A Case Study Examining the Implementation and Assessment of the Profile of the Graduate at Graduation in a Jesuit Secondary School

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A Case Study Examining the Implementation and Assessment of the Profile of the Graduate at Graduation in a Jesuit Secondary School

by

Daniel J. O’Connell

A dissertation presented to the Faculty of the School of Education, Loyola Marymount University, in partial satisfaction of the requirements for the degree Doctor of Education

2008
A Case Study Examining the Implementation and Assessment of the Profile of the Graduate at Graduation in a Jesuit Secondary School

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by

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This dissertation written by Daniel J. O’Connell, under the direction of the Dissertation Committee, is approved and accepted by all committee members, in partial fulfillment of requirements for the degree of Doctor of Education.

April 8, 2008
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DEDICATION

This work is dedicated to my parents, Frances and Theodore O’Connell, whose selfless love and undying belief in the transformative power of education have made this all possible.
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ABSTRACT

A Case Study Examining the Implementation and Assessment of the Profile of the Graduate at Graduation in a Jesuit Secondary School

By

Daniel J. O’Connell

In 2000 Campion High School, a Catholic, Jesuit, single-sex secondary school created and adopted the Grad-at-Grad statement as the school’s expected school-wide learning results (ESLRs) and has articulated a need for a comprehensive, reliable assessment of these graduation outcomes. This case study used interviews, a survey, and participant observation to understand how the school has implemented and assessed the ESLRs since their inception. The study also thematically compared Jesuit educational philosophy to current theories of educative assessment and outcomes-centered curriculum development. Findings reveal that the school relies on a random, individual approach to curricular incorporation and has not incorporated the outcomes at the departmental level. Teachers at the school provide good role models for the Grad-at-Grad outcomes, and the Campus Ministry and Community Service programs provide meaningful learning experiences in relation to the outcomes. The school uses a variety of traditional assessment measures to assess students’ growth toward the graduation outcomes. The study concluded that the school is in the middle of the implementation process and should utilize more professional development and the current theories of educative assessment and outcomes-centered curriculum design as it continues to implement and assess the ESLRs.
CHAPTER 1: INTRODUCTION

Introduction

The purpose of this case study was to gain an in-depth understanding of the extent to which Campion High School (the names of the school and all participants used in this study are pseudonyms), a single-sex Jesuit all-boys high school in the Western United States, has implemented and assessed the graduation outcomes called the Graduate-at-Graduation statement and provided meaningful learning experiences that allow students to reach the goals set forth in the statement. The conceptual framework that guided this study is a combination of the theoretical and philosophical foundations of Jesuit education, coupled with current educational theories of educative assessment (Wiggins, 1998) and outcomes-centered curriculum development (Ozar, 1994; Wiggins, 1998; Wiggins & McTighe, 2006). The study first provides an overview of the Jesuit philosophy of education. Next, a review of current theories of outcomes-centered curriculum design and educative assessment are provided. Additionally, the study sought to understand teacher and administrator perceptions of the implementation and assessment of the school’s expected school-wide learning results (ESLRs), known as the Grad-at-Grad statement, and their role in the process. Finally, based on the findings of the case study, recommendations are provided for more thoroughly implementing and assessing the Grad-at-Grad outcomes at Campion High School. This study has implications for educators and leaders of Jesuit institutions, especially Campion High School, by providing an in-depth understanding of the implementation and assessment of ESLRs in a real-life context.
Background and Rationale of the Study

The Jesuit education tradition, founded over 450 years ago by St. Ignatius of Loyola, has endured countless political, economic, geographic, demographic, and cultural changes throughout its extensive history. By providing a universal, humanistic approach to education and remaining true to its core values and beliefs while simultaneously adapting to the cultures and time periods in which they served, Jesuit institutions have successfully provided academic excellence at the primary, secondary, and higher educational levels in numerous countries throughout the world. Currently, 49 Jesuit or Ignatian high schools exist in the United States, serving over 44,000 young men and women yearly, who carry on the tradition of academic excellence and faith formation established by Ignatius of Loyola (Jesuit Secondary Education Association [JSEA], n.d., “JSEA Member”).

During the 1970s in response to the new direction of the Catholic Church set forth in Vatican II, the Jesuit order and its educational institutions went through a period of renewal and reform to adapt to the ever-changing world that they served (Au, 1976). Going back to the spiritual roots of St. Ignatius, at the heart of this reform was Pedro Arrupe’s (1973) articulation that the primary objective of Jesuit secondary schools was to form “men-for-others” (p. 32). In the United States, the JSEA was created to provide the ideas, guidance, and support needed to carry out the reforms that would take Jesuit secondary education into the future and ensure the Jesuit identity of its member schools (see Table 1 for a timeline of events in Jesuit education).
### Table 1: Timeline of Events in Jesuit Education Pertinent to Study

<table>
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<th>Date</th>
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<tr>
<td>1540</td>
<td>Ignatius of Loyola Founds the Society of Jesus</td>
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<td>1548</td>
<td>Jesuits start first educational institution in Messina, Italy</td>
</tr>
<tr>
<td>1556</td>
<td>Ignatius of Loyola dies, leaving 35 established colleges/universities worldwide</td>
</tr>
<tr>
<td>1599</td>
<td><em>Ratio Studiorum</em>--&quot;The Official Plan for Jesuit Education&quot;--is published</td>
</tr>
<tr>
<td>1934</td>
<td>Jesuit Education Association founded (includes both secondary and college/university education)</td>
</tr>
<tr>
<td>1962-1965</td>
<td>Vatican II establishes a new direction for the Roman Catholic Church</td>
</tr>
<tr>
<td>1970</td>
<td>Jesuit Secondary Education Association (JSEA) is formed, replacing the Jesuit Education Association</td>
</tr>
<tr>
<td>1973</td>
<td>Pedro Arrupe, Superior General of Society of Jesus, establishes the development of <em>men for others</em> as the primary aim of Jesuit education</td>
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<tr>
<td>1978</td>
<td>JSEA Commission on Research and Development begins Curriculum Improvement Process</td>
</tr>
<tr>
<td>1981</td>
<td><em>Profile of The Graduate of a Jesuit High School at Graduation</em> is published</td>
</tr>
<tr>
<td>1985</td>
<td>First instrument to measure growth toward the Profile of the Grad at Grad is created—called the “Student Profile Survey”</td>
</tr>
<tr>
<td>1999</td>
<td>Campion High School begins developing their own Profile of Graduate at Graduation</td>
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<tr>
<td>2000</td>
<td>Campion High School officially adopts Grad-at-Grad as their Expected Schoolwide Learning Results (ESLRs); action plan calls for an assessment instrument for achievement of goals</td>
</tr>
<tr>
<td>2003</td>
<td>Student Profile Survey is validated by Henderson (2003)</td>
</tr>
<tr>
<td>2005</td>
<td>JSEA implements a new instrument to measure growth toward the Profile of the Graduate at Graduation</td>
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In the summer of 1978, the JSEA’s Commission on Curriculum and Development (CORD) began a series of formal workshops and discussions for Jesuit faculty and administrators called the Curriculum Improvement Process (CIP). The primary objective of the CIP was to develop and formalize the desired educational and affective outcomes of Jesuit secondary education. As a result of the review process, CORD published a set of outcomes in 1981 called *Profile of the Graduate of a Jesuit High School at Graduation* (heretofore referred to as the “Profile”), which describes the essential characteristics of
the ideal graduate of a Jesuit high school (Martin, 1985). This original document contains 63 descriptors and 658 learning outcomes under the following five categories: Open to Growth, Intellectually Competent, Religious, Loving, and Committed to Doing Justice (Henderson, 2003). Once the Profile was formalized, the JSEA encouraged—but did not mandate—that JSEA member schools adopt the Profile as a framework to evaluate curricular objectives and goals.

The first instrument to measure student growth toward the outcomes of the Profile was developed by Martin (1985), with the help of JSEA and the Center for the Study of Testing Evaluation and Educational Policy (CSTEEP) at Boston College. According to Henderson (2003), the instrument “was designed to measure non-academic change in Jesuit high school students from freshmen to senior” year (p. 1). This instrument went through numerous iterations before being formally adopted as the Student Profile Survey (SPS) by JSEA. In 2003, Henderson validated the SPS for a doctoral dissertation. As a result of the validation study, its recommendations, and input from Jesuit high schools, JSEA created and implemented a new instrument called the Student Profile Survey II (SPS-II) in 2005.

In the fall of 1999, during its accreditation process, Campion High School began developing its own Graduate-at-Graduation statement (heretofore referred to as Grad-at-Grad) in lieu of the Western Association of Schools and College’s (WASC) requirement to establish Expected Schoolwide Learning Results (ESLRs) (Aristov, 2000). Following a systematic process involving students, parents, faculty, board members, and administrators, Campion developed its own Grad-at-Grad statement, using the Profile, the
school’s mission statement, and the Grad-at-Grad statement of another Jesuit school from the province as a guide. The resulting document consisted of six categories or outcomes explicated by descriptive statements and descriptors under each category. Campion’s Grad-at-Grad statement is included here in its entirety:

1. Open to Growth

The graduate of [Campion] High School has accepted responsibility for personal growth—intellectual, spiritual, emotional, physical, and social—and has developed an appreciation for the diversity of his surrounding community as well as the world at large.

At the time of graduation, the Campion student will:

a. Have explored all areas of the school community (academic, spiritual and co-curricular);

b. Demonstrate an emerging openness to learn from a wide variety of experiences and sources and exercise a growing tolerance and respect for those with divergent points of view;

c. Demonstrate a commitment to the pursuit of excellence in academic, spiritual, and co-curricular areas, realizing that learning is an on-going process worthy of a life-long commitment;

d. Reflect on his life experiences by recognizing talents and gifts, accepting challenges, learning from success and failure, and finding success through tenacity, commitment and accountability.
2. Intellectually Distinguished

A graduate of Campion exhibits mastery of a four-year college preparatory curriculum and goes beyond intellectual excellence to incorporate Gospel values in the light of Ignatian heritage. At the time of graduation, the Campion student will:

a. Demonstrate the ability to think critically, act creatively, analyze and solve problems in a variety of disciplines, and apply these skills in everyday life;

b. Demonstrate effective written, oral, technological, and collaborative communication skills necessary for successfully pursuing an advanced education;

c. Demonstrate the ability to analyze and synthesize information from a wide range of sources and to apply that information when evaluating issues of contemporary life.

d. Demonstrate time management skills, dedication, and work ethic through challenging academic programs and rigorous co-curricular participation;

e. Demonstrate evidence of original authorship and academic integrity.

3. Religious

A graduate of Campion shows a basic knowledge of Scripture, doctrines, and practices of the Catholic Church while examining personal religious beliefs. The graduate explores and develops faith through further study, participation in a faith community, and prayer experience. At the time of graduation, the Campion student will:

a. Demonstrate a knowledge of the Church's teaching about Jesus Christ and His mission as well as the sacramental expressions of that mission;
b. Demonstrate an understanding of the relationship between faith in Jesus (the model for being a man for others) and being a "man for others" that manifests itself through community service and a commitment to social justice;

c. Evaluate moral choices and issues based on a well-informed conscience;

d. Continue to develop an awareness of other religions and a respect for their beliefs;

e. Continue to grow in spirituality and develop an ability to articulate and reflect upon one's own faith;

f. Make a connection between personal faith and active community worship through participation in campus ministry programs.

4. Loving

A graduate of Campion has begun to establish his own identity and move beyond mere self-interest by forming deeper relationships with others, valuing personal friendships, and embracing his relationship to the greater community. At the time of graduation, the Campion student will:

a. Demonstrate an awareness of God's love by extending that love to self, family, friends, and communities to which he belongs;

b. Demonstrate the ability to form healthy relationships and make responsible decisions based on Christian values;

c. Demonstrate a loving attitude in order to communicate more easily with others, especially peers of other races, religions, ethnicities, and socioeconomic backgrounds;
d. Have acted as a *man for others* by supporting the school community and by serving those in need in the larger community.

5. Committed to Justice

A graduate of Campion is aware of many needs of the local and global communities, and is beginning to use his time and talents to work toward the further development of a just society in light of Ignatian ideals. The graduate is preparing to take his place in the community as an accomplished, concerned, compassionate, and responsible *man for others*. At the time of graduation, the Campion student will:

a. Exercise a value system influenced by Scriptural values and thus be able to confront the complexities of social issues and moral ambiguities promoted by contemporary culture;

b. Articulate the connection between faith and commitment to building a just society;

c. Recognize the global nature of many social problems and the responsibility to address these problems for the benefit of the human community;

d. Recognize the value of community service and develop a sense of social responsibility guided by compassion, confidence and accountability.

6. Developing as a Leader

A graduate of Campion is aware of and practices the basic skills that facilitate leadership and collaboration. The graduate has had opportunities to exercise such leadership and collaboration in academics, co-curricular, and campus ministry. At the time of graduation, the Campion student will:
a. Demonstrate leadership skills, including integrity, vision, creativity, a moral work ethic, self-discipline, and the ability to gain trust as a leader of others;
b. Speak honestly and persuasively, accept criticism with emotional maturity, and maintain a focus guided by the ethical values derived from our Catholic faith and Ignatian heritage;
c. Demonstrate an ability to lead and influence others in a way that promotes social justice based on Gospel values;
d. Have worked cooperatively in both academic and co-curricular endeavors to foster personal leadership within a group;
e. Be aware that he models God's love and acts with faith recognizing that his actions have consequences that go beyond self. (Source: school records)

In addition to developing and adopting a unique Grad-at-Grad statement as the school’s ESLRs for accreditation, Campion also made assessing the outcomes set forth in the Grad-at-Grad a primary objective of the school’s accreditation Action Plan (Aristov, 2000). Specifically, the Action Plan stated that Campion “will create an instrument and process to measure, monitor, and evaluate student progress and ultimate attainment of the Graduate-at-Graduation Statement goals” (p. 185). Additionally, the 2000 WASC Visiting Committee recommended that the implementation and assessment of the Grad-at-Grad be a priority: “That the administration and faculty, in collaboration with the school community determine effective methods of implementing, monitoring, assessing, and reporting progress in helping students achieve the goals outlined in the Grad-at-Grad statement” (school records). Throughout the past six years, several attempts have been
made to assess the Grad-at-Grad, including student discussions, informal surveys, and senior exit interviews; however, no systematic and comprehensive assessment instrument has been developed.

One possible solution to this problem would be to use the SPS or SPS-II to monitor student progress and attainment of the goals of the Grad-at-Grad. However, although the SPS is a valid instrument for assessing growth toward the outcomes of the original JSEA Profile, Campion added an additional category and the statement’s descriptive statements and descriptors are significantly different enough to make the SPS and SPS-II only a partially viable instrument for assessing student progress toward Campion’s Grad-at-Grad outcomes. Furthermore, according to Rev. Ralph Metts, S.J., current president of JSEA, the SPS and SPS-II were designed only to give an overall snapshot or impression of a school’s progress toward, and students’ growth in relation to, the Profile (personal communication, April 2007). As a result, a more comprehensive assessment system is needed not only to assess the Grad-at-Grad at the student level, but also to evaluate the implementation of Grad-at-Grad goals in academic, co-curricular, and spiritual programs at the school and curriculum levels. Consequently, seven years later Campion’s administrators and faculty continue to express a need for a comprehensive instrument that will systematically assess school programs and curricula in relation to the Grad-at-Grad.

**Relationship of Study to Social Justice**

In 1973, Rev. Pedro Arrupe, S.J., then-Superior General of the Society of Jesus, articulated a radical vision of Jesuit secondary education in which education for social
justice and social action—the formation of men and women for others—became the primary objective of Jesuit schools:

Today our prime educational objective must be to form men-for-others¹; men who will live not for themselves but for God and his Christ—for the God-man who lived and died for all the world; men who cannot even conceive of love of God which does not include love for the least of their neighbors; men completely convinced that love of God which does not issue justice for men is farce. (Arrupe, 1973, p. 32)

This objective was a renewal of St. Ignatius of Loyola’s belief in the dual purpose of his educational institutions: “to promote the personal growth and development of students in such a manner that they become disposed and equipped to function as agents of service to others” (Au, 1976, pp. 45-46), for which the ultimate end would be to bring about a more just, peaceful, and loving world. The Profile, and subsequently Campion’s Grad-at-Grad statement, is an attempt at systematically setting forth the specific attributes that a graduate should possess that would allow him or her to be a person for others who would work for a more just world. For that reason, Jesuit education, in its conceptualization and in its ultimate objectives, is itself an instrument for social justice in the world.

Furthermore, this study focuses on the social justice issue of equity and access. Without an assessment system of the curriculum and programs, Campion High School cannot guarantee that every student has access to meaningful learning experiences to gain

¹ Although some Jesuit high schools have now become co-educational institutions, at the time that Arrupe gave his speech and throughout the history of Jesuit education until recently, Jesuit schools were all-male institutions. Therefore, Arrupe and many other Jesuit documents use non-inclusive language. Because of the historical nature of the literature on Jesuit education, this language will be used, unaltered, throughout the dissertation.
competencies in the domains addressed in the Grad-at-Grad. When a student is admitted to the school, the Grad-at-Grad statement is essentially a contract made with students and parents, stating that the school will provide the resources and learning opportunities so that the student, when he graduates, will be on the threshold of becoming a young man who exhibits the qualities established in the Grad-at-Grad statement. Due to the contractual nature of this document, Campion has an obligation to provide each and every student the same opportunities to achieve those goals. This obligation on the part of the school provided a rational for the study.

Purpose of the Study

The primary purpose of this study was to gain an in-depth understanding of how the Grad-at-Grad at Campion High School has been implemented and what it means to the teachers and administrators who must implement it in the school’s curriculum and programs. The study focused on teachers and administrators, not students, because the Grad-at-Grad is a set of learning outcomes that the school is responsible for providing to students. Furthermore, the findings of this case study formed the basis for recommendations for the types of assessment that can be used to evaluate the extent to which school programs and curricula at Campion High School provide meaningful learning experiences and growth toward the goals set forth in the Grad-at-Grad statement. A secondary purpose of the study was to understand the relation among Jesuit educational philosophy, the theoretical underpinnings of the Ignatian Pedagogical Paradigm, and current theories of outcomes-centered curriculum development and educative assessment. The recommendations of this study can be used at Campion High School.
School to develop an assessment system which will provide feedback on program and curricular effectiveness, which will be invaluable in the program and curriculum improvement process.

Research Questions

The following research questions will guide the study:

1. How do the philosophical and theoretical underpinnings of Jesuit secondary education intersect with, and diverge from, current theories of outcomes-based curriculum and assessment?

2. What are teacher and administrator perceptions of the Grad-at-Grad statement at Campion High School and how do they understand their role in its implementation and assessment?

3. To what extent has the Grad-at-Grad statement been implemented and assessed at Campion High School?

Methodology

Research Design

The first research question is addressed in Chapter 2 using thematic analysis of literature on Jesuit educational philosophy, educative assessment, and outcomes-centered curriculum design. Specific attention is focused on the key areas of convergence and divergence of these educational models.

Answering the second and third research questions utilized a case study design examining the extent to which the educational outcomes of a Jesuit secondary school have been implemented into the school’s curriculum and programs since their inception.
in 2000. Furthermore, the case study attempted to understand teacher and administrators perception of the educational outcomes and their role in implementing them. A case study approach was appropriate to this particular study because the study seeks to gain an in-depth understanding of a particular process within a bounded system (Merriam, 1998). Furthermore, because school personnel articulated a need for the development of a practical assessment system for these educational outcomes, a case study approach was desirable because this methodology is often associated with practical problem solving (Bloor & Wood, 2006) and insights gleaned from case studies can inform policy, improve practice, and influence future research (Merriam, 1998).

The research design consisted of a variety of data collection methods, utilizing a survey questionnaire of teachers with a combination of multiple choice and free-response, open-ended questions; in-depth, semi-structured interviews of school administrators, program directors, and department chairs; analysis of archival data; and participant observation.

Sample

The sample for this study consisted of teachers, department chairpersons, program directors, and current and former administrators at Campion High School.

Method of Data Collection

Data were collected in a variety of ways. This included field notes from participant observation and school-produced documents and archival data. Interview data were recorded using a digital recorder, and all interviews were transcribed using a word processing program. A teacher survey was administered to all faculty members during a
faculty in-service, using an online survey program. The online survey program disaggregated data and determined percentages of responses for each question.

Method of Data Analysis

The data from the survey were computed to determine frequency distributions and percentages of responses for each question. Additionally, responses to questions were cross-tabulated by academic department. The interview and participant observation data, as well as data from the free-response survey questions, were content-analyzed to ascertain patterns and derive categories and themes (Hatch, 2002; LeCompte & Preissle, 1993; Merriam, 1998; Schensul, Schensul, & LeCompte, 1999; Yin, 1994). The survey data were compared with participant observation and interview data for proper methodological triangulation of data (Merriam, 1998).

Delimitations

Although the original intention of this study was to develop a comprehensive assessment system for JSEA’s Profile of the Graduate of a Jesuit High School at Graduation, which would be beneficial to numerous Jesuit high schools in the United States, a generalized approach was not possible due to the great variety in Jesuit high schools’ specific Profiles of the Graduate at Graduation. Therefore, the focus of this study was limited to Campion High School due to the researcher’s familiarity with the school and role as a teacher there, though findings apply in part to other Jesuit secondary schools. Furthermore, this study focused on the curriculum and program level, as well as teacher level, because according to Ozar’s (1994) and Wiggins’ (1998) theories of outcomes-centered curriculum and educative assessment, teachers are primarily
responsible for developing a curriculum that provides specific learning opportunities to achieve the goals and outcomes that will be assessed. As a result, this study did not include student and parent perspective.

Limitations

The major limitation of this study was the honesty of faculty, program directors, and administrators interviewed and surveyed throughout the study. Another limitation of the study was the researcher’s own experience with Campion High School and the Grad-Grad statement. As both a graduate of and teacher at Campion, the researcher brings his own background, experiences, attitudes, and biases to the study.

Definitions of Key Terms

Within the context of this study, the following terms are used:

1. Society of Jesus: A religious order of priests and brothers within the Roman Catholic Church that was founded by Ignatius of Loyola in 1540.

2. Jesuit: The name commonly used to describe the Society of Jesus. Jesuit can be used as a noun to refer to a member of the Society of Jesus. The term can also be used as an adjective and refers to the activities and philosophies of the Society of Jesus.

3. Ignatian: A term derived from the founder of the Society of Jesus, Ignatius of Loyola, which is used to describe activities and philosophies that have their roots in Ignatius’ writings, philosophy, and spirituality, yet may not necessarily be sponsored by, or rooted in, the Jesuit order.

5. Jesuit Secondary Education Association (JSEA): Formed in 1970, the JSEA is a policy-making and advisory body that provides services and programs that enable its member schools to sustain their Ignatian vision and Jesuit mission of educational excellence in the formation of young men and women of competence, conscience and compassion.

6. Western Association of Schools and Colleges (WASC): One of six regional associations that accredit public and private schools, colleges, and universities in the United States.

7. Characteristics of Jesuit Education: Throughout the years, scholars and Jesuits have described the characteristics of Jesuit education in a variety of ways. In 1987 the International Commission on the Apostolate of Jesuit Education published the document *Go Forth and Teach: The Characteristics of Jesuit Education* in order to provide a straightforward, comprehensive description of Jesuit education. According to this document, Jesuit education is: world-affirming; assists in the total formation of each individual within the human community; includes a religious dimension that permeates the entire education; is an apostolic instrument; promotes dialogue between faith and culture; insists on individual care and concern for each person; emphasizes activity on the part of the student; encourages life-long openness to growth; is value-oriented; encourages a realistic knowledge, love, and acceptance of self; provides a realistic knowledge of the world in which we live; proposes Christ as the model of human life; provides adequate pastoral care; celebrates faith in personal and community prayer, worship, and service; is preparation for active life commitment; serves the faith that does
justice; seeks to form men and women for others; manifests a particular concern for the poor; is an apostolic instrument, in service of the church as it serves human society; prepares students for active participation in the church and the local community, for the service of others; pursues excellence in its work of formation; witnesses to excellence; stresses lay-Jesuit collaboration; relies on a spirit of community among teaching staff and administrators, the Jesuit community, governing boards, parents, former students, and benefactors; takes place within a structure that promotes community; adapts means and methods in order to achieve its purposes most effectively; is a “system” of schools with a common vision and common goals; and assists in providing the professional training and ongoing formation that is needed, especially for teachers.

8. Profile: Term used to refer to the original Profile of the Graduate of a Jesuit High School at Graduation, developed by the JSEA’s Commission on Research and Development (1981), as a result of the Commission’s Curriculum Improvement Process.

9. Grad-at-Grad Statement: Term used to refer to Campion High School’s unique Profile of the Graduate at Graduation, which was developed by Campion’s faculty, staff, administrators, board members, parents, and students during the 2000 accreditation process in order to establish Expected Schoolwide Learning Results (ESLRs). The resulting document consists of six categories or outcomes explicated by descriptive statements and descriptors under each of the six categories: Open to Growth, Intellectually Distinguished, Religious, Loving, Committed to Justice, and Developing as a Leader.
10. Ignatian Pedagogical Paradigm: A specific pedagogical approach used in many Jesuit secondary schools, which is based on *The Spiritual Exercises of St. Ignatius* (1548), *The Constitutions of the Society of Jesus* (1558), and *Ratio Studiorum* (1599). This pedagogical paradigm relies on 5 key elements: Context, Experience, Reflection, Action, and Evaluation.

11. Student Profile Survey (SPS & SPS-II): A self-report survey instrument developed and distributed by the Jesuit Secondary Education Association to measure student attitude-belief and expectation-performance change from freshman to senior year in the five dimensions of the Profile of the Graduate at Graduation. In 2005 the JSEA updated and enhanced the Student Profile Survey and released the Student Profile Survey II (SPS-II).

12. Goal: A general statement of purpose or intent in curricular planning, which by its very nature is broad and difficult to observe directly (Ozar, 1994).

13. Outcome: A more clearly focused statement of what students will do from the students’ point of view. Outcomes refer to student behavior that can be observed directly. The term outcome usually refers to larger, more inclusive statements of learning (graduation, subject area, grade level/cluster, course outcomes) (Ozar, 1994).

14. Objective: Like an outcome, an objective tells what students will do; however, it points to a more specific and smaller period of instruction. The term objective usually refers to less inclusive, more concrete statements of learning (unit objective, lesson objective) (Ozar, 1994).
15. Educative Assessment: A theory of assessment in which assessment should be learning-centered, where the aim is primarily to educate and improve student performance, not merely to audit it. The best kind of educative assessment is authentic assessment (Wiggins, 1998).

16. Authentic Assessment: An assessment composed of performance tasks and activities designed to stimulate or replicate important real-world challenges. Assessment is authentic if it (1) is realistic; (2) requires judgment and innovation; (3) asks the student to “do” the subject; (4) replicates or simulates real-world situations that adults face; (5) assesses the student’s ability to efficiently and effectively use a repertoire of knowledge and skill to negotiate a complex task; and (6) allows appropriate opportunities to rehearse, practice, consult resources, and get feedback on and refine performances and products (Wiggins, 1998, pp. 22, 24).

17. Backward Design: An approach to designing a curriculum or unit that begins with the end in mind and designs toward that end (Wiggins & McTighe, 2006, p. 338).

18. Concerns-Based Adoption Model: Theory of organizational change proposed by Hall and Hord (2001) that people dealing with changes within an organization follow seven stages of concern as they progress through the change.

19. Reification: According to Wenger’s (1998) Communities of Practice theory, the concept of reification is the process of giving form to our experience by producing objects that congeal this experience into “thingness” (p. 58).
20. Tangential Curriculum: Those activities that take place in the classroom that are not formally designed or planned, but which are in accordance with graduation outcomes of the school; also called teachable moments.

Summary

The purpose of this case study was to gain an in-depth understanding of how the Grad-at-Grad at Campion High School has been implemented and assessed, and what it means to the teachers and administrators who must implement it in their curricula and programs. Furthermore, the results of this case study provide the basis for recommendations that will help Campion High School more effectively incorporate and assess the Grad-at-Grad outcomes in order to provide meaningful learning experiences and student growth toward the outcomes set forth in the Grad-at-Grad statement. The conceptual framework that guided this study is a combination of the theoretical and philosophical foundations of Jesuit education, coupled with current educational theories relating to outcomes-centered curriculum design, backward design, and educative assessment (Ozar, 1994; Wiggins, 1998; Wiggins & McTighe, 2006).

Chapter 2 of this study addresses the first research question. First, a thorough examination of the theory and philosophy of Jesuit education, in addition to the theoretical underpinnings of the Ignatian Pedagogical Paradigm (IPP), is provided. Additionally, a review of current theories of outcomes-centered curriculum design and educative assessment is provided. Next, Chapter 2 provides a summary of Hall and Hord’s (2001) Concerns-Based Adoption Model and Wenger’s (1998) concept of reification. Finally, the review of literature presents a discussion on the relation among...
Jesuit educational philosophy, educative assessment, and outcome-centered curriculum design with specific attention focused on the key areas of convergence and divergence of these educational models. Chapter 3 presents the methodology and research design for this case study. Chapter 4 presents the major findings that emerged from the interview, participant observation, and survey data. Chapter 5 discusses the major findings holistically as they relate to the theoretical frameworks which guided the study and provides recommendations for better integrating and assessing the Grad-at-Grad outcomes.
CHAPTER 2: REVIEW OF LITERATURE

Introduction


In addition to providing the historical and theoretical frameworks guiding this study, this chapter also answers the first research question: How do the philosophical and theoretical underpinnings of Jesuit secondary education intersect with, and diverge from, current theories of outcomes-based curriculum and assessment? I selected the literature on Jesuit education by consulting with the Jesuit Secondary Education Association, reviewing recent studies and dissertations on Jesuit education, and using targeted searches of Jesuit university libraries. And I chose the literature pertaining to current theories of curriculum design and assessment due to their relevance to the problem facing Campion High School, their use in schools of education around the United States and, in the case of Ozar’s (1994) theory, endorsement by the National Catholic Educational
Association. To answer the first research question, I first present each of the theories side by side. Following thematic analysis of the theories using a matrix to align corresponding themes, I next present a dialogue of the theories discussing the relationship of Jesuit educational philosophy to educative assessment and outcome-centered curriculum design with specific attention focused on the key areas of convergence and divergence of these educational models.

Jesuit Education

Historical Background

St. Ignatius of Loyola

Ignatius was born in 1491 to a family of minor nobility in the family’s castle of Loyola in the Basque region of present-day Spain. During the early part of his life, Ignatius was raised with strong loyalty both to the Catholic religion and the chivalric code and spent his young adult life engaged in warlike activities and in a desire to win fame for himself (Bangert, 1986; Donohue, 1963; O’Malley, 1993). When he was 26 years old, Ignatius was badly injured by a cannon ball in battle, and as a result was forced to spend a long period of convalescence at his family home. During this year of convalescence, Ignatius experienced a profound religious conversion in which his desire to seek selfish fame and to serve his noble lord transformed into a desire to put himself at the selfless and loving service of God (O’Malley, 1993).

After this initial conversion experience, Ignatius began a long journey of spiritual formation en route to the Holy City of Jerusalem. These formative spiritual experiences provide the foundation for both his unique spirituality and worldview (Bangert, 1986;
Eventually, Ignatius recorded these spiritual experiences as *The Spiritual Exercises*, which is Ignatius’ successful attempt “to organize and communicate his own highly personal and subjective religious experiences through a series of structured spiritual activities and meditations capable of evoking in the participant religious feelings and insights similar to his own” (Au, 1976, p. 33). (A more thorough examination of *The Spiritual Exercises* is presented in a subsequent section.) When Ignatius returned from an unsuccessful journey to Jerusalem, he set himself to study—both in Barcelona and at the University of Paris. During this period of study, Ignatius shared the exercises and meditations of *The Spiritual Exercises* with those who sought his spiritual guidance. In time, his small following of young intellectuals in Paris formed themselves into a religious community called The Society of Jesus (Bangert, 1972; O’Malley, 1993). The order was formally approved in Rome in September 1540 by Pope Paul III, and Ignatius and his nine companions became the first Jesuits.

*The early Jesuits*

Most religious orders during Ignatius’ time committed themselves to the practice of monasticism, which was characterized by a life of seclusion from the world engaged in a life of strict prayer, fixed rules, and hard labor. However, the Society of Jesus was unique among these other orders in that it favored an apostolic life that was action-oriented, mobile, and adaptive (O’Malley, 1993). Ignatius, as the first Superior General of the Society, established a twofold purpose of the new order, which is described by Au (1976): “to work with God’s grace not only for the salvation and perfection of the
members’ own souls, but also to labor in giving aid toward the salvation and perfection of the souls of their fellowmen’’ (p. 26). In order to accomplish this twofold purpose, the first Jesuits engaged in four primary ministries: ministry of the Word, sacraments, works of mercy, and education (O’Malley, 1993). Initially, the first Jesuit schools were not opened to the public but were set up for the education, training, and formation of young Jesuits on their way to ordination as Catholic priests. In 1546, one such training facility in Gandia, Spain, opened it doors to other boys of the city who studied alongside the Jesuit scholastics. The first Jesuit school intended primarily for lay students was opened in 1548 in Messina, Sicily, thus beginning the Jesuit tradition of education which has lasted over 450 years (Bangert, 1986; Donohue, 1963; O’Malley, 1993).

Early Jesuit education

Ignatius accepted the work of educating youth in order to further the twofold purpose he had established for his order. The dual purpose of his educational institutions “parallels the twofold end of the Society: to promote personal growth and development of students in such a manner that they become disposed and equipped to function as agents of service to others” (Au, 1976, pp. 45-46). As such, Ignatius insisted that his early Jesuit schools adopt the teaching methodology employed at the University of Paris (modus Parisiensis) in order to develop both the intellectual and moral character of students through the study of classical literature to prepare them for a life of service to others (ICAJE, 1987; O’Malley, 1993).

The characteristics of early Jesuit education can be found in Part IV of Ignatius’ The Constitutions of the Society of Jesus and in the Ratio Studiorum, roughly translated
as *Plan of Studies*, which was written in 1599 by a committee of Jesuits after Ignatius’ death (Bangert, 1986; Donohue, 1963; Martin, 1995). Part IV of *The Constitutions* provides the four basic characteristics of the early Jesuit schools: “(1) the primacy of moral over intellectual virtues, (2) high esteem for intellectual development; (3) appreciation of careful educational planning and patient attention to the discovery of the best means and policies for achieving the school’s goals, and (4) Ignatius’ principle of adaptation” (Barmore, 2001, p. 92). Additionally, *The Spiritual Exercises*, although not addressing the apostolate of education specifically, provides the philosophical underpinnings for both the method and content of Jesuit education (O’Hare, 1993). Au (1976) identifies six principles of Ignatius’ view of education based on the readings of these early documents (see Table 2). Because *The Spiritual Exercises* provides the philosophical, methodological, and spiritual basis of the Society of Jesus and Jesuit education, this Ignatian spirituality is addressed in more detail in the following section.

**Table 2: Six Ignatian Principles of Education**

<table>
<thead>
<tr>
<th>Principle</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The Humanistic Principle</td>
<td>Ignatius endorsed a form of education characterized by a care and concern for the individual and his or her total development in which the treatment of individuals is made in a personal way.</td>
</tr>
<tr>
<td>2. Principle of Instrumentality</td>
<td>Ignatius viewed the entire educational endeavor to be held subservient to the twofold end of the Society. That is, the moral and ethical aim is given a certain preeminence over other educational objectives.</td>
</tr>
<tr>
<td>3. Principle of Adaptation</td>
<td>Ignatius placed heavy emphasis on the necessity of adapting educational procedures to the changing circumstances of times, places, and persons. This applies to the whole range of educational matters, from subject matter to the method and sequence to be followed, to the choice of textbooks and the areas of individual specialization.</td>
</tr>
<tr>
<td>Principle Name</td>
<td>Ignatius’ Description</td>
</tr>
<tr>
<td>---------------</td>
<td>-----------------------</td>
</tr>
<tr>
<td>4. Principle of Eclecticism</td>
<td>Ignatius had an alertness and propensity to borrow the best elements emergent in the educational practices of his day and freely selected from the elements of current educational trends and adapted them to his own purposes and ends.</td>
</tr>
<tr>
<td>5. Principle of Experimentation</td>
<td>Ignatius experimented with curricular matters and instructional methods throughout the years of composing the <em>Constitutions</em>. In addition, he encouraged local school administrators to carry on frequent and widespread consultation with others regarding educational policy and practice.</td>
</tr>
<tr>
<td>6. Principle of Self-Activity</td>
<td>Contrary to the passive mode of learning involved in the lecture mode, Ignatius endorsed the method of self or student activity which was employed at the University of Paris.</td>
</tr>
</tbody>
</table>

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*The Spiritual Exercises*

After Ignatius went through his profound spiritual conversion and formation process, he attempted to systematize and convey his unique religious experiences through a highly structured sequence of prayer and meditations that would allow a participant to experience spiritual enlightenment and insights similar to the ones he experienced (Au, 1976). The result of this project was *The Spiritual Exercises*, a book which is not meant to be read like a normal book but to be experienced by an individual with the guidance of a spiritual advisor. In essence, *The Spiritual Exercises* was Ignatius’ attempt to provide method and objectivity to the highly subjective experiences of spiritual transformation (Au, 1976).

*The Spiritual Exercises* are both content and method, “substance and process, i.e., they contain a definite set of religious ideals and also a methodology by which a person can grow towards those goals” (Newton, 1977, p. 84). Due to this combination of
content and method, Au (1976) describes the *Exercises* as a type of experiential learning that focus on the development of skills in the individual through two processes: “(1) the process of prayer seen as the means by which a person heightens his [sic] sensitivity to and consciousness of the presence of God in all reality, and (2) the process of reflective and prayerful action flowing from the love of God and neighbor” (Au, 1976, p. 40) with the aim of transforming both the awareness and conduct of the participant through true experiential learning. Successful experiential learning, however, is only possible through the total involvement of the individual on the “cognitive, affective, and conative levels” (Au, 1976, p. 41). This education of the whole person is reflected in the goals of the Grad-at-Grad.

In constructing and writing *The Spiritual Exercises*, Ignatius knew that the structure and method he developed was as, if not more, important than the substance of the retreat, thus later providing the foundation of his educational enterprise (Newton, 1977). By focusing on method, participants in the *Exercises* would not only attain a heightened spiritual awareness during the retreat but could use the method throughout their lives for continual, lifelong learning and development (Newton, 1977). Table 3 illustrates the structured methodology that Ignatius advocated within each exercise and within each prayer experience. In addition to structure, Ignatius understood that flexibility and individualization were also necessary so that the experience could be individually tailored to a participant’s specific needs and talents, thus heightening the overall experience.
Table 3: Structure of Exercises and Prayer in The Spiritual Exercises

<table>
<thead>
<tr>
<th>Exercise</th>
<th>Prayer</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Remote preparation</td>
<td>1. Preliminary prayer</td>
</tr>
<tr>
<td>2. Preliminary exercises</td>
<td>2. Composition of place</td>
</tr>
<tr>
<td>3. Statement of objectives</td>
<td>3. The objective</td>
</tr>
<tr>
<td>4. An outline of the important points of the matter to be considered</td>
<td>4. Foci of the exercise</td>
</tr>
<tr>
<td>5. Performance of the activity</td>
<td>5. Summary prayer</td>
</tr>
<tr>
<td>6. Evaluation of performance in the light of objectives</td>
<td></td>
</tr>
</tbody>
</table>


Post-Vatican II Renewal of Jesuit Education

In response to the Second Vatican Council (1962-1965), which called for a modernization and renewal of the Roman Catholic Church, the Society of Jesus—and in turn Jesuit education—began a period of renewal in 1965 with the convening of the 31st General Congregation. Many elements of this renewal continue to this day. The 31st General Congregation, under the leadership of the newly-elected Superior General, Fr. Pedro Arrupe, S.J., set forth a decree to renew the mission of the Society of Jesus to meet the needs of the modern era by returning to its earliest historical and philosophical beginnings, especially as expressed through The Spiritual Exercises (Padberg, 1977). Additionally, this General Congregation established a new decree calling for the renewal of the role of Jesuit education in modern times: “…the apostolate of education…[must] be really and continually adapted to the circumstances of men, time, and place, making use in this of the advice both of experts and of the committee” of the education apostolate (Padberg, 1977, p. 230). Additionally, this decree called for a return to the roots of Jesuit
education and Ignatian Spirituality as expressed in *The Spiritual Exercises* and *The Constitutions of the Society of Jesus*, which Jesuits believe “transcend the matrix of the sixteenth-century world and are as relevant today as ever” (Au, 1976, p. 7). However, this renewal of Jesuit education was intended to “restore the broad principles of Ignatian education, not the factual, detailed prescriptions of a former historical period” (Au, 1976, p. 7).

One major consequence of this decree for renewal was the establishment of the Jesuit Secondary Education Association in the United States in 1970. The JSEA was created with the purpose of bringing about the renewal of Jesuit secondary education in the U.S. Au (1976) describes the strategy and goal of this renewal:

…the JSEA members have devised a strategy for the renewal of Jesuit Secondary education which incorporates a double thrust: one looking back to the pristine purpose and principles of Jesuit education, especially as enunciated by Ignatius, and the other focusing on contemporary innovations. Their hope is that this twin strategy will enable Jesuit education to be at once *au courant* and radically faithful to its heritage….In other words, the renewal of Jesuit education involves two simultaneous processes which are indicated in the double meaning of the term ‘renewal,’ that is, to make something as it once was when it was new and also to make it new today in its relationship to contemporary education. (pp. 7-8, 15)

The second major consequence of this decree for renewal was Arrupe’s (1974) establishment of the primary aim of Jesuit education: “Today our prime educational objective must be to form men-for-others” (p. 32).
Finally, in response to the 31\textsuperscript{st} General Congregation’s call for a renewal of the mission of the society Jesus, the 32\textsuperscript{nd} General Congregation established a renewed Jesuit mission: “The mission of the Society of Jesus today is the service of faith, of which an integral part is the promotion of justice and of that kind of human development which reconciles men to one another and brings them to the knowledge and love of God” (Padberg, 1977, p. 83). This renewed mission to serve faith which does justice permeates all of the Jesuit apostolates today, especially the apostolate of education: “…the educational apostolate in our day is one of the most effective instruments to form men of faith and men for others, to impart the values that faith and love and justice imply, and to influence structures that are clearly unjust” (O’Keefe, 1976, p. 81).

Having established the historical background of Jesuit education and reviewed the substance of *The Spiritual Exercises* and the call for the renewal of Jesuit education, the results of this renewal will now be discussed.

*Contemporary Jesuit Education*

The vast majority of the literature on contemporary Jesuit education comes from JSEA—its various committees and contributors—and the International Committee on the Apostolate of Education (ICAJE). JSEA has served the Jesuit educational community in the United States for the past 37 years with the mission of “initiat[ing] programs and provid[ing] services that enable its member schools to sustain their Ignatian vision and Jesuit mission of educational excellence in the formation of young men and women of competence, conscience and compassion” (JSEA, n.d., “JSEA Mission”). Formed in 1970, these programs, services, and philosophical and theoretical analyses have focused
on the two-fold renewal of Jesuit education: a return to the founding principles of Jesuit education and an updating to contemporary norms. Returning to the spiritual and educational vision of St. Ignatius, JSEA asserts the task of Jesuit schools in today’s society: “Jesuit schools must go beyond the criteria of academic excellence, important as this is, to the far more challenging task of bringing about a true metanoia in their students” (JSEA, 1970, p. 2).

In this section, current literature on the philosophical underpinnings of Jesuit education will be discussed to shed light on how Jesuit schools attempt to realize the task mentioned above and to provide the rationale for Campion High School’s adoption of the Grad-at-Grad statement as its school-wide learning results.

Reconnecting Jesuit education to The Spiritual Exercises

O’Hare (1993) declares that “the most powerful and enduring influence on Jesuit education, in all its variety around the world and through four-and-a-half centuries of history, has been the spirituality of St. Ignatius, mediated through the instrument of The Spiritual Exercises and the Constitutions of the Society of Jesus” (p. 145). As a result of the profound impact that The Spiritual Exercises had on the early Jesuits and the development of Jesuit education and its desire to return to its roots, JSEA endeavored to explore the concept of this Ignatian spirituality as a treatise of contemporary Jesuit education (Newton, 1977).

The first finding of this exploration is that Ignatius’ development of specific processes and methods in the Exercises provide a methodological framework for providing the same type of religious experience to the students in Jesuit schools (Newton,
1977). Second, because *The Spiritual Exercises* is itself an instrument for transforming an individual into a servant of God, so too Jesuit education should be not an end in itself, but a means of transforming students into men and women who serve God and others. Third, Ignatius’ deep concern for individual retreatants and his prescription to adapt the experience to their individual needs resulted in the finding that Jesuit education should be student-centered and individualized with the result of producing an independent learner. Fourth, the structure and flexibility found in *The Spiritual Exercises* provides the framework for the structure and flexibility desired in Jesuit schools, along with a definite statement of objectives and systematic procedures for evaluating students in relation to those objectives, thereby ensuring accountability. Fifth, just as Ignatius drew from a variety of methods and techniques in his time, so should Jesuit schools be eclectic in their incorporation of current pedagogical methods and practices (Newton, 1977). Finally, just as *The Spiritual Exercises* is “a treatise on process and method,” Jesuit schools also should be a “practicum of method” (Newton, 1977, p. 95), providing the process for students to discover and personalize truth.

*Education for faith and justice*

Mirroring the renewed mission of the Society of Jesus decreed in the 32nd General Congregation, Jesuit schools must also be instruments of a faith that does justice. In the monograph *Teaching for the Kingdom: Christian Formation in Jesuit Schools*, ICAJE (1987) emphasizes the centrality of faith and justice in Jesuit schools: “Religious and spiritual formation is integral to Jesuit education; it is not added to, or separate from, the educational process” (p. 136). In order to achieve this centrality of purpose, every
academic department and extracurricular program in a Jesuit school must accept the responsibility for manifesting the mandate to work for faith and justice (Starratt, 1980). This requires that the vast majority of the faculty understand and accept the importance of this endeavor and work together to bring it to fruition. Finally, education for faith and justice must not be left to chance or to the goodwill of a handful of faculty, rather it must be woven into the very fabric of the school, integrated into the curriculum of all academic departments, and incorporated into all extracurricular programs, including athletics (Starratt, 1980).

*Emphasis on accountability and current methods*

In the monograph *The Jesuit High School of the Future*, JSEA’s Commission on Research and Development (CORD) (1972) emphasized that the use of current trends and methods is imperative to the Jesuit educational mission:

Jesuits became a significant education force because they were able to combine their vision with the best in educational practice of their day. Jesuit effectiveness today will also depend on our ability creatively to select from contemporary educational research and trends and to develop new alternatives consonant with the values we pursue. (p. 9)

Moreover, McDermott (1976) and ICAJE (1987) stress the need for Jesuit schools to systematically evaluate the goals, programs, services, and teaching methods to ensure that Jesuit schools are effective in realizing their educational objectives.
The Ignatian curriculum

In order to achieve the goals and objectives of Jesuit education, proper curricular development is essential. Ignatius and the early Jesuits had a propensity for structure, organization, and method; therefore, an analysis of early educational documents such as The Spiritual Exercises, Part IV of The Constitutions of the Society of Jesus and Ratio Studiorum (Plan of Studies) provides the essential principles for curriculum development in today’s Jesuit schools (Newton, 1977).

Ignatius and the early Jesuits believed that coherence among all aspects of the curriculum, as well as the structure of the process, would have a profound influence on student learning (Newton, 1977). Therefore, today’s schools should work toward developing a carefully structured curriculum “in daily order, in the way that courses build upon material covered in previous courses and in the way courses are related to one another. The curriculum should be so integrated that each individual course contributes toward the overall goal of the school” (ICAJE, 1987, p. 152). Additionally, because each stage of The Spiritual Exercises focuses on specific objectives, Jesuit schools should also focus on defining clear learning objectives and arranging them in an overall coherent plan (Newton, 1977).

The Profile of the Graduate at Graduation

Stemming from Newton’s (1977) recommendations for a coherent, structured curriculum with clearly defined learning objectives arranged in a logical pattern, JSEA’s CORD instituted the Curriculum Improvement Process (CIP) in 1978, which was a series of formal workshops and discussions instituted among faculty and administrators at the
school level. The primary objective of the CIP was to develop and formalize the desired educational and affective outcomes of Jesuit secondary education. As a result of the review process, CORD published a set of outcomes in 1981 called *Profile of the Graduate of a Jesuit High School at Graduation*, which describes the essential characteristics of the ideal graduate of a Jesuit high school (Martin, 1985). This original document contains 63 descriptors and 658 learning outcomes under the following five categories: Open to Growth, Intellectually Competent, Religious, Loving, and Committed to Doing Justice (Henderson, 2003). Introduced to schools in 1985, the Profile has served to guide curriculum and program development in the Jesuit schools that have adopted it (Henderson, 2003).

In developing the Profile, CORD understood that a graduating student is not a fully developed person, but one who is “rapidly approaching the threshold of young adulthood” (CORD, 1981, p. 101). Although graduating seniors do not fully understand the complexities and hardships of the adult world, they are old enough to begin thinking about the important questions and developing their own unique worldviews. Therefore, JSEA developed the five general categories of the Profile not only because they were appropriate to a person of graduating age but also because they are the characteristics that seem “most desirable for adult life” (CORD, 1981, p. 102, emphasis in original) in the Ignatian worldview. In essence, a Jesuit school that focuses on the educational outcomes outlined in the Profile sets graduating seniors on a trajectory that will lead them to live an adult Christian life in the service of God and others (CORD, 1981).
The five categories are dynamically interactive and many of them overlap because they are all interrelated and interconnected. CORD (1981) acknowledges the difficulties that schools face in having a profound influence on students’ growth and development, for the school is only one of the many factors influencing an adolescent in today’s world. Students’ families, friends, the media, pop culture, and their social ecology all play a significant—and oftentimes competing and contradictory—role in their development. Despite these limitations, the Profile is still a vital and legitimate goal for all Jesuit high schools. CORD (1981) reemphasizes the importance of these educational outcomes and what it should mean for schools:

The goal of influencing the students’ growth in all five areas described in the profile will mean for some schools far more attention to formational activities throughout the total school program, as well as the introduction or recasting of some of the academic material of the curriculum. For all schools it will mean a more thorough-going integration of formational concerns with academic concerns as the school tries to foster the development of the total Christian person during his or her adolescent years at the school. (p. 106)

**Characteristics of Jesuit Education**

Many attempts have been made to define the components of Jesuit education that make it unique from other Catholic schools. As part of the Jesuit education renewal process, the Superior General of the Society of Jesus, Fr. Peter-Hans Kolvenbach, S.J., formed the International Commission on the Apostolate of Jesuit Education to identify and formalize the distinctive nature of Jesuit education. Kolvenbach, in the introduction
to the monograph *Go Forth and Teach: Characteristics of Jesuit Education*, states that this document “can give us a common vision and a common sense of purpose; it can be a standard against which we measure ourselves” (ICAJE, 1987, p. 129). After seven years of deliberation and writing, the committee published the most comprehensive document regarding the characteristics of Jesuit education. This document illustrates the relationship between the Ignatian vision or worldview and the characteristic of Jesuit education, thus contextualizing and providing a rationale for each attribute. Table 4 presents each characteristic, its description, and the Ignatian worldview that inspired it.

**Table 4: Characteristics of Jesuit Education and Their Ignatian Roots**

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<tr>
<th>Characteristic</th>
<th>Description</th>
<th>Ignatian Worldview</th>
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<tr>
<td>1. Jesuit education is world-affirming.</td>
<td>Jesuit education affirms the radical goodness of the world and tries to instill a sense of wonder and mystery in learning about the world.</td>
<td>For Ignatius, God is creator and Lord, Supreme Goodness, the one Reality that is absolute; all other reality comes from God and has value only insofar as it leads us to God. This God is present in our lives, 'laboring for us' in all things. He can be discovered through faith in all natural and human events, in history as a whole, and most especially in the lived experience of each individual person.</td>
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<td>2. Jesuit education assists in the total formation of each individual within the human community.</td>
<td>Jesuit education assists in the fullest development of all talents: intellectual, imaginative, affective, creative and physical; the goal is the formation of the balanced person who is a member of the human community.</td>
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<td>3. Jesuit education includes a religious dimension that permeates the entire education.</td>
<td>In Jesuit schools, all teachers are <em>formatores</em>; theology and religious practice are integrating factors, not added to, or separate from, the educational process.</td>
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<td>4. Jesuit education is an apostolic instrument.</td>
<td>Jesuit education is a means to an end; the end is preparation for life.</td>
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<td>5. Jesuit education promotes dialogue between faith and culture.</td>
<td>Jesuit education recognizes that sometimes cultural structures need conversion yet affirms that God reveals Godself in distinct cultural ways; it encourages contact with a genuine appreciation of other cultures.</td>
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Table 4: Characteristics of Jesuit Education and Their Ignatian Roots (continued)

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| 6. Jesuit education insists on individual care and concern for each person.   | Jesuit education recognizes developmental stages of students. The curriculum in Jesuit schools is person-centered; the personal relationship between the teacher and student facilitates growth. *Cura personalis* (concern for the person) is basic. | Each man or woman is personally known and loved by God. This love invites a response which, to be authentically human, must be an expression of a radical freedom. Therefore, in order to respond to the love of God, each person is called to be:  
  - Free to give of oneself, while accepting responsibility for and the consequences of one’s actions: free to be faithful;  
  - Free to work in faith toward that true happiness which is the purpose of life: free to labor with others in the service of the Kingdom of God for the healing of creation. |
| 7. Jesuit education emphasizes activity on the part of the student in the learning process. | Jesuit education emphasizes active participation rather than passive reception; it fosters personal study, opportunities for personal discovery and creativity, and an attitude of reflection. |                                                                                                                                                                                                                   |
| 8. Jesuit education encourages lifelong openness to growth.                   | Jesuit education tries to instill a joy in learning and a desire to learn beyond formal education; it encourages students to be open to change.                                                                 |                                                                                                                                                                                                                   |
| 9. Jesuit education is value-oriented.                                        | In Jesuit education, knowledge is joined to virtue; a value system is acquired through a process of wrestling with competing points of view.                                                                  | Because of sin, and the effects of sin, the freedom to respond to God’s love is not automatic. Aided and strengthened by the redeeming love of God, we are engaged in an ongoing struggle to recognize and work against the obstacles that block freedom, including the effects of sinfulness, while developing the capacities that are necessary for the exercise of freedom.  
  a. This freedom requires a genuine knowledge, love and acceptance of self joined to a determination to be freed from any excessive attachment to wealth, fame, health, power, or even life itself.  
  b. True freedom also requires a realistic knowledge of the various forces present in the surrounding world and includes freedom from distorted perceptions of reality, warped values, rigid attitudes or surrender to narrow ideologies.  
  c. To work toward this true freedom, one must learn to recognize and deal with the influences that can promote or limit freedom: the movements within one’s own heart; past experiences of all types; interactions with other people; the dynamics of history, social structures and culture. |
<p>| 10. Jesuit education encourages a realistic knowledge, love, and acceptance of self. | Jesuit education: fosters Christian humanism; recognizes the need for conversion in each person; challenges students to confront areas that are obstacles to freedom and honesty; and encourages reflection on personal experience to develop faculty in moral decision making. |                                                                                                                                                                                                                   |
| 11. Jesuit education provides a realistic knowledge of the world in which we live. | Jesuit education acknowledges the goodness of creation but includes an awareness of unjust social structures and the need of redemption in all people and cultures; it tries to develop critical evaluation skills in students. |                                                                                                                                                                                                                   |</p>
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<td>12. Jesuit education proposes Christ as the model of human life.</td>
<td>Jesus is a model for human living as he lives in solidarity with all those who suffer and pours out his life in the service of others; his life and values are a model for students in Jesuit schools.</td>
<td>The worldview of Ignatius is centered on the historical person of Jesus. He is a model for human life because of his total response to the Father’s love, in the service of others.</td>
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<td>13. Jesuit education provides adequate pastoral care.</td>
<td>In Jesuit schools, faith-formation needs of the individual students are recognized and attended to; students are encouraged to respond to a sense of vocation.</td>
<td>He shares our human condition and invites us to follow him, under the standard of the cross, in loving response to the Father.</td>
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<tr>
<td>14. Jesuit education celebrates faith in personal and community prayer, worship and service.</td>
<td>Religious celebrations that build a community of faith are encouraged in Jesuit schools.</td>
<td>He is alive in our midst, and remains the Man for others in the service of God.</td>
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<td>15. Jesuit education is preparation for active life commitment.</td>
<td>The free human response of love to the redeeming love of God is shown in an active life of service, i.e., “love is shown in deeds.”</td>
<td>A loving and free response to God’s love cannot be merely speculative or theoretical. No matter what the cost, speculative principles must lead to decisive action: “love is show in deeds.”</td>
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<td>16. Jesuit education serves the faith that does justice.</td>
<td>Jesuit education seeks to form the person whose faith leads to working for justice and peace. Social justice issues are formally treated in the curriculum, especially a critical analysis of society. The goal is to make students agents of social change.</td>
<td>Ignatius asks for the total and active commitment of men and women who, to imitate and be more like Christ, will put their ideals into practice in the real world of ideas, social movements, the family, business, political and legal structures, and religious activities.</td>
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<td>17. Jesuit education seeks to form “men and women for others.”</td>
<td>Talents are gifts to be developed for the good of the human community. Jesuit education seeks to form other-centered individuals with community values.</td>
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<td>18. Jesuit education manifests a particular concern for the poor.</td>
<td>Jesuit education takes a preferential option for the poor. This includes those without economic means, the disabled, the marginalized and all those who are, in any sense, unable to live a life of full human dignity. In Jesuit education this option is reflected both in the students admitted and in the type of formation given; every Jesuit school does what it can to make Jesuit education available to everyone. Jesuit schools give students opportunities for contact with the poor and for service to them; this contact is joined to reflection.</td>
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<tr>
<td>19. Jesuit education is an apostolic instrument, in service of the church as it serves human society.</td>
<td>Jesuit education receives its apostolic mission from the church and works with an attitude of loyalty to and service of the church.</td>
<td>For Ignatius, the response to the call of Christ is in and through the Roman Catholic Church, the instrument through which Christ is sacramentally present in the world. Mary the Mother of Jesus is the model of this response.</td>
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<td>20. Jesuit education prepares students for active participation in the church and the local community, for the service of others.</td>
<td>As appropriate, Jesuit education provides for the religious development of students.</td>
<td>Ignatius and his first companions all were ordained priests and they put the Society of Jesus at the service of the Vicar of Christ, “to go to any place whatsoever where he judges it expedient to send them for the great glory of God and the good of souls.”</td>
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### Table 4: Characteristics of Jesuit Education and Their Ignatian Roots (continued)

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<tr>
<td>21. Jesuit education pursues excellence in its work of formation.</td>
<td>The criterion of excellence is applied to all areas of school life. The aim of Jesuit education is the fullest possible development of every dimension of the person. Excellence is determined by local circumstances of place and persons; to seek the <em>magis</em> (the more) is to provide the type and level of education for the type and age-group of students that best respond to the needs of the region in which the school is located. The <em>magis</em> does not imply comparison with others or measurement of progress against an absolute standard; rather it is the fullest possible development of each person’s individual capacities at each stage of life, joined to the willingness to continue this development throughout life and the motivation to use those developed gifts for others. A traditional aim of Jesuit education is to train leaders; today this is understood as leaders in service. Contemporary Jesuit education updates the traditional Jesuit method of competition and encourages students to distinguish themselves by their ability to work together, to be sensitive to one another and to be committed to service of others.</td>
<td>Repeatedly, Ignatius insisted on the “<em>magis</em>”—the more. His constant concern was for greater service of God through a closer following of Christ, and that concern flowed into all the apostolic work of the first companions. The concrete response to God must be “of greater value.”</td>
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<td>22. Jesuit education witnesses to excellence.</td>
<td>The Jesuit school engages in ongoing evaluation of goals, programs, services and teaching methods; the adult members of the community witness to excellence by ongoing professional growth and development. Teachers and administrators cooperate with other types of schools to discover more effective institutional policies, educational processes and pedagogical methods.</td>
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<tr>
<td>23. Jesuit education stresses lay-Jesuit collaboration.</td>
<td>Jesuits and lay faculty share a common mission and are encouraged to support and assist one another in collaboration.</td>
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<td>24. Jesuit education relies on a spirit of community among teaching staff and the administrators; the Jesuit community; governing boards; parents; students; former students; and benefactors.</td>
<td>As far as possible, people are chosen to join the educational community in a Jesuit school will be men and women capable of understanding its distinctive nature and of contributing to the implementation of characteristics that result from the Ignatian vision.</td>
<td>As Ignatius came to know the love of God revealed through Christ and began to respond by giving himself to the service of the Kingdom of God he shared his experience and attracted companions who became “friends in the Lord,” in the service of others.</td>
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<td>25. Jesuit education takes place within a structure that promotes community.</td>
<td>The school structure is based on a common vision. The responsibility entrusted in the director of a Jesuit school always includes a mission that comes ultimately from the Society of Jesus. The director is an apostolic leader responsible for providing inspiration and developing a common vision.</td>
<td>The strength of the community working in service of the Kingdom is greater than that of any individual or group of individuals.</td>
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### Table 4: Characteristics of Jesuit Education and Their Ignatian Roots (continued)

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<tr>
<td>26. Jesuit education adapts means and methods in order to achieve its purposes most effectively.</td>
<td>Jesuit education continually updates itself to meet the needs of present-day society. Jesuit education utilizes new educational means that will best accomplish the purposes of the school. Jesuit education is adaptive and flexible in nature to fit the specific needs of the place where the school is located and the people it serves.</td>
<td>For Ignatius and for his companions, decisions were made on the basis of an ongoing process of individual and communal “discernment” done always in a context of prayer. Through prayerful reflection on the results of their activities, the companions reviewed the past decisions and made adaptations in their methods, in a constant search for greater service to God [“magis”].</td>
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<tr>
<td>27. Jesuit education is a system of schools with a common vision and common goals.</td>
<td>Jesuit schools form a network joined by a common vision with common goals; the ongoing exchange of ideas and experiences among Jesuit schools is encouraged.</td>
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<td>28. Jesuit education assists in providing the professional training and ongoing formation that is needed, especially for teachers.</td>
<td>Jesuit education encourages all adult members of its educational community to take advantage of opportunities for continuing education and continued personal development, especially in professional competence, pedagogical techniques and spiritual formation; the Jesuit school makes these opportunities available for staff development; Jesuit schools provide ongoing programs and processes that encourage a growing awareness and understanding of the aims of Jesuit education and give Jesuits a chance to learn from the lay members of the community.</td>
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**Ignatian Pedagogy**

In the 1970’s JSEA began looking to *The Spiritual Exercises* to understand the connection between Ignatian spirituality and education (Newton, 1977). ICAJE (1987) continued this work by formalizing the characteristics of Jesuit education. This was followed by Metts (1991), who further developed the connection between Ignatian
spirituality and pedagogy by establishing the *Four Hallmarks of Jesuit Pedagogy: Prelection, Reflection, Active Learning, Repetition*. However, the problem for teachers in Jesuit schools was that all this work was too theoretical in nature. Stemming from a call from teachers and administrators in Jesuit schools for concrete ways of applying this theory in the classroom, ICAJE (1993) published the monograph *Ignatian Pedagogy: A Practical Approach*, which built upon the work of Metts (1991) and established a practical paradigm for teaching in a Jesuit school. This Ignatian Pedagogical Paradigm (IPP) involves five interconnected dynamics of teaching: context, experience, reflection, action, and evaluation, which are described in Table 5.

At the heart of the IPP is the student-teacher relationship. Just as the spiritual director in *The Spiritual Exercises* acts as a guide throughout the participant’s experience, a teacher in a Jesuit school is also primarily responsible for facilitating the students’ learning processes by creating the proper conditions, establishing the methodology, and providing the learning experiences that will allow for the interaction of the students’ experience, reflection, and action. Reciprocally, the student must be accountable to the teacher; therefore, evaluation of the student’s academic and affective growth is essential to the IPP (ICAJE, 1993).
Table 5: Dynamics of the Ignatian Pedagogical Paradigm

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<td>Context</td>
<td>Teachers should take account of the real context of a student’s life; the socio-economic, political, and cultural context; the institutional environment of the school; and the previously acquired concepts students bring with them to the start of the learning process.</td>
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<tr>
<td>Experience</td>
<td>Ignatius defined experience as “to taste something internally.” Experience is any activity in which in addition to a cognitive grasp of the matter being considered, some sensation of an affective nature is registered by the student. This experience may be direct or vicarious.</td>
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<tr>
<td>Reflection</td>
<td>Reflection is a thoughtful reconsideration of some subject matter, experience, idea, purpose, or spontaneous reaction, in order to grasp its significance more fully. Reflection is the process by which meaning surfaces in human experience by understanding the truth being studied more clearly; by understanding the source of the sensations or reactions being experienced; by deepening the understanding of the implications of what has been grasped for oneself and for others; by achieving personal insights into events, ideas, truth, or the distortion of truth; and by coming to some understanding of who a student is (what moves him/her, and why?) and who he/she might be in relation to others.</td>
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<td>Action</td>
<td>Action refers to the internal human growth based on experience that has been reflected upon as well as its manifestation externally. Action involves two steps: interiorized choices and choices externally manifested.</td>
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<td>Evaluation</td>
<td>Evaluation is more than just cognitive evaluation in the form of quizzes and tests. It includes periodic evaluation of the student’s growth in attitudes, priorities, and actions consistent with being a person for others.</td>
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Once the desired context has been established, the latter four dynamics become an ongoing, interactive process. This ongoing process is an effective pattern for learning, “as well as a stimulus to remain open to growth throughout a lifetime” (ICAJE, 1993, p. 253). This interactive process is illustrated in Figure 1, whereby the dynamics of
experience, reflection, action, and evaluation interact with each other, while the context provides the background and environment for this interaction to happen (ICAJE, 1993; Martin, 1995). Repetition of the IPP provides a lifelong methodology that can assist in the growth of the student:

- “who will gradually learn to discriminate and be selective in choosing experiences;
- who is able to draw fullness and richness from the reflection on those experiences; and
- who becomes self-motivated by his or her own integrity and humanity to make conscious, responsible choices” (ICAJE, 1993, p. 253).

In addition, the IPP possesses the following noteworthy features: “(1) it applies to all curricula, (2) it is fundamental to the teaching-learning process, (3) it promises to help teachers be better teachers, (4) it personalizes learning, and (5) it stresses the social dimension of both learning and teaching” (ICAJE, 1993, pp. 253-254).

**Recent Research in Jesuit Secondary Education**

Truly there is a dearth of research on Jesuit education in the United States given its long history, unique philosophy and methodology, and proclaimed successes in the field of education. However, a search in the Dissertation Abstracts database reveals that in the past decade ten doctoral dissertation studies of Jesuit secondary education have emerged covering such topics as gender equity in the all-male environment, ethic of care, Ignatian identity, affective outcomes, interscholastic athletics, African-American students, lay teachers, and mission. For the sake of this discussion, only those studies which relate to the present study will be discussed going back to 1976.

Au (1976) performed a theoretical analysis of the relationship between the emerging theory of confluent education and Jesuit secondary education and found that confluent education had a strong connection to the philosophy of Jesuit secondary education and can be viably applied in Jesuit schools. Next, Martin (1985) developed an instrument to measure the growth of Jesuit secondary school students toward the affective outcomes of the *Profile of the Graduate at Graduation*. The results of this study became the Student Profile Survey (SPS), which JSEA distributed to its member schools until 2005 as an instrument for measuring the schools’ effectiveness in achieving the outcomes set forth in the Profile. The SPS was validated by Henderson (2003) by gathering validity evidence through a review of the instrument construction process, as well as reliability and factor analyses. In 2005, JSEA released an updated and revised survey instrument called the SPS-II, which is currently being used.
Next, Martin’s (1995) study of the relationship of Jesuit education to cultural diversity provides another example of a theoretical analysis of Jesuit education theory and current educational theories. Additionally, this study provides a framework for the case study approach in the Jesuit secondary education setting. Finally, Barmore (2001) assessed how lay and Jesuit faculty members at a Jesuit high school in the Oregon Province understand and manifest the Ignatian charism. The researcher found that the teachers had a clear understanding of the Jesuit philosophy of education, thus ensuring the Ignatian identity of the school.

In summary, this section of the review of literature discussed the philosophical and theoretical underpinnings of Jesuit education by providing a review of its history, spirituality, renewal, characteristics, and pedagogy. The following section will discuss the theories of educative assessment and outcomes-centered curriculum development, also known as backward design, followed by a discussion the Concerns-Based Adoption Model (Hall & Hord, 2001) and the concept of reification proposed in Wenger’s (1998) Communities of Practice theory.

**Theories of Educative Assessment and Outcomes-Centered Curriculum**

Standards, assessment, and accountability are major topics in educational policy today. Jesuit secondary education has developed its own form of standards in the graduation outcomes set forth in the Profile. For these outcomes to be accomplished, schools must be held accountable through curriculum development and assessment of the stated goals. However, due to the affective nature of these outcomes, content-driven, standardized tests will not suffice; another form of assessment is needed to hold Jesuit
schools accountable to their stated objectives. Thus, in this section Wiggins’ (1998) theory of educative assessment will be discussed. The consequence of adopting educative assessment is the need for curricular redevelopment. In the next section, Ozar’s (1994) theory of outcomes-centered curriculum decision-making and the related theory of backward design (Wiggins, 1998; Wiggins & McTighe, 2006) will be addressed.

*Educative Assessment*

The theory of educative assessment, as the name implies, states that assessment should be educative. That is, assessment should both “educate and improve student performance, not merely…audit it” (Wiggins, 1998, p. 7, emphasis in original). Wiggins (1998) developed this theory in response to the two-fold failure of traditional assessments. First, traditional assessment methods, such as tests and quizzes, fail to truly assess what educators value and what students really need—student learning and understanding; instead, these measures assess students’ perceived knowledge of the content that was covered. Additionally, because traditional assessment normally evaluates learning activities after they are over, these forms of assessments fail to provide useful feedback to both the student and the teacher. Educative assessment, on the other hand, is deliberately designed to teach—not just to evaluate—by offering to students authentic tasks that adults might encounter in the real world. Furthermore, educative assessment provides ongoing, constructive feedback to students and their teachers. Finally, educative assessment is not separate from instruction; “it is a major, essential, and integrated part of teaching and learning” (Wiggins, 1998, p. 8).
The two main characteristics of educative assessment are its function in the teaching and learning process and its ability to provide useful feedback that can assist in the learning process. The first characteristic is that an educative assessment system is designed not merely to assess, but to teach. It improves the performance of both the student and the teacher and brings out exemplary teaching methods. In order for an educative assessment system to attain these ends, the system must possess five characteristics. First, it must be built on a foundation of meaningful, authentic performance tasks that engage students in real-world problems. Second, it must be open; that is, students need to know the tasks, the criteria, and the standards which are to be accomplished and met. There are no secrets in educative assessment. Next, it must exemplify excellent pedagogy. Educative assessment encourages the use of the best instructional practices that help students experience and learn for themselves. Fourth, it must use a grading system that is clear, constant, and justifiable. This grading system should also be tied directly to established standards or learning outcomes. Finally, it must have a positive and measurable impact on student performance over time. Additionally, the assessment system itself should be assessed against the standard of increased student performance (Wiggins, 1998).

The second major characteristic of an educative assessment system is its ability to provide ongoing, useful feedback to both the student and the teacher, which can aid in the teaching and learning process before the task is complete. A useful feedback system consists of two characteristics: first, it must “provide data and commentary that are rich, clear, and direct enough to enable students and teachers to self-assess accurately and self-
correct their own performance increasingly over time” (Wiggins, 1998, p. 12). Such a feedback system would be constructive, rather than focusing on praise and blame.

Second, a good feedback system must allow for numerous opportunities for ongoing feedback that can be used throughout the learning process. “This implies a longitudinal or iterative system of assessment in which tasks, criteria, and standards recur over the years, frequently alerting students and teachers to how the students’ current performance compares to exit-level standards, thereby permitting intervention and adjustment before it is too late” (Wiggins, 1998, p. 12).

Properly developing a successful educative assessment system requires that educators go beyond merely changing the types of assessment used in the classroom. In an educative assessment system, assessment tasks are tied directly to the standards or learning outcomes, and they assess student understanding, not just acquisition of knowledge. Educative assessment requires a rethinking of many of the basic assumptions of education. It requires reforming and rethinking the role of the teacher, the types of assessment that are used, and the way in which curriculum is developed (Wiggins, 1998).

*The role of the teacher*

Wiggins (1998) asserts that educative assessment requires the role of the teacher to change. This new role is compared to that of an athletic coach. In athletics, coaches will introduce a new skill, technique, or play to their athletes by demonstrating it or explaining it. Coaches then provide the opportunity for their athletes to experience it firsthand by trying it for themselves. Immediately, the coaches offer feedback for improvement based on each athlete’s performance. Again, the athletes perform the new
skill and receive feedback. Often, if an athlete is not learning the skill properly, coaches may be required to re-teach the skill using another method. Throughout the entire process, the athletes are performing; they are doing what is meant to be learned, and the coaches do not proceed to something new until the entire team has a full understanding of it. Finally, the athletes demonstrate their mastery of the skill through a real-life experience, such as a game or scrimmage.

This analogy demonstrates the role that teachers need to play if educative assessment is to be successful. A teacher must provide students with the opportunity to attempt and do what is to be learned, provide feedback to them, and allow them to do it again and again with more feedback and guidance until they demonstrate full understanding. Wiggins (1998) explains that teaching “is meaningless unless [students] learn to internalize methods, insights, and standards through feedback from the results of [their] attempted performances and through the [teacher’s] targeted guidance” (p. 13).

Authentic assessment

Educative assessment also requires the rethinking of traditional forms of assessment. Wiggins (1998) endorses authentic assessment as the best way to provide meaningful learning experiences for students. However, the author cautions that educators cannot oversimplify the concept of authentic assessment. In order for an assessment to be truly authentic, it must meet all of the criteria listed in Table 6.
Table 6: Criteria for Authentic Assessment

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<th>Criteria</th>
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<tr>
<td>1. It is realistic</td>
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<td>2. It requires judgment and innovation</td>
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<tr>
<td>3. It asks the student to <em>do</em> the subject</td>
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<td>4. It replicates or simulates contexts in which adults are tested in the</td>
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<td>workplace, in civic life, and in personal life</td>
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<tr>
<td>5. It assesses the student’s ability to efficiently and effectively use</td>
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<tr>
<td>a repertoire of knowledge and skill to negotiate a complex task</td>
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<tr>
<td>6. It allows appropriate opportunities to rehearse, practice, consult</td>
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<tr>
<td>resources, and get feedback on and refine performances and products</td>
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Curriculum development

In order for an educative assessment system to work, educators must reconceptualize the way in which curriculum is developed. Wiggins (1998) explains the rationale behind this:

If we are to teach for understanding as well as knowledge and skills, and if we are to give students ongoing authentic assessment tasks and scoring rubrics that have been thoughtfully designed to give them feedback that will improve their performance, we clearly need to change more than our assessment practices.

When we no longer assume that assessment is what we design and do after curriculum writing, teaching, and learning are over but instead make assessment a central part of our teaching and a way for students to achieve progressive understanding, then the very way we think about curriculum, teaching, and learning must change. (p. 205)
Because educative assessment is integral to the entire teaching and learning process, it must be built into the curriculum from the ground up. Thus, Wiggins (1998) and Wiggins and McTighe (2006) endorse the theory of backward design, in which the curriculum is built backward from learning outcomes to authentic tasks. These tasks then provide the rationale and the basis for “selecting content, skills, modes of instruction, and sequence” (Wiggins, 1998, p. 205). In essence, backward design puts the primary focus on the output (assessment), rather than the input (content), which clearly reflects Ozar’s (1994) theory of outcomes-centered curriculum development.

Outcomes-Centered Curriculum Development

The theories of backward design (Wiggins, 1998; Wiggins & McTighe, 2006) and outcomes-centered curriculum development (Ozar, 1994) address the need to reformulate curricular decision-making in order to maximize student learning and achievement of educational outcomes. A close analysis of the two theories reveals numerous similarities in rationale, concept, method, and result, making the two theories nearly identical. The primary difference is that Ozar’s (1994) theory places a stronger emphasis and delves more deeply into learning outcomes to guide overall curriculum development, whereas Wiggins (1998) and Wiggins and McTighe (2006) focus less on the construction of learning outcomes and more on the development of assessment. However, both theories state the importance of learning outcomes and authentic assessment and make them vital components in their theories. Because Ozar’s (1994) theory more closely relates to this study of implementing and assessing learning outcomes, this discussion focuses on
outcomes-centered curriculum development, though concepts of backward design (Wiggins, 1998; Wiggins & McTighe, 2006) will be inserted as they apply.

The theory of outcomes-centered curriculum development focuses on student learning, rather than on content. This concept involves a three-step process for curriculum development: (a) defining learning outcomes, (b) designing assessments, and (c) developing teaching and learning strategies to match the outcomes (Ozar, 1994; Wiggins, 1998; Wiggins & McTighe, 2006). To help guide the decision-making throughout these three steps of developing a coherent, effective, and inclusive curriculum, Ozar (1994) offers eight principles needed for creating a curriculum that works (see Table 7).

Ozar (1994) identifies the difference between an educational goal, outcome, and objective because these terms are used throughout the process and cannot be used interchangeably. A goal is a broad statement of purpose or intent, which is inherently difficult to observe directly. An outcome is a more defined statement from the student’s point of view of what a student will do, know, or be like, and it refers to an observable behavior. Finally, an objective is similar to an outcome in that it states what a student will do, know, or be like, but it differs from an outcome because it is more specific and pertains to a shorter period of time. In essence, the term outcome refers to “larger, more inclusive statements of learning (graduation, subject area, grade level/cluster, course outcomes); whereas the term objective usually refers to less inclusive, more concrete statements of learning (unit objective, lesson objective)” (Ozar, 1994, p. 8).
The first step in the outcome-centered curriculum development theory is to define what is to be learned (Ozar, 1994; Wiggins, 1998; Wiggins & McTighe, 2006). It is important to start with broad goals, or if a school has them, with graduation outcomes. The process should then progress downward to each level under it, defining clear, observable outcomes along the way. Figure 2 illustrates this process of working from broader to more narrowly defined outcomes. The ultimate goal of this process is “to consciously use the broader, more integrative graduation outcomes and reality-based subject area outcomes as reference points for more immediate course… and unit curriculum outcomes” (Ozar, 1994, p. 4, emphasis in original), even down to the specific lesson objectives. In essence, each of the lower level outcomes and objectives promote the learning of the outcome on the level above it. In such a way, even a specific lesson objective is instrumental in a student’s achievement of a graduation outcome. Essential to this congruence is that the outcomes be “stated in terms of what students will do to evidence learning” (Ozar, 1994, p. 98, emphasis in original). If a teacher knows what students will do when they have learned something, an authentic assessment can be created around the outcome (Ozar, 1994, Wiggins, 1998; Wiggins & McTighe, 2006).

Once an effective outcome or learning objective—that is, a clear statement of what is to be learned—has been articulated, the next step is to create an assessment task that provides students with the opportunity to demonstrate the learning. This assessment must match the outcome that has been articulated, reflect authentic performance, and allow for input and feedback that improve the performance (Ozar, 1994; Wiggins, 1998; Wiggins & McTighe, 2006). Ozar’s (1994) description of authentic assessment closely
resembles the criteria for authentic assessment described by Wiggins (1998). With clear outcomes and complementary assessment in place, teaching and learning strategies which promote learning are then selected. Because learning outcomes state what students will do and because the assessment gives them the chance to do it, effective teaching and learning strategies will become more student-centered, experiential, and active (Ozar, 1994).

Table 7: Principles of Outcomes-Centered Curriculum Decision Making

<table>
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<tr>
<th>Principle</th>
<th>Description</th>
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<tr>
<td>Principle 1</td>
<td>Shift the focus from input to an output mindset.</td>
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<tr>
<td>Principle 2</td>
<td>Significant learning outcomes provide the foundation for a curriculum that works. A student learning outcome has two fundamental characteristics: (1) it is stated from the student’s point of view, and (2) it indicates observable behavior.</td>
</tr>
<tr>
<td>Principle 3</td>
<td>Select outcomes that touch both the values-integration plane and the discipline-specific plane.</td>
</tr>
<tr>
<td>Principle 4</td>
<td>View the curriculum you will build as a concise statement of the matches you want among outcomes, assessments, and strategies.</td>
</tr>
<tr>
<td>Principle 5</td>
<td>In the written curriculum, whatever the format, specify enough and not too much.</td>
</tr>
<tr>
<td>Principle 6</td>
<td>Outcomes and assessments together form the basis of a curriculum that works.</td>
</tr>
<tr>
<td>Principle 7</td>
<td>Strategies that respect the natural functioning of the brain will result in more significant, longer-lasting learning.</td>
</tr>
<tr>
<td>Principle 8</td>
<td>All areas of the curriculum, including religious education and values formation, benefit from outcomes-centered curriculum decision-making.</td>
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This description of the curriculum development process reflects the need for a sequential approach and congruence among the outcomes, assessments, and teaching and learning strategies (Ozar, 1994). Harmony among these three domains is both inherent in the process and essential to quality learning. Figure 3 illustrates this quality of outcomes-centered curriculum development.

Figure 2: Sequence of Defining Outcomes

Figure 3: Congruence of Outcomes, Assessment, and Instruction
In this section, recent theories on educative assessment and outcomes-centered curriculum development have been discussed. The two theories are interrelated and complementary. Educative assessment requires a rethinking of the way curriculum is developed, whereas outcomes-centered curriculum development involves the creation of authentic assessment tasks that allow students to demonstrate real learning. In the next section, I discuss two organizational theories called the Concerns-Based Adoption Model (Hall & Hord, 2001) and concept of reification proposed in Wenger’s (1998) Communities of Practice theory.

**Concerns-Based Adoption Model**

In order to successfully implement an organizational change, a leader must understand that change is an ongoing process as opposed to a single event and that it carries with it certain psychological factors. Evans (1996) asserts that “the key factor in change is what it means to those who must implement it, and that its primary meanings encourage resistance: it provokes loss, challenges competence, creates confusion, and causes conflict” (p. 21). Therefore, although most people exalt change in principle, they resist it in practice (Evans, 1996). The primary reason for this resistance is that any sort of change causes anxiety and loss. A feeling of loss is created because people are letting go of something to which they are accustomed, continuity is disrupted, and familiar connections can no longer be counted on (Bridges, 2003; Evans, 1996). Therefore, the starting point for any organization going through change is not the outcome, “but the ending that [they’ll] have to make to leave the old situation behind” (Bridges, 2003, p. 7, emphasis in original). The transition between the old ways of doing things and the
successful implementation of the innovation is the most crucial aspect of any change. Consequently, as Bridges (2003) contends, “the single biggest reason organizational changes fail is that no one has thought about endings or planned to manage their impact on people” (p. 37). Leaders must attend to these feelings of resistance and loss—and the concerns that come with them—if a change is actually to work as planned.

Because change is always viewed as a loss to those involved, people normally experience the emotions that accompany any major loss or death, such as denial, anger, sadness, and disorientation. An authentic leader should accept these emotions as natural, allow people to grieve, and help them through the process (Bridges, 2003). When people go through each step of the grieving process—denial, bargaining, anger, depression, and acceptance—they have the tendency to raise certain concerns that lead to resistance. It is these concerns of teachers undergoing educational change that provided the foundation for the theory of organizational change known as “stages of concern, or SoC” (Hall & Hord, 2001, p. 61). Hall and Hord’s (2001) research revealed that the same types of concerns exist when people are engaged with any change. Dealing with these concerns helps people face the stress and pain of loss that accompanies all growth and change in human endeavors (Bowman, 1999). Additionally, the role of leaders in managing these concerns is the same across all types of change. Extensive research and application in schools and colleges led to Hall and Hord’s (2001) development of the seven stages of concern and their definitions presented below.

The initial stage of concern, which Hall and Hord (2001) call Stage Zero, is Awareness. In this stage, the people involved in the change demonstrate little concern
about, or involvement with, the innovation. In the next stage, Stage One or the Informational stage, persons involved with a change exhibit a general understanding of the innovation and a desire to learn more about its details. The individuals seem “to be unworried about [themselves] in relation to the innovation. [They are] interested in substantive aspects of the innovation in a selfless manner, such as general characteristics, effects, and requirements for use” (Hall & Hord, 2001, p. 62). In Stage Two, the Personal stage, the individuals ask, “How will using [the innovation] affect me?” (Hall & Hord, 2001, p. 61). This includes analysis of their roles in relation to the reward structure of the organization, decision-making, and consideration of potential conflicts with existing structures or personal commitment. During the Management stage or Stage Three, “attention is focused on the processes and tasks of using the innovation and the best use of information and resources. Issues related to efficiency, organizing, managing, scheduling, and time demands are utmost” (Hall & Hord, 2001, p. 62). Next, in the Consequence stage, the individuals turn their focus away from themselves toward the innovation itself and its effects on the clientele or students. In Stage Five or the Collaboration stage, individuals focus on coordination and cooperation with others regarding the use of the innovation. In the final stage of concern, Refocusing, individuals begin to focus “on the exploration of more universal benefits from the innovation, including the possibility of major changes or replacement with a more powerful alternative” (Hall & Hord, 2001, p. 63).

This concerns-based model is presented in stages because Hall and Hord (2001) assert that when a change is treated as a process as opposed to an event, people in
organizations progress through a “quasi-developmental path” (p. 63) as they move through the concerns. However, three important factors are needed for this progression to take place: first, the change must be appropriate; second, the principal must be an initiator; and, third, the change process must be carefully planned and facilitated. If these factors are present, teachers should move through stages zero through three in the first years of the implementation, and finally through stages four to six after three to five years of implementation. Moreover, teachers can have concerns at more than one stage simultaneously with some more dominant than others, and some completely nonexistent (Hall & Hord, 2001).

Reification

In the monograph *Communities of Practice: Learning, Meaning, and Identity*, Wenger (1998) introduces the concept of reification within organizations. The American Heritage Dictionary defines reification as “to regard or treat (an abstraction) as if it had concrete or material existence.” In the English language, the term is used to convey the concept that what has been transformed into a concrete, material object is not truly a concrete, material object; instead, the new object itself is open to a new negotiation of meaning. For example, a poet may choose to reify the abstract concept of love into the concrete form of a poem. However, this poem does not make the concept of love static and concrete but rather it contains new ambiguities that lead the reader to multiple interpretations and negotiations of meaning.

Wenger (1998) uses the concept of reification “very generally to refer to the process of giving form to our experience by producing objects that congeal this
experience into ‘thingness’” (p. 58). Wenger (1998) asserts that reification in an organization is useful because it focuses the attention and practice of the members of the organization and enables a new kind of understanding. Reifications, however, represent only a small fraction of the reality of what actually takes place in an organization:

Their character as reification is not only in their form but also in the processes by which they are integrated into these practices. Properly speaking, the products of reification are not simply concrete, material objects. Rather, they are reflections of these practices, tokens of vast expanses of human meanings. (p. 61)

The power of reification to succinctly capture an immensely abstract idea can also be a danger because the reification can become a substitute for the actual practice that should be taking place. A company’s mission statement, for example, is a reification of the values that do or should permeate the company. If the company does not take the time to ensure that its workers are following processes and practices that lead to these values, then the mission statement becomes disconnected from reality. People may point to the mission statement and say, “Look, we have it writing; this is what we are about,” but the reality is that people are doing something else. As a result, the reification can be used in misleading, demagogic ways. Reification, therefore, must be complemented by member participation in the meaning of reification. Reification and participation depend on each other to produce practice (Wenger, 1998).

Reification also has another danger. When an organization attempts to reify something that already exists by writing down a statement of values, for example, this reification not only expresses existing meanings within the organization. The reification
also creates the condition for new meanings as people interpret the statement in different ways and attempt to understand how it affects their practice (Wenger, 1998).

Jesuit Education and Theories of Curriculum and Assessment

In previous sections, I have discussed the historical, theoretical, and philosophical underpinnings of Jesuit education and presented current theories of educative assessment and outcomes-centered curriculum design. To answer the first research question, I thematically analyzed these three educational models to find areas of convergence and divergence in order to understand the viability of using the latter two theories in the Jesuit secondary school setting as a means of achieving the goals of the Grad-at-Grad. This section discusses the relationship of Jesuit education to educative assessment and outcomes-centered curriculum design. I begin with a broad overview of these relationships, and then delve more deeply into the relationship of Jesuit education to each of these educational theories.

Overview

From a broad perspective, Wiggins’ (1998) theory of educative assessment and Ozar’s (1994) and Wiggins and McTighe’s (2006) theories of outcomes-centered curriculum design (also referred to as “backward design”) are innovative, research-based educational models for ensuring student learning of desired goals and outcomes. Ozar’s (1994) outcomes-centered curriculum design has been adopted by the National Catholic Educational Association as the model for curriculum development in U.S. Catholic schools. Furthermore, educative assessment encourages the use of the best instructional practices that help students experience and learn for themselves (Wiggins, 1998).
Historically, Jesuit education has for centuries encouraged the use and adaptation of emerging educational theories and practices as a means of achieving the Jesuit goals of education. Au (1976) identified six principles of Ignatius’ view of education based on the readings of Part IV of *The Constitutions of the Society of Jesus*, the *Ratio Studiorum* (or *Plan of Studies*), and *The Spiritual Exercises*. In particular, three of these principles relate to the theories of educative assessment and outcomes-centered curriculum design: the Principle of Adaptation, the Principle of Eclecticism, and the Principle of Experimentation. First, the Principle of Adaptation reveals that Ignatius emphasized the need to adapt educational procedures and practices to changing circumstances. This applies to the whole range of educational matters, from subject matter to method and sequence to be followed, to the choice of textbooks (Au, 1976). Second, the Principle of Eclecticism demonstrates Ignatius’ propensity to borrow the best elements emergent in educational practices of his day and selecting freely from the current educational trends and adapting them to his own purposes and ends (Au, 1976). Third, the Principle of Experimentation reflects Ignatius’ continuous experimentation with curricular matters and instructional methods throughout his lifetime. In addition to these Principles of Ignatian education, Barmore (2001) found that Part IV of *The Constitutions of the Society of Jesus* reveals a key characteristic of Jesuit education, which is “an appreciation of careful educational planning and patient attention to the discovery of the best means and policies for achieving the school’s goals” (p. 92).

More recently, the JSEA’s CORD (1972) emphasized that the use of current educational trends and methods is imperative to the Jesuit educational mission:
Jesuits became a significant education force because they were able to combine their vision with the best in educational practice of their day. Jesuit effectiveness today will also depend on our ability creatively to select from contemporary educational research and trends and to develop new alternatives consonant with the values we pursue. (p. 9)

Similarly, in order to influence students’ growth toward the goals of the Grad-at-Grad, CORD (1981) stressed that Jesuit schools will need to reconsider and reshape their curriculum and teaching methods to better integrate the formational concerns of the Grad-at-Grad with the schools’ academic concerns. Finally, the International Commission on the Apostolate of Jesuit Education (1987) established that a key characteristic of Jesuit education is that it “adapts means and methods in order to achieve its purposes most effectively” (p. 150).

The literature on Jesuit education reveals that both historically and contemporarily Jesuit education has sought out and adapted current educational trends and practices that help achieve its goals. In fact, those schools that do not utilize current educational theories and models would not be meeting essential principles and characteristics of Jesuit education. Therefore, Jesuit schools should consider the current theories of educative assessment and outcomes-centered curriculum design previously discussed as viable means of achieving the goals of the Grad-at-Grad. The relationship of Jesuit education to each of these theories is discussed in greater detail in the following sections.
Jesuit Education and Educatively Assessment

Wiggins’ (1998) model for educative assessment addresses the need for openness in the education process. That is, students need to know the tasks, the criteria, and the standards that are to be accomplished and met. In an educative assessment system, assessment tasks—which assess student understanding, not just acquisition of knowledge—are tied directly to the standards or learning outcomes (Wiggins, 1998). Similarly, this clear connection between objectives and evaluation is reflected in the structure and flexibility of The Spiritual Exercises, which includes a definite statement of objectives and systematic procedures for evaluating students in relation to those objectives, thereby assuring accountability (Newton, 1977).

In addition to openness and clear objectives, educative assessment must be built on a foundation of meaningful, authentic performance tasks that engage students in real-world problems. Wiggins (1998) establishes six criteria for an authentic assessment (see Table 6). The use of realistic tasks that reflect the real-life contexts that adults face in various aspects of their lives is clearly supported by the characteristic of Jesuit education which states, “Jesuit education provides a realistic knowledge of the world in which we live” (ICAJE, 1987, p. 139). Furthermore, authentic tasks call for “the student to do the subject” (Wiggins, 1998, p. 22, emphasis in original). This action-orientation is supported by The Principle of Self-Activity (Au, 1976), as well as the characteristic of Jesuit education which states, “Jesuit education emphasizes activity on the part of the student in the learning process” (ICAJE, 1987, p. 137). Authentic assessment tasks allow
for successful experiential learning that involves the individual on the “cognitive, affective, and conative levels” (Au, 1976, p. 41).

Accountability is essential to Jesuit education, and educative assessment ensures real student and teacher accountability. According to Wiggins (1998), traditional assessment methods, such as tests and quizzes, fail to truly assess real student learning and understanding. Instead, these forms of assessment only measure students’ perceived knowledge of the content that was covered. However, an educative assessment system provides ongoing, useful feedback to both the student and the teacher. The Ignatian Pedagogical Paradigm (IPP) calls for student accountability to the teacher that goes beyond surface knowledge; instead, it calls for the evaluation of students on the academic and affective levels, especially student growth in attitudes, priorities, and actions consistent with being a person for others.

The theory of educative assessment converges with the IPP on numerous levels. First, in an educative assessment system, a teacher provides students with the opportunity to attempt and do what is to be learned, provide feedback to them, and allow them to do it again and again with more feedback and guidance until they demonstrate full understanding. This concept is mirrored in the IPP component of Experience, which “usually occurs in interpersonal experiences…, laboratory investigations, field trips, service projects” (ICAJE, 1993, p. 249), and any other activity that involves the whole person—mind, heart, and will. Second, Wiggins (1998) explains that teaching “is meaningless unless [students] learn to internalize methods, insights, and standards through feedback from the results of their attempted performances” (p. 13). This focus
on internalization is reflected in the IPP component of Action, which refers to internal
growth based on experience that has been reflected upon as well as its manifestation
externally through what students do.

Finally, the type of evaluation promoted in the theory of educative assessment
coincides with the IPP component of Evaluation. On the surface, there appears to be a
point of divergence between educative assessment and the IPP component of Evaluation
in that educative assessment is not separate from instruction, but “it is a major, essential,
and integrated part of teaching and learning” (Wiggins, 1998, p. 8). This appears to
contradict the IPP placement of evaluation at the end of the learning process after
Context, Experience, Reflection, and Action, thus relegating assessment to a position
after learning takes place. This apparent difference can be reconciled, however, with an
understanding of the dynamics of the five components of the IPP. ICAJE (1993) explains
that the IPP does not occur in a linear fashion; instead, it requires a dynamic, continual
interplay of context, experience, reflection, action, and evaluation. In this sense,
evaluation is not a summative activity but rather an integral part of the teaching and
learning process.

This analysis of Jesuit education and Wiggins’ (1998) theory of educative
assessment reveals numerous areas of convergence and no points of divergence.
Characteristics of educative assessment, including clearly defined goals and expectations;
authentic, real-life activities and assessments; and accountability and useful feedback, are
supported by the Jesuit educational philosophy, the characteristics of Jesuit education,
and the Ignatian Pedagogical Paradigm.
Jesuit Education and Outcomes-Centered Curriculum Design

Ignatius and the early Jesuits believed that coherence among all aspects of the curriculum, as well as the structure of the process, would have a profound influence on student learning (Newton, 1977). Additionally, because each stage of *The Spiritual Exercises* focuses on specific objectives, Jesuit schools should clearly define learning objectives and arrange them in an overall coherent plan (Newton, 1977). Ozar’s (1994) model of outcomes-centered curriculum design and Wiggins and McTighe’s (2006) similar model of backward design help achieve the Jesuit view of clearly stated objectives, overall coherence, and structure of process. For example, the ultimate goal of outcomes-centered curriculum design is “to consciously use the broader, more integrative graduation outcomes and reality-based subject area outcomes as reference points for more immediate course…and unit curriculum outcomes” (Ozar, 1994, p. 4, emphasis in original). Using this process, each of the lower level outcomes and objectives promotes the learning of the higher level objective above it (see Figure 2). Thus, this curricular design process ensures that “each individual course contributes toward the overall goal of the school” (ICAJE, 1987, p. 152), which has been formulated in the goals of the Grad-Grad.

In addition to providing overall coherence and structure, outcomes-centered curriculum design also helps create student-centered, experiential learning. Ignatius had a deep concern for individual retreatants and for adapting the spiritual experience to suit an individual’s needs; therefore, Jesuit education is expected to be student-centered and individualized (Newton, 1977). Additionally, a characteristic of Jesuit education is active
student learning (ICAJE, 1987). Principle 2 of outcomes-centered curriculum decision-making calls for learning outcomes that are stated from the student’s point of view (Ozar, 1994). Furthermore, because learning outcomes state what students will do and because the assessment gives them the chance to do it, using outcomes-centered curriculum design, effective teaching and learning strategies will become more student-centered, experiential, and active (Ozar, 1994).

Next, based on the structure of The Spiritual Exercises, Jesuit education calls for a definite statement of objectives and a systematic process for evaluating students in relation to those objectives (Newton, 1977). The accountability derived from a clear connection between learning objectives and assessment is a key component to outcomes-centered curriculum design. In this model, once a clear statement of what is to be learned has been articulated, the next step is to create an assessment task that provides students with the opportunity to demonstrate the learning. This assessment must match the outcome that has been articulated and allow for input and feedback that improve a student’s performance (Ozar, 1994; Wiggins, 1998; Wiggins & McTighe, 2006).

Finally, Jesuit education consists of far more than academic learning, as the affective domains of the Grad-at-Grad demonstrate. According to the Principle of Instrumentality, Ignatius viewed the entire educational endeavor as subservient to the twofold end of the Society. That is, the moral and ethical aim of the schools is given preeminence over other educational objectives (Au, 1976). Furthermore, education for faith and justice must not be left to chance or to the goodwill of a handful of teachers, rather it must be woven into the very fabric of the school and integrated into the
curriculum of all academic departments (Starratt, 1980). This focus on affective domains, especially faith and justice, is supported in Principles 3 and 8 of outcomes-centered curriculum design. Principle 3 states that learning outcomes must include the values-integration plane, and Principle 8 states, “All areas of the curriculum, including religious education, and values formation, benefit from outcomes-centered curriculum decision-making” (Ozar, 1994, p. 25).

Summary

In the Ignatian tradition of education, this review of literature has truly been a mix of the old and the new. The theoretical framework guiding this study reflects the Ignatian spirit of renewal of Jesuit education during the past 40 years. It simultaneously returns to the fundamental principles and philosophy of Ignatian spirituality and Jesuit education as expressed by Ignatius, and at the same time, the framework utilizes the best theories and practices in educational research available in our day.

The dialogue between Jesuit educational theory, educative assessment theory, and outcomes-centered curriculum design answers the first research question. From a broad perspective, the literature on Jesuit education reveals that both historically and contemporarily Jesuit education has sought out and adapted current educational trends and practices that help achieve its goals. Because Wiggins’ (1998), Ozar’s (1994), and Wiggins and McTighe’s (2006) theories represent the currently accepted trends and practices in assessment and curricular design, Jesuit schools should consider these models as viable means of achieving the Grad-at-Grad outcomes. More specifically, both Jesuit educational theory and Wiggins’ (1998) educative assessment model call for a clear
connection between learning objectives and evaluation; for active, student-centered, experiential learning; and for accountability between the teacher and student. Additionally, educative assessment exhibits a close relationship to the Ignatian Pedagogical Paradigm in the realms of experience, action, and evaluation. Likewise, Ozar’s (1994) and Wiggins and McTighe’s (2006) models of outcomes-centered curriculum design fulfill Jesuit education’s call for clearly defined objectives with an articulated coherent plan to reach them, student-centered learning, and a clear connection between learning objectives and a means to assess them. Outcomes-centered curriculum design also allows for the integration of the affective domains of learning into the curriculum, which is an essential characteristic of Jesuit education.

The results of this thematic analysis reveals that the philosophy of Jesuit education (Au, 1976; ICAJE, 1987; Newton, 1977; Starratt, 1980) is theoretically congruent with Wiggins’ (1998) educative assessment theory and with the model of outcomes-centered curriculum design (Ozar, 1994; Wiggins, 1998; Wiggins & McTighe, 2006), making these valid models for use in Jesuit schools to achieve the goals of the Grad-at-Grad.

The following chapter discusses in detail the research design and methodology that was used in this case study.
CHAPTER 3: RESEARCH DESIGN AND METHODOLOGY

Introduction

The research questions for this study emerged from a real-life problem facing Campion High School, though numerous other Jesuit high schools face similar circumstances. That is, because JSEA is a “service-oriented organization without any juridical clout or coercive power” (Au, 1976, p. 9), it has relied on persuasion rather than mandate to promote the Profile of the Graduate at Graduation as a viable framework for Jesuit secondary education in the United States. Additionally, JSEA offers no comprehensive means for the implementation of the Profile, leaving it to individual schools to determine the extent to which it is implemented in a school’s curriculum and programs. As a result, Campion High School has adopted a Grad-at-Grad statement that is significantly different from JSEA’s Profile. Because of these differences, the SPS and SPS-II developed and supplied by JSEA provides a valuable, though incomplete, tool for measuring the effectiveness of Jesuit high schools. Consequently, Campion High School possesses a clear statement of its graduation outcomes without any comprehensive and systematic means to assess the school’s effectiveness in meeting its stated goals. A case study approach was appropriate to this particular study because the study sought to gain an in-depth understanding of a particular process within a bounded system (Merriam, 1998). Furthermore, because school personnel articulated a need for the development of a practical assessment system for these educational outcomes, a case study approach was desirable because this methodology is often associated with practical problem solving (Bloor & Wood, 2006) and insights gleaned from case studies can inform policy, improve
practice, and influence future research (Merriam, 1998). The following research
questions guided the study:

1. How do the philosophical and theoretical underpinnings of Jesuit secondary
education intersect with, and diverge from, current theories of outcomes-based
curriculum and assessment?

2. What are teacher and administrator perceptions of the Grad-at-Grad statement at
Campion High School and how do they understand their role in its
implementation and assessment?

3. To what extent has the Grad-at-Grad statement been implemented and assessed at
Campion High School?

This chapter will present (a) a description of the research design, (b) a description
of the setting, (c) a description of the study’s population, (d) a description of procedures
for collecting and recording data, and (e) a presentation of procedures for data analysis.

Research Design

This was a case study examining the extent to which the graduation outcomes of a
Jesuit secondary school have been implemented into the school’s curriculum and
programs since their inception in 2000. Furthermore, the case study attempted to
understand teacher and administrator perceptions of the educational objectives and their
role in implementing them. The conceptual framework that guided this study is a
combination of the theoretical and philosophical foundations of Jesuit education, coupled
with current educational theories relating to outcomes-centered curriculum development
and educative assessment (Ozar, 1994; Wiggins, 1998; Wiggins & McTighe, 2006). This
study focused on the curriculum and program level, as well as teacher level, because according to Ozar’s (1994) and Wiggins’ (1998) theories of outcomes-centered curriculum and educative assessment, teachers and administrators are primarily responsible for developing a curriculum that provides specific learning opportunities to achieve the objectives and outcomes that will be assessed.

The research design for this case study utilized a variety of methods. Following the qualitative paradigm of triangulation, data were collected in a variety of ways (Merriam, 1998; Yin, 1994). First, a web-based survey, hosted by the online survey provider Survey Monkey, was given to all classroom teachers (See Appendix A for survey questions). Second, twenty-three in-depth, semi-structured interviews of school administrators, program directors, and department chairs were conducted utilizing a variety of hypothetical, devil’s advocate, ideal position, and interpretative questions (Merriam, 1998) (See Appendix C for interview schedule). Third, content analysis of school documents and archival date in relation to the Grad-at-Grad was performed (See Appendix D for analysis guide). Finally, these data were compared to field notes and observation guides (See Appendix E) from participant and classroom observation over a five-month period.

The Setting

Campion High School is an all-male, four year, Jesuit, Catholic college-preparatory school located in a major city in the western United States. The school was originally founded in 1865 by the Vincentian Order, and it was not ceded to the Society of Jesus until 1911. Throughout its long history, the school has moved several times and
is currently at its fifth campus, where it has been located since 1917. On average, 99% of Campion’s graduates go directly to higher education, 96% of whom go on to four-year colleges or universities. During the 2006-2007 school year, the enrollment at Campion was 1210 students—313 freshmen, 312 sophomores, 295 juniors, and 290 seniors (School Records).

When the Jesuit order took over the school in 1911, Jesuit priests and brothers made up most of the faculty and administration at the school, and this trend continued until the late 1960s. However, after Vatican II, in a trend seen throughout the Catholic Church, the number of ordained priests and brothers at the school began to decline. Over the past 30 years, the Jesuit presence has steadily declined at Campion High School. In the 2006-2007 school year, only 3 Jesuits worked at the school—1 in a teaching position, 1 directing adult spirituality, and 1 as president of the school. However, during 2007-2008 school year, 4 Jesuits worked at the school: The president, principal, Director of Campus Ministry, and Director of Adult Spirituality were all Jesuit priests.

School Make-up

The mission statement of Campion High School states that the school is for “young men who represent the racial, ethnic, and socio-economic diversity” of the city in which it is located. Indeed, Campion’s student population is comprised of a diverse group of students, and each year the number of minority students enrolled in the school increases. In 2005 (the most recent year that data were available), 50.9% of students were white, 22.8 % were Latino/Hispanic, 15.7% were Asian/Pacific Islander, and 10% were African American (See Table 8).
Table 8: Ethnic Diversity at Campion High School

<table>
<thead>
<tr>
<th>Ethnicity</th>
<th>2000</th>
<th>2005</th>
</tr>
</thead>
<tbody>
<tr>
<td>White</td>
<td>58.4%</td>
<td>50.9%</td>
</tr>
<tr>
<td>Hispanic</td>
<td>17.3%</td>
<td>22.8%</td>
</tr>
<tr>
<td>Asian/Pacific Islander</td>
<td>17.9%</td>
<td>15.7%</td>
</tr>
<tr>
<td>African-American</td>
<td>6.1%</td>
<td>10.0%</td>
</tr>
<tr>
<td>Native American</td>
<td>0.2%</td>
<td>0.2%</td>
</tr>
</tbody>
</table>

*Note: From School Records.*

Faculty Make-up

During the 2007-2008 school year, Campion high school employed 101 teachers, counselors, and administrators, all of whom held professional degrees. Sixty-eight members of the faculty held master’s degrees and seven had earned doctorates. Additionally, 54 members of the faculty held a California state teaching credential, and 15 others held another type of credential. Nearly a third of all teachers at Campion High School had been teaching at the school for over 16 years, and almost half (45%) were in their first five years at Campion (See Table 9 for a complete breakdown of teaching experience).

Campion’s faculty and administrators also represent a diverse mix of ethnic groups and religions, though whites and Catholics are the overwhelming majority of teachers and administrators at the school. Table 10 presents a summary of the ethnicity and religious identification of Campion’s faculty. In total, Campion’s faculty and
administrative staff were composed of 65 Catholics and 36 non-Catholics. Of the 65
Catholics, four were Jesuit priests, and one was a Franciscan priest. In total 72 members
of the faculty were laymen, and 22 were lay women.

Table 9: Faculty Experience at Campion High School

<table>
<thead>
<tr>
<th>Years at Campion</th>
<th>No. Faculty</th>
</tr>
</thead>
<tbody>
<tr>
<td>0 to 5</td>
<td>45</td>
</tr>
<tr>
<td>6 to 10</td>
<td>15</td>
</tr>
<tr>
<td>11 to 15</td>
<td>11</td>
</tr>
<tr>
<td>16 or more</td>
<td>30</td>
</tr>
</tbody>
</table>

Note: From School Records.

Table 10: Faculty Summary, September 2007

<table>
<thead>
<tr>
<th>Hispanic</th>
<th>White</th>
<th>African-American</th>
<th>Asian</th>
<th>Middle Eastern</th>
<th>Total No.</th>
<th>Total %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Female</td>
<td>C NC</td>
<td>C NC</td>
<td>C NC</td>
<td>C NC</td>
<td>0 1</td>
<td>22 22%</td>
</tr>
<tr>
<td>Male</td>
<td>1 9</td>
<td>49 15</td>
<td>1 1</td>
<td>1 2</td>
<td>0 0</td>
<td>79 78%</td>
</tr>
<tr>
<td>Total</td>
<td>1 12</td>
<td>61 18</td>
<td>1 2</td>
<td>2 3</td>
<td>0 1</td>
<td></td>
</tr>
</tbody>
</table>

| Total %  | 12.87%| 78.22%| 2.97%| 4.95%| 0.99%|

Note: C = Catholic, NC = Non Catholic. Source: School Records

Population and Participants

This case study was conducted using a variety of data collection methods between
November 2007 and February 2008. The primary population for the study was the adult
members of the school community who are responsible for the implementation of the
Grad-at-Grad statement. These include all members of the faculty, administrators,
program directors, and two former administrators.
Survey Respondents

All current teaching faculty members responded to an online survey during a scheduled faculty meeting using laptop computers.

Interview Participants

Interviews were conducted with current and former administrators and program directors of Campion High School, as well as with the current chairpersons of the academic departments. The current administrators included the Principal, President, Assistant Principal of Curriculum and Scheduling, Assistant Principal of Student Life, Assistant Principal Supervision and Technology, and the Dean of Men. The current program directors who were interviewed were the Director of Athletics, Director of Technology, Director of Campus Ministry, Director of Student Activities, co-Directors of Adult Spirituality, and the Director of Community Service. Additionally, two former administrators, who were instrumental in the development and integration of the Grad-at-Grad at Campion, were interviewed. These included the former principal and former president. Finally, the current chairpersons of the eight academic departments were interviewed. Administrators and program directors were chosen for interviews because their leadership at the school site is essential to the implementation and integration of the Grad-at-Grad statement. Additionally, department chairpersons were interviewed because of their simultaneous leadership and classroom teacher roles at the school.

Classroom Observation Participants

During the course of the interviews, I asked department chairpersons to nominate teachers who they felt understood and integrated the Grad-at-Grad into their classroom
well. As a result of these nominations, six teachers from six separate departments were contacted and agreed to take part in the study. The six teachers represent the following departments: English, Theology, Foreign Language, Mathematics, Social Sciences, and Science.

Data Collection

Survey Data

The principal of Campion High School agreed to allow me to conduct an online survey with all faculty members during a scheduled faculty meeting. Faculty members were informed of the upcoming survey and asked to bring their laptop computer with them to the meeting. Additional laptops were provided for those who did not have one. Consent forms were distributed and explained to the faculty, and participants were instructed to click on the web address where the survey was located. The results of survey were collected and stored by SurveyMonkey.com. Respondents did not provide any identifying information, thereby ensuring anonymity. Once all surveys were completed, the data were downloaded to a personal computer for analysis.

Interview Data

The interviews of school administrators and program directors were conducted in person and recorded using a digital audio recorder from December 2007 to January 2008. All interview participants were informed ahead of time that they were invited to take part in an interview about their perceptions of the Grad-at-Grad at Campion. After the initial invitation, each participant was contacted and scheduled for an interview. Prior to the interview, participants were asked to sign a consent form and to complete a Pre-Interview
Questionnaire (see Appendix B), which was created to shorten the total length of the interview. Interviews were recorded on a digital audio recorder, and this data were uploaded to the researcher’s personal computer and backed up on an external hard drive. As the interviews were conducted and the data uploaded to the computer, the audio data were transferred electronically to a transcription service, which transcribed the interviews and returned the transcriptions electronically in Microsoft Word format.

**Participant Observation and Archival Data**

I have been a teacher at Campion High School since 2001, but I restricted my participant observation data collection to November 2007 to March 2008. During this time, I carried out my normal role of teacher, participated in departmental and faculty meetings, and attended religious services and school events. This type of participation gave me an insider’s role in collecting and analyzing interview and survey data for this study. Field notes from my participation observation were recorded in a spiral notebook and labeled with the dates of observations. In addition to field notes, participation observation data sources for this study included the following items: school records, department handbooks, 2001 and 2007 WASC Self-Study Reports, the *Parents’/Students’ Handbook*, the school website, admissions DVDs, the 2007-2008 Certificated Faculty Handbook, and various internal school documents and survey data. (Note: only three of the eight academic departments had functioning, completed department handbooks that contained course descriptions and curricular objectives.)
Classroom Observation Data

I conducted classroom observations of six teachers who were nominated by their department chairpersons during January and February 2008. I contacted each teacher and scheduled a class period to conduct the observation. I asked that the teachers conduct a normal lesson and not do anything special for me. During the class period, I used the Observation Guide (see Appendix E) to record elements of the Grad-at-Grad that the teachers incorporated into their lessons.

Data Analysis

Participant Observation, Archival, and Interview Data

The interview and participant observation data were content-analyzed to ascertain patterns and derive categories and themes (Hatch, 2002; LeCompte & Preissle, 1993; Merriam, 1998; Schensul, Schensul, & LeCompte, 1999; Yin, 1994). Data analysis was ongoing as the data were collected so that categories, patterns, and themes began to emerge early on in order to focus future data collection and to improve the quality of the research (Hatch, 2002; Merriam, 1998; Yin, 1994).

Interview data were uploaded to NVivo 7 software, which helped to manage, organize, and code data (Bloor & Wood, 2006). Because there is no previous literature of research on this component of Jesuit education and because the conceptual framework does not lend itself to predetermined typological categories, analysis of documents, fieldnotes, and interview data followed the inductive analysis model described by Hatch (2002) to locate and code themes, find patterns, develop categories, and locate exemplars in the data.
Participant observation data included field notes, school records, three department handbooks, 2001 and 2007 WASC Self-Study Reports, the *Parents’/Students’ Handbook*, the school website, admissions DVDs, the 2007-2008 Certificated Faculty Handbook, and various internal school documents. Any documents in electronic form were uploaded to NVivo for analysis. I transferred all hand-written field notes and observation records to electronic form and uploaded them to NVivo analysis. Additionally, I took notes during content analysis of all documents in non-electronic form and uploaded the notes and excerpts to NVivo 7. I then used NVivo 7 to analyze and code all data generated from participant observation following Hatch’s (2002) inductive analysis model described above.

After following Hatch’s (2002) inductive analysis model using NVivo 7 software, seven categories emerged. At this point, I summarized the major themes under each category and shared them with three members of the Campion community: an administrator, a department chairperson, and a classroom teacher. This process of member validation addressed concerns of internal validity to ensure that my findings reflected an accurate view of the world (Bloor & Wood, 2006; Hatch, 2002; Merriam, 1998; Yin, 1994). After each person reviewed the categories and summary of findings, we discussed the accuracy and organization of the findings. As a result of this member validation, I merged four categories into two categories, resulting in the five main categories presented in Table 11. These five categories were divided into properties as appropriate. Using NVivo 7 software, I grouped the coded interview and participation observation data into these five categories and reviewed the data to find exemplars.
Finally, these data were compared with the faculty survey data for data triangulation (Bloor & Wood, 2006; Hatch, 2002; Merriam, 1998; Yin, 1994).

Table 11: *Categories and Properties from Interview and Participant Observation Data*

<table>
<thead>
<tr>
<th>Category Title</th>
<th>Description of Category</th>
<th>Properties Related to Category</th>
</tr>
</thead>
<tbody>
<tr>
<td>Implementation</td>
<td>The way in which the Grad-at-Grad was formally established and instituted into the school community</td>
<td>Creation of Grad-at-Grad, Days of Dialogue, reflection groups, Grad-at-Grad posters, encouragement, pendulum</td>
</tr>
<tr>
<td>Academics</td>
<td>The way in which the college preparatory component of the educational endeavor is addressed within the classroom utilizing departmental curricula and individual lesson plans</td>
<td>Subject area content, role of the Grad-at-Grad, college prep and AP curriculum, departmental curriculum, curricular design, lesson planning, competing interests, teacher incorporation, new courses, teachable moments</td>
</tr>
<tr>
<td>Spirituality</td>
<td>The way in which the religious component of the educational endeavor is addressed in the school setting</td>
<td>Campus Ministry program, retreats, days of recollection, liturgies, prayer, Community Service program, clubs, Adult Spirituality, faculty support</td>
</tr>
<tr>
<td>Human Resources</td>
<td>The persons responsible for implementation of the Grad-at-Grad</td>
<td>Role modeling, hiring for mission, new teacher induction, professional development, teacher evaluation</td>
</tr>
<tr>
<td>Assessment</td>
<td>The way in which the Grad-at-Grad has been formally and informally evaluated both at the student and school levels</td>
<td>Exit interviews, surveys, SPS, reflection papers, reflection group meetings, feedback, alumni assessment</td>
</tr>
</tbody>
</table>

**Survey Data**

Quantitative data from the faculty survey was analyzed using frequency distributions and percentages. The data for each question in the survey was cross tabulated by academic department for comparisons among subgroups and formulated into percentage tables. These cross tabulated data were formulated into percentage tables using Microsoft Excel. The survey data were used to corroborate findings from the
participant observation and interview data in order to provide methodological data triangulation.

Qualitative data from the open-ended questions on the survey were uploaded to NVivo 7 and content analyzed for patterns and categories following the steps used for the interview and participation observation data. The survey data were used to corroborate the findings from the interview and participant observation data and to ensure data triangulation (Bloor & Wood, 2006; Hatch, 2002; Merriam, 1998; Yin, 1994).

This chapter presented the research design used for the study. The following chapter presents the findings that emerged from the three sources of data as they related to the five categories presented in Table 11.
CHAPTER 4: RESEARCH FINDINGS

Introduction

This was a case study examining the extent to which the graduation outcomes of a Jesuit secondary school have been implemented and assessed since their inception in 2000. Furthermore, the case study attempted to understand teacher and administrator perceptions of the graduation outcomes and their role in implementing them. This chapter presents the findings of the study emerging from administrator, program director, and department chairperson interviews; participant observation data; and faculty survey data as they relate to the five categories presented in the previous chapter, which I have organized under the following headings: Implementation, Praxis, and Assessment.

Implementation

In the fall of 1999, as part of the school’s accreditation process, Campion High School began developing the Grad-at-Grad statement to fulfill the WASC requirement to establish Expected Schoolwide Learning Results (ESLRs) (Aristov, 2000). Following a systematic, reflective process involving the student council, members of the parent committee, faculty, board members, and administrators, Campion took several months and numerous iterations to create the Grad-at-Grad statement. The process began by gathering a variety of documents to be used as references during the process. These documents included the Profile of the Graduate of a Jesuit High School at Graduation (JSEA/CORD, 1981), the school’s mission statement, the Grad-at-Grad statement of another Jesuit school from the local province, the ESLRs of a Catholic high school in Stockton, CA, and six ESLR examples provided by WASC. Nearly 150 stakeholders
received copies of these documents to read and reflect upon before the writing process began. The participants were broken into three separate groups—students, school employees, and parents—and each group produced a version of the Grad-at-Grad. A committee then used these documents to find common themes to develop a single Grad-at-Grad statement. Through an iterative editing process, which asked for input from all stakeholders, Campion finalized the Grad-at-Grad statement and sent it to the governing board and president for final approval (school records).

The actual development and writing of the Grad-at-Grad is an important component to the implementation process. The involvement of students, parents, administrators, faculty, and staff in a collaborative process created buy-in from the Campion community. When asked to describe the implementation of the Grad-at-Grad, several interview participants began by explaining how it was created because of the importance of buy-in. One school administrator stated:

I think, one thing, I think you do need to include how it was developed because Jeff Clement\(^2\) really kind of spearheaded that and did a great job of being very inclusive in the writing of that, and I mean inclusive – I mean, all the partners – teachers, students, parents – and it was a lengthy process. And I remember sitting in smaller meetings haggling over words, and why that is kind of – someone might think that’s nitpicky. I really see that as an in-depth analysis which led to, I want to say, a great buy-in that this was a good thing.

\(^2\) All names used in the study are pseudonyms. Although women were included in the study, to ensure anonymity, I use only male and gender-neutral names for both men and women.
This buy-in from the school community forms the first step of the implementation process. Interview data show that rather than it being an administrative directive, faculty and administrators feel that the Grad-at-Grad came from the ground up.

*Reification*

Once the Grad-at-Grad statement was formalized and approved, the first phase of implementation consisted of communicating the statement in concrete form to all members of the school community. Jesse Valente, a school administrator, articulated this initial implementation:

I think the task in the first year after it was accepted was communication of what it is, and we put it everywhere. I believe it was in the football program because it has such a wide circulation. It was in all the documents that we have at the beginning of the year in terms of going out to parents, parent/student handbooks, things like that. I don’t think it was in the calendar, but it, well, could’ve, because we really tried to put it out there.

In addition to school documents, the principal hired an outside graphics and printing company to create Grad-at-Grad posters. Over a school break, the principal ensured that the posters were framed and posted in every area of the school: classrooms, hallways, offices, athletic facilities, meeting rooms, and the theater. As one administrator described,

Well, in the beginning, what we did do at all, but the first thing we did was put it up everywhere so that people would be aware of it and understand what it is.
That was one thing, so it got exposure and I still like to say it’s on every wall in every hallway, every classroom, every closet, so to speak.

Data from participant observation show that sixty of these original posters remain on the walls, though three posters have gone missing after renovations to the buildings. In the past few years, the school has built two new buildings and renovated a warehouse for classroom use, yet only two Grad-at-Grad posters have been posted in these areas. Thirty-two locations, including classrooms, offices, hallways, and lecture halls, do not have a poster. Furthermore, when I analyzed school documents, I found the Grad-at-Grad articulated in the *Parents’/Students’ Handbook*, on the school website, and the admissions DVD; however, it was not included in the Certificated Faculty Handbook, the school calendar, or any department handbook. This finding suggests that the communication of the Grad-at-Grad has gone through a period of recession.

Interview data reveal that faculty, staff, and administrators feel that this reification of the school’s goals throughout the entire campus is a good way for the community to stay focused on what the school values. Curtis Albright, a school administrator, felt that posting the Grad-at-Grad statement “was a concrete way to put it on paper for everyone to see and from a practical standpoint, so a lot of us could see what our ESLRs are.” Similarly, Taylor Brockway, a program director believes that posting the Grad-at-Grad provides a focal point for the entire community:

It puts into words and is here at Campion a visual aid because it’s in all the – or most of the hallways, rooms, what not. It’s a way for – it’s a way to focus either teachers’ attentions, coaches’ attentions, students’ attention as to what we are
trying to do. It’s a reminder, and I think one good thing that Campion did is they put it in so many spots that it was as if it’s who we are. It’s like having a crucifix in – you know, having a crucifix in every classroom. It’s the same idea that here’s what we’re trying to do. Here’s what we’re about, and this goes for not only in the classrooms, but, you know, in the theater, on the field, in the gym, and what not…. Besides putting it everywhere. I mean literally, and – and I think it was important that we put it – we didn’t just put it in the classrooms. We put it in the locker room. We put it in the theater. We put it everywhere on campus so people, guests – I mean if you’re a guest, a parent, and you came in, you could have no idea what the Grad-at-Grad was, but when you leave here, you – you – all you would know is that’s pretty important.

Although articulating the school’s goals in reified form throughout the school community provides an accessible reference, the interview data suggests that communication of the concept does not itself encourage action and integration. Students don’t learn it and teachers don’t integrate it merely by looking at it. Furthermore, the posters can easily be ignored or simply overlooked. Jordan McKenna, a program director, stated,

Well what I find interesting is coming in and it’s posted all over the place. But it’s almost posted all over the place like you know you go to somebody’s home and they have family photos up that they haven’t really looked at but they know that, yeah, Grandpa’s picture is over there.
And it’s on the little mouse pads and that type of thing. And people use the language occasionally, but I find it more, not like, like it’s referential, it’s anecdotal, it’s not, it’s not like, oh, this is really exciting. Let’s look at how we can do this in a way that causes or creates an opportunity for kids to investigate.

And Juan McMillan, a program director, noted,

I think we’re attempting to have it influence us, because everywhere you go pretty much, hallways, classrooms, you will see it, you know, it’s posted. But again, do people deservedly register it? Some people yes, some people no.

Next, Cameron Pedraza, a department chairperson, articulated that the school needs to provide more than just a poster on the wall:

*Interviewee:* Posters went up, and it was just kind of, you know, “This is our Grad-at-Grad.”

*Interviewer:* Okay.

*Interviewee:* This is what we do, but never where it was like, “This is how you could implement these in your classroom, and this is what you could do with your CLC [Christian Life Community], or this is what you could do in your class.”

These data support Wenger’s (1998) assertion that the reification of a community’s goals does not necessarily reflect the actual practice and lived experience of the members of the community.
Implementation by Encouragement, not Mandate

Once the Grad-at-Grad statement was communicated and posted throughout the school community, the administration began the next phase of the implementation. The principal and administration chose to encourage, rather than mandate, teachers to incorporate the Grad-at-Grad into their individual courses and lesson plans. This approach seems to reflect the strategy of the JSEA, which operates without any juridical clout and relies on persuasion rather than mandate to implement its policies. The specific use of the word encourage to describe the implementation of the Grad-at-Grad is reflected in the 2007 WASC Self-Study Report: “Faculty members are encouraged to make develop [sic] pedagogy that is congruent with the ideals of the Grad-at-Grad” (p. 61, emphasis added). Another section of the report states, “Not only are the Grad-at-Grad precepts displayed prominently as large posters in every classroom on campus, but faculty are strongly encouraged to make overt and explicit use of them in their teaching, regardless of their academic department” (p. 107, emphasis added). Additionally, in the report, the authors identified that “[s]chool leadership should encourage each department to have a general plan for incorporating the Grad-at-Grad in their particular department (p. 93, emphasis added).

Interview and survey data suggest that the administration took the encouragement approach because Campion’s school culture values individual teachers’ freedom to plan and implement lessons according to their own teaching style and expertise, and mandates are often met with resistance. Steve Puryear, an administrator, illustrated this aversion to mandates:
Until we mandate those things and that’s kind of a dirty word around here and probably a lot of places, nobody likes to be told what to do when somebody says, “It’s this way or else.” But there are some things, you just say, “Hey, listen. This is what we think has to happen” and the Principal or Assistant Principal or a Chair of the Department are the ones that have to say “Get it done.” And that becomes a little bit of an issue around here.

A faculty member, in a free-response survey question, illustrated this resistance to top-down directives: “If teachers are forced into teaching the Grad-at-Grad... it may be met with reluctance and cynicism.” This resistance to mandates may be a reflection of the leadership style found in the school. According to Jesse Valente, a school administrator, “the administrative style that we’ve kind of had here, that I personally have, is to suggest, suggest, suggest and nudge, rather than mandate and demand.” Ryan Chartier, a department chairperson, thought that this aversion to mandates may be a characteristic of a new generation of teachers:

For me, I'm kind of the extreme. It's like, I don't know, I think it's a generational thing, too. I think for younger teachers, especially, no one likes to be told what to do. And I think generation Y, X, or Z, whichever one, less and less, want to be told this is exactly how you teach something. They like to take ownership of something and implement it in their own fashion.

Though the reason for this resistance to mandates is unclear, teachers have responded positively to the encouragement approach. Interview data suggest that teachers are more likely to take ownership of the implementation when they are invited
and not forced. Riley Hilbert, a department chairperson, described the positive response to the gentle approach and its affect on the implementation of the Grad-at-Grad:

I like the way we invite people. We don’t do a lot of mandating. We invite people. I think that that is tremendously successful….Again, it’s not been forced down people’s throats and I think that’s really good. I think it’s come through with collaboration.

I remember having a meeting one summer before school started. [The Grad-at-Grad coordinator and the principal] sat down with me. I was not a department chair – I don’t even know why they – I think it’s because I teach juniors. Or maybe it was the year before – first year I was department chair – and they presented the idea of some kind of essay that would be written in the junior year.

They were very polite, very respectful. Again, just the whole manner, inviting me to consider this. I worked up an assignment and I’ve since done it with my juniors. I love to begin the year that way.

Despite the positive response from some faculty, others feel that encouragement alone has not been entirely successful. Interview data show that some teachers were torn between the detrimental effects of a mandate and the incomplete implementation of encouragement. Instead, they espoused a balance between the two. Chris Henson, a department chair said,

That’s where I’m coming from and maybe I don’t believe it as strongly as I should, but then again the message you receive is, “We have this Grad-at-Grad
and we’d like you to incorporate it, we want you to incorporate it, we demand you
to incorporate it”—then use the right words. You don’t – teachers are very
sensitive and you want to word it in a way that they don’t take offense, but you
want it to be strong enough so that you know that you’re serious about it.

Ryan Chartier, a department chairperson also mentioned the importance of balance:

I don't know if I have any great, enlightening ideas but I think you sacrifice the
beauty of the Grad-at-Grad when it's forced.

It's like the state…doing a wonderful job of creating standards of learning
and then teachers realizing they do a lot of these already but not just explicitly,
"Oh, I didn't know I was doing that," and, "Oh, I could do this better."

And then it gets taken to Biblical proportions and it's, like, these other
things you will be doing every day and it takes away from the, I guess, the
creativity of teaching or it just, I don't think we'd ever want the Grad-at-Grad to
be like these overarching, every day for five minutes they're going to experience
loving and you will prove it through documentation that all students got at least
five minutes of loving exposure every day. So I think it's a tricky balance.

Inherent to implementing through encouragement is that some teachers will
choose not to incorporate the Grad-at-Grad into their lessons. Figure 4 illustrates that
31.1% \((n = 23)\) of teachers strongly agreed that the Grad-at-Grad is a good summary of
what takes place at Campion High School compared to 56.8% \((n = 42; \% d =25.7)\) who
somewhat agreed (see Table 23 in Appendix F for a complete breakdown of survey data).
That more than half the teachers only somewhat agree that the Grad-at-Grad is a good
summary indicates that there is still room for improvement. Though it is unclear whether a mandate would address this area for growth.

Figure 4: Teacher Perception of Grad-at-Grad as a Good Summary of What Takes Place at Campion

Grad-at-Grad Reflection Groups: Trial and Error

Once teachers were encouraged to incorporate the Grad-at-Grad into their lesson plans, in 2001 the principal began the next implementation stage of the Grad-at-Grad, which has gone through many iterations over the last seven years. This stage of implementation involved conducting student- and staff-guided Grad-at-Grad reflection groups, which were instituted to measure students’ progress toward the outcomes of the Grad-at-Grad statement. Steve Puryear described this stage of the implementation process, which is characterized by a series of trial and error:

I just developed that program, initially, to have some directed discussions about the Grad-at-Grad, starting with the senior class at the time and was hoping that
that would kind of trickle down to the other ones, as we went along. So, annually, we kind of developed another piece, another piece, another piece, and frankly I have no idea where that is now, but the way we started was we wanted to have six meetings a year, three in the first semester, three in the second. Just 45 minutes or so, in small groups, six or seven seniors with a faculty mentor. And the idea was each meeting would concentrate on one of the characteristics and there was lesson plans, so to speak. That’s kind of a strong word for what it was, but they were guided questions for the moderator to use for the guys and so forth, and what does this really mean? And then, the guys were supposed to write just a quick reflective paper about that, and as they came to the meeting in like a month or so, or six weeks, they would hand that paper in and we’d go onto the next one and so forth.

So, we kind of tweaked that as we went along. We dropped the papers because it became a kind of an undue burden and the quality probably wasn’t what you were hoping for; it was just something else to get done, but we kept the meetings. Then, we found that because everything’s so impacted here, really schedule wise, it was tough to get those six meetings in without the seniors feeling that they were put upon. So, we dropped those to three meetings and made them a little longer and now, at each one of those three meetings, we did two of the characteristics.

Then, when we did that, we also put in exit interviews, which meant that every moderator had to meet with each member of his small group, individually
for 30 minutes, and talk about where Campion had assisted him at his time there as he was walking out the door, and where had we failed and especially, noting — we gave them a little work to do ahead of time just to put in bullet points under each of the Grad-at-Grad characteristics and said “How do you feel you’ve developed in this regard?” or “How do you feel Campion has helped you or hasn’t?” and “What things could we do better to help the guys coming after you?”

So we did that and the last thing that we did, which I think was a great change, is instead of doing those meetings on their own so to speak, we did them in conjunction with the senior project meetings that we had, ‘cause there’s three of those. While the seniors are out doing their project, when the guys come back and meet with their faculty moderator. So, we made the essence of those meetings and discussions of what they were doing in their senior project reflect the Grad-at-Grad. So, at each of those meetings, we would take two characteristics, talk about how they felt they were developing those and what they were doing then, and then branch it out to “Well, when you come back to school, how are you going to be able to keep doing these?” or “How have you done so far in this environment?”

Because this phase of implementation is related to assessment of the Grad-at-Grad, I discuss it in more detail in a subsequent section on Assessment.

*Pendulum Swing*

The overall picture of the Grad-at-Grad implementation process over the past seven years seems to reflect the movement of a pendulum. That is, Campion began with
a heavy emphasis on the Grad-at-Grad, and over the years, the emphasis the school places on incorporation and assessment has diminished. Table 12 provides a timeline of the implementation of the Grad-at-Grad to illustrate this pendulum swing.

**Table 12: Timeline of Key Events in Grad-at-Grad Implementation**

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fall 1999</td>
<td>Campion begins the development of ESLRs using the Profile as a foundation.</td>
</tr>
<tr>
<td>Spring 2000</td>
<td>President and board of Campion formally approve the Grad-at-Grad statement.</td>
</tr>
<tr>
<td>Summer 2000</td>
<td>Grad-at-Grad is posted in every area of campus and communicated to school community through various publications for the 2000-2001 school year.</td>
</tr>
<tr>
<td>2000-2001</td>
<td>Teachers are encouraged to incorporate the Grad-at-Grad into their classes. WASC visitation committee makes recommendation to develop a system to monitor and assess student growth toward Grad-at-Grad outcomes.</td>
</tr>
<tr>
<td>Fall 2001</td>
<td>Campion institutes mandatory small group lunchtime meetings with seniors. One Grad-at-Grad outcome is discussed and reflected upon during each meeting. Three meetings are schedule for the fall semester before the three-week long senior community service immersion experience called the Senior Project and three for the spring semester. Seniors must write a reflection paper for each meeting.</td>
</tr>
<tr>
<td>December 2001</td>
<td>All faculty and staff participate in an all-day in-service to develop an instrument to measure the effect of the Grad-at-Grad for freshmen, sophomores, and juniors.</td>
</tr>
<tr>
<td>January 2002</td>
<td>Senior Project reflection groups consist of the same students as Grad-at-Grad reflection groups to promote continuity and to discuss the Senior Project in relation to the Grad-at-Grad.</td>
</tr>
<tr>
<td>February 2002</td>
<td>Campion suspends classes to conduct its first Day-of-Dialogue about the Grad-at-Grad. Six seniors addressed a general assembly about how one of the six characteristics of the Grad-at-Grad was evident in his life. This was followed by 80 grade-level small group discussions led by three or four seniors and a faculty or staff member. During this time, freshmen, sophomores, and juniors completed the instrument created in December and discussed the Grad-at-Grad. A faculty or staff member recorded comments made during the discussion but did not directly participate in the conversations.</td>
</tr>
<tr>
<td>2002-2003</td>
<td>Lunchtime reflection groups with seniors continue and principal institutes six underclassmen reflection groups led by seniors; the reflection paper component of senior reflection groups is eliminated.</td>
</tr>
<tr>
<td>October 2002</td>
<td>During a full day faculty in-service, faculty members complete a self-evaluation on the degree to which they were able to incorporate the Grad-at-Grad outcomes in their academic classes.</td>
</tr>
</tbody>
</table>
### Timeline:

<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>May 2003</td>
<td>Faculty and staff members conduct senior exit interviews to ascertain how they had grown in relation to the Grad-at-Grad outcomes and to understand how Campion can better meet their needs.</td>
</tr>
<tr>
<td>2003-2004</td>
<td>Senior reflection groups are reduced from six to three and take place during scheduled advising periods; underclassmen reflection groups are eliminated entirely.</td>
</tr>
<tr>
<td>Fall 2003</td>
<td>Goal sheets for teachers ask teachers to create a specific goal related to incorporating elements of the Grad-at-Grad into their courses.</td>
</tr>
<tr>
<td>Spring 2004</td>
<td>During year-end conferences with the principal, teachers are evaluated in relation to the Grad-at-Grad goals set in the fall.</td>
</tr>
<tr>
<td>2005-2006</td>
<td>Senior Grad-at-Grad reflection groups meetings during advising periods are eliminated; Grad-at-Grad discussion is incorporated into the three existing Senior Project reflection group meetings.</td>
</tr>
<tr>
<td>2006-2007</td>
<td>Grad-at-Grad is eliminated as a goal for faculty goal sheets.</td>
</tr>
<tr>
<td>Fall 2006</td>
<td>As part of WASC visitation, teachers are asked to compile evidence (lesson plans, assignments, student work) of the Grad-at-Grad incorporated into their classes.</td>
</tr>
<tr>
<td>Spring 2007</td>
<td>New buildings containing classrooms, science labs, counseling center, student center, offices, and a lecture hall officially opens; Grad-at-Grad posters were not put on walls, and buildings remain without Grad-at-Grad posters in March 2008.</td>
</tr>
<tr>
<td>Fall 2007</td>
<td>Campion institutes a new professional development program where teachers develop their own professional development goals; Grad-at-Grad does not play a role in these goals.</td>
</tr>
<tr>
<td>Spring 2008</td>
<td>Only the Grad-at-Grad component of Senior Project reflection group meetings and the senior exit interviews remain in place.</td>
</tr>
</tbody>
</table>

*Note: From School Records and Interviews.*

The timeline of events illustrates the pendulum effect of the implementation process. In the early years, entire school days and full day faculty in-services were dedicated to the Grad-at-Grad, up to fifteen reflection groups occurred per year, seniors were required to write six reflection papers, and the Grad-at-Grad was incorporated into teachers’ goals and year-end conferences. By 2008, the pendulum has swung in the opposite direction, leaving only three reflection group meetings done in conjunction with pre-existing Senior Project meetings and senior exit interviews as the only overt manifestations of the Grad-at-Grad.
Interview data support the pendulum swing of the implementation process.

Donald Swain, a school administrator, referred to this swing as an atrophying:

Actually it’s, atrophying may be too strong a word, but it is on the decline. There was, as with any new educational philosophy there’s always a burst of activity once it comes online, like the IPP, like the Grad-at-Grad, collaborative learning, what have you.

As soon as it comes out for six months, for a year, for two years, people are studying it, people are talking about it, people are in-servicing about it. And then after a while it stops being new, stops being interesting, stops being innovative, and so there’s a decline in the implementation discussion.

We are now in the declining phase of the Grad-at-Grad. It’s all over our walls, but it’s no longer a new thing for the faculty. It is for the students….Well like I said earlier, I think at the beginning it was very thorough and possibly overboard. I think our kids really got it and now we’re backtracking a little bit. I think we did too much in the past. I think we’re doing too little now, and I think possibly as a result of your work and other things we will find a happy medium. We do need to increase a little bit in terms of bringing it back into the fold.

Morgan Grabowski, a department chairperson, commented:

And I think what happened is that we really hit it hard and hit it long and hit it in a big freaking way and people just were burnt on it. And that's the very thing that I'm talking about is that they throw these big ideas at us and then they hit 'em and
beat 'em over the head with a stick and then people rebel against 'em rather than seeing them for their true value.

Another department chairperson, Ryan Chartier, believed that this pendulum swing is not a characteristic of Campion High School alone, but rather a characteristic of educational innovations in general:

I guess like most things in education, just, you know, throwing it all against the wall and seeing what sticks and then just big broad breaths hoping that a few people take it a little further. If a lot of people take it a little bit further we're that much better already and I don't have a bad or good feeling about how it was implemented. It just seemed like the pendulum of teaching, like, seemed real important and now it's just, kind of, it's just something we refer to. It doesn't seem as on the forefront of our lesson plans and desires.

And another department chairperson, Chris Henson, offered a possible reason for the decline in attention to the Grad-at-Grad:

Well, the last few years with a – we had the principal change, we had an interim principal so everything kind of went on hold and with the new principal, the same thing. We haven’t really heard the direction he’d like us to go in these areas. I think we tend to – when we create something, I think we tend to go maybe a little bit overboard.

This mention of the school’s leadership change as a reason for the pendulum swing suggests that the Grad-at-Grad has not been fully institutionalized into the organization. Teachers and administrators feel that the Grad-at-Grad belonged to one person, and when
that person left, the Grad-at-Grad no longer possessed the same significance and has thus declined in importance.

Praxis

The Philosophy of Campion High School articulates a “synergistic, three-fold mission: spiritual, academic, and extracurricular. Although each aspect is irreducibly distinct from the others, it is also dependently united to the three-fold mission. Thus, each aspect strengthens the whole, while remaining viably separate” (School Website). Campion can only achieve this three-fold mission through the dedication of its employees. The school’s Profile of a Teacher states,

The teacher at [Campion] is encouraged to strive for excellence and to urge his/her students to do the same. For a teacher at [Campion], excellence is defined simply as service in love, a service that contains more than an academic dimension, for it includes sincere involvement with students as well as a commitment to the school's spiritual mission. (School Website)

This emphasis on the three-fold mission of the school and the importance of its employees to carrying it out lend the framework for this section on praxis. However, because extracurriculars did not significantly emerge from the data, this dimension of praxis will not be discussed. The following sections discuss Grad-at-Grad praxis as they relate to academics, spirituality, and human resources.

Academics

Campion High School defines itself as a “Jesuit College Preparatory” (School Website). In this sense, the school is concerned not only with preparing students for the
academic rigors of college but with doing so in a way that reflects Jesuit and Catholic spirituality and morality. Academics, therefore, do not take place in isolation of the core spiritual values of the Jesuit and Catholic traditions. The school’s philosophy statement addresses this integration of intellectual and spiritual values:

As the spiritual mission defines what is just, good, and true, the academic mission develops the ability of the student to create action from such knowledge. An informed intellect enables the student to encounter the problems, choices, and challenges of the modern world. Thus, his ability to make decisions, foster changes, and define the limits that lead to the common good evolves from his spiritual awareness of the unique role for which he has been educated. Excellence of the mind in union with an awakened conscience enables the student to fulfill his potential as a "man for others." (School Website)

As such, Campion does not promote a compartmentalized approach to education; instead, the academic mission of the school works in concert with the overarching goal of educating the whole person, which has been formalized at the Grad-at-Grad statement.

The term *academics* used for this section, therefore, encapsulates more than just the intellectual development of students through traditional academic content. In this sense, this section on academics examines how classroom teachers address the entire Jesuit educational endeavor, as expressed in the Grad-at-Grad statement.

*Role of the Grad-at-Grad*

Seven years after the creation of the Grad-at-Grad statement, the role of the Grad-at-Grad in the academic curriculum remains unclear. Teacher survey data show that
teachers perceive the role of the Grad-at-Grad in the curriculum in a variety of ways.

Table 13 presents teacher responses to an open-ended question asking what role they feel the Grad-at-Grad should play in the curriculum. I grouped responses together according to theme and only present themes that were mentioned by more than one teacher.

Table 13: Teacher Perception of Role of Grad-at-Grad in the Curriculum

<table>
<thead>
<tr>
<th>Role</th>
<th>Number</th>
<th>Description</th>
<th>Exemplar</th>
</tr>
</thead>
<tbody>
<tr>
<td>Central Role</td>
<td>22</td>
<td>The Grad-at-Grad should play a critical role in the creation of units, lesson plans, and assignments throughout the entire academic curriculum</td>
<td>The Grad-at-Grad should always be part of the decisions regarding a course sequence in general and units of study in particular. Perhaps not every daily lesson need address an element of Grad-at-Grad, but a teacher should be conscientious of those ideals and impart them to the students on a regular basis.</td>
</tr>
<tr>
<td>General Guideline or Template</td>
<td>13</td>
<td>The Grad-at-Grad should provide guidance for how and what teachers teach</td>
<td>I feel it applies more as a philosophical guideline for how we approach teaching and creating environment.</td>
</tr>
<tr>
<td>Incorporated When Appropriate</td>
<td>7</td>
<td>The Grad-at-Grad should be incorporated only when it is appropriate to the subject matter being taught</td>
<td>I believe that it should be integrated wherever appropriate. Certain subject areas inherently have strengths which lend to supporting one or more ideas within the document to a greater extent. Those strengths should be built upon, but not diluted to force in other components.</td>
</tr>
<tr>
<td>Not Explicitly Integrated</td>
<td>4</td>
<td>Although the Grad-at-Grad should play some role in the classroom, it should not be explicitly taught and should not supersede departmental curriculum</td>
<td>It should be followed in spirit, that is, we should be aware of its relevance when it is germane [sic] to what we are teaching and modeling in the classroom, but in actual textual relevance or as part of our lesson plans, I don’t think faculty need to integrate the Grad-at-Grad de facto in their class outlines for the days work.</td>
</tr>
<tr>
<td>Educational Goals</td>
<td>2</td>
<td>The Grad-at-Grad should be a set of graduation outcomes that drives all curriculum development</td>
<td>The Grad-at-Grad should be a set of ESLRs (observable, measurable, and actionable) which provides the foundation of our entire curriculum.</td>
</tr>
</tbody>
</table>
Data reveal that a plurality of teachers \((n = 22)\) believe that the Grad-at-Grad should play a critical, central role in creation of units, lesson plans, and assignments throughout the entire academic curriculum. Seven teachers indicated that the Grad-at-Grad is only appropriate in some courses and subjects; specifically, all elements of the Grad-at-Grad do not fit in math and science courses. Only two teachers mentioned that the Grad-at-Grad should be a set of graduation outcomes that guide the curriculum decision-making process.

Interview data seem to reflect this variety of perceptions of the role of the Grad-at-Grad. Steve Puryear believed it should play major role in the curriculum, but not all teachers find it appropriate:

It should be the piece that permeates everything we do, not just in the classroom or on retreats or the days of recollection, but even every coach here should be coaching to the Grad-at-Grad. Sometimes it gets a little bizarre like I remember at end of year conferences, Math teachers would tell me, “Well it’s a little hard to get loving into my class.”

A plurality of survey participants \((n = 13)\) agree that the Grad-at-Grad should be a general guideline for teachers and administrators. Richard Levi, a department chairperson, echoed this view:

Also, it can be kind of a presently used document, a set of guidelines even though they’re kind of generic for a teacher to look at and see maybe what he could do to kind of mold and shape his course.
This variety of perceptions of the role of the Grad-at-Grad in the curriculum suggests that the Grad-at-Grad has been inconsistently incorporated into the academic curriculum, as teachers and administrators lack a clear vision of the role of the Grad-at-Grad at Campion.

*Departmental Curriculum*

Overall, the data show that Campion has made few curricular changes in the past seven years on the departmental level as a result of the implementation of the Grad-at-Grad. In the school’s self-study accreditation report, Lew (2007) states that “the scope and sequence of the academic curriculum and co-curricular offerings reflect the on-going process of developing courses and activities which address the documents’ components” (p. 100). However, data from this study contradict this statement. Since the creation of the Grad-at-Grad, only two new courses have been developed using the Grad-at-Grad as a framework. In 2002-2003, a theology teacher on sabbatical leave developed a new one-semester Social Justice Theology course for sophomores based on the Grad-at-Grad outcomes of Committed to Justice, Loving, Open to Growth, and Religious. Richard Levi, the department chairperson, said that the Grad-at-Grad should be instrumental in the creation of courses based on the components of the Grad-at-Grad:

That’s certainly what we did for the sophomore social justice class. I think it was called Christian lifestyles before. I think the impetus for that…was that it also happens to be a very important charism in the Jesuits, the idea of social justice, so a whole class can be constructed on that. I’m not sure if you could actually practically do that like in math.
Additionally, during the summer of 2007, I redeveloped an existing senior English elective called Modern American Novel in light of the outcomes of the Grad-at-Grad statement and created a new curriculum for the course with learning objectives that incorporate all areas of the Grad-at-Grad statement.

In the same period that these two courses were created, five academic departments at Campion added new courses. However, most of these courses were added to either meet university requirements or to increase the number of AP classes offered; none of the courses were developed specifically to address the graduation outcomes of the Grad-at-Grad statement. The Fine Arts Department expanded with new Instrumental and Choral Music Programs. In addition, a second semester of fine arts was added to meet new university requirements. Also new to the Fine Arts curriculum were courses in Piano Keyboarding, Orchestra, Band, AP Music Theory and AP Studio Art. The Social Science Department developed and added courses in AP Art History, AP Psychology, and AP Economics. Foreign Language added a course in Spanish IV. In meeting changing student needs, the Mathematics Department dropped Senior Math and added Accelerated Algebra I. And the Science department added a new freshmen-level Physics class. This suggests that college and AP requirements drive curricular decisions more than the Grad-at-Grad outcomes.

In terms of pre-existing courses, document analysis of three department handbooks (only 3 departments had updated, functional handbooks available) revealed that the English, Foreign Language, and Mathematics department have not evaluated their courses in relation to the Grad-at-Grad. An analysis of these departments’ written
curricula shows that none of the departments’ written course objectives explicitly incorporate the graduation outcomes of the Grad-at-Grad statement.

Although the Grad-at-Grad is not explicitly incorporated, some departments implicitly mention elements of the Grad-at-Grad in their overarching philosophy. The Philosophy Statement, the Mission Statement, and the Goals of the Foreign Language Department incorporate elements of Open to Growth, Intellectually Distinguished, Loving, and Committed to Justice. For example, the Foreign Language department stresses the importance of an appreciation and understanding of other cultures. The department’s Mission Statement states,

Language is the key to effective participation in a global society. As a language department, we strive to empower our students in this domain as a means of promoting understanding among the peoples of the world, tolerance, and appreciation of differences, and social justice.

Likewise, the Philosophy Statement of the English department implicitly incorporates the Open to Growth, Intellectually Distinguished, Religious, and Loving components of the Grad-at-Grad. Additionally, three senior-level course descriptions mention a culturally diverse reading list, which relates to the Grad-at-Grad component of Open to Growth. Although the English Department lists learning objectives for English 1, 2, and 3, these pertain only to subject matter and do not address the outcomes of the Grad-at-Grad statement. Finally, the Philosophy of the Mathematics department supports the component of Intellectually Distinguished but does not incorporate any other elements of the Grad-at-Grad. The Mathematics Department philosophy states that they “hope to
instill in [the students] a respect for their own minds, the self-confidence to achieve their very best, and the maturity to shoulder the responsibility for their own education.”

Interview data support the finding that academic departments have not explicitly incorporated Grad-at-Grad outcomes into the written curriculum. Likewise, the Grad-at-Grad does not play a major role in departmental decision-making. The following dialogue with the chair of the Mathematics department illustrates this:

*Interviewer:* Has the Grad-at-Grad played any role in decision making within the department or anything like that? *[Interviewee shakes head]*

*Interviewer:* No? Have – have there been any changes in the curriculum at all in the past six or seven years in general? *[shakes head again]* No?

*Interviewee:* No.

*Interviewer:* Nothing’s changed?

*Interviewee:* Not towards Grad-at-Grad.

*Interviewer:* Or in general though not even specific to Grad-at-Grad?

*Interviewee:* No. You know, we’re a very traditional.

When asked the same question, the Theology chairperson responded, “No, not concretely.” Additionally, even though the Fine Arts department has added many new courses in the past seven years, the chairperson of the Fine Arts department also responded that the Grad-at-Grad played no role in the creation of the new classes: “No. I’m being honest with you.”

Participant observation data also support the finding that the Grad-at-Grad does not play a role in departmental decision making. During an English department meeting
in which I was participating, the department was discussing changing the summer reading books for sophomores, juniors, and seniors. Because the department had no real criteria for choosing books, I suggested that the department use the characteristics of the Grad-at-Grad as criteria. However, this recommendation was not accepted. When a committee of junior English teachers announced the new reading list for incoming juniors, they had replaced *Cry, the Beloved Country* by Alan Paton with *The Fellowship of the Rings* by J. R. R. Tolkien. Although at least four teachers argued that this change would eliminate a book that clearly articulated themes congruent with the Grad-at-Grad statement, the department still moved forward with the change. Thus, even though the Grad-at-Grad was proposed as a useful criterion for departmental decision making because it provides clear educational outcomes, the department chose to rely on the whim of its members instead.

Although most departments do not use the Grad-at-Grad statement as a basis for decision making and curricular development, interview data reveal that two departments recently have used these outcomes in departmental discussion on curriculum. The chairperson of the Theology department indicated that the Grad-at-Grad has played a role in the revision of the department’s handbook:

The other thing—I’m thinking off the top of my head too—that maybe could be incorporated, you know the handbooks, the departmental handbooks. We’re kind of redoing ours this year and we have what are called strands, which are like the five themes that should be visited in all the courses. Well, if one of the strands is social justice, and we want that to be visited in freshman Scripture, not just in a
social justice class, but also the Junior Faith of Catholics or the Junior Moral
Theology or the senior electives. That could be another way it could be
incorporated into the curriculum.

Similarly, even though the Grad-at-Grad did not play in a role in the development of a
new freshman Physics class, the Science Department has used the Grad-at-Grad to
develop a new junior Biology course. The department chair explained this in detail:

In our last – in our last meeting for biology curriculum design, the person who
was leading us through it…brought out the California standards, the SAT II
standard or the goals, and the Grad-at-Grad. And we started with those, I think,
three documents and created huge questions about why does this kind of learning
matter? And those documents guided us into these larger questions, and then we
just worked backwards to what are our units, what do kids need to know by the
end of week one? You know. So it played a role.

Now, we need to ask why is that important? Why – what's – and I can't
think of the wording that [was] used it was like – God, I can't think of the word.
I'd probably could look it up but it was like this transfer of learning. You take the
deeply rooted understandings and even though you used to be able to transfer
outside of the campus – and so with that Grad-at-Grad document there, we all
read it, and we all reviewed it real quickly and said, “How can we design a
course?” – if this is what the state says a kid needs to know and understand, this is
what we're saying is really important—they’ll transfer these skills, these
understandings, outside of this campus. And Campion says these are the six
things we want to see transferred off this campus, “how can we design a course that all the arrows will point towards that?”

You know, and I think it was really important. I mean, it wasn't just a reminder. We talked about where do we see opportunities for this new course and we came back to a lot of stewardship. We came back to students being able to understand the biotic community they live in and the biotic community they rely on and how justice played a role into that.

And so we were able to point to parts of the Grad-at-Grad that said this biology course could do a good job of helping this component. I'm trying to think of any more examples. Bioethics was the other one. We said things like, well, maybe we can create more – present more bioethical opportunities to understand a few sides of issues, you know, this will allow for really intellectually distinguished but….

As science people, we’re trying to make it relevant and apply it and we know that in the science world, ethics can really play a role…. So we all felt that science shouldn't be in this ivory tower; we should teach these kids science as it applies to and affects the world, you know.

So technology is another good example. The role of technology. So a lot of the questions we wrote and again as you go through backwards trying to write these overlying, huge questions and you write these little questions that guide you to get there and then you write the skills needed to address those questions and the learning skills.
And a lot of those questions ask, “What is just use of resources?”

Questions that are not easily answered without having people understanding the components below it.

“When is cell reproduction morally apprehensible – I mean, reprehensible?” You know, at what component – when you start to tinker is it suddenly, “That's enough, that's too far.” And of course, that's a slippery slope, that's a gray line there, people can debate that forever but that debate and that relevance forces the kid – the kid needs to be able to answer that question at the end of the unit. They can't answer that question without the skills and understand, the technology of cell splitting and stem-cell research. It's called the cloning or something.

So, you know, you're taking me through my own thought process here and I'm actually realizing that that Grad-at-Grad document had a real effect on how we phrased those questions because they played with an unanswerable, maybe a controversial, ethical dilemma and had words like should in it. “When should we stop mining?” At what point is it no longer, you know, not an economic answer but an implied – there's – we have a duty to take care.

The interview and participant observation data suggest that only two out of the eight academic departments have used Grad-at-Grad outcomes as a guide for curriculum development and decision making. And the two departments who have used the Grad-at-Grad statement have done so only in the past year.
Survey data present a possible reason for not using the Grad-at-Grad in departmental discussions: teachers feel that they incorporate the Grad-at-Grad individually so it is not necessary at the department level. Table 14 presents teachers’ belief that the curriculum at Campion incorporates the Grad-at-Grad outcomes, broken down by department. Figure 5 illustrates that 24.3% \((n = 18)\) teachers strongly agree and 62.2% \((n = 46)\) somewhat agree that the curriculum incorporates the Grad-at-Grad outcomes. Only 5.4% \((n = 4)\) somewhat disagree with the statement and no teachers strongly disagree. Because 62.2% of teachers somewhat agree, this suggests that there is still room for improvement. Broken down by department, no one in the English, Fine Arts, Foreign Language, Health/P.E., Mathematics, and Social Sciences departments disagreed with the statement. Though 16.7% \((n = 2)\) of the Science Department and 28.6% \((n = 2)\) of the Theology department somewhat disagreed.

**Table 14: Teacher Belief That Curriculum Incorporates Grad-at-Grad Outcomes**

<table>
<thead>
<tr>
<th>Department</th>
<th>Strongly Agree</th>
<th>Somewhat Disagree</th>
<th>Somewhat Disagree</th>
<th>Strongly Disagree</th>
<th>No Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>%</td>
<td>N</td>
<td>%</td>
<td>N</td>
<td>%</td>
</tr>
<tr>
<td>English</td>
<td>10</td>
<td>1</td>
<td>60</td>
<td>6</td>
<td>0</td>
</tr>
<tr>
<td>Fine Arts</td>
<td>28.6</td>
<td>2</td>
<td>57.1</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td>Foreign Language</td>
<td>30</td>
<td>3</td>
<td>60</td>
<td>6</td>
<td>0</td>
</tr>
<tr>
<td>Health/P.E.</td>
<td>25</td>
<td>1</td>
<td>75</td>
<td>3</td>
<td>0</td>
</tr>
<tr>
<td>Mathematics</td>
<td>33.3</td>
<td>4</td>
<td>58.3</td>
<td>7</td>
<td>0</td>
</tr>
<tr>
<td>Science</td>
<td>25</td>
<td>3</td>
<td>58.3</td>
<td>7</td>
<td>16.7</td>
</tr>
<tr>
<td>Social Sciences</td>
<td>25</td>
<td>3</td>
<td>75</td>
<td>9</td>
<td>0</td>
</tr>
<tr>
<td>Theology</td>
<td>14.3</td>
<td>1</td>
<td>57.1</td>
<td>4</td>
<td>28.6</td>
</tr>
<tr>
<td>All Departments</td>
<td>24.3</td>
<td>18</td>
<td>62.2</td>
<td>46</td>
<td>5.4</td>
</tr>
</tbody>
</table>
Interview and participant observation data reveal that the academic departments at Campion have not significantly incorporated the Grad-at-Grad outcomes into their departmental curricula nor have they significantly used the Grad-at-Grad as a guide for departmental decision making. However, more recently two departments have used the Grad-at-Grad in course development and in the creation of departmental objectives. The high percentage of teachers who feel that the curriculum at Campion incorporates Grad-at-Grad outcomes suggests that this incorporation takes place not at the departmental level, but at the level of individual teachers.

*Incorporation of Grad-at-Grad Outcomes by Individual Teachers*

After the Grad-at-Grad statement was created, the principal and administrators placed the primary responsibility for its implementation on individual teachers by encouraging them to incorporate it into their courses and lesson plans. Tony Barringer, a school administrator, believed that the Grad-at-Grad outcomes need “to infuse [the
teachers’] syllabi as well as their lesson planning.” This is because teachers have the greatest impact on the education of students. Jessie Valente, a school administrator said, I think teachers have a definite opportunity to make more daily decisions where there’s a more direct impact on the student to make progress towards those Grad-at-Grad goals. So, the burden of actually educating the student falls on the classroom teacher….They’re the foot soldiers who have to get the job done. Anthony Hills, an administrator, added that teachers at a Jesuit school have an added obligation to teach more than just subject matter: The teachers usually are much more attentive to what they have to try and achieve on a daily basis, you know, their lesson plan, getting kids ready, you know, for the exam or next adventure, you know, whatever it may be, learning experience, field trip or, you know, who knows, you know. So it tends to be their attention, and their efforts tend to be much more on the level of specific tasks and divided up in to what happens on this day, and the next day, this week, this unit, you know this quarter, and so on. But fundamentally when teachers think about working at a Jesuit school, this should be one of the very first things that they take a look at and say, “What I do and how I do it needs to be cohesive with this document.” And this is what is far more important in terms of student development than merely the part of their academic or whatever kind of development you're looking at. It helps to give teachers – it should help to give teachers a wider sense of purpose about what they're trying to achieve as educators.
Additionally, Donald Swain, emphasized the important role that teachers should be playing in teaching the Grad-at-Grad in their classes:

My hope is that teachers will refer to the Grad-at-Grad when they are deciding what to do in their classes, lesson planning, assessments, curricular development—to consciously refer to those things. For example, committed to justice, there are some very important points there and you need to consciously bring those in to certain classes, like a science class, like a fine arts class, where they may not be obvious. And where they are more obvious, like in social science or in Theology, to make sure, to get all of them. So I think that’s the role of the teacher to continuously bring in those Grad-at-Grad elements into what he or she does in the classroom.

Interview data suggest that administrators and program directors are aware that some teachers are reluctant to incorporate all components of the Grad-at-Grad statement into their teachers. Most notably, teachers have difficulty incorporating the loving and religious components, but the school leadership feels that it is necessary for them to do so. Jordan McKenna, a program director, expounded on this need for all teachers to be on board with all elements of the Grad-at-Grad:

Yeah, go back to the spirituality piece when you look at Religious, Loving, and Committed to Justice. I mean everybody in this school has got to be willing to integrate that into Jesuit curriculum and into his or her way of proceeding as a classroom instructor. And again, I’m not necessarily saying, although I know [the new principal] was kind of surprised that not every class began with prayer, but I
think it’s critical to teach every kid the skill of reflection and a teacher holds that kid responsible for demonstrating some skill level of reflection so that a kid is not just moving through kind of acquiring information and knowledge, but are taught to step back and ask good questions and review it and then think about how it applies to their life. I mean that’s huge. That’s a way of being religious.

Although teachers at Campion should be incorporating all elements of the Grad-at-Grad into their courses, Chris Henson acknowledged that this would be a real change for some, but it is essential nonetheless:

Well, I think that if you believe the Grad-at-Grad statement is that important then you have to incorporate it into your classes. That would be asking old dogs to learn a new trick and I’m guilty of this and I’m sure other teachers that we get comfortable teaching the way we’ve taught and to make changes is difficult and make little changes here and there are okay, but if we can document it. It just like if we sat down and wrote that lesson plan or after we incorporate it into the class, write it down and take note of it so the next time we just touch on it again rather than maybe be a hit and miss because some teachers might do that but today we did go into that area but it wasn’t by my design.

Because the principal encouraged, but did not mandate, that teachers incorporate the Grad-at-Grad into their teaching, and because the academic departments did not formally design curriculum using the Grad-at-Grad outcomes, teacher incorporation of the Grad-at-Grad has not been consistent. Some teachers incorporate it far more than others, while some teachers focus strictly on subject matter content and Intellectually
Distinguished and do not formally address the other components of the Grad-at-Grad. Interview data revealed that school leaders were happy with teachers’ incorporation of the Grad-at-Grad but felt that the Mathematics Department specifically had the most difficulty incorporating all elements of the Grad-at-Grad statement. Donald Swain, a school administrator said,

When we ask them, when we conduct surveys…we have a very high positive response in terms of most of the areas. There are a few sticking places. For example, the math department finds it very difficult to incorporate religious and loving…. But for the most part, most teachers are doing a very good job.

Jessie Valente, a school administrator, stated,

In looking at the faculty’s self-assessments, I think where they’ve had difficulty trying to find a way – mathematics, the math department looking at Loving. There hasn’t been a lot of help and guidance and direction to help them maybe explore how that can fit into the math curriculum. So, we have a certain level at which we’ve achieved and we haven’t broken through to the next level, but the level that’s – I’m satisfied with the level that has been achieved.

And Morgan Grabowski, a department chair added:

You know, you hear math people talk about, "Well, I can't do loving in my class."

And I absolutely understand that, you know, but that doesn't mean that there aren't some math classes that ask them to do lots of different things that bring in spirituality and all that kind of stuff, and I think those classes need to be investigated. "What can we do? What math class can we do for seniors or for,
really, who have gone through a sequence of classes that will incorporate other things? Is there a set design class? Why not? Is there an architecture class?

Survey data show that most teachers at Campion have received the message that the Grad-at-Grad should be incorporated across the curriculum. Table 15 shows teachers’ belief that elements of the Grad-at-Grad should be incorporated into the curriculum of all academic departments. Overall, 47.3% \((n = 35)\) strongly agree and 37.8% \((n = 28)\) somewhat agree that the Grad-at-Grad should be incorporated into the curriculum. However, 2.7% \((n = 2)\) somewhat disagree and 4.1% \((n = 3)\) strongly disagree that it belongs in all departments, indicating that not all teachers are fully on board. Specifically, those who strongly disagree are in the Fine Arts \((n = 1)\), Health/P.E. \((n = 1)\), and Science \((n = 1)\) departments, and those who somewhat disagree are in the Mathematics \((n = 1)\) and Science \((n = 1)\) departments.

Table 15: Teacher Belief That Elements of Grad-at-Grad Should Be Incorporated Into Curriculum of All Academic Departments

<table>
<thead>
<tr>
<th>Department</th>
<th>Strongly Agree</th>
<th>Somewhat Agree</th>
<th>Somewhat Disagree</th>
<th>Strongly Disagree</th>
<th>No Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>%</td>
<td>N</td>
<td>%</td>
<td>N</td>
<td>%</td>
</tr>
<tr>
<td>English</td>
<td>30</td>
<td>3</td>
<td>40</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td>Fine Arts Foreign Language</td>
<td>28.6</td>
<td>2</td>
<td>42.9</td>
<td>3</td>
<td>0.0</td>
</tr>
<tr>
<td>Health/P.E.</td>
<td>60.0</td>
<td>6</td>
<td>30.0</td>
<td>3</td>
<td>0.0</td>
</tr>
<tr>
<td>Mathematics</td>
<td>25.0</td>
<td>1</td>
<td>50.0</td>
<td>2</td>
<td>0.0</td>
</tr>
<tr>
<td>Science</td>
<td>66.7</td>
<td>8</td>
<td>16.7</td>
<td>2</td>
<td>8.3</td>
</tr>
<tr>
<td>Social Sciences</td>
<td>50.0</td>
<td>6</td>
<td>50.0</td>
<td>6</td>
<td>0.0</td>
</tr>
<tr>
<td>Theology</td>
<td>85.7</td>
<td>6</td>
<td>14.3</td>
<td>1</td>
<td>0.0</td>
</tr>
<tr>
<td>All Departments</td>
<td>47.3</td>
<td>35</td>
<td>37.8</td>
<td>28</td>
<td>2.7</td>
</tr>
</tbody>
</table>
Data from a free-response section of the survey shed light on the 37.8% of the faculty who somewhat agree and the 6.8% who strongly disagree that the Grad-at-Grad should be incorporated in all academic departments. Those who somewhat agree feel that some elements of the Grad-at-Grad can be incorporated into their classes, but not all of them. A member of the Foreign Language department stated, “Sometimes it's difficult to incorporate certain areas into certain subjects.” And a member of the Math department added, “I don’t think that all departments can cover each point of the grad at grad, but each department should be able to incorporate part of the grad at grad on a regular basis.” Next, a member of the Science department said that the Grad-at-Grad should be “integrated in part….it is impossible to incorporate all aspects in the classroom. With science classes I find myself somewhat limited.”

Teachers who disagreed that elements of the Grad-at-Grad should be incorporated into all departments mostly felt that teaching subject matter was more important than teaching the Grad-at-Grad. A teacher in the Foreign Language department said, “There are some classes that have nothing to do with grad at grad.” A Mathematics department member stated,

The academic program, bottom line, is academic. Only so much can be reasonably squeezed into a course without breaking the process. Some departments foster discussions that range more widely than do other departments. Every department play [sic] a different role; they are not all the same.
A member of the Science department added, “Teachers should focus on the ‘whole student,’ but we are not experts in teaching all aspects of the Grad-at-Grad. We are experts in the field we’re teaching so our instruction should mostly be about our subject.”

Finally, a member of the Social Sciences department felt that “[n]ot all academic disciplines are conducive to implementation.”

For those who strongly agreed that Grad-at-Grad outcomes should be incorporated by teachers in all academic departments, the Grad-at-Grad is an essential part of the teaching process. A member of the English department emphasized that the characteristics of the Grad-at-Grad “are expected school-wide learning results, aren’t they?” A teacher in the Foreign Language department added, “It should be a defining document for the school and more evident in the instruction across the curriculum.” And a science teacher stated, “It's a key purpose for the existence of the school.”

When asked if they believe that the Grad-at-Grad is the responsibility of all academic departments, a majority of teachers agreed that the Grad-at-Grad should be incorporated throughout the curriculum (see Table 15). However, survey data from another question show that 20.3% (n = 15) strongly agree and 32.4% (n = 24) somewhat agree that elements of the Grad-at-Grad statement do not belong in their curriculum (see Table 16). That over 50% (52.7%) of the faculty do not feel that elements of the Grad-at-Grad belong in their classes suggests that teachers at Campion transfer responsibility for the incorporation of the Grad-at-Grad to other teachers. Though they feel that all departments should incorporate it into their curricula, they personally are not responsible for incorporating all aspects of the Grad-at-Grad. Specifically, four of the eight
departments had more than 50% of their teachers strongly or somewhat agree that some elements of the Grad-at-Grad do not belong in their curriculum: Foreign Language (70%; \( n = 7 \)), Health/P.E. (75%; \( n = 3 \)), Mathematics (66.7%; \( n = 8 \)), and Science (66.7%; \( n = 8 \)). The departments that had over 50% of their members disagree with this statement were Fine Arts (57.2%; \( n = 4 \)), Social Sciences (57.4%; \( n = 7 \)), and Theology (71.4%; \( n = 5 \)).

Table 16: Teacher Belief That Some Elements of Grad-at-Grad Do Not Belong in Their Curriculum

<table>
<thead>
<tr>
<th>Department</th>
<th>Strongly Agree</th>
<th>Somewhat Disagree</th>
<th>Somewhat Disagree</th>
<th>Strongly Disagree</th>
<th>No Answer</th>
</tr>
</thead>
<tbody>
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<td>%</td>
<td>N</td>
<td>%</td>
<td>N</td>
<td>%</td>
</tr>
<tr>
<td>English</td>
<td>20</td>
<td>2</td>
<td>20</td>
<td>2</td>
<td>30</td>
</tr>
<tr>
<td>Fine Arts Foreign Language</td>
<td>14.3</td>
<td>1</td>
<td>14.3</td>
<td>1</td>
<td>42.9</td>
</tr>
<tr>
<td>Health/P.E.</td>
<td>25.0</td>
<td>1</td>
<td>50.0</td>
<td>5</td>
<td>0.0</td>
</tr>
<tr>
<td>Mathematics</td>
<td>41.7</td>
<td>5</td>
<td>25.0</td>
<td>3</td>
<td>8.3</td>
</tr>
<tr>
<td>Science</td>
<td>25.0</td>
<td>3</td>
<td>41.7</td>
<td>5</td>
<td>16.7</td>
</tr>
<tr>
<td>Social Sciences</td>
<td>0.0</td>
<td>0</td>
<td>41.7</td>
<td>5</td>
<td>16.7</td>
</tr>
<tr>
<td>Theology</td>
<td>14.3</td>
<td>1</td>
<td>14.3</td>
<td>1</td>
<td>14.3</td>
</tr>
<tr>
<td>All Departments</td>
<td>20.3</td>
<td>15</td>
<td>32.4</td>
<td>24</td>
<td>17.6</td>
</tr>
</tbody>
</table>

Figure 6 presents the extent to which teachers feel they incorporate the Grad-at-Grad into their courses (see Appendix F, Table 24 for a complete breakdown of the data). These data show that all members of the English, Health/P.E., Social Sciences, and Theology departments feel they significantly incorporate or incorporate some elements of the Grad-at-Grad into their curricula. Some members of the Fine Arts, Foreign Language, Mathematics, and Science departments feel that they do not incorporate the Grad-at-Grad into their curriculum much or at all.
Broken down by each Grad-at-Grad component, survey data show that teachers provide the most learning experiences relating to Open to Growth (78.3%), Intellectually Distinguished (77.7%), and Developing as a Leader (75.4%) components of the Grad-at-Grad (see Figure 7 below). The three components for which teachers provide the fewest learning opportunities are Loving (50%), Religious (62.1%), and Committed to Justice (67.5%). (For a complete breakdown of data by each department, see Tables 25-34 in Appendix F.) These data show that nearly 50% of the Mathematics, Science, and Social Sciences departments provide few, if any, learning experiences related to Loving, Religious, and Committed to Justice.
Figure 7: Percentage of Teachers Who Provide Learning Experiences for Each Component of the Grad-at-Grad

Self-reporting data from an instrument used for the 2007 WASC Self-Study also reveal that teachers least incorporate Loving, Religious, and Committed to Justice into their teaching. In this instrument, teachers rated how many assignments or activities they have that support each descriptor of the Grad-at-Grad. Teachers scored themselves a ‘0’ if they had no assignments or activities, a ‘1’ for one assignment or activity, a ‘3’ for two, three, or four assignments or activities, and a ‘5’ for five or more assignments or activities. I have provided the averages for each department in Table 17. These data support the finding that teachers least incorporate Loving, Religious, and Committed to Justice, though Developing as a Leader also emerges. The Mathematics department
specifically provided few assignments or activities related to Loving ($\mu = 0.72$) and Committed to Justice ($\mu = 0.50$). Likewise, the Science department struggled to incorporate Loving ($\mu = 1.28$) and Committed to Justice ($\mu = 1.75$).

Table 17: *Campion High School Grad-at-Grad Matrix 2006-2007*

<table>
<thead>
<tr>
<th>Grad-at-Grad Element</th>
<th>English</th>
<th>Fine Arts</th>
<th>Foreign Language</th>
<th>Math</th>
<th>Science</th>
<th>Social Sciences</th>
<th>Theology</th>
<th>Academic Average</th>
</tr>
</thead>
<tbody>
<tr>
<td>Open to Growth</td>
<td>3.27</td>
<td>4.58</td>
<td>3.73</td>
<td>3.83</td>
<td>3.63</td>
<td>3.34</td>
<td>3.68</td>
<td>3.72</td>
</tr>
<tr>
<td>Intellectually Distinguished</td>
<td>4.80</td>
<td>4.60</td>
<td>3.93</td>
<td>4.51</td>
<td>4.44</td>
<td>4.59</td>
<td>4.40</td>
<td>4.47</td>
</tr>
<tr>
<td>Loving</td>
<td>2.11</td>
<td>3.17</td>
<td>3.10</td>
<td>0.72</td>
<td>1.28</td>
<td>3.38</td>
<td>4.20</td>
<td>2.57</td>
</tr>
<tr>
<td>Religious</td>
<td>2.20</td>
<td>5.00</td>
<td>4.10</td>
<td>4.00</td>
<td>2.76</td>
<td>3.87</td>
<td>4.05</td>
<td>3.71</td>
</tr>
<tr>
<td>Committed to Justice</td>
<td>2.73</td>
<td>2.00</td>
<td>3.10</td>
<td>0.50</td>
<td>1.75</td>
<td>3.85</td>
<td>3.95</td>
<td>2.55</td>
</tr>
<tr>
<td>Developing as a Leader</td>
<td>3.02</td>
<td>4.20</td>
<td>3.78</td>
<td>3.18</td>
<td>2.68</td>
<td>3.83</td>
<td>3.27</td>
<td>3.42</td>
</tr>
</tbody>
</table>

*Note: From School Records.*

As the survey data show the extent to which teachers feel they incorporate the Grad-at-Grad into their courses, interview and participant observation data provide some examples of *how* they incorporate it. Casey Mackie explained how the Religious component is integrated in the classroom:

As a classroom teacher, I pray at the start of every period. I did that at a previous school and that was fine. But at Campion, when I had my observations, I was really praised for that, to bring in the religious component into a math classroom. It was an extremely important part of my observation. Hey, this is really good….It’s hard to bring in the religious aspect or the loving aspect, but I’ve done it. We pray every day before classes and stuff.

Casey added,
There’s a book of prayers that Jesuit high schools have – you know that. I read those prayers and the students, they’re like, “Oh, it’s so like” – all of those poems seem to have a negative kind of – “they’re full of angst,” okay?

And they’re like, “Oh, we want something that’s better. We want something that’s lighter.” It’s actually a book that I have. It’s love poems. Every day, they comment, “Oh, I like that one. Oh, that one was great,” because they’re all positive and about love and stuff.

So it’s teaching – I’m not afraid to bring in a love poem book to a bunch of guys who I think some teachers are like, “Oh, they’re boys. They don’t need that.” But they really appreciate it. They like it much better than the angst and what I was reading to them before.

Curtis Albright, an administrator and former teacher at Campion explained,

My last couple of years of teaching, my syllabus had specifically areas where I’d say, “The students will be more open to growth from this activity. The students will be committed to justice, be developing his leader through this activity.” So, there’s some of them in [my] class; I couldn’t verbalize them all on my syllabus, but I think I had about four of the six listed in some concrete way in there, and that came at [the principal’s] urging. So, I think it’s getting there.

Christopher Breunig, an administrator and former teacher also incorporated the Grad-at-Grad into the classroom:

We did journaling in my class. We wrote about – I’ll never forget because [a teacher’s] son…was in my class and he was like, “What the [heck] are you guys
doing talking about loving in class?” I said, “Well, you know, I’m trying to incorporate some of these Grad-a-Grad things.” I may even have some of the old projects I did. They had to put together a notebook with a math element to each component. I would go into *Newsweek*, or something, and find different graphs about world hunger or things like that, and they would have to – I’d find an example, and then they’d have to go out and find some mathematical correlation to each component. We’d journal for a few minutes about each topic. They wrote a page for it. It was typed. It was like an English class, and they did it.

I think the more the teachers can do things like that to make kids more aware of what it is we’re trying to do, and teach them about it. That’s the part I’m saying about, I guess, your question about implementation is a good one. You know, what are ways to do it? Well, certainly the teachers are with kids every day and can make a difference in terms of communicating what that thing is all about, and deliberately, you know, with these things. But what we do, it’s not deliberate. It’s subtle. It’s the senior project, where they don’t know they’re going out and experiencing all those things, but with teachers it can be very intentional. Like the example that I just gave you.

Ryan Chartier also explained how the Grad-at-Grad has been incorporated into the classroom:

How does it influence the way I do my work here? Well, selfishly, I mean, when I think about it, right, I might do a lesson I feel is really important or, like, go into greater detail and depth because it's such a relevant issue and it's hot and call it – I
can think of a few but more than anything it justifies the time and depth that I
dedicate to it.

It's like, say, "Well, normally I wouldn't have gone into that great of detail
'cause I got an AP exam to prepare you guys for," or whatever, whatever. But in
my mind I'm, like, going but this – that meets the Grad at Grad and that's a great
story and that's a great case study and so it gives me the permission. It makes me
feel good that, yeah, something I wanted to do 'cause it matters to me, this issue.

And that's very Grad at Grad-esque. It justifies that that was important to
put in, to spend two and half days on where it's not on a test anywhere.

Participant observation data also support that teachers are incorporating the Grad-
at-Grad into the curriculum, though not explicitly. Analysis of three department
handbooks revealed that only one teacher’s syllabus explicitly mentioned the Grad-at-
Grad statement. However, many—but certainly not all—syllabi implicitly reference
Grad-at-Grad outcomes. For example, a Mathematics department syllabus references
becoming a better person, and another Mathematics department syllabus contains an
Honor Code calling on students to be “honorable and trustworthy” persons. This syllabus
includes the following quotation throughout: “The true character of a man is what he does
when no one is looking.” Additionally, a number of syllabi reference students working
collaboratively, which is a reflection of the Loving and Developing as a Leader
components of the Grad-at-Grad. Thus, most teachers at Campion High School rely on
an implicit incorporation of Grad-at-Grad outcomes, which I term the Tangential
Curriculum.
Incorporation Through the Tangential Curriculum

A theme that emerged from interview data and is supported by participant observation data is that teachers rely heavily on “teaching moments” to incorporate the Grad-at-Grad outcomes into the classroom. These teaching moments are not specifically designed or planned; thus, I term this the Tangential Curriculum. Ryan Chartier described this use of the Tangential Curriculum:

See, it's usually not by design; it's usually the result of kid asks a great question and, you know, "Aren't – isn't the – could global warming and drought be somewhat linked to the Rwandan uprising and, da, da, da, da, or could how we manage our resources, could that have impoverished people over here?" And when that teaching moment comes up, absolutely, it's like a call to Grad at Grad teaching moment.

I think I, you know, I usually will use that as my teaching moment and go, "Well, as you guys know, real quick, name the six things that you see on that poster, da, da, da, da, da. This is one of those issues and maybe we should talk about that” and, you know.

And take them through the thought process of why it's a difficult issue, where is justice in it, where's that fix in it, where is the leadership lacking, where, you know, what would you do?

Jordan McKenna, a program director, referred to these teaching moments as the hidden curriculum, though that term does not fit what happens at Campion:
But that, that kind of stuff, which is not necessarily formal, but informal, you know that’s the whole hidden curriculum thing. But people feel really ready to speak to that. Your whole experience last year with that. In that one class we talked about - I just, I don’t know that people are willing to keep taking that kind of steam and not just go, “Oh well, boys will be boys. Let it roll. It’s okay.” That’s just not appropriate….Because what I mean by the hidden curriculum too… is the teachable moment. The opportunity is there. You didn’t expect it or anticipate it, but you are going to respond to it. And I suppose it is there intentionally.

And Chris Henson mentioned,

I know that in my classroom I try to incorporate points of it. I try to find when there’s a teachable moment and then incorporating it into the class. I hope that other teachers are doing the same thing.

Morgan Grabowski, a department chairperson, added,

So a teachable moment that, you know, is connected to another Grad-at-Grad that you didn't - that just pops out of thin air and you have to do it, you should feel good about that because there it is. And you have a way of justifying it to yourself, rationalizing it…

Even Curtis Albright, a school administrator who no longer teaches in the classroom, mentioned teaching moments for administrators:

I know a lot of times when I’m talking to the kids, I’ll just turn to him and say “What you just did or what you’re telling me, what part of this [the Grad-at-Grad]
are you not addressing? How is your action reflecting the Grad-at-Grad?” So, it’s not like I’m doing anything conscious, they’re not doing a paper for me or anything like that, but it’s a two second thing where I say “Look at this. You’re supposed to be a living example or working towards this. What you just did, whatever it is you did, how are you being loving when you’re doing that?”

Data from teacher observations support this concept of Tangential Curriculum. During my observations of six teachers, not one teacher taught a lesson explicitly tied to the Grad-at-Grad statement. Despite this, all of the teachers incorporated elements of the Grad-at-Grad throughout their lessons. In a Foreign Language class, the teacher took two minutes out of the lesson to explain how a vocabulary word related to religious observance within the Catholic Church. A Mathematics teacher incorporated Loving and Developing as a Leader by allowing students to work on problems collaboratively. The teacher stressed that those who grasped the concept well should assist those who need help. And before students were to present their semester projects, a Social Sciences teacher took three minutes to discuss how having good presentation skills connects to Developing as a Leader. Thus, teachers at Campion have learned how to use classroom tangents and teaching moments to reference and teach elements of the Grad-at-Grad, while simultaneously presenting the standard subject matter required in the written curriculum.
Competing Interests Preventing Full Incorporation of Grad-at-Grad Outcomes

A major obstacle to the incorporation of Grad-at-Grad outcomes into the curriculum and classroom that emerged from the interview data was a feeling of competing values based on a lack of prioritization of the Grad-at-Grad as worthwhile goals to be taught. Given that Campion provides a rigorous college preparatory curriculum, teachers must cover a large amount of content throughout their course as proscribed by the department. This holds particular weight for Advanced Placement (AP) teachers, who must cover a wide breadth of content that will be assessed on the AP exams. Interview data show that these competing interests often preclude the incorporation of the Grad-at-Grad because it has not been prioritized in relation to content.

Teacher survey data reflect this feeling of competing interests. One teacher responded, “Academic subjects need to teach their material - if certain areas can be incorporated wonderful - but time is always an issue.” Another teacher stated, “The grad-at-grad should complement, but not supercede [sic], dept curriculum objectives.”

Pat Folse, a department chairperson explained the feeling of competing interests among teachers:

It’s mentioned, but it seems to me both since I’ve been chair and in previous meetings, there’s this feeling among some faculty like if I can do it I will – I’ve got so much else to worry about. Getting through the syllabus, for example, covering all the materials.
Some faculty would say it’s going to take me away from what I need to get done. Some faculty members feel that way in [my] department and I suspect probably in other departments, too. We’ve got so much to cover honestly.

Another department chairperson, Cameron Pedraza, acknowledged the competing interests between the Grad-at-Grad and subject matter:

I don’t think that I should have to make sure that I hit every single item on that statement and make sure that somehow I’m implementing it in my class. I mean there’s only so much time as it is, and I’m supposed to be getting them in their particular subject area.

Ryan Chartier made reference to the competing interests of parents and counselors whose main concern is getting their students into college:

I'm trying to think of a way to explain it. I mean, there's the obvious way: because you have to, then that gets kids into college, and then it's the guidance counselor and the parent talking to me on the phone, you know, "How do you know you're actually meeting these goals? And why would you bring up environmental toxins, and, you know, shipping toxic materials to Tijuana 'cause people will pay for barrels of them. Why would you teach environmental racism? You know, it's not going to get them into college. It's not going to help them pass the AP test or SAT II."

Although these competing interests prevent some teachers from incorporating the Grad-at-Grad into their courses, interview data suggest that the Grad-at-Grad should be prioritized, thereby reducing the conflict. Dennis Daley, a program director stated,
“Academics are extremely important to us, but we are here following our Jesuit formation mainly for the – for the formation of the whole person, and not just the academic person.”

Similarly, Chris Henson said,

So, I think it can be done. I think it can be done but we have to sacrifice something and sometimes it’s sacrificing subject matter because if we teach the kids how to truly put the Grad at Grad in to practice, we’ve accomplished a lot. The knowledge they gain in our class, the facts and the dates and all that, those are fine for tests but in the scheme of life the Grad-at-Grad is going to have more value for them than remembering, you know, in 1492 Columbus sailed the ocean blue or something.

Finally, when asked point blank, Anthony Hills, an administrator, acknowledged that ultimately the Grad-at-Grad is more important than pure academics:

Interviewer: When all is said and done, what would you say is more important, the Grad-at-Grad or covering specific content?

Interviewee: Well I would –

Interviewer: Is that a fair question?

Interviewee: Yeah, I think it's a fair question. I would opt for the Grad-at-Grad. If there's no meta-purpose beyond what we do in the classroom, you know, academically or, you know, in a co-curricular setting then goodness gracious in what sense at all is this a Jesuit school, or is it an Ignatian school, or is it you know a Catholic school? That is what we are about; fundamentally that is what we're about.
Some teachers, especially AP teachers, express a conflict between teaching the Grad-at-Grad and covering content. Without clear direction from the school, these teachers prioritize content over the Grad-at-Grad. One solution to this obstacle is better synthesis of the Grad-at-Grad outcomes with subject area content, rather than viewing the Grad-at-Grad as an add-on to content, one more thing to teach in an already hectic year.

Overall, little discussion or evaluation of curriculum in relation to the Grad-at-Grad outcomes has taken place at the departmental level. Instead, it is left up to individual teachers to incorporate it as they see fit. Through encouragement from the administration, some teachers have incorporated some elements of the Grad-at-Grad into their academic courses. However, components such as Loving, Religious, and Committed to Justice have not been significantly incorporated into all academic departments. The incorporation of Grad-at-Grad outcomes has relied heavily on tangential curriculum and has not been formally designed into the written or planned curriculum. In essence, the incorporation of the Grad-at-Grad has been left to chance and the goodwill of Campion’s teachers, which has led to an uneven, sporadic incorporation with no clear plan or design.

**Spirituality**

As the academic dimension of the school focuses on how classroom teachers address the educational needs of the students within the classroom, the spiritual dimension reflects the way in which the religious component of the educational endeavor is addressed in the school setting. However, because classroom teachers are encouraged to incorporate spirituality into the classroom, this section on spirituality focuses on the
spiritual formation of students and faculty that takes place outside the classroom. The major properties related to spirituality include Adult Spirituality, Campus Ministry, and Community Service.

*Adult Spirituality*

In the fall of 2004, the principal created the office of Adult Spirituality to meet the spiritual needs of the faculty and staff. This new addition to the school came in response to teachers and staff expressing a desire for assistance in understanding Ignatian Spirituality, especially the *Spiritual Exercises* of St. Ignatius. Teachers and staff felt that a better understanding of Ignatian Spirituality would assist them in teaching the Grad-at-Grad to students.

The office of Adult Spirituality offers individual spiritual direction for school employees. In addition to this individualized faith formation of teachers, professional staff, and staff new to Campion, the department organizes activities that include mandatory Ignatian Evenings, which invite employees to consider the roots of the Grad-at-Grad statement in the *Spiritual Exercises* of St. Ignatius; pot-luck home liturgies; and the annual day-and-a-half faculty retreat, which provides faculty and staff with a time away from school for individual prayer and reflection, presentations from members of the Campion and Jesuit communities, and communal prayer experiences. Additionally, the office of Adult Spirituality conducts second-year teacher meetings to assist teachers in their second year at the school with understanding the spiritual roots of the Grad-at-Grad statement. The 2007 WASC Self-Study Report states that the office of Adult Spirituality “promotes student learning because faith formation influences classroom practices,
understanding of school mission and philosophy, and the ability to educate the whole person.”

One of the co-directors of Adult Spirituality explained the role of Adult Spirituality in relation to the Grad-at-Grad statement:

Well, I think it influences it in this fashion that I – part of my job as a – a co-director of adult spirituality is I believe to help in – as I indicated in – in the pre-interview questionnaire, it’s to – it’s – it’s Ignatian formation. Helping our faculty and staff, religious and lay, in what I would call Ignatian formation which is coming to this deeper awareness of our encountering God in all things, which, you know, has a direct connect with Grad-at-Grad, I believe, and other aspects of the of the Grad-at-Grad. That’s what I think my job really is all about. It’s trying to help our folks who have not necessarily been that close to Jesuit education—maybe did not go to Jesuit schools themselves, or did not know Jesuits in their religious experience. It’s part of my job to help bring the awareness of how Ignatian formation impacts what we do here and how we want it to impact what we do here.

In its four years of existence, the office of Adult Spirituality has experienced a lot of turnover. In the spring of 2005, the first Director of Adult Spirituality, a Jesuit priest, moved on to another school. He was replaced by another Jesuit in fall 2005, who was then called up to an administrative position at the school in spring 2006. In fall 2006, the principal hired co-directors of Adult Spirituality, a Jesuit priest and a lay woman. These co-directors continued during the 2007-2008 school year.
Campus Ministry

The Campus Ministry department is “responsible for administering to the spiritual and religious needs of the school community and for providing opportunities for personal and spiritual growth and development” and hopes “to enable each student to develop a deep and lasting relationship with God and a commitment to the Ignatian vision of ‘men with and for others’” (School Website, emphases in original). The Campus Ministry programs, activities, and services play a crucial role in helping students grow toward the outcomes of the Grad-at-Grad statement, specifically Open to Growth, Religious, Loving, Committed to Justice, and Developing as a Leader. Interview data show that the faculty and administration believe that Campus Ministry does a good job serving the spiritual needs of the community. Edward Skeen, an administrator, said, “I think we have a great religious program here, and I think it’s continuing to evolve. I think having [a new] Director of Campus Ministry has opened that door wide, which is a good thing.”

Retreat programs. A major responsibility of the Campus Ministry department is to provide retreats for students throughout their four years at the school. Table 18 provides a description of the retreats offered at Campion and the population that each retreat serves.
Table 18: *Campus Ministry Retreats*

<table>
<thead>
<tr>
<th>Retreat</th>
<th>Grade Level</th>
<th>Number of Students Served&lt;sup&gt;3&lt;/sup&gt;</th>
<th>Number of Student Leaders&lt;sup&gt;4&lt;/sup&gt;</th>
<th>Mandatory or Optional</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Freshmen Retreat</td>
<td>Freshman</td>
<td>Entire Freshman Class</td>
<td>95</td>
<td>Mandatory</td>
<td>Freshmen and their Big Brothers spend a Saturday and Sunday together in the fall of each year. Freshmen learn about the school’s traditions, experience community service, and are introduced to spiritual and religious foundations of the Jesuits.</td>
</tr>
<tr>
<td>Sophomore Day or Recollection</td>
<td>Sophomore</td>
<td>Entire Sophomore Class</td>
<td>25</td>
<td>Mandatory</td>
<td>Each sophomore attends a retreat during school hours at an off-campus site with his sophomore Theology 2 class. The Day of Recollection fosters personal and spiritual growth and focuses on developing an awareness of one’s gifts for the service of others.</td>
</tr>
<tr>
<td>Junior Retreat</td>
<td>Junior</td>
<td>74</td>
<td>0</td>
<td>Optional</td>
<td>The junior retreat has been undergoing changes in the past two years. For many years, this was a two-night retreat at an off-campus retreat center that focused on Christian Leadership.</td>
</tr>
<tr>
<td>Kairos Retreat</td>
<td>Senior</td>
<td>223</td>
<td>35</td>
<td>Optional</td>
<td>Kairos is one of the most popular Campus Ministry events. This four-day retreat is led primarily by a student team, who are partnered with faculty members. Kairos features talks by leaders in conjunction with small group sharing, liturgies, presentations, and prayer time. Kairos is based on the <em>Spiritual Exercises</em> of St. Ignatius.</td>
</tr>
<tr>
<td>Ignatian Quiet Retreat</td>
<td>Senior</td>
<td>20</td>
<td>0</td>
<td>Optional</td>
<td>The Ignatian Quiet Retreat is a privately directed three-day retreat centered around personal prayer time and individual direction with a faculty member.</td>
</tr>
</tbody>
</table>

*Note: From School Records.*

Every student at Campion is required to attend the Freshmen Retreat and a Sophomore Day of Recollection. During the 2006-2007 school year, these retreats served 313 freshmen and 312 sophomores. Additionally, 95 seniors served as student leaders for the Freshmen Retreat, and 25 juniors and seniors served as student leaders for the

<sup>3</sup> This number represents the average number of students served per year from 2002-2002 to 2006-2007

<sup>4</sup> This number represents data from the 2006-2007 school year
Sophomore Days of Recollection. After the sophomore year, students are invited to participate in retreats, but they are not mandatory. Figure 8 presents the number of students attending a Kairos retreat from 2001-2002 to 2006-2007. And Figure 9 presents the number of students who attended a junior retreat during the same period.

These data show a decline in the number of upperclassmen who are attending the optional retreats during the last six years. During the 2001-2002 school year, 249 students attended a Kairos Retreat. This number sharply declined during the 2004-2005 school year to 198 students and has remained relatively constant since then. Thus, between 2001-2002 and 2006-2007, the Kairos program has experienced a 20.5% decline in student participation. Likewise, the Junior Retreat program has experienced a drop in student participation over the same period. During the 2001-2002 school year, 89 students attended a Junior Retreat. After an 18% increase in 2004-2005, student participation sharply declined to 61 in 2005-2006 and down again to 25 in 2006-2007. Overall, this represents a 72% decrease in student participation on the Junior Retreat. These declines in student participation on optional retreats suggest that significantly fewer students are being provided the spiritual formational experiences that help them grow towards the Grad-at-Grad outcomes. A further investigation into the reason for these declines is warranted to ensure that Campion meets the religious and spiritual needs of its students.
Despite these declines, the Campus Ministry department has made two changes to the retreat program to increase student participation and to better align the retreats with Grad-at-Grad outcomes. In fall 2005 at the suggestion of the Director of Campus Ministry, I re-wrote the Sophomore Day of Recollection to better align it with the educational objectives of the sophomore Theology 2 class that focuses on social justice. This change addresses the Committed to Justice, Loving, and Religious components of the Grad-at-Grad statement. This new Sophomore Day of Recollection was implemented
in fall 2007. In addition to the Sophomore Day of Recollection, the Campus Ministry department began evaluating the Junior Retreat. In fall 2007 the department implemented a new Junior Emmaus Retreat and also offered a weekend camping Emmaus Retreat in conjunction with Outward Bound.

Faculty support of Campus Ministry programs. As the spiritual formation of students is a crucial component of the educational endeavor, faculty and staff are strongly encouraged to lead student retreats. During the last Freshmen Retreat, 80.2% (n = 89) of Campion’s 111 faculty and staff\(^5\) participated in the retreat in some capacity. This suggests that faculty buy into the spiritual dimension of the students’ education and support growth toward the Open to Growth, Loving, and Religious components of the Grad-at-Grad. However, despite this strong support of the Freshmen Retreat, the number of faculty and staff leading other retreats has declined since the implementation of the Grad-at-Grad. Specifically, the number of teachers supporting the Kairos Retreat program as adult leaders has declined since 2001-2002 (see Figure 10 on the next page). Overall, the number of adult leaders dropped from 33 in 2001-2002 to 28 in 2006-2007 (15% decrease) with a low of 25 in 2004-2005 (24% decrease from 2001-2002). More drastic, however, is the decline in the number of teaching faculty who have served as adult leaders. In 2001-2002, 85% of the adult leaders were classroom teachers; however, in 2006-2007, only 54% of the adult leaders were teachers. Since 2001-2002, the number of teachers acting as adult leaders has dropped 46%. As a result of this decline in teacher participation on retreats, the Campus Ministry department has had to rely increasingly on

\(^5\) This figure includes faculty, staff, and administrators involved in the educational endeavor. It does not include members of the President’s Office, the Business Office, or the Development Office
non-teaching staff to serve as adult leaders. Since 2001-2002, the number of staff leading Kairos has increased 60%.

A number of factors may have contributed to these personnel shifts, but the sharp decline in teacher participation in Kairos warrants further investigation. Although the increase in non-teaching staff suggests that a broader spectrum of the school community supports the Kairos Retreat program, the sharp decline in teachers also suggests that teachers do not view the spiritual formation of students as important as they did in 2001-2002.

Note: From School Records.

**Figure 10: Adult Leaders for Kairos Retreats by Year**

*Other ministries.* In addition to the retreat program, the Campus Ministry department also provides a number of ministries to serve the spiritual and religious needs of the school community. Table 19 provides a description of each of the other offerings provided by Campus Ministry.
Table 199: Other Campus Ministry Offerings

<table>
<thead>
<tr>
<th>Offering</th>
<th>Frequency</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Morning Prayer</td>
<td>Daily</td>
<td>Student-led prayer broadcast over the PA system at the beginning of each school day.</td>
</tr>
<tr>
<td>Morning Liturgy</td>
<td>Daily</td>
<td>Liturgy offered every morning in the chapel for faculty and students.</td>
</tr>
<tr>
<td>School-wide Liturgy</td>
<td>Approximately Once a Month</td>
<td>Mandatory liturgy for the entire school community which focus on major events in the Catholic Church calendar.</td>
</tr>
<tr>
<td>Father/Son Communion Brunch</td>
<td>Once a Year</td>
<td>Liturgy and brunch/barbecue held on Sunday for students and their fathers.</td>
</tr>
<tr>
<td>Mother/Son Communion Brunch</td>
<td>Once a Year</td>
<td>Liturgy and brunch held on a Sunday for students and their mothers.</td>
</tr>
<tr>
<td>Eucharistic Ministry</td>
<td>During Liturgies</td>
<td>Students are offered the chance to take part in the Eucharistic Minister training program and serve as Eucharistic Ministers during school liturgies.</td>
</tr>
<tr>
<td>Reconciliation Services</td>
<td>Twice a Year</td>
<td>Grade-level reconciliation services are offered during Advent and Lent with priests present to hear confessions. Services are mandatory for underclassmen and optional for upperclassmen.</td>
</tr>
<tr>
<td>Examen</td>
<td>Daily during Advent and Lent</td>
<td>Faculty/Staff-led daily reflection broadcast over the PA after lunch based on the Examen developed by St. Ignatius.</td>
</tr>
<tr>
<td>Christian Life Communities (CLC)</td>
<td>Weekly meetings</td>
<td>CLCs are an international organization of small communities seeking to integrate their Christian beliefs with the realities of everyday life. These groups of 5-15 students are facilitated by faculty/staff members and incorporate Ignatian Spirituality. The three main goals of a CLC are Faith Sharing, Service, and Fellowship.</td>
</tr>
</tbody>
</table>

Since the inception of the Grad-at-Grad statement, these Campus Ministry offerings have remained relatively constant. However, in the past two years, the department has instituted two changes to better meet the spiritual needs of students. First, during the 2006-2007 school year, the Campus Ministry department began conducting the Daily Examen during Advent and Lent. With the goal of introducing students and faculty to a form of Ignatian prayer and to make prayer a bigger part of the community’s lives, this prayer is given over the PA system after lunch each school day. To fit it into the
schedule, the administration allocated five minutes from the lunch period so that it would not detract from class time. For approximately five minutes, a faculty or staff member guides students and faculty through a reflection based on the most important prayer for St. Ignatius.

Even though the Examen does not detract from any class time, it has been met with some resistance. Jordan McKenna explained,

I mean I can’t believe the resistance to the Examen. It’s like three minutes of prayer, you guys. Three minutes. And it’s killing me. And so you know really what we call a religious experience or whatever, however you want phrase that ideal, it’s like, “why are you putting that on reserve? Is that only something you do in your private life?” Again, you’ve got resistance integrating it into the school day or into your class, or what’s the deal with that?

This resistance to the addition of daily prayer during the day suggests that not all faculty members are fully on board with the spiritual dimension of the Grad-at-Grad statement.

In addition to the Daily Examen, in 2008 the Campus Ministry department made changes to the traditional Ash Wednesday Liturgy. In lieu of a school-wide liturgy and distribution of ashes, the department held eight separate Ash Wednesday prayer services led by members of the faculty. Each class was split in half and attended a prayer service consisting of approximately 150 students. The goal of this change was to provide a more intimate, personalized prayer experience for students. Additionally, the department hoped to get faculty members more involved with the spiritual formation of students by asking them to lead the services. In total, sixteen faculty members led prayer services
that day. To evaluate this change, a few days after Ash Wednesday, the Campus Ministry department asked for faculty input through an online survey, and the results were overwhelmingly positive.

Community Service

The third prong of the spiritual dimension of the school is Community Service, for service and a commitment to justice are viewed as natural extensions of one’s faith in the Catholic and Jesuit traditions. Since the implementation of the Grad-at-Grad statement as the school’s ESLRs, the Director of Community Service has greatly expanded the department’s offerings to better support students’ growth toward the following Grad-at-Grad outcomes: Open to Growth, Religious, Loving, Committed to Justice, and Developing as a Leader. These co-curricular activities are an essential part of the school’s overall aims for its students. Table 20 provides a description of each of the community service opportunities available to students.

Table 20: Community Service Opportunities

<table>
<thead>
<tr>
<th>Activity</th>
<th>Grad Level</th>
<th>Mandatory or Optional</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>High School Placement Test Prep Project</td>
<td>Freshman</td>
<td>Mandatory for freshmen</td>
<td>Tutoring on the High School Placement Test for 8th graders from local low-income Catholic schools. The project takes place on Saturdays from October to January. Tutoring for 7th graders takes place on Saturdays in February and March.</td>
</tr>
<tr>
<td></td>
<td>All Levels</td>
<td>Optional for other grade levels</td>
<td></td>
</tr>
<tr>
<td>Freshman Retreat Service Project</td>
<td>Freshman &amp; Big Brothers</td>
<td>Mandatory</td>
<td>During the Freshmen Retreat, freshmen and their Big Brothers complete a 4-hour service project at a site serving the poor, elderly, sick, and other marginalized groups.</td>
</tr>
<tr>
<td>Collection Drives</td>
<td>All Levels</td>
<td>Optional</td>
<td>Students are encouraged to bring in food, clothing, toys, books, and reading glasses throughout the year for distribution to local and international service providers.</td>
</tr>
<tr>
<td>Event</td>
<td>Level</td>
<td>Requirement</td>
<td>Description</td>
</tr>
<tr>
<td>--------------------------------------------</td>
<td>---------</td>
<td>-------------</td>
<td>---------------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>AIDS Walk</td>
<td>All</td>
<td>Optional</td>
<td>Fundraising event to raise money and awareness for children, women, and men infected with, affected by, HIV/AIDS.</td>
</tr>
<tr>
<td>Community Service Leadership Team</td>
<td>All</td>
<td>Optional</td>
<td>Volunteer group of students engaged in service leadership on and off campus.</td>
</tr>
<tr>
<td>Peace &amp; Justice Coalition</td>
<td>All</td>
<td>Optional</td>
<td>Student club that provides a place for students concerned with issues of fairness, equality, and social justice to learn about, discuss, and take action on issues affecting the local community and the world.</td>
</tr>
<tr>
<td>Community Service</td>
<td>Sophomore-Junior</td>
<td>Mandatory</td>
<td>Sophomores and Juniors are required to perform a minimum 25-hour service project in a variety of locations serving the poor, homeless, elderly, sick, handicapped, and other marginalized groups.</td>
</tr>
<tr>
<td>Ignatian Family Teach-In on Social Justice and School of the Americas Protest</td>
<td>Sophomore-Junior-Senior</td>
<td>Optional</td>
<td>Each November a group of students, teachers, and parents travel to Ft. Benning, GA, to engage in an educational and advocacy program focused on closing the Western Hemisphere Institute for Security Cooperation. The weekend includes a Teach-In focusing on social justice issues.</td>
</tr>
<tr>
<td>Ignatian Solidarity Network (ISN) Teach-Ins</td>
<td>Sophomore-Junior-Senior</td>
<td>Optional</td>
<td>ISN is an association of Jesuit educational, service, and pastoral institutions that provides an annual teach-in on various social justice issues with an eye to engaging students, parents, teachers, and alumni in advocacy activities to achieve a just and peaceful society for all.</td>
</tr>
<tr>
<td>Urban Plunge</td>
<td>Sophomore-Junior-Senior</td>
<td>Optional</td>
<td>Three- or four-day immersion experienced focused on information, service, action, reflection, and prayer. Students visit and serve agencies and shelters dedicated to the homeless.</td>
</tr>
<tr>
<td>Immersion Trips</td>
<td>Sophomore-Junior-Senior</td>
<td>Optional</td>
<td>Groups of students, teachers, alumni, and parents travel to areas both in the US and internationally to live in solidarity with the local people and serve in construction, reconstruction, education, agricultural, and public health projects. Past trips have been to New Orleans and Puebla, Mexico. Future trips include Appalachia, Mexico, Argentina, and Chile. International trips also include language immersion.</td>
</tr>
</tbody>
</table>
When the Grad-at-Grad statement was implemented, the Community Service department offered only the required Sophomore-Junior service project and the Senior Project. In the past seven years, the director has greatly expanded the opportunities for students to engage in community service and social justice activities. For several years, the school also hosted the Special Olympics and required freshmen to assist with the day’s activities. However, this opportunity was eliminated in 2006.

The Senior Project, instituted over 20 years ago, seems to be Campion’s greatest commitment to the Grad-at-Grad outcomes—even before they were officially a part of the school. During the month of January, the school suspends academic classes for seniors so that they can engage in an 85-hour service project over the course of three weeks at a service site devoted to helping low-income students, the sick, elderly, handicapped, homeless, and other marginalized groups. This service project allows seniors to put into practice the characteristics of the Grad-at-Grad that they have learned over the course of the previous three-and-half years. Lawrence Ashmore, a program director said, “So that’s a very long answer to the fact that we have great successes and perhaps the greatest success is this senior project that’s happening right now.”

Interview data show that the Community Service dimension of the school does an excellent job in educating students in the ideals of Jesuit education. Edward Skeen, an
administrator commented, “I think [the Director of Community Service] in his specific job, no one does it better than he does, but I think that it’s also something that has permeated all levels of the school….I think we do a good job at that.” Juan McMillan, a program director believes that community service opportunities provide an good avenue for students to develop as leaders:

I think we do a lot in terms of developing as leaders. I think there are things like Georgia, the Georgia Ignatian Solidarity trip, the immersions, the social justice club, the leadership team, the special projects, even their required service activities, I think wakes kids up and gets them to think about more than just themselves. It also gets them - I think we’re doing something there that’s decent.

And Earl Colby, a program director added that the community service dimension of the school should move beyond the co-curricular and more integrated in the rest of the school:

I think something that sets the school apart is its commitment to service. It sounds like that hasn’t come easy over the years, and there are still probably a lot of people that think it comes at the cost of some other things, academics being one of them. I do think that sets our Campion guys apart, not just that they do it, but for many it’s a life-transforming experience. I would like to see that more integrated across the curriculum and across the spiritual side of the Grad-at-Grad.

In the past seven years since the Grad-at-Grad statement was implemented, the community service and social justice dimension of the school has grown immensely to better meet the educational needs of the students in light of the Grad-at-Grad outcomes.
However, Community Service and Campus Ministry seem compartmentalized. Earl Colby noted, “Last year, it was quite clear that campus ministry and community service were different kingdoms, to say the least.” This separation of campus ministry and community service runs counter to the Jesuit belief that faith and justice are inseparable.

_Human Resources_

A crucial component to the success of the Grad-at-Grad statement lies in the human dimension of the school, for it is the people responsible for its implementation and incorporation that determine the degree of success or failure. The philosophy of Campion states, “Campion’s students, parents, faculty, staff, and administrators strive to create a Christian community in which the Ignatian vision is planted, fostered, and nurtured.” Thus, it is the community itself which brings about student growth relative to the Grad-at-Grad statement. Taylor Brockway, a program director emphasized the importance of people at the school:

But there’s more to Campion than the bricks. And it’s the people. It’s, you know, the David Weatherbys. You know, the Randy Palmers. The people that have given their lives. And sacrifice to make Campion special.

This section on human resources focuses not on the specific job function of human resources administration, but on the persons responsible for the implementation and success of the Grad-at-Grad. I examine five specific areas that emerged from the data that help maximize the human factor of the Grad-at-Grad: role modeling, hiring for mission, new faculty induction, professional development, and faculty evaluation.
**Role Modeling**

According to Campion’s *Profile of a Teacher*, the teacher at a Jesuit high school serves by being a role model for students, “an example of striving for excellence in using his/her gifts in the best way possible” and helping to create an atmosphere of “hope, service, love of Christ, freedom for self-discovery, respect for pluralism in races, religion, nations, and economic status of every member of the Loyola community” (School Website). In this sense, role modeling is an essential part of the teaching-learning process within a community at a Jesuit high school. Interview data show that everybody—from administrators down to administrative staff—must model the Grad-at-Grad for students. Casey Mackie noted,

[The former principal] was a great person that showed this in his everyday life. I give him a lot of credit because he showed that. And everybody else kind of followed it. So, it has to be a good example. Because when you tell people, “This is how you’ll be loving.” Please, people are not going to respond to that. Show them a good example, and they’re going to follow that. So I think it starts at the top, with an air of trust and respect for – administration needs to trust and respect their teachers, and the teachers need to trust and respect their students. Ryan Chartier also felt that everybody at the school, especially the leaders, must strive to exemplify the Grad-at-Grad statement:

…if the person that walks across that stage should look like something that we call the Grad-at-Grad, then, at least, the leaders, which we call the administrators on this campus, the highest up, should exemplify that document.
If we decide that community service is a component of loving or justice and if that's the method of introducing it, then I think those administrators should be in the trenches, so to speak, with – right next to the front line.

They shouldn't be, you know, out on the golf course when kids are feeding the poor. They should be exactly the opposite; they should be the first ones to show up, the last ones to leave. They should demonstrate loving. They should demonstrate justice. They should demonstrate leadership. They should be demonstrating how to be intellectually distinguished. They should demonstrate religious. I think they, absolutely, should exemplify that document.

And then I think every one of the directors and the teachers below it, to an extent, should exemplify all six components. We have to. I don't know how you do that in hiring or teaching or whatever, but, I don't do community service. But I had always thought that if we preach this, why aren't the 90 faculty members or the 120 staff members all stop what they're doing and we'd all do something and I'm the first one at fault, because I don't do it. You know. And, you know, demonstrating religious, maybe. Maybe that's enough but I think we should – if we buy into it we should exemplify it.

Survey and interview data reveal that teachers feel that one of the best ways to teach the Grad-at-Grad is to strive for it themselves and model it for students. Even when they don’t specifically incorporate the Grad-at-Grad outcomes into their courses, they can still teach it by modeling it. On the survey, one teacher commented, “Faculty and Administration who model living the grad at grad are the very best way that we can teach
through example.” Similarly, another teacher noted, “I try to model the parts of the Grad-at-Grad that reflect the ideas of social justice, integrity, and intellectual growth as much as possible.” This belief in the importance of teachers living and modeling the Grad-at-Grad statement was also reflected in the interview data. Pat Folse, a department chair, said,

Most important thing is to model those virtues because, I mean, it’s said so often talk is cheap. I could talk about Grad-at-Grad things and then live my life in a radically different way. The students are very observant. They are watching us as if under an atomic microscope. We have to be aware of that. They notice what we say, our gestures and so we aware of that then we really have to model those issues. We have to be, above all else, fair and just. Any kind of injustice will be remembered for the rest of their lives. We have to be sharp intellectually. We should be leaders.

Because role modeling is not something that is written into the curriculum and that can easily be assessed and evaluated, it often goes unnoticed by the administration. Pat Folse went on to explain that so much great role modeling happens at Campion by unsung heroes:

People doing amazing things in the footsteps of Jesus, Ignatius, and Francis, to mention just three. They’re there and yet we’re too busy with other things. They’re too busy trying to toot their horn, and we’re too busy and we’re doing our own thing and we don’t realize it.
That’s the other thing. In your project you should try to realize how much of the Grad-at-Grad goes on here almost just without anyone taking particular note of it. You could make a list of people, places and things, events that are happening that are below the radar, but they’re absolutely Grad-at-Grad victories, achievements.

Interview and participant observation data support Pat Folse’s belief in the unsung heroes at Campion—those who live the Grad-at-Grad everyday without any praise or formal recognition. Early Colby shared a story of someone who fits this bill:

…come pay raise time over the summer, Matthew was desperately underpaid for what he did around here. He’s at the one percentile for a comparable job elsewhere. We just had the standard pay raise applied to all of us, which I was comfortable with, but I fought long and hard for Matthew to get a little bit more substantial of a pay raise. It was still far from really what he needs. It finally came, and it wasn’t two weeks later that we were talking about implementing a service for students that was going cost $5,000, which ended up being more than what his raise was for the year. He offered to give up part of his own salary – that amount of money – to make that option available to students.

He gives to the school, to the Campaign for Campion....I was just blown away by it. He fought hard for that raise, too, and it was very important to him. It wasn’t two weeks later for the sake of kind of what [the Grad-at-Grad’s] talking about, he was willing to eat it on the spot.
Participant observation data also revealed teachers modeling the Grad-at-Grad in inconspicuous ways. When students returned from Christmas Break, the Dean of Students asked all teachers to make an announcement reminding students to pick up after themselves, to remove litter from the yard even if it was not their own, in order to act responsibly and show respect for their campus. During the next two days, I witnessed five different teachers stop to pick up litter and throw it away as they were walking through the yard. These teachers just as easily could have walked by or commanded a nearby student to pick up the trash, but they chose to be an example.

In addition to this example, I also observed teachers modeling loving on several occasions. One example took place one afternoon at about 4:45pm. School had ended over two hours ago, and most of the campus had cleared out. Two students sat alone on a bench doing some work when a teacher emerged from a building. The teacher approached the boys, sat down next to them, and started talking to them. At this point, I went inside to carry on my business, but when I returned twenty minutes later, the teacher was still sitting with the students, who were laughing and smiling. This teacher took at least twenty minutes out of the end of his day to engage students and be loving. Interestingly, these examples would have gone unnoticed—except, and most importantly, to the students—had I not been taking field notes at this time.

_Hiring for Mission_

Because role modeling and teacher buy-in are essential to students’ growth toward the Grad-at-Grad outcomes, Campion must ensure that it hires teachers who understand and strive to incorporate the Grad-at-Grad outcomes. A theme that emerged
from the survey data was that hiring for mission is a key way to ensure that the outcomes of the Grad-at-Grad statement are being achieved. One teacher commented that Campion can achieve success by “[h]iring teachers who are faithfully committed to Ignatius' teachings.”

Interview data also show that teachers and administrators feel that hiring for mission is important for the success of the Grad-at-Grad. Dennis Daley, who felt that “your faculty is your most important treasure,” commented on the importance of hiring for mission:

I always felt that the most important responsibility I had in an academic year was the hiring of new faculty because I believe that the young people that we are privileged to serve are exceptional folks, impressionable people, so that if we have the wrong person standing before them, the kind of damage that can be done is truly tragic. So that we have to make certain that we are hiring, not necessarily the person with the highest number of academic credits. But the person who – who can buy into what we are about. Now I know that’s always very difficult to evaluate. And, you know, that takes time, and – and it takes get – I mean a – a person needs to – to take maybe a hard look see.

Edward Skeen, a school administrator, also commented on the importance of hiring for mission but added some obstacles to it:

When we talk about hiring for mission, I think we have to hire for mission. I think it gets tricky if you need, you know, a science teacher who’s atheist and not the best, and there’s nobody else there. You can't get the best if there’s nobody
else there, but I think we do – we’re very – I think we have to be very intentional about explaining who we are to people that are potential hires, and the people who are looking at us, and the people are hired, and all that stuff so they know what they’re getting into. And then also we have everything we need to put those expectations out there immediately, you know? If you’re going to be hired at Campion, this, this, and this are your expectations. And we have to hold them accountable to those expectations.

And again, the biggest expectation is that you need to have a spiritual life, and you need to develop that spiritual life, and you need to participate in the spiritual life of the community in your own tradition, but in the tradition of this community also and move forward with that.

Christopher Breunig mentioned that hiring alumni of Campion or other Jesuit schools is a good way to ensure teacher buy-in:

Again, I’d be lying if I said I specifically address things with it in mind. I think what’s helped me, and what I always say to people, is the fact that I went to school here. It kind of trained me for thinking certain ways. I always say that if we’re hiring people, I think it’s easier to hire somebody who went here and teach them how to teach than it is to hire somebody outside of here and try to teach them the philosophy.

Christopher’s belief in hiring alumni of Campion is supported by participant observation data. In the 2007-2008 school year, 29 members of the faculty, staff, and administration are Campion alumni, and several more are alumni of other Jesuit schools.
Participant observation data show that Campion strives to hire for mission. According to the 2007 WASC Self-Study Report, “To reinforce the importance of the school's Philosophy, each faculty applicant is required to review the Philosophy Statement, the Mission Statement, the Grad-at-Grad Statement, and the Profile of a Loyola High School Teacher.” One academic department shared the teacher interview protocol that is used for hiring new teachers. First, in order to be offered an interview at Campion, an applicant’s resume is reviewed. One of the criteria the department looks for on the resume is teaching experience in a Jesuit setting. Next, once an applicant is offered an interview, in addition to several questions about teaching content, the applicant is asked to respond to the following questions: “What does it mean to teach in a Jesuit school?” and “What are your primary goals as a teacher at Campion?” The answers to these questions are evaluated in light of their understanding of the school’s philosophy and mission statements, the Grad-at-Grad statement, and the Profile of a Campion High School Teacher. It should be noted that the department does not ask any specific question about the Grad-at-Grad statement.

New Teacher Induction

As Campion High School strives to hire teachers who understand and buy into the school’s philosophy and Grad-at-Grad statement, the school has also made significant advances in its new teacher induction program to assist teachers with understanding Ignatian spirituality and the Jesuit philosophy of education. During the spring of 2001, to strengthen faculty development, the Principal developed an administrative position entitled the Assistant Principal for Supervision and Technology. In fall 2001, the New
Faculty Orientation program was expanded to three full days (instead of just one full day). In this new developmental program, new faculty members were introduced to the philosophy of teaching in a Jesuit school, the Ignatian vision of education, and the Grad-at-Grad statement. After the initial three-day orientation period, new faculty members were required to attend approximately one meeting per month to discuss Jesuit educational issues of education. Throughout the school year, department chairpersons evaluated each new faculty member informally and formally for both teaching effectiveness and skill at incorporating elements of the Grad-at-Grad into his or her courses. In addition to this new teacher induction program, in fall 2006 the Jesuit Province instituted a two-day Ignatian Orientation for New Faculty that assists new teachers in the province with understanding the underlying principles and spirituality of Jesuit education.

Tony Barringer, a school administrator, discussed the Ignatian Orientation for New Faculty:

At least, and I went to the new teacher one, I didn’t go to the other ones in a long time. But at least the new teacher one, the Grad-at-Grad document, maybe not our specific document, but it was discussed at all the schools, and what’s interesting is all the teachers got to see this isn’t just Campion High or this just isn’t [another school in the Province], this is the Jesuit philosophy about education in that we want the students we produce, we have expectations of the kind of human being they’ll be when they graduate. It’s not that they’re going to be brainiacs. We want them to be fully maturated human beings.
Contradicting this, Lawrence Ashmore, a program director who attended the Orientation noted, “In going to that, I didn’t really hear a lot about the Grad-at-Grad.”

After the first year of induction, teachers in their second year at Campion are required to attend four Second-Year Faculty Meetings. These meetings are conducted by the office of Adult Spirituality to further emphasize Jesuit educational philosophy and Ignatian Spirituality. Additionally, approximately three years after initial employment at Campion, new faculty members attend the Colloquium on the Ministry of Teaching, a Province-wide meeting, to further define and develop their growing awareness of the Catholic identity, the Jesuit philosophy, and the Grad-at-Grad statement. Christopher Breunig, a school administrator stated, “In the last, I would say, three or four years, I think we’ve been doing a better job with our new-teacher orientation, and I believe that [the Grad-at-Grad statement] is covered in there.”

Despite the overall gains made in new teacher induction over the last seven years, interview data suggest that more can be done to specifically address the Grad-at-Grad statement and assist new teachers with incorporating it into their classes. Richard Levi, a department chairperson said,

New hires, you know, they’re called to be hired because of mission and I think part of that mission is the Grad-at-Grad, if there could be some kind of instruction about the Grad-at-Grad for them. Ignatian evenings, they don’t just deal with Ignatian ideals, but maybe these Grad-at-Grad statements – somehow the teacher reflects on the Grad-at-Grad periodically and I’m not sure it has to be done in the venue it’s been done before.
Furthermore, Donald Swain noted that during new faculty orientation, new teachers are often more interested in learning the nuts and bolts of teaching at Campion, rather than learning the overarching principles of the school:

And so to teach it is kind of a struggle because people don’t want to hear it.

Okay, that’s nice let’s move on. Show me, show me how to use the computer, how to take attendance, something like that. So yes, it is taught to the new faculty, but again, not as intensely.

Since the inception of the Grad-at-Grad statement, Campion High School has also addressed the induction of non-teaching employees, specifically off-campus coaches. All walk-on coaches and trainers are required to attend an evening session that addresses justice-oriented issues and the Grad-at-Grad statement. According to the 2007 WASC Self-Study Report, “Such issues as bigotry, homophobia, use of inappropriate language, and appropriate adult-student interpersonal skills were discussed.” A program director explained the importance of the off-campus coaches meetings:

We have a new coaches meeting every early September, late August. And part of that is going over the Grad-at-Grad. And going over what it means, why it is important to Campion, and how to implement it not specifically in each practice, but that it is important that the coaches understand. Here’s where we’re going. Here’s this document. It’s important, and do your best to implement it in your season.

Although the off-campus coaches meetings address the Grad-at-Grad, the timing of these meetings suggests that not all coaches receive this training. Because they are held in late
August or early September, coaches who are hired midway through the year for winter and spring sports do not get the orientation that fall sports coaches receive.

**Professional Development**

With any major organizational change, such as the adoption of graduation outcomes, sufficient professional development is needed to help faculty understand and incorporate the change into their daily lives. Unfortunately, data show that Campion has fallen short on this crucial component of implementing an organizational change.

Department chairpersons, administrators, and program directors whom I interviewed could not recollect any substantial professional development in the form of workshops or in-services over the last seven years to help faculty understand and incorporate the Grad-at-Grad. Donald Swain stated, “Frankly for the veterans teacher, none…. So no, there hasn’t been anything recently for the veterans, and the new teachers as I say, it’s just an overall orientation.” Ryan Chartier also could not remember any professional development: “Little or none, if you weren't here for the design. Maybe, a retreat here and there, making reference to it. Yeah, I can't think of any training, what I would call training.” And Cameron Pedraza commented, “You know, I don’t think we – I mean, I personally don’t ever remember any like coaching, instructing.”

Jessie Valente, a school administrator, felt that the creation of the Grad-at-Grad statement helped teachers understand it, but others have had no real professional development:

God, not enough, first off. Yeah, breaking it down into two categories – new teachers and continuing teachers – on one level, teachers that were here eight
years ago are at a certain knowledge level of Grad-at-Grad than the people that have been hired in the last eight years. And I say that because I really thought we went through a very extensive process. Now, four years ago, we did look at the Grad-at-Grad statements. We went through the same kind of thing, an analysis of what’s there. It just wasn’t as rigorous as it was eight years ago.

So, maybe people that went through that process are also at a certain level, so my point is, I think the faculty in general is at least three different stages, and some education needs to happen at all three of those different levels, and we haven’t really done much.

School records show that approximately 45% ($n = 45$) of faculty have been at Campion High School for five years or less. Therefore, nearly half the faculty were not involved in the Grad-at-Grad creation process and have not received professional development to assist them.

Faculty survey data seems to contradict the interview data regarding professional development. Figure 11 shows the extent that teachers surveyed believe the school administration has provided enough training, resources, and assistance to help them integrate the Grad-at-Grad outcomes into their courses. Only 23% ($n = 17$) strongly believe that sufficient professional development has been provided. And 50% ($n = 37$) somewhat agree with the statement. 15% ($n = 11$) somewhat disagree and 4% ($n = 3$) strongly disagree. These numbers seem to contradict the interview data which show that no professional development has been provided to teachers.
Breaking the data down by departments reveals more contradictions. Table 21 shows how each department responded to the question about professional development. All Fine Arts and Foreign Language teachers feel that Campion has provided sufficient professional development. In the Fine Arts department, 28.6% (n = 2) strongly agree and 57.1% (n = 4) somewhat agree that there has been enough professional development. 40% (n = 4) of the Foreign Language teachers strongly agree and 50% (n = 5) somewhat agree with the statement. However, in the Theology department, 71.5% (n = 5) feel that the school has not provided enough professional development. These data lead to the question of why some departments feel that they have received enough professional development and others feel that they have not, especially given the interview data which show that the administration has not provided any substantive professional development over the past seven years.
Table 21: Faculty Belief That Sufficient Professional Development Has Been Provided, by Department

<table>
<thead>
<tr>
<th>Department</th>
<th>Strongly Agree %</th>
<th>Strongly Agree N</th>
<th>Somewhat Agree %</th>
<th>Somewhat Agree N</th>
<th>Somewhat Disagree %</th>
<th>Somewhat Disagree N</th>
<th>Strongly Disagree %</th>
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<td>2</td>
<td>40</td>
<td>4</td>
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<td>Fine Arts</td>
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<td>Foreign Language</td>
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<td>0</td>
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<td>0</td>
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<td>3</td>
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<td>1</td>
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<td>5</td>
<td>33.3</td>
<td>4</td>
<td>16.7</td>
<td>2</td>
<td>0.0</td>
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<td>1</td>
</tr>
<tr>
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<tr>
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<td>66.7</td>
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<td>8.3</td>
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<td>14.3</td>
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<td>50.0</td>
<td>37</td>
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<td>11</td>
<td>4.1</td>
<td>3</td>
<td>8.1</td>
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</tbody>
</table>

Despite these contradictions, interview and survey data reveal that classroom teachers would like more assistance with incorporating the Grad-at-Grad into the classroom. Cameron Pedraza, a department chairperson, expressed a need for more practical assistance:

*Interviewee:* That it would also be nice maybe to have some suggestions on these would be some ideas – I mean, you could look at it, and there’s some very common – oh, yeah. You know, you could have them work in a group. Or get up and lead something to help build that leadership, but it would be also nice to have some other maybe thinking outside of the box ideas, like, oh, I never thought about that. Yeah. I could implement that in my class.

*Interviewer:* Like some project or something like that. So more coaching, more professional development along those lines would be –
Interviewee: It would be nice...I personally don’t feel 100% confident in all areas.

Interviewer: Okay.

Interviewee: I mean I think I would like to have a little more for myself.

Interviewer: Would that be in helping you understand the Grad-at-Grad or helping you make practical use of it or both?

Interviewee: I think both. I mean I think it would be nice to see how maybe the different areas are being achieved throughout the campus. And then, you know, different, varied, more concrete type examples, and then to think oh, you know. I wonder if I could somehow maybe do that in – I mean I – you know, in terms of like leadership and – and – and things like that. I can do that within my classroom. In terms of justice and – You know, I don’t know necessarily – I mean unless there’s a specific project where the topic wise, but within my class, I don’t see that, but it would be interesting to get more concrete information on how it works.

Pat Folse, also addressed a need for in-services to help teachers with the practical side of the Grad-at-Grad:

But some teachers need to be instructed as to how they can do it. Maybe those who do it routinely could give presentations, either in the department or on an in-service.
Maybe we could have an in-service devoted to four or five teachers and a lesson; how they have folded into their lesson Grad-at-Grad values. I think that would help get others who are saying, “I don’t have time. I can’t do it. I’m just on content.” They might then broaden their horizon a bit. Myself included. I could do it more.

This desire for more professional development is supported by faculty survey data. One teacher commented, “Provide a teacher-development day on how to best incorporate the Grad-at-Grad in each discipline.”

Another theme that emerged from the interview data is that teachers need more time to evaluate their lessons and incorporate the Grad-at-Grad into their courses. Chris Henson, a department chair, explained,

Well, for some of us, I think it would just be the time. Give us the time. That’s the one thing we just don’t have. We compartmentalize our life and that when we leave school we have a life and whatever that life is, we would like to enjoy it, put school behind us. Some of us, part of their life is that I go home and I have to take school with me, but there is a point when I’m going to say I need time for myself. If we could incorporate that where we actually sit down and they give us the time to go through our lesson plans, create new lesson plans, and to do this and say at the end, let’s go to the copy machine, make me a copy of what you worked on, and then you just incorporate that. That way, people can’t argue they don’t have the time.
Overall, it seems that Campion High School has failed to give its teachers the guidance and support needed to fully understand and incorporate the Grad-at-Grad outcomes into their courses in practical ways. And, as professionals, teachers at Campion have expressed a real need for in-services and workshops devoted to the practical—instead of the philosophical—dimension of incorporating the Grad-at-Grad outcomes.

Faculty Evaluation

School personnel, especially teachers, are essential to providing an environment where students can grow toward the Grad-at-Grad outcomes. Therefore, accountability to the Grad-at-Grad should be a key component of teacher evaluations. Just as teachers and staff undergo performance evaluations, so too should they undergo evaluations in relation to the Grad-at-Grad statement.

Teachers are observed and evaluated yearly by the Assistant Principal for Supervision and Technology and their respective Department Chairperson. Although the Grad-at-Grad is sometimes addressed in these performance evaluations, it is not built into the evaluation instrument. Additionally, students evaluate their teachers at least once a year. These student evaluations include only one multiple-choice, Likert-style question asking students to evaluate the extent to which the instructor incorporates the Grad-at-Grad. School administrators also evaluate each professional staff member and send that report to the principal, who shares all evaluations with the teacher during end-of-the-year conferences. Jessie Valente, an administrator, commented on this evaluation process lacking a Grad-at-Grad component:
As I look at administrative evaluation of teachers, the department chairs’ or Donald’s, or Curtis’, I don’t see a lot of comments or suggestions or directions in this area. So, they’re kind of operating in a void without a lot of feedback in terms of how they’re doing.

Interview data reveal that teachers feel they should be held more accountable to the Grad-at-Grad as part of their evaluations. Chris Henson stated,

I think that if we were held more accountable and I know people hate that and I would probably – that would make me kind of have to stand up and cross my T’s and dot my I’s, but I think that’s being professional….

And Christopher Breunig added,

There needs to be some type of evaluation done that teachers are incorporating, at least subtlety, I’ll say, but I would argue intentionally, that these are the things that make us different, and we need to reinforce those wherever we can.

Jordan McKenna, a program director, felt that the Grad-at-Grad should be part of a teacher’s evaluation so that teachers can learn where they fall short and work on improving their practice:

Yeah, and even if it’s done on an individual basis where the teacher is saying, “Where could I do these things differently?” And again, I think the more a teacher is asked to speak to that at the end-of-the-year review, the more conscious they are. Not out of fear of I’m going to be evaluated on this, but, you know this is an expectation. This is part of my job.
Faculty survey data support this finding that teachers feel they should be evaluated in terms of the Grad-at-Grad statement. One teacher said that Campion should “try to integrate a system in which we can effectively rate ourselves and our teaching as far as the Grad-at-Grad.” And another teacher said, “Measure it in performance criteria for all employees.”

Although it may be difficult to accurately assess students’ growth toward the Grad-at-Grad outcomes, it is much easier to assess the extent to which teachers incorporate the Grad-at-Grad into their courses. The administration currently does a good job of observing and evaluating teachers for performance, but to ensure that Grad-at-Grad outcomes are being taught, these evaluations must include a measure of teachers’ incorporation of the Grad-at-Grad.

Assessment

The 2001 WASC Visiting Committing issued the following major recommendation in its report:

That the administration and faculty, in collaboration with the school community determine effective methods of implementing, monitoring, assessing, and reporting progress in helping students achieve the goals outlined in the Grad-at-Grad statement.

Likewise, the 2001 WASC Action Plan stated, “Campion High School will create an instrument and process to measure, monitor, and evaluate student progress and ultimate attainment of the Graduate-at-Graduation Statement goals.” Thus, the assessment of
students’ progress toward the Grad-at-Grad outcomes was deemed a main priority for the school after the initial implementation of the Grad-at-Grad statement.

Table 22 provides a summary of the various assessment tools that Campion has used over the past seven years. At present, the school continues to use the SPS-II instrument provided by JSEA; the survey for freshmen, sophomores, and juniors; senior reflection groups; the Senior Project Grad-at-Grad evaluation form; and Senior Exit Interviews.

*Perceptions of Grad-at-Grad Assessment*

Interview data show that the school’s leaders and faculty do not feel that Campion has done an adequate job of assessing the affective dimensions of the Grad-at-Grad. Whereas, *Intellectually Distinguished* can be assessed by a student’s GPA, SAT and SAT-II scores, and college acceptances, the other characteristics of the Grad-at-Grad are much more difficult to assess. Donald Swain stated,

That’s a tough question, because there’s very, there’s only a small percentage of that that’s academic. We clearly do assess the students’ progress in the intellectually distinguished areas, the others to a lesser extent. And except for the conversations with the seniors at the end, I don’t know that we do it.

Ryan Chartier called the school’s assessment of the Grad-at-Grad over the past seven years “just meager attempts.” And Jordan McKenna commented on the school’s emphasis on academics over the more affective outcomes:
<table>
<thead>
<tr>
<th>Instrument</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Student Profile Survey (since 2005 Student Profile Survey II)</td>
<td>Survey instrument created and distributed by JSEA, which is given to freshmen and seniors, and measures student growth in relation to the JSEA construct of the Profile of the Graduate at Graduation.</td>
</tr>
<tr>
<td>Survey Instrument for Freshmen, Sophomores, and Juniors</td>
<td>Faculty and staff collaboratively developed a survey to measure the effect of the Grad-at-Grad on students other than seniors. Included both multiple choice and free-response questions.</td>
</tr>
<tr>
<td>Senior Reflection Group Meetings and Reflection Papers</td>
<td>Seniors meet in small groups to reflect upon and discuss each Grad-at-Grad outcome and the extent to which they have grown in light of it. Over the years, the number of meetings has been reduced by half, and the reflection papers have been eliminated.</td>
</tr>
<tr>
<td>Senior Grad-at-Grad Instrument</td>
<td>During the 2003-2004 school year, during reflection group meetings, seniors completed an instrument rating their achievement of each of the descriptors of the Grad-at-Grad statement. Seniors give themselves a “1” if they achieved it and provide evidence, and rate themselves a “0” if they did not achieve it. In the 2007-2008 school year, this instrument was not used.</td>
</tr>
<tr>
<td>Senior Exit Interviews</td>
<td>Beginning in the 2003-2004 school year and continuing to the present, senior reflection group leaders are asked to schedule a 20-30 minute interview with each of the seniors in their group. The focus of these interviews is to go over their responses on the Grad-at-Grad instrument described above with a focus on the areas where students responded with a “0”. Seniors are asked how Campion could have better helped them achieve those areas. After the interviews, interviewers write up a summary of what they have heard and submit it to the administration.</td>
</tr>
<tr>
<td>Senior Project Evaluation</td>
<td>In 2006, the Director of Community Service developed a Senior Project evaluation form directly tied to the Grad-at-Grad outcomes. Placement site supervisors are asked to evaluate each senior in 21 different areas related to the six characteristics of the Grad-at-Grad statement (see Appendix G).</td>
</tr>
<tr>
<td>Individual Teacher Assessments</td>
<td>A handful of teachers ask students to reflect on their growth toward the outcomes of the Grad-at-Grad statement. These assessments are mostly in essay form.</td>
</tr>
</tbody>
</table>

*Note: From School Records.*
And I think the school has to be committed to doing that or it becomes a feat that seems impossible….Certainly as educators we ought to be able to figure out a way of doing some kinds of measurement for growth. But I don’t know that this school really values it that much. It’s still more important to have those SAT scores and the AP scores rather than putting time into how are we doing with this spectrum. But I do think they are measurable.

Edward Skeen, a school administrator, gave the school a grade on its effectiveness in assessing students’ growth toward Grad-at-Grad outcomes: “I think the qualitative part of it is about a C minus, and if we’re still doing the same thing in ten years, it’s going to be a F minus kind of thing, too.”

One of the reasons that Campion has had difficulty assessing student’s progress toward the Grad-at-Grad outcomes is that the content of the statement itself makes it difficult to measure reliably. Richard Levi noted the inherent difficulty with assessing the Grad-at-Grad:

I mean, to me the great difficulty with accountability on such major thematic statements, it’s hard to come up with tools by which to determine that. You know, how do you determine whether someone is loving? You can say a goal in curriculum and they should be aware of Bulgarian history from 1260 to 1280, well that’s more concrete and specific enough that you can assess much more easily than you can with larger generic statements whether they be a Grad-at-Grad or the generic statements like a faith tradition. So, yeah, but I’m just not sure
exactly how you do that, but maybe that’s part of this whole process and we can actually come up with ways to do it. I haven’t given it a lot of thought.

The affective domains of Jesuit education, as expressed in the Grad-at-Grad statement, are difficult to quantify, yet many of the assessments have tried to quantify it. To illustrate this, Earl Colby made reference to a quote by Albert Einstein: “Not everything that counts can be counted, and not everything that can be counted counts.” And Tony Barringer, an administrator, explained the problem with using surveys to assess the Grad-at-Grad:

I like something better than a survey. A survey is very impersonal, whereas the Grad-at-Grad document is a very personal document for us, and I think there needs to be human connection and not a pen and paper thing. And that’s why I think an interview is more effective.

According to the interview data, Campion needs to work harder at developing a reliable and useful assessment system for the Grad-at-Grad.

Faculty Survey data show that a majority of teachers (57%) only somewhat agree that the school is doing a good job of assessing and monitoring students’ achievement of the goals outline in the Grad-at-Grad statement (see Figure 12). 12% of the faculty strongly agree, and 20% somewhat or strongly disagree with the statement. These data suggest that faculty feel that the school can improve the way it assesses and monitors students’ growth toward the Grad-at-Grad outcomes. (For a complete breakdown of data by department see Appendix F, Table 34.)
Senior Exit Interviews

Among the various attempts to assess students’ progress toward the Grad-at-Grad outcomes, interview data reveal that Campion’s school leaders and faculty feel that the senior exit interviews are the most successful assessment the school has tried. Senior exit interviews do not attempt to quantify the Grad-at-Grad; instead, they qualitatively assess seniors through candid dialogue. Donald Swain commented,

I think the best piece of evidence is individual exit interviews with graduating seniors, a one-on-one talk like this, and a heart-to-heart. That’s probably where you are going to get your best, most accurate data.

Cameron Pedraza added,

That to me is just the best – one of the best things that we do. I don’t know. I’ve always enjoyed it. I love just listening to what they have to say, and it just amazed me with – for most of them, not all of them because for some of them it’s
more pulling teeth—but for most of them, I think they also really appreciate the opportunity to say how they feel, and – and to kind of look back.

Likewise, faculty survey data support this feeling that the senior exit interviews are an effective means of assessing the Grad-at-Grad. One teacher commented that “[e]xit interviews of departing students…would probably be the best way” to assess the Grad-at-Grad.

Despite the support of the Senior Exit Interviews, interview and survey data suggest that Campion can make the interviews more effective. One theme that emerged was a lack of time to conduct the interviews. Teachers are asked to schedule interviews with seniors in their spare time during the last month of school, but busy schedules make it difficult to fit in all of the seniors. On the faculty survey, one teacher commented, “The exit interviews need to be given time to be thorough and honest.” Jordan McKenna reflected this lack of time given to senior exit interviews:

Interviewee: But again, how much time, and I know a lot of people were freaking out about missing the seniors for the exit interview. And do you know anybody who gave their kids more than ten to 15 minutes. Maybe the occasional kid?

Interviewer: I didn’t even get through all mine. I didn’t have time.

Interviewee: Yeah. I’m saying there’s not time.

Interviewer: There was no built in time.

Interviewee: That’s right. There’s no built in time, so how important is it? You know what I mean? It’s perfunctory. So it’s the same deal.
Therefore, Senior Exit Interviews, though a good means of assessing students, need to be given more time and a better structure to make them a more reliable instrument for assessing students in light of the Grad-at-Grad outcomes.

**Breakdown in the Feedback Loop**

Student assessment should not occur merely to meet a requirement set forth by an accreditation committee. Instead, worthwhile assessment should provide feedback both to students and educators. This feedback helps students understand where they are in relation to goals, and it helps the school evaluate its programs and teaching to better help students progress. At Campion, though many forms of assessment have been used, rarely have the results of these assessments been shared with students or faculty.

Each year JSEA provides a detailed report to Campion with the data from the Student Profile Survey. Though the survey does not pertain specifically to Campion’s Grad-at-Grad statement, it is a statistically validated instrument that measures growth from freshman to senior year. Jessie Valente explained what happens with this data:

> We have it. I look at it, but we haven’t taken it to a level of really using the data there in any constructive way other than what I call feel-good research. I look at it. I feel good about where we are, and that’s where we are.

Likewise, the data collected from the Senior Exit Interviews has not been compiled and shared with the school community. Jessie Valente commented, “We’ve done exit interviews for a number of years. I don’t think I’ve ever seen a report about that, yet.” And Donald Swain expressed frustration over this lack of feedback, “As far as I know it gets filed. I am very frustrated that I have never seen the results of that.”
Interview data also show that school leaders and teachers view this data as valuable and would like to receive feedback from the exit interviews. Taylor Brockway explained the desire to learn from the data:

What could be improved upon? What could be done differently? And if somebody, I don’t know. I mean hey. Yeah. Somebody interviews them and puts it down on a piece of paper, but what happens to the 300 or 280 pieces of paper? Does anyone really look at them, or is it something that, “Okay, see? We did the exit interviews, and here they are.” But if nothing’s implemented off of their suggestions. I mean, hey, maybe every senior the last three years thinks that we’ve done – couldn’t be done better. Okay. Or possibly seniors say it couldn’t be done worse. I would – I would hope. No. No, I would like to see it. I don’t think it’s shared with faculty. I think it would be in – I mean with all the different things that we get to read, I think that has special importance because it’s what we’re doing.

And Cameron Pedraza articulated a similar desire to see the results:

You know, I always kind of wondered what happened to all that. I mean I’ve always written up [a summary]….You know, I think it would be nice to kind of look back to kind of see what is it that we’re doing okay, and what is it that, you know, we can work on because God knows we always can, you know, get better.

This finding that assessments are performed but results are not shared with the school community gives the impression that the assessments are not very important to the
school. Additionally, it suggests that assessments are not being used for their primary purpose—to provide feedback to students and the school community.

The Ideal Assessment of Grad-at-Grad Outcomes

The JSEA document *Profile of a Graduate of a Jesuit High School at Graduation* articulates that a student at graduation is not a fully developed person, but rather a person “rapidly approaching the threshold of young adulthood” (CORD, 1981, p. 101). In this sense, the Grad-at-Grad statement is not an end in itself, rather a graduate should be on the trajectory of achieving the Grad-at-Grad outcomes throughout his life. Interview data show that many at Campion perceive the Grad-at-Grad statement as a lifelong goal, instead of a graduation goal. Edward Skeen articulated this sentiment:

I think the Grad-at-Grad is – I think it probably should be the Grad-at-Life, rather than the Grad-at-Grad. I think we plant the seeds for it all here, and I think we plant seeds for every one of those things. I don't think our graduates are all that completely embodied in as they move on from here, but I think a lot of it is there, and I think that we put an internal structure and they’re headed for that kind of life as they move on from here…but again, it’s – Grad-at-Grad is a misnomer. It’s what we teach our students while they’re here and hope that they live in their lives to God.

And Anthony Hills noted,

So I think part of the difficulty of the Grad-at-Grad and part of the difficulty of our mission of religious education, Catholic education, Jesuit education, is that some of what we hope to see in people's lives is really not going to be as present
in their lives or as evidenced or witnessed in their life until maybe ten, fifteen, twenty years down the line.

Ryan Chartier, provided an anecdote from National Public Radio that illustrates that students may not fully grasp the Grad-at-Grad until much later in life:

They interviewed this kid – his dad had run, like, a 100-unit downtown building, and he rented it to people. His dad was a hard plumber—mean—and he always told his kid, he said, "Hey, part of being a landlord is it makes you this way. I didn't start out this way. Being a landlord makes you this way." And the dad's getting older and he gave the son the business, basically, to watch over this building. You find out at the very end, this kid went to a Jesuit school. And he refers to it; he goes, "Yeah, I just, when I kept dealing with these people who are down on their luck and they owed me rent and I'm here but they owe me rent but they’re down on their luck and I'm wrestling, I'm wrestling. I keep thinking of what the priest told me at my Jesuit school, my Jesuit university, ‘Be a man for others and work with them and be just,’ and at the same time I knew they would take advantage of me."

And the story was beautifully written because it's all about the struggle between being a man for others and letting people walk over him. Which I'm sure everyone wrestles with whether or not to give someone money on the street and so on and the kid said, "I didn't realize that I even had learned of that until I was put in the situation sitting around the coffee table across from this women who
was telling me why they can't make rent and how they're bad on their luck and I just remembered how I was taught."

And so I think that the kid was able to navigate through that situation with skills he never really knew he had. A test he had never been tested with. And, I mean, you just can't create all those tests and make sure all the kids got it. And it's just not that kind of learning goal. You can't test them on it.

You, I guess you just hope that they, you know, you put them through swim lessons, and you hope that when the boat sinks one day that they all survive and, you're like, "Hey, we did a good job teaching them how to swim." Or if they all put their seatbelt on and that the one day they get into an accident, but indeed they all, "Hey, I didn't know it, but that habit I was taught through my parents, always put your seatbelt on, it saved my life." I think that's kind of how the Grad at Grad is.

Because the overall perception of Campion’s leaders and faculty reflect the JSEA belief that the Grad-at-Grad statement is a lifelong goal, most of the people I interviewed feel that it is almost impossible to reliably assess when students are still at the school. Instead, over 50% of those interviewed believe the ideal assessment would involve the alumni—those who have experienced life and have been able to put the Grad-at-Grad into action. Dennis Daley said,

I don’t think anybody can come up with an ideal assessment, but it would be, I think, an interesting thing to pull together a group of alums five, 10, 15, 20 years out. And maybe even go to 50 years out. Read the Grad-at-Graduation to them,
and ask them how has this been realized in your life? And see what they’d say.

And from that, I wonder if we couldn’t pick up some bit of an idea as to a way of assessing it.

Likewise, Christopher Breunig said, “I don’t know that it’s measurable right at the point of graduation. Again, I don’t think they’re ready yet to say whether or not they’ve gotten all these things from this school, but I think five or ten years out, they would be.”

Because of this belief, Christopher advocated an alumni assessment:

Ideally, I’d say we create some type of a rubric or free response type thing to mail ten years out, and say, “You know what, in looking back on your Loyola education now, and having some experience in the world and what you’ve experienced personally, how do you think we did?” Obviously, it wouldn’t be an immediate evaluation of the school, which could cause problems, but I do think it’s more reliable.

And Jessie Valente added, “Well, you can’t measure that – I mean, you gotta measure that 20 years out, so you gotta find a way to measure it 20 years out or five years out or however you want to do that.” As such, the ideal assessment of the Grad-at-Grad statement would include an instrument—either quantitative or qualitative—that assesses alumni of Campion at various points throughout their lives.

Conclusion

In summary, this chapter discussed the major findings from the interview, participant observation, and survey data generated in the study. Though I have presented the data in this chapter in specific categories, the reality is that these categories and
patterns are interconnected and interdependent. Reliable assessment is dependent on proper curricular design and instruction. Successful implementation is dependent on proper planning and on the people responsible for the implementation. In the following chapter, I discuss the findings holistically as they relate to the theoretical frameworks that guided the study.
CHAPTER 5: DISCUSSION AND RECOMMENDATIONS

Introduction

Given that Campion’s leaders articulated a need for a more reliable and comprehensive assessment system for the Grad-at-Grad statement, the purpose of this case study was to understand how the school’s ESLRs have been operationalized over time. Additionally, this case study sought to understand teacher and administrator perceptions of the Grad-at-Grad statement and their role in implementing and assessing it. Finally, the case study examined the relationship of Jesuit educational philosophy to current theories of educative assessment (Wiggins, 1998) and outcomes-centered curriculum design (Ozar, 1994) to ascertain if these theories are viable for the Jesuit secondary education setting. The thematic comparison of these theories in Chapter 2 found that educative assessment and outcomes-centered curriculum design are theoretically congruent with Jesuit educational philosophy and viable models for Jesuit high schools. Chapter 4 presented the findings of this case study as they emerged from the three types of data. This chapter will discuss the research findings in light of the theoretical framework which guided the study and make recommendations for schools such as Campion High School that are dealing with the operationalization of ESLRs.

Discussion

Reification: The Creation of New Meanings

The creation of the Grad-at-Grad statement was an attempt to put into concrete form the abstract values and goals of Jesuit education as they play out at Campion High School. This concretization reflects Wenger’s (1998) concept of reification. It seems
that Campion’s leaders viewed the creation of the Grad-at-Grad statement as a mere articulation of what already took place at the school, thereby giving more focus and attention to what the school does. One administrator stated,

We were talking about social justice long before we had it up here. We’ve been talking about leadership long before we had it up here. I just think this was a concrete way to put it on paper for everyone to see and from a practical standpoint so a lot of us could see what our ESLRs are. But I think we’ve been doing this forever. When you were here, when I was here, we heard this. We heard this.

In fact, when I first read the Grad-at-Grad statement in 2001, as a graduate of Campion High School, I felt that the school had just put into words what they had been doing all along. According to Wenger’s (1998) concept of reification, however, the creation of the Grad-at-Grad statement had unintended consequences that go beyond the mere expression of existing meanings.

When the Grad-at-Grad statement was created and posted throughout the school, it created the conditions for members of the school community to negotiate new meanings (Wenger, 1998). As a result the role of the Grad-at-Grad statement has been interpreted differently by different members of the community, resulting in a wide range of perceptions. Some teachers view the Grad-at-Grad merely as a list of goals for students to aim for, whereas others feel that it should play a central role in the curriculum, yet others feel that it should only be incorporated when it is appropriate. Various departments also interpret the role of the Grad-at-Grad statement differently. Some departments, such as Foreign Language and Theology, feel that all elements of the Grad-
at-Grad should be incorporated into the curriculum, while members of the Mathematics and Science departments do not feel that components such as Loving and Religious fit into their curricula. Only two teachers’ comments reflected Ozar’s (1994) conclusion that the Grad-at-Grad statement is a set of graduation outcomes that should result in a re-evaluation of curriculum and drive the curriculum decision-making process.

A result of this negotiation of new meaning has been an inconsistent, random approach to the incorporation of the Grad-at-Grad into the academic classroom as teachers grapple to understand how this statement should be affecting their teaching practices. Without the proper guidance and professional development, teachers are left to draw their own conclusions as to the importance of the Grad-at-Grad and the role it should play in their classes. One teacher illustrated this lack of direction as to the meaning of the Grad-at-Grad statement,

*Interviewee:* Posters went up, and it was just kind of, you know, “This is our Grad-at-Grad.”

*Interviewer:* Okay.

*Interviewee:* This is what we do, but never where it was like, “This is how you could implement these in your classroom, and this is what you could do with your CLC [Christian Life Community], or this is what you could do in your class.”

Because teachers have been left to negotiate their own meaning of the Grad-at-Grad, interview and participant observation data suggest that the primary adaptation that teachers have made to their practice is the creation of the Tangential Curriculum.
Teachers for the most part rely on unplanned teaching moments, which seem to be encouraged by the administration, to incorporate Grad-at-Grad outcomes into their classes.

It seems the intention of creating and adopting the Grad-at-Grad statement was to put into concrete form what already took place at the school, only to make the practice better and more focused. However, the reality of its creation is that members of the school community negotiated new meaning and have come to understand that their processes and practices must change to correspond to the reification. As a result, the adoption of the Grad-at-Grad statement has resulted in an organizational change, whether that was the intention or not.

*The Grad-at-Grad Statement as Organizational Change: Applying the Concerns-Based Adoption Model*

As a result of the adoption of the Grad-at-Grad statement, change has been taking place at Campion for the past seven years. The change did not occur with the single event of approving and posting the Grad-at-Grad statement around campus; rather, it has been an ongoing process over many years. This ongoing process of change has brought with it certain psychological factors for those who are responsible for implementing the change (Evans, 1996). Chris Henson noted,

That would be asking old dogs to learn new a new trick and I’m guilty of this and I’m sure other teachers that we get comfortable teaching the way we’ve taught and to make changes is difficult.
In fact, 30% \( (n = 30) \) of teachers at Campion have taught at the school for sixteen or more years, which suggests there are a lot of people who have concerns about the change. As a result, applying Hall and Hord’s (2001) Concerns-based Adoption Model, which provides a template for assisting teachers through their stages of concern, to the findings of this case study reveals that Campion has only successfully moved through the first two or three stages of concern.

According to Hall and Hord (2001), the first stage of concern (stage zero) is Awareness, when little concern about, or involvement with, the change is indicated by members of the school community. Findings from the case study suggest that Campion moved through this stage several years ago even before the Grad-at-Grad statement was created. Veteran teachers were informed that the school would be creating ESLRs and that they would be involved in the construction of this document. New teachers become aware of the Grad-at-Grad statement when they apply to the school and are asked to review the philosophy and mission statements, the Profile of a Teacher, and the Grad-at-Grad statement.

During the Informational stage of concern, an individual possesses a general awareness about the innovation and is more interested in learning about the general characteristics of the change, rather than its personal effects on him or her (Hall & Hord, 2001). Campion’s leaders have led the faculty through this stage of concern through a variety of means. First, all members of the school community were involved in the creation of the Grad-at-Grad statement, and it was communicated on posters throughout the campus and on most public documents distributed throughout the community.
Additionally, for veteran teachers, the initial Day of Dialogue and reflection group meetings helped provide the general characteristics of the Grad-at-Grad. Additionally, Ignatian Evenings and Adult Spirituality activities help provide the philosophical and theological background for the Grad-at-Grad statement. For newer teachers, the three-year faculty induction process and the Province’s Ignatian Orientation for New Faculty help new teachers understand the general characteristics of the Grad-at-Grad and its importance in Jesuit education.

As teachers gather information about an innovation, they begin to see the reality of the change and start to be concerned with its affect on them personally. During the Personal stage, an “individual is uncertain about the demands of the innovation, his/her inadequacy to meet those demands, and his/her role with the innovation,” including a “consideration of potential conflicts with existing structures or personal commitment” (Hall & Hord, 2001, p. 63). The findings from this case study suggest that most Campion teachers remain in this stage of concern. A theme that emerged from the study was a feeling among teachers of competing values at the school: teachers are unclear of the weight that the Grad-at-Grad holds in relation to covering their college preparatory or AP subject area content. This suggests that conflicts exist with the existing structures of the school. Likewise, teachers’ reliance on Tangential Curriculum to teach the Grad-at-Grad outcomes suggests that teachers have not made substantial changes to their existing curricula to meet the demands of the Grad-at-Grad. Instead, they have adapted by justifying teaching moments that exist on top of their pre-existing way of doing things. Furthermore, teachers at Campion have expressed a need for professional development to
help them understand how to practically incorporate Grad-at-Grad outcomes into their courses and lesson plans. This seems to be an expression of teachers’ desire to understand their role in the innovation.

The findings from the case study suggest that few teachers have moved into the subsequent stages of concern. Though there are a few exemplars who have spent considerable time re-developing their curriculum and lesson plans in relation to the Grad-at-Grad outcomes, the majority of the teachers remain at Stage Two. Although my initial thought that this was due to poor planning by the school’s leaders, colleagues at the school suggested that it may be a result of leadership changes in the school. In the years since the adoption of the Grad-at-Grad statement, Campion has witnessed the resignation of the president and the principal, who were responsible for creating and implementing the change. The school then had an interim president and principal before hiring permanent people to fill those positions. A colleague stated,

    Well, the last few years with a – we had the principal change; we had an interim principal so everything kind of went on hold and with the new principal, the same thing. We haven’t really heard the direction he’d like us to go in these areas.

These leadership changes, therefore, seem to have put the overall implementation of the Grad-at-Grad on hold.

Hall and Hord (2001) believe that with the proper factors in place, teachers should move through all of the stages of concern after three to five years. Seven years after the adoption of the Grad-at-Grad statement, findings from this case study suggest that most teachers remain at Stage Two. However, with the new principal and president in place,
Jessie Valente, a school administrator, expressed optimism for this change: “You might think that we’re a little bit slow or behind the curve, but the field is ripe for us to plant these seeds and grow it now.” The next section discusses how Campion can make it grow.

Curriculum Evaluation and Decision-Making

Stemming from Newton’s (1977) recommendation for a coherent, structured curriculum with clearly defined learning objectives arranged in a logical pattern, the JSEA construct of the Profile of a Graduate of a Jesuit High School at Graduation emerged from the Curriculum Improvement Process (CIP). Begun in 1978, the CIP was a series of formal workshops and discussions instituted among faculty and administrators of Jesuit schools with the goal of developing and formalizing the desired educational and affective outcomes of Jesuit secondary education. When JSEA published the Profile in 1981, Jesuit schools were encouraged to adopt the Profile as a framework to evaluate curricular objectives and goals. CORD (1981) emphasized what the adoption of the Profile should mean for schools:

The goal of influencing the students’ growth in all five areas described in the profile will mean for schools far more attention to formational activities throughout the total school program, as well as the introduction or recasting of some of the academic material of the curriculum. For all schools it will mean a more thorough-going integration of formational concerns with academic concerns as the school tries to foster the development of the total Christian person during his or her adolescent years at the school. (p. 106)
Because the Profile was intended as a tool for evaluating and developing curriculum to better integrate formational concerns within the academic curriculum, it seems that Campion’s Grad-at-Grad statement should also be used to this end. However, findings from this case study reveal that very little has been done at the departmental level to evaluate curriculum in light of the Grad-at-Grad outcomes and to develop curriculum to meet these outcomes. My research found that although numerous classes have been added in the past seven years, all but three of these were developed to meet university or AP requirements, not to help students achieve Grad-at-Grad outcomes. Only the sophomore Theology 2 class, Modern American Novel, and the new junior Biology class have been developed using the Grad-at-Grad statement as a framework. For the departments that have functional department handbooks, my analysis revealed that learning objectives in the English, Foreign Language, and Mathematics departmental curricula reflect only subject-matter content and do not incorporate Grad-at-Grad outcomes. Likewise, interview data revealed that the Grad-at-Grad has played little or no role in departmental decision-making.

Though the Grad-at-Grad statement has not played a significant role in departmental decision-making and curricular evaluation, many teachers have incorporated Grad-at-Grad themes into their classes. However, without any real accountability, this incorporation has been inconsistent within and across departments. Though one math teacher interviewed incorporates Loving and Religious into class, most math teachers have difficulty incorporating Loving, Religious, and Committed to Justice. Likewise, interview data reveal that although a science teacher does a good job of
incorporating Committed to Justice through the concept of stewardship, the science department as a whole struggles to incorporate Loving, Religious, and Committed to Justice. Findings from this case study show that teachers in these departments feel that these components of the Grad-at-Grad are not appropriate to their subject matter.

This feeling seems to be anathema to Jesuit educational philosophy. ICAJE (1987) emphasized the centrality of faith and justice in Jesuit schools: “Religious and spiritual formation is integral to Jesuit education; it is not added to, or separate from, the educational process” (p. 136). As such, every academic department in a Jesuit school must accept the responsibility of incorporating faith and justice into the classroom. It must not be left to chance or the goodwill of a handful of faculty; rather, it must be woven into the very fabric of the school, integrated into the curriculum of all academic departments, and incorporated into all extracurricular programs, including athletics (Starratt, 1980). The findings from this case study suggest that Campion has taken the approach against which Starratt (1980) warns. Utilizing Ozar’s (1994) outcomes-centered curriculum design process, which is theoretically congruent with Jesuit education, would institutionalize the Grad-at-Grad outcomes across departments, which was JSEA’s intention when it created the Profile.

If You Don’t Know Where You’re Going, Any Road Will Get You There: Assessment of the Grad-at-Grad Outcomes

According to current theories of educative assessment and outcomes-centered curriculum design (Ozar, 1994; Wiggins, 1998; Wiggins & McTighe, 2006), assessment should be directly tied to educational outcomes and instructional design. Ozar (1994)
asserts that congruence among outcomes, assessments, and teaching and learning strategies is essential (see Figure 3 on p. 60). Because Campion High School has not used the Grad-at-Grad outcomes to develop curriculum and teaching strategies, the assessments that the school has used are not tied to anything that has been intentionally designed. A teacher would never give students a test without first providing instruction and learning opportunities to help the students learn the material that is covered on the test. Yet this seems to be the approach that has been used at Campion over the past seven years. Assessments have been added onto pre-existing curriculum and teaching strategies, rather than being developed from the ground up.

Over the past seven years, Campion has used reflection papers, discussion groups, surveys, and exit interviews to assess students’ progress toward the Grad-at-Grad outcomes. First, surveys seem to be problematic for assessment because they attempt to quantify the Grad-at-Grad statement, which contains affective outcomes that are more qualitative in nature. Likewise, the use of traditional assessment methods such as surveys fail to truly assess what the school values and what students really need—student learning and understanding; instead, these surveys assess students’ perceived knowledge of the Grad-at-Grad outcomes (Wiggins, 1998).

Reflection groups and senior exit interviews are more in line with the affective nature of the Grad-at-Grad statement. However, as a department chairperson stated, these means of assessment seem artificial:

I kind of had problems with the whole Grad-at-Grad reflection groups and all that kind of stuff, not just because - it just seems artificial to me, and it put so much
pressure on kids, the ones that really wanted to do well, I don't know. It sold it the wrong way too—I think it sold it the wrong way to the kids. It became another chore instead of something for them to really reflect about.

Because the Grad-at-Grad outcomes reflect characteristics that Jesuit schools hope that students will carry with them and continue to develop throughout their life, meaningful and authentic performance tasks that engage students in real-world problems seem more appropriate to assess the Grad-at-Grad outcomes (Wiggins, 1998).

One activity at Campion that meets the criteria of authentic assessment is the Senior Project. During this three-week community service experience, seniors are required to go out into real-world settings and engage in work alongside adults. In fact, the Senior Project goes beyond the criteria of authentic assessment because doing service does not merely replicate or simulate contexts in which adults are tested in the workplace, in civic life, and in personal life; it is the context in which adults work. During the Senior Project, students must put into action the characteristics of the Grad-at-Grad that they have learned during their three-and-a-half years at the school. Likewise, the Senior Project is set up to provide ongoing, constructive feedback to students through the weekly reflection groups with faculty moderators (Wiggins, 1998). And in recent years, the Director of Community Service developed an evaluation instrument that asks each senior’s site supervisor to evaluate the student in relation to the Grad-at-Grad outcomes (see Appendix G). Thus, the Senior Project is an effective educative assessment that is directly tied to the Grad-at-Grad outcomes.
One major gap between the findings of this case study and the theoretical framework that guided it is the breakdown in the feedback loop. Quality assessment is meant to provide useful feedback to teachers and students to assist in the teaching-learning process. Wiggins (1998) asserts that assessment should provide ongoing, constructive feedback. Likewise, in the Ignatian Pedagogical Paradigm, evaluation is a key component of the synergistic interplay among experience, reflection, action, and evaluation, as the results of evaluation inform future experience, reflection, and action (ICAJE, 1993). Findings from this case study reveal that the results of the various assessment instruments used at Campion over the years have not been used to provide feedback to students or to evaluate programs, curriculum, or teaching strategies. Essentially, it seems that assessment is performed for the sake of assessment or to meet the requirements of the accreditation association rather than to provide any useful feedback to community members.

Issues of Equity and Access

The findings from this case study raise issues relating to the social justice concern of equity and access. When a student is admitted to the school, the Grad-at-Grad statement is essentially a contract made with students and parents, stating that the school will provide the resources and learning opportunities so that the student, when he graduates, will be on the threshold of becoming a young man who exhibits the qualities established in the Grad-at-Grad statement. Due to the contractual nature of this document, Campion has an obligation to provide each and every student the same opportunities to achieve those goals.
Findings from this study reveal that because the Grad-at-Grad outcomes are not built into departmental curricula, the school relies on an inconsistent, random approach to incorporating these outcomes into the classroom. Some teachers incorporate the Grad-at-Grad more than others, and some do not incorporate these outcomes into their classroom at all. Ryan Chartier raised this concern of equity and access:

Yeah, so I think we fall short in some regards to not every kid has access to the same Grad-at-Grad learning opportunities as everyone else. You could – one curricular path could eliminate an option to do that.

By this, Ryan means that it is possible for a student to go through his four years at Campion without ever having a teacher who significantly incorporates the Grad-at-Grad into the classroom. However, the academic classroom is not the only place a student receives his education. Campion also provides a wide range of extra-curricular activities and athletics, but these programs are optional. Additionally, the spirituality program provides Grad-at-Grad learning opportunities, but participation in junior and senior retreats has been declining in the past six years, whereby one-third of seniors in 2006-2007 did not attend a retreat. Therefore, because all students spend every day in the classroom, it is essential that the entire academic curriculum systematically address all of the Grad-at-Grad outcomes to ensure equity and access for all students.

Implications for Jesuit Education

As discussed in Chapter 2, the philosophy of Jesuit education (Au, 1976; ICAJE, 1987; Newton, 1977; Starratt, 1980) is theoretically congruent with Wiggins’ (1998) educative assessment theory and with the model of outcomes-centered curriculum design.
(Ozar, 1994; Wiggins, 1998; Wiggins & McTighe, 2006), making these valid models for use in Jesuit schools to achieve and assess the outcomes of the *Profile of the Graduate of a Jesuit High School at Graduation*.

Next, the finding that the Senior Project provides an authentic assessment that is tied to the outcomes of the Grad-at-Grad statement has implications for other Jesuit high schools. Community service is an essential part of the educational experience at Jesuit high schools throughout the United States. The placement of the Senior Project in the senior year provides a real-world culminating experience that requires students to put the characteristics of the Profile into action. Therefore, this type of community service experience should be investigated in other Jesuit schools.

A distinctive characteristic of Jesuit education is *cura personalis*, or the attention to the individual. In the Jesuit educational setting, this attention to the individual applies to all members of the school community—students and staff. As I conducted my interviews for this study, I found that administrators, teachers, and program directors were deeply appreciative of the opportunity to share their opinions about the school with me in a non-threatening environment. And most of the people I interviewed were eager to read the results of my study because they seemed to have a genuine concern for improving the educational experience of the students. This indicates that leaders of Jesuit schools, in the spirit of *cura personalis*, should take the time to really listen to their faculty and staff by providing non-threatening environments were opinions and ideas can be discussed and exchanged. As one study participant poignantly articulated, “Your faculty is your most important treasure.”
Next, this case study revealed that Jesuit schools need more assistance and direction from JSEA to successfully implement and assess the Profile. Additionally, JSEA should work on developing an assessment instrument similar to SPS-II that assesses alumni of Jesuit schools at various benchmarks throughout their life.

Finally, the issue of equity and access has implications for Jesuit high schools because justice is essential to the Jesuit charism. There always seems to be a lot happening at Jesuit schools—athletics, clubs, retreats, CLCs, community service, academics, etc. In the tumult of everyday life, it may seem that enough is being provided to meet the needs of every student. However, some students can get lost in the fold and do not take advantage of the extracurricular, athletic, or spiritual offerings of the school. Therefore, Jesuit schools need to ensure that the outcomes of the Profile are incorporated throughout the entire curriculum to ensure that each student has equitable access to the spiritual and affective concerns of the school. Jesuit education is about teaching and developing the “whole person,” but it should also be about teaching and developing every person.

Implications for Education in General

In the past decade, schools throughout the United States—both public and private—have adopted ESLRs to convey the overall goals of the schools. Despite this, very little research has been done on the operationalization of ESLRs in schools. Although the Grad-at-Grad statement contains outcomes applicable only to Jesuit or Catholic schools, educational leaders throughout the United States can use the findings of this case study in their respective settings. First, Ozar’s (1994) model of outcomes-
centered curriculum design is a viable means for all schools to incorporate ESLRs into their curriculum. Next, for a change to be successful, school leaders need to carefully design and plan the implementation of an innovation and to provide the necessary resources and professional development to assist teachers through the stages of concern. Finally, schools can hire for mission and provide worthwhile teacher induction programs to ensure that new faculty buy into the goals of the specific school setting.

Recommendations

Based on the findings from this case study, I would make several recommendations for Campion High School to maximize students’ progress toward the outcomes of the Grad-at-Grad statement. First, Campion’s new principal, in conjunction with administrators and department chairpersons, should carefully plan the next stages of the implementation of the Grad-at-Grad statement as the school’s ESLRs. This plan should begin with a workshop explaining Ozar’s (1994) outcomes-centered curriculum decision-making process. Next, departments should be given ample time to evaluate their curriculum in light of the Grad-at-Grad outcomes and to develop new departmental, course, and unit objectives that incorporate these outcomes at every level. Following the development of objectives, teachers should be provided with professional development about authentic assessment and then asked to explore the use of authentic assessments tied to the new course and unit objectives. Finally, teachers should be given workshops and in-services on instructional strategies, including the Ignatian Pedagogical Paradigm, to provide learning experiences that meet the new educational objectives.
Second, Campion High School should take advantage of the few exemplary teachers who fully grasp and integrate the Grad-at-Grad outcomes into their courses and lesson plans. These teachers should share lesson plans, provide demonstrations of lessons, and assist other teachers with integrating the Grad-at-Grad outcomes into curriculum. These teachers should also serve as mentor teachers to new faculty and assist them with the practical side of the Grad-at-Grad statement.

Third, the school should change its current advising structure so that a student’s advisor moves with him throughout his four years at the school. This advisor would then serve as a student’s Grad-at-Grad advisor and assist students with developing Grad-at-Grad portfolios that include evidence of growth toward the Grad-at-Grad outcomes, including the results of the authentic assessments used in his classes.

Fourth, Campion High School should make the assessment of the Grad-at-Grad a priority by building in the time for reflection and assessment. For example, the school could provide a single day without formal classes at the end of the school year where students reflect on the Grad-at-Grad, write reflections, and take part in interviews. This will ensure that both teachers and students have the time to make assessment worthwhile.

Fifth, the school should summarize and analyze the results of Grad-at-Grad assessments, disseminate the results among faculty and staff, and use the results to evaluate programs and curriculum.

Sixth, Campion should reinstate the requirement for teachers to develop professional goals that relate to the Grad-at-Grad statement, as well as using these goals and the Grad-at-Grad as a framework for year-end evaluations.
Seventh, the school should include alumni in the assessment process by creating a survey for alumni, which could be mailed to them at intervals of 5, 10, 20 years to get feedback on how the Grad-at-Grad continues to develop in their lives. Additionally, the school can utilize the Director of Alumni Relations to conduct focus groups with alumni—both those satisfied and not satisfied with their Campion experience—to gather feedback that can be used to evaluate programs and curriculum.

Finally, Campion High School should investigate the reasons for the decline in student and teacher participation in retreats for juniors and seniors.

Questions for Further Inquiry

As with all studies, this case study raises many more questions than it can answer. Due to the dearth of research on ESLRs in school settings, further studies need to be done in Catholic and non-Catholic settings on how ESLRs have been implemented and operationalized within school settings. Given the lack of research for comparison, one wonders if Campion is an exemplar of implementing ESLRs or if it has a lot of room for improvement compared to other schools. Also, a future study should investigate Jesuit schools who have developed curriculum and authentic assessments based on the graduation outcomes of the Profile.

Second, this study found several contradictions between interview and survey data. Further studies need to evaluate the data collection methods used in this study and reformulate survey questions for more valid responses. Additionally, a more in-depth study that interviews all teachers, rather than surveying them, would better understand how teachers perceive the Grad-at-Grad statement and incorporate it into their classes.
Third, although this case study touched on Wenger’s (1998) Communities of Practice theory by discussing the concept of reification, other findings such as the importance of role modeling also relate to the Communities of Practice theory. Therefore, a future studying using Wenger’s (1998) Communities of Practice theory as a theoretical framework would shed more light on how Campion High School teaches Grad-at-Grad outcomes through non-curricular means, such as role modeling, participation, and hidden curriculum.

Conclusion

In conclusion, this case study examined how the graduation outcomes of the Grad-at-Grad statement have been implemented and assessed at a Jesuit high school in order to provide viable learning experiences to help students achieve these outcomes. The findings indicate the school has relied on individual teachers’ goodwill to incorporate the outcomes into the classroom, resulting in a random, inconsistent incorporation. The result of this uneven incorporation is unequal access to essential learning experiences for students.

Additionally, due to leadership changes over the past couple of years, the school has not fully carried out the implementation process. Findings suggest teachers have become familiar with the Grad-at-Grad statement and are eager to receive assistance in the form of professional development to move forward with incorporating the outcomes into the curriculum. Furthermore, the school relies heavily on traditional assessment measures, which do not reliably assess real student learning and understanding of the Grad-at-Grad outcomes.
Throughout its over 450 years of existence, Jesuit education emerged as a viable and successful educational model throughout the world largely due to its ability to adapt to local settings and to incorporate the latest educational innovations to meet the educational needs of its students. Campion High School needs to return to these Ignatian roots of adaptation and innovation in order to continue to be successful throughout the 21st century. The school must renew its commitment to the processes Ignatius developed in *Spiritual Exercises*—experience, reflection, action, and evaluation—not only in the classroom and curriculum but also in its approach to ensuring organizational efficacy. And this means that teachers, like their students, must be open to growth and willing to give up their old ways to make room for the curricular, instructional, and assessment models that will help students grow toward the outcomes of the Grad-at-Grad statement.
References


APPENDIX A

Faculty Survey

1. In which academic department do you primarily teach?
   a. Math
   b. Science
   c. English
   d. Fine Arts
   e. Foreign Language
   f. Social Studies
   g. Theology
   h. Health/P.E.

2. How long have you been teaching at Campion High School?
   a. 1 year or less
   b. 2-3 years
   c. 4-7 years
   d. 8-12 years
   e. 12-16 years
   f. 16-20 years
   g. Over 20 years

3. What role do you feel the Grad-at-Grad statement should play in the curriculum and programs at Campion? (open-ended question)

4. What role does the Grad-at-Grad Statement play in your work at Campion High School? (open-ended question)

5. I believe that the Grad-at-Grad Statement is a viable document that addresses the mission of Jesuit education.
   a. Strongly Agree
   b. Somewhat Agree
   c. Somewhat Disagree
   d. Strongly Disagree

6. I believe that the school is doing a good job of assessing students’ achievement of the goals outlined in the Grad-at-Grad statement.
   a. Strongly Agree
   b. Somewhat Agree
   c. Somewhat Disagree
   d. Strongly Disagree
7. I believe that the school administration has provided enough training, resources, and assistance (workshops, in-services, department meetings, mentoring, etc.) to help me integrate the Grad-at-Grad statement into the classes that I teach.
   a. Strongly Agree
   b. Somewhat Agree
   c. Somewhat Disagree
   d. Strongly Disagree

8. Have you incorporated elements of the Grad-at-Grad into your curriculum since the implementation of the Grad-at-Grad statement in 2000?
   a. I have significantly incorporated elements of the Grad-at-Grad
   b. I have incorporated some elements of the Grad-at-Grad
   c. I have incorporated very few elements of the Grad-at-Grad
   d. I have incorporated no elements of the Grad-at-Grad

9. I believe that the Grad-at-Grad Statement should be integrated into the curriculum of all academics departments at Campion.
   a. Strongly Agree
   b. Somewhat Agree
   c. Somewhat Disagree
   d. Strongly Disagree

   Please explain your answer:

10. I believe that some components of the Grad-at-Grad do not belong in my curriculum and should be left to other academic departments and school programs.
    a. Strongly Agree
    b. Somewhat Agree
    c. Somewhat Disagree
    d. Strongly Disagree

    Please explain your answer:

11. How comfortable do you feel integrating the goal of Open to Growth into your curriculum?
    a. Very comfortable; I do it all the time
    b. Somewhat comfortable; I do it whenever the opportunity arises
    c. Somewhat uncomfortable; I do it if I have to
    d. Very uncomfortable; I don’t integrate it at all into my curriculum
12. How comfortable do you feel integrating the goal of *Intellectually Distinguished* into your curriculum?
   a. Very comfortable; I do it all the time
   b. Somewhat comfortable; I do it whenever the opportunity arises
   c. Somewhat uncomfortable; I do it if I have to
   d. Very uncomfortable; I don’t integrate it at all into my curriculum

13. How comfortable do you feel integrating the goal of *Religious* into your curriculum?
   a. Very comfortable; I do it all the time
   b. Somewhat comfortable; I do it whenever the opportunity arises
   c. Somewhat uncomfortable; I do it if I have to
   d. Very uncomfortable; I don’t integrate it at all into my curriculum

14. How comfortable do you feel integrating the goal of *Loving* into your curriculum?
   a. Very comfortable; I do it all the time
   b. Somewhat comfortable; I do it whenever the opportunity arises
   c. Somewhat uncomfortable; I do it if I have to
   d. Very uncomfortable; I don’t integrate it at all into my curriculum

15. How comfortable do you feel integrating the goal of *Committed to Justice* into your curriculum?
   a. Very comfortable; I do it all the time
   b. Somewhat comfortable; I do it whenever the opportunity arises
   c. Somewhat uncomfortable; I do it if I have to
   d. Very uncomfortable; I don’t integrate it at all into my curriculum

16. How comfortable do you feel integrating the goal of *Developing as a Leader* into your curriculum?
   a. Very comfortable; I do it all the time
   b. Somewhat comfortable; I do it whenever the opportunity arises
   c. Somewhat uncomfortable; I do it if I have to
   d. Very uncomfortable; I don’t integrate it at all into my curriculum

17. I provide viable learning experiences (lessons, units, student projects, writing assignments, etc.) that address the Grad-at-Grad component of *Open to Growth.*
   a. Strongly Agree
   b. Somewhat Agree
   c. Somewhat Disagree
   d. Strongly Disagree
18. I provide viable learning experiences (lessons, units, student projects, writing assignments, etc.) that address the Grad-at-Grad component of *Intellectually Distinguished.*
   a. Strongly Agree
   b. Somewhat Agree
   c. Somewhat Disagree
   d. Strongly Disagree

19. I provide viable learning experiences (lessons, units, student projects, writing assignments, etc.) that address the Grad-at-Grad component of *Religious.*
   a. Strongly Agree
   b. Somewhat Agree
   c. Somewhat Disagree
   d. Strongly Disagree

20. I provide viable learning experiences (lessons, units, student projects, writing assignments, etc.) that address the Grad-at-Grad component of *Loving.*
   a. Strongly Agree
   b. Somewhat Agree
   c. Somewhat Disagree
   d. Strongly Disagree

21. I provide viable learning experiences (lessons, units, student projects, writing assignments, etc.) that address the Grad-at-Grad component of *Committed to Justice.*
   a. Strongly Agree
   b. Somewhat Agree
   c. Somewhat Disagree
   d. Strongly Disagree

22. I provide viable learning experiences (lessons, units, student projects, writing assignments, etc.) that address the Grad-at-Grad component of *Developing as a Leader.*
   a. Strongly Agree
   b. Somewhat Agree
   c. Somewhat Disagree
   d. Strongly Disagree
On a scale of 1-5, with 1 being very responsible and 5 being not at all responsible, please rate the extent to which each of the following is responsible for a student’s attainment of the goals in the Grad-at-Grad statement:

23. The student himself
24. The student’s family
25. Teachers
26. Coaches
27. Administration
28. Staff
29. The school’s curriculum
30. Campus Ministry
31. Community Service
32. Other extra-curricular programs

33. How do you think we can best ensure that we are providing students with the opportunities to attain the goals of the Grad-at-Grad? (open-ended question)
APPENDIX B

Pre-Interview Questionnaire

Name: ________________________________

Title: ________________________________

Years Experience in Jesuit education: __________

Years Experience at Campion: ___________  Years in Current Position: ________

1. Please briefly describe your role at the school?

2. Briefly describe what you do on a day-to-day basis?

3. What was your role in the development and implementation process of the Grad-at-Grad Statement? (Use the back of this sheet if needed)
Appendix C

Interview Schedule for Administrators & Department Chairs

1. What is your exact title at the school?
2. How long have you been working at Campion?
3. How long have you been in your current position?
4. Please describe your current job function. How do you view your role at the school? What do you do on a day-to-day basis?
5. What does Jesuit education mean to you?
6. What does the Grad-at-Grad statement mean to you?
7. Do you think that the Grad-at-Grad statement is a good summary of what actually takes place at Campion?
8. Please explain how the Grad-at-Grad was implemented at Campion.
9. What was your role in the implementation process?
10. How do you feel about the way the Grad-at-Grad has been implemented over the past 6 years?
11. How does the Grad-at-Grad influence how you do your work at Campion?
12. What role does the Grad-at-Grad play in your meetings and planning?
13. What do you think the role of the Grad-at-Grad should be for administrators? For teachers? For coaches? For staff? For students?
14. What should be the role of the Grad-at-Grad in the curriculum? In extracurricular programs? In athletics?
15. What type of training or professional development has been provided to teachers to assist them with the Grad-at-Grad?

16. To what extent do you feel that teachers are integrating the goals of the Grad-at-Grad into their curricula?

17. Do you think that the school should be held accountable for the claims it makes in the Grad-at-Grad?

18. How can the school best ensure that the goals of the Grad-at-Grad are being achieved?

19. How do you feel about the way the Grad-at-Grad has been assessed over the past 6 years?

20. Some say that the very nature of the Grad-at-Grad makes it almost impossible to assess reliably. What would you say to them?

21. What do you think the ideal assessment of the Grad-at-Grad would look like?
APPENDIX D

Document Analysis Guide

Document: ________________________________

Description: ____________________________________________

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<tr>
<th>Grad-at-Grad Objective</th>
<th>Frequency</th>
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APPENDIX E

Observation Guide

Event: ___________________________  Date: ______________

Persons Involved: _________________________________________________________

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APPENDIX F

Survey Data

Table 23: Teacher Perception of Grad-at-Grad as a Good Summary of What Takes Place at Campion

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Table 24: Extent That Teachers Have Incorporated Elements of the Grad-at-Grad into Their Curriculum

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Table 25: *Teachers Provide Viable Learning Experiences That Address the Each Grad-at-Grad Component: All Departments*

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Table 26: *Teachers Provide Viable Learning Experiences That Address the Each Grad-at-Grad Component: English Department*

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Table 27: Teachers Provide Viable Learning Experiences That Address the Each Grad-at-Grad Component: Fine Arts Department

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Table 28: Teachers Provide Viable Learning Experiences That Address the Each Grad-at-Grad Component: Foreign Language Department

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Table 29: Teachers Provide Viable Learning Experiences That Address the Each Grad-at-Grad Component: Health/P.E. Department

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Table 30: Teachers Provide Viable Learning Experiences That Address the Each Grad-at-Grad Component: Mathematics Department

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<td>Religious</td>
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<td>16.7 2</td>
<td>25.0 3</td>
<td>33.3 4</td>
<td>16.7 2</td>
</tr>
<tr>
<td>Loving</td>
<td>0.0 0</td>
<td>50.0 6</td>
<td>33.3 4</td>
<td>0.0 0</td>
<td>16.7 2</td>
</tr>
<tr>
<td>Committed to Justice</td>
<td>16.7 2</td>
<td>58.3 7</td>
<td>8.3 1</td>
<td>0.0 0</td>
<td>16.7 2</td>
</tr>
<tr>
<td>Developing as a Leader</td>
<td>41.7 5</td>
<td>3.0 4</td>
<td>8.3 1</td>
<td>0 0</td>
<td>16.7 2</td>
</tr>
<tr>
<td>Totals</td>
<td>29.2 21</td>
<td>36.1 26</td>
<td>12.5 9</td>
<td>5.6 4</td>
<td>16.7 12</td>
</tr>
</tbody>
</table>

### Table 32: Teachers Provide Viable Learning Experiences That Address the Each Grad-at-Grad Component: Social Sciences Department

<table>
<thead>
<tr>
<th>Component</th>
<th>Strongly Agree</th>
<th>Somewhat Agree</th>
<th>Somewhat Disagree</th>
<th>Strongly Disagree</th>
<th>No Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>% N</td>
<td>% N</td>
<td>% N</td>
<td>% N</td>
<td>% N</td>
</tr>
<tr>
<td>Open to Growth</td>
<td>41.7 5</td>
<td>41.7 5</td>
<td>0.0 0</td>
<td>0 0</td>
<td>16.7 2</td>
</tr>
<tr>
<td>Intellectually Distinguished</td>
<td>66.7 8</td>
<td>16.7 2</td>
<td>0.0 0</td>
<td>0 0</td>
<td>16.7 2</td>
</tr>
<tr>
<td>Religious</td>
<td>25.0 3</td>
<td>16.7 2</td>
<td>41.7 5</td>
<td>0.0 0</td>
<td>16.7 2</td>
</tr>
<tr>
<td>Loving</td>
<td>41.7 5</td>
<td>16.7 2</td>
<td>25.0 3</td>
<td>0.0 0</td>
<td>16.7 2</td>
</tr>
<tr>
<td>Committed to Justice</td>
<td>58.3 7</td>
<td>25.0 3</td>
<td>0.0 0</td>
<td>0 0</td>
<td>16.7 2</td>
</tr>
<tr>
<td>Developing as a Leader</td>
<td>58.3 7</td>
<td>3.0 2</td>
<td>0.0 0</td>
<td>0 0</td>
<td>25.0 3</td>
</tr>
<tr>
<td>Totals</td>
<td>48.6 35</td>
<td>22.2 16</td>
<td>11.1 8</td>
<td>0.0 0</td>
<td>18.1 13</td>
</tr>
</tbody>
</table>
### Table 33: Teachers Provide Viable Learning Experiences That Address the Each Grad-at-Grad Component: Theology Department

<table>
<thead>
<tr>
<th>Component</th>
<th>Strongly Agree</th>
<th>Somewhat Agree</th>
<th>Somewhat Disagree</th>
<th>Strongly Disagree</th>
<th>No Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>Open to Growth</td>
<td>71.4%</td>
<td>28.6%</td>
<td>0.0%</td>
<td>0.0%</td>
<td>0.0%</td>
</tr>
<tr>
<td>Intellectually Distinguished</td>
<td>57.1%</td>
<td>42.9%</td>
<td>0.0%</td>
<td>0.0%</td>
<td>0.0%</td>
</tr>
<tr>
<td>Religious</td>
<td>71.4%</td>
<td>28.6%</td>
<td>0.0%</td>
<td>0.0%</td>
<td>0.0%</td>
</tr>
<tr>
<td>Loving</td>
<td>57.1%</td>
<td>28.6%</td>
<td>0.0%</td>
<td>0.0%</td>
<td>0.0%</td>
</tr>
<tr>
<td>Committed to Justice</td>
<td>42.9%</td>
<td>42.9%</td>
<td>0.0%</td>
<td>0.0%</td>
<td>0.0%</td>
</tr>
<tr>
<td>Developing as a Leader</td>
<td>71.4%</td>
<td>3.0%</td>
<td>0.0%</td>
<td>0.0%</td>
<td>0.0%</td>
</tr>
<tr>
<td>Totals</td>
<td>61.9%</td>
<td>33.3%</td>
<td>4.8%</td>
<td>0.0%</td>
<td>0.0%</td>
</tr>
</tbody>
</table>

### Table 34: Teacher Belief That Campion Is Doing a Good Job Assessing & Monitoring Students

<table>
<thead>
<tr>
<th>Department</th>
<th>Strongly Agree</th>
<th>Somewhat Agree</th>
<th>Somewhat Disagree</th>
<th>Strongly Disagree</th>
<th>No Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>%</td>
<td>N</td>
<td>%</td>
<td>N</td>
<td>%</td>
</tr>
<tr>
<td>English</td>
<td>20.0%</td>
<td>2</td>
<td>50.0%</td>
<td>5</td>
<td>0.0%</td>
</tr>
<tr>
<td>Fine Arts</td>
<td>14.3%</td>
<td>1</td>
<td>42.9%</td>
<td>3</td>
<td>14.3%</td>
</tr>
<tr>
<td>Foreign Language</td>
<td>10.0%</td>
<td>1</td>
<td>70.0%</td>
<td>7</td>
<td>10.0%</td>
</tr>
<tr>
<td>Health/P.E.</td>
<td>0.0%</td>
<td>0</td>
<td>100.0%</td>
<td>4</td>
<td>0.0%</td>
</tr>
<tr>
<td>Mathematics</td>
<td>25.0%</td>
<td>3</td>
<td>41.7%</td>
<td>5</td>
<td>16.7%</td>
</tr>
<tr>
<td>Science</td>
<td>0.0%</td>
<td>0</td>
<td>58.3%</td>
<td>7</td>
<td>41.7%</td>
</tr>
<tr>
<td>Social Sciences</td>
<td>8.3%</td>
<td>1</td>
<td>58.3%</td>
<td>7</td>
<td>33.3%</td>
</tr>
<tr>
<td>Theology</td>
<td>14.3%</td>
<td>1</td>
<td>57.1%</td>
<td>4</td>
<td>14.3%</td>
</tr>
<tr>
<td>All Departments</td>
<td>12.2%</td>
<td>9</td>
<td>56.8%</td>
<td>42</td>
<td>18.9%</td>
</tr>
</tbody>
</table>

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APPENDIX G

Senior Project Evaluation Form

In evaluating this student, please write the number that best expresses your response for each of the statements (1-6) that relate to the goals and objectives for Campion High School. Leave unmarked if the category does not apply.

Poor = 1; Fair = 2; Good = 3; Excellent = 4

1. Open to Growth – He demonstrates:
   ___ an openness to learn from peers, staff, and constituency served.
   ___ an attitude of tolerance and respect for peers, staff, and constituency served.
   ___ a willingness to improve his service contribution on a regular basis.
   ___ an ability to reflect on his service experience recognizing gifts and talents, accepting challenges, learning from success and failure.
   ___ an attitude of tenacity, commitment, and accountability.

2. Intellectually Distinguished – He demonstrates:
   ___ an ability to think creatively, analytically, and critically to synthesize information and to solve problems.
   ___ effective oral, written, and collaborative communication skills.
   ___ time management skills, dedication, and work ethic.

3. Religious – He demonstrates
   ___ he was a “man with and for others.”
   ___ making moral choices by an informed conscience based upon the principles of the Ten Commandments.
   ___ an ability to reflect on his situation and to articulate his beliefs.

4. Loving – He demonstrates:
   ___ caring in his relationships with peers, staff and constituency served.
   ___ ability to form healthy relationships with peers, staff and constituency served.
   ___ caring in his relationships with others, especially those of other races, religions, other ethnicities and socio-economic backgrounds.

5. Committed to Justice – He demonstrates:
   ___ a commitment to building a just society for all through his service activities
   ___ an understanding of the relationship between social inequities and the challenges of the constituency served.
   ___ through his community service a sense of social responsibility guided by compassion, confidence, and accountability.

6. Developing as a Leader – He demonstrates:
   ___ a leadership style characterized by integrity, vision, creativity, work ethic, self-discipline, and enthusiasm.
   ___ a leadership style which promotes social responsibility and justice.
   ___ a collaborative and cooperative leadership style with peers and staff on behalf of the constituency served.
   ___ recognition that his actions have consequences beyond himself.