus group which is planned for your child will be composed of eight students from his or her grade: an equal number of males and females. The session will be no longer than two hours in length and will take place at your child's school.

The session will be video-taped with access to the tape being restricted to the other student participants in the specific focus group, myself, my academic advisor and my dissertation committee at the College of Education, University of Saskatchewan. Portions of the audio will be transcribed for research purposes but the names of the students will not be used.

Immediately following each focus group, participants will be asked if the researcher (moderator's) summary accurately reflects their comments. Subsequently, each participant will be mailed a Comment Card and asked to provide his or her comments on the procedure, proceedings and conversation in which they were a part. Prior to the writing of the final report it is expected that the grade specific focus groups from the four Catholic high schools will meet in a general session to be presented with the combined findings from their sessions and to comment upon those findings.

A copy of a summary of the findings of the final report will be sent, at no cost, to any parent who requests the same, and who's child has participated in the study. A copy of the same document, at the researcher's expense, will be sent to any student participant who requests it.

Nowhere in any writing, including the summary report and final report of findings will any student names be mentioned.

Should you consent to allowing your child to participate in this research project I ask that you complete the attached PARENTAL CONSENT FORM (in duplicate) and return them to me in the self-addressed and stamped envelope provided.

To your child, I ask that he/she complete the STUDENT CONSENT FORM (in duplicate) and return two signed copies to me in the same self-addressed stamped envelope.   I will mail back to your home, an original signed by me.

Should you have any question regarding any matter concerning this research please feel free to contact me or my faculty advisor. The relevant information to contact us is as follows:

Mr. Kent Donlevy: 374-3352

1037 Osler Street, Saskatoon, SK. S7N 0T5

Ph.D. Candidate, Educational Administration, College of Education, University of Saskatchewan.

Dr. Keith Walker: 966-7623

Educational Administration, College of Education, University of Saskatchewan.

Sincerely,

_____

J. Kent Donlevy

This research study has been approved by the University of Saskatchewan Advisory Committee on Ethics in Behavioral Sciences Research. Any questions regarding one's rights as a participant or as the parent of a participant under the age of 18 years, may be addressed to that Committee through the Office of Research Services at the University of Saskatchewan. Phone : 966-4053.

Appendix "B-2"

Letter To Teachers

Dear Colleague:

I write this letter to you today to ask if you will volunteer to participate in a study which has been authorized by the Roman Catholic Diocese of _____, the Catholic Board of Education and the College of Education at the University of Saskatchewan. The study, my Ph.D. dissertation, is entitled,"The experiences and meanings that Catholic students and teachers attach to their relationships with non-Catholic students in Catholic schools."

The purpose of this research is to try to understand what the presence of non-Catholic students in the Catholic high school means to Catholic students and Catholic teachers. This seems a reasonable question to ask as _____ Catholic Schools have a policy of open boundaries where all are welcome into the school's faith community.

As a Catholic teacher you have been chosen as a possible participant in the above study. The focus group which is planned for your school will be composed of eight Catholic teachers : an equal number of males and females. The session will be approximately two hours in length and will take place in a private room at the Faculty Club at the University of Saskatchewan or the Queen's House of Retreats.

The session will be video-taped with access to the tape being restricted to the members of the particular focus group, myself, my faculty advisor and my Dissertation Committee at the University of Saskatchewan. Portions of the audio will be transcribed for research purposes but the names of the participants will not be used.

Prior to the writing of the final report it is expected that the four teacher focus groups from the four Catholic high schools will meet in a plenary session to be presented with the combined findings from their sessions and to comment upon those findings.

The final report of findings will not contain any of the participants names. A copy of a summary of that report will be sent to all participants in the focus group sessions.

Should you consent to participating in the focus group session for your school, I ask that you complete the attached TEACHER CONSENT FORM and return it in the self-addressed and stamped envelope provided. Upon receipt, I will execute one copy and

return it to you through your school.

Should you have any question regarding any matter concerning this research please feel free to contact me or my faculty advisor. The relevant information to contact us is as follows:

Mr. Kent Donlevy: 374-3352

Dr. Keith Walker: 966-7623

Sincerely,

_____

J. Kent Donlevy

This research study has been approved by the University of Saskatchewan Advisory Committee on Ethics in Behavioral Sciences Research. Any questions regarding one's rights as a participant or as the parent of a participant under the age of 18 years, may be addressed to that Committee through the Office of Research Services at the University of Saskatchewan.

Phone : 966-4053.

Appendix "B-3"

Letter To Local Bishop

Your Excellency:

I am a practicing Catholic living in _____ and am working on my Ph.D. dissertation in the College of Education at the University of Saskatchewan.

I am writing to you today as a mater of courtesy as my proposed dissertation touches upon an area within which you have great interest. The topic is, "The experiences and meanings that Catholic students and teachers attach to their relationships with non-Catholic students in Catholic schools."

The broad purpose of this study is to try to understand the many meanings which the presence of non-Catholic students have for those Catholic students and teachers who live and work within the school setting. It is hoped that the faith experiences and the meanings they attach to those experiences, will emerge from meetings with volunteer Catholic student and teacher participants from four Catholic high schools.

The methodology to be employed is grounded research which, as I believe you are well aware, is qualitative in nature. The method is focus group research. It is planned that each of the four high schools will provide one focus group each from grades 10, 11 and 12 and a further focus group of teachers from each of those schools. Each group will be composed of eight participants which will be equal in gender. The focus group sessions will be video-taped and each student and his or her parents will have the right to view his or her child's video-taped session. Each teacher participant will have the opportunity to view the video-tape of his or her own session. Other than the latter and former, the only people who will be allowed to view the video- taped sessions will be my faculty advisor and my Dissertation Committee members of the Faculty of Education. Should you wish any further information on the research as proposed, please feel free to phone me or my faculty advisor and we would be pleased to respond. My advisor is Dr. Keith Walker : 966-7623.

At your request, I undertake, at my expense, to provide your Excellency with a copy of my dissertation upon its completion.

sessions will be video-taped and each student and his or her parents will have the right to view his or her child's video-taped session. Each teacher participant will have the opportunity to view the video-tape of his or her own session. Other than the latter and former, the only people who will be allowed to view the video- taped sessions will be my faculty advisor and my Dissertation Committee members of the Faculty of Education. Should you wish any further information on the research as proposed, please feel free to phone me or my faculty advisor and we would be pleased to respond. My advisor is Dr. Keith Walker : 966-7623.

At your request, I undertake, at my expense, to provide your Excellency with a copy of my dissertation upon its completion.

Yours truly,

_____

J. Kent Donlevy: 374-3352

Appendix "B-4"

Letter To The Director Of Education

Dear Mr. _____:

      Thank you for your courtesy earlier this year in speaking with me respecting my proposed dissertation research proposal. That proposal has now been accepted by my faculty dissertation committee and the protocol has been approved by the University of Saskatchewan Advisory Committee On Ethics in Behavioral Science Research.

      I have spoken with his Excellency, Bishop _____, and have advised him of my proposed dissertation research and he has encouraged me to proceed with the study if the Catholic School Board approves of it. Therefore, I am asking your Board's approval to proceed with the research phase of my dissertation. In that regard I provide hereafter the outline of the proposed research.

Topic:	The experiences and meanings that Catholic students and teachers attach to their relationships with non-Catholic students in Catholic schools."
Purpose:	To better understand the relationship between Catholic students and Catholic teachers as they relate to non-Catholic students within their Catholic high schools in matters of faith.
Methodology:	Grounded Research.
Method:	Focus Groups: comprised as follows: Each of four Catholic high schools will provide a pool of ten student volunteers from Grades 10, 11 and 12. From each pool in each school will be drawn eight students (equal in gender) which will comprise in total: four grade 10 focus groups, four grade 11 focus groups and four grade 12 focus groups. Each focus group will meet in the students school once for a two hour session which will be videotaped and portions later transcribed. Each school will also provide a volunteer pool of ten Catholic teachers, chosen by the christian ethics teachers, which will comprise their school's Catholic teacher focus group. Each of the four teacher focus groups will meet once outside of

school hours and not on the school premises. Each of the sessions will be video-taped and later transcribed. Request for Comment Cards will be sent to all participants requesting feedback on both the process and the issues raised in sessions. Three plenary sessions, restricted to grade specific focus groups, will be held as a member check. The teacher participants will also meet in a plenary session as a member check.

Issues of parental, student and teacher informed consent are addressed in the focus group meeting manuals, Letter To Parents, Students and Teachers and in the parent, student and teacher Consent Forms. Copies of the Letters and Forms are attached.

Issues of student and teacher confidentiality are also addressed in those documents.

Logistical arrangements for holding the student focus group meetings will be arranged in consultation with each high school's administrative team as approved by your office.

To date, my research indicates that the presence of non-Catholic students in Catholic school has become of great interest in Canada, Great Britain, Australia and certainly in the United States. Yet, there is little academic research in this area. It is hoped that my research will open the doors to further research in this most interesting area and that it may be of value to Catholic schools in Saskatchewan.

Should you or the Board have any questions I will be pleased to attend at your request. Should you have any questions my address and phone number are as indicated below as is the phone number of my faculty advisor.

Yours truly,

_____

J. Kent Donlevy : 374-3352

Faculty Advisor, Dr. Keith Walker: 966-7623

Appendix "C-1"

CONSENT OF PARENTS TO THEIR CHILD'S
PARTICIPATION IN FOCUS GROUP RESEARCH

I _____ , the parent/guardian of

_____ , a student at

_____

Catholic High School hereby consent to my son/daughter participating in the focus

group research proposed by James Kent Donlevy under the following conditions and

after having been advised as hereinafter stated:

      1. The topic to be researched is:"The experiences and meanings that Catholic

students and teachers attach to their relationships with non-Catholic students in Catholic

schools."

      2. The primary purpose of this study is to explore the real life experiences of

purposefully selected groups of Catholic high school students and Catholic teachers, in

their relationships with non-Catholic students within four urban Catholic high schools.

This exploration will endeavor to understand the meanings which the study participants

attach to their relationship experiences in terms of their sense of faith both personally and

within the Catholic school community. The secondary purpose is, depending upon the

research findings, to suggest new directions for meaningful inclusionary policies for

Catholic schools and to propose a new paradigm respecting the Catholic school faith

community.

      3. The research method will be focus group research. Each focus group will be

composed of eight students from one high school and a single grade, equally balanced

between males and females. The focus group session will be video-taped.

      4. The focus group sessions will take place within my child's high school during

school hours as provided by the school administration. This may include class time.

      5. The research session will last approximately two hours in duration and not

impair my child's studies at his/her high school.

      6. My child's name will not appear in any transcription of the video data nor in

any writing resulting from this research study.

7. I have been advised that although all conversation which takes place within the focus group session is meant to be confidential and that all participants will be advised and will have agreed to that requirement. However, the researcher is unable to guarantee that such will be the case as he is dependent upon the participants acting in good faith.

8. I have been advised that the only parties that will have access to the focus group video-tape, wherein my child participates, will be the other members of my child's focus group, the researcher, his faculty advisor and the members of the researcher's dissertation committee.

9. Following the completion of the study, I may request from the researcher, at his expense and from his address below, a written copy of the summary of findings which the researcher produces from his research.

10. My child may request and shall receive, at the researcher's expense, a written copy of the summary of findings which the researcher produces from his research.

11. My child will have access to view the video-tape of his/her focus group session as soon as possible after the recording has been made. Access will be arranged through the researcher and viewing, if requested, shall be at the College of Education, University of Saskatchewan. At that time, my child will have the opportunity should he or she desire, to explain what he or she meant by statements made by him or her which explanation shall be noted by the researcher. Immediately following my child's viewing of the video-tape of his/her focus group, should my child wish to have all of his/her comments not transcribed nor referred to in the study, that shall be done.

12. My child will have the opportunity to orally comment upon the researcher's preliminary findings with respect to his or her grade level's focus group at a meeting to be held, subsequent to the completion of the data collection phase of the research study, where all participants of a specific grade level, from all four participating Catholic high schools, will be invited to meet to be presented with the researcher's preliminary findings.

13. My child will have an opportunity to give written comments to the researcher, through the use of a comment card which shall be sent to my home, after his or her focus group session has been completed.

14. At any time prior to my child attending the focus group or during the focus group session in which he/she is to participate, I may withdraw this consent and my child from the same. Further, my child may at any time on his or her own, withdraw from this study or, while participating, refuse to answer individual questions. Moreover, should my child withdraw during a focus group session while in operation, his or her data will not be transcribed for any purpose. Any action by me or my child as described in this paragraph shall have no bearing upon my child's academic standing nor his or her access to services at the school.

15. I understand and consent to the dissemination of the results of this study to: a) the University of Saskatchewan, for the purposes which that University uses such dissertations, b) the Diocese of the City of XXX, c) the XXX Catholic School Board, and d) the researcher as used for scholarly papers, publications and presentations. I note that although direct quotations from focus group participants may be used in the final report and for scholarly papers, publications and presentations, no names will be attached to such quotations.

16. I have been informed that there is no risk to my child in participating in this research study and that the benefit of the latter is that it will provide the readers of the study, and others through scholarly works and presentations by the researcher, with a better understanding of inclusion as it relates to the participating Catholic students and teachers.

17. I acknowledge that I have received a copy of this Consent form and that I understand it.

18. I acknowledge that I am hereby informed that the research proposal in which my child is to be a participant has been reviewed and approved on ethical grounds by the University of Saskatchewan Advisory Committee On Ethics in Behavioral Science Research on the 3rd day of January, 2002.

Dated this _____ day of _____, 200 _____.

_____   _____

Signature of Parent or Guardian   Witness

_____

Signature of Researcher

James Kent Donlevy, Ph.D. Candidate, Educational Administration,

College of Education, University of Saskatchewan. (306) 374-3352

(Advisor: Dr. Keith Walker, Department of Educational Administration, College of Education, University of Saskatchewan. (306) 966-7623)

This research study has been approved by the University of Saskatchewan Advisory Committee on Ethics in Behavioral Sciences Research. Any questions regarding one's rights as a participant or as the parent of a participant under the age of 18 years, may be addressed to that Committee through the Office of Research Services at the University of Saskatchewan.
Phone : 966-4053.

Appendix "C-2"

CONSENT FORM FOR STUDENT PARTICIPANTS

I _____, a student at _____

Catholic High School hereby consent to participating in the focus group research

proposed by J. Kent Donlevy under the following conditions and after having been

advised as hereinafter stated:

1. The topic to be researched is: "The experiences and meanings that Catholic

students and teachers attach to their relationships with non-Catholic students in Catholic

schools."

2. The primary purpose of this study is to explore the real life experiences of

purposefully selected groups of Catholic high school students and Catholic teachers, in

their relationships with non-Catholic students within four urban Catholic high schools.

This exploration will endeavor to understand the meanings which the study participants

attach to their relationship experiences in terms of their sense of faith both personally and

within the Catholic school community. The secondary purpose is, depending upon the

research findings, to suggest new directions for meaningful inclusionary policies for

Catholic schools and to propose a new paradigm respecting the Catholic school faith

community.

3. The research method will be focus group research. Each focus group will be

composed of eight students from one high school and a single grade, equally balanced

between males and females. The focus group session will be video-taped.

4. The focus group sessions will take place within my high school during school

hours as provided by the school administration. This may include class time.

5. The research will last approximately two hours in duration and not impair my school studies.

6. My name will not appear in any transcription of the video data nor in any writing resulting from the research.

7. I agree that I shall keep all conversation, which arises in the focus group session that I attend, confidential and shall not discuss the conversations with others except the researcher and other members of the focus group that I attend and as otherwise provided in the study.

8. I have been advised that although all conversation which takes place within the focus group session is meant to be confidential and that all participants will be advised and will have agreed to that requirement, the researcher is unable to guarantee that such will be the case as he is dependent upon the participants acting in good faith.

9. I have been advised that the only parties that will have access to the focus group video-tape, wherein I participate, will be the other members of my focus group, the researcher, his faculty advisor and the members of the researcher's dissertation committee.

10. Following the completion of the study, I may request from the researcher and at his expense, from his address below, a written copy of the summary of findings which the researcher produces from his research.

11. At any time I prior to or during the focus group in which I am to participate I may withdraw this consent and withdraw from this study or, while participating, refuse to answer individual questions. Moreover, should I withdraw during a focus group session while in operation, data given by me will not be transcribed for any purpose. Moreover,

any such action on my part will have no bearing upon my academic standing nor my access to services at my school.

12. I will have access to view the video-tape of my focus group session as soon as possible after the recording has been made. Access will be arranged through the researcher and viewing, if requested, shall be at the College of Education, University of Saskatchewan. At that time, I will have the opportunity should I desire, to explain what I meant by statements made by me which explanation shall be noted by the researcher. At that time I may inform the researcher that I do not wish any of my comments transcribed or referred to in the study and such will be the case.

13. I will have the opportunity to orally comment upon the researcher's preliminary findings with respect to my grade level's focus group at a meeting to be held, subsequent to the completion of the data collection phase of the research study, where all participants of my specific grade level, from all four participating Catholic high schools, will be invited to meet to be presented with the researcher's preliminary findings.

14. I will have an opportunity to give written comments to the researcher, through the use of a comment card which shall be sent to my home, after my focus group session has been completed.

15. At any time prior to or during the focus group session in which I have agreed to participate, I may withdraw this consent. Further, I may at any time withdraw from this study or, while participating, refuse to answer individual questions. Moreover, should I withdraw during a focus group session while in operation, any data given by me shall not be transcribed for any purpose.

16. I understand and consent to the dissemination of the results of this study to:

a) the University of Saskatchewan, for the purposes which that University uses such

dissertations, b) the Diocese of the City of XXX, c) the Catholic School Board, and d)

the researcher as used for scholarly papers, publications and presentations. I note that

although direct quotations from focus group participants may be used in the final report

and for scholarly papers, publications and presentations, no names will be attached to

such quotations.

17. I have been informed that there is no risk to me in participating in this

research study and that the benefit of the study is that it will provide the readers of the

study, and others through scholarly works and presentations by the researcher, with a

better understanding of inclusion as it relates to the participating Catholic students and

teachers.

18. I acknowledge that I have received a copy of this Consent form and that I

understand it.

19. I acknowledge that I am hereby informed that the research proposal in which I

am to be a participant has been reviewed and approved on ethical grounds by the

University of Saskatchewan Advisory Committee On Ethics in Behavioral Science

Research on the 3rd day of January, 2002.

Dated this _____ day of _____, 2002.

_____   _____

Signature of Student   Witness

_____

Signature of Researcher

James Kent Donlevy, Ph.D. Candidate, Educational Administration,

College of Education, University of Saskatchewan. (306) 374-3352

(Advisor: Dr. Keith Walker, Department of Educational

Administration, College of Education, University of

Saskatchewan. (306) 966-7623)

This research study has been approved by the University of Saskatchewan Advisory

Committee on Ethics in Behavioral Sciences Research. Any questions regarding one's

rights as a participant, <u>or as the parent of a participant under the age of 18 years</u>, may

be addressed to that Committee through the Office of Research Services at the

University of Saskatchewan.

Phone : 966-4053.

Appendix "C-3"

CONSENT FORM FOR TEACHER PARTICIPANTS

I _____ , a teacher at _____ a

Catholic High School hereby consent to participating in the focus group research

proposed by J. Kent Donlevy under the following conditions and after being advised as

hereinafter stated:

    1. The topic to be researched is: "The experiences and meanings that Catholic

students and teachers attach to their relationships with non-Catholic students in Catholic

schools."

    2. The primary purpose of this study is to explore the real life experiences of

purposefully selected groups of Catholic high school students and Catholic teachers, in

their relationships with non-Catholic students within four urban Catholic high schools.

This exploration will endeavor to understand the meanings which the study participants

attach to their relationship experiences in terms of their sense of faith both personally and

within the Catholic school community. The secondary purpose is, depending upon the

research findings, to suggest new directions for meaningful inclusionary policies for

Catholic schools and to propose a new paradigm respecting the Catholic school faith

community.

    3. The research method will be focus group research. Each focus group will be

composed of eight teachers from one high school and a single grade, equally balanced

between males and females. The focus group session will be video-taped.

    4. The focus group session will take place at either the Faculty Club at the

University of Saskatchewan or the Queen's House of Retreats.

5. The focus group session will be approximately two hours in duration.

6. My name will not appear in any transcription of the video data nor in any writing resulting from the research.

7. I agree that I shall keep all conversation, which arises in the focus group session that I attend, confidential and shall not discuss the conversations with others except the researcher and other members of the focus group that I attend and as otherwise provided in the study.

8. I have been advised that although all conversation which takes place within the focus group session is meant to be confidential and that all participants will be advised and will have agreed to that requirement, the researcher is unable to guarantee that such will be the case as he is dependent upon the participants acting in good faith.

9. I have been advised that the only parties that will have access to the focus group video-tape, wherein I participate, will be the other members of my focus group, the researcher, his faculty advisor and the members of the researcher's dissertation committee.

10. Following the completion of the study, I may request from the researcher and at his expense, at the address below, a written copy of the summary of findings which the researcher produces from his research.

11. At any time prior to or during the focus group in which I am to participate, I may withdraw this consent and withdraw from this study or, while participating, refuse to answer individual questions. Moreover, should I withdraw during a focus group session while in operation, data given by me will not be transcribed for any purpose.

12. I will have access to view the video-tape of my focus group session as soon as possible after the recording has been made. Access will be arranged through the

researcher and viewing, if requested, shall be at the College of Education, University of Saskatchewan. At that time, I will have the opportunity should I desire, to explain what I meant by statements made by me which information shall be noted by the researcher. At that time I may inform the researcher that I do not wish any of my comments transcribed or referred to in the study and such will be the case.

13. I will have the opportunity to orally comment upon the researcher's preliminary findings, with respect to teacher focus groups, at a meeting to be held, subsequent to the completion of the data collection phase of the research study, where all teacher participants, from all four participating Catholic high schools, will be invited to meet to be presented with the researcher's preliminary findings.

14. I will have an opportunity to give written comments to the researcher, through the use of a comment card which shall be sent to my home, after my focus group session has been completed.

15. I understand and consent to the dissemination of the results of this study to: a) the University of Saskatchewan, for the purposes which that University uses such dissertations, b) the Diocese of the City of XXX, c) the Catholic School Board, and d) the researcher as used for scholarly papers, publications and presentations. I note that although direct quotations from focus group participants may be used in the final report and for scholarly papers, publications and presentations, no name will be attached to such quotations.

16. I acknowledge that I have received a copy of this Consent form and that I understand it.

17. I acknowledge that I am hereby informed that the research proposal in which I am to be a participant has been reviewed and approved on ethical grounds by the University of Saskatchewan Advisory Committee On Ethics in Behavioral Science Research on the 3rd day of January, 2002.

Dated this _____ day of _____, 200__.

_____   _____

Signature of Teacher   Witness

_____

Signature of Researcher

James Kent Donlevy, Ph.D. Candidate, Educational

Administration, College of Education,

University of Saskatchewan. (306) 374-3352

(Advisor: Dr. Keith Walker, Department of Educational

Administration, College of Education, University of

Saskatchewan. (306) 966-7623)

This research study has been approved by the University of Saskatchewan Advisory

Committee on Ethics in Behavioral Sciences Research. Any questions regarding one's

rights as a participant may be addressed to that Committee through the Office of

Research Services at the University of Saskatchewan. Phone : 966-4053.

Appendix "D-1"

REQUEST FOR COMMENT: STUDENT CARD

Dear _____:

During your focus group session it was mentioned that you would have the opportunity to comment upon the focus group session and to provide any thoughts which you might have regarding what was said during the session. The purpose of this paper is to give you the opportunity to make those comments. **Please do not disclose your identity.** Your comments may be included in the final report prepared by the researcher. Please write your comments on this paper and return it to the researcher in the self-addressed, stamped envelope provided. Thank you.

James Kent Donlevy, Ph.D. Candidate, Educational Administration, College of Education, University of Saskatchewan. (306) 374-3352

(Advisor: Dr. Keith Walker, Department of Educational Administration, College of Education, University of Saskatchewan. (306) 966-7623)

This research study has been approved by the University of Saskatchewan Advisory Committee on Ethics in Behavioral Sciences Research. Any questions regarding one's rights as a participant may be addressed to that Committee through the Office of Research Services at the University of Saskatchewan. Phone : 966-4053.

Appendix "D-2"

REQUEST FOR COMMENT: TEACHER CARD

Dear _____:

During your focus group session it was mentioned that you would have the opportunity to comment upon the focus group session and to provide any thoughts which you might have regarding what was said during the session. The purpose of this paper is to give you the opportunity to make those comments. **Please do not disclose your identity** Your comments may be included in the final report prepared by the researcher. Please write your comments on this paper and return it to the researcher in the self addressed, stamped envelope provided. Thank you.

James Kent Donlevy, Ph.D. Candidate, Educational Administration, College of Education, University of Saskatchewan. (306) 374-3352

(Advisor: Dr. Keith Walker, Department of Educational Administration, College of Education, University of Saskatchewan. (306) 966-7623)

This research study has been approved by the University of Saskatchewan Advisory Committee on Ethics in Behavioral Sciences Research. Any questions regarding one's rights as a participant may be addressed to that Committee through the Office of Research Services at the University of Saskatchewan. Phone : 966-4053.

Appendix "E-1"

DATA TRANSCRIPT RELEASE FORM: PARENTS

I, _____, the parent of _____,

hereby authorize the release of a transcript of the video-taped recording of the focus

group in which my child took part, with no participant's names used, for the purposes

stated in the Consent Form provided to me by the researcher. I have received a copy of

this Data Transcript Release Form from the researcher.

Dated this _____ day of _____, 200____.

_____   _____

Parent or Guardian   Researcher: J. Kent Donlevy

                                        James Kent Donlevy, Ph.D. Candidate, Educational

                                        Administration, College of Education, University of

                                        Saskatchewan. (306) 374-3352

                                        (Advisor: Dr. Keith Walker, Department of Educational

                                        Administration, College of Education, University of

                                        Saskatchewan. (306) 966-7623)

This research study has been approved by the University of Saskatchewan Advisory

Committee on Ethics in Behavioral Sciences Research. Any questions regarding one's

rights as a participant may be addressed to that Committee through the Office of

Research Services at the University of Saskatchewan. Phone : 966-4053.

Appendix "E-2"

DATA TRANSCRIPT RELEASE FORM :STUDENTS

I, _____, a student at _____,

have reviewed or have been given the opportunity to review and have declined to view,

the video-taped recording of the focus group meeting in which I participated and have

been provided with an opportunity to add, alter, and delete information provided by me

by so advising the researcher of this study. I acknowledge that the video-tape recording

aforementioned, accurately reflects what was said by me. I hereby authorize the release of

a transcript of the video-taped recording, with no participant's names used subject to the

additions, alterations and deletions which I have mentioned to the researcher for the

purposes stated in the Consent Form provided to me by the researcher. I have received a

copy of this Data Transcript Release Form from the researcher.

Dated this _____ day of _____, 200_

_____   _____

Student   Researcher: J. Kent Donlevy

James Kent Donlevy, Ph.D. Candidate, Educational Administration,

College of Education, University of Saskatchewan. (306) 374-3352

(Advisor: Dr. Keith Walker, Department of Educational

Administration, College of Education, University of

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Research Services at the University of Saskatchewan. Phone : 966-4053.

Appendix "E-3"

DATA TRANSCRIPT RELEASE FORM: TEACHERS

I, _____, a teacher at _____,

have reviewed or have been given the opportunity to review and have declined to view,

the video-taped recording of my focus group session in this study, and have been

provided with an opportunity to add, alter, and delete information provided by me by so

advising the researcher of this study. I acknowledge that the video-tape recording

aforementioned, accurately reflects what was said by me. I hereby authorize the release of

a transcript of the video-taped recording with no participant's names used subject to the

above additions, alterations and deletions and for the purposes as stated in the Consent

Form executed by me. I have received a copy of this Data Transcript Release Form from

the researcher.

Dated this _____ day of _____, _____.

_____   _____

                                              _____

Teacher   Researcher: J. Kent Donlevy

James Kent Donlevy, Ph.D. Candidate, Educational Administration,

College of Education, University of Saskatchewan. (306) 374-3352

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Administration, College of Education, University of

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Appendix "F"

An Example of the Analytic Process

In order for the reader to better understand a) how I applied the analytic process described by Strauss and Corbin (1998) to the data, and b) how themes emerged from across the same grade level from all four of the schools, I provide the following example.

In three of the grade 11 focus group sessions, I raised, in accord with the focus group questions, the topic of community. In the fourth grade 11 session, that topic was raised indirectly by the students themselves. The meanings which most students attached to that word came through in their conversation.

The following "Composite Transcript" transcript is constituted out of sections of all four grade 11 sessions. I have italicized, certain words and phrases. Those pieces of the transcript were singled out by me as "telling" or "significant." That was the first step in the coding process which, overall, is "the analytic process through which concepts are identified and their properties and dimensions are discovered in data" (Strauss and Corbin, 1998, p. 101).

Following the presentation of the Composite Transcript I will demonstrate how the telling words and phrases were "micro-analyzed" or interpreted, to "expose the thoughts, ideas, and meanings contained therein" (Strauss and Corbin, p. 102) which will also indicate how important video-taping was to this study.

Thereafter, I will indicate "axial coding," which explains how the contingencies of time and space (called "properties" by Strauss and Corbin) affect the meaning of the word "community" as well as the continuum or spectrum (referred to as "dimensions" by Strauss and Crobin) along which that word may be used.

Lastly, I will illustrate "selective coding" which is relating the category ("community") with its sub-categories, to another category, faith.

Composite Transcript (Schools have been coded)

School B, Pages 5, 6, 7.

KD

What's your thought on the word community? What's the first word that comes to your mind?

S6

Just the people around you. Your neighbors, peers, relatives, *people you live with.*

S4

Yes, pretty much the same thing he said. But there are *different types of communities.* There is *the family* community, *the parish* community, *the school* community. *A community is a group of people that have a common thing linking them,* whether they go to the same school or the same church, whatever.

KD

Good. So you're saying that this school is a community. Is that right?

(Yes)

KD

If you were to say it's a particular kind of community, what would you call this school?

S2

A community where *you should be able to grow and learn with each other,* not having anything holding you back. I think a lot of times it's not cool to be Catholic or to pray or learn.

KD

But this is a community?

S2

Yeah.

KD

If you had to say one thing about the community at School A that makes it a

particular kind of community, what's the thing that sets the community apart, from
. . . like he says you've got one in school, one in sports, one in the parish?

S8

Are you asking what makes this particular school community unique, or are you
asking . . . .

KD

Yes.

S8

Actually I think a *big aspect of our [school's]. . . . community is the [protectors]* .
. . . So much stuff is revolved around [protectorship] . . . . Acting like a
[protector] . . . , and being a true [protector] . . . . And I think that says a lot about
what it means to be part of this community, because everybody who's part of this
community is a [protector] . . . .

KD

Great! A [protector] . . . . of what?

S8

I don't know if I could give you an example. I don't think you could bring it down
to one thing. I don't know how to explain that.

S4

You kind of look out for the reputation of the school. Someone who is a
[protector] . . . of people or a [protector] . . . . of life or there are so many
different topics that it applies to. There are [protectors] . . . . of whatever. It's
someone who protects someone from something else. So if you're a [protector] . .
. . of *keeping people from being hurt*, or whatever. So it's a difficult topic.

KD

It's a feeling. And whether it's the name of the school or whether it's someone who's injured, is that the impression I'm getting here?

(Well, yes)

So what you're telling me is that [our school] . . . . has a real sense of protection about it. It has a [protector] . . . of something. *Maybe of the school, or of the people in charge.*

S2

I think that's right.

S8

I think it's something that I think you're a [protector] . . . . if you're in grade 9 science or you're a [protector] . . . if you're in grade 12 calculus. But it's like, *something that defines everybody, and it's something that defines us as a community.*

KD

Is there any other element that makes this in particular, [school] a community?

S7

I can't think of anything.

KD

Okay, anybody else?

School B, Grade 11 Pages 9 & 10

KD

I'm going to ask you a question now, and it's related to some of the things we've talked about so far, and it's this: Tell me what you think of when you hear this word, there are no right or wrong answers. The word is community.

S3

People working together, and being together.

S2

People *working together with a common goal.*

Actually I just thought of a bunch of houses with a church in the middle. A white church with a cross on top.

S4

A group of people working together *to help each other* out.

KD

So there's need, and also caring that goes on. People working together with a *common purpose, need, caring about each other.*

S5

People *having fun together* and a good time.

KD

Ah, fun. Anything else there. So, is this school a community?

S3

Yeah.

S2

Yes.

KD

Why? What makes it a community?

S2

Just a bunch of people getting together for the same purpose. We're all here to

learn. And *we're here to treat each other with respect and meet new people.*

S3

We're *just together so much.* Lots of days together, lots of hours, so we just *build*

relationships with each other. Maybe not deep relationships, but more *superficial,*

like surface relationships. So *that builds a community* where everybody's got

different relationships with people.

S1

I think just the fact that you could go up and you would *know everybody* in the

school, because everybody else knows someone else, and just the fact that you can

ask anybody what they did the night before, just because you go to the same

school.

KD

Does anybody else want to talk about, this [school], the students at the school, and

the teachers, a community? I guess it depends on how you define community?

White church, cross on top, people with a purpose, people coming together. Give

me one example of why you think this is a community.

S4

Well if you think about a community as a *bunch of people getting together having fun,* that's our school. People *help other people out,* well most people do anyway.

School D, Grade 11 Pages 4, 5, 6.

KD

You talk about the word family. That's kind of interesting. Another word for that might also be community.

S5

Yeah. Because we have our own little *community* although you do get into *little fights once in a while.*

KD

Like any family?

S5

Right.

KD

Okay, so when you hear the word community, tell me, what does that mean?

S6

A group of people that *know each other and live together.* A group of people.

S1

A group of people who are together and *are close.*

S8

Together often.

KD

What do you mean by close?

S1

A community that *knows everybody* and *is comfortable around everybody.*

S3

Mixture of different races and stuff, and there is no judgment being done. Black, or Chinese, it's just who you are.

S4

That's what I was going to say, a bunch of people together who *know each other* and *respect each other.*

KD

They care about each other, they feel like a family.

S7

People *come together all the time.*

KD

Is there anything to do with *where they live that's important?*

S7

If you're at school it doesn't matter, but if you're in a community somewhere else it would have an effect.

KD

So, do you have a community at this school?

(Yes)

S6

The community as a whole, the whole school is a community. *Everybody sort of knows each other, and even though they don't talk to each other they still know who everybody is.*

KD

So what is it that makes it a community?

S4

We all sort of work together in . . . [this school]. It's not all separate things. Everyone works together.

S5

Just how we want to *develop peace*. A lot of other schools don't do that, so we learn to make the world a better place and *it brings people together* too.

KD

How do you do that?

S5

Well, you kind of have to *work together*. Like, one of our classes we had a bake sale, and we worked together to do the baking, and all kinds of stuff.

KD

So there's a *common purpose*, then, for Development and Peace.

S2

I was going to say the same thing, like at the cake auction, we all go into the caf, and we spend lots of money on cakes, like $40 for a little, tiny thing.

KD

And those are things, if I understand you correctly, what I hear you saying is that

when you do common activities, for other people in particular, you feel that you are building community. Is that wrong or right?

(Right)

School C, Grade 11 Pages 5, 6, 7, 18, 19, 20

S3

I think *community is people who you can trust* that you know *people will take care of you when you're in trouble.* I don't think community has anything to do with church beliefs or anything like that. We have an old house, and our next door neighbors, when I think of community I think of them because they were United or something, and that never came up at all. And I think it's more of if you're baking something and you need salt and you can ask them for salt and they'll give you some. It's more along those lines where *everyone's just helping. I don't like tying religion and community together at all.*

KD

So what I'm hearing you saying, and correct me if I'm wrong, community has to do with people caring about each other, and whether you're in need of something, like salt, or even if it's someone to talk to, you can go and talk to that person. Did I get that right?

S3

Yeah, it' like *a brotherhood or a sisterhood where everyone gets along. There's no judgment.* If you treat them nice they'll treat you nice and likewise.

KD

So you feel safe.

S3

And *teamwork.*

S2

My views are much like [his] . . . . I see *community as the people around you*

that you can count on and they can count on you. I don't really think it should be

tied in with religion. My family is Roman Catholic and the people beside us are

Anglican, and we've known them since I was little and our families have always

been really close. Religion has never really come into play. I think community

should be defined, and there is a religious community with the church and stuff like

that, but that's not always what community is. It's not that you have to be part of

a religious community. You can be part of a community with different religions in

it.

S1

Just as an example, my [Grandfather] . . . passed away two weeks ago. And we

went to the funeral last week, and everyone came together for someone who had

passed away. He was a very important person in the church and he was in the

brotherhood for years. And just to see *everyone come together and to support* my

family and I. Like my little brother and sister are taking it pretty hard, but there

are people like my mom and dad and people who I haven't seen for like six years

are at this funeral, and we had a big meal after the funeral. And just to see

everyone laughing about things that had happened with my [Grandfather] . . . . It

was really funny and what not but it's just like what [the other session participants]

. . . said, it's like someone you can trust and if you need sugar you can run to their hours and they'll give you a cup of sugar if they have it. And *it's all about trust* and you don't want to walk down the street with your friends and have them stab you in the back sort of thing. To build a *friendship is really important.* And I think that's another thing that our Christianity builds upon and that is getting friends whom you love and whom you trust and in 20 years they're still going to be your friends, and not leave you for some junkie in the back of an alley like that, that's *my thoughts* on what community should be.

KD

Community is a sense of caring and sharing. To say that in times of crisis, others come together to provide support. And [Ms. X] . . . your point as well is that these things like caring and sharing, although they can be present in a community where religion as a topic is not necessary. Is that right? You may have a broader community with communities in it?

S2

Yes, there's a big community but there are also smaller communities inside of it. There are going to be people together who are closer than others. Like if you take this school community, you will have the community as a whole with all the students, teachers and staff but then there's always going to be cliques of friends that are closer together than others.

S3

I agree with that. Like if you look at *Silverwood that's considered a community, and of course you're closer to all your neighbors around you as opposed to*

people blocks away.

KD

So you think of another thing of community as a geographic area.

S3

We had a couple of neighbors who we were really close to us, and some new

people came in who were from Japan. And just to see them interact with their

different religions and to be our friends. Like sometimes when there's someone

new people are edgy and stuff. But they came over and had coffee and we played

basketball and I played to a certain point. Like I like to have fun and whatnot, but

it was great to see. I forgot about that and to see that happen, now they're good

friends. When I my mom and dad are gone they'll watch my brother and sister.

And if they're going out we'll watch their little daughter. I wish everyone could

do that and unfortunately that doesn't happen very often.

KD

So color and religion are not a barrier for community. Community is also doing

something together. It may not be a caring and sharing thing, but doing

something together. Those are great reminiscences that you have. Do you think

you have a community in the school here?

S3

Yes, we definitely have a community in the school here, and if I didn't like it I

would have left, probably. From my standpoint, everyone gets along. And sure

everyone has their different groups of friends and the odd disagreement, but for

the most part we can say hi to people as we walk down the hall and actually mean

it. There's no real hard anger. There aren't two gangs in the school who are at each others throats. It's just everyone likes one another and *I feel comfortable here.*

S2

I definitely agree. I know in grade 9, when all the elementary schools came together it was a melting pot, because everybody wanted to know everybody and that's how friendships were formed. I didn't know anyone before I came to this school. But I think that's what this is all about and there's a community in this Catholic high school. We've got to *learn about other people and about their experiences and stuff.*

S3

Well even, like we three hang out in different circles of friends, but if we're in the same class or whatever then everything's good.

S1

If I were shopping in the mall and I saw [him] or [her], I definitely would go say hi to them because I am comfortable with those people. Sure I'd get a conversation with them for 5 or 10 minutes and be comfortable and not have to fake it. And you may have people who don't like you for different reasons, but that happens in every high school. I don't focus myself in one group, and we're a clique I guess, because if you just stay in one group your chances of meeting other people is pretty slim. So I try to just go along with everybody else and just go with the flow sort of thing and mingling with other people is great. You get to share other ideas then. You could meet someone in 10 years from now and they could be your best

friend, forever. Just to know that is awesome.

KD

Quite an experience. It's nice to hear from students that the school is close knit.
And I would say that this is a faith community.

S1

See, and that's another thing. Like although our religion in the school is very high
demanding and everything, *we try not to [tie] our religion so much with our*
friendship. We talked about this guy is Jewish so I'm not going to talk to him.
We tend not to do that. I see a lot of people who are friends and may not like each
other for different reasons that much, but *we're not going to go and judge other*
people for what they look like and what they believe.

S3

To me, personally, religion just bothers me and I'm surprised that you guys didn't
bring up different faiths and everyone has the same faith, give or take a bit. We're
all, whether we're United, or Catholic or Orthodox, everyone strives towards
getting to heaven. That's everyone's common trend and so it bothers me when
people stereotype people due to their religion. Or just classify them as Catholic or
this or that. I don't like that. It's separation and there's no need for separation, so
why start it?

KD

For you, what's important is what kind of a person are you? Not what kind of
faith are you? Even it just seems dumb (as a society) that we're going over it

again, because the issues over colors of skin and race and everything, I think we're

at the point now where color of skin doesn't matter at all. Now it has to do with

religion and it's dumb that we're wasting our time thinking this person is Catholic

so treat them this way, or United so treat them this way. You'd think by now

we've realized that as a person treat them nicely and everything will be great.

S2

I have mixed feelings on it. I know [this school] has a community and there are

different faiths. And I think that *you shouldn't base who you hang out with on*

what faith they are, because there's a lot of faiths here. And I think it's great and

as [he] said, you shouldn't base your friendship on what faith they are, because

although that does, faith determines what they believe and the kind of person that

they are and how they would look at an issue. Like just because I'm Catholic it

doesn't mean I'm going to look at an issue from a Catholic perspective. I might

look at it with kind of a Catholic perspective, but I'd have other perspectives as

well.

KD

Aren't you always right if you take the Catholic perspective?

S2

No.

S3

That's what we're talking about.

Pages 18, 19, 21 (School C continued)

S2

I think when, and as bad as it is, *when students pass away in the school it's a display of faith afterwards because everyone's there for everybody.* For example, [a student] . . . . passed away two years ago.

S1

He was two years older.

S3

We knew him from school, as a community.

S2

and when [another student] . . . . passed away, I'd known her for a couple of years and when she passed away it was around the same time that [the first student] . . . did.

KD

And what happened in the school?

S2

There were people upset and crying, and *there was always someone else there for a shoulder to lean on. There was someone there sitting with you.* Or when one of the teachers passed away. [Mr. X, a teacher at the school] passed away, and everybody always gave you that shoulder and you always had someone to lean on. And I think that was great, whether you were Catholic or not you always had someone there.

S3

When [the second student] . . . died, there was a dance going on. And word spread at that dance that it had happened, and in minutes, the dance wasn't important anymore. It was her family and friends.

KD

You mentioned at this particular time, and let's see if I get this right. *If it's a crisis, there's community.* That's when faith, you come together in faith and it doesn't matter what faith?

S2

Yeah. Definitely. If you look at this school we're not all just Roman Catholic and when a crisis happens, everyone pulls together no matter what you believe. You'll help everybody through it.

S1

I think our community should pull together whether there is a crisis or not. But *it seems that our community pulls together just when there's a crisis.* It should be a continuous thing. Not just if someone got hurt or whatever, it should be if you see a guy feeling sort of blue then go cheer him up, go ask him what's going on. Or even if a guy is more happy go and talk to him because that's just going to make his day more happy. Not only to pull together when someone passes away or there's a crisis, but do it every day.

KD

Do you see it happen, say you're walking in the halls and you see someone and you think, well something's not right there. Do people come up and say hi, are you okay?

S2

I *think the teachers are more open to doing that* than a lot of the students. I know

that when my uncle passed away, there were so *many teachers who came up and*

asked if I was okay. It made me feel really important and feel like I was part of

the community and I had someone backing me up and I had someone who cares

about the fact that I wasn't happy.

KD

Is it fair enough to say that happens, [moderator speaking to another student]?

S3

Yes, people take notice. And you hope that they take notice as much as they

should, but you really don't know. You don't know what's going on in

everyone's individual lives. There are probably a couple of students who are in

situations where it's really tough and *you hope that they're getting the support*

from their teachers or peers that they need, but you really don't know to be sure.

KD

. . . if you saw someone who was in trouble, how would you feel about going to

one of teachers and say look, I don't want to make a big thing out of this, but I

think someone should go find out if this guy needs some help.

S3

Probably if the teacher, and it would have to do with what teacher it is and what

student it is. If the student and teacher already had a bit of a relationship or

whatever the case. Well, yeah, if I had a pretty good relationship with him or her

I'd try to talk to her myself, and try to help.

KD

That's kind of like caring for somebody else. And even if you don't know the person, to find somebody who does to help them out. *Do you think that happens here?*

S2

I think so.

KD

Have you ever been involved in it or heard of it?

S2

Kind of. *There were a couple of times where, like they weren't close friends, but they were acquaintances, and they were having trouble. I talked to one person who was maybe closer to them to get them some help.*

S1

Basically *I think we're all involved in these things everyday.*

KD

So if you saw someone in trouble, walking down the hall, you wouldn't have trouble talking to at least one teacher in the school?

S1

No. I think that's like as a community again, I think the teachers try to make you feel comfortable in this school. And there may be some teachers you may not like, and that's going to happen for everyone, in your job or whatever. There are always going to be some people you like more than others. There are people to who you can express what's happening at home or your friendship or whatever,

and I think that's why this school and a lot of other high schools are so good is

because *they make you feel comfortable enough to open up to, and I think that's*

really special.

S3

Most of the teachers have kids, so they know the deal. They know what's going

on.

Micro-Analysis

The following words and phrases were selected from the above texts and

interpreted by me as follows:

WORDS & PHRASES	INTERPRETATION
grow and learn	curiosity
protectors	safety, to be safe and to provide safety
feeling (p. 2)	experiencing emotionally
working together (p. 3)	cooperation
common goal (p. 3) & common purpose (p.3)	common understanding of purpose
help each other out (pp.3, 4)	reciprocity of assistance when in need
having fun together (p. 3)	experiencing together
treating each other with respect (p. 3)	concern for the other in reciprocal sense
relationships superficial (p. 3)	familiarity is sufficient for sense of "one of us"
know everybody (p. 4) even if don't talk (p. 4)	sense of belonging

comfortable around each other (p. 5)	sense of safety, openness, personal visibility
people you can trust (p. 6)	trust (enables safety and openness)
ask for salt, and they'll give you some (p. 6)	support in time of need, reciprocity
there is no judgement (p. 6)	acceptance (at least tolerance for differences)
friendship is really important (p. 7)	friendship (implying caring, emotional support, sharing)
color and religion not a barrier (p. 8 & p. 9)	recognition of diversity (race, colour and creed) and acceptance of it
[friendship] not confined by religion (p. 8)	friendship, acceptance within diversity
everybody there for everybody", "always someone else there for a shoulder to lean on" (p. 10)	actively, emotionally supportive
we weren't close to him, but we knew who he was (p. 10)	Communal affective response triggered by loss of "one of us"
in minutes the dance wasn't important anymore. It was her family, and friends (p. 11)	communal response to crisis (death)
when a crisis happens, everyone pulls together no matter what you believe, you'll help everybody through it (p. 11)	crisis crystalizes sense of community in a deeply affective sense

It made me feel really important, and feel like I was part of the community, and I had someone backing me up - and I had someone who cares about the fact that I wasn't happy (p. 11)	Caring, feeling visible when in emotional need, and feeling your needs are recognized and supported
people take notice (p. 12)	awareness of the emotional needs of others within the community
you hope that they're getting the support from their teachers or peers that they need (p.12)	desire to help others in community
I think we're all involved in these things everyday (p. 12)	continuity of concern
they make you feel comfortable enough to open up to, and I think that's real special (pp. 12, 13)	Buber's (1965) comment respecting trust in education, Trust, trust in the world, because this human being exists-that is the most inward achievement of the relation in education. *Because this human being exists, meaninglessness, however hard pressed you are by it, cannot be the real truth.* Because this human being exists, in the darkness, the light lies hidden, in fear salvation, and in the callousness of one's fellow-men the great Love. (p. xi)

know each other and live together (p. 6), next door neighbors, when I think of community I think of them (p. 8) community as the people around you (p. 8), Silverwood that's considered a community, and of course you're closer to all your neighbors around you as opposed to people blocks away (p. 9)	territorial understanding of community

To this point in the analysis, I interpret from the micro-analysis, that there has emerged a dualistic understanding among the participants of the meaning of community. For most of the participants, the meaning of community may refer to a geographic area or a gathering of people into a group for a purpose. It is the purpose or the geography which provides the boundary. However, community also has a deep-seated understanding of personal experience. It is that experience of safety, understanding, acceptance, reciprocated caring and awareness of need, and action, that produces the experience of "community" in the deeper sense used by many of the participants.

<div align="center">Axial Coding</div>

Having completed micro-analysis, I moved onto axial coding, which explains how the contingencies of time and space (called "properties" by Strauss and Corbin) affect the meaning of the word "community" as well as the continua ("dimensions") along which that word may be used.

Space & Time

Being in a classroom together does not seem to consciously trigger a sense of

community in the student participants. Friendships may be entered into, but there is no expressed sense of community. Perhaps this is due to the place, the classroom, were it may appear as an "us" - "them" relationship. However, school-wide gatherings do provide a sense of "us," "together" as a community.

The intensity of that feeling is dependent upon the reason for the gathering. Data from other grades indicates that sporting events can provide that sense as students voluntarily attend and are physically grouped together in a competitive atmosphere "against" another school's team. Therefore, the "time" of the reason for the gathering also plays a part in the intensity of feeling part of a community.

Data from School A's grade 12 session spoke of the introduction of an interloper into School A, who began bullying a grade ten student. The intruder was challenged by a few grade twelve students who ejected him, and were prepared to physically act to protect the grade ten student. The sense from the student participants was that the grade 12 students' action was acceptable, indeed admirable, as it went to the heart of defending "one of them" against the "other," who was not part of their community, and who was much bigger than the grade 10 student. The fact that this action took place within the school may well display the strength of the emotional tie of the grade 12 students who acted to eject the intruder. Further, the confirmatory statement of the student participant, who observed the incident, indicates the same. Would the reaction by the grade 12 students have been the same if the bullying incident had taken place away from the school? That is unknown. However, the incident does display the intensity of feeling which can accompany a sense of school community, and that the intensity is tied to a place and time.

The transcription (School A, Grade 12 , pp. 8, 9) reads,

S5

If you see someone getting picked on, everyone's not going to just go and watch.

Usually *someone says something* about it.

KD

Really? Have you seen that?

S5

Yes.

S4

There was this one incident where a guy came in from another school and he was pushing around a grade 10, just because they bumped shoulders in the hallway. And the guy, not from our school, got all angry and there were a couple of grade 12's who stepped in and they took him out of the school to deal with it. I was part of that. And he spit on us. He doesn't actually go to this school, he just knows someone here and came in and started acting like he was the man or something.

KD

So you asserted yourself? Why, why did you get involved?

S4

Because he was picking on a little grade 10 and he was older than us. That's not right. Just voicing your opinion is enough. For me, fighting isn't something I like.

KD

But you were willing to intervene to help him out?

S4

Yes.

KD

What did he do afterwards?

S4

Nothing. He didn't say anything. What happened is he was pushing him around and we stepped in and he was like, whatever, whatever. And then he started walking outside and said come on outside, we'll beat you up and stuff like that. And then [a student] kind of lost his temper and started flipping out on him. It didn't turn into a physical fight, but there were lots of words spoken.

KD

[to another student] . . . . have you ever seen this happen, this sense of community? Or family?

S3

Not with people like, intervening when there's bullying occurring and stuff but what I've seen is *people always comforting other people*. What I've seen is like, *you don't see other people alone at this school*. Like if someone's crying or something. I've seen lots of people. *If there's someone having a really rough time, there will be two or three other people who are there, trying to help them through it.*

KD

Have any others seen that happen?

S2

Yeah. I've seen both types of things happen.

KD

And what's been your reaction?

S2

It makes me proud of the school when things like this happen because I know there aren't these same types of attitudes in other schools. And so I'm glad I go here as opposed to other schools.

This same inter-relation of time (or event) seems to be in play with the textual references from School C. In that portion of the Composite Transcript, grade 11 students relate the communal experience of the loss of two students and a teacher. One student relates that experience as being a "pulling together," which I interpret as a peak communal experience. I suggest it is a "peak" experience because unlike a sports event where the primary purpose for gathering, and the communal feeling, are derived from, or results from, the time (the event after school hours) and the place (a competitive arena), the peak experience of community is not purpose driven, but is purely reactionary, and requires an accepted, and integrated affective "set" of responses to an unexpected situation. It is deeply and widely felt within the school community with overt evidence of action by the community. It also has a resonance over time, acts as a catalyst for personal reflection, and stimulates the characteristics of trust and concern for the needs of others. Those feelings are not associated with the "community" events in columns 1, 2 and 3 below.

Dimension

Intensity of Feeling Of Community

Low   High

1	2	3	4	5	6
Attending school	Fun together (teamwork) sporting events, commonalit y of purpose not primarily together due to experience	Purposeful activity for others (Share Lent)	Personal need "helping each other"	Threat from outside (interloper)	Crisis (death of student or teacher)

Characteristics fitting columns 1, 2, 3: Understanding, Acceptance, Safety, Purpose	Expanded characteristics present in columns 4, 5, 6: Trust, Concern for the needs of others

The "thickness" which Strauss and Corbin speak of, which results from axial coding, is evident.

Selective Coding

Selective coding relates the category "community" and its properties and dimensions, to other categories. In this study, the literature uses the word "community" in conjunction with the word "faith." Yet, an analysis of many of the grade 11 students' understanding of faith indicated an apparent paradox. As indicated in the Composite Text some students did not want to relate the two ideas, believing that it divided the community. Yet, there was evidence that the positive values which were expressed as essential for a good community were those taught, in the normal course, via the religion of

the school. Moreover, in moments of crisis, or celebration (as in grade 12 graduation,) the conduit for the social expression of the affective experience present in the community, was, in whole or in part, a religious ceremony. The matter was interpreted by me as being that for some students religion and faith were quite distinct for many student participants. This proved to be correct as quotations from students throughout the grades and schools, indicated that religion was associated with certainty, authority, exclusivity, rigidity, and in one case, arrogance. On the other hand, faith was associated with, and understood to be manifest through, understanding, inclusiveness, caring.

The result of the above analysis of each concept, community and faith, linked the words faith and community. The intersections of these two categories was reflected in the affective elements of understanding, caring, psychological openness, trust, inclusiveness and diversity (regardless of the type, be it race, colour, or creed). Moreover, both community and faith were experiential in nature, in understanding and in meaning. An intellectual formulation of the terms was not the student participants' fountainhead of understanding of the terms. Experiencing the affective moment was the crux for the individual.

Further intersections were evident in properties and dimensions, particularly as it related to religion. Religion, seen as rituals, provided the public format for the expression of the values exhibited by caring, sharing, understanding. Religion provided, in its ceremonies, the moment of crystallization of the individuals' common, or communal, expression of their feelings.

This linking of the categories, community and faith, provides an example of selective coding.

The above represents the analytic process, as it relates to the sessional data, engaged by me in this study. The steps are not mutually exclusive and as stated earlier, were often done concurrently. Moreover, the precise delineation of the steps as stated above was done as an example of the mental process in which I engaged. The actual notes kept and notations made by me indicate micro-analysis, axial coding and selective coding, but they are not as "tidily" presented as the above example.

The above analysis deals with the meaning of community as understood by the Grade 11 participants, not specifically how they understood inclusion within their community. That analysis required further textual data, interpretation, and a distillation which resulted in the Spectrum of Themes for Grade 11 speaking to the participants' understanding of inclusion and community.

Appendix "G"

Ethics: Application and Approval

[The reader will note that there were a few non-material changes to the actual study

subsequent to the submission of the following Memorandum to the Advisory Committee

On Ethics In Behavioural Sciences Research.]

Memorandum To:	The University Of Saskatchewan Advisory Committee
	On Ethics In Behavioural Sciences Research
Date:	December 19, 2001
From:	James Kent Donlevy
Re:	BSC #01-213

Message

Further to the Committee's concerns I advise the following,

1. The purpose of the research has been added and highlighted in the
attached revised application;

2. The rationale for the research has also been added and highlighted as
attached;

3. The issue of using only Catholic students is addressed as highlighted;

4. The matter of "asking questions about another group of students" has
been addressed and highlighted as attached;

5. The compelling justification for asking about religious beliefs is
explained and highlighted;

6. Parents are no longer allowed to view any video-tapes;

7. The letter of invitation is now addressed to both parents and students;

8. The Consent Forms are now "stand alone" documents which conform to

the Committee's Guidelines.

(a) Both parents and students are told that they may withdraw consent at any time, including after the beginning of the focus group and that the decision to participate or not will have no bearing on the student's academic standing or on his/her access to services at the school.

(b) The Consent Forms state that the researcher cannot guarantee confidentiality as such depends, in part, upon the good faith of the participants in the focus groups.

(c) Participants are requested to respect the confidentiality of the other focus group participants.

(d) The participant's signature is required on the Consent Form acknowledges receipt of a copy of the consent form.

(e) The potential risks (nil) and benefits are stated in the Consent Forms.

(f) The name, departmental, and institutional affiliation of both the researcher and the research supervisor (faculty advisor) have been added to all relevant documents.

(g) A statement has been added to the relevant documents stating that the research has been approved by the University of Saskatchewan Advisory Committee on Ethics in Behavioural Sciences Research, and that any questions regarding one's rights as a participant or as the parent of a participant under the age of eighteen years, may be addressed to that committee through the

Office of Research Services (966-4053).

(h) The Consent Forms describe from whom, where, when and how

a copy of the findings of the study may be sought at no cost to the

participants and their parents.

(i) The consent forms require the signature of the researcher.

9. The Request For Comment Card no longer requests the name of the

party providing information.

In addition to the above, several minor changes have been made to ensure compliance with

the above. Please note that the focus group questions have been refined due to the input

from several Catholic high school teachers. The revised questions are included herewith.

This Revised Proposal Is Submitted this 19th day of December, 2001.

James Kent Donlevy

Ph.D. Candidate, Educational Administration,

College of Education, University of Saskatchewan. (306) 374-3352

(Research Advisor: Dr. Keith Walker, Department of Educational Administration,

College of Education, University of Saskatchewan. (306) 966-7623

The University of Saskatchewan Advisory Committee on Ethics in Behavioural

Science Research Application For Approval of Research Protocol

[This proposal was revised on December 18, 2001.

Bold lettering has been used to indicate revisions.]

1.   Name of Supervisor

Dr. Keith Walker, Department of Educational Administration, **College of**

Education.

1a.   <u>Student</u>

James Kent Donlevy, Ph.D. candidate, **Department of Educational**

Administration, College of Education.

1b. Anticipated start date of the research study:

January 11, 2001.

<u>Expected completion date of the data collection phase</u>

February 8, 2001.

2.   <u>Title of Study</u>

The Experiences And Meanings That Catholic Students And Teachers

Attach To Their Relationships With Non-Catholic Students In Catholic Schools.

3-1.   <u>Abstract</u>

This study centers upon the experiences of Catholic students and Catholic

teachers with non-Catholic students within the Catholic school and the meanings which

the participants attach to those experiences. The research questions are as follows:

a)What are the experiences of Catholic students and Catholic teachers in

relationship with non-Catholic students in Catholic schools?

b) What, if any, religious meanings do those Catholic students and Catholic

teachers attach to their experiences?

3-2. <u>Purpose</u>

The primary purpose of this study is to explore the real life

experiences of purposefully selected groups of Catholic high school students and

Catholic teachers, in their relationships with non-Catholic students within four

urban Catholic high schools. This exploration will endeavor to understand the

meanings which the study participants attach to their relationship experiences in terms of their sense of faith both personally and within the Catholic school community. The secondary purpose is, depending upon the research findings, to suggest new directions for meaningful inclusionary policies for Catholic schools and to propose a new paradigm respecting the Catholic school faith community.

3-3. Rationale for the Study, using only Catholic students with a focus on religions beliefs

(i) The literature provides ample evidence that the number of non-Catholic students is increasing in Canada's publically funded Catholic schools. In Western Australia, this issue has been addressed by that regions Catholic bishops in restricting the number of non-Catholic students that may be admitted to Catholic schools. In the United States of America, the National Catholic Educational Association has expressed interest in this study as that organization has received many phone calls from priests and Catholic schools regarding the issue of inclusion. In England, Professor Leslie Frances, Director of The Welsh National Centre for Religious Education and professor of practical theology in the Department of Theology and religious Studies, University of Wales, Bangor, has written several articles, using quantitative research, on inclusion and has asked the researcher to keep him informed of this study's progress. With decreasing Catholic enrollment in parts of England, inclusion has become an issue as it may be financially necessary for some Catholic schools to survive. The Director of the Ontario Institute For Catholic Education has noted that this study has great interest and relevance to Ontario as the number of non-Catholic students in Ontario's Catholic schools is increasing. Moreover, a recent report from Ontario's Catholic School Trustee's

notes that the increase in non-Catholic students in Ontario's Catholic High schools is of concern for Catholic education as little is known about inclusions effects on Catholic school students or the Catholic school faith community. The Director of Catholic Education in the _____ Roman Catholic Separate School Division has noted in conversation with the researcher, that this study would be of value to Catholic education in Saskatchewan as it too must consider the issue of inclusion. The Roman Catholic Bishop of the Diocese of _____ has been informed of the proposed study and has personally encouraged the researcher to continue with the same. The point is, that those who are involved with Catholic education have recognized that there is a phenomenon, inclusion, which needs to be understood and that there is simply not a great deal of information on the subject. Moreover, given the Catholic Church's clear direction to welcome non-Catholic students into Catholic schools, it is incumbent upon Catholic trustees and administrators, who design and implement Catholic school policies relating to the inclusion, to understand what the impact of inclusion may be upon their Catholic student population, and the Catholic school's faith community.

(ii) The study does not ask Catholic students *about other students* who are non-Catholic, but rather asks Catholic students to ask themselves, based upon their personal experiences with non-Catholic students, what those experiences mean to them in terms of their own faith and thus the Catholic school faith community. Catholic student volunteers will form the student focus groups for this study as only they can provide data respecting whether or not they, as Catholic students, believe that their religious beliefs are influenced by inclusion. This is not to generalize to other Catholic students or schools as this is a qualitative study, but to point out,

using thick description, the experiences and understandings of the participants in relation to inclusion. Such description may be useful in understanding the meaning of inclusion to Catholic students, teachers and the Catholic school's faith community.

(iii) Questions related to religious beliefs are very personal. The compelling reason for asking such questions of Catholic students is that *it is the formation of those religious beliefs within a Catholic faith community which form the core of and the reason for Catholic education.* If the formation of those beliefs is influenced by the presence of non-Catholic students then this clearly is a matter to be considered. Only data from Catholic students can address the research questions which relate to them.

4. Funding

    Self-researcher funded.

5. The procedure for, a) recruiting, b) selecting and c) assigning research participants

    a) Selection

    With the consent of both the Roman Catholic Bishop for the Diocese of _____ and the _____ Roman Catholic Separate School Board, the researcher will ask each of the four Catholic High School's Christian Ethics teachers to assist in providing a list of students who are willing to **volunteer to** participate in the research. Each of the four high schools will be asked to provide a pool **of such volunteers** from each of grades 10, 11 and 12 with a minimum number of 10 students per pool per grade from which will be drawn the student participants. The Christian Ethics teacher(s) in each high school will ask for ten Catholic teacher volunteers to form a pool of teachers from

which the school's teacher focus group will be drawn.

b) <u>Sample Selection Criteria</u>

The criteria used by Christian Ethics teachers, who will offer to students the opportunity

to participate, in each school for the selection of prospective student participants shall be

that they are Catholic, have attended the high school for all of their high school years and

are willing to participate in the research project. The selection criteria used by Christian

Ethics, who will offer to teachers the opportunity to participate, with respect to teacher

participants in each school will be that the teacher participants are Catholic and have

volunteered to participate in the study.

c) <u>Assigning of Participants</u>

From each of the student grade pools of ten students, eight students shall be

chosen by the researcher to form a grade specific student focus group equally balanced

between males and females. The remaining student candidates in each pool will remain as

alternates to their respective pool in the study in the event that a student participant is

unable to participate. From each school's pool of ten Catholic teachers, eight teachers will

be selected by the researcher to form the teacher focus group for that school: the

remaining teachers from each school will be alternates for their respective school's focus

group pool to be enlisted in the event that a participant is unable to participate in the

study. The list of participants will be alphabetical and the initial eight participants will be

the first eight names on that list, excepting that in teacher focus groups, one Christian

Ethics teacher will be in the first names listed.

6.   <u>Consent</u>

a) Prior to researcher contact with students, parents of the potential student

candidates **and the students** on the list provided by the Christian Ethics teacher shall be

informed in writing of the purpose and procedures of the study, including, but not restricted to, an explanation regarding how each focus group will be formed, the make - up of each group, that both their and their child's written consent to the study will be required prior to their child's participation in the study. A copy of the proposed Letter To Parents **and Students** is attached and contains the name and phone number of the researcher, his faculty advisor, the purpose, procedure, the right of students to withdraw at any time from the study, the right of the student to view at the University of Saskatchewan, Department of Educational Administration, the video-tape of that part of the study wherein the student had participated. A copy of the Consent of Parents/Guardians To Their Child's Participation In Focus Group Research is attached. A copy of the Consent Form For Teacher Participants is attached.

The student participants are likely to all be under the age of eighteen years. The Tri-Council Policy Statement provides for those who are unable to give consent when, "the research question can only be addressed using individuals within the identified group . . . [and] the research does not expose participants to more than minimal risks without the potential for direct benefits to them." In this study's case, only Catholic students can provide the data required to respond to their part of the research question and there is no risk to the participants.

It is noteworthy, as well, to restate that although the student focus groups take place in the school, the students are volunteers who may cease to participate at any time and may refuse to answer any question during the focus group sessions.

6 b) As above, the written consent of the student participant will also be required prior to participation in the study. All information and rights provided in 6 a) will also be provided to the student participant. A copy of the Consent Form For Student Participants is attached.

7. <u>Methods and Procedures</u>

The obtaining of research data will be through the use of focus groups. From each of the four high schools, there will be four focus groups. Three groups shall be comprised of Catholic students: one from each of grades 10, 11 and 12. One group will be comprised of Catholic teachers. The purposeful selection of participants will be by as aforesaid. Each of the four focus groups will be composed, if at all possible, of an equal number of males and females. The focus groups will meet once in discussion. Thereafter, all of the grade specific focus groups will meet for a general meeting as a member check of the tentative findings from that grade. A general member check with all teacher participants will also take place. Meetings will be guided by the researcher who will act as moderator using the attached moderator's guides for the student and the teacher focus group. A copy of the guides which includes the guide questions are attached. Once the video-taped data has been collected it will be transcribed and subjected to the procedures recommended in grounded theory as espoused by Strauss & Corbin (1998) as follows: a) the data, simultaneously text and visual data, will be micro-analyzed word by word and sentence by sentence to expose the thoughts and multiple meanings therein. After the text has been deconstructed or opened -up, similar understandings will be grouped into categories which will be labeled using the words of the participants. The data within the categories will display properties (similar attributes or characteristics) and dimensions (factors such as time dependency producing varying frequency of the data presence). Ongoing notes will be kept by the researcher to allow for researcher reflection and to provide a guide to readers respecting choices made by the researcher in selecting and dealing with the data. Following the above open coding the next movement will be axial coding. Axial coding will involve the continuing creation of conceptual categories and the creation of sub categories around each category which will, in effect, be the reassembling of the data

following deconstruction. The questions asked in this phase are: Where?, When?, How. Here is where the relationships between the circumstances and the actions are manifest not in a causal sense but in relationship. Following open and axial coding the researcher begins selective coding or integrating and refining the theory. Categories are linked at the conceptual, not the descriptive, level and all categories are linked conceptually to the central category. Preliminary findings will be provided to the focus groups for each school as aforesaid in the form of a member check. Following the member check meetings, the findings will be written - up in a narrative form and in an executive summary with an appendix providing extensive portions of the collected data.

8.   Storage of Data

Following each taping session for each focus group meeting, the video-tape and moderator's notes will be transported by the researcher to the Department of Educational Administration at the University of Saskatchewan for safe and secure storage. The researcher assumes all legal responsibility for the transportation and storage of the data: although secure storage will in fact be with the faculty advisor and the Department of Educational Administration. Transcription of the oral and observational data will take place in the Department of Educational Administration by the researcher as soon as practicable following each focus group meeting. All material will be kept in secure storage for a minimum of five years from the date of the completion of the study.

9.   Dissemination of Results

The data collected is intended to be used as source material for the researcher's dissertation in the College of Education, Department of Educational Administration. Although comments from the member check group meetings which follows the focus group meetings and the preliminary findings, it is intended that portions of those comments will be considered for incorporation within the dissertation's text: the names of

the student and teacher participants, will not be used. The presentation of findings and raw data, with confidentiality of all participants provided for, will be made at academic meetings as well as in publications. The _____Catholic School Division will be provided a copy of the dissertation.

10.   Risk or Deception

There is **no risk** or deception involved with the study.

11.   Confidentiality

Focus group research makes it impossible for the researcher to assure both confidentiality and anonymity to the student and teacher participants. The Consent Forms, which are attached hereto, will be signed by student participants and their parents and teacher participants. Each signatory will be required to hold in confidence all that is said by all persons during the focus group meetings in order to better protect the integrity and confidentiality of what others have said. The only persons who will have access to the video and transcribed data , other than the teacher participants respecting their own focus group and the student participants with respect to the student's own focus group, **will be the researcher, his academic advisor and the members of the researcher's dissertation committee** : both the latter and former shall be bound by the same rules of confidentiality respecting the study's data as the researcher.

12.   Data/Transcript Release

All participants (and in the case of students, their parents will be asked to execute a similar form on behalf of their child) will be asked to sign a Data/Transcript Release Form. which provides for the reviewing of the data by the **researcher**, faculty advisor, members of the researcher's dissertation committee, **and in the case of student focus groups, by the student participants in the relevant group. Further, as soon as possible after the video taping has been completed and certainly prior to writing the**

final report of the study's findings, the researcher will make available to each

participant an opportunity to view the video-tape of the focus group session in

which he or she participated and to clarify any comment the participant made

during the taping. Those clarifications will be noted by the researcher. In the event

that a viewing is requested and following the viewing by the participant, the viewer will be

asked if the video-tape accurately reflects what was said and intended by him or her. In the

event that a participant wishes for any reason to have his or her **comments deleted from**

that portion of the written transcription made from the video-tape, that deletion

shall be made and the participant's comments on the video-tape shall not be referred to in

the researcher's study other than as "an omitted statement at participant's request".

Copies of data/Transcript Release Forms for parents, students and teachers are attached.

13.   Debriefing and Feedback

          Following their participation in their focus group, each participant will be

mailed the Request For Comment Card which shall ask for comments from the

participants regarding the process and experience of participating in the focus group

research study. They will be advised that their comments may be referred to in the final

study but that neither their names nor their schools will be used by the researcher in the

study. Each teacher participant will, upon his or her request be provided with an executive

summary of the study. **The parents of the student participants will, at their request,**

be provided a summary of the study's findings. Student participants will, at their

request and at the researcher's cost, be provided a summary of the study's findings.

Copies of the Request For Comment Cards for both students and teachers are attached.

Copies of the Moderator's Guides for both the student and teacher focus groups are

attached.

Dated this 16th day of November, 2001.

_____   _____

Dr. K. Walker: Faculty Advisor   Dr. L. Sackney: Department Head

Educational Administration   Educational Administration

_____

James Kent Donlevy: Student Researcher

Letter To Parents and Student

(As earlier presented in this study)

Consent of Parents/Guardians To Their Child's Participation In Focus Group

Research

(As earlier presented in this study)

Consent Form For Student Participants

(As earlier presented in this study)

Consent Form For Teacher Participants

(As earlier presented in this study)

Request For Comment: Student Card

(As earlier presented in this study)

Request For Comment: Teacher Card

(As earlier presented in this study)

Data Transcript Release Form: Parents

(As earlier presented in this study)

Data Transcript Release Form: Students

(As earlier presented in this study)

Data Transcript Release Form: Teachers

(As earlier presented in this study)

The Moderator's Guide (For Student Focus Groups)

(As earlier presented in this study)

The Moderator's Guide (For Teacher Focus Groups)

(As earlier presented in this study)

Appendix "H"

Letter of Attestation

This letter of attestation is in relation to the inquiry audit of a Ph.D. dissertation written by James Kent Donlevy entitled "Catholic Education And The Inclusion Of Non-Catholic Students: Qualitative Findings and Implications."

As indicated in the dissertation, the primary purpose of the dissertation was to explore the real life experiences of a purposefully selected groups of Catholic high school students and Catholic teachers in their relationships with non-Catholic students within four urban Catholic high schools. This exploration endeavoured to understand the meanings which the study participants attached to their relationship experiences in terms of their sense of faith both personally and within the Catholic school community. The secondary purpose was to suggest new directions for meaningful inclusionary policies for Catholic schools and to propose a new paradigm respecting the Catholic school faith community.

The Audit Procedure--Verification and Accuracy of Transcripts and Tapes

1. **Consent and data release forms** were counted and scanned for signatures and completion. Completed consent and data release forms for all of the participants are:
    a) Present and signed;
    b) Present and attested to as being confirmed orally; or
    c) Appropriately attested to by other means such as by separate note, fax, etc.

2. **Samples Selection for Verification and Accuracy of Tapes to Transcripts:**
    a) Procedure and Observations for Tapes to Transcripts Tests:

    There were 15 tapes (1 tape had no video—noted by applicant). Five tapes were randomly chosen for testing. First two or three minutes of each tape was compared to transcript and then four times during fast forwarding through length of each tape the tape was paused to compare audio statements to the transcripts to note any discrepancies. Five selected tapes were numbered 3, 5, 9, 12, 13.

    b. Accuracy of Quotations in Relation to Data Sources

    All comparisons between tapes and transcripts were positive. The words spoken on tape were the words that appeared in transcripts. From time to time the researcher summarized the words of several participants who were talking at the same time. These renderings appear to be aligned to the expressions of participants.

3. **Accuracy of Dissertation Chapter Four References to Transcripts:**
    a. Procedure and Observations for Tapes to Transcripts Tests:

    Of the 125 references found in Chapter Four, one seventh (or 18 quotes) were chosen by using the following process: A randomly chosen number (between 1

and 7) was used as a starting point and then an interval of seven was used to establish the sample references for testing. This test compared the written references in dissertation to the appropriate tape transcript to note any discrepancies.

b. Accuracy of References in Dissertation to Tape Transcripts

Seventeen of the 18 references investigated in Chapter Four were found and accurately depicted. The second reference on page 118 (A Gr. 11, p. 7) was not found.

4.   Inspection of Ethics Proposal and Certificate
I have reviewed the candidate's application for approval by the Research Ethics Board and the Ethics Certificate provided by that Board. The procedures used by researcher and the protocols followed in the research are consistent with this approval. An analysis of the data reduction and interpretation of data was not considered by this audit. It remains for the researcher to turn the materials, above, over to the University for secure storage for a five year period.

5.   Summary

Despite minor omissions and inaccuracies the transcripts are accurate transcriptions of the taped focus groups. The transcripts and quotations in dissertation represent a faithful record of the taped focus groups.

As a result of the audit, I as auditor, testify that the transcripts and quotations which I have examined in relation to James Kent Donlevy's dissertation are true and accurate.

Eric Campbell, B.Comm., M.B.A.(Queens) (retired member Institute of Internal Auditors and Association of Colleage and University Auditors)

2002 // 29

(Date)