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Preferential Options and Palimpsests: Transferring the Founders' Catholic Charism from Vowed Religious Educators to Lay Educators

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LOYOLA MARYMOUNT UNIVERSITY

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by

Patrick P. Lynch

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ABSTRACT

Preferential Options and Palimpsests: Transferring the Founders' Catholic Charism from Vowed Religious Educators to Lay Educators

By

Patrick P. Lynch

A decline in the number of vowed religious who teach and administer in Catholic high schools has placed the responsibility for transferring the founders' Charism, the traditional mission and identity of the schools, in the hands of lay educators. This study examined how one Catholic independent single-sex high school established programs and methods to transfer the founders' Charism to its lay educators and students in the areas of social justice, diversity, and social and political awareness.

The researcher collected data about Charism transference by interviewing five adults selected as a purposive sample and conducting focus groups with 15 students selected on a nominative basis. Additional research included prolonged researcher emic observation and an analysis of school documents and archives; the data were codified and an emergent analysis of the data was performed. The analysis focused on social justice, diversity, and social and political awareness at the school. Informing the analysis were the theories of Catholic Social Teaching, critical pedagogy, and liberation theology. The emergent analysis identified that the school institutionalized the founders' Charism, established an atmosphere of care for others in the areas of social justice and diversity, and promoted awareness of feminine identity and a sense of students as leaders, as well as an understanding of social justice and diversity issues. However, factors including

social reproduction, social capital, cultural capital, and class complicated the transformational praxis of action in the areas of social justice and political and social awareness.

CHAPTER I: BACKGROUND OF THE STUDY

Twenty or so female high school seniors gather around a sun-drenched piano while one student randomly plays chords as the others engage in conversations. They are attending a Kairos retreat and they join 42 other seniors to celebrate a Catholic mass together, the last liturgy of the retreat. The piano player ventures forth with the chords of a song, "Go Make a Difference" (Angrisano & Tomaszek, 1997). Voices stop and the piano player continues. The group joins in singing the song's chorus in unison:

Go make a diff'rence.

We can make a diff'rence.

Go make a diff'rence in the world.

Go make a diff'rence.

We can make a diff'rence.

Go make a diff'rence in the world.

One student declares, "We have to make this our last song. It's what we are all about here." As if in a single voice, the others respond with a loud "yes!"

Nine months previous to the January morning, the same students are juniors and are gathered in the Westside Catholic Girls High School (WCGHS[1]) gymnasium. They are visiting tables at what amounts to the service-learning equivalent of a traditional science fair, only instead of displays about lab experiments, they are visiting displays documenting service-learning experiences of 11th-grade students at local agencies. Tables strewn randomly across the basketball and volleyball courts surround them; the

[1] All names used in this study including the name of the school are pseudonyms.

displays rest on sundry colored cloths and fill three-part stand-up placards. Also on the tables stand piles of brochures and bowls with candy and baked goods like cookies and muffins. Some tables have small televisions playing looped promotional presentations provided by sponsoring outreach organizations.

At each table, a pair of students answers questions from groups of other students chewing on cookies and taking bites from candy bars or the pair offers a formal presentation to others as they fish out unwrapped candy from bowls. To the casual observer, the gathering would most resemble the classic high school science fair, except that rather than offering the latest information on neutrons or self-designed rockets, these juniors are at their Kingdom Fair—named after the Kingdom of God, a biblical reference. They outline their visits to A Place Called Home, an urban outreach center with after-school activities and learning opportunities for local students, and Children's Nature Institute, where students join inner-city youth on trips to the beach or nature preserves. When asked, most 9th- and 10th-grade students recall the candy and cookies and few of the featured groups, while the juniors sigh in relief to be finished with their months of service projects. The seniors laugh, rejoicing that such hard work is in their past.

Related to these two moments, in June 2003 I join other teachers and educators from WCGHS along with my wife and daughter in a journey to Béziers, France to visit the Institute of the Religious of the Sacred Heart of Mary (RSHM), also called *the Institute*, a Catholic order that was founded by Père Jean Gailhac, S.J., in 1849 to minister to the needy and marginalized. Since then, the RSHM order of female religious has ministered throughout the world as educators at the university, secondary, and primary

levels and has played a role in managing WCGHS since its inception in 1923. Our purpose on the journey is to undergo an "immersion experience," a condensed exposure to the traditions, political and social history, and teachings of founder Jean Gailhac and foundress Mère Saint Jean at the order's Motherhouse in Béziers. Along with another dozen visiting alumni and educators from RSHM schools worldwide, we are offered instruction from members of the RSHM that has previously only been provided to female religious members of the order. The purpose of the immersion experience is to enable the visitors to instruct students and others at our schools and institutions throughout the world about the heritage and Charism of the RSHM. This experience also proves to lay the groundwork for my involvement in the research that formed this study.

These three vignettes provided the essential foundations for the metaphorical palimpsest that forms this ethnography. With their promises of hope and their contradictions, these moments indicated why a study on a high school might have something worthwhile to say about transferring Catholic Charism and traditions to lay faculty and students and about promoting the teaching of social justice.

In 1999, a board member and the head of school from WCGHS attended a meeting of the European RSHM schools and discussed the intention of establishing programs that could work toward educating educators and students about deliberately transferring the RSHM Charism. The program would eventually become the RSHM International Network of Schools (the Network) with a focus on coping with the diminishing number of RSHM religious members actively involved with the schools that they had founded.

In response, the congregation and educators at WCGHS consciously chose to develop ways to transfer the RSHM Charism and its tradition as a means of coping with the reduced number of RSHM members available to oversee the transfer. In doing so, they recognized a tradition that had been embraced for over 80 years by its alumnae, its educators, its staff, its parents, its students, and the RSHM order. At the same time, the purpose behind the Charism transfer was to remain faithful to the original work of the RSHM founders: to be women who make a better world and who learn how best to create solidarity with the marginalized, in particular and the world as a whole. Indeed, WCGHS' motto is that all may have life and all may live it to the full, as RSHM schools and the RSHM have been seeking for over 150 years.

Background: A Catholic School Challenge

What has been happening with the shift in leadership to lay leaders at WCGHS is not unique to the high school. The need for lay leaders such as myself to play a more active role in Catholic schools has resulted because of diminishing numbers of religious available to run the schools. This need for lay leaders also directly answers the Vatican II Council's (1962-1965) demand for more inclusive education. In addition, shifting perceptions about the social justice of running schools and about the social justice taught to students has also led to greater involvement of lay teachers.

Declining numbers in religious orders; population shifts; changing educational priorities and methods in Catholic schooling; and the ever-refining definition of social justice have been contributing to a paradigm shift in Catholic education (Baltodano, 2009; Chubbuck, 2007; Martin & Litton, 2004; North, 2006; Scanlan, 2008). No longer

able to rely on a workforce of low-paid religious, Catholic schools have had to employ more lay educators and have had to transfer the administration of the schools to lay professionals (Bryk, Lee, & Holland, 1993; Buetow, 2002; Grace, 2002; Steinfels, 2003 Youniss & Convey, 2000).

How Catholic Schools Have Changed

For most of the 19th and 20th centuries, Catholic schools served to form faith in Catholic students and to meet the needs of a largely immigrant student population that had difficulty with public education (Bryk et al., 1993; Buetow, 2002; Grace, 2002). However, for the latter half of the 20th century, Catholic schooling changed because of different, non-European immigrant populations, a reduction in the number of Catholic schools, and the effects of the Vatican II Council (Bryk et al., 1993; Buetow, 2002; Grace, 2002; Youniss & Convey, 2000). The reduced number of schools included a shift in the locations of the schools, resulting in a lower percentage of urban schools and a higher percentage of suburban schools (Bryk et al, 1993; Buetow, 2002; Youniss & Convey, 2000).

In essence, the Vatican II Council reformed the roles and increased the involvement of lay people in both the Church and education. The Council also requested that religious orders return to and redefine their original Charism, which often resulted in members shifting to non-school based ministries, such as direct outreach to the poor and marginalized. This redefinition resulted in a passing on of administrative responsibility for schools to lay educators because the religious became involved in new, non-school-based ministries (Braniff, 2007; Murray, 2002). At the same time as these changes

occurred throughout the Church, the RSHM significantly shifted from its traditional educational emphasis to establishing more ministries to the poor and marginalized (Milligan, 1999).

Post-Vatican II Council changes created shifts in school populations and the roles of religious educators. The number of vowed religious educators dwindled from 114,000 in 1965 to 9,000 by 2002 and lay educators came to constitute 95% of Catholic school teaching staff in 2002 (Steinfels, 2003). In 1965, approximately 5.6 million students attended Catholic schools at all levels, but by 1995 that fell to 2.6 million and the number of schools dropped from "over 13,000 to a little over 8,000" (Steinfels, 2003, p. 212). By 2010, the National Catholic Educational Association reported 6,980 schools and 96.3% lay educators (McDonald & Schultz, 2011).

These numbers revealed that fewer religious educators and a greater number of lay educators operated in fewer Catholics schools. Nonetheless, these educators were called to form faith in Catholics, continue the founders' Charism in order-based schools, evangelize those without faith, act ecumenically, and offer competitive academic programs to a *less churched* (Bryk et al., 1993) Catholic and increasingly non-Catholic population of students (Bryk et al., 1993; Litton & Martin, 2009; Martin & Litton, 2004; Steinfels, 2003; Youniss & Convey, 2000).

Order-based leadership or *congregational leadership* refer to leadership that has its roots in a particular Catholic religious order, such as the RSHM or the Society of Jesus. These orders established and ran Catholic universities, secondary, primary, and parochial schools throughout the United States at the request of the Pope starting in the

18th century and into the 20th century (Bryk et al., 1993; Buetow, 2002; Youniss & Convey, 2000). Schools like WCGHS held out order-based leadership and maintained religious persons as principals and administrators for as long as possible. However, as qualified religious women became less available and as those in leadership positions aged, the schools turned to lay principals and heads of school. The RSHM presence in leadership lasted at WCGHS until 1990 when the religious principal retired and the school searched within its ranks of lay administrators for her replacement.

Why a Palimpsest?

The RSHM has been directly transferring the leadership of WCGHS to lay leadership since 1990, the year I arrived at the school. At first, the transfer focused on the development of a lay head of school as the leadership moved away from the direct involvement of RSHM members. Over time, however, the emphasis shifted back to institutionalizing the RSHM Charism into the culture of the school. In 1999, attention to the RSHM Charism turned dramatically as the lay head of school and other educators involved themselves in the RSHM International Network of Schools, a consortium of several primary and secondary schools from throughout the world that continued in the Institute's tradition.

The transference program, like so many happening throughout Catholic education, established a palimpsest on which lay leaders have continued to build the future of Catholic education on the foundations established by congregational leadership. The Oxford English Dictionary (OED) defines a palimpsest in two ways: (a) "a parchment or other writing surface on which the original text has been effaced or partially

erased, and then overwritten by another; a manuscript in which later writing has been superimposed on earlier (effaced) writing" and (b) "a thing likened to such a writing surface, [especially] in having been reused or altered while still retaining traces of its earlier form; a multilayered record" (Palimpsest, n.d.). For this study, a palimpsest represented the living "document" of an educational tradition augmented and embossed by the lived reality of the people involved in that tradition in the past, present, and future.

The WCGHS palimpsest included the work of the past, present, and future students, families, lay educators, staff, and RSHM. The congregational educators, in this instance, the RSHM, formed an original text with their immersion experience in formation of the school. As the RSHM become less directly involved with the schools, the carrying forth of their tradition became effaced. The responsibility for continuing the tradition then became the responsibility of lay educators, the school communities, and even the students themselves. The lay educators then added and superimposed their experience of Catholic education, teaching, and social justice on that "original" text. In essence, how tradition has become part of the everyday life in Catholic schools formed the emendations, the "multilayered record," on the "effaced writing" that vowed religious educators brought to traditional Catholic educational models.

In addition, other texts have contributed to the palimpsest of Catholic education, including the Vatican II Council's requirement of inclusive education for Catholic schools and Catholic education-related documents that called for an education within the context of Catholic Social Teaching that would create a "preferential option for the marginalized," maintain human dignity, and serve the common good (John Paul II, 1987;

Loyola Marymount University [LMU] School of Education, 2009; National Conference of Catholic Bishops, 1972; Scanlan, 2008). Taken together, these documents indicated a greater leadership and directive role for lay educators in Catholic schools, exactly what the RSHM had been establishing at RSHM schools for a few decades.

This change in leadership in Catholic schools was greatly influenced by major social changes. Indeed, the changes implemented by the Vatican II Council were a driving force and they could not have come at a better time. The Vatican II Council, convened by Pope John XXIII between 1962 and 1965, sought to modernize and make contemporary the Catholic Church as a whole, to make the church "heed 'the signs of the times'" (Bryk et al., 1993, p. 46), and it resulted in schools reinforcing the message of hope from the gospels, deliberately building community among its constituents, and promoting a Christian service to all humankind (Bryk et al., 1993). Changes also resulted from many congregational persons either taking on new, non-educational roles or leaving their orders entirely—and thereby becoming laypersons themselves. Finally, as Catholics moved more into the middle class and families moved out of urban areas, higher academic expectations also greeted Catholic schools. Urban Catholic schools relocated to suburban areas and they also discovered that they needed to reinvent how they taught their students about what it meant to be Catholic and what it meant to be just toward others. Schools discovered that the second half of the 20th century created an ever-increasing Catholic challenge: to balance academics and social justice.

Statement of the Problem: Moving Toward Lay Leadership

Catholic schools in general, and WCGHS in particular, have experienced change because of several factors, including diminishing participation of vowed religious educators; increasing lay leadership; lowering numbers of Catholic schools; rising academic standards; deepening calls for faith and socially just formative instruction; increasing non-Catholics and minority populations; and shifting family involvement (Bryk et al., 1993; Buetow, 2002; Martin & Litton, 2004).

Traditionally, before Vatican II, congregational persons were prepared to instruct on faith formation and social justice education, with most lay educators playing supporting roles. This was true for parish, diocesan, and congregational schools. However, with fewer religious on staff and in leadership, lay educators and, in many cases, lay boards of trustees had to create methods and means to meet the responsibility for the social justice and faith formation pedagogy in Catholic schools. On all levels, from elementary to secondary to higher education, lay educators had to create processes and pedagogies to perpetuate Catholic identity and, in the case of congregational schools, to continue the traditions of the Charisms of their founders.

Since many of these efforts have focused on transferring the founders' Charisms to lay educators, studies about how schools have implemented the change into their organizational structures could benefit current and future mission integration committees and networks. Such research would help schools undergoing essential changes to form strategies for continuing their respective Charisms, and would also enable them to ensure

that future strategic plans and cultures would effectively reinforce school missions and Charisms (Cipolle, 2004; Gnanarajah, 2006; Grace 2002).

Balancing a Need to be Academically Competitive

Throughout all of these changes, Catholic schools have also been challenged to remain academically competitive. However, from the perspective of Catholic educational tradition, Catholic schools have also faced the responsibility to balance academic proficiency with forming students as Catholics, in essence creating a Catholic identity. While each individual institution has defined its particular identity differently, Catholic identity in general has arisen from a student undergoing faith formation and understanding her role in her Catholic community and her responsibility to act within the purview of Catholic Social Teaching, or creating solidarity through a preferential option for the poor and the marginalized, seeking the common good, and maintaining a compassionate awareness of human dignity (Grace, 2002; John Paul II, 1987; LMU School of Education, 2009; Scanlan, 2008). In addition to knowing the tenets of faith such as who God is and who Jesus is, this formation has also included perpetuating values that include social justice, the common good, and faith formation (Bryk et al., 1993; Buetow, 2002; Grace, 2002; John Paul II, 1990; Scanlan, 2008). Catholic schools traditionally established and run by religious orders, in many cases, have also been charged with transferring and implementing the mission and the founders' Charism to the new lay leadership.

Perpetuating Congregational Charisms

The founders' Charism (or any Charism) is the unique gift or focus that a particular order seeks to impart as part of its role in promoting renewal in the Church (Murray, 2002), such as the RSHM gift for promoting a caring education and the promotion of social justice among young women. Thus, a Charism implements a unique means for forming Catholic identity and educating students about social justice,

Catholic schools founded by religious orders have recently faced a challenge in maintaining the Charism of their founders, while coping with changes in structure from religious faculty and leadership to lay faculty and leadership. Murray (2002) maintained that the Charism of the founder "gives each religious community that dynamism which defines it, often called its particular spirit . . . [and] . . . it provides for the future a certain constancy of orientation that allows a continual revitalization and change in external forms" (p. 133). Such a consistency has required congregations to assure that their schools spread, carry forth, and implement the original educational Charism (Braniff, 2007; Chubbuck, 2007; Garrett, 2006; Murray, 2002; Peck & Stick, 2008).

In the past, these schools relied on religious educators to represent, reinforce, and educate the faculty, administration, staff, and students about their founders' Charism, as related to their educational purposes (Johnson & Public Agenda Foundation, 2007; Miller, 2002; Schoenherr & Sorensen, 1982; Wittberg, 2000). They did so despite the fact that they experienced waning membership and alternative priorities. However, the orders have lost the physical presence at their schools that they enjoyed in the past (Gnanarajah, 2006; Grace, 2002; Miller, 2002; Schoenherr & Sorensen, 1982; Steinfels,

2003; Wittberg, 2000). Hence, to cope with the diminishing congregational presence on campuses and to perpetuate their orders' missions, schools have created strategies to incorporate mission training for educators and students and to embed their respective Charisms into the schools' structures (Miller, 2002; Schoenherr & Sorensen, 1982; Wittberg, 2000). As a result, lay leadership has come to play a larger role in the administration of the congregational schools.

Increased Lay Roles and Academic Competitiveness

To remain competitive with independent and other private schools, Catholic schools have sought to remain relevant in their educational practices and policies, and to meet the needs of the communities that support and access them (Buijs, 2005; Connell, 2009; Grace, 2002; Paul VI, 1965; Scanlan, 2008). As the student population at Catholic schools have included a greater number of diverse ethnicities and more non-Catholics, educators have needed to be more professional and better adapted to the disparate needs of their students (Chubbuck, 2007; Grace, 2002; Litton & Martin, 2009; Martin & Litton, 2004; McLaren, 2009). These changes in educational emphasis have established challenges in promoting and reinforcing Catholic identity for all Catholic schools and in continuing and developing mission, tradition, and Charism in schools founded on the principles of specific religious orders like the Society of Jesus (Jesuits) and the RSHM (Bryk et al., 1993; Estanek, James, & Norton, 2009; Grace, 2002; Roche, 2003).

Increased roles for lay educators have also created a need for programs that provide them with training about Catholic identity, social justice, the founders' Charism, and Catholic Social Teaching (John Paul II, 1987; Kearney, 2008; LMU School of

Education, 2009; Scanlan, 2008). Only recently have lay educators had the religious formation or in-depth background in educating with Catholic identity and Charism in mind. Religious orders and lay educators themselves have prepared networks and means to transfer the responsibility for imparting, promoting, and maintaining the founders' Charism for the future in congregational schools (Braniff, 2007; Buijs, 2005; Fratelli Delle Scuole Cristiane—La Salle, 2009; Garrett, 2006; Kearney, 2008; RSHM International Network of Schools, 2006).

Theoretical Framework

The foundational framework for this study arose from Catholic Social Teaching, the social-justice related goals and criteria of the Charism of the RSHM, and an Integrative Model of Liberation Theology and Critical Pedagogy. This grouping of theories influenced and illuminated how WGCHS incorporated the RSHM educational mission and desire for social justice.

The RSHM founders' Charism focused on creating "a certain solidarity with women [in need outside society and orphaned] children and [sharing] from a privileged position . . . [and] opening [a] life to the needs of society" (Milligan, 1999, p. 9). In dialogue with the Institute of the RSHM, the governing body of the order, the RSHM International Network of Schools created six goals (Table 2) with related criteria that each school has separately incorporated into its mission, and on which each school based its development of the founders' Charism into its culture. The RSHM International Network of Schools is a group of schools from the United States, Central and South America, and Europe dedicated to perpetuating the RSHM Charism. The Network has

met annually to offer reports to one another about progress toward meeting goals and to share resources in Charism transference.

For the foundational framework of this study, three social-justice related components of the RSHM goals and criteria were explored, including:

1. "To create unity through diversity."
2. "To awaken a consciousness of social justice."
3. "To fulfill the RSHM mission: 'That all may have life.'" (RSHM International Network of Schools, 2006).

Through its curriculum, strategic plan, scheduling process, and myriad other efforts, WCGHS has attempted to maintain and augment how it enacts and incorporates a responsive and aware socially just existence that acknowledges and respects the lives of others.

Catholic Social Teaching

Catholic Social Teaching (CST) is an educational framework that seeks to promote a compassionate awareness of human dignity, the common good, and a preferential option for the marginalized (John Paul II, 1987; LMU School of Education, 2009; Scanlan, 2008). CST has formed the fabric of Catholic schools' educational mission as an awareness that Catholic educators and students are called to act out Christian values of justice in their social, educational, public, and personal lives on a daily basis. In addition, the tenets of CST call educators and students to be in solidarity with others, to be willing to see injustices toward others as injustices toward themselves,

and to act accordingly (Catholic Bishops' Conference of England and Wales, 1996; World Synod of Catholic Bishops, 1971).

A preferential option for the poor at a wealthy Catholic school.

CST, with its components of caring for the common good, maintaining human dignity, and establishing a preferential option for the poor and marginalized, has also formed part of the mission and Charism of Catholic schooling in general (Bryk et al., 1993; Grace, 2002; Martin & Litton, 2004; O'Keefe, 1996; Youniss & Convey, 2000;). The Vatican II Council-based teaching of a "preferential option" for the poor has become an essential part of the mission of Catholic schools and an essential component of social justice teaching in Catholic schools (Chubbuck, 2007; O'Keefe, 1996; Nieto, 2006; Scanlan, 2008). The stated goals of the RSHM order and WCGHS inherently included these components of CST (RSHM International Network of Schools, 2006).

However, additional contradictions have emerged. Bryk et al. (1993) agreed that at a time when the mission was most needed, Catholic schools were closing, especially in urban areas. As Catholic urban schools decreased in numbers and more schools responded to suburban Catholics, a more elite, suburban population became part of the dialogue about the future of Catholic schools (Baker & Riordan, 1998). As a result, advocacy for more consciousness raising and inclusion of diverse perspectives including critical pedagogy, gospel feminism, and liberation theology arose (Freire, 2008a; McLaren, 1993, 2007, 2009; Oldenski, 1997).

As the majority of Catholic schools started to move out of the city and into the suburbs, thereby serving more suburban students and fewer urban students, academic

performance became more of a priority for the schools. As a result, CST and the praxis and teaching of social justice at Catholic schools unintentionally competed with an increased focus on academic goals (Chubbuck, 2007; Martin & Litton, 2004; Scanlan, 2008). Hence, there were indications that Catholic schools were becoming elitist and exclusive while moving away from their original missions to the marginalized (Baker & Riordan, 1998; McLaren, 2009). At the same time Greeley (1989) reaffirmed the continued value of the *Catholic School Effect*, in which urban and low-income students joined middle-class students in benefiting from the rigorous academics and value-based environment of secondary and primary schools (Greeley, 1989; Greeley, McCready, & McCourt, 1976; Greeley & Rossi, 1966). Bryk et al. (1993) later minimized this effect, citing it had some significance but might have been overstated.

Voices of Liberation Theology and Critical Pedagogy

Adding to the dialogue of CST were the voices of McLaren (1993; 2007; 2009), Oldenski (1997), and Freire (2008a; 2008b) who theorized about liberation theology and critical pedagogy. These theories have allowed Catholic schools to critically examine the ways that academic elitism has replaced other priorities, resulting in schools becoming distanced from their historical CST focus on urban needs and the needs of the marginalized. Specifically, liberation theology perceived schools as places where education could bring about a transformation of the individual in treating humankind more justly, and where a just response to the gospel of Jesus Christ meant solidarity with the poor and marginalized (Oldenski, 1997). Likewise, critical pedagogy challenged academic elitism and asked schools to look at culture, race, gender, and class issues in

order to re-envision schools as places where dialogue about how schools dominate and liberate could take place (McLaren, 2007). An integration of critical pedagogy and liberation theology thus would enable a student to question her world, see it for what it truly is, establish means to change that world, envision concretely a better world, and finally see herself as an authentic agent for hope and transformation in her world (Oldenski, 1997). The integrative perspective of these two theories proved key to this ethnography.

The debate over the role of Catholic schools and their fulfillment of social justice directives based in Catholic teaching has continued into the present (Baker & Riordan, 1998; Chubbuck, 2007; Cipolle, 2004; Cuban & Anderson, 2007; Litton & Martin, 2009; Scanlan, 2008). Indeed, many religious orders, including the RSHM, the Jesuits, the Society of the Holy Child Jesus, Xaverian Brothers, and the Christian Brothers, were founded to meet the needs of the marginalized and they eventually established schools and universities to advance those goals (Fratelli Delle Scuole Cristiane—La Salle, 2009; Kearney, 2008; Network of Sacred Heart Schools, 2009; RSHM International Network of Schools, 2006; Society of the Holy Child Jesus, 2009). Critiques by these networking programs have questioned the emphasis of their affiliated schools on academics and they have identified the need for more involved social justice educational programs. These critiques have formed the core of questions about Catholic identity and its role with the congregations' Charisms. However, the distinction between the goals of a Charism-orientation and the overall goals of incorporating Catholic identity into a school's culture

may be somewhat moot considering the overall purpose of a Catholic education (Braniff, 2007; Chubbuck, 2007; Scanlan, 2008; Steinfels, 2003; Theoharis, 2007).

An Integrative Model of Liberation Theology and Critical Pedagogy

The theoretical framework for this dissertation drew from liberation theology and critical pedagogy. Gutiérrez (2009) reinforced the spiritual components of both approaches, saying:

> Spirituality comes into being on the terrain of Christian practice: thanksgiving, prayer, and a commitment in history to solidarity, especially with the poorest. Contemplation and solidarity are two sides of a practice inspired by a global sense of human existence that is a source of hope and joy. (p. 320)

Thus, from the liberation theology perspective, one could create a commitment of solidarity, a side-by-side existence, with the "poorest." At once both theological and arising from a critical perspective, Gutiérrez emphasized seeing the world as it is and being wholly in it as "contemplation."

Brown (1990) commented on Gutiérrez's view of contemplation in terms of the biblical story of Job, saying that Job's contemplation of his suffering, pain, and alienation converted into a renunciation of his condition. Hence, fully aware of his suffering, Job refused to participate in complaining and moved instead toward action and hope. This contemplation thus reflected Gutiérrez's critical perspective and his movement toward hope at the same time. This dualistic perspective can also be found a place in the work of Oldenski (1997) whose model combined these perspectives.

Drawing on the liberation theology work of Boff (1991a, 1991b), Boff and Boff (1989), Chopp (1989), Gutiérrez (1988, 1991), and Freire (1985, 2008a, 2008b) fused with the critical pedagogy of John Dewey, Giroux (1988a, 1988b, 1991, 1992), and McLaren (1989, 1994), Oldenski (1997) created an *Integrative Model of Liberation Theology and Critical Pedagogy*. Both liberation theology and critical pedagogy began with an emphatic focus on the poor and marginalized, or groups that have been oppressed or dominated by others. Through a concentrated critical discourse based in each of these disciplines, Oldenski's model advocated a commitment to be in "solidarity with the poor and oppressed and in helping to form a more humane community" (p. 91). Indeed, the dual practice of liberation theology and critical pedagogy created a recursive approach to social justice learning, a praxis that perpetuated the recognition of the need to change, incorporated the newly developed changes, and reflected on them in an ongoing fashion, leading to more changes and more praxis on the new changes (Oldenski, 1997).

Oldenski (1997) indicated that liberation theology and critical pedagogy offered a three-fold praxis, including "the integration of critical reflection with practice and then continuing the process of critically reflecting upon the present practices always with a view of improving world conditions" (p. 91). Oldenski's (1997) model gathered together critical pedagogy and liberation theology to form his study. For the purposes of this study, the model formed the background for both the theoretical framework of the study, a model for the questions for the interviews and focus groups, and one of many means for analysis of the data. Oldenski's model is outlined in Table 1.

Table 1. *Integrative Model of Liberation Theology and Critical Pedagogy*

A. Critical Discourse describing my "present" world and its problems	B. Method producing change	C. Both Liberation Theology and Critical Pedagogy offer these benefits. They . . .
1. Something is wrong with my world 2. I want to make it . . . a. more caring than it now is, thus more humane and just. b. different, and c. better.	1. [To create a method] . . . for changing "my current world" to "my new world" would . . . a. develop an awareness of those conditions that spoil my current world and would therefore require change, and b. propose solutions that could transform my current world. 2. That methodology would also suggest implementation for creating my new world.	1. begin with a concern for the poor and oppressed, 2. encourage solidarity with the poor and oppressed in developing a humane and just community, 3. offer hope, 4. offer change in how I see myself and my world, and 5. perpetuate themselves as they achieve change.

Note. Adapted from Oldenski (1997).

The model focused on the participants of Oldenski's study and allowed them to define the data in an emergent fashion. This ethnography used the RSHM goals and criteria, CST, liberation theology, critical pedagogy, and Oldenski's (1997) model as a theoretical framework. By fusing these, the study explored how the Charism transfer occurred at Westside Catholic Girls High School.

Purpose of the Study: Exploring Charism Transference

With a view toward understanding the tension around implementing Charism transference, this ethnography describes the impact of shifting responsibility for the founders' Charism from religious leadership to lay educators at WCGHS, a school with approximately 370 students in 9th through 12th grades located in the suburb of a large West Coast city. For 88 years, the school had been directly overseen by members of the RSHM, and for the first 60 years it was run by religious leadership. It hired its first lay

person to lead the school almost 20 years ago. WCGHS was the first RSHM primary or secondary school to shift from a religious principal to a lay head of school.

This study documented the transference of the founders' Charism and the legacy of social justice action and pedagogy at WCGHS. A secondary purpose of the study was to determine how WCGHS's culture has continued to be influenced by CST and by the goals and criteria of the RSHM and the RSHM International Network of Schools, and how it has incorporated these components in the area of social justice pedagogy and practice. It explored and documented Charism transference and its role in the conversation about social justice at WCGHS. A central principal guiding this study was the belief that Congregational Catholic schools could benefit during their conversion from religious to lay leadership by relying on new voices, new pedagogies, and new ways of being inclusive.

For the purposes of this study, critical pedagogy and liberation theology were used to advocate for the praxis of social justice within the school from the point of view that they both were "'integral rather than antithetical' to the research process" (Carr, 1995, p. 97). The two theories were also used to seek a raised consciousness at the school by "providing understandings that lead to social change" (Hatch, 2002, p. 17). Similarly, CST was emphasized to examine the promotion of a compassionate awareness of human dignity, concern for the common good, and a preferential option for the marginalized (John Paul II, 1987; LMU School of Education, 2009; Scanlan, 2008).

Research Questions

This study was guided by and addressed the following research questions:

1. How does Westside Catholic Girls School continue and develop the Charism, tradition, and goals and criteria of its founding order (the Religious of the Sacred Heart of Mary) through the practices and pedagogies of its lay educators?
2. How have the lay educators at WCGHS instituted an educational program that responds to the call of the RSHM and the Church to be socially just, inclusive of diversity, and politically aware?
3. How has the educational program at WCGHS created an active awareness of the RSHM Charism in its students and how have the students responded to the program?

Significance of the Study

This ethnography is significant because it sought to illustrate how a religious order-based school transferred responsibility for the Catholic education of its students to lay leadership, thus demonstrating how a Catholic school immersed its lay leadership in the founders' Charism and other traditions of the Religious of the Sacred Heart of Mary for the purposes of training and preparation for social justice education and Catholic faith formation. This study is also significant for the general study of leadership, providing qualitative data on how a combination of congregational and lay leaders could create systems to prepare lay leaders and students to perpetuate and augment an established

tradition while assimilating social, cultural, and religious changes in the school's structure.

Research in the areas of Catholic identity and Charism transference, which is limited at best, has focused on how higher education addresses these concerns. A gap in research and literature exists in how these are created for high schools. The sparse body of literature on the relationship between social justice, Catholic identity, and Charism has focused on higher education, but has lacked emphasis at the primary and secondary school levels. This study sought to fill the gap in the research and provide recommendations for future research in the areas of Catholic identity and Chrism transference. Additionally, this research adds to the research on higher education and Charism by providing an ethnographical consideration of a high school where liberation theology, care, gospel feminism, and critical pedagogy play roles in Charism transference, social justice, and professional lay leadership.

The exploration of cultural change and cultural maintenance on levels of gender, class, and religion could provide scholars of public and private education with research on mission maintenance, transference, and growth in addition to social justice, faith, and moral pedagogy. Finally, the research could also provide information about how a traditionally female-led institution created a palimpsest that relied on information and structure from its past while offering, as Gilligan (1993) said, a unique and "a different voice." Thus, the findings from this study offer information for other Catholic schools involved in mission/Charism formation, Charism transference, and social justice pedagogy.

Why is it important to study the of the transfer the RSHM Charism, specifically? The Charism incorporated CST and liberation theology in its approaches toward teaching educators and students the value of others and how to create solidarity with them. With a focus on solidarity with the marginalized and the poor, especially with women and children, the Charism emphasized several important components worthy of transferring responsibly to the next generation. Firstly, the women who have been living this tradition and ministering to women and children through groups like the West Coast Ministry Project, a place where women and children receive aid in extricating themselves from abusive situations, are growing older and their numbers are diminishing. Transference of their Charism has meant perpetuating the approach and perspective they bring to this core work.

Another essential part of the Charism that made it worthy of study included the RSHM's and their institutions' capability to make their students feel at home. The feeling of welcome and belonging that the Charism created in its schools deserved a close examination in how it might be perpetuated. The Charism has focused on advocating for an essential appreciation of existence: "That all may have life and have it to the full" (RSHM International Network of Schools, 2006). Finally, the study was significant because it demonstrated how Charism transference has taken place in an academically competitive environment that simultaneously emphasized social justice and an ethic of care.

Methodology

This ethnography studied the transference of the RSHM Charism to lay educators and the Charism's components based on social justice, diversity, and social awareness at WCGHS. The study included an inductive analysis of contemporary and historical documents, observation of classes, participatory observation of meetings of the Mission Integration Steering Committee (MISC) and school life in general, including the use of a journal to document these observations, interviews with educators, and focus groups with students.

Adult participants, selected as a purposive sample, included those who have played a significant role in establishing policy about social justice and the Charism within the school and its programs, including educators responsible for supervising social justice and service-learning programs, retreats, and activities, and/or in teaching social justice courses. Adult participants nominated students that were interviewed in focus groups. Document analysis, prolonged observation, and coded interviews and focus groups formed the substance of an emergent analysis of the data based the theoretical framework and on emergent themes that arose during the study.

As a teacher within the WCGHS community, I researched the school from an emic perspective and designed the ethnographic study as I collected the data. Herr and Anderson (2005) referred to this as "designing the plane while flying it" (p. 69).

Limitations and Delimitations

At the time of this study, WCGHS was a Catholic independent single-sex high school and the results from the data obtained may not necessarily be generalizable to

other Catholic, independent, private, co-educational, or single-sex primary or high schools. Since qualitative studies often prove difficult to generalize, this study is limited in its application to schools (Hatch, 2002). The school's smaller classes, its female environment, its role as a Catholic and independent school as well as the resources that were available also impacted the generalizability of the results of the study.

As a White male teacher in a predominantly female environment, researcher bias was inevitable. I am an immigrant from a European country who has spent most of his life in middle class suburbs and was mostly educated at Catholic schools, except for attending public schools in kindergarten and first grade. As a result, I see myself immersed in privilege; however, teaching at all-female schools and participating in a doctoral program that openly discussed hegemony and privilege has impacted this perspective to a degree.

In addition, I add subjectivity in my roles as a faculty member, as a member of both the WCGHS MISC and the Implementation Committee, and as a board of trustee member for the Sacred Heart of Mary Extended Family, an RSHM-sponsored group partnering with the order in promoting its Charism and mission (Religious of the Sacred Heart of Mary, 2007).

Organization of the Study

This ethnographic study explored the transference of the founders' Charism from the RSHM to lay educators and students at WCGHS. Chapter I provides an overview of the background of the study, the statement of the problem, the theoretical framework, the purpose of the study, the research questions, the significance of the study, the

methodology, and the limitations and delimitations. Chapter I also closes by listing definitions of key terms for this study. Chapter II reviews the literature about Charism, RSHM Charism, Catholic identity, Catholic Social Teaching, social justice theory and pedagogy, cultural capital, and critical theory. Chapter III documents the ethnographic methodologies of the study, and Chapter IV presents and analyzes the data and findings of the study in light of the three research questions. In Chapter V, a discussion of the findings and their implications for future research concludes the study.

Definitions of Terms

- *Catholic Social Teaching (CST)*: For the purposes of this study, CST emphasizes three aspects of Catholic teaching, including maintaining *human dignity*, advocating for the *common good*, and creating and reinforcing a *preferential option for the marginalized*, (originally referred to as "the poor"). Human dignity refers to the worth and intrinsic value of each human. The common refers to balancing the value and importance of the individual and the individual's human dignity with the value and importance of society as a whole. A preferential option for the marginalized refers to a critique of societies and institutions that marginalize and oppress the members of society on the periphery who are often outcast and left out of privilege or access to that society's resources (John Paul II, 1995; National Conference of Catholic Bishops, 1972; Scanlan, 2008; World Synod of Catholic Bishops, 1971; Young, 1990).
- *Charism*: While the term literally means a spiritual gift bestowed by God on a person or a group, Charism for a religious community is that gift from the Holy

Spirit that gives the group or institute its own dynamism or particular spirit. The unique Charism of each community separates the work and purpose of the religious order from that of other orders. The unique Charism of a religious order also describes how that particular order meets and supports a specific need of the Church (Braniff, 2007; Murray, 2002; United States Catholic Conference, 2000).

- *Charism Transference*: The organized integration of the founders' Charism into the culture of a school (Braniff, 2007; Kearney, 2008; Murray, 2002; Network of Sacred Heart Schools, 2009; RSHM International Network of Schools, 2006; Society of the Holy Child Jesus, 2009; Xaverian Brothers Sponsored Schools, 2009).
- *Founders' Charism*: Provides a particular spirit or gift and also seeks constant change and renewal. This particular spirit "becomes a charism for the different needs of the Church" (Murray, 2002, p. 133), whereby each religious institute/order meets particular needs for the Church as a whole. John Paul II, in his *Letter to the American Bishops* (1983), called upon the bishops to "encourage the religious, their institutes and associations to live fully the mystery of the redemption, in union with the whole Church and according to the specific Charism of their religious life" (¶ 3).
- *Mission Integration Steering Committee (MISC)*: Founded in 2002 to continue WCGHS' community awareness and commitment to the RSHM Charism and mission. A diverse number of administrators, students, faculty and staff composed MISC. A subsection of this committee, the Mission Implementation

Committee (MIC), consisted of administration, faculty, and staff who served as liaisons between MISC and the RSHM International Network of Schools. The group has regularly traveled to the annual International Network of Schools Meeting in Europe during the summer (Self-Study for Accreditation, 2004).[2]

- *RSHM Charism*: arose from several oft repeated phrases in the RSHM literature: "to know and love God, to make God known and loved, to proclaim that Jesus Christ has come in order that all may have life" (Constitutions of the Institute of the Religious of the Sacred Heart of Mary Immaculate Virgin, 1983, p. 5). The Charism calls RSHM members to "[share] a common spirit of faith and zeal, [to be] present in the reality of the world as builders of solidarity and agents of evangelization" (p. 21). Milligan (1999) wrote that the RSHM Charism focuses on creating "a certain solidarity with women [in need outside society] and [orphaned] children [and sharing] from a privileged position . . . [and] opening [a] life to the needs of society" (p. 9). Through its RSHM International Network of Schools and its goals and criteria, the order has developed plans and procedures for the Charism to be transferred to its schools, each school in its way and traditions, through preparation of lay educators, curricular implementation, and strategic planning.
- *Subsidarity*: the Catholic teaching that decision-making and action must happen at the level closest to those involved. For education, this means a decentralizing of authority. In terms of social justice, Bryk et al. (1993) asserted, "instrumental

[2] The Self-Studies for Accreditation (2004, 2010) are not listed in the references to protect the anonymity of the school.

considerations about work efficiency and specialization must be mediated by a concern for human dignity" (p. 301). Thus, policies and action in regard to the marginalized and students must be made in solidarity with them and at the closest possible level (Bryk et al., 1993).

CHAPTER II: REVIEW OF THE LITERATURE

O body swayed to music, O brightening glance,
How can we know the dancer from the dance?
W. B. Yeats (1928) *"*Among Schoolchildren*"*

"Every tradition is necessarily mutated, invented, and reinvented as it is inculturated"
Terence W. Tilley (2000, *Inventing Catholic Tradition*, pp. 42-43).

Like Yeats' dance, no clear line delineates where the palimpsest of Charism, Catholic identity, and Catholic education begins and ends. For a school such as WCGHS, a living tradition and the education of young females formed the stage on which the dancer could perform her dance and the parchment on which the editor could emend and efface to create a palimpsest, where the lay person could build on the work of the vowed religious.

In this literature review, I explore the forces and contexts that have shaped both the original text of what Catholic education has meant, currently means, and will mean in the future for students at WCGHS, and I set the stage for how the educators, lay members, and religious have responded to ensuring that the school established and developed by the RSHM thrives in the future. I first explore Catholic tradition and Catholic identity by detailing how these topics appear in the literature on Catholic education. Most of this literature has been based in higher education and few sources are available on the fields of primary and secondary education. Following a discussion of the history of Catholic education, I examine Grace's (2002) narrow discussion of Bourdieu's concept of *field of education*, as he defined it in terms of Catholic identity and Charism. I then develop the role of the individual in Catholic education in order to establish the relationship of the individual to the concepts of social justice and care. These two

concepts form an essential component of the transference of Charism in the RSHM tradition. A discussion of Charism, especially the RSHM Charism, follows as a transition to a dialogue about social justice and its myriad definitions, including an exploration of the idea of care for the school community and students. Finally, I continue the dialogue on the areas of cultural change and critical theory as precursors to the analysis of future data.

Catholic Tradition and Catholic Identity

Transference programs establish a palimpsest on which lay leaders build the future of Catholic education. A combination of Catholic identity, the traits and teachings that make an institution or a person Catholic, the founders' Charism, and Catholic traditional education form the original text. The effaced writing consists of responses to changes, including fewer Catholic students, increased economic and financial liabilities, and more lay educators.

Primary, Secondary, and Higher Education

While the literature has focused primarily on the transference of leadership and tradition in higher education and has paid little attention to primary and secondary school modes of Charism transference, it has discussed various approaches to maintaining Catholic identity. Some orders have formed formal accrediting teams; others have offered an application process for new schools. Most have established internal groups dedicated to Charism discussion and transference. Debates have existed about the nature and breadth of Catholic identity as well as the definition and scope of Charism (Braniff, 2007; Chubbuck, 2007; Estanek et al., 2009; Grace, 2002; Kearney, 2008; Milligan,

1975; Theoharis, 2007). Indeed some universities have implemented CST through programs or retreats, while others simply offer classes dedicated to the theme of CST. In addition, schools typically also provide alternative methodologies for the teaching of social justice. From a critical pedagogical perspective, questions have arisen about how cultural capital and CST have impacted each other (Chubbuck, 2007; Nieto, 2006; Scanlan, 2008; Theoharis, 2007). Many issues have surrounded the transference of the Charism from religious educators to lay educators, especially in schools founded by specific religious orders (also called congregational schools).

Catholic Identity Forms Part of the Original Text

Forming the original text for the palimpsest of Catholic schooling, Catholic identity and the founders' Charism of religious orders have established the essence of Catholic education in the past and present and will continue to do so in the future (Bryk et al., 1993; Estanek et al., 2009; Grace, 2002; Roche, 2003). While each institution has defined identity differently, Catholic identity has arisen from a student undergoing faith formation and understanding her role in her Catholic community and her responsibility to act within the purview of CST. That is, CST has sought to create solidarity through a preferential option for the poor and the marginalized, to establish the common good, and to maintain a compassionate awareness of human dignity (Grace, 2002; John Paul II, 1987; LMU School of Education, 2009; Scanlan, 2008).

Catholic identity and Charism have also formed the substance of what congregational educators are passing on to lay educators as the responsibility for the administration of Catholic education shifts from one to the other. Grace (2002) identified

"the field of Catholic education" as a field where a struggle for symbolic power has been occurring. Bourdieu defined the field as "a social and cultural space characterized by a particular activity which, while it may enjoy partial autonomy from other fields, is internally marked by struggles and conflicts over what is to be transformed within it and what is to be conserved" (Grace, 2002, p. 26).

In the literature, these struggles surrounding the transference of Catholic identity have become the focus for "conservation" at all forms of Catholic education and the maintenance of an order's Charism has become an additional focus for schools from congregational traditions (Estanek et al., 2009; Garrett, 2006; Roche, 2003). Thus, as the torch was passed to lay educators, preservation of both elements became a non-negotiable concern.

Catholic Education as Historical Outreach to the Marginalized

Catholic education in the United States started out with the French and Spanish establishing schools as part of their migration to North America (Bryk et al., 1993; Buetow, 2002; Grace, 2002; Youniss & Convey, 2000). In addition, Catholic academies and mission schools were established to educate children in the faith before a public school system was established. In the 19th century, as Catholic immigrants experienced mistreatment and prejudice in the fledgling public schools, the Church established schools to meet the needs of the new immigrants as it also created parishes based around local groups and ethnicities.

With these schools came stronger edicts and policies from the Church charging parishes and the whole Catholic community with the responsibility to finance and support

Catholic schools (Bryk et al., 1993; Buetow, 2002; Grace, 2002; Youniss & Convey, 2000). The schools were also expected to form faith in students, create a place for worship of God, offer strong academic programs, and educate and practice a sense of United States citizenship in response to anti-Catholic movements (Buetow, 2002; Notre Dame Task Force, 2008). The ministerial outreach established strong urban schools that educated not only Catholics and minority Catholics, but also other minorities, creating what has been called a Catholic School Effect that allegedly resulted in Catholic school-educated students achieving at substantially higher rates than their public school counterparts (Bryk et al., 1993; Buetow, 2002; Greeley et al., 1976; Greeley & Rossi, 1966; Vitullo-Martin, 1979; Youniss & Convey, 2000).

However, after changes resulting from the Vatican II Council and with declining religious order members and their missions undergoing change, clergy started moving away from the schools to new ministries. Many left their orders entirely while others engaged in ministries other than education as a way of establishing solidarity with the poor and marginalized, often as a renewed response to their founders' Charisms (Gnanarajah, 2006; Grace, 2002; Miller, 2002; Schoenherr & Sorensen, 1982; Steinfels, 2003; Wittberg, 2000).

Simultaneously, many Catholics moved from the city to the suburbs and the face of Catholic schooling shifted to one of a higher focus on academics due to a combination of (a) an influx of non-Catholics, (b) altered community expectations toward academic excellence, and (c) the changing social status of Catholics from primarily financially

strapped first-generation immigrants to second- and third-generation members of the middle class.

With the diminishing membership in religious orders, lay educators played a more prominent role (Grace, 2002; Meyer, 2007; Miller, 2002; Schoenherr & Sorensen, 1982; Steinfels, 2003; Wittberg, 2000). By 2010, 96.3% of educators at Catholic schools were laypersons in contrast with 90% female religious on staff in the 1950s (McDonald & Schultz, 2011; Meyer, 2007). Catholic schools, numbering nearly 13,000 in 1960, educated 5.2 million students; by 2010, the enrollment was less than 2.1 million students attending 6,980 schools (McDonald & Schultz, 2011). With 14.9% non-Catholic enrollment and 30.2% minority enrollment in 2010 (McDonald & Schultz, 2011), Catholic schools have been compelled to meet the needs of a different population than they did in 1970 with a 2.7% non-Catholics and 10.8 % minority enrollment (Meyer, 2007). These shifts indicated the need for continual dialogue and negotiation between the academic priorities, the Catholic tradition of education, Catholic identity, and social justice within the communities of Catholic schools.

Bourdieu's Field of Education and Catholic Schooling

Most of the literature has explored the preservation and role of the Catholic identity or the Catholic nature of a school as a predominant force in the "field of Catholic education" (Bryk et al., 1993; Garrett, 2006; Grace, 2002; Roche, 2003; Theoharis, 2007). The Catholic tradition has sought to celebrate both of the defining features of Christianity: the Incarnation, or God's entering the world as a human being that gives rise to the sacramental vision of Catholicism; and the Trinity, including not only the concept

of God as a relation or community, but also the idea that the Holy Spirit infused this world with divinity in ways that extend beyond the singular appearance of Christ (Roche, 2003, p. 20).

Catholic identity for schools after the Vatican II Council has also emphasized inclusion of others, while at the same time advocating that a majority of the faculty, at least on the university level, be Catholic; however, in practice, and in order to meet academic and social justice goals, this has not been enforced rigidly. In the 1990 *Ex Corde Ecclesiae*, Pope John Paul II offered the following "essential characteristics" of a Catholic university, geared toward clergy and the laity, including:

1. A Christian inspiration not only of individuals but of the university community as such.
2. A continuing reflection in the light of the Catholic faith upon the growing treasury of human knowledge, to which it seeks to contribute by its own research.
3. Fidelity to the Christian message as it comes to us through the Church.
4. An institutional commitment to the service of the people of God and of the human family in their pilgrimage to the transcendent goal which gives meaning to life. (¶13)

In the same document, John Paul II also defined the university as:

> An academic community which, in a rigorous and critical fashion, assists in the protection and advancement of human dignity and of a cultural heritage through research, teaching and various services offered to the local, national and international communities. It possesses that institutional autonomy necessary to

> perform its functions effectively and guarantees its members academic freedom, so long as the rights of the individual person and of the community are preserved within the confines of the truth and the common good. (¶12)

Thus, a careful tension among autonomy, rigorous academics, a concern for the common good, and "reflecting" the growing body of knowledge through "the light of the Catholic faith" has not only become the goal of the Catholic university but of all Catholic schooling and good teaching in general (Noguera, 2000).

Being faithful to academic rigor and inclusivity has presented both complementary and competitive components of a Catholic education (Bolman & Deal, 2002, 2003). Academic rigor and inclusivity, nonetheless, have formed a primary struggle in the Bourdieuian field of Catholic education. That is, a tension has existed in Catholic schools between an emphasis on highly competitive academic rigor and a desire to be inclusive of the oppressed and marginalized. Academic rigor and the academically oriented students that it draws have the potential to marginalize others or, in the most preferred case, such rigor may prepare the marginalized to take control of their own situations (McLaren, 1993, 2007; Oldenski, 1997). Thus, inclusivity and academics have been at odds at times; however, with a critical pedagogical focus academics and inclusivity can complement one another.

Chubbuck (2007) recognized the need to conflate components of traditional Catholic educational pedagogy and her own experience of Jesuit pedagogy with an inclusive and socially just pedagogy. Chubbuck examined the ways in which each of the two pedagogies share the same goals and could work together, especially in preparing

pre-service teachers. Titling Catholic traditional pedagogy the "Catholic Intellectual Tradition," Tilley (2000) identified a "grammar" of tradition that consisted of rules to be followed, but he also indicated that these rules might be modified. Tilley claimed that "traditions are constructed" (p. 151) and "are ongoing practices constantly being invented" (p. 151). In the metaphor of the study, Tilley's grammar formed the superimposed or augmented portions of the palimpsest as well as the original text. Echoing John Paul II's (1990) guiding principles, Tilley (2000) established five principles:

1. Accept a "both/and" intellectual approach in lieu of an "either/or" approach.
2. "There is hope for everyone and everything."
3. The Church is for everybody (inclusiveness).
4. Accept the "worldliness" of the Church and religion.
5. "A gracious God is the source of all good things." (pp. 126-144)

In essence, the literature, while focused on higher education, pointed to a process-oriented approach to Catholic pedagogy that favors a "catholic," or inclusive, approach to education that also recognizes the increasing role of the laity in revising and continuing the Catholic tradition in the future.

Catholic Identity and Higher Education

Tilley (2000) and Steinfels (2003), among others, explored how Catholic identity must be maintained in the context of the "signs of the times," with attention paid to inclusion of non-Catholics and a changing student body that includes a greater number of marginalized persons based on their gender, race, and ethnicity (Chubbuck, 2007; Cook

& Davies, 2009; Connell, 2009; Martin, 2009; Notre Dame Task Force, 2008). In dialogue with this was the mandate to use education as a faith formation and evangelizing tool (Bryk et al., 1993; Buetow, 2002; Steinfels, 2003; Tilley, 2000; United States Conference of Bishops, 2005; Youniss & Convey, 2003).

A Notre Dame Task Force (2008) broached the topic of Catholic identity and the academic and economic survival of primary and secondary schools. The report not only admitted the need for more research and aid for these schools, but it advocated for a multifaceted program geared toward supporting these schools. The report identified comprehensive needs to address better faith and professional formation of educators, to improve economic support and systems on the diocesan, parish, and individual school levels, and to prepare for the changes from the primary and secondary models of the second half of the 20th century. The Notre Dame Task Force recommended stronger university-based Catholic teacher preparation programs and suggested that universities and communities combine their resources to support and revitalize primary and secondary schools financially. Additionally, the Task Force recognized a need for efforts to reach out and recruit teachers from marginalized groups, especially Latinos.

The Task Force, in response to Catholic teaching primarily outlined by the United States Catholic Bishops Conference (2005), asserted that the primary and secondary schools shared with higher education the responsibility to maintain Catholic identity through proclaiming the Gospel of Jesus Christ, creating and maintaining Christian community, serving the marginalized, and worshiping and offering thanksgiving to God (Notre Dame Task Force, 2008).

Charism

The Charism of a religious order, or more specifically the Charism of the founder of a religious order, has played an important role in the life of a Catholic school formed by a particular religious tradition. The debate has centered at times on whether Catholic identity or the Charism of the founder should be the focus of lay educator training (Braniff, 2007; Peck & Stick, 2008; Theoharis, 2007). Braniff (2007) argued that Charism, being a relatively new focus, might be a moot point and overall Catholic identity should take precedence. For others, since the Charism of a congregation has offered a unique attribute of Catholic identity, its preservation should be part of the transference to lay leadership (Chubbuck, 2007; Garrett, 2006; Murray, 2002; Peck & Stick, 2008).

The word Charism denotes a "gift" or a "grace" as referenced in the first century by Paul of Tarsus (Murray, 2002, p. 132). A more precise definition of the term as it relates to the foundation of a religious order can be traced to Pope Paul VI's *Evangelica Testification* (Braniff, 2007; Garrett, 2006; Murray, 2002) when the Pope challenged religious orders to research their orders' original Charisms and re-establish their constitution and institutes (Murray, 2002). Murray (2002) maintained that the Charism of the founder "gives each religious community that dynamism which defines it, often called its particular spirit . . . [and] it provides for the future a certain constancy of orientation that allows a continual revitalization and change in external forms" (p. 133).

In essence, the founders' Charism has created the original text for the palimpsest of the congregational Catholic school by providing a particular "spirit," and it has also set

up a multilayered component by seeking constant change and renewal. This particular spirit "[became] a charism for the different needs of the Church" (Murray, 2002, p. 133), whereby each religious institute/order has met particular needs for the Church as a whole, expressing its own version of an overall Catholic identity. Perpetuating a founders' Charism not only has a specific function, but its application arose from a papal charge. John Paul II, in his *Letter to the American Bishops* (1983), called upon the bishops to "encourage the religious, their institutes and associations to live fully the mystery of the redemption, in union with the whole Church and according to the specific Charism of their religious life" (¶3).

Braniff (2007) set little stock in the concept "Charism of the founder," especially for Catholic education in Australia, portraying the term as a relatively new concept and one that did not appear in the documents of several orders until after Paul VI's charge to rediscover the Charism. The literature on higher education employed the term Charism of the founder when discussing the mission and Catholic identity of congregational schools (Braniff, 2007; Chubbuck, 2007; Grace, 2002; Garrett, 2006; Peck & Stick, 2008; Roche, 2003; Scanlan, 2008). A need for literature about how these themes arose on the secondary level remains.

Charism of the Religious of the Sacred Heart of Mary

The school that was the focus of this study developed in the tradition of the Religious of the Sacred Heart of Mary. In response to Paul IV's call for Charism rejuvenation, Milligan (1975) prepared an exploration of the life of Father Jean Gailhac and his founding of the order. Defining Charism of the founder as "a gift, given by the

Spirit, for the good of the Church" (p. 21), Milligan (1975) also noted that the particular gift should be both “evident” in a local religious order and “recognized by local community” (p. 22); that is, the Church community in which the order originated should recognize the gift of the congregation. This Charism was “limited on religious congregations” (p. 24) and by definition became a “charism for [a] foundation [that is] given to one who gathers a group [of] disciples . . . through a ‘particular style of life’” (p. 25) based on the traditional values of Catholicism and the vows of poverty, chastity, and obedience. Milligan (1975) outlined three common elements of foundation: (a) “a particular theological vision” (p. 26), (b) “a perception of and sensitivity to specific, concrete needs” (p. 27), and (c) “dynamism of charity” (p. 27).

For the RSHM, this Charism has boiled down to several recurring phrases in their literature: “to know and love God, to make God known and loved, to proclaim that Jesus Christ has come in order that all may have life” (Constitutions of the Institute of the Religious of the Sacred Heart of Mary Immaculate Virgin, 1983, p. 5) and the members have been called to “[share] a common spirit of faith and zeal, [to be] present in the reality of the world as builders of solidarity and agents of evangelization” (p. 21). More recently Milligan (1999) wrote that the RSHM Charism focused on creating “a certain solidarity with women [in need outside society] and [orphaned] children [and sharing] from a privileged position . . . [and] opening [a] life to the needs of society” (p. 9).

Whether the Charism of the founder was a relatively new concept or not, its essence has existed in the RSHM literature. A tradition of care and a sense of solidarity with women in need and marginalized children have been translated into specific goals

and criteria by the Institute. These goals and criteria have formed the mission statements of most of the RSHM-affiliated secondary and primary schools globally. This study focused on three of these goals: the inclusion and recognition of diversity as a unifying factor among educators and students, a commitment to awakening "a consciousness of social justice, " and the enhancement of social and political awareness "so that all may have life and have it to the full" (RSHM International Network of Schools, 2006).

A study of the history of the RSHM and the establishment of the RSHM International Network of Schools as a response to decreased religious involvement in schools, increased lay educator involvement, and the focus on Charism transference showed how the goals and criteria were implemented at WGCHS.

The RSHM Charism: A "Multilayered Record"

Key to the palimpsest metaphor behind this study was the history of the RSHM, especially in terms of its purpose and methods. The Oxford English Dictionary defined a palimpsest in two ways: "A parchment or other writing surface on which the original text has been effaced or partially erased, and then overwritten by another; a manuscript in which later writing has been superimposed on earlier (effaced) writing" and "a thing likened to such a writing surface, [especially] in having been reused or altered while still retaining traces of its earlier form; a multilayered record" (Palimpsest, n.d.). If there was an original text, a "multilayered record," on which Westside Catholic Girls High School has built its transference of the RSHM Charism, then the actions and intentions of the order's founders, Jean Gailhac, S.J., and Appollonie Cure-Pélissier, also known as Mère

Saint Jean Evangéliste, have formed that text. As this chapter progresses, the palimpsest metaphor is developed more fully.

Like many French cities, Béziers in southeast France offered up many men and resources to the Napoleonic wars of the early 19th Century. The resultant poverty after the wars hit smaller towns and villages hard and Béziers had its share of orphaned children and widowed women who lacked the necessary resources to take care of themselves. With no social system to aid the women and children, they became reliant on the generosity of their neighbors and the church for help. In response to the growing needs of women, some of whom had turned to prostitution for survival, the young Jesuit Jean Gailhac established a refuge for women in 1834 after receiving approval from the local bishop in Montpellier, east of Béziers (Milligan, 1975; do Carmo Sampaio, 1990). Eventually the refuge, called the Refuge of the Good Shepherd, would also minister to the needs of orphaned children. Needing help with the growing population of women and children and because he also aided a local hospital, Gailhac turned, over time, to several different orders of religious women for help with the Good Shepherd.

Meanwhile Gailhac appealed to an old school friend and his wife for financial help. Eugene Cure and his wife Appollonie Cure-Pélissier took a keen interest in Gailhac's Good Shepherd (Milligan, 1975; do Carmo Sampaio, 1990). Cure-Pélissier offered help to the sisters and worked with them while Cure often entertained his school friend at his home. At the same time, due to occasional difficulties with the religious women running the refuge and his desire to establish both male and female religious orders to minister directly to the marginalized, Gailhac seriously considered, as did so

many French priests of the time, originating new Catholics orders that would run the refuge, vowed men working with the young males and vowed women with the women and young females (Milligan, 1975; do Carmo Sampaio, 1990). In 1848, Eugene Cure took ill and died and within three months, under the spiritual guidance of Gailhac, Appollonie Cure-Pélissier at age 40 would join five other women to form the Religious of the Sacred Heart of Mary in Béziers on 24 February 1849 (Milligan, 1975; do Carmo Sampaio, 1990).

The congregation originated with the purpose to "know and love God" and "to do any work that could make God known and loved by others" (Milligan, 1975) and positioned themselves to enact this purpose as the Institute of the Sacred Heart of Mary. Cure-Pélissier would take on the name Mère Saint Jean Evangéliste as part of her vows and would come to be called Mère St. Jean for the remainder of her life. Her inheritance would be used to purchase land to expand the Preservation as the Refuge of the Good Shepherd came to be called (do Carmo Sampaio, 1990). In time, the Preservation would develop into a larger institution with a boarding school for students with the ability to pay and the funds would be used to support the orphanage. The model of a school with wealthier clientele supporting a second school educating the marginalized would remain a model for the schools operated and founded by the RSHM (do Carmo Sampaio, 1990). Additionally, Mère St. Jean and her five colleagues sought to act as models for their charges:

> The sisters were then exhorted to imitate Jesus Christ by making every sacrifice to change the way of living of the young prostitutes and to educate the orphans,

> ‘initiating them in knowledge and virtue, making them worthy of society and of God.’ (do Carmo Sampaio, 1990, p. 86)

In fact, Gailhac, encouraged the dual-school model as a part of the RSHM ministry:

> Whom will you educate? Those who belong to the world of affluence and wish to confide their daughters to teachers who will be mothers to them. You must care for them because you are sent to all. But you must give yourselves in a special way to those children who are most needy—the orphans . . . As all good comes from God and human action. From all eternity, God had merciful designs on this house. Here he has been, above all the Good Shepherd, welcoming the lost sheep. Later, he also became the Father of orphans. Later still, he dedicated himself to blessing and teaching the young. In the future . . . but let us not anticipate God's action. (do Carmo Sampaio, 1990, p. 86)

This model would serve the Institute as it expanded throughout the world within a few years. Boarding schools with patrons would support orphanages and the boarding school students would be educated to use their resources in support of the marginalized as part of the curriculum. Gailhac set this out as a curriculum based in knowledge and piety (do Carmo Sampaio, 1990). This curricular program presaged the challenge of balance between academics, faith, and social justice that would perpetually face the RSHM and other Catholic schools.

By 1886, schools were started by the RSHM in Ireland, Portugal, England, and the United States. While many Catholic schools in the United States during this time

were established to offer education to Catholics alone, the early RSHM schools sought to be inclusive, a trait that has remained part of the RSHM Network's goals to this day (Bryk et al, 1993; Buetow, 2002). One characteristic of this inclusiveness showed up in an advertisement for the Sag Harbor, New York RSHM school and in a letter from Gailhac to the Sag Harbor community. The advertisement stated, "Pupils of all denominations are received but the sake of good discipline all are required to be present at the public religious exercises" (Connell, 1993, p. 216). While part of the RSHM inclusiveness was evangelical in nature, they also sought to be present to all of their students. Gailhac wrote to the six religious women in Sag Harbor:

> With much prudence, make yourselves esteemed even by Protestants. Who knows if God has destined you to be a means of salvation for a great number of them; true virtue, solid virtue is fruitful. An appropriate word said, an example of devotion are often more efficacious than a great sermon. One is not able to see a saint without admiring her; one cannot admire without esteeming; love follows esteem; the desire to imitate follows love. It is rare that when one desires to imitate, one does not realize that desire. Preach, preach continually by your example; you will produce much fruit. (Connell, 1993, pp. 216-17)

Thus, undoubtedly, faith formation and evangelism to Catholics were the keys behind these communications. Yet, RSHM members were being recruited to educate Catholics and non-Catholics as part of their Charism. In light of the anti-Catholic nature of the United States public school system and the general anti-Catholic political environment of the late 19th century, this attention to Protestants demonstrated a unique

approach among growing Catholic schools (Bryk et al, 1993; Buetow, 2002; Connell, 1993). By that time Mother Butler established the second foundation in Tarrytown, New York, which eventually would lead to the establishment of Westside Catholic Girls School in 1923.

Gailhac responded to requests for Catholic educators throughout the world and did so to meet the needs of a growing Catholic school system that grew out of anti-Catholic sentiment in politics and education in the United States (Bryk et al, 1993; Buetow, 2002; Connell, 1993). According to a self-published WCGHS historical document, after the RSHM school was established in Tarrytown, New York in 1907, word spread about the success of the RSHM as educators and John J. Cantwell, bishop of the Los Angeles-San Diego diocese, invited Mother Joseph Butler to send religious women to found a school that would offer a Catholic education to young females on the West Coast as an alternative to an established local all-female school that also resided there. This school would eventually move to its current location in the suburbs of Seaside Villa in September 1931, adding a junior college in 1933 and a four-year college in 1948. In 1960, the college separated and moved to Vista Del Mar before joining Ignatius University in the early 1970s to become Ignatius Marian University. WCGHS graduated its 86th class in May 2010.

In addition to fewer RSHM educators working at the school, a shift in ministry focus for the existing members of the RSHM, and an increase in lay educators administering WCGHS, three key events contributed to the school focusing on how it could transfer the RSHM Charism and its formation to students and lay educators. In

1990, the school's management shifted from a Board of Regents, which managed the school on behalf of the RSHM, to a Board of Trustees, including RSHM members. The following year, Sister Melinda O'Royce, RSHM, retired as principal of the school and Alice Gann took over as the first lay head of school. According to a WCGHS historical document, education and information about the RSHM Charism and tradition continued under Gann's leadership, and later under that of Harold Bafford, interim head of school from 1995 to 1996, through informal measures and as part of the school's theology curriculum. Madonna Garrison, the third lay head of school, who instituted a systematic Charism transference program after visiting the RSHM International Network of Schools in March 1999, implemented a more formal program for the transference of Charism.

The RSHM International Network of Schools: Preparation for the Continuance of the Charism

Originally growing out of a gathering of the four RSHM schools in Europe, the RSHM International Network of Schools (Network) started meeting in 1999 to establish goals and criteria for RSHM schools. June Brown, RSHM, and other religious and lay educators sought methods to formalize the institutionalization of the RSHM traditions while at the same time incorporating the Institute's tradition of individualized schools and purposes. That is, they wanted to reinforce each school's autonomy and culture while also establishing a transference component that was least cumbersome to the individual school.

The Network asked a committee to devise a set of goals and criteria for the Network, using research from the documents from the Jesuit schools' experience in

Charism transference, Gailhac's letters, do Carmen Sampaio's (1990) discussion of the early RSHM history, Mary Milligan's (1975) *That All May Have Life*, Catholic church teaching documents, and the member schools' individual mission and philosophy statements. The committee was also charged with aligning their final product with Gospel values; the Charism of Fr. Gailhac; and the values, Spirit, heritage, and tradition of RSHMs and their founding community. After a year, the Network reconvened to approve and establish a plan to implement the Network goals and criteria within the schools. Anastasia Palmer, RSHM, addressed those convened and mentioned that the purpose of the document was to "respond to the question: What makes a Sacred Heart of Mary School?" with the intention to "make this document [the Goals and Criteria] come alive for all our constituencies from the Board of Trustees, Regents, to the youngest student" (Palmer, 2000).

The result of this exploration was six goals listed in Table 2 followed by several criteria for each goal. These goals then formed the overriding focus for each school to arrange activities and curricular themes, as well as for board level discussions. The documents indicated that it was important to the committee that the goals be fluid and adaptable enough so that each school could use them as it saw fit within its own organization and structure. However, the documents indicated that what remained essential was that the goals stayed true to Gailhac's vision.

Table 2. *The Goals of the RSHM International Network of Schools, 1999*

Goal 1	Goal 2	Goal 3	Goal 4	Goal 5	Goal 6
To foster a personal relationship with God.	To create unity through diversity.	To encourage and affirm a life-long love of learning.	To encourage and affirm personal growth.	To awaken a consciousness of social justice.	To fulfill the mission of the RSHM: "That all may have life."

Note. Adapted from RSHM International Network of Schools (2006).

Table 3 lists the goals as they were used uniquely by WCGHS. The school incorporated the annually selected goal into its Associated Student Body theme for the year and the students then created a parallel theme and slogan that made the goals more contemporary for students. Table 3 lists the Associated Student Body themes for the decade starting in the 2001-2002 school year. Some goals were used more than once during that period of time.

Table 3. *The Goals of the RSHM International Network of Schools Adopted by the* Associated Student Body of WCGHS

School Year	Adopted Goal	Associated Student Body Theme
2001-02	Goal 6: To fulfill the mission of the RSHM: "That all may have life."	None
2002-03	Goal 5: To awaken a consciousness of social justice.	None
2003-04	Goal 4: To encourage and affirm personal growth.	"Celebrate, Elevate"
2004-05	Goal 2: To create unity through diversity.	"R-E-S-P-E-C-T"
2005-06	Goal 5: To awaken a consciousness of social justice.	"Do Something."
2006-07	Goal 3: To instill a life-long love of learning.	"Knowledge Is Power; Be in the Know."
2007-08	Goal 1: To foster a personal relationship with God.	"We Are the Flame' Fire It Up."
2008-09	Goal 6: To fulfill the mission of the Religious of the Sacred Heart of Mary: "That all may have life."	"Sailor Strong. Is It in You?"
2009-10	Goal 5: To awaken a consciousness of social justice.	"Be the Change You Wish to See."
2010-11	Goal 2: To create unity through diversity.	"Coexist."

Note. Adapted from RSHM International Network of Schools (2006).

Aware that the development and the implementation of the goals and criteria could not be overseen by the RSHM founders, Palmer (2000) indicated the need to:

> Collaborate, share and entrust leadership of our schools to the laity who are so important to our Mission. In addition, and characteristic of us as educators is the sense of belonging to an international group—so well represented here—which

has its roots in our spiritual tradition and it impetus in the constantly changing demands of world culture. (2000)

The themes evident in Gailhac's and Mère St. Jean's early work, inclusivity, collaboration, and trust in new leadership, merged in Palmer's words with the newer international and adaptive culture that had come to characterize RSHM schools.

While the document intended to formalize the Charism and tradition, Palmer and the committee also emphasized its value as a hiring tool and a means for those within each school and the Network itself to be accountable to each other for transferring the RSHM Charism. This accountability not only meant returning annually to the International Network sessions and reporting progress, but for each school to select one of the goals and address it thematically and concretely throughout the next school year. Consistent with RSHM leadership tradition, the choice of goal was left to each school, including how each goal was implemented within the school's culture.

Béziers Immersion: Taking Educators to the Source

The Network and the congregation wanted to make the experience of learning about the order vibrant for educators who wanted to learn more about the RSHM. As a result, they initiated the Béziers immersion experience at the 1999 meeting that took place at the RSHM Motherhouse, its starting place adjacent to the original site of the Refuge of the Good Shepherd. Open to members of the RSHM and educators from RSHM schools, the Béziers immersion experience presented participants with an opportunity to walk in Jean Gailhac's footsteps, literally and figuratively, by walking through the places that were significant to the RSHM tradition. Instruction and reflection

about the upbringing and life of Gailhac, Mère St. Jean, and the other founding sisters followed. As part of the Network educational experience, educators and board members, including over 20 from WCGHS, have continued to attend the annual Béziers immersion experience as a means of professional development with the intention of them returning and sharing their experiences and adding to the teachings about the RSHM to their schools' culture.

The study of the RSHM Goals and Criteria document and the Networks' emphasis on social justice invite an exploration of the literature about social justice within Catholic Social Teaching, liberation theology, and critical pedagogy.

Social Justice

Inherent Social Justice

The goals and criteria for RSHM schools specifically addressed social justice as an important aspect of their collective mission and that of Catholic Social Teaching, which promotes human dignity, the common good, and a preferential option for the marginalized (John Paul II, 1990; Scanlan, 2008). The obligation to work in a local community with a preference for serving the needs of women and children arose from the RSHM's Charism. This definition arguably indicated a deliberate pedagogy of social justice as a component of the transference of the particular Charism.

Broadly, the Charism of the founder for Jesuit schools and other congregational schools included components of socially just criteria and pedagogy (Braniff, 2007; Chubbuck, 2007; Garrett, 2006; McKenzie et al., 2008; Theoharis, 2007). Chubbuck (2007), Kearney (2008), and Peck and Stick (2008) created direct links between social

justice and critical pedagogy and Ignatian pedagogy. In doing so, they asserted that any school involved in teaching social justice must ask questions about social order and political realities. They also asserted there should be an outreach into the local or worldwide community. For Chubbuck (2007) the limited time of pre-service teachers resulted in cursory involvement in socially just actions.

Kearney (2008) indicated that the Cristo Rey schools by their very nature of educating urban youth implemented both critical pedagogy and social justice by embracing a marginalized community and helping students envision and access worlds of their own making (McLaren, 1993; Oldenski, 1997; McLaren, 2007). Nonetheless, the relationship between Charism and social justice, especially on the secondary and primary educational levels, has remained a challenging one worthy of more study.

Definitions of Social Justice

The definition of social justice has remained elusive (North, 2006), even in the RSHM goals and criteria. The goals featured two specific components related to social justice: "to create unity through diversity" and "to awaken a consciousness of social justice" (RSHM International Network of Schools, 2006). Inherent in a third goal, "to fulfill the RSHM mission 'That all may have life'" (RSHM International Network of Schools, 2006), referred to the life lived fully aware and fully conscious of where one is in the world and how one may harbor hope for a more just world. In essence, this concept was Freire's (2008a) *conscientization*, or critical consciousness, which empirically and objectively sees reality for what it is and thereby leads to critical action

(pp. 39-40). Such an interpretation points to the Integrative Model of Liberation Theology and Critical Pedagogy regarding a life of transformative hope (Oldenski, 1997).

McKenzie et al. (2008) limited their discussion of social justice to the classroom and defined it as a situation where educators provide the highest education to all students in a school, prepare students to "live as critical citizens in society" (p. 116), and create heterogeneous and inclusive classrooms and curriculum. Chubbuck (2007), also referencing teaching, indicated:

> Social justice means justice at a societal level, that is, equitable and fair access to commonly accepted rights and opportunities as experienced by distinct societal groups, such as those defined by race, class, or gender, rather than as experienced by individuals alone. Teaching for social justice, correspondingly, means equitable access to learning and achievement for all groups of students. (p. 240)

Young (1990) defined social justice as a merely a distributive process based on how goods and work are parceled out in terms of equity, and focused on social justice's relationship with institutions and their systematized violence toward the marginalized, oppressed, exploited, and powerless rather than being limited to persons and groups. Baltodano (2009) echoed McLaren (1993) and Oldenski (1997) by offering different potential frameworks for educating students in the area of social justice by providing means "to reclaim social justice, peace, and environmental education and ignite a process to return to all people the right to build a better life without exploitation" (p. 276) through educational use of "transformative principles" (Baltodano, 2009, p. 279).

Advancing Freirean approaches to education about social justice and its related issues, Cipolle (2004) called for a carefully developed "praxis" (p. 14) of curriculum, action, and reflection to promote solidarity with the marginalized and to simultaneously question hegemony. Andrzejewski, Baltodano, and Symcox (2009) advocated integrating social justice, peace, and environmental teaching because "[when] encouraged to investigate the root of all these problems, people uncover a web of power and money that spells the difference between suffering and death, or life and sustenance" (p. 7). Social justice and teaching about social justice thus has created a knot of myriad interests, topics, and essential questions that have become difficult to separate. When exploring means of educating students about social justice, and in discussing teaching in a socially just manner, the topic of critical pedagogy and its relationship to transferring a social justice-based Charism has also added to an understanding of how congregations pass on their traditions.

Oldenski (1997) integrated liberation theology and critical pedagogy in his study of an East St. Louis Catholic school, creating the Integrative Model of Liberation Theology and Critical Pedagogy that he used to triangulate his data. Oldenski's model served similarly in this study's theoretical and analytical framework. His distilled approach was inspired by the ethnographic work of McLaren (1993). Oldenski (1997) and McLaren (1993) perceived Catholic schooling as potentially, and by this I emphasize a dramatically hopeful sense of potentiality, a place where social justice and social justice education can take place. First, though, Catholic schools must become aware of their roles as places where the social and political order can be critiqued. Then, the two

scholars maintained, Catholic schools can "[develop] a community from the perspective of Gospel values of equity and justice" (Oldenski, 1997, p. 56).

For the purposes of this study, I borrowed from Young (1990) the five faces of oppression as the foci of the critical scrutiny that social justice must question:

1. How are we and our institutions systematically oppressing persons?
2. How are we and our institutions exploiting others to benefit ourselves?
3. How are we and our institutions either marginalizing others or ignoring others so that they become marginalized?
4. How are we advocating privilege towards others so that we reinforce or add to others' powerlessness?
5. How do we universalize or prefer one group over others to create and reinforce cultural imperialism and violence on an institutional level? (Young, 1990, pp. 41-65)

In addressing these questions, educators seek the liberation of the marginalized and themselves (in that knowledge and action may set them free) (Freire, 2008a). As educators approach these questions with a critical dialogue about themselves and their world, they choose to transform this world into a more hopeful world and pull together, just as Oldenski (1997) did, themselves as the people of God.

Justice and Care

For the RSHM, a key component toward enacting social justice and education about social justice involved the notion of care and the just community. Martin and Litton (2009), Litton and Stephens (2009), and Baltodano (2009) asserted the importance

of a caring and just community in creating an environment that acts upon and learns about social justice. Following the Jesuit tradition and pedagogy, Chubbuck (2007), Peck and Stick (2008), and Theoharis (2007) described a religious community steeped in a social justice tradition that shows care and concern for the individual as an essential trait to creating a school community and an undeniable component in the praxis of social justice (Freire, 2008a, 2008b). Gilligan (as cited in Jorgensen, 2006) defined a *care community* as "a paradigm where people, including women, are seen and heard within the context of their own histories" (p. 186). Likewise, McDonough (2005) argued for an incorporation of care into Kohlberg's Just Community: "The theory of the Just Community thus pointed to a conception of the ideal self as fully autonomous through immersion in the social world of attachments and care" (p. 203).

In relation to education, Noddings (2003) asserted that "[the] primary aim of every educational institution and of every educational effort must be the maintenance and enhancement of caring" (p. 172). In essence, the educator not only teaches a subject area or even what is right and what is wrong, but the educator, or the *one-caring*, teaches the student, the *cared-for*. That is, education is not about answers but about a relationship between persons. That relationship, for Noddings, would seek the involvement of the cared-for in subjugation to being right or wrong. Thus, the educator would have two major tasks: (a) "to stretch the student's world by presenting an effective selection of the world with which she is in contact" (p. 178), and (b) "to work cooperatively with the student in his struggle toward competence in that world" (p. 178). Redolent of Oldenski's Model of Integrative Liberation Theology and Critical Pedagogy, Noddings

recommended that schools be "redesigned so that caring has a chance to be initiated in the one-caring and completed in the cared-for" (p. 182). Such a vision easily invited the recognition of the world as it is, while simultaneously approaching the world with a transformative hope in the student (Oldenski, 1997).

Starratt (2003) characterized an ethic of care as a grounded belief that human relationships are sacred and that schools hold the good of human beings as a sacred component (p. 145). Human beings are not means to an end, but valued by an organization as separate, unique, and worthwhile individuals. Starratt reiterated that each person should be held in absolute regard and encouraged to have a fulfilled life (Starratt, 2003). This notion extended the concept of care toward an awareness or ethic of critique, and thereby connected a caring community with the notion of a critical community or a community that practices critical pedagogy. Starratt (2003) indicated that an ethic of critique was founded in critical theory that not only seeks to uncover unjust and dehumanizing elements of a group or institution, but also uses dialectical components to redress injustice. Like critical theory, the ethic of critique enables a school community to become aware of the aspects of its life that involve power, privilege, interest, and influence in ways that are culturally legitimized by creating a place for dialogue and critique (Starratt, 2003).

The literature on justice and care linked the teaching of justice closely to an enactment of care and justice within the teaching community itself, a continuation of the traditional palimpsest with inroads toward inclusion, justice, and care for the marginalized within and without the school community. Instances of injustice that efface

the educational community can be addressed and layered upon by developing within the community an ethic of active care.

Critical Pedagogy and Liberation Theology

Critical Pedagogy

Forming the linchpins of analysis and perspective for this study was the duo of critical pedagogy and liberation theology. Both perspectives involved an ability to create a distance from oneself in order to ask and answer the tough questions and to advance living comfortably and with hope.

Such views were prevalent in the literature. Baker and Riordan (1998) advanced questions about how expansion to meet the needs of an increasingly middle-class population can create the shift toward an elite Catholic school. Greeley (1998) defended the continued value of the "Catholic School Effect," in which urban and low-income students join middle class students in benefiting from the rigorous academics and value-based environment of secondary and primary schools (Greeley, 1989; Greeley et al., 1976; Greeley & Rossi, 1966). Liberation theology and critical pedagogy critiqued this elitism and its contradictory relationship with the praxis of social justice and CST. McLaren (2009) encapsulated this contradiction while discussing the dialectical nature of critical pedagogy:

> My own research into parochial education for instance, showed that the school functions *simultaneously* as a means of empowering students around the issues of social justice and as a means of sustaining, legitimizing, and reproducing

> dominant class interests directed at creating obedient, docile, and low-paid future workers. (p. 62)

The sparse literature on critical pedagogy and Charism was explored in relation to Ignatian (Jesuit) pedagogy. One reason for this relationship seemed to be a clearly developed Ignatian pedagogy by the Jesuits, although a survey of dissertations and websites also revealed pedagogies and criteria for Salesian, Society of the Sacred Heart of Jesus, Christian Brothers, and Society of the Holy Child Jesus schools, among others. Placing Ignatian pedagogy within the context of the Frankfurt School, Freirean perspectives, and Postmodernism, Chubbuck (2007) determined that critical pedagogy's critical thinking, dialectical nature, individual focus, promotion of human dignity, and social justice elements complement Ignatian pedagogy, especially in unmasking power relations.

Detailing the aim of Jesuit education, Chubbuck (2007) characterized:

> That transformative learning in secondary and post-secondary Jesuit education includes a range of characteristics, including attention to the formation of the whole person; an affirmation of the world; dialogue across cultures; a lifelong openness to growth and reflectivity; a willingness to analyze institutional structures; an education that is value-oriented; and the formation of 'men and women for others' (Arrupe, 1973 [as cited in Chubuck, 2007]) who will adopt an action-oriented solidarity with the poor. (p. 242)

However, for Chubbuck, postmodern ambiguity and faith-based curriculum are difficult to reconcile. Chubbuck concluded, "to be socially just, educators must attend to practices

and policies within our control" (p. 241). Asserting that critical educators "must be partisan" (McLaren, 2009, p. 62) and defining the purpose of critical pedagogy as providing "students with a model that permits them to examine the underlying political, social, economic functions of larger society" (p. 69), McLaren defined the pedagogy as a social construction of knowledge.

Chubbuck (2007), detailing a curriculum for pre-service teachers that combined critical and Ignatian pedagogy, cited the value of both:

> All teachers would benefit from using these pedagogical strategies; they are especially important for those who embrace socially just teaching. This is seen in how often those pre-service teachers mentioned the types of culturally relevant, dialogic, activist pedagogy they envisioned using. (p. 21)

Scanlan (2008) also discussed a broader Catholic pedagogy that would use critical pedagogy in Catholic schooling. He argued that this combination should be seen in the context of responding to the Christ's teaching of creating solidarity with the marginalized; the notion echoed another educator advocating components of critical pedagogy to engage society more directly through works beyond education, and to re-imagine schools as vehicles for engagement with society (Johnson, 2003).

Extrapolation from the relationship between Ignatian pedagogy and critical pedagogy to other orders enhanced the dialogue, but more research about other orders' pedagogies is needed. Further exploration of critical theory and Catholic pedagogy as well as their relationships to the transference of Charism to lay educators and to enacting a social justice curriculum was also shown to be valuable.

Liberation Theology

Liberation Theology set the table for a fusion with critical pedagogy by sharing similar concepts such the Freirean components of praxis and conscientization. The literature established that the goal of critical consciousness, or conscientization, is to empirically and objectively see reality for what it is, thereby leading to critical action (Freire, 2008a, p. 39-40). Freire (2008a) emphasized a combined process of denunciation and annunciation as the essence of conscientization. For Freire, persons who practice this critical consciousness participate critically in a transforming action toward their situations. The result becomes a new and, in the context of liberation theology, hopeful understanding that can lead to transformative action. That is, persons transform life into a visionary experience of a better world by acting as though a better world exists and "becoming human in solidarity with God and with the poor" (Chopp, 1989, p. 21).

Freire (2008a) asserted that this critical consciousness also arises from praxis. As liberation theology found its roots in Gospel values that inherently identify with the poor and marginalized, critical consciousness calls for a response to reality based in hope. This leads to practicing conscientization through praxis, or "the integration of critical reflection with practice and then continuing the process of critically reflecting upon the present practices always with a view of improving world conditions" (Oldenski, 1997, p. 91). That is, a person reflects on an oppressive situation, dialogues with others about the situation, acts to alleviate the oppression, and then becomes transformed. Oldenski (1997) built this praxis into the Integrative Model of Liberation Theology and Critical Pedagogy (see Table 1).

Chopp (1989), after surveying the work of Freire, Gustavo Gutiérrez, and other Latin American liberation theologians established a set of six theses about the theology of liberation. Chopp maintained that liberation theology originated from a combined Christian and human tradition and that it interprets human existence via history and the social sciences politically. In liberation theology, ideology becomes critically reinterpreted through a Christian lens that emphasizes liberation of the marginalized and the individual. The philosophy of liberation theology arises from a *critical praxis correlation*, in which the praxis fashions the foundation and aim of theological comprehension of God and the world. This praxis inherently forms an ideological critique. Finally, liberation theology "must develop an adequate social theory to attend to the full meaning of praxis" (p. 134-148); that is, liberation theology must critically revitalize itself as fully as it approaches a social critique.

Summary of the Review of Literature

This ethnography focused on the transference of the founders' Charism to educators and students at a single-sex Catholic high school in an era of diminishing religious involvement in education. A number of studies framed the history of Catholic education in the United States as it shifted from educating and offering faith formation to immigrants who were underserved or shut out from public education in the 19th century to issues about Catholic identity and Catholic Social Teaching as they emerged in the 20th century (Buetow, 2002; Bryk et al., 1993; Estanek et al., 2009; Grace, 2002; Roche, 2003; Youniss & Convey, 2000). As Catholic schools sought to educate the poor and marginalized in urban areas during the 20th century, some researchers debated an alleged

"Catholic School Effect" in which Catholic schooled students outperformed their public school counterparts academically (Bryk et al., 1993; Buetow, 2002; Greeley et al., 1976; Greeley & Rossi, 1966; Vitullo-Martin, 1979; Youniss & Convey, 2000).

The literature about the definition and role of Charism within schools argued whether the term Charism had traditional application or whether congregations of religious persons merely applied the term at the papal request in the middle of the 20th century (Braniff, 2007; Gnanarajah, 2006; Grace, 2002; Miller, 2002; Peck & Stick, 2008; Schoenherr & Sorensen, 1982; Steinfels, 2003; Theoharis, 2007; Wittberg, 2000). Several discussions arose about the maintenance of Catholic identity at institutions of higher education and how it has been impacted by diminishing congregational involvement in these institutions. Not only did this include questions about linking Catholic identity and the founders' Charism at schools with a congregational tradition such as Jesuit universities, but these studies also explored the significance of including lay educators in these transference plans (Grace, 2002; Meyer, 2007; Miller, 2002; Schoenherr & Sorensen, 1982; Steinfels, 2003; Tilley, 2000; Wittberg, 2000). The literature regarding Catholic identity and Charism transference on the primary and secondary levels has remained sparse.

The literature about the history of the RSHM, its establishment of goals and criteria, and the development of the RSHM International Network of Schools demonstrated how social justice and an ethic of care were established in the foundations of the order (Connell, 1993; do Carmo Sampaio, 1990). Also evident was how the order and its schools addressed these values as the order and its associated Network of Schools

sought to engrain the tradition of social justice in the transference of its Charism to lay educators and students (Connell, 1993; do Carmo Sampaio, 1990; Milligan, 1975).

The literature about Catholic Social Teaching and the promotion of the common good, the compassionate awareness of human dignity, and a preferential option for the poor and marginalized reinforced these values and the importance of associating them with the promulgation of Catholic identity (Grace, 2002; John Paul II, 1987; LMU School of Education, 2009; Scanlan, 2008). In addition, social awareness of the oppression of others and the transformative development of praxis and conscientization in education informed discussions about alternative pedagogies that promoted social justice (Braniff, 2007; Chubbuck, 2007; Freire, 2008a, 2008b; Garrett, 2006; Kearney, 2008: McKenzie et al., 2008; Peck & Stick, 2008: Theoharis, 2007).

An ethic of care, according to the literature, not only contextualized the educational interaction between student and educator as a caring relationship among persons, but also emphasized care as critical action. Critical care involved identifying, uncovering, and establishing means to alleviate unjust conditions of oppression (Freire, 2008a, 2008b; Noddings, 2003; Peck & Stick, 2008: Theoharis, 2007; Starratt, 2003).

This study was embedded in the framework of Catholic Social Teaching, critical pedagogy, and liberation theology. Critical pedagogy and liberation theology literature moved the discussion of social awareness toward transformative action where reflective education, combined with social action, impacts the worldviews of students. The literature also encouraged educators to form pedagogies that encourage students to perceive the world as it is and to recognize their place in that world (Chubbuck, 2007;

Freire, 2008a, 2008b; McLaren 1989, 2009; Oldenski, 1997). Liberation theology not only promoted a sense of critical reflection, but the formation of a critical consciousness that also finds a sense of hope as found in the Christian tradition (Chubbuck, 2007; Freire, 2008a; Oldenski, 1997; Scanlan, 2008). This sense of a hopeful and caring critical consciousness that results in action from a transformative stance concludes the literature review.

CHAPTER III: METHODOLOGY

The research questions for this ethnography arose from the real-life situation of Westside Catholic Girls High School (WCGHS) as a congregational Catholic independent school. WCGHS deliberately chose to incorporate the mission and tradition of the RSHM into its academic and co-curricular structures, strategic plan, and the everyday life of its community. WCGHS desired to remain competitive with other Catholic schools and independent schools by providing a comprehensive academic and co-curricular program, and it sought to promote Catholic Christian values and offer a formational faith-based program rooted in the praxis of social justice. In combining its roles of an independent and RSHM-based Catholic school, in tandem with balancing a mission-affirming academic and co-curricular program, WCGHS created a palimpsest, the living document of an educational tradition augmented and embossed by the lived reality of the people involved in that tradition in the past, present, and future. The faculty, staff, and lay members established this palimpsest by bridging and uniting the original Charism of the founders of the RSHM with contemporary pedagogical goals and methodologies.

Setting

WCGHS, a female, single-sex, Catholic, and independent high school, was located in a self-identified middle-class section of a large West Coast city. Founded in 1923 in an urban section of the city, WCGHS moved to its suburban location in 1932. In 1933, a junior college was established at the same location, which became a four-year college in 1948. The four-year college moved to a seaside location in 1960 and merged

with the local Ignatius University in 1973 after coexisting at the Ignatius University's location for five years. After the death of an RSHM member who served the university for 35 years, one RSHM member remained at the university at the time of this study. WCGHS was originally staffed 100% by RSHM. The one Institute member remaining on the high school campus at the time of this study coordinated 12th-grade events and oversaw the yearbook. Three RSHM served on the board of trustees with two other members playing ex-officio roles. Since the 1990-1991 school year, lay heads administered the school after the retirement of the last RSHM principal, who oversaw the school for 25 years. WCGHS graduated five students in its first high school class in 1927. More recently, 105 females graduated from WCGHS in 2010.

The academic curriculum included a general course of studies meeting the core requirements of the state university system, including four years of theology. Most students attended seven classes on a block schedule consisting of eight blocks. During their four years, students were expected to meet a 100-hour service requirement, which they met by performing acts of service to the larger community. Students also attended three-day retreats annually. Until 2010, all classes except seniors attended a spring service day where students cleaned a local beach, tutored underserved students, and prepared meals for local institutions serving those in need. Seniors attended a one-day retreat in the spring and were encouraged to attend a Kairos retreat. (I led the four-day Kairos retreat with other lay faculty and a student team.) All students continued on to four-year colleges and universities. Over 3,600 alumnae graduated and were regularly

invited to alumnae reunions and to participate financially and socially in the Alumnae Association.

The WCGHS Population

At the time of this study, 367 students attended WCGHS and 88 educators staffed its programs. Sixty-eight percent of the student body self-identified as Roman Catholic; 65% of students were White, and 37% were students of color or multiracial. The latter included 13% multiracial, 7.4% Asian or Pacific Islander, 7.1% Hispanic, and 5.9% African American or Black students. Of the 15 applicants who discovered the school through the Alliance for Minority Affairs, four attended WCGHS. The students came from 70 different zip codes; 83 different schools fed into the school, including 36 Catholic schools, 32 private schools, and 14 public schools. Twenty-eight percent of the student body received some form of financial aid.

The educators at WCGHS self-identified as 86% White and 14% as persons of color, including one Filipino, two African Americans, two Hispanics, and two Asians. The staff was 51% Caucasian and self-identified as 12 Hispanics and Latinos/as, three Asians, two multiracial persons, one African American, and one Filipina. Sixty-six percent of the employees were Roman Catholic, including one member of the RSHM, 31 educators, and 26 staff members. Thirty employees were non-Catholic, including 17 educators and 13 staff.

The RSHM-sponsored Catholic school also saw itself aligned with independent private schools and consequently had a unique population for Catholic schools. This dual structure was traditionally a challenge for the school because of the holistic and value-

based program identified with Catholic schools (and some independent schools) and a program associated with smaller class sizes and a stronger academic and college preparatory approach associated with independent schools. Likewise, WCGHS competed with other Catholic schools that generally charged less in tuition and independent schools that charged substantially more. For the 2010-2011 school year, tuition was $25,600 for 9th through 11th grades and $26,200 with additional fees ranging from $930 to $1825.

The school resided in a neighborhood near a large state university where the average household income in 2008 was approximately $192,000, compared to a $49,000 average for the surrounding suburban area (Urban Mapping, 2010). The average value of detached houses was $2,189,00 as opposed $761, 00 for the larger area (Urban Mapping, 2010).

The Situation at WCGHS

WCGHS had mission/Charism-based committees on the board and administrative levels, and participated extensively in the RSHM International Network of Schools. In doing so, WCGHS intended to work alongside RSHM schools to implement the Charism into its current and future plans. The school sent student representatives and lay educators to learn about the history and tradition of the RSHM to aid in this venture. Simultaneously, WCGHS also had a new block schedule and a one-to-one-laptop program to enhance its academic program, while also seeking to reduce challenging levels of stress placed on contemporary students because of academic and college preparatory expectations. A continuing dialogue within WCGHS concerned analyzing

the effects and the effectiveness of the Charism-based programs as well as the new academic initiatives like the laptop program.

Ethnographic Methodology

This ethnography explored how WCGHS's transference of Charism promoted a formative, socially just educational program for its students and lay educators. This program prepared and trained lay educators in Charism and social justice education and formation of students in the RSHM tradition. An emic perspective, or insider's point of view, fostered research as a full participant in the group being studied (Hatch, 2002). As a participant observer and in my role as a teacher in this study, I used the tools of the ethnographer including interviews, focus groups, field notes from fieldwork, my reflexive journal, research of the literature of and about the theoretical framework, analysis of documents, and prolonged observation of the school (Hatch, 2002; Lincoln & Guba, 1985; Wolcott, 2008). Wolcott (2008) indicated that an emic perspective brings attention to the differences and components that are important to a particular community. Additionally, while being an insider allowed multiple layers of access for the study, that same perspective needed input from an etic or distancing perspective to offset insider bias. In other words, an ethnographic approach provided a "way of seeing" (Wolcott, 1999, p. 65) by situating a researcher in a place where he or she can experience, examine, and inquire about a group in its own setting and use triangulation to apply theory to the group's experience (Wolcott, 1999).

At the same time, I was aware of my own biases and how they might affect my research and analysis. McLaren (2007) and McIntosh and Wellesley College Center for

Research on Women (1988) referred to attending to biases as unpacking White privilege. While the specifics of this will be explored later in this chapter, addressing the identification of my own gender, class, religious, race, and cultural biases required learning about these biases so that I might attend fully to my emic perspective. This attending was done through reflexive journaling and discussions with participants and my dissertation chair. Taking a purposeful look at my own situation politically and socially became an important part of the research. This was where triangulation of data, research sources, observations, my reflexive journal, and the literature became essential. Triangulation of these resources enabled me as an investigator to validate and corroborate research findings by comparing them with the data's emergent results, the themes in the literature, and other studies, especially the ethnographic work of Oldenski (1997), McLaren (1993, 2007), and Wolcott (2008).

I interviewed WCGHS community members including MISC members. I also interviewed students in focus groups, and examined data from historical documents and my own prolonged participant observation of events during the late 2009-2010 and early 2010-2011 school years. Consequently, I focused this ethnography on answering these research questions:

1. How does Westside Catholic Girls School continue and develop the Charism, tradition, and goals and criteria of its founding order (the Religious of the Sacred Heart of Mary) through the practices and pedagogies of its lay educators?

2. How have the lay educators at WCGHS instituted an educational program that responds to the call of the RSHM and the Church to be socially just, inclusive of diversity, and politically aware?
3. How has the educational program at WCGHS created an active awareness of the RSHM Charism in its students and how have the students responded to the program?

This chapter will (a) summarize a research design, (b) describe the WCGHS setting, (c) describe the current WCGHS population, (d) detail the means for gathering and recording qualitative data, and (e) summarize a method for analyzing the data according to the study's theoretical framework.

Research Design

This ethnography examined how WCGHS incorporated plans to maintain the RSHM founders' Charism since 2002. The school focused on institutionalizing and incorporating the Charism within its academic and co-curricular programs, which prompted the need for an internal study of how the Charism found its way into the fabric of the school's daily and ongoing life. Such an internal ethnographic perspective attempted to describe a group from the point of view of insiders of the group (Wolcott, 1999; Hatch 2002).

Since this research focused on a particular group within its natural settings as well as on the group creating its own solutions to the question of transferring the Charism of the RSHM, an ethnography was used as its methodology. Wolcott (2008) described an ethnography as a means of "experiencing, enquiring, and examining" (p. 48) a particular

group. Experiencing the group calls for first-hand experience with the group and doing observational research; enquiring implies that the observer will "attend to the flow of natural activity and conversation in a group" (p. 49); and examining involves looking at the group in context of research and theory as established by others, mainly in the area of archival research (p. 50). This ethnography involved my detailing and taking note of my experience and the experience of the participants of the school in my fieldnotes and my journal; making enquiries through interviews, focus groups, and conversations that occurred during my observation of the groups; and examining the school's archival data and documents.

This ethnography looked at how a Catholic and independent all-female high school transferred the founders' Charism of its establishing religious order to its lay educators and students, and specifically how the tradition became part of the everyday life in the school. Since a significant part of this tradition involved the promotion of a socially just curriculum and practice, the background research included the history and tradition of the Religious of the Sacred Heart of Mary, part of which the researcher learned through 23 years' experience teaching at the school as well as his experience in specially designed programs geared toward education and promotion of the RSHM tradition. Finally, methodology and context for ethnographic study were researched as part of the study (LeCompte & Goetz, 1982; Lincoln & Guba, 1985).

Observations

To gather data, prolonged observations of the group's activities and documents, along with interviews with group members were conducted (Wolcott, 1999; Hatch,

2002). Observations were founded in the review of literature (see Chapter II). Documents included

- agenda and notes from the RSHM International Network of Schools annual meetings,
- annual reports to the International Network from WCGHS and other member schools,
- monthly WCGHS Mission Integration Steering Committee (MISC) meetings,
- the WCGHS 2004 Self-Study and the 2010 Self-Study,
- Academic Council minutes,
- my fieldnotes and journal,
- class syllabi,
- personal notes and journals from participants in several Charism-related meetings including the RSHM Béziers immersion (an in-depth learning experience about the RSHM tradition and Charism),
- data from WCGHS- and RSHM-related websites, and
- assorted WCGHS and RSHM historical documents.

These documents were viewed in terms of the overarching palimpsest metaphor. The data from the documents, focus groups, and interviews formed the emanations of the tradition and the original text. The two self-study documents showed how WCGHS saw itself over 12 years (this is the format that the accreditation self-study took; each studied six years of school experience). The reports and minutes documented how the Charism and other aspects of the culture of the school shifted and changed over time. Class

syllabi and the notes from the Immersion experience provided data about individual and class perceptions of the transference of the Charism. My fieldnotes and journal recorded direct experiences and several key events related to the Charism and my interpretation and reactions to those events. As complements to the lived experience of the interviewees, the documents provided additional resources of what has been kept from the tradition and what has been added to the palimpsest between 1999 and 2010.

These documents were analyzed using content analysis for themes, emergent codes, and community defined differences. They were also analyzed in terms of the Integrative Model of Liberation Theology and Critical Pedagogy (Oldenski, 1997). Observational notes from meetings and assemblies involving the formation and promotion of the RSHM Charism and social justice during the 2009-2010 and 2010-2011 school years were explored applying emergent and in-depth content analysis.

Interviews

A small group of members of the WCGHS community, including members of the Mission Integration Steering Committee (MISC) and several students, were interviewed individually and in focus groups. The purpose of the interviews was to gather data about the differing levels of understanding about the RSHM Charism and how it was incorporated into the policies and culture of the school. All interviews were recorded mostly through audio recording.

Interviews and focus groups were transcribed. Fieldnotes were taken during the interviews and focus groups. Interview transcripts were codified and analyzed with the aid of Tinderbox, a database and outlining tool. Common themes and concepts were

identified through the search and labeling capacity of the program and analyzed by comparing them with themes and concepts derived from the research and the literature review as well as those that arose during the emergent analysis. Purposive sampling was used to select interview participants. A purposive sample includes participants within a studied group who can relate to and identify pertinent themes common to the group (Hatch, 2002). Participant educator involvement in Charism formation and promotion through participation in MISC were used as criteria for inclusion in the sample.

Student participants were a nominated sample; adult participants identified over two-dozen possible participants. Fifteen students were grouped into three focus groups and selected through recommendation by MISC members. Some of these students were among those who served on MISC itself. Using participants already involved in Charism transference helped form a foundation for the data. Data were codified by emergent themes and patterns of difference were determined using the study's theoretical framework, especially the Integrative Model of Liberation Theology and Critical Pedagogy, and the literature on the RSHM and its Charism.

Gathering and Recording Data

Wolcott (2008) described an *ethnographic reconnaissance*, whereby a researcher performs the necessary fact-finding procedures but adapts to changing circumstances as an emergent design and methodology of a study takes shape. An ethnographic reconnaissance balances common sense with scientific observation and planning while also working with a purposive sample of the population being observed and studied. A purposive sample, especially in small groups such as the subject of this study, includes

participants who share certain characteristics and who identify and elaborate upon myriad themes common to the group being studied (Hatch, 2002). An ethnographic reconnaissance of a purposive sample from the WCGHS community formed the basis of this study.

Participants

Participants were interviewed through naturalistic inquiry to create an ethnographic study of how the school transferred the RSHM Charism from the vowed religious to lay educators and students (Lincoln & Guba, 1985). Participants included two different groups: lay educators and students at Westside Catholic Girls High School.

A purposive sample of lay educators was derived from five to seven educators who served on the school's Mission Integration Steering Committee (MISC), a committee primarily responsible for integrating the RSHM mission and Charism into the school. Six educators were selected, but one opted out citing a conflict of interest. Five educators were selected based on their involvement with the RSHM Charism through their job descriptions, roles, and/or involvement with MISC. The sampling was purposive because the above roles provided familiarity with how the school has addressed and implemented the RSHM Charism both formally and informally as outlined in the project's research questions. Lincoln and Guba (1985) indicated that a purposive sample should be "in some sense representative of a population to which it is desired [for the study] to generalize" (p. 200). Members of the educator sample were interviewed individually to gather data. These interviews were recorded digitally with a digital audio recording device and archived separately. Each educator subject was assigned an

anonymous name for data reporting in the dissertation, and was described in terms of gender, ethnicity, and role in this study. These interviews were transcribed and contextual notes were taken regarding each interview. I also kept a reflexive journal throughout the data-gathering process.

Student subjects were sampled through a nomination process. The nomination process enabled information or data already obtained to be extended, to be contrasted with new information, or to be augmented by information from other sources (Lincoln & Guba, 1985). Members of the educator sample nominated students based on their understanding of the students' involvement with either the implementation of the RSHM Charism or their involvement in projects related to that implementation in the areas of leadership, social justice, or service-learning activities. The student participants had various experiences with the RSHM Charism based on class level and involvement in student government, campus ministry, social justice-based clubs, and retreat leadership.

Focus groups

The 15 students were separated into three focus groups and interviewed. These focus groups were recorded digitally with a digital audio recording device and archived separately. Each student subject was assigned an anonymous name for data reporting in the dissertation, but they were described in terms of gender, ethnicity, and role. These focus groups were transcribed and contextual notes were taken regarding each focus group. The researcher also kept a reflexive journal throughout the data-gathering process. Subjects were told that the research was part of a university-based research project that would be used as part of a dissertation and that the study would research their

knowledge the RSHM Charism at the school. Student subjects 18 or older signed their own consent forms; minor students signed a separate student consent form and their parent/guardian also signed a consent form.

For purposes of anonymity and to protect participants, all interviewees, and in the case of minor students, their parents and/or guardians, completed a Loyola Marymount University Institutional Review Board-approved (LMU IRB) consent form (Appendix A) and a copy of the California Experimental Subject's Bill of Rights (Appendix B) outlining their rights and protections. Transcripts from interviews and notes from observations were stored in a locked computer folder and backed up to flash drive and a hard drive in locked folders. Written material was filed in a locked container kept at the researcher's home.

Interview questions were vetted and approved by the LMU IRB. The questions differed based on the roles and levels of experience of the interviewee. The questions were provided on a handout that each person received (Appendix C). The questions were keyed toward a specific group as by participant role: MISC members, students on MISC, and nominated students. However, only the questions for students and MISC members were actually used in the interviews and focus groups. The interview process in keeping with naturalistic inquiry was free flowing and resembled a discussion and exchange of ideas.

Data from Interviews and Observations

Data was gathered through interviews and focus groups with the sample group. In addition, the Mission Integration Steering Committee meetings, retreats, liturgies,

Charism-related events, faculty meetings, class meetings, classes, and related events were observed. Because these were the primary sessions where the Charism transfer was formally discussed, they provided part of the palimpsest that united the tradition with new developments. Following is a more detailed description of the events that were included in observations:

- The Mission Integration Steering Committee (MISC) met monthly and was charged with continuing the story of the RSHM and overseeing how the founders' Charism (and its components affirming social justice) became part of the fabric of the school's programs and institutional life. Its membership included three student representatives, many of the study participants because of their roles, the head of school, the admissions and development directors, the resident RSHM member, and, occasionally, a member of the board of trustees. I was also a member of the committee.
- A sub-committee of MISC, called the Implementation Committee, represented the school at the annual gathering of the RSHM International Network of Schools, a collection of European, Mexican, Colombian, and US-based primary and secondary schools. At these meetings, the committees worked together to learn and discuss professional development around the RSHM tradition and establish individual annual school goals and themes based on the RSHM goals and the criteria, which in turn arose from the founders' Charism. The committees also reported their annual progress toward integrating the founders' Charism. During the 2009-2010, some of these responsibilities were fused into those of MISC.

- Each faculty meeting contained a section entitled "Focus on Mission," intended to educate the faculty about the RSHM Charism.
- Community sessions that included summaries of MISC events, retreats, and Charism-related events including student presentations on Network involvement, masses, liturgies, and presentations such as the one offered to the student body by the RSHM United Nations Non-governmental Organization.
- Observed classes included junior-level theology classes that teach social justice for a semester. Social justice teaching and Catholic Social Teaching were prevalent throughout the theology curriculum and other subjects.
- Student groups and clubs, including the Diversity Club and the Honor Council with its goal of promoting appreciation of diverse groups on campus, were observed.

The aggregate data of these prolonged observations was included in the emergent analysis of the interview data.

Analysis of Data

Interpretive analysis was used during the data collection process. Data were analyzed on an emergent basis as it was gathered and transcribed from interviews, observations, and document research (Hatch, 2002). Interpretive analysis is a layered approach to analysis whereby analysis occurs during data collection, data entry, interview and observation transcription, note taking, and document research, and then analysis continues based on preliminary data establishing themes and domains that can be used to both analyze future data and inform future data collection (Hatch, 2002; Krathwohl &

Smith, 2005; Wolcott, 2008). The very act of gathering data along with the piecemeal analysis of the data, founded in the review of applicable literature and the experience of the researcher, formed the emergent design of the analytical framework, in essence "designing the plane while flying it" (Herr & Anderson, 2005, p. 69).

Fieldnotes were taken during interviews and observations and theoretical notes linking data were analyzed against components of the literature review and emergent coding components. My journals were also used in the same fashion. Emergent themes found through data analysis were recorded after participant observations, after reflection on the transcripts, and after document reading. Text was entered into the computer program Tinderbox, and I codified the transcribed data and notes according to the themes and domains that arose. After comparing the themes and identifying emergent themes, links were constructed to the theoretical framework founded in the literature and the documents related to the RSHM Charism and social justice.

Triangulation of Data

Data from the interviews and observations, content analysis of the data while it was gathered, and the WCGHS and RSHM documents formed a basis for comparison. Triangulation with gathered data and data pattern codifying enabled the data to be corroborated against etic and emic data and studies for analysis (Wolcott, 2008). Etic studies and data included research about mission/Charism incorporation into Catholic universities and other literature about formal mission/Charism transference in other congregational programs such as the Cristo Rey program in Jesuit schools (Kearney, 2008). These included information and observations about liberation theology and

critical pedagogy. Etic data allowed for comparison to other studies and comparison to other groups (Wolcott, 2008, p. 144). Teacher-generated ethnographic research walks the liminal space between insider and outsider, teacher and learner, participant and mediator (Tenery, 2005). Comparison of data patterns and codes against the literature, documents, and interviews, as well as researcher and participant experience, provided a means for systematic data analysis (Hatch, 2002) and "mindwork" (Wolcott, 1995, p. 233) where the researcher applies interpretive skills toward the research.

Trustworthiness

Ethnography studies focus on groups in their natural setting on their own terms (Lincoln & Guba, 1985). In this natural setting, "the phenomena of study . . . take their meaning as much from their contexts as they do from themselves" (Lincoln & Guba, 1985, p. 189). The investigator plays the role of a human instrument who uses his or her own tacit knowledge of the setting and group through observation, dialogue, and interviewing to create a naturalistic ethnography of the group in an area of particular concern (in this case the transference of the RSHM Charism from vowed religious members to lay educators and students). At the same time, the investigator used several techniques to ensure trustworthiness of the ethnography's findings (Lincoln & Guba, 1985). In this study, these other techniques included refining an emergent theoretical framework for the ethnography, which in this case arose from Oldenski's (1997) Integrative Model of Liberation Theology and Critical Pedagogy (p. 93). This model provided a measure of trustworthiness since Oldenski's own study shared some components of this study, such as a Catholic school focus and an ethnographic approach.

Both liberation theology and critical pedagogy began with an emphasis and focus on the poor and marginalized, or groups that have been oppressed or dominated by others. Through a concentrated critical discourse based in each of these disciplines, the model advocates a commitment to be in "solidarity with the poor and oppressed and in helping to form a more humane community" (Oldenski, 1997, p. 91). For this study, this framework augmented inductive emergent codes from the data to form the basis for initial and subsequent coding of observational, document-based, interview, and focus group data.

As an additional measure for trustworthiness, I *member checked* developing findings with members of the purposive samples and the focus groups informally and formally. Additionally, during the process of coding and transcribing, I *peer debriefed* the process by remaining in constant dialogue with members of the WCGHS community. A component of establishing trustworthiness, according to Lincoln and Guba (1985), peer debriefing includes searching questions about the data and the process as well as checks on any biases that might be arising in the investigator.

The interviews were transcribed, and the data were analyzed against themes arising on an emergent basis from within the transcripts themselves. Key words and ideas were compared through rereading and through placing the data in the electronic database Tinderbox through which I made word-by-word comparisons to establish emergent themes and codes. The reflexive journal and the notes from the interviews were also used to establish arising themes and codes. The literature (LeCompte & Goetz, 1982) referred to the use of electronic resources, peer debriefing, data analysis, the

theoretical framework, internal transcript comparison, reflexive journaling, and comparison to external data and document sources as means for establishing trustworthiness and for triangulation. Triangulation is "a process of using multiple perceptions to clarify meaning" (Stake, 2005).

An Ethnographic Perspective

From an ethnographical perspective, WCGHS was a group with members who shared similar beliefs and practices, but whose members belonged to multiple different groups, and it stood best suited to define its own culture and establish appropriate themes and means for analyzing itself (Wolcott, 2008). The WCGHS participants in this ethnographic study were members of a school with an RSHM tradition and members of the RSHM International Network of Schools, which established the goals and criteria for member schools in terms of its formative Catholic education and its implementation of the RSHM Charism. As such, the WCGHS participants played key roles as sources qualified to validate the analysis of the literature and observational data related to this study and the analysis of the data they provided for the study.

Wolcott (2008) differentiated between a dated and limited understanding of an ethnographic study as being a study of "the Other," a group in which the researcher is an outsider involved in an emic fashion, and an understanding of the object of study as a study of "Ourselves," or social groups with which the researcher may or may not be familiar but with which the researcher has limited membership (p. 229). Therefore, in addition to the literature and RSHM sources, the WCGHS members and their input remained qualified sources for triangulating and gaining objectivity on the collected data.

Positionality

The positionality of the researcher played a key role in the objectivity of data collection and research analysis (Hatch, 2002; Krathwohl & Smith, 2005). Many researchers have questioned the very nature of objectivity and whether it is at all possible to be objective, but they also have asserted that revelations about bias and potential interests in the research enable readers to move toward a more objective understanding of the study (Hatch, 2002; Krathwohl & Smith, 2005; Wolcott, 2008). In fact, the presence of a researcher or any recording instrument has an impact on participants (Wolcott, 2008). However, in revealing background and context, along with the triangulation of analysis, the researcher provides the reader the capacity to identify, determine the impact, and account for any researcher bias (Hatch, 2002; Krathwohl & Smith, 2005). The emic and etic perspectives of a teacher/researcher observer also creates liminal perspectives that inform one another and impact the analysis (Tenery, 2005).

As a Caucasian immigrant male, I had two degrees from a Catholic university closely associated with the RSHM and Jesuit traditions. Twenty-nine years of teaching on the secondary and college-levels, mostly in Catholic, single-sex female institutions, engendered in me a pro-feminist and pro-Catholic theoretical perspective that values education as a whole and Catholic education and its sense of formation and social justice in particular. Although prepared primarily in literature and literary interpretation, I had 27 years of experience in educational theory and practice, including background in social justice educational theory, Catholic Social Teaching, and educational technology.

At the time of this study, I served as a member of the MISC and IC committees at WCGHS and attended an RSHM Béziers immersion experience, an in-depth indoctrination and formative workshop in the foundations and teachings of the RSHM. I served on the board of the Sacred Heart of Mary Extended Family, a group of associates and supporters of the RSHM. Additionally, I co-wrote the WCGHS 2005 and 2010 self studies for accreditation with the Western Association of Schools and Colleges (WASC), the California Association of Independent Schools (CAIS), and the Western Catholic Educational Association (WCEA).

I also brought certain issues of power to the situation that needed to be mitigated. As an experienced teacher and representative of components that were traditionally associated with the spiritual life of the school, I needed to find ways to make the participants feel comfortable with being frank as they approached the interviews and focus groups. I also approached the data from the perspective of a naturalistic inquiry, allowing the data to speak for itself and tried to not read into the data my experience and conscious and unconscious expectations. Debriefing with WCGHS members during the data gathering and analysis procedures allowed me to check these impressions. I also reread and reassessed the data as emergent themes arose. In addition, a direct discussion of my position and role with the participants, especially with student participants, offered offsetting of these effects. I used the member check component of the research process to augment or defray any influence I might have imposed on the process itself.

In preparation for the study and as part of the coursework for a doctorate of educational leadership and social justice, I augmented my personal and professional

experience with a literature review in the areas of Catholic education and CST as well as in the theology of liberation, and critical pedagogy. As emergent themes of feminism and gospel feminism arose, I also researched literature in those areas. Such study provided information that complemented my understanding of the teachings and tradition of the RSHM and the Catholic Church and placed the WCGHS transference of Charism in a much larger context. In addition, a review of literature about social justice and critical pedagogy, especially concerning educational practices, helped place a larger gender and class framework on the current ethnographic study. I also sought to be in the process of unpacking my male perspective and Whiteness (McIntosh & Wellesley College Center for Research on Women, 1988; McLaren, 2007). My involvement in the LMU SOE as a doctoral student with classes on social justice and critical law theory, among others, challenged many of my assumptions. My coursework and dialogue with my cohort regularly impacted and challenged my biases and helped to uncover them.

Like the ethnographical perspective involved in this study, this unpacking also took on an emergent theme. Some biases are easily recognized while others may be unconscious. I do not yet know that which I do not know. However, a deliberate consciousness of how my biases about race, gender, class, and religious and political perspectives not only formed the essence of the LMU SOE program, but such awareness shored both liberation theology and critical pedagogy (LMU SOE Conceptual Framework, 2009).

Though painful, recognizing and coping with issues surrounding privilege, Whiteness, and being male aided in the analysis of the gathered data. That is, an

awareness of an inherent bias against wealthy persons that may have blinded some of my analysis and an inherent bias toward Catholic teachings about solidarity would need to be offset by the interview process and by an informed literature review (LMU SOE Conceptual Framework, 2009; Oldenski, 1997). In addition, I sought to observe how the data demonstrated ways in which the school did not transfer the Charism.

Methodological Issues

Several limitations impacted the study and are detailed below. Limitations recognize that ethnography by its nature involves limited humans observing and interacting with other limited human beings (Wolcott, 2008). However, by recognizing such limitations, readers of a study can place the ethnographic study in a clearer context.

Using a purposive sample for the study limited the objectivity of the participants. In selecting participants with an interest in the main topic of Charism transference and by using questions geared toward discussion of the topics of mission and Charism, participants were led into addressing the theme of Charism when they might not otherwise have discussed the theme. However, since the Charism theme formed a regular part of the school experience and played a formal role in meetings at all levels, including Board of Trustee meetings, faculty and staff meetings, and student assemblies, the theme remained embedded throughout the life of the school.

In addition, the emic relationship of the researcher with the group may have provided qualification for analyzing the community itself (Wolcott, 2008). Nonetheless, there existed a vested interest for the community and me, as researcher, to validate Charism transference because of the RSHM tradition and the assumption that the

tradition should continue. Exploration of critical pedagogy, liberation theology, and, ironically, even the RSHM perspectives on its tradition in the literature offered contrasting theories to the assumptions of the group itself.

For example, I felt very challenged by the community's dichotomous approach to reducing stress as a function of care and its continued emphasis on academic success. In a way these seemed at great odds with one another and even appeared to have a cause-and-effect relationship. I set out to offset this with the literature. Willis' (1977) theory explored how a difference exists between the individual "logics" and group "logics" which consequently creates an ideological confusion between the desires of individuals, smaller groups, and the larger group (p. 128). Willis indicated that while this "partial penetration," a limited push against the forces of a dominant culture, rebels against school culture, it ends up reinforcing the established school culture simultaneously (p. 128). In fact, the conformity to a counter culture may replicate the dominant culture. Ironically, it appears, the desire at times to shift and change cultural reproduction through means such as social justice education and social justice actions may truly reinforce the continuation of the predominant culture at a school.

Thus, I explored how the dominant culture of academic success standards and the competing desire to alleviate stress while simultaneously instilling a consciousness of social justice in students was borne out by the data as I researched. By analyzing the collected data through the lenses of partial penetration, critical pedagogy, and liberation theology during the codification process, these issues were explored and their limitations will be explored later in this dissertation.

WCGHS valued traditional forms of academic achievement and asserted itself as a college preparatory institution. By making college acceptance and achievement a primary goal alongside an advocacy for diversity and social justice, a certain maintaining of the cultural status quo or social capital was immersed in the school culture. The result became a competition between creating a system that addressed issues of social equality while simultaneously meeting the needs of students and families who desired an education that enabled students to compete effectively for placement in highly competitive universities. This dual-pronged dichotomy remained and will remain an issue that WCGHS struggles with and continually seeks to balance its Charism-centered, whole person-centered pedagogy.

Catholic education and its future also shaped certain limitations. Because of the nature of the foundation of WCGHS upon the principles of the RSHM, a limitation about the importance of a Catholic education existed. A combined mission-centered, academic-oriented, and transformative socially just curriculum may have value (Bryk et al., 1993; Buetow, 2002; Grace, 2002; Youniss & Convey, 2000;). Such schools are expected to form faith in students, create a place for worship of God, offer strong academic programs, and educate and practice a sense of United States citizenship as a by-product of the traditional Catholic school system (Buetow, 2002; Notre Dame Task Force, 2008).

This mission-centered approach also found competition in changes in the public school system. In the light of developments primarily in the form of the charter school movement, principles traditionally featured in Catholic and private schools, such as mission-based goals and college preparatory curricula, along with highly structured

discipline programs, were on the rise. Not only did these newer schools constitute the established charters for responding to public schools, but they also competed directly with Catholic and private schools in some communities (Center for Research on Education Outcomes, 2009; Cruz, 2009; Robinson & Chang, 2008; Zimmer et al., 2009). In fact, some Washington, DC former Catholic schools were converted into charters to assure viability due to an inability for the Church to support them financially (Cruz, 2009; Robelen, 2008). In this study, however, because of the traditions of RSHM education and Catholic education at WCGHS, the competition between private and public schools was only tangentially explored because it failed to arise as a significant factor during data collection.

Contribution to the Field

This ethnography of WCGHS documented and collected data on the school's incorporation of the transference of the RSHM Charism from the RSHM Institute to the educational community at the school. Not only did it enable the school to archive and assess its unique ownership of the RSHM Charism by its administration, faculty, staff, students, and families, but it also allowed other schools in similar situations to compare their experiences with those at WCGHS. In addition, the study placed and documented the experience of a secondary, single-sex female institution alongside the literature exploring the experiences of Catholic universities and single-sex male schools and the development of lay educators in faith formation and in Charism/mission retention. This study also explored the roles that social justice and service-learning curricula played in school-wide faith formation and Charism/mission retention programs.

Finally, in the spirit of the Loyola Marymount University School of Education Conceptual Framework (LMU SOE Conceptual Framework, 2009), this study extended the experience of WCGHS and its focus on Charism transference and social justice education to the larger academic community. The LMU SOE Conceptual Framework asserted that what happens to a member of society, and by definition to members of a society, impacts all of society. As WCGHS created a means to grow in its RSHM tradition, other schools and institutions could learn from and provide formative critique to its experience.

CHAPTER IV: FINDINGS

This ethnographic study explored how students and educators engaged and participated in the transference of the Charism of the Religious of the Sacred Heart of Mary (RSHM). It also looked at the transformative practices of social justice and leadership related to that Charism. The purpose of the study was to define how the tradition and the Charism of the RSHM were transferred to the current educators and students at Westside Catholic Girls High School (WCGHS) between 1999 and 2010. Murray (2002) defined the founders' Charism (or any Charism) as the unique gift or focus that a particular Catholic religious order has been established to impart as its role promoting renewal in the Church.

For the RSHM, the founders' Charism included promoting a caring educational environment, evangelizing individuals through the actions of its members, and the promotion of social justice among young people (Milligan, 1975). In addition, the Institute (the RSHM often refer to themselves as the Institute of the Sacred Heart of Mary) has designated its Charism as synonymous with its thematic statement based on the Gospel of John: "That all may have life and have it to the full" (Milligan, 1975; do Carmo Sampaio, 1990).

This chapter is organized into eight sections that form the findings of this ethnographic study of WCGHS in order to address its research questions. The first section details information about the study participants. The second focuses on its overriding metaphor of the palimpsest and its relation to the study. Section three explores the institutional development of the RSHM Charism, the foundations of RSHM

schools in the United States, specifically the foundation of Westside Catholic Girls High School, and the development of the RSHM International Network of Schools. This section also provides a background that establishes how WCGHS has addressed the Charism over time and shows the Charism's core role in RSHM schools and their traditions.

Based within WCGHS itself, the following sections explore the themes that arose through data analysis. The fourth section concentrates on how the RSHM Charism has been institutionalized into the school. With the fifth section, the theme of care, or the ethic of care, is developed, while the sixth section examines the roles played by feminine identity and feminine pedagogy. The penultimate section highlights student leadership as underscored by the data and the concluding section emphasizes how the data deals with the theme of social justice.

Three research questions formed how this ethnographic study took shape:

1. How does Westside Catholic Girls School continue and develop the Charism, tradition, and goals and criteria of its founding order (the Religious of the Sacred Heart of Mary) through the practices and pedagogies of its lay educators?
2. How have the lay educators at WCGHS instituted an educational program that responds to the call of the RSHM and the Church to be socially just, inclusive of diversity, and politically aware?

3. How has the educational program at WCGHS created an active awareness of the RSHM Charism in its students and how have the students responded to the program?

Gathering the Forces: The Study's Participants

This section profiles the participating educators and students. A purposive sample of five adults was selected based on their roles in the WCGHS Mission Integration Steering Committee (MISC). The educators were chosen because they were members of MISC[3] and had knowledge of the processes connected with Charism transference. The selected WCGHS roles varied between staff, administrators, and teachers. They were interviewed in October and November 2010 and answered an interview protocol and process-generated questions in a semi-structured interview process (Appendix C).

The adult participants were interviewed after the student focus groups for two reasons. The first was because the school year was ending and the students, especially 12th-graders who were going to graduate shortly, would soon leave for their summer break. Because the adults were going to still be available in the fall, and because opening-of-school events required much of their time, adult participants were interviewed later in fall 2011. This later set of interviews allowed for additional questions that came from themes that arose from student focus groups to be asked of the adults. I mention the

[3] The MISC Committee was comprised of individuals who represented various components of WCGHS's spiritual, academic, and co-curricular programs and who were affiliated with each of WCGHS's constituent groups. The broad membership of the MISC Committee ensured effective and consistent representation and communication to all school constituencies.

adults first here because they were first involved in the process since they nominated the students. One adult administrator was also asked to be involved in the interview process, but she cited a conflict of interest in joining the process. Consequently, she did not participate in the interviews. However she remained a member of MISC and her voice was included in the fieldnotes taken at MISC meetings.

The five adult participants were asked to nominate students from all grade levels. The nominated students were contacted via e-mail and asked to participate in three focus groups at different times during the day. One group of six 12th-graders met after their graduation practice one day; another group of four students from mixed grades met during an afternoon free period. A final mixed group of five met on another afternoon during the same free period.

The nominated sample of 15 female students participated in three focus groups in May and June 2010 that used an interview protocol and process-generated questions based on critical pedagogy, Catholic Social Teaching, and social justice pedagogy (Appendix C). During the focus group, I also used questions based on emergent topics brought by the students during the group interview. Such semi-structured interviews enabled information to be gathered in a short time while provided an open-ended environment that allowed participants to define emergent topics (Fetterman, 1998; Wolcott, 2008). After a review of the three focus group recordings and their transcripts, additional questions based on emergent themes were informally incorporated into the educator interviews as mentioned above.

The recordings of the student focus groups and educator interviews were transcribed and then entered into the computer program Tinderbox to manage data for analysis. Using Tinderbox, I performed an emergent analysis of data in text form. The text was analyzed, coded, and recoded into several themes, including Catholic education, the RSHM mission and goals, community service, leadership, and teacher influence, among others. Five primary themes arose from this analysis: active institutionalization of the RSHM Charism, care, feminine identity and pedagogy, student leadership, and social justice pedagogy. These themes form the basic structure for this chapter.

Once the themes arose from the interviews and focus groups, I also employed an inductive analysis of historical and contemporary documents of the RSHM and the school. I also documented through my fieldnotes journal my prolonged observations of classes and school activities during the late Spring semester of 2010 and Fall 2010, as well as throughout my time at WCGHS, and my own participant observation of meetings of the Mission Integration Steering Committee (MISC) and other gatherings of educators and students. In addition, I analyzed school records, including two self studies in preparation for accreditation visits, one conducted during the 2004-2005 school year and another in the 2010-2011 school year. I also reviewed 10 years of documents about WCGHS' involvement in the RSHM International Network of Schools including minutes and reports from the Network's annual gathering.

Based on the emergent themes from the student focus groups and educator interviews, notes and documents were coded. This practice enabled me to analyze data, document key events, and code the data. Emergent themes were compared to the written

data. In addition, to establish trustworthiness, I used member checking in sharing transcripts of interviews with participants, underwent peer debriefing of information with participants and educators, and shared the findings with MISC for additional input. As indicated above, I also partook in prolonged observation of the school and the *thick descriptions* (Geertz, 1973) of events in fieldnotes within this chapter and Chapter V contributed to this study's trustworthiness. After exploring the data for how it revealed the Charism transference, I also looked at the data to see ways in which the Charism was not being transferred (Fetterman, 1998; LeCompte & Goetz, 1982; Wolcott, 2008).

Because the students were minors and to provide anonymity in this study, students and their parents were asked to sign "Informed Consent Forms" (Appendix A). Educator participants also signed the same form. Included with these was the "California Experimental Subject's Bill of Rights" (Appendix B). Not only did these forms conform to the requirements of the Loyola Marymount University Institutional Review Board, but they also ensured participant anonymity and enabled the participants to be informed about the roles they played in the study. Adult participants also signed similar forms (Appendix A). Anonymity and role description are tools that encourage trust and honesty between the researcher and the participants (Fetterman, 1998; LeCompte & Goetz, 1982; Lincoln & Guba, 1985).

Student Participants

Alicia, a 17-year-old female 11th-grader, identified herself as White and Hispanic, participated on the campus ministry and Kairos retreat teams, and held a campus ministry position on the Associated Student Body, a group of elected student representatives. She

attended two private Catholic schools since kindergarten and lived most of her life in suburban beach community.

Ninth-grader, Nanny, was a 15-year-old White female who attended a private pre-school and three private Catholic schools since first grade. She represented the class of 2013 on the Honor Council. She grew up in a suburban beach community.

Also a ninth-grade female, Arianne was a 14-year-old Filipina who attended private school for two years and Catholic school for seven years and grew up in a middle-class urban neighborhood.

Tenth-grader, Marian, was a 16-year-old White female who attended two private Catholic schools and was raised in an upper-middle-class suburb.

Linda, a 17-year-old White and Salvadorian female 11th-grader, was born and raised in a suburban beach community and attended two private Catholic schools since kindergarten.

During the focus groups, 16-year-old White female Maureen was in the 11th grade and had attended two private Catholic schools. She grew up in a suburban community near an airport.

A ninth-grader at the time of the focus groups, 14-year-old Louise was a White female who attended nine years of public education at two different schools before coming to WCGHS. She grew up in affluent suburb

Fourteen-year-old Mexican-American female Ariel lived in a suburb of a large western city near an airport and attended Catholic schools. She characterized her

upbringing as "spiritual" and not necessarily in the Catholic tradition, though she mentioned that her extended family was Catholic.

Twelfth-grader Nadine, a 17-year-old Mexican and White female, also attended two Catholic schools and grew up in a middle-class suburban neighborhood.

Hanna, a White female 12th-grader, attended a private Jewish school for grades one through three and spent grades four and five at a public school before attending a private Catholic school. She completed grades five through 12 at two private Catholic schools. She grew up in both the Jewish and Catholic traditions because her mother is Catholic and her father's side of the family is Jewish. Her neighborhood is a middle-class suburban community.

Twelfth-grader White female Audrey, 17 years old, grew up in a suburban beach community. She spent her entire primary and secondary education at two Catholic schools.

Malory, an 18-year-old White and Native America/Quapaw female, was raised in a suburban beach community where she attended a private Lutheran preschool, public primary and middle schools, and then graduated from WCGHS.

Born in the United Kingdom where she attended what the British term "public" (which would be called private school in the United States) primary and secondary school until the equivalent of seventh grade, White female 17-year-old 12th-grader Holly spent one year at a private middle school in the United States before enrolling at WCGHS in the ninth grade.

Paris-born Cathleen was a 17-year-old White female raised in a suburban beach community. She attended a private Christian elementary school for preschool through eighth grade and WCGHS for secondary school.

Seventeen-year-old White female Maisie was a 12th-grader at WCGHS who received her primary education also from a private Catholic school. She was raised in a suburban area near the beach.

While these students were nominated by adults, they also had a predilection toward understanding and being able to communicate about the Charism. One of them, 11th-grader Maureen, was also a member of MISC. Marian attended the summer 2010 student summit at the RSHM International Network of Schools meeting in Rome, Italy, which occurred after the focus groups took place. Two other students who attended a previous summer summit were nominated and were sent e-mails, but they chose not to participate in the focus groups because of other commitments (e.g., robotics and softball). The focus group data showed that some students were not as involved or as aware of the RSHM Charism and none of these students were represented in the focus groups.

Educator Participants

Theology teacher Roy Martin was a White 42-year-old male with an M.F.A. in theatre arts who had taught at WCGHS for seven years. In addition to being an educator, Martin lectured at colleges and universities on playwriting, instructed on adult literacy skills for the United Way, and participated in the Béziers Immersion retreat. For the five years leading up to the study, he served on WCGHS MISC and was a board member of both the Western American Province Sacred Heart of Mary Extended Family, a lay group

associated with the RSHM, and the RSHM-related Justice, Peace, and Integrity Commission, a group concerned with eradicated the human trafficking of women and children. He was born and raised in Cleveland, Ohio.

MISC coordinator and theology teacher 63-year-old White female Claire Raleigh had a B.A. in English, an M.A. in theology, and an M.A. in Education and a California State Teaching Credential. In her sixth year at WCGHS, Raleigh worked for 30 years with the Bell System and was one of the company's first female supervisors in California to manage an outside installation crew. She attended the 2010 RSHM International Network of Schools meeting as a chaperone for students participating in the student workshops.

Sister Maura Malone, a 72-year-old White female member of the RSHM Western American Province, was a fully California credentialed teacher with an M.A and had taught social studies, including Advanced Placement United States History. At the time of this study, Sr. Maura taught desktop publishing while moderating the WCGHS yearbook and the 12th grade class activities, including graduation. She had been at WCGHS for 38 years.

With a B.A. from Bard College, 45-year-old White female Ruth Ann Angelotti-Berns had worked with schools for 23 years, 18 of them at WCGHS. In her role as Director of Research and Foundation Giving, Angelotti-Berns was classified by administrators in conversations with me as the unofficial institutional memory of the school and she combined this with her MISC membership and regular participation in the RSHM International Network of Schools meetings. She had written the annual reports to

the Network and also oversaw, as one of five members of the Self-Study Steering Committee (I am also a member), the 2010 Self-Study in preparation of the 2011 visit by the Accreditation Team with its seven members from the Western Catholic Educational Association (WCEA), the California Association of Independent Schools (CAIS), and the Western Association of Schools and Colleges (WASC). Angelotti-Berns also participated in the Béziers Immersion experience.

Terry Percival is a 42-year-old White woman who attended single-sex institutions for college and preparatory school. She worked in marketing and communications for music publishers and for marketing firms before joining WCGHS in 2008. She was the WCGHS Director of Communications and managed external publications, marketing, and portions of the school website. She joined MISC as part of her responsibilities as Director of Communications.

The participating educators represented the perspectives of a broad range of teachers, staff, and administrators. Nonetheless, each participant had a vested interest in knowing the Charism and in promoting it alongside many of the themes that arose. All of them advocated for the Catholicity of the school and were proponents of female leadership and an ethic of care. When it came to talking about the RSHM and their influence, all of the participants showed emotional interest and spoke of the order fondly. In my observation, these participants represented a portion of the educators and reflected most of what was said publicly and in writing about the main themes. They did not, however, represent the silent minority who rarely talked about nor engaged students in activities related to the transference of the Charism.

Palimpsest as Charism Transfer Metaphor

In this study the palimpsest metaphor aptly represented the transference of the RSHM Charism from the Institute to the educators and students at WCGHS because its components reflected the components of the transfer. Perhaps an exploration of two different palimpsests can best demonstrate how the metaphor applies. The *Archimedes Palimpsest* Project (2011) and Phillip's (2005) *A Humument*, are palimpsests that parallel the key components of the Charism transfer as developed in this study.

The *Archimedes Palimpsest* Project: A Resurrected and Valuable Document

Mathematician Archimedes wrote down his theories and principles in Greek on a parchment document that was eventually bound and kept in his home of Syracuse on the Italian island of Sicily (The Archimedes Palimpsest Project, 2011). Scholars can date the study of what would eventually be called the Archimedes Palimpsest to Leo the Geometer, who was referenced in transcribed books about Archimedes, in Constantinople in the 9th century. Some time after the sack of Constantinople in the 13th century, the Archimedes Palimpsest was converted into a prayer book. Scholars believed that the valuable parchment was scraped and the original Archimedes text was written over by monks and converted into a book for daily use. For centuries the manuscript remained in the possession of the Patriarch of the Greek Orthodox Church in Jerusalem at the site of the Holy Sepulcher.

It was not until the early 19th century that Biblical scholar Constantine Tischendorf noticed the mathematical texts underneath religious language and eventually left a page to the library at Cambridge University. Mathematician Athanasios

Papadopoulos-Kerameus transcribed some of the Archimedes text in 1899 and this came to the attention of John Ludwig Heiberg who in 1906 took photographs of the manuscript and incorporated the text in his publications between 1910 and 1915 (The Archimedes Project, 2011).

In 1968, Nigel Wilson finally identified the source of the mathematical text on the palimpsest as that of Archimedes and in 1999, the palimpsest was auctioned for $2 million by an anonymous American collector who turned the manuscript over to the Walters Art Museum in Baltimore, Maryland for conservation, imaging and scholarly study. The Archimedes Palimpsest Project is now managed by Michael Toth, who has overseen and studied the digital imaging of the manuscript, and offers many forms of the palimpsest as well as its history for the ongoing study through the website of the *Archimedes Palimpsest Project* (www. Archimedespalimpsest.org). Figure 1 shows the Archimedes Palimpsest in its current form with the effaced image slightly visible and also shows the same page with Archimedes' work as seen through multi-spectral imaging.

Prayer Book Page on Parchment Same Page With Multi-Spectral Imaging

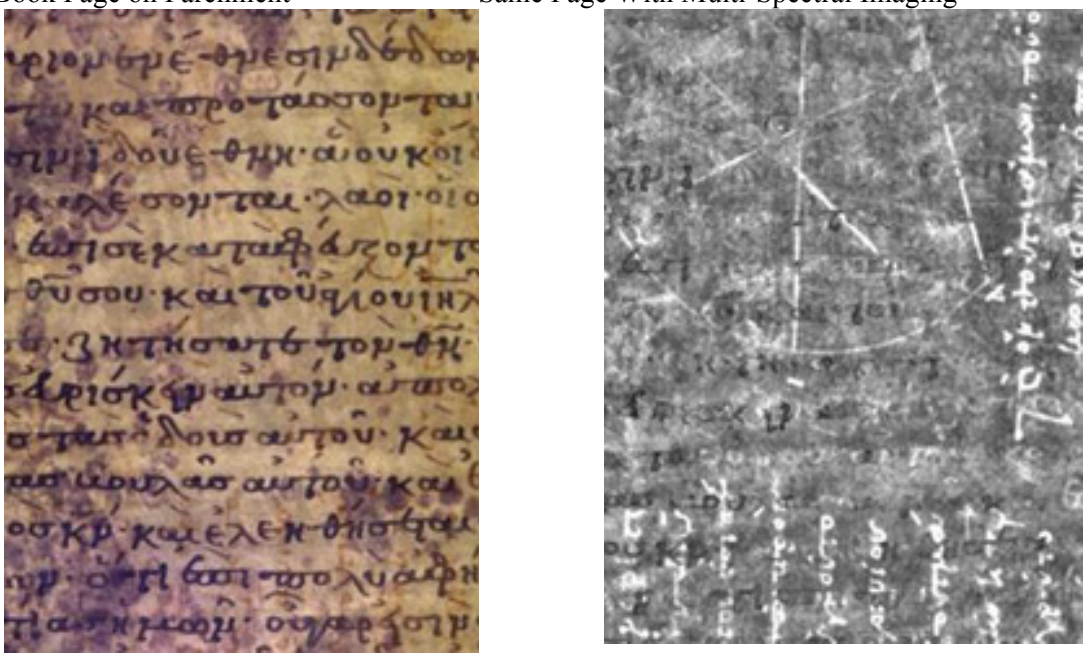

Figure 1. A page from the Archimedes Palimpsest in parchment form and as seen under multi-spectral Imaging (The Archimedes Palimpsest Project, 2011). The image on the left is a page from the prayer book known as the Archimedes Codes on which prayers have been written over effaced mathematical writings by Archimedes. The right image is the same page seen through multi-spectral imaging, which enables the effaced portion of the parchment to be read.

The Palimpsest Metaphor Reflects the Transference of the RSHM Charism.

In addition to the history of this palimpsest, its composition remains germane to this study. The form of the palimpsest, one text written over the erasure of another on parchment, easily mirrors the form of the Charism transference art WCGHS. The goals of the RSHM International Network, with their origins directly related to the Charism of Père Gailhac and Mère St. Jean, formed the parchment on which the school has written its tradition and daily existence. Perhaps the erasure of the original text stretched the metaphor slightly, but this represented the development of the Charism by the Institute in its schools and ministries and its challenge, its fading if you will, that reduced numbers

and an aging population of women created. Finally, how the educators and students embraced and transferred the tradition became the new text.

Phillips' *A Humument*: Like the Charism, A Story within the Story

Phillips' (2005) novel *A Humument* forms an alternative type of palimpsest to the *Archimedes Palimpsest*. Not a manuscript per se, the art book actually took form from a Victorian novel entitled *A Human Document* (Mallock, 1892). Phillips selected words throughout the original novel and then isolated them and painted over the remaining words to form a new work out of Mallock's text. Phillips called the text a *bricolage* (Phillips, 2005) and described his process:

> I plundered, mined, and undermined its text to make it yield the ghosts of other possible stories, scenes, poems, erotic incidents, and surrealist catastrophes which seemed to lurk within its wall of words. As I worked on it, I replaced the text I'd stripped away with visual images of all kinds. It began to tell and depict, among other memories, dreams, and reflections, the sad story of Bill Toge, one of love's casualties.

Phillips reinvented Mallock's work for his moment and his story. Figure 2 contains a page from Phillip's work.

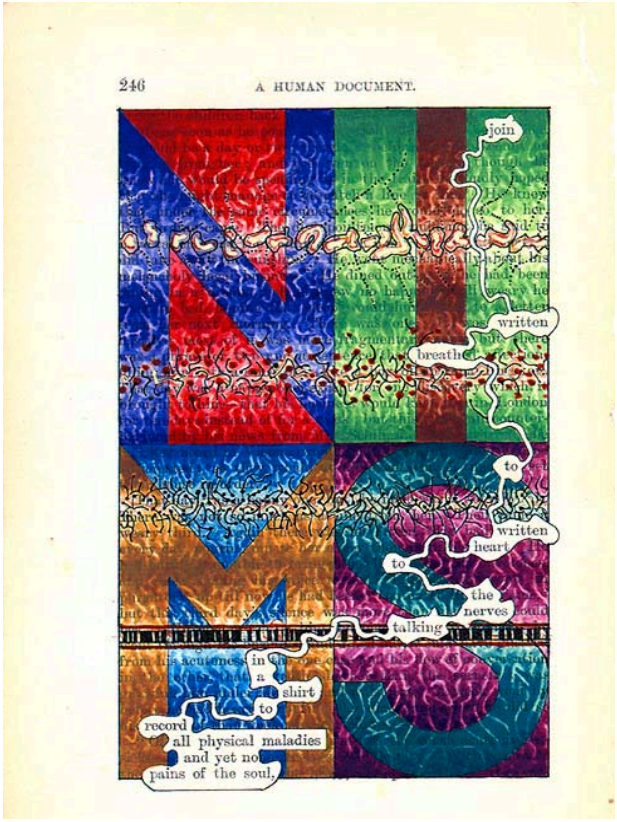

Figure 2. Page 246 from Tom Phillip's *A Humument* (Phillips, 2008). Phillips used an illustration to efface the text from Mallock's (1892) *A Human Document* in order to create a new text from within Mallock's work.

In the same way, this type of palimpsest represented the work of Charism transference at WCGHS in that it provided a model for the base of the previous work of the RSHM co-opted by the educators and the students to create something new and original for its time. This version of the metaphor focused on how the RSHM Charism, while maintaining its integrity and own purpose, took on new form in the lives of the school and its educators and students. In essence, the school became a bricolage that formed a 21st-century representation of the original outreach to women and orphans begun by Gailhac, Mère St. Jean, and the other founders.

Origins and Changes in the RSHM Charism

Before looking at the data about WCGHS and the RSHM Charism, it might be helpful to place the Charism in its historical situation. Like Mallock's (1892) text for Phillips and the original Archimedes treatise, the palimpsest of this study also had an original document. This text for the RSHM Charism would be the founding of the Institute in 1849 and its eventual movement toward the United States in the 20th century. A look at this historical text places the RSHM Charism within the context of the importance that inclusion and social justice has played in the lives of the Institute's founders and in the religious women who added to the text over the years, both in the United States and at WCGHS. It is also important to consider this text because it sets the stage for much of the language that shapes the data to be discussed in these findings.

This ethnographic study explored two narrative strains to answer its research questions. The first strain focused on the historical development of the RSHM Charism, the foundations of RSHM schools in the United States, specifically the foundation of Westside Catholic Girls High School, and the development of the RSHM International Network of Schools (Network). Based within WCGHS itself, the other narrative related how the latter part of the 2009-2010 school year and the first part of the 2010-2011 school year reflected how the principal educators in this study perceived and implemented the RSHM Charism into the school structure and how students learned about and incorporated the Charism into their lives. Additionally the study limited its focus on how WCGHS incorporated two of the RSHM goals that were particularly

concerned with social justice themes: to create unity in diversity, and to awaken a consciousness of social justice.

The second portion of the discussion of the findings below focuses on the five primary themes that were gleaned from the data: the institutionalization of the RSHM Charism, care, feminine pedagogy, female leadership, and social justice.

Beginning at the source: WCGHS and Béziers

My own prolonged observation and experience at WCGHS included a visit to the Béziers Immersion experience. When I went, I was joined by several other WCGHS educators including one of the participants in this study, Angelotti-Berns, an administrative representative on MISC. Not only did Angelotti-Berns and I experience the Béziers Immersion, but the head of the school, Jennette Lewis, and Martin, the theology teacher, had also recently traveled to France. So had several administrators and faculty members between 1999 and 2010. This sending of educators to France was an aspect of how WCGHS had started to institutionalize the Charism.

Spending three days at the RSHM Motherhouse and viewing its artifacts, combined with direct exposure to lessons on the history and tradition of the Institute was characterized as an impactful and rewarding adventure. Angelotti-Berns characterized her time there during our interview, "… those of us who have been blessed to go to Béziers, I get goose bumps talking about it" (administrator interview, November 18, 2010). Martin also revealed in the interview:

> What we can do to initiate more of the Charism in our school? Well, I think it is incumbent upon us, the laity. We only have one nun here. It is important for us

> to ground ourselves. And maybe involve more of our faculty in getting them involved in extended family. That would maybe be – and I think Jennette saw something interesting in Béziers. I think anybody who goes on the immersion experience, when you see or when you experience the Motherhouse and the gifts of the motherhouse, if we could take everybody there to experience that, I think that we would have a more engaged perspective of the RSHM. But we can't do that . . . But having experienced the immersion experience, I think it showed me that not only were we on the right path, but it showed me that the history of the RSHM, the Charism, what they were thinking about was central to what we were going to try to do in the classroom. And let me just give you an example of that. When the first order of nuns for the RSHM; the first six nuns were the founders of the order, they were an interesting group of people. They were very diverse, eclectic in terms of their own world experiences but they came together and it was their experiences that formed – but it was the central tenet of John 10 and Gailhac's vision that inspired them to bring it all together. (educator interview, October 26, 2010)

The sense of place provided by the French town and visits to the actual buildings where the Order and the Preservation were founded thus formed lasting impressions on participants.

I also experienced a sense of profound peace and reassurance about the future of the order while at my immersion experience. We toured the places where Gailhac and Mère St. Jean grew up; we visited the Presentation and the chapel of the Good Shepherd.

We met educators from other RSHM schools from around the world and discussed how our schools were alike and so different. In a sense of full disclosure, I place the beginning of my interest in studying the transference of the RSHM Charism to my visit to Béziers. At the same time, I have come to observe the history and traditions from a distance, as I have read the literature and learned more about social justice, liberation theology, critical pedagogy, and other concepts related to education including the use of social and cultural capital. However, I share the sense of zeal, to use one of Gailhac's favorite terms inspired the Jesuit and six women to found the order that has impacted the students and educators so deeply at WCGHS.

Ironically, while the RSHM consciously developed the Béziers Immersion as a means to inform and pass on their history and tradition to lay people and lay educators, some members of the Institute had recently visited the Motherhouse for the first time with their lay colleagues. Sr. Maura, educator at WCGHS and participant in this study, received her education and took her final vows, during which a person dedicates her life to being a member of a religious order, at Tarrytown, the center of the RSHM Eastern American Province, and never went to Béziers until she joined us at our immersion experience. My journal from the time indicated how surprising I felt this was.

One sister goes home for the first time.

Similarly to Martin, Sr. Maura in our interview mentioned the long-term value and personally felt encounter with her congregation's tradition that the three-day retreat provided. A newfound zeal, one of Gailhac's regular terms he used to define the encounter with God and Christ, enveloped the Immersion participants and affected their

return to WCGHS. Angelotti-Berns saw this as a connection to the international network and to others:

> So maybe it's a natural progression of the whole globalization and world awareness, that it's easier to see ourselves as part of the global community. But I know many of our own sisters here in a western American province haven't even had the opportunity to go to Béziers prior to this past decade, and I think that it is profoundly important, it's essential. (administrator interview, November 18, 2010)

The tangible experience enabled both participants to experience the Charism more fully.

The Béziers Immersion may have been a primary influence in encouraging educators to inform their peers and students about the tradition and Charism of the RSHM. In fact, in its 2010 accreditation Self-Study, WCGHS established as a major goal exploring the feasibility of funding and providing the means for more lay educators to visit France for the three-day retreat at the Motherhouse (Self-Study for Accreditation, 2010).

How the School Year Forms a Palimpsest

This portion of the study explores how the school year reflects the ways and means that the RSHM Charism has been transferred and incorporated into the lives of the WCGHS educators and students. Emerson, Fretz, and Shaw (1995) discussed ethnography as a series of episodes where the ethnographer strings chunks of action together. The WCGHS school year offered such episodes and slices of life, so to speak.

Here an overview of the year is offered and then the episodes and the data are organized under the main themes that data underscored.

Preparation and implementation for the school year established how it would meditate on and develop one of the six goals and criteria of the RSHM, while the events of the year also demonstrated how the Charism was enveloped and institutionalized into the life of the school and its constituencies. Wolcott (2008) called organizing an ethnographic study a "way of seeing" where the researcher "organize[s] disparate observations into a cohesive whole . . . to convey to others what [the researcher has] seen" (p. 243). Using the school year as an outline enabled this study to take its form of arranging such observations around a composite of the 2009-2010 and 2010-2011 WCGHS school years. I choose to combine the years because the interviews and focus groups mostly referenced the 2009-2010 school year and because some of my own participant observation took place during these times. Starting with the setting of the annual goal, the next section explores the year thematically.

Setting the Table for the Year: Creating the Annual Goal Theme

While the school year for educators began the third week of August 2010, the activities that formed components the Charism transfer started in the spring semester of the 2009-2010 school year. During its penultimate meeting for the year in March 2010, the MISC committee, including three students, gathered to discuss recent activities concerning the RSHM Charism at the school. The gathered members reported on the recent Founders Day Assembly where Sr. Janice Brand presented on her RSHM non-governmental organization (NGO) at the United Nations where they spoke out on

women's issues. She wanted to not only inform the students about the NGO, but she also wanted them to work on the group's campaigns along with other RSHM schools. The committee discussed ways they could reach out, such as letter writing. A theology teacher reported on a recent conference that he and 15 students attended on human trafficking. He characterized the students as feeling overwhelmed but hopeful at the same time. The dean of students, Audrey Horatio, indicated she asked one of the students to prepare a presentation for the next student assembly on her experience at the conference. The head of campus ministry, Sofia Bartlett, presented some information about WCGHS working with another RSHM school to try to write a grant to make WAPIs (water purification systems) that students could make to be shipped to countries in Africa. Bartlett also related how students had made valentine cards for retired and ill RSHMs.

The discussion turned to selecting a thematic goal for the next year and Lewis, the head of school, said that she hoped that the goal would be different than recent selections so that students could experience four different goals during their school experience. She reminded the group that the 2009-2010 goal was Goal 5, "To Awaken a Consciousness of Social Justice." Sr. Maura recommended Goal 3, "To Instill a Lifelong Love of Learning." Several adults took up this goal, partly because it was suggested by Sr. Maura and also because they were able to apply it to academics and the curriculum. Horatio mentioned that the diversity club was planning a large on-campus conference in spring of 2011. One of the adults checked when the school had last featured Goal 2, "To Create Unity through Diversity," and it had been more than four years. After a short discussion,

the committee decided to select Goal 2 in support of the conference. Horatio detailed how the conference planned to have a positive focus and also how students and parents would be asked to discuss their experiences of diversity, good and bad.

Later in the year, Horatio took the theme to the student body and they decided to promote the theme of "Coexist" for the 2010-2011 school year and one of the students designed a logo, which Horatio had a professional artist refine. For the past few years before this study, Horatio had logos created as a way of reinforcing the themes visually. She disseminated the logo to educators electronically so they could use it for handouts and on websites. The committee decided they would also share the theme at the summer 2010 session of the RSHM International Network of Schools. At an opening day assembly the Associated Student Body announced the theme to the student body through a visual presentation and the skit that featured the word "Coexist." The theme and logo also was an integral feature of the Diversity Conference in February 2011. The administration chose to have the conference on its annual Mission Day, a day set aside for to promote and remind educators and students about the RSHM mission. Joining the issues of diversity and the mission was a deliberate move. [4] Figure 3 illustrates the logos for the last three school years leading up to this study.

[4] My fieldnotes for Mission Day included notes about a Diversity workshop by a professor from a local college who emphasized an awareness of different levels of perceptions about race in a classroom. We were asked to move around the room to signs indicating whether we thought an issue was resolved, still in flux, or need to be argued for more thoroughly. In another session, a parent who taught at another local college initially lectured educators and the head of school about issues of diversity that related to learning in the classroom. She and her daughter were Black. We actually ended up talking to her about her daughter's challenges and positive experiences of race at the school. The third workshop included two students who showed a film where they had interviewed youth and other students about their perceptions on gay men and lesbians. I was personally surprised at the breadth of topics I had experienced in three

2008-2009
"Sailor Strong: Is It In You?"

2009-2010
"Be The Change You Wish to See"

2010-2011:
"Coexist"

Figure 3. Annual associated student body-themed logos for WCGHS based on the MISC annual goals. Pins with the logos were given to member of the entering ninth-grade class. The logos were designed by members of the Associated Student Body for the school years 2008-2009, 2009-2010, and 2010-2011**.**

Common goals as a common experience.

The selection of an annual goal was a part of the Network experience for participating schools with each school remaining free to focus on any goal it chooses. The purpose of the selection was two-fold: to reinforce the Network's goals and to focus each school's annual report to the Network. At WCGHS, the goal shaped not only the

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workshops. Over twenty workshops on various issues of diversity had been offered throughout the day.

Associated Student Body theme and focus but the themes of the Focus on Mission (see below) component at Board and faculty/staff meetings. At each monthly meeting of the Board and the faculty and staff, members presented activities, assignments, or presentations that demonstrated the RSHM Charism, either in the classroom or during other events. For the Board meeting this often took the form of a presentation educating its members about the RSHM tradition and history. At faculty and staff sessions, a department offered a lesson or a student assignment that featured the annual theme. According to my fieldnotes, the Social Studies department showed a recent assignment where students created advertisements that promoted an acceptance of different views and ethnicities as a contrast to historical documents that promoted racist perspectives.

The report to the Network took different shapes over time. In its earlier form, the newsletter-like report detailed comprehensively all activities that were related to the school's selected theme as well as any formal educational events, within and outside of the curriculum where students and educators were exposed to the theme and the RSHM tradition. These reports grew larger over time and in fact became burdensome as school representatives going to the Network meetings forced large packets for each participating school in to their suitcases. More recently these were streamlined into publication-ready formatted reports about goal implementation.

For example, the WCGHS 2008-2009 Network five-page report featured many goal-related activities from that school year; the annual theme goal was Goal 6: "To Fulfill the Mission of the Religious of the Sacred Heart of Mary: 'That All May Have Life.'" The report included summaries of the Model United Nations and Diversity

Conferences, the visit the RSHM NGO representative Janice Brand, RSHM, and the preparation for the RSHM Network West Coast conference. Also discussed were the Environmental Club's creation of Water Pasteurization Indicators (WAPIs) for remote African villages, a $4,600 fund-raiser for an RSHM-related sister school St. Joseph in Zambia, and the establishment of an Honor Council for student discipline matters requested by students. The reports were shared during sessions at the Network conference as well as with the RSHM Eastern and Western American Provinces.

Reports connect WCGHS and other RSHM schools.

Angelotti-Berns attended several Network meetings and edited the reports to the Network. As a grant writer, she also presented on and wrote about the RSHM Charism and its impact on the school. In her interview, She recognized how important cataloguing the experience was:

> I know over my time here I've certainly seen institutional awareness much more, of the founders, of the Order itself and its role in history, than had ever been emphasized before. And it's interesting, [researcher], because when you talk to our alumni, they don't know Père Gailhac or Mère St. Jean at all. (administrator interview, November 18, 2010)

The reports reflected back to the Network the growing awareness of the Charism. Sr. Maura also mentioned how the interaction with the Network added an international and communal sense to the WCGHS community, saying, "The RSHM network of schools has also given students, faculty, and parents a sense of belonging to something

larger than themselves and trips to Béziers instill a sense of connectedness with students of different cultures" (educator interview, October 20, 2010).

What started as a reporting about the progress of educating the WCGHS community then appeared to be a documentation of its institutionalizing of the Charism both formally and informally. The establishment of the annual theme and goal as well as the annual reports to the Network formed only portions of that institutionalization.

Embedding WCGHS with the Charism: Active Institutionalization

Analysis of the data revealed that the school had institutionalized the Charism. Since Madonna Garrison, the head of school who attended the first Network meeting, brought back to WCGHS the goals and criteria, the school has deliberately made moves to embed activities into its culture that develop and reinforce the RSHM Charism. The school year also reinforced deliberately established institutionalized components that wove the RSHM Charism into the fabric of the life of the school.

These areas included the student-led retreats, especially the senior Kairos retreat, annual community service requirements, the entire curriculum including theology classes and the 11th-grade Kingdom Fair, co-curricular clubs, and activities such Mission in Action Week, Mission in Action Day, the Diversity conference, Heritage Day, and Founders Day. Educators and students considered all of these elements as integral to their experiences of the RSHM Charism. Another key form of institutionalization was the WCGHS academic curriculum, which will be discussed later in this study.

Some of these areas are better discussed under other themes. Heritage Day and Founders Day had been part of the school year since I arrived. They were occasionally

confused for one another and for the last few years have alternated between having a liturgy, an RSHM-related speaker, or some kind of celebration. Heritage Day celebrated September 23, the actual day that the school was founded; Founders Day, in honor of Gailhac's founding the Institute on February 24th, recalled the Institute more formally. The former was a day peculiar to WCGHS and the latter was pertinent to all RSHM schools. While important days to the school, these two days were also notorious for having "cake," a theme related to RSHM schools globally.

Mission in Action Day involved the Diversity conference mentioned earlier in this chapter and Mission in Action Week pertained to a week in October during which the school held three grade-level retreats for the 9th, 10th, and 11th grades. Twelfth-graders used this week to fine tune their college applications or visit colleges as they narrowed down their choices. The October date was selected because it happened after the end of the first quarter and was partly intended because the retreats were stress relievers. The retreats originally had been offered during September, but were moved because of concerns over impacting the academic program and to break up the first semester at a more convenient time for the whole school program. This need for "downtime" during Mission in Action Week found its origin in an Independent School Management (ISM) study of WCGHS, in which a consultant concluded that the school year needed more moments where the focus was on less stressful activities that could rejuvenate students for their studies and co-curricular activities (Self-Study for Accreditation, 2010).

The goals of these retreats included insights into personal spirituality and class bonding with the themes as stated above. Each of the retreats lasted three days, with the

ninth grade staying at school and going home each evening, the 10th grade staying on campus for two days and going off-site for activities on the third day, and the 11th-graders spending two nights at a nearby campsite. Raleigh characterized the program:

> We have our retreat program and the girls absolutely love it. We try to build a retreat program. We are designing it to the point where each year it gets a little better for them, and each year they have something just something to look forward to. (educator interview, October 28, 2010)

The desire for the program was to offer age-appropriate activities and talks that reinforced the RSHM Charism while also being pertinent to the students. WCGHS considered the program valuable because each retreat promoted class unity and the Charism simultaneously.

New Faculty and Staff Induction to Mission

New employees were introduced to the RSHM Charism during the hiring process and early in the school year. Prior to school beginning in August, new employees attended an induction session that familiarized them with the policies and procedures of the school. One feature of this two-day process included a presentation and discussion on the history and tradition of the RSHM and the school. Percival characterized the impact of this session on her:

> I really do think that just the way that people treat each other on WCGHS's campus is a testimonial to the mission being integrated into what we do. Much more than someone telling me about it and giving me a slideshow. We do that too and I think other people really respond to that. I don't respond to that as well as

just feeling the proof that I get everyday in a million little ways that are unspoken and therefore unlauded. (administrator interview, October 18, 2010)

In a similar vein, Raleigh indicated that her learning about the Charism paralleled the four-year experience of students. She felt she knew about the Charism as in depth as a ninth-grader her first year, a 10th-grader her second, and so on. My department had two newly hired teachers who attended the induction days. During informal conversations they both revealed that they remember hearing something about the RSHM. However, since everything was going by so quickly and because they we also learning about grading procedures, signing up for health benefits, and getting to know other employees, they said they did not recall much about the order. They said that what they had learned mostly came through regular discussion of the Charism at other meetings and in discussions with other department members and me.

Expecting Students to Learn within the Context of the Charism

During the regular meeting of the Self-Study Steering Committee on which I served, we started to discuss the Expected Student Learning Results (ESLRs). ESLRs formed the values and standardized academic expectations for the WCGHS curriculum and its co-curricular activities. They were organized under three themes: servant leaders, effective communicators, and critical thinkers. They were also based directly on the school Charism and goals. Table 4 contains the ESLRs.

Since the 2004 Self-Study, laminated versions of the school's philosophy and its ESLRs had been hanging on virtually every classroom and meeting room of the school. They had literally become part of the furniture of the school. What I discussed with my

fellow members was the updating of the ESLRs, not only because familiarity and too much text on the wall posters featuring the three areas hinted that no one noticed them any more, but because the new head of school and academic dean wanted to update and make them more contemporary. We debated the typeface and font while we also agreed that the new lists were briefer and easier to read. Part of the new plan would mean that a phrase representing the ESLRs would be culled from the new posters and painted in large print on the classroom walls and other prominent areas throughout the school. The intention was to make them more noticeable by students. This represented another way that the Charism had been institutionalized into the fabric of school life.

Table 4. *The WCGHS Expected Student Learning Results (ESLRs)*

	The Women of Westside Catholic Girls High School Will Become:
Servant Leaders	Women of integrity, compassion, and courage who serve with honor and lead with confidence. Women who celebrate diversity and affirm the dignity of all peoples. Women who respond with empathy and intelligence to global challenges and who seek to create a just society for all. Women who embrace their role as stewards of the earth and who are inspired by their awareness of the interconnectedness of all living things. Women who build community through their dedication to the basic virtues of human kindness and consideration for others. Women of faith and spirituality who fulfill the RSHM Mission, "That all may have life and have it to the full." Women of WCGHS: Serve with honor—lead with confidence, live with integrity, celebrate diversity, respond with compassion, champion the dignity of all peoples, safeguard the health of the planet, and cherish faith and spirituality.
Critical Thinkers	Women who read critically, reflect thoughtfully, and write with clarity and imagination. Women who achieve mastery of core curricular fundamentals as they prepare for the challenges of university life and the broader goal of becoming life-long learners. Women who respond with flexibility, creativity, and innovative thinking to the challenges of life in the 21st century. Women who effectively balance the pursuit of academic and intellectual goals with their quest for spiritual peace and emotional health. Women who apply problem-solving skills with originality and independence. Women who develop strong abilities to analyze and synthesize in order to integrate complex information from multiple viewpoints. Women who employ technology in inventive, productive and socially responsible ways. Women of WCGHS: Reflect thoughtfully, read critically, write with clarity, celebrate innovation, think synthetically, respond creatively, and pursue a life of balance.
Effective Communicators	Women who embrace other cultures and value their traditions and languages. Women who communicate confidently and persuasively in written formats, verbal interactions, digital technologies, and the varied languages of the visual and performing arts. Women who work collaboratively and function productively in a world characterized by instant communication and global interdependence. Women who make creative and ethical choices in their written, verbal, and digital communications. Women of WCGHS: Communicate persuasively, connect globally, work collectively, live ethically, and create joyfully.

Note. The ESLRs, based on the goals and criteria of the RSHM International, formed part of the school accreditation self-study and were displayed on classroom walls as reminders of Network of Schools' learning goals.

Curriculum: Reading, Writing, and Charism

In the course of the school year, the bulk of the students' time was spent inside the classroom and as a complement to learning about mathematics, science, and language, the curriculum also formed a key opportunity for students and educators to

discuss and incorporate the RSHM Charism into their daily lives. While the Charism underscored several aspects of the theology core curriculum, other disciplines also addressed the Charism formally and informally.

Perhaps this can be best underscored by one of my own classes. As a teacher of literature, I tried to teach students how to be critical readers. During the fall of 2010, I asked my 36 Advanced Placement English Literature students from two classes to research and apply feminist criticism to James Joyce's novella, "The Dead." They read essays that summarized the tenets of French, British, and United States feminist critics. In addition, they read essays that addressed these three strains in the novella. As a male teacher, I found using these essays necessary because the voices of external authorities weigh more heavily on this topic among students than does my voice. The students initially sighed when they were assigned feminist criticism, claiming to have heard everything they needed to know about the topic in their careers at WCGHS, as many educators were feminists and offered their perspectives on topics that ranged from history to art to theology.

However, two groups created presentations on their computers that detailed the conclusions from the essays, which they taught to the classes, and several students expressed surprise and interest in the various views and different emphases offered by the voices represented in the essays and in the presentations. I discussed my awareness of this irony in my fieldnotes, reminding myself that this seemed to occur every year. I also noted that I had yet to figure out whether the resistance to and then acceptance of new perspectives on feminist theory was due to developmental processes in the students or

whether seeing the theories in a new way added to the newfound appreciation of the topic. I also appreciated how the students taught themselves these ideas.

Charism issues across the curriculum.

In some other courses, assignments and class time focused on diversity and social justice while, in other courses, entire units reinforced these themes. Even the way that course were delivered though the relatively new Extended Learning Time Schedule and 1-to-1 laptop program had as their purpose to establish means to deliver the academic program in ways that promoted better learning for the students in an environment that also reduced stress on the girls (Self-Study for Accreditation, 2010). Simultaneously, academic departments sought to prepare students in their relative disciplines for national tests and for college acceptance, two foci of the entire WCGHS academic program.

The WCGHS academic program was characterized by a recent accreditation team as challenging while attending to students' individual academic and developmental needs. The statistics showed that 99% to 100% of students attended four-year universities; 90% of the class of 2010 was University of California eligible. Sixty-four percent of the class of 2010 was admitted to highly selective colleges (schools that accept fewer than 35% of their applicants). Classes ranged from 14 Advanced Placement courses to the full range of the A through F requirements for University of California admissions with an added requirement of four years of theology. The graduation course requirements are listed in Table 4.

Table 5. *Graduation Course Requirements for WCGHS*

Course	Number of Semesters
Theology	8
English (Including Writing Workshop)	9
Mathematics (Including Algebra I, Geometry, and Algebra II/Trigonometry	6
Modern Language	Through 3rd level of study
Physical Education	3
Science (Including Biology and Chemistry	6
Social Studies (Including Early Global Studies, Modern World History, or AP European History, US History, or AP European History, and US Government or AP US Government	6
Visual and Performing Arts	3

Note. Adapted from 2010 Self-Study for Accreditation.

In addition, the program was anchored in the RSHM mission and Charism; so much so that the school's Expected Student Learning Results (ESLRs), school-developed standards that shaped the curriculum, were shaped by the goals and criteria of the RSHM. The 2010 Self-Study on Accreditation indicated:

> All that we do and all that we aim for is rooted in our Catholic identity and the tradition of the RSHM. Our expectations for student learning derive from our mission and influence decision-making for all aspects of life on our campus. A review of the curricular analysis of our individual academic departments will reveal the extent to which each discipline embraces the Mission of the RSHM as part of our holistic approach to education for the young women of WCGHS. This

> dedication permeates the entire community. From the prayer that begins each day, to the mounting of ESLRs on classroom walls, to the monthly meetings of our Mission Integration Steering Committee, it is manifest that we are deeply committed to an education that is in the best tradition of our founding order. The results of our Self-Study Survey demonstrate clearly that broad consensus exists that parents, alumnae, and students, share this view of the role Mission plays in the life of our campus.

Complementing the theology curriculum, the Academic Advisors offered a regular Human Development course, which focused on the social and developmental needs of students appropriate to their grade levels and maturity. While there existed debate over the timing of the course and its impact on the theology curriculum's ability to cover its material, WCGHS continued to value the Human Development program.

The RSHM Charism was addressed throughout the curriculum; however, the primary means of addressing the heritage and tradition of the RSHM occurred during the four-year theology program. During the ninth and 10th grade courses, students were instructed on the history and tradition of the Institute during weeklong units geared toward the founding and movement of the RSHM to the United States, concluding with its role at the school since the start of the 20th century. The upper grade levels addressed the RSHM in the social justice and contemporary issues course during the 11th grade, especially as students prepared for Kingdom Fair in the spring semester. Since the curriculum for the 12th grade was more issue oriented and featured courses on Christian life and world religions, RSHM elements of the curriculum were incorporated into the

discussion of inclusivity in terms of religion and how the theme of "That all may have life" pertained to a student's individual life choices.

Raleigh emphasized the theme of connectedness for all at WCGHS, but especially for the students. She applied it to gospel feminism and their daily lives:

> Gospel feminism reinforces that and it shows and allows them to see the connections between, for example, good body image, and recycling their plastic bottles. How are those two things related? We talk about that. We talk about how does cleaning up the beach and sitting with an elderly person in a convalescent hospital and listening to their life stories, how does all that connect, is it related? We make the connections and they get it. They really do get it. And I think that is one of the reasons why a lot of students excel in their community service because they see the joy of being connected with other human beings and the fact that they don't have to be an adult to do it you know. (educator interview, October 28, 2010)

For Raleigh, the goal of the curriculum, one ever present in the RSHM tradition and literature, concerned connecting everyday life, in this case body image and recycling, with the issues that the women of the Institute had focused on as part of the educational process.

Martin, another theology teacher, echoed these connections in his interview:

> I think the curriculum is geared towards finding ways to I call it fanning the flames of their [the students'] greatness. When I first came to WCGHS it was kind of funny, [the academic dean] asked me my thoughts about my approach to

> teaching. And I said you have a one-on-one experience with the student. You try to understand them to the best of your ability. You find what their gifts are and then you fan the flames of their greatness. You inspire that little spark and then you fan the flames. (educator interview, October 26, 2010)

Part of fanning those flames, for Martin, involved teaching an awareness of what he called "female sensibility," which he linked back to the RSHM:

> But I think there is something very significant about the female sensibilities that you are identifying how women are treated in our society and how that trickles down to the girls in our school and the development of compassion that I have. I am learning that there is more wisdom in the heart than there is in the head. And my goal is to get students to appreciate the wisdom that they have, the awareness that they get from the world that they encounter. But my goal is to try to teach them to explore the heart and the issues of the heart. The RSHM do that. They clearly do that. (educator interview, October 26, 2010)

The inherent wisdom returns to the themes that Gailhac and Mère St. Jean emphasized about the women who joined their order and has traditionally been part of the RSHM tradition. One of the goals of the Network included a focus on a personal relationship with God and that is found in the theology curriculum as well as in the liturgies and retreat program.

Students Show Awareness of the RSHM

Students appeared to echo the educators about the impact of the theology program on their perspectives of the world and, at the same time, they offered a more critical

perspective. They also spoke about how the classes enabled them to see themselves as female and as leaders. Ninth-grader Louise said as part of her focus group, "And the thing I love so much about WCGHS is, like[5] especially in theology classes, we have all these different discussions and diversity is far more respected" (student focus group, June 1, 2010). Fellow ninth-grader Ariel emphasized during her focus group how the theology curriculum prompted her to see things from a more global perspective:

> Well, I know, you know, [the RSHM] virtues; their values are from the Bible. You know, from the Catholic rules and the Catholic teachings, but I think that their teachings kind of go beyond the religious standpoint of it and go to just the classroom by explaining characters, you know, like honesty, responsibility, all these characteristics are portrayed through school, but, you know, not necessarily through the Catholic teachings. (student focus group, May 27, 2010)

Like many of the student participants, Ariel employed the terms Catholic, RSHM, and Christian interchangeably, but she also showed how the classes caused her to dwell on her place in the world *vis-à-vis* the portrayal of the RSHM in theology classes.

Not only the youngest participants noticed Martin's connections. Marian, the only 10th-grader, made direct links:

> Well, when we were looking at like, the principles of RSHM theology and like, like Ariel was saying, like some of them are religious like, to develop a lasting relationship with God. But then there are others that have more to do with your

[5] Regarding students' use of jargon and place keepers such as "really," I present their language as said here, but in no way do I intend it to take away from the significance of what each student said.

character like to develop a lifelong love of learning and have personal growth. (student focus group, May 27, 2010)

The recognition of a personal involvement with God and with the tradition may indicate that the transfer of the Charism was occurring.

Holly, the British-born 12th-grader, also explored in her focus group how the courses, combined with other activities, caused students to internalize the teachings:

> I mean definitely our theology classes teach us to do that the most. And I think in assemblies, when we're given presentations or we have special guest speakers a lot; and the morning announcements, sort of like reminding us with a prayer every day. (student focus group, June 1, 2010)

As indicated above with service learning, students' identification with the tradition and an awareness of how it can relate to their lives may be a result of the intentional institutionalization of the Charism transference.

Martin conflated an awareness of prayer as an indication that social action may not be far behind, saying:

> I think we are doing the RSHM mission in terms of academics, in terms of thinking about issues and what those issues are, examining all sides of the issue so that we have an understanding of what's happening out there. I think academically we are doing it. Service wise, we are doing it but I think the challenge for us, especially in the culture of [this city], is to engage them in the importance of the prayer life. I think that is really challenging. (educator interview, October 26, 2010)

Perhaps this becomes evident in a co-curricular activity overseen by Martin called "The Circle of Light," a student-run club that met once a week to pray together for the school and the world. Prayer became an intercession for others and a time to be with one another, activities that many Catholics and many religious practice often. Thus, it was a means to be present to the pain or illness or concerns of others and oneself simultaneously.

Martin defined it as part of a tradition of social interaction that had positive results:

> For me, I believe in what St. Francis said that the piece begins with the individual and extends out to the greater community. So if we can establish within our students an active prayer life or if we are in establishment of the importance of that, then maybe they can engage with service to others in a unique way. (educator interview, October 26, 2010)

Martin also measured the importance of prayer as he developed another thought about how students need to be cared for and to know how to care for themselves:

> It finds the center for the individual. It again, in terms of the cultivation of the heart center, it's critical to see that when you have a reverence for yourself, you will have a reverence for the life around you. That is the most important thing we need to teach these kids that if you can learn to love yourself and experience that love, then you can give that love to others. It's remarkable when you see it. Kids are dealing with issues at home. They are dealing with tenuous things on the outside, when they leave this place that leaves them a little jaded in terms of the

> foundation of their own spiritual lives, in terms of the cultivation of the importance of prayer life that's not necessarily happening. So for us, I think it is critical. (educator interview, October 26, 2010)

Prayer and the theology curriculum were two ways that the Charism could be experienced.

Yet students may or may not have comprehend the totality of what the educators intended to convey. Marian saw the experience as positive yet isolated, saying:

> I feel like most of it comes from theology and Mass and things we do together as a community like praying. I don't know, like you guys were saying, all our classes integrate the values of the RSHM. But I don't think about it in Math. Like, I don't think like, "Oh, I'm developing a lifelong love of learning which is one of the goals of RSHM." I don't know, I feel like I don't really think about it in most of my classes except for theology. (student focus group, May 27, 2010)

Ironically, Marian could recite one of the goals, but here she cited it as a non-issue in her other classes.

While these instances represented a few of the areas in which the Charism had become institutionalized at WCGHS, they indicated the breadth to which the school had incorporated the transference of the Charism into its daily life.

Promoting an RSHM Virtue: Care

WCGHS encouraged many different methods for educators and students to comprehend the identity of the RSHM and to enact its pedagogy of care for the individual and for social justice. Since it arose as a primary, separate theme, social justice pedagogy

is discussed later in this chapter. In RSHM schools the mission was that "all may have life and have it to the full." Gilligan (cited in Jorgensen, 2006) mentioned that the caring community created an atmosphere where persons, particularly women, are accepted by the community out of their histories and from within own contexts.

McDonough (2005) argued for individual autonomy in an atmosphere of respect and care. Since its inception, the Institute and later WCGHS maintained an awareness of the life conditions for women and children in ways that promoted and supported their sense of worth as individuals. In many of the interviews, participants mentioned that they felt cared for by others at the school, that their sense of self was encouraged, and that their appreciation for others were reinforced and developed at WCGHS.

The Senior Kairos Retreat Program: Care in Action

Within the first month of school, a portion of the 12th grade class attended a Kairos retreat. Kairos, a voluntary retreat, was offered twice a year, once in the fall and again in the spring and approximately half of the seniors attended each retreat. Some chose not to go and any remaining students were required to attend class. This retreat joined three other retreats, one on each grade level as part of the school's retreat program where three to four days were set aside for personal reflection and talks and activities.

The 2010 Self-Study for Accreditation described the retreat: "The Kairos program is spiritually based and designed for our young girls to find God in their lives. It is an intensive retreat centered on prayer, affirmation, reconciliation, and acceptance. Students continuously state that this is one of the best experiences in their WCGHS career." Since the program began at the school in the late 1990s, I have been on every

Kairos. I have also been the adult leader of the retreats on all of them except three. The first two were led by a resident priest; another was led by a campus ministry director who later left the school. The Kairos for this study typified the experience. Starting in April of the previous year, I began meeting with the 11 students who would make up the team to plan and prepare the four-day retreat. Each of the students and several adults prepared talks based on outlines from a retreat manual. One student, who also happened to attend the first student summit at the RSHM International Network of Schools meeting two years before, was elected by her peers to be the student leader of the retreat.

The retreat structure encouraged co-leading among adult participants and student leaders. The student leader and I led the weekly meetings and she gradually took over the leadership of the meetings even though we still consulted with one another before each session. As a way of engaging their peers, the student leaders selected a Disney-related princess theme and illustrated the tables and the handouts with a design created by one of the leaders. As we continued to meet, the students voices and input became bolder, a phenomenon that I had become accustomed to over my time as leader. I also noticed the confidence and assurance that developed in the student co-leader. She began to offer her opinion about changes, offered her own ideas about the talks of others, and showed confidence when seeing things differently than her peers and the adults, including me.

She started to e-mail others with reminders about meetings. We had never discussed such a thing and I asked her to keep it up. I also mentioned that she demonstrated not-so-average leadership traits and her peers recognized these as well. Simultaneously, I observed the others growing more confident in their talks and in their

opinions about running the retreat. I also noted that they had incorporated several ideas that were directly related to the Charism and I mentioned this to them. While recognizing that some of the ideas were inspired by the RSHM, they also asserted that these were thoughts that they felt were important.

Even when some of the students missed deadlines or forgot something, the student leader spoke with them and none of the adults had to get involved. I asked them why they thought things were going so smoothly and they responded that they felt this was their retreat, that they were responsible for making it work. Not only that but they wanted it to work. Cynically, I waited for the proverbial other shoe to drop. I thought other obligations or their academic concerns would slow their momentum or impact their level of involvement. This had happened several times before with other teams. However, it never did with these eleven.

The Kairos retreat went off extremely well. The student groups that were led by the student leaders went off well. I felt comfortable in allowing the co-leader to manage some of the portions of small group work that I had done in the past. She handled these so well that I told her that she oversaw the group better than I might have done. This typified her leadership for the entire four days.

While I plan to cover this in part in the leadership section later, the team's and the co-leader's involvement in Kairos dramatized how the students owned the concept of the retreat and felt invested in what we were doing. Inasmuch as the students were motivated by care and concern for their peers; they wanted them to have a positive experience. Perhaps it is useful here to note that in order to lead this retreat, the leaders themselves

had to attend their own Kairos retreat the previous spring. They said they felt moved and impacted by their retreat and desired to provide the same experience for their classmates.

How Kairos Impacted Others

Twelfth-grader Malory noted that Kairos also provided an opportunity to get to know teachers better and for them to be seen in a new light. Of a science teacher with a reputation for being taciturn and unflappable, she said that she realized after spending time with him at Kairos, "He's the biggest teddy bear I've ever met and so — he gave us all those little pins" (student focus group, May 27, 2010). The pins were one of several mementoes that students received at the retreat. None of the other students in the focus group commented on the Kairos retreat, most likely since none of the younger students attended the retreat and Malory's comments led to a series of comments about the science teacher by other participants.

Sr. Maura viewed the retreat positively and connected it directly to RSHM motto saying, "KAIROS is a major force in helping students to know God and making God known." Angellotti- Berns, who had attended several Kairos retreats in the past, viewed the retreat from a broader perspective and balanced out the positive view by placing the retreat within the bounds of concerns expressed about the Catholic and religious nature of the school as expressed by some people:

> I'm not saying that we should teach formation, especially when there's grumblings about how many masses we have, or Kairos, those things that are wonderful and sacred, there's not going to be any argument about that kind of

thing because we're a Catholic institution. (administrator interview, November 18, 2010)

At the same time, Raleigh, who had also spoken at several Kairos at WCGHS and elsewhere as part of a previous position, virtually became speechless when describing the retreat and its context in the WCGHS campus ministry and retreat program, both of which she oversaw:

> Then of course the juniors they go away for three days and two nights. Which is when you spend the night with someone it's a total different experience than when you're here for the day for eight hours in the day and go home. So when you're with someone for 24 hours it's a little different. And then of course there's Kairos, Kairos is just amazing so it's . . . [Pause.] Each retreat builds on each other so that by the time they graduate, they have the sense of community, the sense of Fellowship in a sense of wanting to reach out to other people and not feel awkward about it. (educator interview, October 28, 2010)

That sense of community connected to Kairos and the retreat program also arose in alumnae response to the 2010 Self-Study surveys and anecdotally heard by me at alumnae gatherings. I should also repeat here that I was the adult leader for the Kairos retreat and a one-day spring 12th-grade retreat. After 19 retreats, I received few negative comments from students and adult participants except for some legitimate concerns about poor accommodations and challenging food choices at our first retreat sites. However, some educators and coaches expressed concerns about losing classroom time with students and coaching time with athletes. The timing of the Kairos retreat program was

being reviewed at the time of this study, and educators were surveyed about whether to offer the retreat once or twice a year. The results of the survey and any decisions about the future of the retreat were not fully processed at the time of this writing.

Student peer ministry added an additional feature of the Kairos retreat and the other three retreats. All of the retreats were planned and led by a 10- to 15-person team of students selected by the adult leaders, and the teams planned activities and talks based on a progressive model for the retreats. The 2010 Self-Study for Accreditation indicated that:

> [t]he purpose of each retreat is different. As new students, the goal for freshmen is to get to know each other and make connections with new students. In the sophomore year, the theme is unity, as well as, understanding the RSHM mission. The junior year is centered around reconciliation and seeing God in others. Seniors are encouraged to see God in all things.

During each retreat the RSHM mission and goals were integrated into talks and activities. The 2010-2011 Kairos retreats ended up offering a unique model where three students who attended the first retreat joined the previous 11 members in preparing, planning, and leading the spring activity.

Teachers as Conduits of Care

While several teachers were noted in the focus groups as exemplars of the RSHM Charism, participants noted that several educators modeled a sense of care and identification for them. Some students related that teachers would speak directly to the caring for others while others had a more inherent approach through class or curriculum.

The most frequently mentioned person proved to be Sr. Maura, who as both the senior moderator and single representative of the order on campus, seemed to be a natural model of the Charism. In fact, students often affectionately referred to her by diminutive nicknames of "Sister Mar-Mar" or "Sissy Mar-Mar." Audrey, an 11th-grade member of the focus group, highlighted that she saw Sr. Maura as a "radical nun" (student focus group, May 27, 2010), while 12th-grader Maisie emphasized how she promoted a feeling of authenticity in fellow seniors:

> But, I mean, with Sister Maura, I mean, she's just wanting to enable — because, I mean, we're around her all the time. But like you can be real with them, and they aren't like judging you like with like this like super bias, like, oh, no, honey. But it's like, it's real, I think. (student focus group, May 27, 2010)

While I remained uncertain what Maisie meant by "enable" and toyed with the idea that she may have seen Sr. Maura as some kind of enabling presence, the essence of the comment reflected that Sr. Maura represented an encouraging and accepting presence.

This can also be seen as a comforting presence, a trait often attributed to the RSHM. Sr. Marlene Jerome best characterized this attribute of members of her order when she eulogized Sr. Cynthia "Cyn" Doherty, who like Sr. Maura was known by her diminutive Sr. Peg at Ignatius Marian University where she worked for decades:

> Cyn was a Good Shepherdess. She knew and cared for God's own, for each and every one of us in a unique and special way. Cyn knew all by name, literally and in the scriptural sense of grasping and embracing the core of our beings. Cyn held all those she knew with great respect and affection. Cyn gave new meaning to the

> term "Extended Family," perhaps she understood, long before most of us, that all God's creatures and creation are encompassed in that term. She welcomed all peoples as if they were her near and dear ones! She knew their names, spoke of their giftedness, inquired about their concerns and prayed for their needs. (eulogy, October, 17, 2009)

By referencing the Good Shepherd, Gailhac's primary model for the RSHM, and using it to identify Sr. Cyn, Sr. Marlene Jerome codified the scripture where Jesus Christ tells the parable about the Good Shepherd who seeks the lost lamb as a sign of great concern for the individual. Knowing the name of students and educators symbolized for Sr. Cyn at Ignatius Marian University and for Sr. Maura at WCGHS concern for each person as an individual, a trait many of the WCGHS students saw in Sr. Maura as the essence of her "radicalness."

That radicalness, nonetheless, was not limited to individual recognition. As the touchstone for the RSHM at WCGHS, students observed how care could reference activism. In an exchange about the RSHM and Sr. Maura, the 12th-graders discussed a parallel to the encounter between Jesus and the Samaritan woman at the well. Noting that Jewish tradition might discourage the unmarried Jesus from approaching and speaking to a woman when her husband was not around, they connected the RSHM sense of welcome, acceptance, and hospitality with Jesus speaking comforting words to the Samaritan woman. The dialogue among students in one of the focus groups showed this:

> Hanna: I went to the St. Hellwig's before -Westside Catholic Girls School- from fifth to eighth grade. And it's like, because it's run by the — I guess, the

Archdiocese has some hand in the school, it's more — I don't know, I guess, they're just very different like brands of Catholicism. Like if you've kind of got the ideology of the RSHM, then I don't think that you'd immediately — like, I mean, it is Catholic in that — I feel like it's kind of Catholic, but like, if you actually knew Jesus, like he would — 'cause he was like — he was the guy to be, you know, okay. Like, so one in, like let's go talk to her, even though her husband's not here. You know, we'll take her to the well.

[Student laughter]

Hanna: I don't — you know, 'cause then, you realize like go out and public or whatever beforehand. You know, he was very — I feel like not radical —for his time. And I feel…

Cathleen: Waiting for him to talk.

Hanna: Right. And I feel like, over time, like people have kind of forgotten that and now, it's like very like Jesus. So —But the RSHM is kind of . . .

Cathleen: That's so well worded.

Hanna: Yeah. The RSHM is very more, I feel like it's kind of that spirit.

Maisie: Yeah.

Hanna: Let's go out. Like, let's work with sex trafficking and like try to help people like kind of get their dignity back and —

Audrey: Yeah, like — and what you were saying with the whole view of the Catholic Church and I feel like, they get so much like —

Cathleen: Flack.

> Audrey: That was the word I was looking for, thank you. They get so much flack for like just being too whatever. (student focus group, May 27, 2010)

In this exchange, amid their laughter, the student participants jointly exhibited an appreciation for the RSHM their involvement in advocacy against human trafficking, redolent of Gailhac's original Preservation for women. That was what they meant by Sr. Maura being a radical. Thus, by the time they were seniors, WCGHS students seemed to have been internalizing an appreciation for advocacy, which for some, based on the stories of returning alumnae such as the one who visited Delaney's class, meant becoming advocates for women's issues.

Other educators influenced the participants as well. The students related how one educator, an alumna, explained how she felt the support of the school and the RSHM as a lesbian, citing how other Catholic schools dismissed educators because of their lifestyles. Other teachers demonstrated inclusivity, what Audrey termed openness and understanding, for different perspectives and beliefs. Maisie said in a focus group, "There's an extreme effort put forth, which I think like affects all of us, 'cause we think about it like that. 'Cause we see it in a broader perspective" (student focus group, May 27, 2010). Cathleen typified that broader perspective in her focus group with a comment about English teacher Deanne Daly:

> Yeah. Well, I talked to Ms. Daly about it. And we're like, waiting for someone to come out as gay and stuff. And everyone was saying how much they think that WCGHS would accept a gay student. Or if not, you know, what they thought about that. And Ms. Daly was saying that a few years ago, there was, you know,

> gay students and it was a kind of a popular thing to do. It was, like, and it was totally accepted. And the faculty was totally into it. Like they were really supportive. And the people that were lame about it were the parents. (student focus group, May 27, 2010)

Several of the older students related other times when they saw the adults on campus being more open than their families.

In addition, participants observed that the new lay head of school, Jennette Lewis, not only understood the RSHM Charism, but she communicated it. Alicia commented:

> I think the Charism of the RSHM has just been instilled in my heart this year just because we have a new head of school and I feel like Ms. Lewis coming from a religious background and being chaplain of universities and doing campus ministry at high schools, that because she's really involved in her faith that she always references or brings the Charism of the RSHM into what she speaks about. So she always refers to the sisters. (student focus group, May 27, 2010)

The 11th-grader felt a personal connection to Lewis' awareness of the Charism.

For the most part, the student participants saw Lewis and several of the educators as models of the Charism in both word and in deed. This sense of the personal, individual reflection of the Charism seemed to arise from the RSHM tradition itself. While many congregational schools carried forth their traditions through the interaction between religious and students, it appears that lay educators carrying forth these same encounters with students demonstrates how the tradition had become embedded in the life of WCGHS (Buijs, 2005: Braniff, 2007; Chubbuck, 2007; Fratelli Delle Scuole

Cristiane—La Salle, 2009; Horan, 2005; Lowney, 2003). When laid out side by side with the experience of students in regard to Sr. Maura, strong parallels of impact and understanding of the RSHM Charism arose from similar encounters with lay educators.

Schooled as Women: Feminine Identity

Another theme arising from the data was the role of feminine identity and pedagogy at WCGHS. Students recognized the role gender played in the education while educators emphasized a relationship between the school's Charism and its educational mission as one to form students' awareness of themselves as young women.

Theology teacher Raleigh addressed the scope of the curriculum by addressing the theme of gospel feminism. Gospel feminism and feminist theology address the role women play in the Catholic Church and in Christian churches in general (Ruether, 2006). Issues ranging from the male dominance and female subordination to a rejuvenation of female themes and concerns in Christian history and scripture join a critique of the Christian tradition from the perspective of gender to promote a reconsideration and reconsideration of theological themes and symbols (Isasi-Diaz, 1996: Ruether, 2006; Schneiders, 2004).

In her interview, Raleigh discussed the role of gospel feminism in the classroom and its impact on students:

> I think it was Elizabeth Schneider a theologian who thought of the term gospel feminism and I think it's tied in with that. Maybe not. Maybe we don't use those words put under that title but we're teaching our girls the meaning of gospel feminism. Number one is that as females they do have power and they need to

> claim the power and embrace the power and learn that that feminism is not a dirty word. That it is a powerful, empowering aspect of their life, okay, and when you broaden that aspect of feminism out and determine gospel feminism. How does one's feminism tie into the Gospel? And that's what we're trying to do. You know we talk about the beatitudes; we talk about the message of Jesus. What does it mean to love one another and to respect one another? And in turn how does one demonstrate that RSHM message of so that all may have life to the full? And how does that tie in with that, what does it mean? And I think gospel feminism encompasses the spirit, the body, the brotherhood, and sisterhood of humanity and the earth. We tied those, we connect and tie all those things together and realize that we just don't stand alone, that we are not an individual human being, that we are of a family in the true sense, and that families come in all different forms and shapes, and respect of that dignity of humanity, no matter how it looks. It is still family. (educator interview, October 28, 2010)

Feminine Themes Embedded in the School Culture

Because I approach this section of the data with a male bias, I see it as necessary to provide as many female voices in presenting the data. As an educator at all female schools for over 26 years, I have educated myself in feminine pedagogy and female learning styles through professional development offered to the educators by WCGHS. I have also explored research as part if this study's literature review and preparation for coding the data. Nonetheless, I am aware of an inherent bias as the consequences of growing up in a primarily hegemonic and patriarchical society in the United States.

During the process of this study I also worked with the accreditation self-study steering committee to prepare and review the 2010 Self-Study for Accreditation. An emphasis on feminine pedagogy showed up throughout the document, especially as the curricular departments summarized their purposes and their syllabi. Often, discussion of the new Extended Learning Time schedule highlighted how the new daily schedule sought to create optimal learning moments for female students.

Objectification of Women in Advertisements as a Lesson

In the English department, the educators selected texts based on their effectiveness in teaching literature to females. Earlier in this chapter, I detailed how feminist criticism played a role in my own classroom. Students shared with me their artworks advocating female themes such as body image. Another assignment in my class on popular culture and literature featured students analyzing an advertisement from a magazine that they or their peers might read regularly. In preparation for the assignment, the class watched a video from a noted scholar on the images of women as portrayed in the media. During the discussion that proceeded after the viewing, the students spoke in angry tones about how women were parceled out as body parts and objects in most ads that they had seen. They also added that they had discussed similar themes in their art history classes where the teacher showed them how women's legs and torsos were presented in unreal proportions to emphasize sexual attractiveness.

As these discussion proceeded, the students focused on how the images and texts in advertisements objectified and marginalized women. They also mentioned how certain celebrity ads did the same for men. However, most of their attention remained on the

negative treatment of females. Most of them brought this concern to their final essays and included them in their analysis. Their written language demonstrated acuity and latent anger about the negative portrayal of women. However, occasionally the same students in different discussions mentioned that they have grown tired of talking about feminism. They said they feel they knew all about it and were tired of having it "shoved down our throats." I found this odd because of the energy and invective that they brought to the discussions about ads. There appeared a kind of dichotomy between how the media used images of women and their own personal experiences.

Women Being Effaced as Part of the Palimpsest

If any theme reinforced the palimpsest image, the effacement of women stood out among others. History has often erased and covered over the voices and deeds of women. Participants emphasized how the transference of Charism developed and reinforced students' perceptions of themselves as women. Educator participants and some students also recognized that WCGHS approached education of the students with attention toward feminine pedagogy. Despite the banking model of education and the competition between academics and co-curriculars, WCGHS attended to student needs as women, which was an emphasis of the RSHM since its first school and the founding of the Preservation in Béziers in 1849.

Gore (1992) recognized the challenge of critical and feminist pedagogy shifting from a power-based/power-transference model of education to a discourse based model, a move from hierarchical hegemony and patriarchy to an inclusive critical and feminine pedagogy. WCGHS in the perception of the educators faced this same difficulty, a type

of existing in the world but not of it. Simultaneously, some older students indicated a feminism burnout, a resistance to overt feminist ideas that educators had been exposing them to in classes. Yet these students still advocated for themselves as females and perceived themselves in distinct leadership roles. A dichotomy between expectations and perceptions, as well as an observable comfort with feminist principles such as challenges toward an unfair labor market and the identification with human trafficking issues, indicated that students preferred to be their own advocates. In many ways, this dichotomy reflected a similar dichotomy documented in Willis' (1977) study of the "lads" in England, where their resistance reinforced the standard order of society in an unwitting way. WCGHS appeared to walk a line between resisting feminist ideas as overused and living a life defined by and reinforcing those same principles.

With feminism also came an awareness of gospel feminism (Isasi-Diaz, 1996: Ruether, 2006; Schneiders, 2004), a key component of an RSHM education and within the tradition of the RSHM. During the time of this study, a papal representative was going to meet with the RSHM leadership and other women religious. The group's response arose out of gospel feminism. Rather than be defined by the representative's agenda, the group invited the representative to meet with their representatives for a dialogue about any ideas or concerns. This model of choosing a response rather than a reaction mirrored and typified the example the RSHM regularly offered at WCGHS. During the preparation of the self-study, WCGHS also had to address external concerns in the recent requirements for an approved theology curriculum from the American Catholic bishops and a new set of standards entitled Catholic Identity Standards (CIS)

that would be implemented for all Catholic high schools in 2012 by the Western Catholic Educational Association, an accrediting body for the 2011 accreditation process for the school. The response that the school had was to first explore its identity as a school in the RSHM tradition and then compare the results to the CIS.

The administration chose to be defined by its role as an RSHM school and allowed those criteria to be primary in the case that any of the CIS asked it to respond differently than the Network goals and criteria. While very few of these standards conflicted with the Network, WCGHS chose to define itself rather than be defined, just as the women did. Other components such as an international sense and a pervasive desire to be inclusive, directly liked to seeing that "*all* have life" (my emphasis), also mirrored the call to gospel feminism. While much of this will also be highlighted in the final section on the theme of social justice, it is important to note WCGHS's commitment to diversity. Continuous dialogues about capability, gender, sexuality, and ethnicity in and out of the classroom characterized WCGHS. However, dialogues about socioeconomic structure tended to be avoided and more could have been done in promoting situations where the pedagogical structure at WCGHS could be problematized by its members.

Students Leading, Students Believing

The role of women as leaders was part of the RSHM Charism since the founding of the Institute. WCGHS continued that tradition since its inception in 1923. License plates sold in the student store portrayed the motto: "Preparing Women to Make a Better World." At the Kairos retreat, an inherent theme that was made overt in a student-presented talk entitled "Leaders" advocated that each student at WCGHS was a leader. It

is almost a truism that single-sex female schools model female leadership because all of the club and Associated Student Body officers were female. The entire administrative team was all female.

Another feature of the RSHM tradition has been placing persons in leadership and trusting them. This occurred in the Kairos retreat team and on clubs and organizations ranging from the literary magazine to the Model United Nation (MUN) leaders. At two MUN co-ed conferences, one sponsored by the school and another at the University of California, the team led other schools in receiving awards. While this inherently arose when participants spoke about Kairos, which had talks on leadership, and Kingdom Fair, where the role of students was servant leaders, one of the ESLRs also was reinforced through the documents and through observed events. Lewis, the head of school, often used a catch phrase when speaking to students, educators, board members, and parents: "We are creating leaders who are not the best in the world, but the best for the world" (administrator interview, April 14, 2010)

Diversity: Clubs, Conferences, and Action Plans

The action plan for the WCGHS 2004 Self-Study included a goal for advancing diversity. Diversity in this case was defined as including more persons of color on staff, in the student body, and recognizing the needs of parents from diverse backgrounds. Not specifically included in the original discussion but added later were issues that fell under the title of the *Big 8*: age, gender, socio-economic background, sexuality, ethnicity, race, religion, and ability/disability (Self-Study for Accreditation, 2010). Included in the steps toward this goal was an increase in diversity while recruiting and admitting students,

hiring educators, and recruiting members of the board. One of the first steps toward this goal included a student-made video asking students about these issues that was presented to the student body with educators in attendance at a community meeting and later to the board of trustees. The video featured students asking and answering questions about the Big 8 topics.

Later examination indicated that the video "showed that there was much work to be done on campus in order to make all students feel comfortable and welcome at WCGHS." In response to the video, the school established a Diversity Club with membership that included students and educators with the mandate to address the issues that were raised. In addition, a Diversity Coordinator position was added to the student government. Along with institutionalizing the club and the position, the school's administration and board dedicated resources that addressed diversity as part of the hiring process and, as a result of research with the Independent School Alliance for Minority Affairs (The Alliance), WCGHS increased its financial aid allotment. In addition as an effort to broaden the scope of admission and to reduce parking problems, a system bus that reached out to outlying communities was implemented. The admission program also regularly consulted with the Alliance to attract students of color.

In an effort to address these issues and educate the WCGHS community about the Big 8, the Diversity Coordinator and the Diversity Club under the leadership of the dean of students sponsored three diversity conferences, two of which were offered to local Catholic schools and the school community in 2008 and 2009, and another in early 2011 to the WCGHS community. Each conference featured speakers who addressed issues of

age, gender, socio-economic background, sexuality, ethnicity, race, religion, and ability/disability, including WCGHS students, educators, and outside guest speakers from local groups and universities. A second video was characterized in the 2010 Self-Study to demonstrate the shift that occurred since the focus on diversity: "interviewees commented less on race, religion, and socio-economic background, but more on learning disabilities, gender, and body image (not one of the Big 8)."

While many issues remain to be addressed, WCGHS educators and the accreditation team for the 2010 Self-Study commented that the school had progressed in this area. Nonetheless, addressing diversity in the classrooms, within the student body, among educators and on the board still remained issues in the 2011 action plan.

Admission of students of color also increased over that time. As of 2010, 37% of the enrolled students were students of color, which is an increase from 22% in 2004 (Self-Study for Accreditation, 2010). However, no parents of color served on the boards of the Mothers and Fathers clubs at the time of this study and surveys for the 2010 Self-Study indicated that parents of color felt that more needed to be done to address their needs including coordinating groups for them to discuss their concerns with one another and with the school.

Participants observed that diversity had been addressed within the school. Louise saw the theme addressed during her retreat and in her classes:

> And the thing I love so much about WCGHS is, like especially in theology classes, we have all these different discussions and diversity is far more respected. I just clearly remember, during our freshman retreat, we had a performer and

speaker come and she had certain very strong views. And we actually took some time after she left to discuss them and make sure that no one was insulted by the views and no one felt that their own views were being put down. I've never really seen that sort of respect for diversity before. (student focus group, June 1, 2010)

Louise appeared to have the view that discussions of diversity might be contentious. For her, the issues took on a positive note. As a student member of MISC, Maureen connected the RSHM Charism with an appreciation for diversity and saw a parallel in the Associated Student Body and school-wide theme for the 2010-2011 school year:

> And then last year I became a part of MISC and like that is the faculty helps plan our theme of the year which is — next year it's gonna be the Unity through Diversity, and so like it helped me get inside of what the RSHM is really about. (student focus group, May 27, 2010)

In fact, the theme of Unity through Diversity, which arose from the RSHM Network goals, was partly responsible for the 2011 Diversity conference mentioned earlier.

Linda experienced the dialogue about diversity in her classes, but also felt that her upbringing in a conservative Catholic school did not reflect such an appreciation for diversity:

> Adding on to what the others said, I do agree with the statement that WCGHS is very open with different diversity and different types of religious backgrounds because, coming from a very strict and conservative Catholic school, I find that church, when I was in my primary school, was very structured and you have to believe this certain way; whereas here, I feel like church is more just a gathering

> of different religions and different views, but we're all coming together as a whole and just creating a family of diversity. I find that it's good because before I was kind of – I was very kind of scared to question my religion. But now that I'm here, I've been open to question and have different views of certain things. (student focus group, June 1, 2010)

For Linda, and for many of the participants, diversity not only meant an awareness of the Big 8 in social terms but also in religious terms.

Twelfth-grade participants echoed this perspective while applying the idea to a non-participant classmate. Their experience proved more ambiguous:

> Well, I think that I've noticed other people of other religions, like I think Cassie's [a classmate] Buddhist, and I've noticed that she's struggled a little bit in theology classes, 'cause I've talked to her about it, because she does feel that like different. She has a different view. It's sometimes hard or harder for her to voice it. And I feel like in just — I mean, there's always gonna be struggle with views. I mean, we're not like a perfect community. (student focus group, May 27, 2010)

It remained unclear exactly what made the classmate uncomfortable, but the participants were aware that something in the classroom, whether it be the Catholic teachings or the content of the course, caused her to feel differently and to struggle. What became clear, however, was that WCGHS still incorporated and addressed diversity through its curriculum and though open dialogue about the issue. Lewis, in the opening faculty-staff retreat, addressed this by saying, "Unless we create ways in classroom to engage one another then we are not doing the RSHM, Catholic thing" (administrator interview,

August 16, 2010). Winant (2000) and Duncan (2005) advocated ongoing frank discussions about race as one means to continue to deal with concerns around race. Thus, as WCGHS works to address its own dealings with diversity, continued discussions in and out of the classroom about the Big 8 should move the school forward in this area.

For some, diversity is seen as a financial issue. The board and administration had increased financial aid as a partial solution and was considering growing funding and endowment to further address the issue. Among the educators and others, contributing to the school scholarship at a 100% level also partially addressed the issue. Martin considered these developments as well as involving the parents as means to address issues of diversity:

> How can we continue to [address diversity]? I guess those are bigger administrative challenges. How can we grow our endowment and inspire our parents who have the means to give so that they can see more diversity or allow more underprivileged students to come here? I think that's probably our greatest challenge right now. I think there are kids that have probably left the school that didn't want to leave the school, but had no choice because of the tuition. And I don't think that's necessarily just our fault. I think it is a phenomenon which is happening with the economy. But when I look at challenges in terms of things that – I have to consider what I can do as a faculty member. I can contribute financially. I don't know. All I can do is cultivate that person in front of me and deal with that person to see the responsibility and hopefully inspire them to one day give back so that other kids who are more underprivileged can have the

opportunity to be a part of this experience. (educator interview, October 26, 2010)

WCGHS participants addressed the challenge to confront issues of diversity by creating financial plans and groups that used education and student leadership. Work remains to be done to hire more educators and to recruit board members who reflect the diversity of the study city and its community, one way the school can address the Network goal of creating unity through diversity, its 2010-2011 theme.

Leading to Aid Women in Juarez

Lewis developed a program called "Inspiring Boldness: A Girl's Leading," a mentor/speaker series intended to offer leadership models and inspiration to the students. In this program, professional women have spoken on topics of interest to students at lunch sessions. For example, in March 2011 a lawyer addressed over forty students and educators. She had worked on a court case brought to the Mexican government on behalf of women who had "disappeared" in Ciudad Juarez. My fieldnotes described her as a White professional woman who spoke confidently about being a lawyer and working on behalf of women. When asked what prompted her to join the legal profession, the lawyer said that she had wanted to be a poet since the age of 10, but as she realized she did not want to live in a garret. She discovered that lawyers received pay to write for others so she pursued a career in law, eventually becoming an appellate lawyer. Ironically, she revealed, the Juarez women case was done on a pro bono status, and she related an anecdote about having to get the brief that she submitted translated into Spanish for the Mexican government to consider it. She asked the translation services to reduce their

fees from $20,000 to $5,000 by appealing to their sense of justice on behalf of the women. Her main advice to the students was to "take risks. I've never met a successful woman who has ever regretted taking that risk." The students asking questions and those in attendance were abuzz with talking after the session and several stayed back to speak with the lawyer. Her combination of being a lawyer and working for justice causes seemed to strike a chord.

Bringing the Charism to Hollywood: An Alumna's Experience

A 10-year alumna was unable to speak at the Diversity conference, but was able to speak to the school community later. She had matriculated to an Ivy League university and had intended to establish a career in the film or television industry. As a Black woman, she related, she also felt that she wanted to speak on behalf of her community, as she called it, and for other marginalized groups. She discussed how being both Black and a woman meant that she had had to work harder to start making an impact. As part of her story, the alumna told how she reached a low point living in a basement in New York City. She said that she prayed and attributed her being able to turn around to the confidence and faith that she had learned at WCGHS. She claimed that learning to write and express herself, combined with her experience at retreats, enabled her to move on from the low points.

At the time of this study, she and her actor sister owned and operated a production company that promoted and created Black television series. Her sister was the main lead actor, along with a popular Black male actor, in a popular series that they produced on a cable network and the show was the network's number one show. She told the students

that she wanted to let them know that anything is possible and that they were in a place that would help them achieve their dreams. When asked the primary component that helped her to become the head of her own company, the alumna said it was because the English department taught her to write. This led to her writing a thesis on the role of Black persons in the media, a document about which she was very proud.

For me this was both an enlightening and positive experience. The alumna demonstrated the impact that WCGHS had on its students, especially the positive impact on her perception of herself as a Black woman of faith. Yet, as the sibling of a famous actor, the alumna had unique opportunities. She had even dabbled in acting and modeling herself. However, her final point emphasized how she felt that she had agency to represent and promote the interests of other Black persons. She also broadened out her perspective to include other ethnic persons. Simultaneously, the alumna also seemed keenly aware of the place that privilege and social and cultural capital played in her becoming successful. She addressed this by contextualizing her sense of agency in terms of what was needed to be successful in the media. "We have a lot more to do," she said. "But I feel so strong doing what we have done. And we are not finished yet." The students and educators in attendance gave her a hearty round of applause.

Becoming Servant Leaders

The leadership activities at WCGHS seemed to be perceived favorably. All students were encouraged to see themselves as leaders and as persons who could impact the world positively. While the concept of servant leader can connote a demeaned perspective, for the students at WCGHS it promoted an awareness of solidarity and focus

on the marginalized. Leadership was defined in terms of being present to the other and to one another, and it was also modeled as being an active participant in change and in being a change agent in the world. Oldenski (1997) created a framework for critical pedagogy and liberation theology that explored whether students perceived the world as changeable and whether students themselves could be agents of change. WCGHS instilled this perception in the participants and throughout its curriculum with classes, units, and special days geared toward being leaders who could create change.

However, the language surrounding these moments rarely distinguished or recognized a sense of solidarity with the role of servant leader. Often students were encouraged to help those who were less fortunate or were placed higher in a hierarchical structure. Sometimes, nonetheless, when there existed an education, action, reflection model (praxis) for an activity, solidarity was emphasized. As with feminine identity and pedagogy, more dialogue about the characteristics of leadership should encourage a more balanced view of what change agency and student leadership involves.

Servant Leaders Practicing Social Justice

A final theme joins the idea of servant leadership with social action under the auspices of social justice. In addition to classroom instruction on social justice, and its emphasis during the 11th grade theology course on social justice, WCGHS had a school-wide service-learning program for all students. Within the social justice course, there was an emphasis on praxis that resulted in the Kingdom Fair, the service fair that featured how 11th-graders performed hands-on service for the community.

Community involvement through service learning.

Service learning, which the school alternately called Christian Community Service or Community Service, was a graduation requirement that WCGHS perceived as a key component in living out the RSHM Charism. The 2010 Self-Study detailed the program:

> Christian Community Service is a pillar of the mission and an essential aspect of Catholic faith in action. A service fair in the fall exposes students to many service options. All students are required to complete service hours prior to graduation. Currently, all classes from the class of 2011 to the class of 2014 have a requirement of the completion of 100 hours of community service, to be completed in stages throughout their four years of high school.

Service learning involves students perform acts of service for or involving the local community (Cipolle, 2004; Cuban & Andersen, 2007; Stewart, 2008). Not only does service learning incorporate the Network's goal about awakening a consciousness of social justice, but service learning is in line with Catholic Social teaching in establishing a relationship with the common good and promoting a preferential option for the marginalized (Grace, 2002; John Paul II, 1987; LMU School of Education, 2009; Scanlan, 2008). Students learned about service opportunities at a fall service fair at which local outreach programs and ministries informed the student body about the possibilities available for students to meet their annual requirement. Classes often exceeded the graduation requirement of 100 hours; the class of 2009 averaged 128.3 completed service hours. Eleventh-graders, who took a course in social justice, used a

project called Kingdom Fair that was built into the junior curriculum to meet at least 10 hours of their requirement by working on a concentrated project with one identified agency. (Kingdom Fair is explored in depth below.)

A the fall service fair in September, students were presented with either presentations or information from agencies ranging from Amnesty International to Heal the Bay to Teenagers Helping the Homeless to RSHM-related A Place Called Home. Students then arranged to fulfill their annual requirement for service for their grade level. Ninth-graders were required to complete 30 hours of service, with at least 10 hours served off campus, addressing the needs of the marginalized by the end of freshman year. Tenth-graders were required to accumulate 60 hours by year's end, with at least 10 of those hours working with the marginalized through a non-profit organization. Serving at least 10 hours as part of their required Kingdom Fair curricular work, which was geared toward some form of advocacy for the marginalized or for environmental concerns, 11th-graders needed to complete 25 hours, with 10 hours also focused on the marginalized, by year's end. With the same requirement to work with the marginalized, 12th grades were required to spend at least 15 hours at an approved non-profit service site. The Community Service Coordinator also supervised students in their choices for sites and in their methods for meeting the requirements, and also approved and researched sites and tallied each student's hours. The coordinator reminded students regularly at community meetings and assemblies as well as through e-mails about deadlines and due dates.

For a service-learning experience to be most effective and impactful, education about service, deliberate selection of service experiences, and reflexive consideration of

the service activity enabled students to incorporate the experience into their understanding of the world and at times to shape their understanding and interaction with the larger community (Cipolle, 2004; Freire, 2008a, 2008b; McLaren, 1993; 2007; 2009; Oldenski, 1997). Oldenski (1997) maintained that educational and reflexive practice promotes a person's recognition of the need to change her perspective of the world, the incorporation of the changes into her life, and ongoing reflection on those changes. The result is a life affected by this process that Freire (2008b) called praxis. The mindset that reconsiders a worldview that includes a respectful awareness and a sense of solidarity with the marginalized is called conscientization (Freire, 2008b). Within its theology curriculum, and as part of the written assignment for the Kingdom Fair Project, WCGHS asked students to practice such reflection on all grade levels. Such praxis enabled the experiences to be seen in light of the RSHM Charism and Catholic Social Teaching. The 2010 Self-Study explained that, as part of the role of a WCGHS being a "servant leader," a focus of the Expected Student Learning Results (ESLRs), "[s]tudents will utilize theological reflection to process Christian Service experiences."

Innately, 11th-grader Linda envisioned a smaller requirement that still included a sense of praxis:

> I feel like maybe we shouldn't require a certain amount of hours but maybe we should require just doing community service and then maybe writing a reflection about it and explaining what you really did and how it impacted you rather than having just that number forced onto you; because girls that have done over like 400 hours of service, I feel like I haven't done anything compared to them and it

> kind of puts me down. But I still am doing community service. I'm still trying to help but, I don't know, I just feel like the number itself kind of makes it seem like more of a burden than anything. (student focus group, June 1, 2010)

Perhaps Linda's experience with Kingdom Fair helped shape her awareness, as she appeared to comprehend the value of service coupled with reflection that transcended any frequency requirement.

Most educators saw the service learning experience as positive for the students. They also aligned the experience with the RSHM Charism and believed that the students were impacted positively in the long run by the graduation requirement. Raleigh, also the Community Service Coordinator, indicated that the requirement impacted both the school and the local community:

> I think maybe, maybe the fact that [the students] do—that the students are required to do 100 community hours of service by the time they graduate. What's interesting to me is that there are so many students who go well beyond that number. (educator interview, October 28, 2010)

However, she also recognized that the hours were actually required and that students may not approach the 100 hours easily, but that often attitudes changed:

> And they don't have to, there's no—and once they are—it's interesting, once they start their community service hours begrudgingly, they don't want to do it: Do I have to go visit these old people, do I have to go do this or have to do that? Then all of a sudden, something happens to them, and they change. And they want to go to that convalescent hospital, they want to go to Heal the Bay, they want to go

to participate in an AIDS walk. Not just for the fun of it, but because they realize that they are members of the "broader community" other than right here in these WCGHS confines. (educator interview, October 28, 2010)

Angelotti-Berns, an administrator, also expressed a relation to the community at large while recognizing that students learned not only from their service experiences but also through other community-based activities, such as club fund-raising and school-wide events like Jeans for Africa—an promotion to raise funds for St. Joseph School in Zambia in exchange for a free dress day when students and educators could wear jeans. She said:

> I really like each year the way the curriculum is structured so that the kids are learning the different components of that service. They're learning hands-on service, they're learning advocacy work, they're learning about policymaking, they're learning so many different things. So they're positioned to do more than just raise money or ask for money, but to really think about creative solutions, I really believe that. (administrator interview, November 18, 2010)

In her discussions with students and alumnae, Angelotti-Berns learned directly the impact that the service-learning experiences had on students:

> I could tell you to a tee every single one of those kids has said about her service that she has learned more from them, from the people she served, than she gave. And I know it sounds terrifically trite to say, but I think it's really true. That is an eye-opening thing for them. They just feel empowered. I've heard them say, "I didn't know what I could do, I'm still a kid, who's going to listen to me?" But

> when they get in there, and sometimes it's just listening, that they can listen, that they can do, and it's in the little things that sometimes they do the most good. And I think that that's a fantastic message. (administrator interview, November 18, 2010)

Thus, what may have started as the meeting of a graduation requirement moved toward the goal of solidarity with the marginalized as students began to see the people that they served as persons engaged in challenges and not persons who need their help.

Students viewed the requirement in a mixed way. As she listened to older students speak about their service experiences, especially the more positive comments about Kingdom Fair, ninth-grader Ariel sounded enthusiastic as she said, "I used to think 100 service hours is hard enough, it's like, 'Oh, I can't.' Now it's just — it gets easier. It does" (student focus group, May 27, 2010). A veteran of service hours who had met her grade-level requirement, 11th-grader Maureen summarized her perspective:

> I definitely think that community service, like, regardless of it, you know, your, like you have a religion or not, community service is one of the most self-rewarding acts you can do because I'm like — well, in grammar school we had to do community service but it wasn't on the level that it's required here. (student focus group, May 27, 2010)

While Linda's earlier comments showed the thoughtful impact that service can have, others mentioned the service with a cynical perspective. Although she personally appreciated service learning, 12th-grader Holly, who came to WCGHS after being raised in English public schools where religion was experienced in a pro forma fashion,

recognized that some students considered the service requirement the same as any other requirement: something to get through. She said:

> I know girls who have gotten their parents to fake the hours for them and just like made up an organization and not done any service the entire time. I mean that was before Ms. Raleigh started enforcing it. I think people still do that, but – well like my one friend, she didn't do any community service for three years and nobody chased her down until this year; they were like, you need to do all of them in one year. And I guess because it wasn't actually enforced until now, so that really sucked for her. (student focus group, June 1, 2010)

Such a situation reveals the downside of a graduation requirement intended to shape or transform a student; when it becomes part of a checklist and backs up, the service learning is minimal if at all. Nonetheless, Holly also understood that the requirement had value and remained subject to the student's perspective on her broader WCGHS experience:

> But I think it's either – yeah, it's either gonna be you really discover the importance of community service or you think of it as a huge burden. And I think the people feel that it's a huge burden are the people who don't like WCGHS. And when I had to do a lot of the community service, I hated WCGHS so much. I was just like, "Oh my God, I don't want to have to do this." And I didn't try very hard and I was lazy with it. (student focus group, June 1, 2010)

Louise, a ninth-grader, expressed a similar ambiguity about the service and, unlike Holly and Linda who had participated in Kingdom Fair, focused on the fact that it was required. She said:

> I'm kind of – I have clashing opinions on community service. I think that it's absolutely wonderful and I really love doing community service, but I didn't at first. And the only reason I got started on it was because WCGHS required it. But, at the same time, it doesn't feel like community service when I'm doing work for hours. It simply feels like I'm doing a big, yearlong school assignment. And basically that is what it's doing when it's required hours. It's not freely given service. It's fulfilling your requirements. (student focus group, June 1, 2010)

In the same vein, the service experience relied heavily on the agencies where the students did their work. Some of Holly's ambiguity may have arisen from her running into poorly trained staff:

> I remember when I did community service once; I did a big Sunday event. It was really amazing. I felt really great helping people. And then, at the end, I asked for my hours form to be signed and the guy who I asked was just immediately like, "Oh, so you're doing this for hours; you're not doing it because you want to." And I was like, "Oh, well, I mean I came here for hours but I really want to help." And I stayed for a lot longer than I had to. And he was just really, really upset and offended and I just like felt terrible. But it's like – it's really just like you can't – it's like a big circle. It's like what's the right answer to that question?

> It's like well yeah, that's right, but I still helped and I still feel good about what I did. But it's – you know I – yeah, you sort of feel different from the people who came just because they wanted to help because it makes you feel bad. In a way I wanted to just like throw away the form and be like no, I just – don't give me the hours, but I need the hours to graduate. (student focus group, June 1, 2010)

Perhaps that experience with the judgmental worker also enabled Holly to question the requirement more. She seemed to embody the inherent question of a student's motivation to serve. Is it about serving or about requirements, as she was asked herself. She detailed this story:

> Also, there are some girls in my class – like one girl did – I mean we have to do like 100 hours and I did like exactly 100 and this one girl did 400 hours. It's really difficult to sort of see whether or not – I'm not saying she's a good person, but I'm just wondering whether she was genuinely helping or whether or not it was to help her college applications 'cause that's really why a lot – 'cause that's a huge thing that helps with college is community service. So that once you get past the required hours, it's like, well, am I doing this for college or am I doing this because I actually want to help people? So I just feel like that question can never really be answered because you're stuck either way. (student focus group, June 1, 2010)

Regardless of Holly's answer, which actually is for her to ascertain in the future, the service experience appears to have made her ask some very mature questions.

The educators shared this awareness of service learning not always positively impacting the students and the more cynical perspectives about its impact on any kind of solidarity. Martin mentioned how it occasionally failed to affect the students in such a way that it would reinforce the hope of the program: "I mean, I know that there are kids here that are doing service because they feel they are obligated; they have to meet a requirement." However, he held out that the actual experience could prove positive, saying, "But I think once they get out there and they experience it, they experience service, it transforms them in such unique ways" (educator interview, October 26, 2010). Raleigh also saw that some students started out begrudgingly but had their perspectives changed through the actual experience.

Others who took the 11th-grade theology course with its social justice component seemed to think less cynically about the service hours. As she spoke about service, Linda considered it more philosophically and even added a tone of "wait-and-see-and you will get-it" when addressing the ninth-graders:

> Kingdom Fair really did open my eyes to different things and like how many ways you can help just in even a small way. But it also kind of – I never knew how many things – like I don't know. I just felt like I can connect each and every little project to the Catholic Church and to what we kind of believe in. One of their requirements was like you have to relate it to a Church teaching and it was – I felt like it was going to be so hard to find one, but you could easily find it in anything. So I feel like Kingdom Fair really kind of opened up my eyes of that

> we need to – that the Church teaches this and that we need to go out and do what we do, which is service. (student focus group, June 1, 2010)

Granted, Linda's take focused on how the Catholic Church and service interacted, which demonstrates one of the problems with determining the impact of service learning, reflection, and social justice teaching on students.

Maureen, on the other hand, seemed to consider the requirement as having a hopeful result in the end:

> And you—I don't think you realize how—also, realize how much you have until you help someone who is less fortunate than you are. But sometimes people who you least expect teach you the most in life. And I think that doing community service regardless of if you do it for people or if you do it for the earth or like how you do it, you learn something about yourself and you get taught something. (student focus group, May 27, 2010)

Hence, whether arising from three years of learning how to reflect on the requirement or the mushrooming effects of Kingdom Fair and the social justice course, among the focus group participants who concentrated on the service requirement the comments tended to be more philosophical and focused on how they were affected by their service.

However, the service requirement was hardly on the minds of the participants in the exclusively 12th-grade focus group. It is hard to determine if their pending graduations or the fact that they were on the other side of college acceptances determined that the service requirements were less a part of their discussions. Cathleen was the only one who mentioned the service hours and then she only celebrated having completed the

whole requirement during the summer between 11th and 12th grade. Even with the 12th-graders though, the service experience remained fresh and any conclusions about the long-term impact on any of the students in the focus groups would be premature.

Both public and private schools operate service-learning programs that range from entire classes to a minimal service-hour requirement in the hope that students might identify more with others (Cipolle, 2004; Stewart, 2008). In light of its RSHM social justice goals, its diversity goals, and its responsiveness to Catholic Social Teaching, WCGHS required students to spend at least 100 hours in service to others to create solidarity with the marginalized. In doing so the school prompted older students to engage in reflexive practice, an activity that scholars believe encourages a transformational and affirming perspective toward the poor and marginalized. As an educational practice, as well, WCGHS educators also seek to promote justice and a feminine sense of self though the program. Raleigh summed it up:

> [Students] do belong and are members of a broader community; they do impact the community and I think that it's interesting that they begin to find their voices and when they find their voices, they understand that someone's going to hear them and listen to them. And how they're going to be heard and understood is through their actions. If they want something done, then they realize they have to do it. It's just not talk. (educator interview, October 28, 2010)

Raleigh's comment about "talk" invited an interesting sub-question to the research questions for this study. How much of the internalization and transference of the

Charism has real impact and how much of it is Charism talk? This question is explored in the Findings section and in Chapter V of this study.

Kingdom fair.

Marian also spoke highly of Kingdom Fair, where students shared their projects based on 5 hours of direct service to the marginalized with focused research and praxis, and its impact in terms of social justice awareness. In her focus group, she occasionally spoke with the voice of experience to her younger counterparts and more or less teased them with what was to come for them in the theology curriculum. Others shared similar opinions about this benchmark moment in the junior year. Maureen set it up well:

> But I also think junior year especially because we — well, this year our theme happened to be Social Justice and then we had our Kingdom Fair project and our whole entire theology curriculum is Social Justice. Social Justice was like surrounding me this entire year regardless of what class I was in, you know, we always found a way to tie it back. (student focus group, May 27, 2010)

For several of the participants, Kingdom Fair made a difference in their awareness of how they were impacted by the marginalized and how they could respond. Linda captured the experience of many of the 12th- and 11th-grade participants:

> Kingdom Fair really did open my eyes to different things and like how many ways you can help just in even a small way. But it also kind of – I never knew how many things – like I don't know. I just felt like I can connect each and every little project to the Catholic Church and to what we kind of believe in. One of their requirements was like you have to relate it to a church teaching and it was –

> I felt like it was going to be so hard to find one, but you could easily find it in anything. So I feel like Kingdom Fair really kind of opened up my eyes of that we need to – that the Church teaches this and that we need to go out and do what we do, which is service. (student focus group, June 1, 2010)

The combination of praxis and direct connection to Catholic Social Teaching combined with seeing their peers do the same work appeared to influence students in terms of moving toward solidarity with the poor and marginalized. Simultaneously, how each student experienced her service also dramatized the extent to which she was in the process of taking a more critical and caring perspective toward the marginalized or whether she maintained a more hegemonic perspective. That is, a hegemonic perspective where the aid giver saw herself in a superior position to the person with which she worked (Cipolle, 2004; Cuban & Andersen, 2007; Stewart, 2008; McLaren, 1989; Oldenski, 1997). Since the Kingdom Fair experience was relatively new at the time of this study, a few months for 11th-graders and a little over a year for 12th-graders, the long-term impact or more fully processed conclusions on the part of students would be very difficult to ascertain. In any case, the students perceived the experience as seminal for themselves. In fact, they appeared to see it throughout their junior curriculum. Maureen related the theme's pervasiveness:

> But I also think junior year especially because we — well, this year our theme happened to be Social Justice and then we had our Kingdom Fair project and our whole entire theology curriculum is Social Justice. Social Justice was like

surrounding me this entire year regardless of what class I was in, you know, we always found a way to tie it back. (student focus group, May 27, 2010)

On the other hand, students in the ninth and 10th grades appeared less aware of the social justice issues and showed some anticipation about finding out more. Whether they were prompted on by the older students' stories about Kingdom Fair or not was unclear. Ariel, though, expressed this when engaging the older participants in her focus group:

> Okay. Being honest, like, I don't really feel like I have learned that much about social justice. Like, maybe since I'm not a junior yet, like you guys focus on it like, junior year, but I don't know, like maybe, like, I guess like, you could involve yourself in that and learn that if you want, like diversity club, like human trafficking thing, but like, I didn't do that and like, I'm honestly like, I'm not really even clear on like, what it is. (student focus group, May 27, 2010)

The relationship among students with the RSHM Charism and social justice seemed to be growing. Ninth-grader Arianne mentioned her hope for more understanding: "But I think that the more I continue staying at the school and learning more, that like, in the future, our school will have a big effect on social justice in a good way." For her, exposure to the Charism seemed more of something she observed rather than experienced, "It's kind of like what I've been seeing from the students and my peers. I think they really — some certain people, really, provide an example of what our school is about and what we're trying to be" (student focus group, May 27, 2010). Arianne, like many of the participants, identified with the school in a larger way, externalizing some

better self that she and the others appeared to see either in the older students or through her exposure to an ideal WCGHS communal identity. Alternately, she could have been trying to fit into the group, to be part of the conversation that was engaged in asserting this idealized identity.

Angelotti-Berns also recognized this internalized and idealized perception of social justice perception among students. She noted that this internalization grew over time:

> I think the students have internalized justice because it's so present around them. I think that when I started at WCGHS there were probably a larger percentage of students here who just did the service because they had to, it was a requirement, this is what the school required. I really believe that 95 percent at least of our students, they're doing the service, yes, because it's a requirement, but they're also serving in other ways. They're all passionate about so many justice issues and things that are happening in the world around them. Part of that is a consequence of our time. There's a lot to be impassioned about. But I've seen that change in the student body. (administrator interview, November 18, 2010)

Angelotti-Berns spoke from the perspective of a fundraiser and writer of grants. For her social justice and the action of students reinforced expectations and she stated that the service requirement eventually would lead to students comprehending what it means to create solidarity with the marginalized and a praxis-based awareness. However, her contact with students was limited. She interviewed the 39 students who were a part

of the Named Scholars program. Angelotti-Berns explained the program and its impact as she saw it:

> That means they're students who as part of their financial aid or connected with foundations or donors who help to support their financial aid package. So my contact with the students is fairly limited in a broad sense, but I do have these 39 that I know fairly well and I write about every year and so forth. (administrator interview, November 18, 2010)

Reiterating a former comment documented in an earlier section of this chapter, she said:

> I could tell you to a tee every single one of those kids has said about her service that she has learned more from them, from the people she served, than she gave. And I know it sounds terrifically trite to say, but I think it's really true. That is really an eye-opening thing for them. They just feel empowered. I've heard them say, "I didn't know what I could do, I'm still a kid, who's going to listen to me?" But when they get in there, and sometimes it's just listening, that they can listen, that they can do, and it's in the little things that sometimes they do the most good. And I think that that's a fantastic message. (administrator interview, November 18, 2010)

The 39 students comprised a little more than 10 percent of the student body. While extrapolating from this might indicate many students had a positive view of social justice and their own relationships with the marginalized, stating that 95 % of students internalize and co-opt an informed view of others may not necessarily follow. With Kingdom Fair and its praxis, it might be possible to conclude that a majority of students

may change their minds about social justice. Angelotti-Berns' language also indicated a reification of a more traditional and hegemonic approach toward service, or volunteering as Raleigh termed it. The persons with whom the students work are objectified as "them," though, Angelotti-Berns may not be fully aware of doing so. She tried to mediate and mitigate this by acknowledging that the marginalized are teaching the students something through the experience.

Nonetheless, there remains a perception that students in this case were "empowered," receiving their senses of themselves as persons involved directly in this world as it is, from a critical perspective, from another. Essentially, Angelotti-Berns continued with nod toward the value of praxis as students considered their situations and created their own awareness of their own capital, but the words lack a full sense of Freire's conscientization (2008b). This is not to say that some students may not be on the process of conscientization; it merely means that Angelotti-Berns words reflected a distance from a more full awareness of what this perspective can be in the students.

Such a perspective formed a theme in many of the participants' commentary and some of the literature. They walked a fine line between authentic language about the RSHM Charism and what might be termed Charism talk. That is, the use of key phrases or references to the goal as a language shortcut to discussing either social justice or the Charism. Perhaps this was best exemplified by the repeated use of a portion of the RSHM motto, "That all may have life and have it to the full." The full motto is "to know and love God, to make God known and loved, to proclaim that Jesus Christ has come in order that all may have life" (Constitutions of the Institute of the Religious of the Sacred

Heart of Mary Immaculate Virgin, 1983, p. 5). The Network shortened its reference to the motto to the last section as referred above (RSHM International Network of Schools, 2006). However, this also allowed for a broader and simpler interpretation and application of the RSHM motto and, by association, the application of the RSHM Charism and could have become Charism talk. Most of the student references to the RSHM Charism contained the last phrase of the original motto as did all of the references to it by the adults.

Why focus on this? Liberation theologians warned of minimizing the poor and marginalized through language (Boff & Boff, 1994; Gutiérrez, 1984, 1988; Oldenski, 1997). McLaren (1999) discussed schools as complex and labyrinthine ideological structures that can "dissolve into meaningless abstraction and mystification" (p. xliv). Feminist theologians have advocated a deep and focused cultural critique that includes an awareness of language (Isasi-Diaz, 1996; Ruether, 2006; Schneiders, 2004). A close awareness of one's language and its implications as well as a thoughtfulness about its use can model and characterize the depth of care and awareness for *all* having life, and in a social justice perspective all would most clearly include the marginalized. At times, all having life meant almost anything from an academic life to ecological appreciation and advocacy to a healthy physical development, and this was not essentially bad or even marginalizing. However, and I am intending a pun here, the Charism motto can be approached more fully. Indeed, Sr. Maura may have said it best:

> Nobody's trying to tell [the students] that they have to be perfect, which I think is wonderful. They don't have to be perfect. They're made by God with talent and

there's no point in trying to be somebody else if you've already got your own stuff. (educator interview, October 20, 2010)

Her assessment of the students emphasized the totality of the motto, the awareness of spirituality, and appreciation of all life, and a love for oneself.

At the end of the day, in consideration of service-learning, social justice, and the theology curriculum, the participating student comments indicated that other students were simply meeting a graduation requirement and did not necessarily own a sense of solidarity with others as a result of their service. Among the participants, a desire to speak about the right things and advocate the right things was prevalent. When asked questions directly focused on the RSHM Charism, adult participants indicated a strong desire to see the Charism lived out through the students. At the same time the student participants advocated that service and the Charism impacted themselves and their peers positively. Simultaneously, both groups appeared to have been aware that more could be done in the areas of social justice action and realization of the Charism. Younger students wanted to emulate the language of older students and adopted their vocabulary in hopeful tones. Eleventh-and 12th-graders mostly pointed to adults on campus whom they identified as advocates or persons who promoted social justice and the RSHM Charism.

Other classes and social justice.

While the service-learning program, the theology curriculum, and the Kingdom Fair project significantly impacted the perceptions about social justice among the students and the educators, other courses within the curriculum also focused on themes

related to social justice in their coursework and assignments. The 2010 Self-Study featured these classes throughout its pages, often because the prompts to which it responded reinforced the themes of Catholic responsibility, service learning, and social justice. For example, in 2010, the art history class created icons based on traditional Christian imagery that incorporated contemporary themes and referenced situations of marginalization in a mode that reflected the traditional imagery of the Madonna and Child. Malory responded by illustrating a Latina and her child dressed in representative clothes. As an outreach, the science department established a WAPI (water purification devices) initiative that had been ongoing and in 2009-2010 students and educators created 1,100 WAPIs that were distributed to Uganda and Haiti. Units of the curriculum in social studies and English focused on racial and ethnic issues including the Civil Rights Act, the literature of the Harlem Renaissance, and Art Spiegelman's retelling of the plight of the Jews in World War II in *Maus*.

Social justice themes and activities also existed in the modern language, performing arts, and mathematics curricula. Scholars observed that an emphasis on social justice issues combined with reflection and discussion on issues of power and inequity contributed to students' understanding of diversity and social justice (Baltodano, 2009; Mayhew & Fernândez, 2007; McLaren, 2009; Oldenski, 1997: Stewart, 2008). WCGHS attending to this theme across the curriculum, thus reinforcing student comprehension of diversity and their own places in the world.

In addition, Sr. Maura perceived that understanding these themes enabled students to understand themselves:

> So I think they're getting a spirituality that is something much more than book learning. It is a connectedness between all the disciplines they're learning where they value themselves and they value other people. Certainly they learn people are not perfect. They learn all of that in their classes. (educator interview, October 20, 2010)

Her awareness of the cross-discipline connectedness reinforced her comments earlier on the self-revelatory components of the RSHM Charism. Freire (2008b) also acknowledged that individuals learning about the world and its contradictions enable persons to avoid alienation and move toward understanding of themselves and their world. Nadine, a 12th-grader, acknowledged how her course in Japanese and African literatures added to her own awareness:

> We learned about like Japanese and that was really cool and [Ms. Delaney explored] the culture. But then, like, we went into African. It became pretty much like learning about their culture and all their problems. Everyone picked a country and dissected the problems and tried to create solutions. (student focus group, May 27, 2010)

As part of the final project in the semester on African literature, students researched a problem facing African nations and posed solutions during a pseudo-United Nations assembly. Nadine and her peers were called on to step out of their own world and embrace the concerns of others and thus saw their perceptions expanded.

Nadine also connected her classroom experience and her teacher with the Charism:

> [Ms. Delaney] was like really into like RSHM mission and just, like, I don't know, just impacting the world and having a global view and all of that stuff. So, we really got like a firsthand look at like, I don't know, just a teacher like actively telling us to go out there and look at different organizations and everything. (student focus group, May 27, 2010)

Nadine was not the only one who made this observation. Her classmate Audrey noted that the influence of the RSHM founder could also be seen in Delaney's work, saying, "Right, it's something that you get in Ms. Delaney's class. The teachers are kind of talking about it throughout, even though they might not say like, this is Father Gailhac and he like did this" (student focus group, May 27, 2010).

Like so much of the RSHM tradition, some educators offered mimetic and taciturn reinforcement of the founders and the Charism. That was not all, however. The end of praxis is action. In that spirit, Nadine hinted at the transformational aspect that her learning about Japan and Africa inspired within her; the class made her more aware of:

> the mission and impacting the world and like having a global view and like all of that stuff. So, we really got a firsthand look at, I don't know, a teacher actively telling us to go out there and look at different organizations and like everything. (student focus group, May 27, 2010)

Delaney also regularly had alumnae return to tell her how she helped them include service in their careers. One alumna visited in the fall of 2010 and spoke to one of Delaney's classes and the head of school about her work in videotaping incidents of human trafficking of women in Southeast Asia (for purposes of anonymity she did not

mention the precise country). The students and the head of school reported being inspired by the alumna.

Delaney held no exclusivity on incorporating impactful social justice themes into her coursework. In fact, a combination of educator personality and coursework ingrained the themes into the student experience at WCGHS. Participants singled out humanities courses. Eleventh-grader Alicia, member of the Campus Ministry team and three grade-level retreat teams, connected theology and humanity courses, saying, "It's not just theology, though, because, we learned, we both took [Advanced Placement] US but also in US History, you learned about your country, all the social injustices that go on" (student focus group, May 27, 2010). Thus, a critical look at history encouraged students to question their own society and this perspective arose in their English classes as well.

Maureen offered advice to younger students during her focus group about what they could expect during their 11th-grade classes:

> Yeah, the Harlem Renaissance, we learn about all different kinds of social injustice, which you probably would have never seen as like, an injustice so to speak, because you're learning about theology and tied back to English and History, you'll see, like, I think it's just because that's what we're learning this year, like, it's more apparent to us, but your time will come. (student focus group, May 27, 2010)

Maureen's tone seemed to incorporate a value in knowing about injustice and being able to make connections between her classes. Simultaneously, she felt a sense of power in knowing these things, offering it in a guarded and superior way to her younger peers.

Evident here was a partial sense of value towards the knowledge, but also a buy-in to a system that valued academics in a way that encouraged a sense of privilege and superiority. This resonated with McLaren's (1999) labyrinthine potentiality toward meaningless abstraction. In essence, Maureen's comments also highlighted a certain ambiguity that accompanied the academic context of social justice education. Content is king and very valuable, but perhaps more reflection on the larger implications of the themes might facilitate a different, more compassionate and less superior approach on the part of students toward one another concerning their knowledge and learning.

Not always so tolerant teachers.

Tolerance and acceptance of opposing viewpoints and perspectives were not universal at WCGHS. Some educators mirrored the characterization of a lack of tolerance in parents in Cathleen's discussion about Daly above. In fact, students expressed disappointment in being singled out or ignored for having views that contrasted with their teachers. Many educators at WCGHS identified themselves as liberals. At the same time, some students identified with conservative values and political positions. The participants indicated that conservative students encountered resistance from some liberal teachers. Malory and Cathleen focused on this idea when asked about whether educators demonstrated the Charism:

> Malory: There are ups and downs. But in Advanced Placement Government class too, because there's so many different opinions; I mean, there's liberal and there's conservative, but there's a lot less conservative views, I feel, than liberal. And I feel like Mr. Swenson will shut down the conservatives a little bit and kind of

narrowed that view, which is a little disappointing, but, I mean, he's very liberal himself, so.

Cathleen: Like, I know that in theology classes, when I have a different opinion or have—or I say something different, I feel like that happens kind of a lot. (student focus group, May 27, 2010)

These moments undermined the spirit of advocacy and openness that are encouraged through the Charism. The students observed this and commented on it as well. Cathleen said, "I feel that there are some teachers, some faculty that do not seem to uphold the values of the RSHM. And I feel like—they're not, I mean, it's not so much" (student focus group, May 27, 2010). Even though the participants indicated this was a rarity, the lack of tolerance still existed and impacted the students.

Ironically, participants showed a generous perception about the educator, Swenson, mentioned above. As a corollary to the revelation from Cathleen, others mentioned that they felt Swenson understood the Charism despite described incidents of intolerance. Maisie said, "He has such appreciation for the school," and Hanna countered, "And, yeah, I think—I feel like once you get him. If you see him kind of outside of class, like you can see more like kind and sarcastic" (student focus group, May 27, 2010). The students seemed to desire to be kind and forgiving in their assessments of a difficult situation, as though they wanted to see Swenson in the best possible light, just as they wanted to be seen by their teachers.

Sr. Maura, Delaney, Daly, Lewis, and Swenson offered an array of how the educators reflected the RSHM Charism. In most cases they offered perspectives and

information that enabled the students to form worldviews that leaned toward generosity toward others and a keen sense of advocacy, especially in older students. The experiences of some alumnae indicated this may have a long-term impact on the students and their lives. Simultaneously, an ambiguity existed because occasions of intolerance offset the openness that was part of the RSHM tradition. However, the majority of participant observations about the educators they encountered were presented as both positive and impactful.

Girls and Women as Leaders

Eagly and Carli (2003) indicated that recent shifts in organizational culture, a shift toward transformational style, and women rising to elite executive roles has engendered a more positive atmosphere for women as leaders, despite traditional prejudices against them. WCGHS in its educational policies and practices promoted students seeing themselves as leaders and persons whose voices were valued. Many recent changes, including the establishment of solarbrellas, environmentally safe power sources for the students' laptops, the development and establishment of Honor Council for reviewing student discipline matters, and the Diversity Club mentioned above, were initiated and formed because of student initiative. The school saw one of its primary educational goals as engendering students to be "prepared and empowered to be leaders in making a better world," according to the 2010 Self-Study. At assemblies and parent gatherings, Lewis often had said that school prepares students to be "change agents for the world." Participants recognized this as well; Alicia reiterated that *"*we're taught to break out of

our comfort zones and do like, good for the world and to fight the social injustices no matter what age we are" (student focus group, May 27, 2010).

The participants revealed a pervasive awareness of being leaders in a transformative fashion. They also connected their sense of leadership with the RSHM Charism. Similarly, adult participants echoed the same themes about leadership. This sense of being capable and altruistic leaders seemed to arise out of an RSHM tradition that began with Gailhac and Mère St. Jean, equipping and trusting sisters to travel throughout the world to meet the educational requests such as the one from Bishop Cantwell that lead to the founding of WCGHS. It also reflected WCGHS' own tradition, until the appointment of the last two lay heads' of calling forth educational leaders from within its ranks. The first lay head and the interim head before the hiring of Garrison came from within the school. Four of the six Academic Deans during my years at the school came from the academic departments.

The Associated Student Body and the club structure modeled female leadership for students. In fact, one of the commendations of the 2011 accreditation team recognized the effective and comprehensive leadership presence of students throughout the school. Most assemblies were completely student-run with some guidance from the Dean of Students. The Honor Council and Diversity Clubs had procedures and agenda that were developed by students. Student teams developed and ran the four retreats, with the Kairos retreat team co-leading with educators on a peer level. The same accreditation team also recognized student leadership and awareness in terms of the RSHM Charism

and specifically commended the students, along with educators and the board, for actively being involved in the school mission.

Participants recognized the presence of leadership skills and mentioned their own sense of being leaders often. They also perceived a direct relationship between their sense of leadership and the RSHM legacy. Linda spoke with confidence tempered by realism about her capability to change society:

> I believe that we can impact the world even in small ways. I am kind of pessimistic of the fact that we're gonna change the world; I mean just doing one little thing is gonna make a huge impact on the world. But, even just in our small community, we can participate in making the world a better place. (student focus group, June 1, 2010)

Highlighting the practice of making things happen while at WCGHS, Louise expounded on student capacity to be initiators:

> I feel like here we have so many opportunities to be leaders and you can start your own club. You can be the leader of the Mock Trial [group] or you can be the leader of anyone (sic). And things like that will help us be leaders in the world because, like you said, we don't know. We think that no one is above us; we're all equal, so we can just go into somewhere and just know that we can do this and we can achieve it. (student focus group, June 1, 2010)

The leadership perception was also informed by an awareness of gender. Holly detailed her confidence about her future university experience, "It's also preparing us for when we leave school to be able to speak out in a coed environment because the world is

a coed environment" (student focus group, June 1, 2010). Participants also explored how the preparation comprehensively connected them to the RSHM. Louise said:

> The mission of the Religious of the Sacred Heart of Mary is that all may have life and have it to the full. And the way WCGHS lives that mission is giving young women the academic, physical, emotional and like social tools so that they can go out and make the world a better place so that everyone in the world can have life and have it to the fullest. (student focus group, June 1, 2010)

The sense of preparation and confidence also found a place in the discussion with educators. Percival, a product herself of several female-only institutions, showed a preference for female education in terms of leadership:

> Educating women to be leaders who believe in the world around them is something that's becoming more and more important. We're doing a good job of it. I mean getting women to believe that they can completely compete on the same playing field with men is a hard thing to do, but I think that we do it well. I think that getting girls to believe that they, as I said, that not just servant leaders, but leaders. And in many ways, and I'm not sexist here, in many ways women are just so much more intelligent in this regard than men. (administrator interview, October 18, 2010)

Many educators at WCGHS saw themselves as persons involved in "leveling the playing field" for graduates. However, they also portrayed a sense of vision where a new type of playing field, if you will, was being formed. Angelotti-Berns described it in this way:

> I think that WCGHS women, and the Sisters, can do anything they want to do, and I think that message is so true. I think that the Sisters were and are just forward thinking visionary pioneers. They are very Catholic, but they represent a contemporary Catholic that our kids can relate to because it's centered in the people. And I think that they are leaders, and they are very well spoken, very articulate, and they are activists, in a way. They're fighting for what they believe in, always within the keeping of the church and the faith, but I think that that message is loud and clear, I really do. They are not perceived as modest, meek, or frail I would say by any means. (administrator interview, November 18, 2010)

Not only is the field laid level, but a new game might be in the process of being invented, according to some of the participants. Raleigh envisioned students who were change agents:

> They do belong and are members of a broader community; they do impact the community and I think that it's interesting that they begin to find their voices and when they find their voices, they understand that someone's going to hear them and listen to them. And how they're going to be heard and understood is through their actions. If they want something done, then they realize they have to do it. It's just not talk. (educator interview, October 28, 2010)

The confidence to which Raleigh referred might result in young women who could imprint her own marks on their world. The adult participants characterized a sense of leadership that portrayed the students as agents of change, just as Lewis envisioned. This was apparent especially in the areas of philanthropy and offering aid to others in

need, which was an awareness of the marginalized. Raleigh cited student reactions to the 2010 earthquake in Haiti and coalmine disaster in Chile:

> Yeah, all the time where, yeah, something happens come out like in Haiti for example, the girls just said we need to do something about this, you know impromptu, they came and said, let's raise money for the people in Haiti. Always, they are very conscientious of what's going on in the world especially when there's a tragedy. Or when, for example with the miners in Chile, then there's nothing that we could do for them, they didn't need us to gather close, they didn't need us to send food, but they needed our prayers. And they got that. And they wanted to pray. Every day they prayed for those men in the mines in Chile. No one told them to but every day they did. And, to me that was a sign that they were getting that they were understanding that they, the RSHM message of reaching out to other people, you don't even have to do it physically, you can do it spiritually. I was very proud of them for that. (educator interview, October 28, 2010)

Such a response appeared to reflect praxis and conscientization to a degree. Because the students were placed in a mindset where they could act on need, when an emergency occurred they wanted to act financially but also reinforce an atmosphere of mindfulness and solidarity with the Haitians and the Chileans, an atmosphere of action and contemplation.

Similarly, Angelotti-Berns, in a reaction that appears to have arisen from her role as a grant writer and a previous time as director of alumnae, observed that leadership in

the 21st century involves a sense of philanthropy, which Eagly and Carli (2003) also indicated. Angelotti-Berns said:

> I think that it's hard to say, and again, I'd like to see studies, because I do know that women, by and large, are more drawn to social service professions than men. But I think too, [Westside Catholic Girls School] has a good percentage of its women who are very influential in the workforce, who are CEOs. These are the women, too, who are very philanthropic, who are committed to a number of different organizations, who are using their wealth to make a positive difference. I don't know, that's a hard one because I don't have a comparison outside [Westside Catholic Girls School]. (administrator interview, November 18, 2010)

However, this aspect of leadership also assumed a sense of privilege and the use of social capital, as does the monetary response to the Haitians and Chilean miners. The language remained keyed to help at a distance, perhaps an indication of the perception of charity as opposed to solidarity.

WCGHS instituted programs under Lewis' leadership that invited women who were leaders to speak to the students and to model success, criteria that were also set for graduation speakers since I had been at the school. Lewis established a speaker series during which professional women offered lunchtime talks about women as leaders, drawing CEOs and other professional women. This series was titled "Inspiring Boldness: A Girls Leading." The school created a partnership with the Western State University Graduate School of Management as the only high school involved in the Knapp

Innovation, Creativity, and Knowledge (KICK) Conference where professional women meet to support and inform one another.

Nonetheless, some of the educator participants, especially those who experienced the struggle for women's rights, recognized that this sense of leadership came a bit easier to the students than for them. The irony appeared in the comments of Raleigh:

> If anything, they don't, this younger generation, and don't mean to sound like you know old fart, but this younger generation of young girls don't get it like their grandmothers and mothers did. What I mean by that it is, there's, so many doors that have been opened for them and they don't see barriers in front of them. [Pause] Yet. I don't think reality has hit them yet. And I'll think they'll see it more in college and when they get out in the working world. But they understand that they are unique, they understand that they are, they don't have the power in the world, if you will. But they also they also see that if they want it and grab it, and get it. And how they use that power once they realize they have access to it is what we try to instill in them, you know. How are you going to use your leadership? How are you going to use your leadership role? Is it about you or is it going to be about those around you? (educator interview, October 28, 2010)

It seemed ironic that challenges would remain for the students, despite the preparation offered by the school. With the leadership, as the philanthropic discussion indicated, will come responsibility; to be sure, though, those leadership roles await the students. Angelotti-Berns spoke with certainty about the changed world into which the graduating students would go:

> I think that they are very empowered. This is all happening at a time when women's roles in the world are changing, when men's roles in the world are changing, the whole economy is changing. I think it's a much more even playing field now, and I think that it's great that our girls are finding their values and shaping things. I think they see themselves as shapers for sure, and I think they see themselves as having infinite options in front of them, I really do, and I don't know that that was always the case. (administrator interview, November 18, 2010)

While residue of past struggles informed educator participants, so did another kind of residue: language. Many, including students, discussed that students were empowered. That word, though, carries the weight of a certain privilege and a question about the nature of power. Following the terminology of the critical pedagogues, the liberation theologians, and feminist scholars, this word implies a distorted sense of power. Power, especially for young women and a community with a growing appreciation for diversity and the marginalized, is not a given. Power implies a group having power and another not having it. Young (1990) identified oppression as one group having power over another and thereby oppressing that group. Power could be shared among groups, but even in that case, the focus remains on affirmation and unified focus among groups. Freire (2008b) and Isasi-Diaz (1996) emphasized autonomy, problem solving, and dialogue in place of power transfer.

Feminist spirituality sets aside power in favor of transformative approaches toward personal growth and social justice (Schneiders, 2004), and McLaren (1989)

insisted on application of intellect and reason over an emphasis on the oppressiveness of power. These notions about transformation and power existed in the curriculum and the discussions of Lewis and many of the educators, but the wording of students receiving power from some mythical or unnamed force other than themselves might replace the use of "empowerment."

Ongoing Issues and the Institutionalization the Charism

The palimpsest metaphor for the transference of the RSHM Charism emphasized the new work created over the effaced document. At WCGHS, many initiatives had been developed to ensure that the Charism remained part of the school. These included the Focus on Mission for the faculty-staff meetings and board meetings, the annual theme, and the ongoing relationship with the RSHM International Network of Schools. Other components that occurred during the school year were the newly established board-level Essential WCGHS Task Force, the Charism portions of the Action Plan arising from the 2010 Self-Study, and a revised marketing initiative. These plans took on sundry new developments that faced the school, such as a decreased enrollment, the acquisition of nearby property, and the transfer of ownership of the school from the RSHM to the board. The results of these initiatives were revised plans for the next few years and an increased debt due to the real estate acquisitions. As a result, the school needed to develop new sources of income while creating marketing programs that would enable surrounding communities and potential students to learn about WCGHS and its Charism.

Since the participants in this study were only ancillarily involved in these measures, little data, apart from the 2010 Self-Study and other documentation, focused

on these initiatives and plans. However, they impacted the transfer of the Charism by virtue of the fact that they concerned the everyday running of the school and, in fact, the RSHM Charism and the school's perception of it shaped the way these plans would be addressed and implemented. For instance, the gift of the school's property to the board by the Institute had resulted in a substantial gift that the school would give the order to support its ongoing needs. The marketing plan needed to address the balance between the school's portrayal of itself as an academic institution and the values associated with that perception and its ongoing promotion of its core value as a school in the Catholic and RSHM traditions. However, these issues have been ongoing and are far from any sense of closure as of the writing of this study, and therefore I only touch on them marginally. Nonetheless, as they become pertinent in answering the study's three research questions, these issues will be addressed in brief.

Summary

This chapter explored the findings from the study of transference of the RSHM Charism at WCGHS. Based on the data from interviews with five educators, focus groups with 15 students, historical documents from WCGHS, the RSHM, and the RSHM International Network of Schools, and participant observation by the researcher, the chapter detailed the findings in the form of two narratives: one about the history of the RSHM and WCGHS, the other about the school year at WCGHS. As the findings were presented some analysis of the data in terms of theory and themes was presented. Five themes arose from the data: Institutionalization of the RSHM Charism, RSHM Identity and Pedagogy, Feminine Identity and Pedagogy, Student Leadership, and Social Justice

Pedagogy. The data, especially in the documents and the 2010 Self-Study, revealed the importance of establishing the RSHM Charism formally as part of the institutional structure of WCGHS. Tandem to this concept, the data appeared to emphasize different aspects of associating with an RSHM identity that encouraged a care-based approach to pedagogy. Also arising from the analysis was an emphasis on approaching education and the school as women and engaging in activities that promoted both a feminine identity and a feminine spirituality. Another common thread that stood out from the data was the importance and development of students as leaders, particularly as women in leadership. Finally, since the data dealt in a strong way with social justice and service learning, this theme pushed forward. These themes are discussed in Chapter V, along with an assessment of their significance to research in general and with recommendations for future research.

CHAPTER V: DISCUSSION AND IMPLICATIONS

WCGHS' Palimpsest: A Living Document

Summary of the Study

> And so the voices at the margins get heard and the circle of compassion widens. Souls feeling their worth, refusing to forget that we belong to each other. No bullet can pierce this. The vision still has time, and, yes, it presses on to fulfillment. It will not disappoint. And yet, if it delays, we can surely wait for it. (Boyle, 2011, pp. 211-212)

Lay educators have become responsible for teaching and forming students in congregational Catholic schools in the founders' Charism. Simultaneously, these same schools and educators have been facing the challenge of educating their students about social justice, diversity, and social and political awareness in response to Catholic Social Teaching and the Charisms of particular orders. Because the numbers of congregational members have been diminishing and because they have been rarely present on high school campuses, lay educators have taken on larger roles in administering the schools and in transferring the founders' Charism. The literature regarding the transfer of Charism mostly concerned how these issues have been handled in higher education. Additionally, many congregations have been developing programs and networks to train and manage lay educators in taking over this task.

In response to these situations, this study explored the perceptions of lay educators, including staff, administrators, and teachers, who were experiencing first hand the transfer of the founders' Charism at a high school. The study also researched the perceptions of 15 students and five educators regarding the Charism transfer and their perceptions about female leadership, social justice, and diversity. The theoretical

framework for this study arose from a review of literature on Catholic Social Teaching, critical pedagogy, liberation theology, social justice, and the history of the Religious of the Sacred Heart of Mary, WCGHS' founding order.

Catholic Schools Called to Be Inclusive and Address Justice Issues

Traditionally, Catholic schools have sought to teach morals and values as well as faith formation to their students, but shifts in the population of these schools, diminishing numbers of available congregational educators, changes implemented by the Vatican II Council, and alterations in demographics have resulted in different priorities (Bryk et al., 1993; Buetow, 2002; Grace, 2002; Steinfels, 2003; Youniss & Convey, 2000). In order to maintain priorities such as an awareness of the common good, a preferential option for the marginalized, and a priority of faith formation in accordance with the goals of Catholic education, Catholic schools have implemented programs to prepare lay leadership to continue educating their students in these areas while remaining academically competitive with public schools and other private schools (Buijs, 2005; Connell, 2009; Grace, 2002; Paul VI, 1965; Scanlan, 2008).

Schools have also developed programs to be inclusive and to meet the needs of populations of students that have become more ethnically diverse and that include more non-Catholics (Chubbuck, 2007; Grace, 2002; Litton & Martin, 2009; Martin & Litton, 2004; McLaren, 2009). As Catholic families moved out of urban areas during the mid-20th century, these schools also had to address the needs of a more elite, suburban population who had choices in attending independent and private schools in addition to high-performing suburban public schools (Baker & Riordan, 1998).

Lay Persons and Vowed Religious Reinvented Their Positions

These shifts and the shifts in Catholicism in general have made it more essential for the remaining congregational members and the growing populations of lay educators to address issues of social justice, social and political awareness, and diversity among the school populations as well as the shifting awareness of theses essential issues worldwide (Chubbuck, 2007; Martin & Litton, 2004; Scanlan, 2008). This dialogue has been enhanced by the voices of Freire (2008a) and liberation theologians calling for a more pervasive sense of social justice and an awareness of the gospel call to be free and to respect the freedom of others (McLaren 1993; Oldenski, 1997). Orders such as the Jesuits, the Religious of the Sacred Heart of Mary, and Sisters of the Holy Child Jesus have re-examined their roles as educators in light of these changes and many within the congregations have decided to become more directly involved with working with the marginalized as a result of movements toward solidarity and conscientization (Freire, 2008a, 2008b; Kearney, 2008; RSHM International Network of Schools, 2006; Society of the Holy Child Jesus, 2009).

These historical, ecumenical, and ecclesiastical changes have contributed to more involvement by lay educators who have responded to their desire to educate students academically on a higher level, while simultaneously reinforcing morals and values as part of the educational process (Chubbuck, 2007; Cipolle, 2004; Cuban & Anderson, 2007; Litton & Martin, 2009; Scanlan, 2008). Nonetheless, there exists a debate about whether such an education necessarily creates a critically aware and socially involved student population (Baker & Riordan, 1998; Litton & Martin, 2009; McLaren, 1989;

Nieto, 2006; Scanlan, 2008). Others have wondered about the degree to which the praxis of social justice can survive in a system with so many traditional interests (Baltodano, 2009; Cipolle, 2004; Freire, 2008a; McLaren, 1993, 2009; North, 2006).

Involving Charism-Aware Participants in the Study

In order to study how Western Catholic Girls High School (WCGHS) was transferring the RSHM Charism to its educators and students, three research questions were developed. The first question asked how the school has continued to develop the Charism, tradition, and associated RSHM goals and criteria through the practices and pedagogies of its lay educators between 1999 and 2010. The second question explored how the lay educators instituted an educational program that responded to the call to be socially just, inclusive of diversity, and socially and politically aware. The third question looked at how the educational program created an active awareness of the Charism in its students and how the students have responded to the program.

As participant observer from the WCGHS community, I explored these questions through an ethnography. This study included interviews with adult educators, focus groups with student, an inductive analysis of archival documents, prolonged observation of classes and school functions pertaining to Charism, and participatory observation of meetings of the WCGHS Mission Integration Steering Committee (MISC) (Hatch, 2002; Wolcott, 1999). I engaged in participatory observations, student focus groups, and administrator and educator interviews during late spring and early fall of 2010. I analyzed the data from these sources through emergent design from an emic perspective (Hatch, 2002; Lincoln & Guba, 1985; Wolcott, 1999).

My Role as a Native Observer

I incorporated into the study my own 27-year experience as an educator, including my own biases as a member of the group responsible for overseeing and implementing the transference of the Charism. This group was called the Mission Implementation Steering Committee (MISC) and included administrators, staff, educators, and student representatives. I also had other levels of involvement with the Charism as a 12th-grade retreat leader, practicing Catholic, teacher of advanced placement courses, and board member of the RSHM-related Sacred Heart of Mary Extended Family. Additionally, having been educated entirely in Catholic schools and living in a middle-class suburb, and as a White male immigrant from a European country, I brought a certain perspective that may be termed as privileged (McIntosh & Wellesley College Center for Research on Women, 1988).

Data Gathering

A nominated sample of 15 female students participated in three focus groups that used initial interview questions based on critical pedagogy, Catholic Social Teaching, and social justice pedagogy. Students were nominated by educators on the MISC committee because of their involvement in Charism-related activities and events.

During the focus groups, I also used questions derived from topics within the theoretical framework and then adapted questions based on emergent topics brought by the students during the group interview. Semi-structured interviews such as these enable information to be gathered in a short time while providing an open-ended environment that allows participants to define emergent topics (Fetterman, 1998; Wolcott, 2008).

A purposive sample of five adults based on their roles in MISC were interviewed with initial questions based on the same topics as the students in a semi-structured interview process. After a review of the three focus group recordings and their transcripts, additional questions based on emergent themes were informally incorporated into these interviews. Participants were interviewed through formal, semi-structured and informal interviews (Lincoln & Guba, 1985) and voice recordings were transcribed for analysis. My research notes complemented these interviews.

Data from WCGHS documents; the RSHM International Network of Schools (Network)—a consortium of related schools founded in the same tradition as WCGHS that meets annually to discuss Charism transference—historical archives; class syllabi; participant observational notes of assemblies and liturgies; MISC meetings; and the school's accreditation self-studies for 2005 and 2010 were also analyzed. These documents were analyzed on an emergent basis for themes, patterns, and domains that addressed Charism-related areas.

I processed the interview, focus group, and document data through document analysis. Coded interviews formed the substance of an emergent analysis of the data based on CST, the RSHM Charism, and Oldenski's (1997) Integrative Model of Liberation Theology and Critical Pedagogy. I approached the study from an emic perspective, designing the ethnographic study as data were collected (Herr & Anderson, 2005). Interview transcripts were placed into Tinderbox software, a database with an outlining tool, and I then codified and analyzed the texts. Common themes were

identified through the labeling capacities of this program and I analyzed these by comparing them with themes and concepts derived from the data research.

As a measure for trustworthiness, I performed a member check of developing findings with participants informally and formally. Observations were also founded in the literature review. Additionally, during the coding process, I used peer debriefing by remaining in constant dialogue with WCGHS community members, especially MISC members. A component of establishing trustworthiness according to Lincoln and Guba (1985), peer debriefing includes searching questions about the data and the process and checks on any biases that arise in the investigator.

The Data and Themes

The themes that emerged from the data analysis centered on institutionalization of the Charism, the caring atmosphere created at the school, a sense of feminine identity, female leadership, and involvement in social justice. The data indicated an understanding of the goals and criteria of the RSHM among participants, especially those concerned with social justice, diversity, and political/social awareness.

Participants and documentation revealed that the school had formally institutionalized key components of the RSHM Charism into its educational program and its structure. Educators and some students received formal training in the Charism through the curriculum and involvement with the RSHM International Network of Schools (the Network). The school had a formal relationship with the Network, in which it annually detailed how it addressed one of the six goals of the RSHM throughout the school year. Additionally, meetings of the board and educators addressed the Charism,

and students contemporized the selected annual goal into the student body theme for the year. Participants identified and referred to the goal and its student-related theme in the interviews and focus groups. The school's accreditation study also consistently referred to the Charism and identified it as pervasively embedded in the curricular, co-curricular, and social programs.

Citing the school's retreat program and the relationship with educators and other adults on campus, student participants recognized an atmosphere of care that originated from the RSHM Charism and especially the RSHM motto of "that all may have life and have it to the full." They referenced classroom encounters and a general sense of being cared for, or as "the ones cared for" as Noddings (2003) described the relationship. Educators and students identified changes in schedule and the use of laptops as evidence of the school's concern over and responses to stress reduction.

Participants regularly mentioned feeling cared for and "special" at retreats and other student gatherings. The school's advisor program, where each class had its own grade-level advisor, and several educators were singled out as evidence of attentiveness toward the students. Participants also recognized the emphasis on recognition of diversity, in this case a sense of being inclusive toward persons from different (non-Catholic) religions and ethnicities, that was reinforced through events such as several diversity conferences sponsored by students in the Diversity Club.

Participant responses emphasized an awareness of educating the students as young women and helping them to be aware of being valued as females. Although some in the classroom occasionally showed resistance to discussions about oppression toward

women as "getting old," debates over the trafficking of humans and the maltreatment of women abusively and sexually ended up with most of the students contributing to the discussion.

In interviews, educators commented on the priority of female "empowerment" and emphasized that students were learning how women have been historically mistreated, how the women of the RSHM had a special dedication to seeing women educated holistically, and how they could use education effectively for themselves. Aware of the importance of their roles as women, the students also commented on how they were aware of themselves corporately and individually as female leaders.

Participants recognized the need to see students as leaders. The school had developed a speaker/mentor series where women leaders spoke to students during lunch sessions; including CEOs and an appellate attorney who successfully sued Mexico over women who had been "disappeared" in Juarez, Mexico. Clubs and the Associated Student Body provided many opportunities for students to play leadership roles and the weekly community meetings were student run.

Many students discussed in focus groups the awareness of becoming "servant leaders," as indicated in the posted ESLRs. Educator participants affirmed that students were being prepared to make the world a better place. Connecting this view of leadership was also the sense that leadership involved acting within a context of social justice. The final theme of social justice related directly to the goals and criteria of the RSHM, but also found root in curricular components, including the annual 11th-grade Kingdom Fair and the service-learning graduation requirement. Kingdom Fair was a science-fair-

inspired presentation of service-learning experiences that was part of the 11th-grade social justice course.

In general, participants saw Kingdom Fair as a transformative experience where a subtle and deeper understanding of solidarity with others positively impacted students' understanding of their roles as servant leaders. Others acknowledged similar comprehensions in the four-year 100-hour service-learning requirement for graduation. Some, however, perceived that some students only saw the latter as a checklist. The difference seemed to be the approximation of praxis with Kingdom Fair, where students augmented their service-learning involvement with community organizations with social justice education and reflection after the experience. Many respondents mentioned that retreat experiences, theology and other classes, and campaigns to meet external needs, e.g., Chile coalminers, the victims of the Haitian earthquake, contributed to a pervasive sense of social justice education and awareness.

In general, participants strongly identified a direct and ongoing relationship with the RSHM Charism. They recognized that lay educators were continuing the tradition through programs and through their classroom teaching. Adults and students alike identified a sense of being formed and challenged by the tradition in recognizing a need to transform their perceptions about social justice, diversity, and social and political awareness. The school, they offered, was in the business of educating students in their roles as young women on the way to becoming leaders and persons who could directly impact the situations of others in terms of race, gender, and socioeconomic status. They also emphasized how accessing higher learning at highly competitive institutions

contributed to the future success in achieving these goals. For most participants, being educated in an RSHM institution meant becoming informed in such a fashion that socially aware action would be part of their future situations.

Discussion

> "One exercises Christian faith by participating in the transformation of society toward a more just and democratic practice and establishing a solidarity with . . . the poor and the victims of class and race oppression" (Oldenski, 1997, p. 79).

This section presents the findings in terms of the three research questions. As each research question is answered, the structure imitates the process used by Phillips (2005) in his palimpsest *A Humument* and the authors of the *Archimedes Palimpsest* (2011). That is, the data are analyzed as a multilayered text with attention paid to what has been effaced and what has been augmented by WCGHS.

Before analyzing the data, however, I return to WCGHS' profile as a school. The RSHM-sponsored Catholic school also saw itself aligned with independent private schools and consequently had a unique population as compared to other Catholic schools. This dual structure has traditionally been a challenge for the school because of the holistic and value-based program identified with Catholic schools (and some independent schools) and a program associated with smaller class sizes and a stronger academic and college preparatory approach associated with independent schools.

WCGHS has competed with Catholic schools that generally charge less in tuition and independent schools that charge substantially more. For the 2010-2011 school year, tuition was \$25,600 for 9th through 11th grades and \$26,200 for 12th grade with additional fees ranging from \$930 to \$1825. However, unlike many parish-based or archdiocesan

schools, WCGHS needed to pay its own way and received no additional revenue apart from tuition and its own fund-raisings programs. While drawing from over 70 different zip codes in a western suburban area near a large city, the school resided in a neighborhood near a large state university where the average household income in 2008 was approximately $192,000, compared to a $49,000 average for the surrounding suburban area (Urban Mapping, 2010). The average value of detached houses was $2,189,000 as opposed $761,000 for the larger metropolitan area (Urban Mapping, 2010).

At the time of this study, 367 students attended WCGHS and 88 educators staffed its programs. Sixty-eight percent of the student body self-identified as Roman Catholic; 65% of students were White, and 37% were students of color or multiracial. The latter included 13% multiracial, 7.4% Asian or Pacific Islander, 7.1% Hispanic, and 5.9% African American or Black students.

The educators self-identified as 86% White and 14% as persons of color, including one Filipino, two African Americans, two Hispanics, and two Asians. The staff was 51% White and self-identified as 12 Hispanics and Latinos/as, three Asians, two multiracial persons, one African American, and one Filipina. Sixty-six percent of the employees were Roman Catholic, including one member of the RSHM, 31 educators and 26 staff members; 30 employees were non-Catholic, including 17 educators and 13 staff.

Question One: Writing Over a Partially Effaced Tradition

The first question focused on the general pedagogy and methods that WCGHS used to transfer and incorporate the RSHM Charism into its daily life and culture:

How does Westside Catholic Girls School continue and develop the Charism, tradition, and goals and criteria of its founding order (the Religious of the Sacred Heart of Mary) through the practices and pedagogies of its lay educators?

Using the palimpsest metaphor, I explore how WCGHS has built on the effaced tradition of the school. Tilley (2000) explored the idea that tradition becomes reinvented based on demographical and historical shifts and WCGHS has followed that model. The data indicated that WCGHS has institutionalized several mechanisms to promote the RSHM Charism.

Problematizing a 19th-century movement.

The mere fact that Père Gailhac's and Mère St. Jean's actions in the mid-19th century spawned hundreds of ministries, established dozens of primary schools, secondary schools, and universities, and called women throughout the world to minister to the poor and marginalized indicates the positive nature of the RSHM Charism. For over 150 years, the order and its related institutions have called people to faith formation and the advancement of their motto "that all may have life and have it to the full." However, the data of this study indicated that some aspects of this well-intended and good work might grow in the 21st century from asking questions about diversity, social justice, and political and social awareness.

One approach taken in this study to establish trustworthiness included an exploration of how the RSHM Charism has not been developed. When the original Charism and the actions of Gailhac and Mère St. Jean are considered—the ministry to prostitutes and orphans—it must be observed that educating students from middle-class

and upper socioeconomic status does not directly parallel that component of the Charism. This pertains especially to the establishment of the Preservation where wealthier students paid tuition for a separate education and the funds were used to support orphans attending a different school next door.

Grace (2003) discussed the progression of Catholic schools from primarily faith formation institutions that offered education to disenfranchised immigrant Catholics in the 19th century to moderately conservative academically oriented schools in the 21st century. Oldenski (1997) also cited the influences of liberation theology and critical pedagogy in late 20th century Catholic schools as necessarily questioning and rejecting Eurocentric maintenance of traditional Catholic theology and power. Grace (2003) and Oldenski (1997) maintained that Catholic education was inherently called to be transformative.

In light of these perceptions, even the original actions of Gailhac and Mère St. Jean can be problematized. Freire (2008a) advocated a system of education that includes many voices, especially the voices of students, and that education should involve asking a series of questions and posing problems about societal structures. The original and sincerely well-intended activity of Gailhac, establishing a school for wealthier students to financially augment a school for orphans, might be questioned by liberation theologians and critical pedagogues because of its lack of engagement between the two groups. Not only does the separation of the paying students and the orphans fall in contrast with the Catholic teachings of solidarity with others and a preferential option for the marginalized, but the two schools by their very separation sharply contrast with the Vatican II concept

of inclusivity. Now, I know that there may be a sense of anachronism with applying these later concepts to a 19th century French reality; however, with the sense of Catholic teaching as arising and developing through time, it makes sense to establish questions about the original activities. In doing so, contemporary RSHM institutions can perhaps address how to deal with similar situations in the 21st century.

At the same time, Gailhac's actions highlighted an additional effacement for WCGHS. The school has often raised and continues to raise funds for African schools, for persons impacted by environmental disasters, and for others in need, all well-intended and helpful actions. Nonetheless, since its inception, WCGHS has been a stand-alone institution with no direct affiliation with schools that might benefit from a relationship such as the original Preservation. Realistically, since the school has also needed to maintain its own funding and since the order and the local archdiocese have not contributed to its finances, WCGHS also stands alone financially, which creates concerns that will be explored later in this analysis. One trait the school has shared with other RSHM schools is that collections are taken up for RSHM schools elsewhere. For example, WCGHS has contributed several times to St. Joseph's School in Zambia and has helped build a classroom there. However in light of the RSHM tradition of the Preservation, the possibility of an ongoing relationship with schools that are in need could be brought into a dialogue about the Charism. How might the school act locally and create a relationship with a underserved school?

Effacing on-campus presence resulting in a confused identity.

Only one member of the RSHM remained on staff at the time of this study. However, several RSHM women did serve on the board. Little argument can be made that there has been a diminished congregational presence on campus. The essence of this study was about how that diminished presence was being replaced. However, a problem of identity related to the diminished presence of the Institute has existed and continues to exist for the school despite moves toward Charism transference.

WCGHS has continued to see itself as both a Catholic and independent school. This created a disparity in perception about the school. Families from the Catholic tradition generally perceived the school as an academic, college preparatory institution with a priority in values and faith formation. Conversations with the admissions director revealed that independent school families viewed it primarily as a school with strong academics and co-curricular programs with a strong sense of values. Some even had shown concern about not being included in certain parts of the school life because they were not Catholic. Others preferred not to be involved in the Catholic traditions.

As a result, a regular discussion among educators was about the school's identity. With only one visible religious person on campus, this discussion gained in frequency. The need to raise its own finances added to this identity confusion for the school. In fact, the board in 2010 set up the Essential WCGHS Task Force to address this identity confusion, but even in responding to this mandate, the task force was still in the process of gaining insight into the school's identity at the time of this study. Yet financial pressure and enrollment challenges have continued to turn this into a question of identity

versus community perception of the school. Families of prospective students indicated in a recent survey that some viewed the school primarily as an academic institution while others perceived it as a Catholic school with strong academics.

The identity confusion has made the Charism transference a bit difficult since it created ambiguity concerning the importance of the transfer. Shifts in administrative leadership and a reconstruction of the board have meant a loss in inherent understanding of the Charism because some of those lay leaders with a deeper understanding of the tradition have moved on to new places of employment. This made it necessary for newer members of the community to take "crash courses" in the RSHM Charism and tradition, but there remained diminished awareness of the Charism among the leadership. Nonetheless, Head of School Jennette Lewis, hired in 2009, learned about the RSHM Charism and regularly promoted it in her public discussions. Lewis also participated actively at two annual RSHM International Network meetings and showed a growing familiarity with the Charism, citing it a framework for administrative decision-making.

Participants and most people who talked about the Charism said they were dedicated to perpetuating the tradition. However, there remained some confusion. For instance, as the school continued to develop a marketing plan, debate existed over whether the school's academic strength should be primary in its scheme. In fact, some in the admissions and finance areas mentioned concern over whether the school's Catholicism prevented some of those from independent schools from applying to WCGHS. The admissions director indicated in meetings that she often received questions in this area. Members of the MISC committee, especially the director of

campus ministry and the service-learning coordinator, have remained in the conversation about the role of the tradition and spirituality in the school's perception of its identity and its marketing plan. Such issues recall Tilley's (2000) assertion that a tradition remains dynamic and fluid as it continues through time.

Layering the Charism into the school's daily life.

With its location in a wealthy suburb and its level of tuition, WCGHS attracted a student population that generally had the financial capacity to meet the tuition. Even though 25% of the student body received financial aid and the school deliberately increased the amount of financial aid available, most of the students needed to be able to pay over $25,000 in tuition and fees. An additional component of such tuition included higher expectations for academic performance from students and families according to a survey used in the Accreditation Self-Study. Baker and Riordan (1998) and Scanlan (2008) mentioned that as Catholic school populations changed from underserved and urban to middle class and suburban, the challenge increased to balance academics with other primary concerns such as faith formation and social justice education. Every WCGHS student generally expected to attend a university, and many of them expected to attend either a highly competitive or an Ivy League school.

These demands have also added to increased expectations for the school's programs, ranging from academics to athletics to fine arts. While these high expectations showed up often in assemblies, classes, and my prolonged observations, few participants except a pair of the adult educators referenced them during focus groups and interviews.

In many ways, these aspects tended to get eclipsed when discussing the Charism-related components, yet they impacted most of the life of the school.

One of the dramatic ways these expectations shaped the life of the school was how the curriculum was implemented. Retention of students, a key theme for all private schools, became part of the discussion of grading policies and a reason for comprehensive communication efforts with parents. While these made sound pedagogical sense, especially communication with families, they also impacted the curriculum.

Teaching toward success and Freire's banking model.

The day-to-day classroom experience at WCGHS resembled most schools in the United States. Students attended classes where teachers lectured or oversaw group work. Classes engaged in discussions on readings. Tests and papers were assigned and graded. Equally important, WCGHS students and their families, and for the most part educators, generally felt success in working within this model. In fact, one of the key discussions among educators throughout the year was the timing of and cooperation around tests and papers. The school kept a test calendar for each grade level and limited to two the number of tests, quizzes, or papers that were permitted each day for any student. Teachers were expected to accommodate students with more than two major assignments by offering a make-up test or rescheduling an assignment's due date.

While at times these accommodations were frustrating, their intention to relieve stress and provide the optimal assessment experience for students found root in the school's desire to limit stress where possible. However, the model, where knowledge

arises from traditional sources like teachers and is funneled down to students, works partly against the social justice and holistic approaches favored by the RSHM Charism. Freire (2008a) spoke of a banking educational system where knowledge is given to or banked in students in the same manner that money is deposited in a bank. WCGHS has relied on this model of education. By establishing an academic orientation and by catering to the expectations of families to present an educational program that appears familiar, WCGHS has operated as a highly traditional school despite its desire to promote an atmosphere of care, social justice, and diversity awareness. As it continues to explore the concepts of applied social justice to its program, layering in solutions that make room for an innovative approach to education that includes the Freirean model of problem-posing methodology can add to its dialogue about tests and their timing.

Multiple layers augment the Charism.

Although many events and considerations served to efface the Charism tradition at WCGHS, the school also institutionalized many programs that reinforced the Charism. In doing this, the Charism transference did not need to be reliant on particular persons to remain a priority at the school. For example, the theology curriculum, a natural place for teaching and discussing the Charism, formally and informally developed lessons that focused on the RSHM tradition. Participants commented on this and recognized the theology program as a means from which they learned about the Charism.

Other academic disciplines also developed curricula around themes related to the goals and criteria of the RSHM Network, especially in the area of social justice. Diversity in society and at the school was also enveloped into the curriculum and the co-

curricular life of the school. For five years, there has been a Diversity position on the Associated Student Body and the Diversity Club has met regularly to plan and offer conferences promoting inclusivity and diversity awareness among students.

In later examination, references to the order's tradition filled not only the chapter about school philosophy but also informed chapters on governance, finances, students, educators, program, and health and safety. The liturgical life of the school, those rituals and celebrations that arise from its role as a Catholic school, reinforced the RSHM tradition through homilies and celebrations of key RSHM-related events, including Heritage Day, which celebrates the school's founding, and Founders Day, which honors Gailhac's birthday.

One of the most often repeated phrases among educator and student participants was the RSHM motto, "That all may have life and have it to the full." However, the motto was supplemented with the Associated Student Body theme based on the annual Network goal: "Coexist." This was developed to echo the school's annual goal of creating unity in diversity.

Language associated with Charism appeared often in discussions and assemblies. McLaren (1989) discussed such a ritualization of language as both a force where students internalized and regularized a particular culture and a condition that "undermined the belief that students are tenants of their own free will" (p. xiv). In the end, while mottoes perpetuate an awareness of the Charism, one still wonders what effect they have on particular students and educators.

Physical presence as reminders of a tradition.

Members of the Institute of the Religious of the Sacred Heart of Mary have provided visibility to the WCGHS community by attending liturgical celebrations and other events and were formally recognized and thanked at the events. Père Gailhac, Mère St. Jean, and Mother Butler were referenced at gatherings and throughout school and Network documents. Pictures of Gailhac and Mère St. Jean and other RSHM artifacts were featured prominently throughout the campus. There was even an ongoing apocryphal tale that the ghost of Mother Butler, who never visited the school, haunted one of the floors of one of the buildings.

The recent accreditation process reaffirmed many of these policies and practices. The report from the accreditation team recognized students, educators, the board, and the administration for communicating the RSHM Charism and the goal-based Expected Student Learning Results (ESLRs). Informally, the team offered comments supportive of the school with some challenges to the board about financing the school, about increased parental involvement, and about promotion of diversity among the board and the educators.

One of the most prominent points offered by the team's report included several references to how the school had institutionalized the RSHM Charism. Citing the conscious and consistent presence of the Charism among the administration, staff, and educators, the team also commended the students on their active advancement and reflection of the Charism. When I asked the team leader, an administrator from a school located in a neighboring county with a profile similar to WCGHS, she responded that the

school had very successfully institutionalized the Charism among its constituents. Nonetheless, the data indicated that more needed to be done to promote understanding of the Charism among younger students and the parent body. Because the physical presence of Sr. Maura played such a key role for the educators and students, WCGHS must also prepare for a time when no member of the Institute works on campus. As part of the weaving of the Charism, other educators have added to the dialogue and perceptions about the order in class discussions and through curricular matter. Indeed, participants made direct references to hearing about the Charism in classes as diverse as science and social studies, revealing that the school had already been moving in that direction of pollinating the Charism with other educators taking on the roles traditionally filled by congregational members regarding Charism education.

Because the school has continued to make Charism transference a priority, education about the RSHM and additional means to involve other educators, especially younger educators, must be implemented alongside means to promote the Charism among parents and younger students who have not yet participated in Kingdom Fair, a benchmark in terms of Charism transference.

Question Two: An Education Program of Social Justice

This study's second question focused on the educational program and the RSHM Charism in terms of education about social justice themes:

> How have the lay educators at WCGHS instituted an educational program that responds to the call of the RSHM and the Church to be socially just, inclusive of diversity, and politically aware?

Reflecting historical RSHM practice.

WCGHS has offered a caring community akin to the RSHM historical practices of inclusivity and recognition of students as individuals. In a typical year, grade-level academic advisors not only help with scheduling, but also offer emotional and development support for students. In academic areas, the change to an Extended Learning Time schedule, which has attempted to balance classroom time and non-educational time to provide a less stressful schedule, has established a daily schedule that arises from pedagogy geared toward creating an atmosphere more favorable to girls' learning. Even the laptop program was developed in a way that promoted a less stressful environment for students. However the WCGHS environment could not be called stress-free. Students and educators tended to exhibit high levels of stress, especially toward the end of semesters and quarters when the frequency of exams and projects increased. However, returning alumna anecdotally recalled how they appreciated the caring environment and sense of comfort that the school provided them. Of course, the small size of the school combined with its being Catholic and independent has enabled such an atmosphere.

By being those who are the ones caring (Bergman, 2004; Noddings, 2003) and prioritizing the needs of those cared for, WCGHS educators have established an ethic of care on the campus. Students and educators are encouraged to care for one another. In several cases when students or educators took ill, the school community was encouraged to pray and be thoughtful of them. Freire (2008a) and McLaren (1999) recognized such

an atmosphere as conducive to a dialogue that would lead to discussions of social justice and inclusivity as well.

During the summer of 2010, a 20-year-old alumna died from cancer and the community was involved in comforting and providing ministry to the family; her mother mentioned that she felt as though the family had never left the school. During the Kairos retreat, one activity included students writing letters to themselves about their experiences at the school, which I, as retreat director, sent to alumnae a year or two after graduation. In the spring, when the alumna was receiving treatment for her cancer, she and her classmates received their self-penned letters. Her mother told me and others at the funeral that the letter had brought comfort to her daughter. These events point to an often repeated concept from the former RSHM Western American Province Superior and WCGHS board member: when someone returns to WCGHS or visits any RSHM school she should feel at home.

Curricular talk about social justice: A beginning or a substitute for social justice.

The data about the impact of the curriculum in theology and other classes demonstrated the inherent instruction that the educational program provided about social justice, whether it was the words of Dorothy Day, the founder of the Catholic Worker movement who ministered to the marginalized in cities throughout the United States, or the poetry protesting the treatment of Blacks in Harlem during the Harlem Renaissance. The curricular social justice component reached its apex with the 11th-grade service-learning project called Kingdom Fair, in which students replicated a type of praxis; they learned about social justice, they committed to a five-hour service project, and then they

reflected on it as part of a paper and a presentation during a science-fair-like assembly for the entire school.

The graduation 100-hour service-learning requirement worked with Kingdom Fair and other components of the theology curriculum to form the school's curricular formal social justice program. The data showed that student participants referenced other informal discussions of social-justice related themes as well. This requirement entailed students meeting minimal service-hours at each grade level by working with external agencies that ministered to the marginalized as well as helping out with internal events such as the annual admission Open House. Students completed forms to document their hours. No formal reflection or written work was connected to this project.

Student participants indicated that both activities affected their perceptions about social justice. Most felt that they either gained interest in working with their agencies again or felt rewarded in spending time with people at the agencies. The participants spoke of encountering marginalized people during their work. However, these events, while well meant and generally positively impactful on students, could benefit from being problematized in terms of how much they promote the sense of social justice that critical pedagogues and liberation theologians have discussed. This problematization is explored in length as part of the discussion of research question three.

Teaching to diversity or diverting attention.

Participants observed that diversity, the annual theme for 2010-2011, was discussed co-curricularly via the Diversity Club and diversity conference, curricularly in many classes, and through retreats and liturgies. The theme also arose in relation to the

service-learning program, which was also referred to as community service by educators and students.

Tenth-grader Marian said, "I think community service like that also goes along with enforcing the goals of the RSHM. Like, community through diversity, like, to meet different people which helps you celebrate the diversity of the world" (student focus group, May 27, 2010). Although Marian misquoted the "unity through diversity" theme, she saw that there was a connection between Charism and the advocacy toward diversity. However, she marginalized the notion of diversity by referring to it in terms of celebration. What seems to be lacking here was a perception that it is also a problem.

To be fair, a glance through the agenda of the 2011 diversity conference with its talks on issues of race in the classroom and discussions of gender revealed that the issue of diversity did get problematized, if only in a slight way. This was also clear from the syllabi in theology classes and from literature choices such as Zora Neale Hurston's (1998) Harlem Renaissance novel *Their Eyes Were Watching God*. However, the language used by students in focus groups also seemed to generalize the issue of diversity.

Still connecting the theme to the RSHM and even perceiving its connection to a larger spirituality, 11th-grader Alicia also unconsciously reduced the discussion to minimalistic terms such as tolerance:

> And I think that what we just said about tolerance, that's actually one of the mission goals is creating diversity which is one of our—which is our goal for next year. So—and I also think that like you said, like no one forces anyone to be

> Catholic. Yeah, we have to go to Mass but that's just like being Catholic. But I think that from the tolerance that we have been taught to, like, just being tolerant it not only like makes people feel more comfortable but it also plants—I think it plants a seed of spirituality in everyone, no matter what religion. (student focus group, May 27, 2010)

Tolerance, notably not identification with or a dialogue with others, but a tolerating of difference, was seen as a mission goal, but it also inferentially became a putting up with another, or a matter of comfort rather than the discomfort that might arise from more fully comprehending the other and becoming empathetic with that person's situation.

McLaren (1989) discussed how such an acquisition of a common culture prevents students from seeing the problems faced by others and therefore students begin to accept the master-narrative of a culture rather than seeking "meta-narratives (as distinct from master narratives) aimed at increasing social justice and emancipation" (p. 277). While WCGHS used its annual theme, classroom literature, and the diversity conference to educate students about others and their situations, and in these cases the participants also referenced academic awareness of oppression and a need for change, these same forms also reinforced language that substitutes words like tolerance for terms like McLaren's "emancipation." In doing so, language itself became effaced.

Pervasive exposure to social justice or whispers in the air?

This study of WCHGS revealed an awareness and practice of social justice that was tempered by the challenges of gradually understanding the term and its related

actions. In terms of the RSHM Charism, social justice was not only embedded into the goals and criteria that arose from the Institute, but it also formed actions within the RSHM tradition. Thus, action and social justice were connected at WCGHS. With its roots in ministering to the women and children of post-Napoleonic France, the RSHM have created their own tradition of building onto the effaced palimpsest of historical oppression of women by making contemporary their involvement with the marginalized, including addressing global human trafficking, environmental contributions to poverty, and establishing financial support for areas ranging from Brazil to Africa.

At WCGHS, and this is true of many schools, immediate need received quick responses. Monetary resources from families enabled them to make contributions to those affected by the earthquake in Haiti, the tsunami in Japan, and the coalmining disaster in Chile. Other situations such as support for St. Joseph School in Zambia, an RSHM-related school, were addressed through promotions like Jeans for Africa. Students and educators wore jeans to school in exchange for a contribution to a fund. While awareness of others was promoted, any awareness remained one or two steps removed from direct involvement with the marginalized, which made any sense of conscientization debatable. In fact, there was no direct involvement and even the contributors' motivation in situations like Jeans for Africa, whether educators and students were willing to "pay" to wear jeans or they contributed to help others, cannot be determined. Although this resembled the model offered by the Preservation, where the school for girls who could afford an education supplemented the costs for the orphanage, one has to wonder how impactful the learning about social justice could be in such

situations. Even the Preservation had long corridors and walls separating one school from the other.

At the end of the day, WCGHS kept the issue of social justice on the forefront with its program and did so by implementing programs to reduce stress on individual students where possible, but such demands have been status quo for the United States educational system for a long time. Yet, WCGHS wrote over, or at least on top of, this systemic stress component with activities and programs that appealed to the whole person on a level that called students to be more conscious of the world in which they lived, showed how they could be leaders in that world, how they could serve others, and, finally, how they could be women who not only make a difference, but also who were different. This goal and this hope originated from the Institute and, with attention and care, still continues the RSHM Charism into the 21st century.

Question Three: Students Embedding the Charism into their Lives

In the end, an educational system must impact students as positively as possible. The RSHM Charism from its inception aimed its intention of care toward women and children and that has remained, though it has been effaced by practice. Direct involvement with the marginalized may be mitigated by an educational system that prioritizes academic performance, especially one as embedded in the United States banking tradition of education as WCGHS. Nonetheless, the third question of this study focused on students and the impact that transferring the Charism actually had on them:

How has the educational program at WCGHS created an active awareness of the RSHM Charism in its students and how have the students responded to the program?

Leading their ways toward justice.

hooks (2000) advocated that women take on roles of compassionate leadership in order to add to "a mass based feminist movement" (p. 163) that would address the oppression of others. The WCGHS program actively promoted an awareness of its students as leaders. However, whether this led toward an active awareness of the Charism and social awareness is still uncertain.

Participants emphasized the role of all students as leaders. One area in which this inherently arose was when participants mentioned the Kairos retreat, which included talks on leadership, and when they discussed Kingdom Fair, which emphasized the role of servant leader. Student leadership was also reinforced through the documents and through observed events. Lewis, the head of school, often used a catch phrase when speaking to students, educators, board members, and parents: "We are creating leaders who are not the best in the world, but the best for the world."

Students were encouraged to see themselves as leaders and as persons who could impact the world positively. Traditionally, the concept of servant leader, a feature of the Expected Student Learning Results at WCGHS, promoted an awareness of solidarity and focus on the marginalized. Leadership in this sense involves being present to the other and to one another. Noddings (2003) discussed this a trait existent in female leaders and

as part of an ethic of care. Lowney (2003) termed this regard for others "love-driven leadership" (p. 177).

Leaders are modeled and discussed as active participants in change and as being change agents in the world. Freire (2008a; 2008b), hooks (2000), Isasi-Diaz (1996), and McLaren (1999) echoed the perception that after exposure to feminism, liberation theology, and critical pedagogy, students can see themselves as change agents, which also involves students perceiving the world as changeable. Oldenski (1997) created a framework for critical pedagogy and liberation theology that explored whether students perceived the world as changeable and whether students themselves could be agents of change. WCGHS sought to instill this perception in the participants and throughout its curriculum with classes, units, and special days geared toward being leaders who create change.

Many of the participants perspectives about being agents of change could be typified by the response of 12th-grader Nadine:

> I think it's also like open-mindedness and like give—or like changing the world that you live in, because the most I saw of the RSHM was when I went to the Human Trafficking Symposium. And we were like really active in working with like sex slaves and ending the sex trade. So, I thought that was like really amazing that they were dealing with these issues. And they really instill in like everyone to like look for problems in the world and change them, so. (student focus group, May 27, 2010)

Thus, Nadine saw the model of the RSHM, she observed that the students impacted others, and she connected it to a group of marginalized women, so much so in fact that she used an inclusive plural pronoun, "we," and her language specifically revealed an awareness of identifying problems and seeking to change them. She spoke in language that closely revealed Freire's (2008a) conscientization. One component was missing, though. During this focus group of 12th-graders, the talk was of the oncoming graduation and a summer full of activities such as vacation and partying. Not included in that list for any of the six soon-to-be-graduates was joining the group that was discussing human trafficking or taking the next step toward actively getting involved, thus transferring the talk into footsteps à la hook's (2000) compassionate leadership. That final component that appeared to be missing from the discussion was the final step toward conscientization: transformation.

Freire (2008a) related, "Liberating education consists in acts of cognition, not transferals of information" (p. 79). So as not to be too quick to paint this too darkly, I must relate an incident that followed this up during March 2011. Maisie, one of the other members of Nadine's focus group, returned to the school to visit students and teachers. While stopping in briefly to meet with me, she relayed her sense of academic achievement and smiled as she detailed an assignment she had in her freshman writing course where she had to work with students at an underserved school near her university and write about her service-learning experience. After the paper had been completed, Maisie said that she missed "her kids." So after a week away she went back to work with the students. Thus, in light of the full sense of conscientization that arises from critical

pedagogy and liberation theology, Maisie appeared to be stepping toward transformation. So also was the returning alumna in the findings who had started a production company with the hope to counter the master narrative by offering a counter narrative about being a Black woman. So it becomes hard to say that transformation is not happening over time.

However, since the general experience of students involved short-term involvement with the marginalized and they were not regularly involved with the marginalized, the step of transformation remains to be seen for most students and educators. In fact, the academic program and the co-curricular program occupied so much of students' time that it is hard to envision active awareness beginning any time soon.

Noddings (2003, 2007) indicated that care in its advanced form involves a letting-go of the priorities and agenda of the person caring for others, the one-caring, in favor of doing what is necessary to show care for the cared-for (Bergman, 2004; Noddings, 2003, 2007). At WCGHS this operated on two levels, the educators played the role of the one-caring while students were the cared-for. Simultaneously, when in either the role of the student fulfilling her service hours or the student actively reaching out to others, students became the ones-caring and those to whom they offered service, for lack of a better expression, were the cared-for. In the sense of critical care combined with liberation theology and critical pedagogy, educators as the ones-caring must place aside academic agendas and other areas of focus at times to advocate and create transformative experiences, or completed experiences of praxis, for their students to align with the

WCGHS mission and the RSHM Charism. Additionally, it would behoove those responsible for shaping student service-learning experiences and the curriculum related to social justice to replicate and develop this agenda-less perspective in students when they take on the roles of ones-caring. Perhaps then, the transformation inherent in the Charism might be engendered.

Language with limits.

The language surrounding service rarely distinguished or recognized a sense of transformation with the role of servant leader. Often students were encouraged to help those who were called "less fortunate" or they were placed higher than the marginalized in a hierarchical structure—the missionary model of service. These findings related to Angelotti-Berns discussing empowerment, where some agent hands over power to the students, and earlier Nadine's comments included reference to tolerance. Pervasive throughout the interviews and language at WCGHS I found the key words of this study: social justice, diversity, and social and political awareness. Social studies courses used history to inform students about awareness; English classes employed literature to garner discussion about race, gender, and diversity; and Kingdom Fair encouraged action toward social justice.

Nonetheless, such language may not mean what it appears to mean. The possibility of *différend* exists between the school usage and other usages of these terms. Indeed, Delgado and Stefancic (2001) assert that *différend* "occurs when a concept such as justice acquires conflicting meaning for two groups" (p. 44). WCGHS used this language but the question remains if the language meant the same as that of the

practitioners of feminism, liberation theology, and critical pedagogy. For some, such as Martin and Raleigh, the theology teachers, the language was clearly derived from these sources because they were trained in these terms. However, did students use the language in the same sense? Or have they co-opted the terminology and are not yet sure of its meaning?

One of the younger students, 9th-grader Ariel, commented on her nascent understanding of social justice:

> Being honest, I don't really feel like I have learned that much about social justice. Maybe since I'm not a junior yet, like you guys focus on it junior year, but I don't know, I guess like, you could involve yourself in that and learn that if you want, like diversity club, like human trafficking thing, but like, I didn't do that and like, I'm honestly like, I'm not really even clear. (student focus group, May 27, 2010)

In her honest assessment of herself, Ariel held out hope for knowing more. Nonetheless, she also mirrored language that other students of the group had used. With her deference toward older students, I wondered how much peer pressure and a desire to fit in affected her. It can easily also be argued that Ariel may succumb less to peer pressure partly because of her straightforwardness in this exchange, but also because many of her other comments revealed a strong individualism and a growing sense of self.

This ambiguity and the sense of peer pressure or teacher pressure or a larger sense of conformity added to the *différend* about social justice language at WCGHS. Combined with the narrow scope of interaction with the marginalized associated with service learning and Kingdom Fair, it remains uncertain whether the students were

practicing an active awareness of the RSHM Charism. They knew the language and they knew the mottoes, but whether they engaged in the practice remains to be seen.

Perpetuating social and cultural capital.

With its general focus on creating leaders who will take their knowledge of social justice and "lead for a better world," WCGHS promoted social reproduction, whether or not it intended to do so. Willis (1977) in his study of the British lads indicated that even though some language may push against the forces of a dominant culture or rebel against school culture, it ends up reinforcing the established school culture simultaneously. As the school created an institution that favored traditional means of power through reproducing the current educational system and promoting the use of social and cultural capital by its students as leaders or to gain access to leadership, the school partly reproduced the society that it critiqued in its social justice classes and as part of reinforcing the Charism.

As it develops its curriculum of questioning the norm and establishing the sense of what may loosely be termed praxis that many educators identified, the school might problematize and address some of the practices that it reinforced, especially in the model of a social justice program and a service-learning program.

McLaren (1999) discussed schools as complex and labyrinthine ideological structures that can "dissolve into meaningless abstraction and mystification" (p. xliv). Coincidentally, WCGHS invited a scholar who had written extensively on Critical Race Theory and law to be its 2011 commencement speaker. She spoke positively about the students' involvement in social justice and their awareness of themselves as female

leaders. At the same time the law professor offered a challenge to the graduating seniors: they need to challenge and break down traditions of exclusion. The speaker defined these traditions of exclusion as areas where an institution or a group of people create "persistent gaps" in wealth, property, educational access, and home ownership. In her writings, Roithmayr addressed the same issues as "them that has, gets" (2007-2008) and that networks of association bring unacknowledged benefits and limits that in essence impact individuals for better or worse, often boiling down to class, gender, and race. This perspective echoed Bowles and Gintis' (1977) observation that schools transfer benefits through the use of cultural and social capital within their own structures, expectations, and traditions.

In hearing Roithmayr's challenge to its 12th graders, WCGHS also can address its own traditions of exclusion by first identifying them, then addressing them, and finally creating means to discontinue the traditions. Roithmayr (2007-2008) recommended creating "positive feedback loops," systems of dialogue within an institution or group where issues of gender, race, and class are discussed; change in these areas and an awareness of these voices promotes change and change leads to more change, whereby both the institution and members can grow. WCGHS can engage and develop in such a practice of positive feedback loops, reflecting clearly the social justice intentions of the RSHM Charism and Catholic social teaching as well as critical care, critical pedagogy, and liberation theology.

One word that did not show up in the data was *class*. With its location and its history, WCGHS has been leveraging its role as a school that works with persons of

privilege to access high status schools and reinforce an atmosphere of easily accessible social capital and cultural capital. The school's discussion of leadership and social justice involved using the social capital at some future time to implement Catholic Social Teaching and the social justice and diversity components of the RSHM Charism to make the world a better place. This sense of generality offered a feel-good approach to socially just involvement that more resembled connecting with and engaging the marginalized than creating the possibility for the transformation of the students and the marginalized.

Indeed, while the culture of the school in the areas of service and social justice used the language of student agency about identification with and preferential options for the marginalized, there remained a sense that social capital among students and educators should be leveraged to help the less fortunate. Angelotti-Berns, an administrator, said:

> I know how impassioned a good percentage of our alumni are about changing the world. I know how they are changing the world. I know how they impact their communities. From the most rudimentary levels to work within the government, I think that they're really empowered, I think they do. (administrator interview, November 18, 2010)

Here, the focus seemed to be external and the discussion of change related to the world outside the school. A more basic sense of agency where students and educators recognize their own innate power and create solidarity with the marginalized would bring the school closer to its stated goals in this area.

However, as the above reference to *différend* demonstrated, the discussion of social justice, diversity, and social and political awareness at the school creates a place

for students to become numb to the needs of others through lack of direct participation with others and reflection on the experience. The words of 12th-grader Holly from one of the student focus groups reinforced this confusion about the impact of service learning, also called community service. She said, "I think people still do that, but—well like my one friend, she didn't do any community service for three years and nobody chased her down until this year; they were like, you need to do all of them in one year" (student focus group, June 1, 2010). WCGHS can further address how to establish a service-learning approach that does not make service learning a game of cat and mouse where one avoids completing service, but rather where students feel encouraged to place themselves in positions where they can create a sense of solidarity with the marginalized, just as Gailhac himself did in the mid-19th century.

Herein lies a challenge for WCGHS that arises out of language and class. While its language about leadership seems to advocate leaders who become agents of change, there remains a question about whether students with advantage and privilege, such as those whose families can afford the tuition at WCGHS can leverage their social and cultural capital into leading for change and emancipation. Can these persons efface their situations enough so they can layer on an awareness that completes Freire's (2008a) praxis of conscientization and become fully transformative?

Implications of the Study

This study had a number of implications that could impact the participants, WCGHS, the Religious of the Sacred Heart of Mary, the field of education, and the researcher. Oldenski's (1997) Integrative Model of Liberation Theology and Critical

Pedagogy shaped this discussion with its framework of (a) a critical discourse about the problems of the current world, (b) development of means for producing change, and (c) establishing a critical perspective that creates change, solidarity, encouragement, and hope for the marginalized and the individual. When fully realized this framework produces conscientization in the oppressed and in individuals. This ethnography, a slice of life at WCGHS researched by a native observer with some expectation of Charism transference, shines a light on these components.

Implications for Participants

Student and educator participants spoke about the RSHM Charism and its impact on their lives. In doing so they reflected and commented on the presence of social justice, diversity, and social and political awareness in their lives. They also accepted the role of representing others as they offered their ideas and experiences. For several of the participants, involvement in the study began a prolonged discussion about the Charism and its role at the school.

Maureen, now a 12th-grader, brought up her focus group involvement at the March 2011 Mission Implementation Steering Committee (MISC) meeting. The agenda of the meeting included exploring a change in name because the group felt that the RSHM Charism, synonymous with mission early on in the group's existence, had been implemented into the school's program and culture. Included in the agenda was discussion of what next steps and roles that the group should take. The committee chair had asked for input on these steps when Maureen, one of four student representatives on the team, commented that she had been thinking often about the Charism since her focus

group. She also recommended more involvement of younger students on both the committee and with the Charism in general and discussed the creation of a program that would expose students to information about the RSHM and their Charism.

Martin, Raleigh, and I have spoken informally and regularly about the Charism, in both member checking and peer debriefing capacities, but also because of mutual interest in the topic. In fact, the concept of re-exploring MISC's charter rose up from one of these conversations. Similarly, ongoing discussions with Angelotti-Berns and Percival as we worked together on the accreditation self-study also engendered discussion about the concrete ways that the Charism was being transferred. We now share a kind of shorthand speech in talking about the RSHM and their ongoing influence at the school. Sr. Maura also embraced an ongoing discussion about the Charism and its long-reaching impact on the school. Still a magnet for all topics related to the Institute, she often checked in on my progress with the study and offered her help. This was also true of each congregational member I encountered, as I was often pulled aside and asked what I needed or how a person could help. However, persons other than Sr. Maura need to become the focus of the transference and, while she will remain a resource at the school, the school should develop additional resources and roles that could augment, and in time replace, the expectations associated with Sr. Maura and other members of the Institute.

I detailed earlier the encounter with Maisie and her story about continuing her involvement with underserved students. When I asked each student for her biography via e-mail, many of them checked in on the study. Several student participants became

involved in campus ministry offices and others attended the RSHM International Network of Schools student summit in 2010. (There was no summit meeting in 2011.)

In the end, the students were more aware of the Charism as a result of being involved in the study. Educators have been constantly dialoguing about the role of the Charism at the school and their roles in transferring it. They were also helpful in establishing trustworthiness for the study in general. I anticipate a continued discussion with all of the participants after the conclusion of the study as well.

Implications for WCGHS

This study outlined myriad ways in which WCGHS has developed programs and policies toward advancing the RSHM Charism. Arguably, the Charism was being transferred to educators and students. The study, however, challenged the level to which the Charism in terms of social justice, diversity, and social and political awareness was being transferred.

The work of the school and MISC committee, first under the guidance and inspiration of Garrison who paved a very concrete path for Charism transference and later under the leadership of Lewis and her contributions to leadership, has institutionalized the transference on all of its levels. This study documented the breadth of that work while also illustrating how the work has impacted the study's participants. Extrapolating from the experience of the participants, I have used this ethnographic work to show that transference has indeed occurred and that many at the school know and appreciate the tradition of the RSHM. Many also have indicated that they have been personally impacted by this influence. Nonetheless, addressing areas that need growth, especially,

curricular attention to social justice and service-learning for social justice as well as WCGHS's own use of critical care and positive feedback loops, would enhance and develop the school's unique challenges in transferring the RSHM Charism to its students and educators.

The study also provides information for future students and educators at WCGHS because it documents the RSHM Charism and how the school has developed methods along with the RSHM International Network of Schools. Board members can use the study to familiarize themselves with the school's involvement with the Institute and the Network and they can also explore the challenges in terms of social justice education and implementation that arise from placing the school's experience in the context of literature about social justice, liberation theology, and critical pedagogy.

Families can also use the study to comprehend the goals of the school in terms of its tradition and its focus on providing a Catholic education. Educators can use the study to augment and inform their own pedagogical practices as they try to incorporate the RSHM Charism authentically into their curriculum. Overall, WCGHS can also employ the application of liberation theology and critical pedagogy to the Charism transfer in order to discuss the levels to which they would like to engage in meaningful dialogue about how to move toward a meaningful implementation of praxis within the school structure to promote a system of problem posing among students and educators with the hope of creating a community that creates conscientization in students.

Finally, students can employ the study and its contextualizing of the Charism in the larger arena of liberation theology, critical pedagogy, social justice, and an ethic of

care to choose to engage in their own dialogues in these topics and to consider undertaking more responsibility for their own education by seeking ways to practice the principles of the Charism when seen under the light of these ideologies.

Implications for the RSHM

The Religious of the Sacred Heart of Mary can use this study to reaffirm their original Charism and to explore its implications in terms of liberation theology, critical pedagogy, and social justice. The Institute can continue their dialogue about their various ministries, including their educational ministries, and how the Charism is being transferred in those areas. In addition, the Institute can use the study as part of its ongoing planning about its role in future ministries in light of its diminishing numbers. Homing in on its educational involvement, the congregation can use the study to dialogue with other Network schools about Charism transfer. The Institute can also use the study to address its future role in light of its aging United States and Western European members. At the same time, the Institute can recognize this is a very limited study that explores one school during a short period and caution should be taken in generalizing the study's discussion.

Implications for the Field of Education

Tilley (2000) reinforced that a Catholic school culture by definition undergoes change and adapts as the world around it changes. This study explored how one school has implemented change while maintaining and augmenting its valued tradition. Other Catholic schools with congregational backgrounds can use this study to explore and engage in dialogue about their own Charisms and their transfer to educators and students.

Non-congregational Catholic schools and other Catholic schools co-opting an independent school model can use the study to explore how to manage this confluence of traditions while asking questions about the roles of Catholic Social Teaching in curriculum and service-learning activities. Schools with programs in social justice and/or service-learning programs can use the information about WCGHS's programs to dialogue about how these can be shaped and developed in terms of liberation theology, the ethic of care, and critical pedagogy.

Charter schools and schools with value-based programs can use the study to inform their programs about service-learning models and the challenges that arise in the areas of social capital and social reproduction. All-female schools can also see the impact of the ethic of care and critical pedagogy on the education of young women and the issues that arise.

Implications for the Researcher

My perception of the world has changed utterly though this study. I entered this ethnography with an emic understanding of WCGHS and its relation to the RSHM Charism. In fact, the study of the Charism prompted my pursuing a graduate degree and writing this dissertation. Initially, I felt I comprehended the RSHM Charism as a tradition of academic excellence, a care for others, and a sense of social justice.

However, reading the literature about social justice, Catholic school history, critical pedagogy, the ethic of care, and liberation theology radically changed my perception of WCGHS, the RSHM, and the world. This etic understanding and exposure to the more critical perspectives offered by McLaren, Oldenski, Freire, and so many

others caused me to shift in understanding the roles of the marginalized, the teachings of the Church, and the work of the RSHM. It was as though scales fell from my eyes.

Such an understanding has changed my perception of the WCGHS in terms of care, social justice, and the school's and my relationship to the RSHM Charism and its advancement and transfer. While I originally perceived a certain kind of transference taking place from the Institute to the educators and students, I now see the need for a more focused and developed transference as well as myriad levels of need for further developing awareness of social justice, care, and critical pedagogy at the school.

Exploration and discussion about issues of privilege, social justice, class, and the essence of the RSHM Charism could be developed to enable WCGHS to not only dialogue about these issues and advance understanding of them amongst the educators, students, families, and staff, but to support discussions that can and should lead to plans of action, in essence, plans of praxis, among the administration and educators at the school on behalf of themselves, the students, and the RSHM. At the same time, educators at single-sex schools or co-ed schools with similar transference issues or mission development issues that are based in Catholic Social Teaching or similar value-oriented frameworks can use this study to engage in these same discussions and plans of praxis.

In essence I had and still have a bias borne of being raised within and working within a privileged educational system. It has been painful and enlightening to come to understand this bias. In order to conduct this study, I have been able to use the literature

and the dialogues with my fellow doctoral students and professors to move away from this etic and naïve perspective towards a different perspective.

Educators at congregational schools can use this study to challenge themselves to learn more about the Charisms of their founding orders and address their original intentions concerning social justice and Catholic Social Teaching. Curricular and institutional implementation, both formally and informally, could be examined in light of the experience of WCGHS and policies and methods could be developed to address and promote institutes' Charisms and ways of being in solidarity with the marginalized and oppressed within and outside their communities.

I do not claim to be anywhere near an objective perspective, but such a view seems to be impossible. McLaren (2007) said that the ethnographer unavoidably constructs a reality and this study represents such a momentary reality. I know, just like the ever-changing perception of what this study was about along the way, that tomorrow I will see all of this differently. If anything, this study's implication for me is a great humility about my place in the world as an educator and as a researcher, and dare I say, as a human.

Research Recommendations

"Here is what we seek: a compassion that can stand in awe at what the poor have to carry rather than stand in judgment at how they carry it" (Boyle, 2011, p. 67).

"The strategy of Jesus is not centered in taking the right stand on issues, but rather standing in the right place—with the outcast and those relegated to the margins" (Boyle, 2011, p. 72).

This ethnographic study of the transference of Charism to educators and students explored how one school incorporated and developed means to institutionalize and

augment the founders' Charism for the 21st century, a century in which fewer religious are available to promote the conscientization of others toward the reality of the marginalized. However, lay educators have taken up the task and WCGHS has created a program that seeks to prepare them and its students to know and live the RSHM Charism.

Since this study was limited in scope and time, more research about such transference could benefit congregational schools and any school promoting a value-based program. Often a personality or personalities engenders an educational moment, but its long-term existence relies on others incorporating that moment into a sustainable system for an institution. Other lines of research can enable more to be learned to develop this goal.

At WCGHS and the RSHM Network

This study observed 15 students and five educators and these participants had direct relationships with the group involved with transferring the Charism. However, combining an etic perspective derived from the literature review, I offer three recommendations to WCGHS and the RSHM Network:

1. Continue a dialogue with the women of the Institute. The RSHM tradition is rich in responding to new issues and new conditions. In many ways each step of the Institute regarding WCGHS had been prescient. The order's tradition is rich with adaptive moments where the women perceived the world as it was and responded. WCGHS and the Network can emulate this tradition and remain responsive by continuing at all costs a dialogue with the women of the Institute. Both can learn from the RSHM how to travel light and seek to adapt to change quickly but also

with deep thought. WCGHS has shown the capability to do so in implementing the new schedule and the laptop program; it can continue to do so with new areas of challenge and need.

2. Have the Network use this study to create parallel or modified studies to understand how each school works toward transferring the RSHM Charism and social justice. Like WCGHS, each school can apply the RSHM tradition to its own experience and establish policies and means to promote social justice and the RSHM Charism within its culture and its context. Additionally, each Network school can use some of the recommendations below to develop the understanding and transference of the Charism among its staff, educators, students, families, and boards.
3. Align the WCGHS service-learning program and Kingdom Fair more fully with the teachings of liberation theology and critical pedagogy. These lenses offer means to continue dialogues already started, but also are in need of revision. Issues of transformation remain to be explored. The RSHM and its shift in response to its research in Charism in the 1960s and 1970s offer a model here. The order moved toward direct involvement with the marginalized and accepted the difficult yet valuable transformation that occurred.
4. Have educators and staff enhance the current levels of Charism institutionalization by taking steps to develop means that take such an institutionalization farther. In addition to regularly visiting the deliberate transfer of the Charism at faculty meetings as a complement to its Focus on Mission, the

administration and teachers can regularly discuss how the activities, curriculum, and policies of the school focus on Charism transferences. These discussions can occur with an emphasis on several topics, including (a) how Charism transfer already happens inherently within courses, and (b) how individual courses can be redeveloped or work with other courses to emphasize the Charism. Similar discussions and plans can be developed for how student activities, especially the retreats and Campus Ministry program, can facilitate these transference components.

5. Focus on educators and staff increasing their awareness of the Charism and Charism transference. The administration can work to bring representatives from the Motherhouse in Béziers to bring Béziers Immersion Experience to the school while simultaneously including board members, parents, and alumnae in sessions and retreats that promote the same experience some of the educators underwent in France.
6. Focus on getting the experienced faculty more involved in MISC and with the annual RSHM International Network of Schools meetings in order to facilitate Charism transference. Those responsible for MISC leadership already recruit educators for the annual meetings, but these teams are comprised mostly of administrators and a few teachers. A stepped-up effort from the beginning of the school year should help facilitate growth in these areas. Additionally, similar efforts should be made to include staff members more fully in both MISC and the Network as well as in education about the RSHM and Charism transference.

7. Use the service-learning model where educators are involved. In 2011, WCGHS joined with another RSHM school in rebuilding homes in New Orleans that were impacted by Hurricane Katrina. Several educators and students worked together on two homes on house clean-up and rebuilding projects. WCGHS can use this model to encourage and prepare more educators to be involved in service-learning projects not only to promote a preferential option for the marginalized and to model for students and other community members, but to forge a model of service-learning that social justice and critical care researchers have indicated proves to be more impactful (Chubbuck, 2007; Nieto, 2006; Noddings, 2003; Roithmayr, 2007-2008).
8. Address Charism transference through the roles of the Campus Ministry Director, Retreat Director, and Community Service Moderator. Because of several recent challenges, the roles of the Campus Ministry Director, Retreat Director, and Community Service Moderator had to be combined and, as a result, the way these roles addressed Charism transference became limited. For example, with the latter role, the job became part promoter of service opportunities and part bookkeeper for hours spent by students to ensure that they met the graduation requirement. WCGHS can explore how to redesign these roles so that Charism transference and education can also become priorities. Coincidentally, one of the recommendations offered by the 2011 accreditation team included redesigning the Kairos retreat program to emphasize the teachings of Gailhac and the RSHM more synthetically.

9. Promote more active engagement with year-long education on the Charism for staff and educators. Newly hired staff and educators receive a brief indoctrination during their first weeks, and throughout the year they are exposed to general information and policies regarding the Charism and the RSHM. However, and this could easily apply across the board to all educators and staff, more active education throughout the year as well as clear application of RSHM principles and motivations to activities, especially as they relate to retreats, liturgical experiences, and policies, could enhance Charism transference.
10. Involve parents, alumnae, and other community members, such as the alumnae parent group, *Les Anges*, in education about the RSHM, the RSHM Charism, and service-learning goals to promote a community-wide awareness of social justice and Catholic Social Teaching, including a preferential option for the marginalized. This might include promoting the Charism at parent meetings more often, offering retreats to parents and alumnae based on the goals and criteria, and using various electronic and print media to emphasize and reinforce Charism-related matters. For example, parents might be invited to join service projects and join educators in modeling involvement with the students. The school might also encourage relationships between parents and outlier organizations, especially RSHM institutions. Families might also be asked to become more involved in discussing critical care and decision-making components as a measure of practicing inclusivity, an RSHM Charism element.

11. Explore how the components of the ESLRs can best mirror and uniquely address components of critical care, preferential options for the marginalized, and direct involvement with praxis-based service learning.
12. Work with the educators and students to promote a clearly planned atmosphere of critical care. In the areas of critical care and Catholic Social Teaching, the school can enhance how it works with its educators and students to be involved with and to promote this atmosphere. It can also develop more ways in which students and educators practice critical care towards those they work with in service-learning situations. In essence, this would involve exploring more thoroughly "positive feedback loops" with those with whom the community works as well as creating curricular structures that educate students, teachers, staff, and administrators in practicing critical care and solidarity toward others while unpacking the backpack of their own biases and privileges (McIntosh & Wellesley College Center for Research on Women, 1988; Roithmayr, 2007-2008).
13. Study the role of alumnae in transferring the Charism as well as the impact that WCGHS has had in their understanding of the Charism, social justice, and Catholic Social Teaching in order to help WCGHS assess the long-term impact that the transference and education about the Charism of the RSHM has had. This would not only help develop new methods of transference education but it would also create a base of knowledge about how the Charism has (or whether the Charism has) been transferred during situations where the members of the Institute were more involved in the school.

14. Create means for students to be even more responsive to learning about social justice, diversity, and social and political awareness. Then promote ways to act in order to complete the transformational process of conscientization. To do so also entails that educators be encouraged to undergo their own praxis. Many programs address the first two areas and the last area seems to be approached academically. Noddings (2003) advocated that organizations diminished care and the ethical idea. Yet when organizations nurtured and maintained the ideal, care and ethics could be transferred.

At Congregational Schools

A focus on Charism as a component of educational purpose separates most congregational schools from Catholic schools in general. This study focused on how diminishing numbers of religious personnel has impacted how lay educators and students become involved in transferring the particular Charism of a particular Institute. Congregational schools could apply similar methods that WCGHS used to institutionalize the Charism, while including sensitivity to the individual and unique expression of that Charism that each school brings through its own community and cultural capital.

WCGHS has mirrored its sister RSHM schools in the Network by institutionalizing the RSHM Charism on the administrative and curricular levels in an inclusive fashion. As a result, school policy and practices have systemic and built-in measures to ensure and develop the transference of Gailhac and Mère St. Jean's original intent for the Charism. True to its historical roots, WCGHS implemented approaches that sought to perpetuate the Charism as part of its institutional present and future.

Congregational schools can develop their own institutionalizing their particular Charisms by implementing similar policies and practices that WCGHS has applied to its board, administration, curriculum, and student systems.

Congregational schools can also clarify the intent and purpose of their Founders Charism and focus, like WCHS, on how that Charism informs the school approach to social justice and service learning. Some schools, such as Jesuit schools and those founded by the Society of the Holy Child Jesus, have done this by creating accreditation procedures to validate congregational sponsorship of schools (Kearney, 2008; Society of the Holy Child Jesus, 2009). What distinguishes the approach of the RSHM and WCGHS in this regard is a deliberate individualization of how each school approached the Charism to respect and incorporate the school's culture. Nonetheless both the accreditation approach and individualized approach sought to return to the original Charism and apply it to the culture of the school to create a new approach that included and incorporated the cultural capital and communities of the schools in an effort to promote lay leadership in the future application of the Charism at congregational schools.

The challenge for either approach also remains making the language and praxis of social justice education and service learning components more aligned with the Charism, Catholic Social Teaching, and critical care. Approaches toward praxis and education must step well beyond the limits of unexplored curricular practices that limit service-learning programs to an adding up of hours of participation and move toward curricular practices that promote solidarity with the marginalized and thorough practice of critical care for student (and by association, educator) participants.

As schools embrace the change that attends Charism transference, they operate in an atmosphere that parallels the original invitation from the Second Vatican Council to revisit and reapply their Charisms. By transferring the Charism to lay educators and students, they may embrace the opportunity to review and reinvigorate their commitments to critical care, social justice, and preferential options for the marginalized by addressing the associated class, gender, and socio-economic issues that arise from transferring Charisms originally implemented by vowed religious men and women who operated within their parameters and times to lay educators and students who operate with very different parameters and different times. It can be a time of transformation where what was once believed to be a special and unique gift for a few who took vows and dedicated their lives to their Charisms can be embraced by lay men and women living very different lives.

Congregational schools also face the challenges that Catholic schools generally face. Researchers can study and develop frameworks that walk the balance between maintaining a congregation's Charism and reinforcing and upholding an individual school's expression of the Charism while also maintaining the school's Catholic identity.

At Catholic Schools

Catholic schools stand in an unusual position. Within the context of Catholic Social Teaching and the Vatican II decree to be inclusive, these schools are called to be transformative as they also form faith. Implementing Freirean praxis throughout the Catholic educational system involves the hope of facing and dealing with oppression and marginalization.

Diminished involvement of religious persons in all Catholic schools and a greater involvement of lay educators is a reality. It is also an opportunity. Change is now an everyday reality within Catholic schools and even the reduction of the number of schools indicates that new opportunities can be embraced (McDonald & Schultz, 2011; Meyer, 2007). Catholic schools must take on the prophetic voice and call to attention the means of oppression and marginalization. They must act in the hope that is closely associated with the message of the gospel. McLaren (1999) said this well:

> Within the tensions and conflict that exist between radical critiques of schooling and Catholic education I am confident that, in the long run, a vision of social justice and emancipation can be won. More important, I am confident that educators will begin to take a more active role in the fight for equality and liberation. (p.)

Catholic schools can embrace the inherent teachings of liberation theology and step out in faith to accept the associated transformation such a step can involve.

For Religious Congregations

Congregations have a unique responsibility in following through on the transference of their Charisms. They can develop ways that institutionalize and perpetuate their traditions, but these must be adapted to the unique situations of the schools. Without sensitivity to the cultures and expressions of individual schools, transference programs can be in danger of becoming lists of rules and demands far removed from the lives of their associated lay educators and their students. In the same way that each congregational founder sought to express a separate understanding and

application of its Charism, in its own unique time and place, programs and networks of Charism transference are challenged to remain true to shifting priorities and demands that new places and new times demand.

Charism transference calls for education of current educators and students in ways very different from congregational history. Previously, education and immersion in the founder's vision took place during the long initiation and novitiate process for new congregational members. These men and women chose to dedicate their lives to the expression and transformation offered by their orders. However, lay educators tasked with the future of Charism have other demands on their lives and other motivations for transferring any Charism. Congregations interested in transferring their own expressions of their Charism are tasked with developing education programs that remain sensitive to the everyday demands of their lay educators lives while also becoming adapted to shifting educational needs and priorities. At the same time, they are also challenged to cope and provide for their own shifting realities: retirement costs, medical costs, and diminishing numbers. They must be ready to care for themselves and their own while learning the needs of changing educational systems and priorities.

A Transformative Process

The very process of seeking to transfer a Charism transforms those involved in many ways. For congregations, a dual challenge of facing diminishing numbers and shifting priorities among their own members, as shown by the experience of the RSHM at WCGHS, means being transformed by an awareness of the order's own mortality. For students and educators, an opportunity for transformation into persons who are more

aware of and responsive to the needs of the marginalized as well as often their own marginalization, whether the result of gender, class, or socio-economic status, also exists. For schools, understanding and applying a Founder's Charism often means transforming into a different type of educational institution where an emphasis on SAT scores becomes mixed with an almost immeasurable component of praxis and solidarity with others, especially the marginalized.

However, when the understanding of that praxis and solidarity becomes reduced to hours docked under the title of service or the language of social justice becomes watered down as so much *différend*, then the possibility exists of being transformed into something far from the intent of any congregational leaders asking men and women to change their lives, that of engaging and becoming those caring for the poor and marginalized.

Social Justice

An essential portion of the RSHM Charism related to social justice. Service learning, whether to be at a charter, an independent, or a Catholic institution, informs students about the world and about those who inhabit the world. It also encourages a personal and social transformational process that arises from feminist theory and theology, liberation theology, critical pedagogy, or effective teaching. Research in how schools create programs in and out of the classroom that promoted a sense of social justice and even created a transformational conscientization in students and educators would benefit education, regardless of a school's mission. Studies can explore the levels and a frequency that dialogues about social justice occur and detail how those discussions

become action. Additionally, researchers can explore the value of critical care and the practices of critical care in the development and maintenance of social-justice based curriculum and service-learning programs. Discussions about implementation of social justice educational programs would prove beneficial to many schools.

Epilogue

At the end of the day, the RSHM have been educating persons about social justice and the value of the marginalized literally since the inception as an Institute based on caring for and with women and children. In doing so in the United States, the RSHM responded to the call to educate and, in the case of WCGHS, this meant educating women who came from a position of privilege.

In doing so, WCGHS has developed a unique palimpsest that has been shaped by the Charism of the RSHM while creating its own unique programs. Direct involvement with the marginalized, due to the perceived needs when the school was established in 1923, was absent in the institution for decades. However as the congregation developed its own elided version of Gailhac and Mère St. Jean's application of the RSHM Charism, WCGHS, as it moved from embedded congregational control of the school to its current elidation of a board and primarily lay faculty, the Instiute has also had to re-invent and reconfigure itself in light of the developing understanding of the Charism and the shift from congregational leadership to lay leadership. In essence, the congregation, the RSHM International Network of Schools, each member school, and WCGHS have established their own unique palimpsests that rework and reshape the palimpsest that was the original

work of its founding French clerics, which was itself a palimpsest of the work of the Catholic church of the 19th century.

Over the decades the focus of the RSHM has changed. They have elected to work directly with the marginalized as their numbers decreased and as they had to reconsider the ownership and management of the schools. They moved to a position of overseeing the education of women for professional success and to encourage women to adopt a preferential option for the marginalized.

The Church in which the women of the RSHM have chosen to work has also changed. Fewer women choose to join their order. These events have effaced their original "document," the original Charism. However, they essentially desired that educators with whom they had worked side by side would continue that tradition. In the same spirit that allowed them to adapt to the times, and to be "signs of the times" (Bryk et al., 1993, p. 46), the RSHM embraced, encouraged, and enfolded the new means and understandings that the lay educators bring to their Charism.

We are left with a pair of palimpsests at the end of this study. The study itself is a palimpsest, building on the data from WCGHS and writing theory and ethnographic observations on it. Then there is WCGHS' experience with the RSHM Charism. That is a palimpsest—the living and changing document—that they have developed at WCGHS. The voices and actions of the educators and students have added their own layers to the ever-growing and ever-changing palimpsest of the RSHM Charism.

APPENDIX A:

Informed Consent Form

Participant/Student/Parent INFORMED CONSENT Form

Date of Preparation 31 March 2010 page 1 of 2

Loyola Marymount University

Study Title: Preferential Options and Palimpsests: Transferring the Founders Charism from Vowed Religious Educators to Lay Educators

1) I hereby authorize Patrick P. Lynch, M.A., Ed.D. candidate to include me in the following research study Preferential Options and Palimpsests: Transferring the Founders Charism from Vowed Religious Educators to Lay Educators
2) I have been asked to participate on a research project that is designed to examine how the RSHM Charism (mission) has been formally and informally implemented into the daily life and strategic plans of Westside Catholic Girls High School, and which will last for approximately one year from 28 September 2009 to 28 September 2010.
3) It has been explained to me that the reason for my inclusion in this project is because I am a either a person with knowledge of how the RSHM Charism has been taught to and explained to students, administrators, staff, and faculty at Westside Catholic Girls High School or I have been identified by others as someone with knowledge and/or experience with activities involving the RSHM Charism.
4) I understand that if I am a subject, I will be interviewed about the role of the RSHM Charism in my life as a person involved with Westside Catholic Girls High School and the interview contents in transcription form, in video form, and in audio-recording form will be kept confidential in digital form and in archives in a locked file.
   The investigator(s) will write an ethnography based on interviews with students, faculty, staff, and administrators, as well as research of archives and artifacts about the implementation of the RSHM Charism at Westside Catholic Girls High School over the last eleven years. The study will be part of a dissertation in partial requirements for graduation in the Ed.D. program at LMU. These procedures have been explained to me by Patrick P. Lynch, M.A., Ed.D. candidate, and primary researcher.
5) I agree that the tapes/digital recordings shall be retained for research and/or teaching purposes for an indefinite time.

6) I understand that the study described above may involve the following risks and/or discomforts: There are no physical or emotional risks from participation in this study.

7) I understand that I will receive no direct benefit from my participation in this study; however, the possible benefits to humanity include a more thorough understanding of the implementation of the RSHM Charism at Westside Catholic Girls High School and the study of the institutionalization of mission/Charism at Catholic schools or other mission-based schools.

8) I understand that Patrick P. Lynch who can be reached at pplynch@mhs-la.org or 310.472.1205 extension 286 will answer any questions I may have at any time concerning details of the procedures performed as part of this study.

9) If the study design or the use of the information is to be changed, I will be so informed and my consent re-obtained.

10) I understand that I have the right to refuse to participate in, or to withdraw from this research at any time without prejudice to (e.g., my future medical care at LMU.)

11) I understand that circumstances may arise which might cause the investigator to terminate my participation before the completion of the study.

12) I understand that no information that identifies me will be released without my separate consent except as specifically required by law.

13) I understand that I have the right to refuse to answer any question that I may not wish to answer.

14) Some of the information with which I will be provided may be ambiguous, or inaccurate. However, I will be informed of any inaccuracies following my participation in this study.

15) I understand that I will receive no remuneration for my participation in this study.

16) I understand that if I have any further questions, comments, or concerns about the study or the informed consent process, I may contact John Carfora, Ed.D. Chair, Institutional Review Board, 1 LMU Drive, Suite 3000, Loyola Marymount University, Los Angeles CA 90045-2659 (310) 338-4599, John.Carfora@lmu.edu.

17a) In signing this consent form, I acknowledge receipt of a copy of the form, and a copy of the "Subject's Bill of Rights".

17b) In signing this consent form, I acknowledge receipt of a copy of this form.

_____ _____

Signature Date

_____

Printed Name

APPENDIX B:

California Experimental Subject's Bill of Rights

Any person who is requested to consent to participate in a research study involving a medical experiment, or who is requested to consent on behalf of another, has the right to:

Be informed of the nature and purpose of the experiment.

Be given an explanation of the procedures to be followed in the medical experiment, and any drug or device to be used.

Be given a description of any attendant discomforts and risks reasonably to be expected from the experiment.

Be given an explanation of any benefits to the subject reasonably to be expected from the experiment, if applicable.

Be given a disclosure of any appropriate alternative procedures, drugs or services that might be advantageous to the subject, and their relative risks and benefits.

Be informed of the avenues of medical treatment, if any, available to the subject after the experiment if complications should arise.

Be given an opportunity to ask any questions concerning the experiment or the procedures involved.

Be instructed that consent to participate in the medical experiment may be withdrawn at any time, and the subject may discontinue participation in the medical experiment without prejudice.

Be given a copy of a signed and dated written consent form when one is required.

Be given the opportunity to decide to consent or not to consent to a medical experiment without the intervention of any element of force, fraud, deceit, duress, coercion, or undue influence on the subject's decision.

APPENDIX C:

RSHM Mission/Charism Interview and Focus Group Questions

To be provided to participants before the interviews/focus groups:
(Charism is defined as "A charism (plural: charismata. From the Greek, *charis* - grace; the divine influence on the receiver's heart, and its reflection in his or her life is a power, generally of a spiritual nature, believed to be a freely given gift by the grace of God.)

In the study of church matters, Charism also refers to the particular grace granted by God to religious founders and their organization which distinguish them from other organizations within the same church. The term is used in this sense especially in the ecclesiology of the Roman Catholic Church." [source: http://www.answers.com/topic/charism]

Mission Integration Steering Committee (MISC) Members (Purposive Sample):

1. Could you tell me a bit about how you perceive the world that you live in?
2. Do you feel you can impact that world?
3. Why did you join the Mission Integration Steering Committee?
4. How did you learn about the RSHM Charism?
5. Could you relate your personal experience of the RSHM Charism?
6. Could you explain how you see the Charism as part of the daily life of the school?
7. Could you detail any impact that the RSHM Charism has on the awareness and practice of social justice at the school and offsite?
8. How has (or has not) the RSHM and the school informally transferred the Charism?
9. How has (or has not) the RSHM and the school formally transferred the Charism?
10. Could you relate how you see the RSHM Charism practiced by the students?

Nominated Students (in a focus group):

1. What is your grade level currently?
2. Could you tell me a bit about how you perceive the world that you live in?
3. Do you feel you can impact that world?
4. Could you tell me what you think the RSHM Mission or Charism is?
5. How did you learn about the RSHM Mission or Charism?
6. Could you relate your personal experience of the RSHM Mission or Charism?
7. Could you explain how you see the Mission/Charism as part of the daily life of the school?
8. Could you tell me a bit about how you perceive the world that you live in?
9. Could you detail any impact that the RSHM Charism has on the awareness and practice of social justice at the school and offsite?
10. How has (or has not) the RSHM and the faculty transferred the Charism to you as students?
11. Could you relate whether you see the RSHM Charism practiced by the faculty, staff, and administrators?

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