Global Education: Assets and Challenges for Global Competency in Catholic Schools

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Global Education: Assets and Challenges for Global Competency in Catholic Schools

by

Beate Winkler Nguyen

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

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Global Education: Assets and Challenges for Global Competency in Catholic Schools

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by

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March 26, 2018

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# TABLE OF CONTENTS

ACKNOWLEDGEMENTS ........................................................................................................... iii

LIST OF TABLES ..................................................................................................................... x

LIST OF FIGURES .................................................................................................................. xi

ABSTRACT ............................................................................................................................... xii

CHAPTER ONE: BACKGROUND OF THE STUDY ................................................................. 1
  Perspective: From Global Nomad to Global Educator ......................................................... 1
  Background of the Problem ................................................................................................. 3
  Statement of the Problem .................................................................................................... 8
  Purpose of the Study ............................................................................................................ 9
  Significance of the Study ..................................................................................................... 11
  Essential Research Questions ............................................................................................ 13
  Research Design .................................................................................................................. 14
  Theoretical Framework ....................................................................................................... 15
    Global Education and the SDGs 2030 ............................................................................ 17
    Catholic Social Justice Teachings .................................................................................... 17
    The Economy of Choice and Inequality Adjusted Human Development Index ............ 18
  Methodology ....................................................................................................................... 18
  Assumptions, Limitations, and Delimitations ..................................................................... 19
  Definition of Terms ............................................................................................................. 20
  Summary ............................................................................................................................... 22

CHAPTER TWO: REVIEW OF LITERATURE .................................................................... 23
  2030 Sustainable Development Goals ................................................................................ 26
  Globalization Acceleration ................................................................................................. 26
  Global Collaboration ............................................................................................................ 28
    United Nations and Its Agencies ...................................................................................... 29
    Millennium Development Goals ...................................................................................... 30
    2030 Sustainable Development Goals ............................................................................ 31
    Human Development Index .............................................................................................. 34
    Inequality Adjusted Human Development Index ................................................................ 37
    Unrealized Human Potential ............................................................................................... 38
    Economics of Social Choice ............................................................................................... 39
    Rethinking Education and Equity ...................................................................................... 40
  Polarization Acceleration ..................................................................................................... 42
    Forces, Systems, and Powers at Work .............................................................................. 42
    Postelection Climate in the United States ......................................................................... 43
    Relevance for Social Justice ............................................................................................... 43
  Global Competency ............................................................................................................ 45
Definitions .................................................................................. 45
   Addressing Students’ Needs .................................................. 47
   Social Reproduction Theory and Critical Pedagogy ............... 48
Demand and Supply for Global Competency .......................... 49
   Trade and Commerce .......................................................... 49
   Multinational Corporations ................................................. 50
   Professional Development .................................................... 51
   Global Entrepreneurs .......................................................... 52
   Local Communities .............................................................. 53
   Deficit Thinking ................................................................... 54
United States Department of Education ................................. 55
   Global Competency – A National Priority ......................... 56
   Urgency for Global Education ............................................. 56
   Higher Education Emphasis ................................................ 57
   International Students and Student Exchange Programs ....... 58
   World Languages ................................................................ 59
Global Education Disequilibrium ........................................... 61
   International Schools and the IB World ............................... 61
   PreK–12 Global Education .................................................. 62
   Early Childhood Education .................................................. 62
   Geographical Gaps in the United States .............................. 63
Catholic Schools of the Archdiocese of Los Angeles .............. 65
   Pontiff as Global Servant ..................................................... 65
      Pope John Paul II and Globalization ............................... 65
      Pope Francis and Social Justice ....................................... 66
      Intersections ................................................................... 66
      United States Conference of Catholic Bishops ................. 66
      Catholic Schools in California ......................................... 67
Archdiocese of Los Angeles ................................................... 67
   Geographical Regions and Demographics ......................... 67
   Multiculturalism in Los Angeles ....................................... 68
   Diversity of Greater Los Angeles ........................................ 68
Department of Catholic Schools ............................................ 68
   Leadership and Vision ........................................................ 68
   21st-Century Learning ......................................................... 69
      I3 Innovation Institute ..................................................... 69
      Global Education .......................................................... 69
      Bilingual Immersion ....................................................... 70
Curriculum Design ................................................................ 70
   Catholic Teachings ............................................................ 70
   Religion Instruction ............................................................ 71
   New Religion Standards 2018 ............................................. 71
      Social Justice Teachings .................................................. 71
CHAPTER THREE: METHODOLOGY ................................................................. 92
  Research Design ................................................................. 92
    Component 1: Traditional Case Study ....................................... 95
    Instruments for Data Collection ........................................... 96
      Dedoose Software .......................................................... 97
      Definition of a Priori Codes ............................................ 98
      Definition of Deductive Codes or Emerging Codes ................... 98
    Document Review ........................................................... 98
    Semistructured Interviews ................................................ 100
  Limitations .................................................................... 100
  Delimitations .................................................................. 101
    Accessible Population ..................................................... 102
    Measurement Emphasis .................................................... 102
    Protection of Human Subjects ........................................... 103
  Procedures for Data Collection ........................................... 104
CHAPTER FOUR: RESEARCH FINDINGS

Purpose of the Research Study .......................................................... 112
Preview of Study Findings ................................................................. 112
Research Data .................................................................................. 116
  Protection of Study Subjects ............................................................ 116
  Protection of Confidential Documents for Document Review .......... 116
  Church Documents ......................................................................... 117
  Archdiocesan Documents .............................................................. 117
  Department of Catholic Schools Documents .................................. 118
Data Collection Process .................................................................. 119
  Data Collection Setting ................................................................. 120
  Data Trustworthiness .................................................................... 120
  Participant Selection ..................................................................... 121
  Study Participants ........................................................................ 122
    Professional Responsibilities within the Hierarchy of the DCS .... 122
    Life Experiences ......................................................................... 125
    Regional Responsibilities and Community Focus ....................... 125
    Socioeconomic Representation .................................................. 126
    Work Experience Length within the Organization ..................... 127
    Gender Distribution .................................................................... 128
    Ethnic and Race Distribution .................................................... 128
    Age Distribution ........................................................................ 129
    Lay versus Religious Status ....................................................... 129
Data Organization and Reduction .................................................. 130
  Transcription Procedures and Safeguarding of Data ...................... 130
  Qualitative Research Software ...................................................... 130
  SWOT Codes and Analysis ............................................................ 131
  A priori and Deductive Codes Processing ................................... 131
  Code Frequency ........................................................................... 134
Detailed Study Findings .................................................................. 135
LIST OF TABLES

Table 1. UNDP HDI 2015 Top 10 Ranking Countries According to HDI ........................................... 36
Table 2. Interview Protocol - Questions Emphasis and Distribution ................................................. 103
Table 3. Study Participants .............................................................................................................. 124
Table 4. SWOT Chart Theme of Unique Positionality .................................................................. 140
Table 5. SWOT Chart Theme of Moral GPS ................................................................................ 147
Table 6. Identified Components for Global Competency Connections in Catholic Schools ........ 152
Table 7. SWOT Chart Theme of Progress ...................................................................................... 164
Table 8. SWOT Chart Theme of Opportunities ............................................................................. 166
Table 9. Identified Current Assets ................................................................................................. 168
Table 10. Perceived Systemic Challenges and Threats ................................................................. 170
Table 11. Identified Opportunities for Dialogue ........................................................................... 172
Table 12. Findings, Recommendations and Aspirational Outcomes ........................................... 180
LIST OF FIGURES

Figure 1. Theoretical Framework for the Study ............................................... 15
Figure 2. The Macro- and Micro-Dynamics of Global Education and Global Competency ................................. 24
Figure 3. 2030 Sustainable Development Goals Section Diagram ............................................. 26
Figure 4. 2030 Sustainable Development Goals – Infographic of 17 Goals ................................. 32
Figure 5. The Human Development Index (HDI) .................................................................. 35
Figure 6. UNDP HDI United States Indices for 2015 ................................................................ 37
Figure 7. The Inequality Adjusted Human Development Index (IHDI) ........................................ 38
Figure 8. U.S. Productivity and Wages 1950 – 2010 ............................................................... 39
Figure 9. Polarizing Forces Impacting Education ................................................................... 42
Figure 10. Global Competency Section Diagram .................................................................. 44
Figure 11. Reimers’s Orthogonal Vectors of Global Competency ............................................. 46
Figure 12. Catholic Schools in Los Angeles Section Diagram .................................................... 65
Figure 13. Global Education Section Diagram ...................................................................... 76
Figure 14. P21 Framework - 21st-Century Student Outcomes and Support Systems ...................... 80
Figure 15. Change Agent ? Section Diagram ....................................................................... 90
Figure 16. Research Design – Three Components ................................................................. 95
Figure 17. SWOT Analysis for the ADLA ........................................................................... 97
Figure 18. Ethnographic Case Study Research Timeline .......................................................... 109
Figure 19. Regional and Community Perspectives of Study Subjects ....................................... 126
Figure 20. Gender Equilibrium of Study Subjects ................................................................ 128
Figure 21. Distribution of Race/Ethnicity of Study Subjects .................................................... 129
Figure 22. A Priori Sample of Parent Code ....................................................................... 133
Figure 23. Parent-Child Relationship of an a Priori Parent Code with Deductive Child Codes, no. 2 .............................................................................................................. 134
Figure 24. Frequency of Dominant Codes ........................................................................... 135
Figure 25. “Connecting the Dots” Cluster Combinations ....................................................... 149
Figure 26. Suggested Levels of Global Competency Solutions ................................................ 196
Figure 27. Roots and Fruits Diagram .................................................................................. 197
Figure 28. GR4GR Model Gradual release for Global Responsibility Model ............................. 199
Figure 29. Community Dialogue for Global Education ........................................................... 200
Figure 30. Mathematical Visualization of the Catholic Church ............................................... 205
ABSTRACT

Global Education: Assets and Challenges for Global Competency in Catholic Schools

by

Beate Winkler Nguyen

Global education for global competency in Catholic schools of the Archdiocese of Los Angeles is neither defined nor aligned as a priority for its 21st-century learners. Various schools within the Department of Catholic Schools address global competency through world languages, dual-language immersion, activities, or programs, but no specific global education focus permeates the entire district. The relevance of global competency for nearly 80,000 students from Early Childhood (EC) programs/PreK–12th grade (high school) Catholic schools in Los Angeles is not just a curricular necessity or spiritual aspiration, it is, at its core, a question of social justice, particularly for students of color and first-generation immigrants who live mostly in underserved communities.

This study analyzes whether PreK–12th-grade Catholic schools of the Archdiocese of Los Angeles have unique assets, as well as what challenges the district would face if it were to adapt a more formalized approach to global education. The study researches whether diverse community cultural wealth, demographics, mission, innovation, and Catholic social teachings align or hinder the development of a global education curriculum that addresses the universally
adopted United Nations Sustainable Development Goals 2030. The study investigates urgency, opportunity, scalability, and sustainability for this social justice priority. This inquiry also attempts to answer why a globally connected organization, such as the Roman Catholic Church in Los Angeles and its school system, is not virtually connected in its own worldwide network in order to promote global competency for its 21st-century learners.
CHAPTER 1

BACKGROUND OF THE STUDY

Perspective: From Global Nomad to Global Educator

In 2010, in a hotel conference room in the most eastern corner of Sabah on the island of Borneo, hundreds of international educators were crowded together at the East Asian Regional Council of Schools (EARCOS) Leadership Conference. They listened attentively to Yong Zhao (Zhao, 2010) as he presented a paradigm shift in education that challenged global school leaders in East Asia to rethink schooling. Zhao asserted that while schools focus on producing students with employable skills, educators should instead emphasize enhancing students’ natural-born talents. He explained that, in this way, schools can best equip students for success in learning, and offered China as an example of a country that prioritizes high test scores over innovation and entrepreneurship to the detriment of the individual student (Zhao, 2010). As I sat among my peers, a global nomad myself, I drew parallels between Zhao’s key points and my own assignment as a high school principal in Ho chi Minh City. At the time, I was tasked as part of a pilot project under the guidance of the Vietnamese Ministry of Education to bring an American-style education to a Communist country. Zhao’s challenge to educators led me to begin ruminating over the significance of global competencies in student learning and served as a springboard for my future exploration of global education.

Six years later, I found myself sitting in another crowded hall at Harvard University School of Education (HGSE) as I participated in the 2016 Think Tank for Global Education (TGE) with global education scholar, Dr. Fernando Reimers (Reimers, Chopra, Chung, Higdon, & O’Donnell, 2016). Again, I was collaborating with international educators from around the
world to resolve urgent issues in education. This time, I represented my American students from a culturally diverse learning community in the greater Los Angeles area in my current capacity of principal at a local Catholic school, and as a member of the Leadership Council of the Department of Catholic Schools (DCS) at the Archdiocese of Los Angeles.

The various expertise and perspectives among us educators at the TGE together formed the critical lens through which we examined and contextualized global competencies in the classroom. Through authentic collaboration, we developed an action plan for global education at various levels of the educational echelon, from preschool to Ivy League universities, spanning seamlessly across disciplines, world languages, and school models, from public to private, and charter to international schools. This work further served as the foundation for the 2017 Think Tank for Global Education (TGE) at Harvard University, with Dr. Fernando Reimers and Dr. Mitalene Fletcher, during which we expanded our understanding of global education. TGE 2017 focused specifically on curricular design of global lessons by putting student experiences at the center of instruction.

Educational experts like Yong Zhao and Heidi Hayes Jacobs (Jacobs & Association for Supervision and Curriculum Development [ASCD], 2010) had already begun to question the effectiveness of educational institutions and programs in the 21st century. Jacobs (Jacobs & ASCD 2010) articulated that “in our work to improve education, we need to be bold advocates for creative ideas that are actionable, rational, and constructive.” She explained that “out-of-the-box—or no-box—thinkers should be valued as we begin drafting creative designs for our curriculum and our schools” (Jacobs & ASCD, 2010, p. 17).
It is with this commitment to creativity and “no-box” thinking that I work toward improving educational institutions by applying a critical lens to the current educational landscape and advocating for continued exploration and application of global education.

**Background of the Problem**

Why is there such relevance and urgency for global education and global competence? Why here, why now? The visible signs of rapidly accelerating globalization are everywhere, impacting cultures, economies, politics, trade, and service sectors, such as education. Global trade, telecommunication, and international collaboration across industries have increased rapidly and significantly despite a global recession in 2007.

In 2015, the United Nations Conference on Trade and Development (UNCTAD) reported that:

> International trade has been growing at a very fast pace. Driven by favorable policies, technological innovation and business models bringing down the costs of cross-border transactions, international trade in goods and services added about 20 trillion US$ during the last 25 years, going from about 4 trillion US$ in 1990 to about 24 trillion US$ in 2014. Such expansion in world trade was both the result of sustained economic growth and the strong increase in economic interdependence among countries. (UNCTAD, 2015, 5).

The same report uses this indicator as the clearest evidence of the globalization process (UNCTAD, 2015). In 2010, the National Education Association (NEA) released a policy brief, stating:

> The 21st century isn’t coming; it’s already here. And our students have the opportunity and challenge of living and working in a diverse and rapidly changing world. Public schools must prepare our young people to understand and address global issues, and educators must re-examine their teaching strategies and curriculum so that all students can thrive in this global and interdependent society.

—NEA President Dennis Van Roekel (NEA, 2010, p. 1).
Referring to global competence, the NEA defended the need for American students to gain global competencies as a national interest for a strong future of the United States of America.

Specifically, the NEA indicated:

Our increasingly interconnected and interdependent global society mandates that American students be educated to develop habits of the mind that embrace tolerance, a commitment to cooperation, an appreciation of our common humanity, and a sense of responsibility—key elements of global competence. (NEA, 2010, p. 73).

Two years earlier, the Asia Society had also demonstrated the urgency for global education in its guide entitled “Going Global: Preparing Our Students for an Interconnected World” (Asia Society, 2008, p.1) and an additional publication in 2011 entitled “Educating for global competence: Preparing our youth to engage the world” (Mansilla, Jackson, Asia Society, & Council of Chief State School Officers, 2011, pgs. 1-9).

In response to this rapid globalization, universities, colleges, and institutions of higher education have begun to broaden the opportunities and requirements for global competency for faculty and students alike. The U.S. Department of Education, trade organizations, multinational corporations, and institutions of higher education are addressing the need for globally competent graduates to meet the challenges of newly emerging careers across all sectors of the United States and global economy. Contrary to the efforts of colleges, universities, and trade schools, however, little to no preparation for global competency is evident in early childhood education in the United States. Further, there is a visible gap in literature and research for global education and global competency from early childhood programs to high schools, which are lagging behind in their strategic response. Only since 2016 has there been visible movement to address the needs
of 21st-century learners (PreK–12) to prepare for careers that have not yet been invented, and for a workplace that requires new skills and global competencies.

While many recognize the need for global competency and global education in the classroom, few schools, school districts, and even institutions of higher education have taken this challenge seriously. In the United States, the closest examples of globally competent students are American students enrolled in internationally accredited schools in the United States, or participants in international student exchange programs. While there are educational programs at the career level, university level, or some high school levels that focus on career readiness, global education and global competence have not effectively permeated the American education system. This is in direct contradiction to the mission of the U.S. Department of Education, which strives to “promote student achievement and preparation for global competitiveness by fostering educational excellence and ensuring equal access,” as stated in its International Strategy 2012–2016 publication entitled *Succeeding Globally through International Education and Engagement*.

With strong multicultural demographics, a growing immigrant population, and socioeconomic range, combined with some of the world’s leading corporations, global education with Angeleno students should be excelling in global competency. However, in the greater Los Angeles area, few school districts, charter schools, superintendents, or classroom teachers are speaking outwardly about the need to emphasize global competence for our 21st-century learners. This research study therefore utilized a critical lens to examine if one school district in particular, the Department of Catholic Schools of the Archdiocese of Los Angeles, is in a unique position to lead this effort.
The Archdiocese of Los Angeles has a uniquely diverse, multicultural student population. Yet, while one might expect to find an authentic and intentional effort to nurture global knowledge in culturally diverse communities, these culturally rich immigrant communities are often solely defined instead by their socioeconomic status. Concerns regarding the achievement gap, the digital gap, and access to quality education are often at the forefront of discussions regarding underserved communities. This deficit approach to analyzing immigrant communities overlooks the diversity and rich set of life experiences, world languages, and global awareness within it. Some of our poorest communities have the greatest global knowledge funds on hand and offer a unique global asset that can overcome the most difficult challenges with human dignity and respect.

This study attempts to apply asset thinking (Cramer & Wasiak, 2006; Green & Haines, 2002) instead of deficit thinking (Valencia, 2012) to the local community. These populations are uniquely gifted with rich experiences and could, themselves, provide solutions to moving toward global education. Going against a polarized political engine and embedded systemic injustices by acknowledging and utilizing the global competencies already acquired within our local communities is not only relevant, but also socially just and essential to the augmentation of a global education for our students.

Recent political events in the United States and the 2016 presidential election of a conservative, protectionist president further threaten to derail any progress in the United States in global education. Against the backdrop of a divisive political current, discrimination against immigrants, overt racial tensions, and protectionist policies, the American electorate elevated a leader who looks inward economically and geo-politically. If globally minded educators in the
United States were already struggling to educate globally competent students before the latest election, they are now faced with even more adverse conditions to do so.

Since the 2016 US presidential election, this study on global education and global competency in Catholic PreK–12 schools in Los Angeles has increased exponentially in its significance in the current global and local context. The social injustice for our students lies in our inaction as educational leaders and institutions to rethink how global education and global competence should be seamlessly permeating every aspect of our students’ educational journey, and how each student is entitled to develop the necessary talents for success in a global economy. How can we claim to prepare students for the future, when we ignore all research-based evidence and global indicators as well as unique opportunities to give equitable access to a relevant education for all of our students?

This case study focused on private PreK–12 education, specifically in Catholic schools in the Archdiocese of Los Angeles, California. It analyzed the diverse demographic and socioeconomic student body within the Archdiocesan school system, and the faith-based curriculum focused on social justice offered by the Department of Catholic Schools to identify if this school district presented unique assets to address globalization, or presented a social justice challenge for attaining global competence for underserved students. This case study also sought to identify systemic structures and pedagogical practices in the context of Catholic social justice teachings and align them with the 17 Sustainable Development Goals 2030 (SDGs) set forth by the United Nations. The alignment produces an intersection between Catholic social justice teachings and the SDGs, which were delineated in the context of a uniquely multicultural and socioeconomically diverse student body of the Archdiocese of Los Angeles. This research study
identified opportunities and challenges for Catholic education and global competency to address
the needs of 21st-century learners in PreK–12 schools. It culminates in specific
recommendations for PreK–12 schools in the Archdiocese of Los Angeles to adopt for global
education and global competency.

Statement of the Problem

Based on economic indicators, globalization continues to accelerate rapidly across
industries, trade, national borders, technologies, and disciplines. One service industry that is slow
to respond to this globalization is the American PreK–12 education system, despite research
supporting the need for globally competent students. The dichotomy between the need for a
globally competent workforce as a national security interest and the indifference by educators to
address the needs of their students in this area, is only augmented by a high opportunity cost.
Across the many multicultural communities of the Archdiocese of Los Angeles, students from
immigrant families, Hispanic, African American students, and students from other underserved
minority communities all hold key assets and global knowledge funds that permit equitable
access to global competence.

This study used an asset-thinking approach as its foundation for research, seeking to
identify existing human, social, and cultural capital and community cultural wealth (Yosso,
2005) and reject deficit-thinking (Valencia, 2012) about students. Does the Archdiocese of Los
Angeles model an asset-thinking approach and promote global education for its students? A
critical lens is applied to identify potential assets Catholic schools may have, such as their
multicultural communities, world languages, social, and human capital, and to identify the
degree to which any of these schools is utilizing these assets to promote social justice and
provide equitable access to a global economy by promoting global competencies that are relevant to its learners. In order to pursue this research inquiry and problem, the researcher approached the problem from a macro-and micro economic, social and cultural perspective looking at the Archdiocesan systems and the following exploring related questions:

- How does rapidly accelerating globalization impact local communities and students in the Archdiocese of Los Angeles?
- What assets do Catholic schools already possess in promoting global competency?
- Are Catholic schools in Los Angeles serving their diverse 21st-century learners?
- How can a new moral compass set forth by Pope Francis and his revival of Catholic Social Justice Teachings counter an increasingly polarized world?
- What challenges does the Archdiocese of Los Angeles have to overcome to promote global education that is aligned with the SDGs 2030?

**Purpose of the Study**

The purpose of this qualitative study is to identify current opportunities, assets, and systemic challenges embedded in developing a global education curriculum for PreK–12 Catholic schools in the Archdiocese of Los Angeles (ADLA).

The Archdiocese of Los Angeles is the largest diocese in the United States in number of Catholics, and encompasses a geographical area of 8,636 square miles, or 22,430 square kilometers. It stretches across three counties, including Los Angeles, Santa Barbara, and Ventura (ADLA, 2017). In 2005, five pastoral regions of Our Lady of the Angels (Los Angeles), San Fernando, San Gabriel, San Pedro, and Santa Barbara accounted for 4.3 million Roman Catholics, representing about 38.6% of the overall population of 11.3 million people within its
geographical boundaries (ADLA, 2017). The Department of Catholic Schools (DCS) of ADLA, under the senior directorship of the superintendent of Catholic Schools, and his professional team, leads 215 Catholic elementary schools and 51 Catholic high schools with a student body of nearly 80,000 students. As such, the ADLA DCS comprises the fourth largest public or private school systems in California. According to the Archdiocese of Los Angeles, multicultural representation includes a minimum of 72 ethnic groups (ADLA, 2017).

The study sought to answer whether the multicultural, social-economic, and diverse student body within the Archdiocese of Los Angeles was uniquely positioned or disadvantaged to authentically address the urgent need for global education and global competency. This was accomplished within the framework of the students’ full human development index based on Amartya Sen’s revolutionary theory about macro-and microeconomics.

The case study analyzed this learning environment for students by centering research in the DCS and Catholic schools, and focusing on the unique demographic, socioeconomic, and multicultural makeup of the Archdiocese of Los Angeles. The qualitative research question sought to answer whether the DCS in Los Angeles presented not only a rich learning environment for students but also a unique opportunity for system-wide global education and competency implementation. Focusing specifically on curricular instruction and Catholic Social Teachings in ADLA Catholic schools, the case study further identified where these schools were already overlapping with the Sustainable Development Goals 2030 (SDGs) by the United Nations, and where they deviated, posing a potential impediment to global education and competencies.
This case study rejected the lens of deficit-thinking prevalent in our nation’s current educational landscape, and focused instead on asset-thinking and existing community capital for students of color and immigrants’ populations. For this purpose, the researcher selected a proven research design of interviews and document analysis to support future research and facilitate dialogue for the DCS. Finally, the case study seeks to bring forth recommendations based on its findings that will support future student learning in global competency.

**Significance of the Study**

Today, Los Angeles is recognized as a metropolis with one of the most culturally and ethnically diverse populations in the world. Within this multicultural community lies the nation’s largest Catholic school system and the Archdiocese of Los Angeles that serve a student population of nearly 80,000 students in Early Childhood Education from 2-years old to students in 12th grade (ADLA, 2017).

The current curriculum of the DCS is aligned with the Common Core State Standards, ISTE standards, and other relevant curricular guidelines. The 266 PreK–12 Catholic schools in the DCS have no systematic approach or strategic agenda to address the urgent need for global competency. There are only a handful of high schools that offer the International Baccalaureate as an IB World School, and even fewer elementary schools have recently embarked on a dual-immersion program.

Given the diverse demographics within Los Angeles, it is surprising that this unique opportunity for innovation and advancement for student learning has yet to be addressed. This is especially important in light of increased racial and social tensions in the new political climate. With a large population of students coming from underserved communities, communities of
color, or immigrant communities, it is not just a question of innovation and relevance. Rather, global competency among students in Catholic schools in Los Angeles is, at its very core, a matter of social justice.

Historically, Catholic education in the United States of America has served the underprivileged, immigrant populations and sought to bring hope to disadvantaged minorities. This missionary approach to helping the poor has recently come under a critical lens by Catholics, historians, and nonbelievers alike. It remains certain that in the United States, Catholic education has, over the past 5 centuries, significantly contributed to the educational advancement of academia, fostered scientific inquiry and research, and educated entire communities for industry and economy.

In California, the number of Catholic missions and Catholic schools that followed have left a historic footprint on the economic development of the state. In the 21st century, Catholic schools in Los Angeles must continue to closely evaluate how their mission of preparing underrepresented minorities for equitable access to higher education and economic advancement remains relevant and effective. In order to break barriers of racism and economic disadvantage, deficit thinking about multicultural communities must be addressed with frontal urgency.

Catholic schools in Los Angeles already pursue a cycle of continued school improvement, as mandated by the accrediting organizations of the Western Catholic Educational Association (WCEA) and the Western Association of Schools and Colleges (WASC). Recent reviews of the criteria integrated a Catholic Identity factor among the measurements for self-improvement. In spite of the emerging urgency for global education and global competency, Catholic schools do not have a current assessment or measurement for global competency. This
study reviewed documents and conducted interviews to determine existing best practices and to identify a potential systemic approach to global education in Catholic schools in Los Angeles.

Based on the findings of this qualitative study, the outcomes may open a dialogue among leaders and educators within the Department of Catholic Schools in Los Angeles about whether and how to best address global competency as a strategic priority in PreK–12 Catholic education.

This dialogue or process is transferable and scalable to other Catholic dioceses around the region, country, and even internationally. This study sought to contribute significantly to establishing a formal and/or virtual network of Catholic schools that has yet to be connected systematically for the purpose of international collaboration and advancement of a socially just education.

If the data collected in this study bring about a model or proven process for self-improvement by addressing global competency as a strategic priority for social justice, then the contribution to address a current gap of knowledge is self-evident.

**Essential Research Questions**

This qualitative research study, entitled *Global Education: Assets and Challenges for Global Competency in Catholic Schools*, addresses the following primary research question:

*What current assets and systemic challenges are embedded in developing a critical global education curriculum for PreK–12 Catholic schools in the Archdiocese of Los Angeles?*

The research question addresses several subparts, including:

1. Why has no one, until now, connected the dots to establish a virtual and/or formal network among Catholic schools worldwide, in order to advance global competency for Catholic students locally and globally?
2. Why is the fourth-largest public or private school district in California, situated in one of the nation’s most culturally rich communities, and composed of a diverse and multicultural student body, not addressing global competency as a top priority for its 21st-century learners?

3. What intercultural advantages and social justice responsibilities are there for global education in Catholic schools within the Archdiocese of Los Angeles?

4. Are Catholic schools in Los Angeles serving their diverse 21st-century learners?

By answering those questions, the researcher sought to contribute to the knowledge about the role of Catholic schools and Catholic education for global competency.

Research Design

The research design and methodology are addressed in detail in Chapter 3 of this study. The research was nonexperimental, qualitative, and designed as an ethnographic case study bounded within one Catholic diocesan school system. The group of participants consisted of convenience-sampled members, a leadership team, and other decision-makers within the selected organization who voluntarily agreed to discuss this important topic in semistructured interviews.

The primary instrument was the researcher herself, a privileged participant who currently worked within the organization. The primary instrument did not hold a position of power over the participants, and was actually subordinated to the participants. The various forms of data (interviews, document review, field notes, and artifact analysis) were triangulated by the researcher to ensure accuracy, validity, and transferability of findings (Merriam, 1998).
The semistructured interview questions were created by the researcher, an active, privileged participant within the organization, and addressed the essential research question, based upon the three-prong theoretical framework intersection.

**Theoretical Framework**

The theoretical framework looked at the intersections among three major components:

- Global education and global competency
- Catholic Education and social justice teachings
- 2030 Sustainable Development Goals and Economy of Choice

The Venn diagram below illustrates these intersections among the three major components and allows a simplified visualization of this complex study.

![Venn Diagram](image)

*Figure 1. Theoretical framework for the study.*

Before embarking on the study, the researcher took ample time to evaluate various lenses for a social justice theoretical framework to approach this complex global and local research.
question. It was of utmost consideration to the researcher that the study focused on improving the conditions for the 21st-century learner at the center of this research effort.

The study aimed to apply a critical lens for transferability and authentic application to other Catholic school districts; however, this endeavor was insufficient to the researcher’s objective. If this study is to contribute to theory and praxis for Catholic education, it must more importantly avoid replication of social injustices that are systemically embedded in education as a political power structure (Freire, Clarke, Macedo, & Aronowitz, 2001; Freire, Ramos, & Macedo, 2000). What good would it do for this study to analyze at length the complexities of globalization, global education, and global competency for Catholic students in K–12 classrooms if the outcomes of the research were to replicate the same deficit thinking that has dominated American education for so long? What good would it do if, at the end of this study, Catholic students were still oppressed by society because of cultural heritage, race, religion, or socioeconomic status, and because their learning environment had not given them a voice and augmented their own agency to contribute to a more just world?

The researcher made every effort to avoid the pitfall of replicating injustices that are producing good workers for the same systemic power structures currently working against developing the student’s full human potential around the nation. Instead, this research study aimed to contribute in a small way to a more socially just educational theory and praxis. The researcher envisioned educational solutions for a learning environment that is “liberated” (Freire et al., 2001; Freire et al., 2000) and honors the student with human dignity and love, thereby optimizing his or her full human potential.
The researcher decided not to apply critical race theory because of her own cultural heritage, Euro-centric lens, and privileged journey. This would only have undermined the authentic meaning of such work. However, the researcher did use some of Freire’s work as a foundational assumption and starting point to ask questions and analyze the systemic elements that are essential to reforming the current education system in the United States.

Because globalization means different things to different people, it is imperative to have a balanced approach to this phenomenon, and to consider not only its negative, but also its potentially positive impacts. To accomplish this task, a multi-faceted analysis was applied and reflects the five areas of inquiry that were relevant to the case study on Catholic Education:

- Global education and 2030 Sustainable Development Goals
- Catholic social justice teachings
- Economy of Choice and the Inequality adjusted Human Development Index.

Global Education and the SDGs 2030

Global education definitions were presented and used to compare and contrast various limited sources and experts in the field of education. This was used to answer the essential research question and address the gap of literature at the K–12 education level in the United States. The definition for global competency is linked to the Sustainable Development Goals 2030 (United Nations, 2015) and the skills required for attaining these goals.

Catholic Social Justice Teachings (USCCB, 2005)

Catholic Social Justice Teachings were the second facet of the theoretical framework. The importance of this component is that in Catholic education these teachings define the pedagogy of the whole child. These are deeply embedded in the fabric and curriculum of
Catholic schools (ADLA, 2017; Baxter, 2011) but more importantly in the Catholic Church itself, the diverse communities it serves, its history, and organizational structure. This facet does not address the entire 2,000 years of the Church’s history or Catholic Social Teachings, but rather focuses on the more recent millennium changes that have seen the rapid development of emerging markets, technology acceleration, and other globalization challenges. It also reviews the teachings within the revolutionary and authentic leadership of the current Pontiff, Pope Francis, who has redefined these teachings through his “hands on” modeling of servant leadership.

**The Economy of Choice and the Inequality Adjusted Human Development Index**

The third element of the theoretical framework was the macro-perspective that impacts the local and individual student population, and their ability to develop to their full human potential. Based on the Inequality Adjusted Human Development Index (IHDI) (Anand & Sen, 1997), and Amartya Sen’s subsequent works on the economy of choice (Sen, 2010, 2011; Sen & ebrary, Inc., 2009), it was essential to place the study in the context of the greater picture of global forces and local realities. The intersection of all three components is where this research study was situated and where the essential question and subsequent findings for the research rested.

**Methodology**

This ethnographic case study follows a traditional and proven research methodology of semistructured interviews, document review, and artifacts analysis. I acted as the principal investigator and researcher, who served as the instrument for data collection. Over a period of about 3 months, the researcher interviewed leaders and decision-makers within the Department
of Catholic Schools in the Archdiocese of Los Angeles. These interviews were audio recorded, transcribed, coded for common themes, and analyzed to answer whether the Archdiocese is uniquely positioned or had systemic, embedded challenges to implementing a global education curriculum. This developed the foundation for a subsequent SWOT analysis, and led to observations and suggestions for future school improvements, learning opportunities or curricular redesign. Additional details on the research design and methodology can be found in Chapter 3 and the appendixes.

Assumptions, Limitations, and Delimitations

In Chapter 3, the complete research design and methodology is addressed in detail and identifies specific assumptions, limitations, and delimitations. The strongest limitation was that I, the researcher, was subordinated to the study subjects in my daily work and position relative to the participants. Therefore, I had no control over the actual number of participants, the interest they demonstrated, or the amount of time they invested to share their knowledge. It was assumed that participants would answer truthfully, if they agreed to participate voluntarily.

One of the obvious delimitations was that I am both an insider of the organization I studied and researched, and that I shared the same religious beliefs as other members of the organization. This delimited the perspectives that were presented by the participants, and resonated with me, but may be less transferable to nonbelievers outside of the organization.

Another delimitation was that, after substantial review of international schools, international educational programs, and organizations such as the Council for International Schools (CIS) and the International Baccalaureate (IB) World Schools, I found it best to exclude these educational models and options for the most part as they do not have a significant impact
on the case study in the regional and organizational context. One of the reasons for doing so was that I believe that the adaptation of an IB program throughout the DCS is not a solution for Catholic schools currently, as it is cost-prohibitive and serves mostly privileged students in its present approach.

Definition of Terms

Several essential terms must be clearly defined upfront to ensure a precise understanding of the study’s focus and to facilitate an exchange of knowledge in this area of educational research. While the researcher relied heavily on certain general definitions and indicated the origin throughout the study, there remain multiple definitions and perspectives from which to choose. The following are essential to grasp how the researcher used the terms in this case study.

21st-Century Learner: The researcher defined this as any person (child or adult) who is a life-long learner since the start of the millennium.

21st-Century Skills: Numerous scholars have defined them (Jacobs, 2010; Zhao, 2012, 2016a). These skills include, but are not limited to digital literacy, collaboration, communication, navigation, multilingualism, socioemotional awareness, adaptive agility, multicultural curiosity, critical thinking, problem-solving, and self-worth.

Community Cultural Wealth: This term finds its origin in critical race theory in Yosso’s (2005) six forms of cultural capital of marginalized communities that are neither valued nor recognized as true capital by the dominant class (Yosso, 2005). This includes:

1. Aspirational capital: positive and resilient disposition in adversity
2. Linguistic capital: intellectual and social skills derived from bilingualism
3. Familial capital: broad understanding of family and kinship
4. Social: networks of people and community resources
5. Navigational: maneuvering through inequitable systems and situations
Resistant capital: skills and knowledge obtained through opposition to injustice

Several scholars have applied this concept specifically to Latinos/a populations to counter deficit-thinking in school settings (DeNicolo, González, Morales, & Romaní, 2015). Since this case study includes Latino/a students and other ethnicities, community cultural wealth is relevant to this ethnographic case study, in Chapters 4–5, especially.

Global Competency: The Asia Society (2008) has a clear definition for global competence. It defines global competency as “the capacity and disposition to understand and act on issues of global significance” (Qtd. in Mansilla & Jackson, 2011, p. xiii). The researcher expanded this definition of capacity and disposition to include 21st-century skills that are acquired through global education, based on other scholars like Fernando M. Reimers. (Reimers et al., 2016).

Global Education: Numerous definitions exist. For the purpose of this study, the researcher built on Reimers’s definition of global education (Reimers, 2009, p.184; Reimers et al., 2016) and expanded it to be defined as developmentally appropriate pedagogy, with intentionally embedded global perspectives, to augment local learning experiences that are authentic and relevant to the learner. Global education in this context is not to be confused with international schools, although they certainly play a role and participate in this process.

Human Development Index (HDI): This index is used in the annual Human Development Reports put forth by the United Nations since 1990. It serves as an alternative measurement to the unidimensional gross domestic product (Anand & Sen, 1997). It is defined as follows:

The Human Development Index (HDI) is a summary measure of average achievement in key dimensions of human development: a long and healthy life, being knowledgeable and
have a decent standard of living. The HDI is the geometric mean of normalized indices for each of the three dimensions. (UNDP, 2017)

Inequality Adjusted Human Development Index (IHDI): This is the HDI adjusted for inequality and is best explained as follows: “The IHDI takes into account not only the average achievements of a country on health, education and income, but also how those achievements are distributed among its population by ‘discounting’ each dimension’s average value according to its level of inequality” (UNDP, 2017).

Summary

This ethnographic case study addressed the complexities of global education and global competency at the macro- and micro-levels of the research. It examined both local and global forces, as well as the needs of the individual learner within a multicultural Catholic school system. The context links the needs for 21st-century global competency to address the Sustainable Development Goals 2030. The study sought to contribute to the base of knowledge in theory and praxis by addressing a gap in literature and educational focus for PreK–12 Catholic schools. Chapter 2 organizes a clear and rational funnel that gradually narrows from the wide phenomenon of rapidly accelerating globalization to the local community level of this case study. Because of the mammoth task and quantity of content that had to be addressed before the study could effectively present new knowledge, each section is preceded by a visual diagram to guide this complex process. An extensive literature review in Chapter 2 sets the foundation for this case study.
CHAPTER 2
LITERATURE REVIEW

Global education for young learners, ranging from early childhood education to high school (PreK-12), is a topic that requires a substantial review of the literature to ensure clear definitions and a solid understanding of the concepts it involves. Students, educators, and parents often think of global education as knowing more about other cultures, distant civilizations, and foreign languages. If it were that simple, one could argue that global education has always been a part of the American education since students already learn about these topics and subjects in the current educational settings from public to private to charter schools.

This literature review defined global education more fully, followed its evolution over the past decades, and outlined the various components needed for global competency. The complexity of this relevant education has been unpacked piece by piece, and has culminated in an understanding of various perspectives using critical lenses and authentic manifestations. The overall approach was student-centered so that the layers of complexity do not distract from what is really important: the 21st-century learner.

To truly understand global education and global competency, one has to approach it concurrently from a global and local perspective. First, the macro-dynamic level ensured that consideration was given to the various global factors and forces that impact the learner. This required a glance into the economic and political sciences. Second, the micro-dynamic level focused on the student who learns to become globally competent. This second dynamic used the social sciences to understand the learner in the constantly changing learning environment of the 21st century.
This literature review unpacked four key components that were essential to this overarching research study on global education in PreK–12 Catholic Schools within the Archdiocese of Los Angeles:

1. The 2030 Sustainable Development Goals
2. Global competency
3. Catholic Schools in Los Angeles
4. Global education

The illustration below serves as a global positioning system (GPS) for the reader to capture the concurrent macro- and micro-dynamics in relation to the key components, and to be positioned accordingly.

*Figure 2.* The macro- and micro-dynamics of global education and global competency.
By peeling away layers of these four components, the interconnectivity between them is revealed and, in Chapters 3 and 4, led to one essential question for this study. The first component, the 2030 Sustainable Development Goals, circulated on the macro-level and included four sections: globalization acceleration, global collaboration, the SDGs, and polarization acceleration.

First, observations about globalization acceleration are supported with various scientific studies, available world statistics, and authentic classroom examples.

Second, the results of global collaboration at the United Nations serve as the foundation for the current SDGs, which will be introduced briefly.

Thirdly, the SDGs are addressed specifically in the literature with an emphasis on education and the human potential. In this section, the social choice theory and the economics of social choice by Nobel Prize–winning economist Amartya Sen are analyzed to serve as one of three frameworks for the discussion of global competency and global education.

Finally, in the fourth section, the polarization of current political and economic forces are identified and unpacked in the context of social justice. Specifically, the postelection climate of the 2016 presidential election in the United States is analyzed in a social justice and educational lens.
2030 Sustainable Development Goals

Globalization Acceleration

During a TED Talk hosted in December 2015, Lord Jim Knight and Mena Patel shared stories of *globalization acceleration* through the eyes of learners and educators. The video, entitled *Rise of the Global Teacher* (Knight & Patel, 2015), illustrated the immediate impact and increasing speed of our changing environment in education. Their anecdotes revealed how learning transforms the students, while the students transform the learning, and while teachers exchange new knowledge, knowledge molds new global teachers (Knight & Patel, 2015).

Knight (Knight & Patel, 2015) demonstrated how the mother of a disabled child who worked as classroom support staff created classroom resources for another disabled child she served in school. Her colleagues, as well as staff from other schools, then requested access to her resources. She shared her teacher-created materials with them, and her use of technology resulted
in over 7.5 million people in over 200 countries accessing the valuable resources. Knight argued that the effectiveness of educators cannot be measured by prior teacher preparation, but by how well they create knowledge and use technology to impact students' learning (Knight & Patel, 2015).

Patel (Knight & Patel, 2015), in contrast, demonstrated how to build relationships for students and schools using video conferencing. From Uruguay to Australia, and from Brazil to Antarctica, children in classrooms connected with real-world outdoor scientists and language teachers thousands of miles away. Patel admitted initial skepticism to her instructional approach but indicated that the growing demand for technology innovation in the classroom led her to train global teachers in collaboration with some universities (Knight & Patel, 2015).

Globalization is accelerating in every aspect of life, not just in the service sector of education. From economies to politics, industry to agriculture, from trade and commerce to technology, all are increasingly intertwined and react to globalization in dynamic proportions. In the Encyclopedia of Political Thought, global acceleration is measured by the use and frequency of the term in the public media. It has increased by 2,861,650% between 1981 and the turn of the millennium, revealing the interconnectedness, tangibility, and visibility of globally interrelated life (Steger, 2014).

One of the most powerful examples of global acceleration occurred during the 2008 financial crisis in the banking industry of the United States. In 2009, Ayhan Kose, Eswar Prasad, Kenneth Rogoff, and Shang-Jin We (2009) reassessed the macro-economic implications of globalization on financial markets. Another example of accelerating globalization was the increase in Internet connectivity, with 43% of the world being connected in 2015 compared to
6% at the turn of the millennium. In a span of just 15 years, 3.2 billion people were added to internet access (United Nations, 2015).

Global Collaboration

With accelerating globalization comes the opportunity and demand for global collaboration. In the field of education, collaborative efforts among educators worldwide are evident, especially in the area of technology integration. One example of digital and virtual collaboration was the International Society of Technology in Education (ISTE, 2017) and its Global Collaboration Program since 2015. Educators were invited to connect and construct new knowledge worldwide through the use of technology. This global collaboration among students and educators led to an exchange of information and authentic application and continued to grow with countries in the Middle East and Malaysia signing on (ISTE, 2017). Other sectors of the economy also have a long history of global collaboration through trade and commerce.

The impact of the collapsing United States banking system in 2008 was felt around the globe not within days or years but within hours. Crashing financial markets worldwide forced many countries to act and react quickly to contain the damage to their local economies. The resulting slow economic recovery and market fluctuations of the world’s financial markets stalled the healing process for local communities around the globe.

The reality was that global interconnectedness dictated international collaboration at the macro- and micro-economic levels in order to address the global stresses and market forces during this financial crisis. Global collaboration was not optional; it was essential to stabilize the world economy. Our lives are interconnected at multiple levels and our daily actions are
impacting our local community, environment, and natural resources in regions and nations all over the world. We can no longer act, or pretend to act, independently from the rest of the world.

Global acceleration has made global collaboration inevitable. Governments and numerous international and non-governmental organizations (NGOs) have embraced this reality for decades. Most NGOs foster peace and promote economic development. As a result of multiple world conflicts in the 20th century, one of the leading organizations contributing to the global dialogue is the United Nations.

United Nations and its agencies. Global collaboration has the potential to unify a vision among countries and set multilateral agendas that address shared challenges, such as peace, resource distribution, education, health, and climate change. The United Nations (UN) and its affiliated programs, funds, and specialized agencies, such as the United Nations Development Program (UNDP) and United Nations Educational, Scientific and Cultural Organization (UNESCO), have long held the belief that global collaboration is the key to a better future. The UN Charter was signed in San Francisco in 1945, post–World War II, during an era that had brought humanity to its knees. To date, 193 countries have had the resolve to collaborate and “combine efforts” (United Nations Charter, 1945), as stated in the preamble.

International organizations, such as the United Nations, are not without scholarly critics (Cowhey, 1993; Dahl, 1999; Sterian, 2013) who consider the dominance by certain nations over others to be undemocratic. The value of these critical perspectives will resurface later in this study during the discussion on global education design and the voice of the local community. The connection between these critical perspectives and global education sustainability were
revealed when the role of systems and powers in the current context of global education and
global competence was examined.

In spite of its critics and skeptics, by the turn of the century, the United Nations had
achieved consensuses on a number of important agendas that addressed global challenges and set
goals that were adopted by the member states. These goals, called the Millennium Development
Goals (MDGs), set a precedent for future global collaboration and laid the historical groundwork
for the subsequent Sustainable Development Goals 2030 (SDGs).

Millennium Development Goals. The MDGs were the first of several vision statements
that were signed by member states of the United Nations at the beginning of the millennium. The
MDGs were comprised of eight specific target goals to be completed by the year 2015. The goals
were as follows:

1. Eradicate extreme poverty and hunger
2. Achieve universal primary education
3. Promote gender equality and empower women
4. Reduce child mortality
5. Improve maternal health
6. Combat HIV/AIDS, malaria, and other diseases
7. Ensure environmental sustainability
8. Develop a global partnership for development

In 2015, Ban Ki Moon, Secretary General of the United Nations, declared that the
mobilization and global collaboration on the MDGs had produced the most successful
antipoverty movement in history (UN, 2015). Although it became clear that much more work
needed to be done at the global level to achieve these goals, the consensus was that the progress
made was an important first step.
Some critics (Sterian, 2013) were less optimistic, and pointed out that global institutions, such as the UN, are not able to take firm decisions, thereby creating failure on reforms that are promised by collective actions. Such systemic failures, according to Sterian, lead to increased disparities between real outcomes of global collaboration and the promises of collective action.

**2030 Sustainable Development Goals.** Following the assessment of achievements of the MDGs in 2015, the next vision statement was worked out among nation members of the United Nations. The new set of goals, called the *2030 Sustainable Development Goals* (SDGs), was even more ambitious than the preceding MDGs of 2015. The new SDGs were comprised of seventeen focus areas of global collaboration for sustainability (UN, 2015). The SDGs were introduced by the UN via simple icons that could be understood universally. The icons below highlight the goals that are referred to throughout the case study regarding discussions on global competency and global education in PreK–12 schools.
Figure 4. 2030 Sustainable Development Goals – Infographic of 17 goals.

Source: http://www.who.int/mediacentre/events/meetings/2015/sdgs-icons-950.jpg?ua=1

The list of the 2030 SDGs are as follows:

Goal 1.  End poverty in all its forms everywhere
Goal 2.  End hunger, achieve food security and improved nutrition and promote sustainable agriculture
Goal 3.  Ensure healthy lives and promote well-being for all at all ages
Goal 4.  Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all
Goal 5.  Achieve gender equality and empower all women and girls
Goal 6.  Ensure availability and sustainable management of water and sanitation for all
Goal 7.  Ensure access to affordable, reliable, sustainable and modern energy for all
Goal 8.  Promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all
Goal 9.  Build resilient infrastructure, promote inclusive and sustainable industrialization and foster innovation
Goal 10. Reduce inequality within and among countries
Goal 11. Make cities and human settlements inclusive, safe, resilient and sustainable
Goal 12. Ensure sustainable consumption and production patterns
Goal 13. Take urgent action to combat climate change and its impacts
Goal 14. Conserve and sustainably use the oceans, seas and marine resources for sustainable development
Goal 15. Protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification, and halt and reverse land degradation and halt biodiversity loss
Goal 16. Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels
Goal 17. Strengthen the means of implementation and revitalize the global partnership for sustainable development

Perhaps most pertinent for educators around the world was the fourth goal that addresses the need for equitable, quality education, and lifelong learning opportunities.

“Education,” according to Irina Bokova, Director General of UNESCO (Reimers et al., 2016), “is the most transformative force” for nurturing mindsets, values, and skills. Bokova (Reimers et al., 2016) further explained that global citizenship education was intentionally addressed within this fourth goal, and is rooted in humanity, respect, diversity, and capacity for self and others.

This general statement by the Director General Bokova was acknowledged and agreed upon by member states and resonated throughout many learning environments around the globe. However, educators at all levels of education, from early childhood to universities and beyond, must closely examine all 17 SDGs in order to work toward achieving equal access to high quality education and lifelong learning opportunities for all around the globe. If education is to support students in becoming critical thinkers and problem-solvers by 2030, critical thinking

...
must follow. If the discrepancies between international institutional promises and actual collaboration outcomes is to be corrected (Sterian, 2013), then the current schooling systems must adopt global collaboration on these critical SDGs.

Once the SDGs were established, the challenge arose of measuring and assessing progress toward global development. What can be expected when the SDGs are fully or partially accomplished? How can human development be assessed around the globe? How are human potential and capability measured? What does this mean for the globally competent student and the global educator? The answers to these questions are fundamentally important to understanding the essential research question of this study.

Human Development Index. The United Nations Development Program (UNDP) measures the state of human development by using the Human Development Index (HDI). Every nation member is assigned an HDI. The HDI is based on three dimensions, including life expectancy, education, and the standard of living. “The HDI is the geometric mean of normalized indices for each of the three dimensions” (UNDP, 2015). These three dimensions have specific indicators that produce an index for each dimension. For example, a person’s long-life dimension is measured through the indicator of life expectancy at birth. The dimension indicator for education is the mean of actual years of schooling and expected years of schooling. Finally, the dimension indicator of a decent standard of living is determined by the Gross National Income (GNI) per capita.

The combination of these three-dimension indices forms the Human Development Index, shown in the diagram below.
Each member nation of the United Nations is ranked according to this HDI. Countries with a high HDI present more favorable conditions for human development than countries with a low HDI. The HDI serves as a benchmark of the potential for human development in a particular country. The macro-measure of the HDI at the national level directly impacts the microcosm of the student on the school level because of the expected years of schooling that are taken into account. Therefore, the discussion on global education and global competency are directly connected to the HDI, which in turn measures the SDGs. In 2015, the United States of America was placed among the top 10 HDIs worldwide and was ranked eighth in the world. The rankings by HDI among the top 10 nations are shown below.
Notable among these statistics is the comparison of HDIs that revealed that out of the top 10 nations, only two countries are in the Southern Hemisphere, namely Australia and New Zealand, while the other eight are in the Northern Hemisphere. The dimension indices for education in the United States of America were of particular relevance to this study on global education and global competency.

Further study of the 2015 HDI values resulted in several observations about the United States. In the chart below, items 4 and 5 were important when considering education as a national priority in the United States. Only 5.2% of U.S. Gross Domestic Product (GDP) was expended by the U.S. government for the purpose of national education. The U.S. expenditure for education seemed low compared to Denmark, a country that spent 8.7% of its GDP on national education. The student-teacher ratio on the other hand was relatively low at 14.4 students per every teacher. Below are the three-dimension indices for the United States of America extrapolated from UNDP statistics.
These statistics about the student-teacher ratio can be misleading since there are great variations in underserved communities and regions with regard to the student-teacher ratio. According to the UNDP, the HDI is limited in what it measures because factors such as poverty, empowerment, human security, and inequality are not included. Regional and socioeconomic inequalities of distribution are captured more accurately with another index called the Inequality-Adjusted Human Development Index (IHDI).

**Inequality Adjusted Human Development Index.** The HDI is limited in that it does not take into account the inequalities that exist within a country or specific region. This is adjusted by another set of indices that form the Inequality Adjusted Human Development Index (IHDI), which takes into account human development inequality as distributed across a nation. The UNDP report explained the difference between the HDI and the IHDI as follows: «The difference between the IHDI and HDI is the human development cost of inequality, also termed – the loss to human development due to inequality” (UNDP, 2015). The IHDI reveals how inequalities are distributed across populations and how these inequalities contribute to the overall human development cost (UNDP, 2015). The diagram below shows the composition of the IHDI and illustrates the same three basic dimensions and indices as the HDI in relation to the inequality-adjusted index.
The IHDI revealed that certain regional and socioeconomic conditions present challenges to providing access to the full benefit of education, giving rise to the second framework of this study: social justice. The social justice component permeates both the macro- and microeconomic levels, and is therefore a fundamental aspect to providing access for students to a quality education that prepares them to be globally competent. If conditions exist at the macro-level that are averse to a student’s ability to unfold his or her unique capabilities and achieve global competency, then these conditions need to be addressed as a central focus of this research study when analyzing the student in his or her environment at the micro-level.

This research study on global education and global competency in PreK–12 Catholic Schools in Los Angeles involved a specific geographic region. Within these geographic parameters of the Archdiocese of Los Angeles exist both a rich multicultural diversity and many socioeconomic and systemic inequalities for students.

Unrealized human potential. Economist of social justice and Nobel Prize winner Amartya Sen argued that “growth [is not] a valid indicator of the quality of life because it fails to tell us how deprived people are doing” (Nussbaum, 2003). Identifying exactly how much
inequality, measured by the IHDI, contributes to unrealized human potential was an important aspect of this study, particularly as it relates to education and the individual student. Education in the United States is targeting high productivity at the expense of equality and human potential. Such discrepancy between productivity and realized human potential per capita income, as measured by one of three HDI dimension indices, is illustrated by the chart below.

![Graph showing productivity and wages in the United States from 1950 to 2010.](image)

**Figure 8.** U.S. productivity and wages 1950–2010.

Source: UNDP 2015

When productivity rises, wages should follow accordingly if evenly distributed in a just economy. Exponential gains in manufacturing productivity in the United States, however, increased by 75% compared to wages that increased only by 10%.

**Economics of social choice.** Amartya Sen’s (Sen & ebrary, 2009) theory of economics of social choice refers to the HDI as an incomplete indicator of human development and freedoms that unfold the full human potential. In *Development as Freedom*, Sen (1999) argued that the interconnectedness of various instrumental freedoms is both the means and the end of development. Among the five most important *instrumental freedoms* are political freedom,
economic facilities, social opportunities, transparency guarantees, and protective security. Sen (1999) explained that “these instrumental freedoms tend to contribute to the general capability of a person to live more freely, but they also serve to complement one another” (p. 38).

The human capability of an individual is directly related to whether the individual has the freedom to do something. Sen (2000) has argued that “without the substantive freedom and capability to do something, a person cannot be responsible for doing it” (p. 284). In The Quality of Life (1993), Martha Nussbaum and Sen explained that “the capability of a person corresponds to the freedom that person has to lead one life or another” (p. 3). The impact of capability on global education, education systems, and curricular decisions is explored in the later part of this study.

Rethinking education and equity. This study on global education and global competency, at its core, focused on access to education, equity in education, and the capability of students to realize their full human potential. The urgency to rethink global education in order to address systemic injustices must be measured not just in the immediate achievements of individual students, or schools they attend, but also in the learner’s capability to realize economic, political, and social freedoms.

The factual neutrality of the economic framework presented by Amartya Sen (1999) helped to ground this study of faith-based global education in the social justice paradigm. Through Sen’s contribution to Mahbub ul Haq’s work at the UNDP, the IHDI was developed (Nobelprize.org, 2016). Incorporating education, the IHDI became a more accurate measurement of human development. It is important to predict the longitudinal impact our students will have on the future of their own world and examine how we are preparing them through global
education to become globally competent without sacrificing their capability and instrumental freedoms.

In *The Idea of Justice*, Sen (2011), addressed the issue of social justice and inequality in the macro-dynamic perspective. “We are increasingly linked not only by our mutual economic, social and political relations, but also by vaguely shared but far-reaching concerns about injustice and inhumanity that challenge our world, and the violence and terrorism that threaten it” (p. 173). Concerns about increasing inequities and polarization between highly developed and emerging economies or nations are paramount when examining the global education of future generations and the preparation of our students for global competency. Can we educate students who realize their own full human development and potential while recognizing the need for others to do the same?

This study concurrently addressed both the macro- and micro-dynamics of globalization. It investigated whether students in PreK–12 Catholic schools of the Archdiocese of Los Angeles have had an opportunity to become globally competent through the Catholic education they receive. It then determined if globally competent students in Catholic schools could recognize the need for social justice for themselves and others, in order to address the challenges, set forth by the SDG’s 2030. Finally, the study examined whether conditions existed within the Department of Catholic Schools in the Archdiocese of Los Angeles that were fostering or impeding students from achieving their full human development, capability, and potential, and that assessed whether students would be prepared to apply their knowledge toward the sustainability of humankind.
Polarization Acceleration

Because this study on global competency focused on education in the United States, and specifically on the geographical region of the greater Los Angeles, a multicultural metropolis, it could not have been conducted in a vacuum. Recent developments in the political arena are shaping the future of education, and one cannot ignore the political power stresses, social realities, and current economic climate of U.S. polarization that are accelerating at the local level while globalization accelerates worldwide. Opposing forces are pulling on a system that is already stressed, as demonstrated below.

![Diagram: Polarizing Forces Impacting Education](image)

*Figure 9. Polarizing forces impacting education.*

**Forces, systems, and powers at work.** Throughout American history, it is well documented that education has been used by federal and local governments and by school systems for political power, the reproduction of existing social structures, and cultural domination (Spring, 2016). Economic gains and capitalism are other forces that have heavily influenced school reforms and education policies but have seldom produced real gains and benefits for students. These political, social, and economic forces exert pressures and maintain barriers to human development and the attainment of a person’s full potential. According to
Spring (2016), “U.S. education policy is directed at preparing students to fit into the culture of multinational corporations” (p. 141).

The discussion on how current education in the United States shapes students’ self-worth and deculturizes them is relevant in the context of global education for Catholic schools. Do Catholic Schools in Los Angeles, a culturally diverse region, promote human development through social justice, or hinder human development through deculturation?

Postelection climate in the United States. Following 500 days of divisive and intensive presidential campaigning, the United States had an unexpected outcome in the 2016 election. With the election of Donald Trump, the uncertainty of educational policies only started to become relevant. With the appointment of Betsy DeVos as Secretary of Education (Goldstein, 2017), education in the United States is going to experience additional stresses and reforms that could intensify the polarization of communities along the racial divide.

Relevance for social justice. The connections between the SDGs and the economics of social choice have been established so far. Amartya Sen (2009) explored social justice and identified how artificial divisions of nations and peoples contributed to the injustices. He argued that “the notion of human rights builds on our shared humanity” (p. 143). He continued to expand on this and stated, “These rights are not derived from citizenship of any country, or membership of any nation, but are presumed to be claims or entitlements of every human being” (Sen, 2009, p. 143).

Fernando Reimers (2006) referred to the “commitment to basic equality and rights of all persons and a disposition to act to uphold those rights” as the ethical dimension of global
competency (p. 184). This is where Sen’s framework and the SDGs overlaps with another framework on issues of social justice.

During the course of this research study, the framework of social justice intersected significantly with both the framework of economics of choice and the framework of the Sustainable Development Goals (SDGs). This is discussed in the next section of global competency.

Figure 10. Global competency section diagram.
Global Competency

In this section on global competency, the reader is introduced to the important vocabulary regarding global competency. Next, the need for global competency is explored, and the source to satisfy that demand is reviewed. After the demand and supply of global competency is explored, the United States Department of Education is examined. The U.S. Department of Education and other organizations such as the Asia Society (Asia Society, 2012) analyzed the need to foster global competency at various levels of the U.S. education system. This led to a variety of opportunities for global education to address global competency. A closer look at various educational systems and solutions is offered and served as the overview to introduce Catholic Education in Los Angeles geographic region. Figure 10 (above) shows how the topic of global competency unfolds through the literature review.

Definitions

Global competency and global education are not interchangeable terms, as demonstrated in this and the previous section of this literature review. Global competency is the outcome or aptitude that results from access to a global education. Global education is needed to acquire the necessary skills and knowledge for functioning in a global society. Reimers (2009) defined global competency as:

the knowledge and skills to help people understand the flat world in which they live, integrate across disciplinary domains to comprehend global affairs and events, and create possibilities to address them. Global competencies are also the attitudinal and ethical dispositions that make it possible to interact peacefully, respectfully and productively with fellow human beings from diverse geographies. (Reimers, 2009, p. 184).

Reimers introduced the three A’s or dimensions of globalization in the context of global competency. The three dimensions are:
1. Affective dimension
2. Action dimension
3. Academic dimension

Figure 11 shows the resulting three-dimensionality of global competency and global education. The first dimension is the affective vector, which deals with character, affect, and values. The second dimension is the action vector, which includes the skills, motivation, and competency to act. The third dimension is the academic vector requiring cognition, academic knowledge, and the ability to draw on specific knowledge for global understanding (Reimers, 2009).

\[\text{Figure 11. Reimers' orthogonal vectors of global competency.}\]

Reimers's three dimensions or orthogonal vectors shapes the understanding of global education later in this chapter. Understanding these vectors can support educators, who must be fully cognizant and alert of the changing learning environment and the resulting need for globally competent students.
Most recently in 2012, work by Veronica Boix Mansilla from Harvard University’s Project Zero and Anthony Jackson of the Asia Society contributed to the United States’ Department of Education’s definition of global competence as the capacity and disposition to understand and “act on issues of global significance” (p.5). When dissecting Boix Mansilla’s and Jackson’s statements, what does capacity look like in the classroom, and how are we to act on issues of global significance?

Addressing students’ needs. Educators must be informed about their students’ needs in order to guide instruction toward addressing them. As previously demonstrated in the macro-and micro-dynamics diagram at the beginning of this review, the student is both impacted by the world and capable of having an impact on it. As such, the educator must nurture these capabilities and address the need for global education.

Sen (1999) argued in Development as Freedom that education is a social opportunity that society provides that greatly influences the individual’s substantive freedom to live better lives. He indicated that economic development is dependent on social opportunities such as education. Sen also established that basic education can transcend the gain by the individual person and be considered a public good or semipublic good. This led to the economy of choice, and the priorities set by states for public education. The benefit of semipublic goods, such as education, exceeds the single person. Sen explained these social opportunities as economic choices by a society based on social choice theory and social justice. What social choices are needed when considering the needs of the students? How will education prepare the students to fulfill their full potential, and how will students become socially competent to make sound social choices for social justice later in life? Will students recognize when they are becoming globally competent
to address the SDGs 2030?

**Social Reproduction Theory and critical pedagogy.** The traditional classroom inherited from the mid-20th century will not prepare our students to address decision-making based on their understanding of the world. Current education systems are reproducing social powers and structures that are not interested in providing such social opportunities. Antonia Darder, in *Freire and Education* (2015), reminded educators of several important foundational truths that are central to this study and its social justice lens. First, the “hegemonic culture of education socializes students to accept their particular role or place within the material order” (Darder, 2015, p.8). Secondly, educators have a huge influence in promoting injustice or social justice by choosing to perpetuate the ongoing oppression of the hegemonic dominant culture, or by emancipating students from the reproduction of current social power dynamics (Darder, 2015). Darder (2015) explained: “Freire called upon educators to engage students in a critical understanding of the world in order to consider emancipatory possibilities, born from the lived histories and material conditions that shaped their daily lives” (p. 9). This second fundamental call to a “critical understanding of the world” was at the core of this study when analyzing global education and global competences in Catholic K–12 schools in Los Angeles. The essential research question of this study used elements of this critical pedagogy to ensure that, in the process of being prepared to be globally competent, they are not inadvertently contributing to the reproduction of social injustices against themselves and others. Sen’s capability approach, discussed earlier in this review, counterbalanced the study’s investigation to determine whether students in Catholic schools within the Archdiocese of Los Angeles are able to fully unfold their talents and capabilities through global competency.
Demand and Supply for Global Competency

During the previous discussion of accelerating polarization in the current political climate of the United States, the issue of global competence may seem irrelevant. However, one must examine the macro-dynamic forces that require today’s young learner to be prepared to unfold the human potential and capability within. Without the capability to unfold one’s human potential in a just and sustainable society, the student cannot learn to be globally competent, critical, and disposed to contribute to building an emancipated local community that collaborates globally. The raw and painful reality is that social structures are not changing overnight, and whether dominated or emancipated, whether educated to think critically or programmed for social obedience and reproduction of injustices, students need to sustain themselves by working in the real world of capitalist economies that are market-driven. Unless the parameters of capitalist economies are reorganized, students in current PreK–12 schools must be prepared for future leadership. It is accepted among educators and corporations alike that the young learners in our schools today will take jobs in a decade or two that are not yet invented. The skills and dispositions for global competency, however, will not be optional in those careers. Market forces—whether local or global—set certain demands for future careers.

Trade and commerce. In 2016, According to the U.S. Department of Commerce, U.S. exports exceeded US$189 billion and imports approached US$226 billion. In a recent CNN broadcast, international journalist Fareed Zakaria (2016) noted that “the benefits of growth and globalization have not been shared equally, and that the pace of change causes cultural anxiety everywhere.” He also indicated that the United States is in a unique position of dominating the fields of technology, education, finance, and clean energy, while holding the world’s reserve
currency, the U.S. dollar. He argued that under the current political rise of populism and nationalism in the United States, instead of tearing down this advantageous position in the world, the United States should “invest in people, upgrade their skills and better integrate communities” (Zakaria, 2016).

Multinational corporations. This call for relevant education has been echoed by industry and trade organizations alike. In his research study published in the *Online Journal for Global Engineering Education*, Allan Parkinson (2009) quoted a senior industry executive in avionics as validating the urgency for global competence in industry and commerce, stating:

> Global competence or a strong interest in becoming globally competent is a clear differentiator in an engineer’s ability to progress in their career. Gone are the days when someone could be U.S. centric and reach a senior leadership position or even have a relatively secure job (p.8).

Parkinson also pointed out that technology companies such as Hewlett Packard (HP) do not just have a global presence, but global research centers for which they recruit worldwide. He listed HP centers in Palo Alto (United States), Beijing (China), Tokyo (Japan), Bristol (England), Haifa (Israel), Bangalore (India), and St. Petersburg (Russia) to make his point. Parkinson’s report, which was presented at a national summit meeting sponsored by the National Science Foundation, also established 13 specific dimensions of global competency, tailored specifically for the field of engineering. Examples like these across various sectors of the economy remind the educator that students must be given the opportunity at the micro-dynamic level to unfold their talents and gifts for capacity to access these global employment opportunities. Parkinson demonstrated that trade and commerce, such as the engineering community, are fully aware that
global competency is essential for the future of their own competitiveness and the U.S. economy. The same urgency and demand is mirrored in the worldwide arena at the macro-dynamic level.

Professional development. The need for professional development in industry and commerce has been well established. Multinational corporations and local businesses understand the value of professional development for their employees and increasingly integrate competencies for global collaboration. This trend of preparing the worker for the complexities of varying time zones, world languages, cultures, and challenges have been well documented by training programs from multinational enterprises and organizations. This emphasis began to trickle down to the higher education when graduates found themselves competing at a global level rather than at the traditional, local level. Educators began to take note of these trends in the late 1990s and at the turn of the millennium.

In 2009, the Center for Education Research and Innovation of the Organization for Economic Co-operation and Development (OECD) published Higher Education towards 2030. In its executive summary, it stated that: “higher education drives and is driven by globalization. It trains the highly skilled workers and contributes to the research base and capacity for innovation that determine competitiveness in the knowledge-based global economy” (OECD, 2009, p.13). This was followed in 2010 by a policy brief from the National Education Association (NEA) expressing in Global Competence is a 21st Century Imperative that:

Our increasingly interconnected and interdependent global society mandates that American students be educated to develop habits of the mind that embrace tolerance, a commitment to cooperation, an appreciation of our common humanity, and a sense of responsibility—key elements of global competence. (p.1).
According to the NEA, students must acquire “extensive knowledge of international issues” (p. 1) in order to be able to compete in the worldwide marketplace. Students must gain a thorough understanding of the economic, social, and technological changes that are occurring across the globe (NEA, 2010). While acknowledging this national priority, the NEA (2010) also recognized that most Americans, especially low-income students and students of color, lag behind in gaining access to global education.

Global entrepreneurs. Authors Don Tapscott and Anthony Williams (2008) analyzed globalization and innovation in their book, Wikinomics. They especially focused on collaboration, innovation, and entrepreneurship in the high-tech industry. One of the strengths of the U.S. economy is its ability to produce innovation, technology, and new ideas. Globalization, they argued, “affects the geography of innovation” (Tapscott & Williams, 2008, p. 61). They continued by stating: “The world provides a diverse set of environments for innovation, depending on the technology infrastructure, country-specific skills, income level, and competitive dynamics” (Tapscott & Williams, 2008, p. 61). Tapscott and Williams noted two recent changes for global entrepreneurship. First, they observed a broad spectrum of technology maturity across geographic regions or specific countries, which influenced the level of innovation and entrepreneurship within that region or country. The second change they identified was “The ease with which R&D teams can now collaborate across geographies using Web-based tools and accelerated product development cycles” (p. 61). These trends were relevant when analyzing the digital divide among 21st-century learners. This study examined the degree of readiness for social entrepreneurship and innovation for social justice among students in PreK–12 Catholic schools in Los Angeles.
Another researcher, Yong Zhao contrasted the American and Chinese education systems in 2010 at the EARCOS Conference in Borneo, Malaysia, during which he argued that Asian students are comparatively less creative than American students. Zhao attributed this to the difference in school systems and social norms that have varying degrees of tolerance, or lack thereof, for deviating from conformity. Although Zhao (2008, 2010) has criticized the U.S. education system for not schooling creatively enough, he argued that creativity is even more suppressed in Asian schools than in U.S. schools. Zhao (2008) argued that rather than being factories of learning, where students gain employable skills, schools should focus on enhancing natural-born abilities. This assertion was an important consideration in this study on global education. Are schools continuing to produce a “worker” for a specific job that produces products and profits, or are educators able to rethink education and nurture students to develop their own talents and gifts? What is the ability of PreK–12 Catholic schools in the Archdiocese of Los Angeles to nurture unique cultural, academic, and creative gifts of their students?

Local communities. It must be noted that this research on global education and global competency focused on both macro- and micro-dynamics by looking at the global forces that impact the student at the local level. Additionally, it examined the degree to which the needs of the learner and local community are being addressed in moving toward self-determination and emancipation from dominant political, economic, and social forces. Darder, in Freire and Education (2015), called upon educators to “Accept the responsibility for the power we hold within schools and communities, but also to make wise decisions about how we use our power in the interest of constructing a practice that supports cultural and economic democracy” (p. 32). This responsibility of educators to facilitate an authentic community inside schools and within
the local community is essential to the micro-dynamics of a multicultural region, such as the Archdiocese of Los Angeles.

Deficit thinking. In addition to the lack of supply and access to global education in U.S. K–12 schools, many students in public and private schools are required to diminish or devalue their native cultural heritage and world languages in order to succeed in the acquisition of the dominant English language at school. This is particularly the case for English language learners, who are offered remedial English classes because they demonstrate a perceived deficit, namely not having proficiency in English as their primary mother tongue.

In *The Evolution of Deficit Thinking: Educational Thought and Practice* (Valencia, 1997), various scholars analyzed the historical evolution of deficit-thinking and exposed contemporary forms of deficit-thinking in schools and society at large. The role of the democratic process in education and decisions about curriculum are pivotal in this examination. Arthur Pearl elaborated that "strong democracies must begin with schools because they cannot begin anywhere else" (Valencia, 1997). Pearl continued to express that "A democratic education is not only a philosophical and theoretical alternative to deficit thinking, it is the means by which a constituency can be organized to overcome it" (Valencia, 1997, p. 215).

During the course of this study, it became evident that deficit-thinking had no place in global education. To the contrary, this study asked if students with multiple languages and a rich cultural heritage, have a democratic environment where they can explore global education that values their cultural heritage and gives them a voice for global competency.
United States Department of Education

In the United States, there is a visible disequilibrium between the national priority for global education, set by the U.S. Department of Education, and the reality of most American schools. Discussions about global education and global competency are mostly occurring at the higher education levels past high school graduation. There is some attention given at some high schools, mostly by specialized international schools. However, public and private K–12 education for most American children does not yet include a visible or specific focus on global competency.

In 2012, the U.S. Department of Education published a report entitled *Succeeding Globally through International Education and Engagement*, which asserted that:

The U.S. Department of Education has established its first-ever, fully articulated international strategy. The strategy is designed to simultaneously advance two strategic goals: strengthening U.S. education and advancing our nation’s international priorities. The strategy reflects the value and necessity of:

- a world-class education for all students;
- global competencies for all students;
- international benchmarking and applying lessons learned from other countries;
- education diplomacy and engagement with other countries.

The international strategy for 2012–16 affirms the Department’s commitment to preparing today’s youth, and our country more broadly, for a globalized world, and to engaging with the international community to improve education. (p.1)

On March 14, 2012, Secretary Arne Duncan articulated that in order “to be on track today for college and careers, students need the 21st century skills that are so vital to success in the global economy” (U.S. Department of Education, 2012, p. 5). Duncan continued to explain that globally competent students must be able to analyze and solve complex problems, communicate clearly, synthesize information, apply knowledge, and generalize learning to other settings. He further
elaborated on the transferability of skills and underscored that knowledge is an important component of the strategies, particularly as students and workers are faced with the unknown of an ever-changing learning and working environment (U.S. Department of Education, 2012).

Global competency—A national priority. The U.S. Department of Education has recognized global competency as a vital national priority. *Succeeding Globally through International Education and Engagement* (2012) outlined the department’s international strategies to be implemented to address the national priority of global competency. The framework of the U.S. Department of Education International Strategy had two main goals and three objectives. The first goal was to strengthen U.S. education. The second goal was to advance U.S. international priorities. The objectives here were three-fold:

1. Increase global competencies
2. Learn from other countries
3. Engage in education diplomacy

This 2012 report revealed a significant discrepancy in that while the U.S. Department of Education presented global competency as a national priority, it kept descriptions about programs that support these objectives ambiguous and undefined. It indicated the need for collaboration between national and international entities and programs by articulating that an integrated and coordinated approach is essential for success yet did not ensure measurable results or methods of assessment.

Urgency for global education. The urgency for global education is not only driven by the demand and supply of qualified workers or macro and micro-dynamics of the forces of a global economy, but is also deeply rooted in the inequity of access to a quality education that includes a global dimension. The 2009 United Nations Educational, Scientific and Cultural
Organization (UNESCO) report, *Trends in Global Higher Education: Tracking an Academic Revolution*, revealed the inequities of access to global higher education:

Providing higher education to all sectors of a nation’s population means confronting social inequalities deeply rooted in history, culture and economic structure that influence an individual’s ability to compete. Geography, unequal distribution of wealth and resources all contribute to the disadvantage of certain population groups. Participation tends to be below national average for populations living in remote or rural areas and for Indigenous groups. (Executive summary, p. vii).

This statement connected the national priority of global competency with the social justice issue of access to global education. The urgency for global education and global competency must be defined in terms of accessibility. UNESCO openly and deliberately addressed this issue by acknowledging that students from underserved lower socioeconomic classes, underrepresented racial and ethnic groups, disabled and religious minority groups as well as older students are still excluded from higher education (UNESCO, 2009). UNESCO thus called for urgent attention to providing new services and infrastructure in order to enable individuals from all backgrounds to participate fully and successfully in higher education.

**Higher education emphasis.** When researching global education and global competency, there was an obvious concentration and focus on higher education (OCED, 2009). This is not surprising since the professional preparation for employment is heavily concentrated at the level of trade schools, colleges, and universities. Shortly before the global learner enters the job market, various skills and dispositions must be in place for success.

Much of the current research has addressed the needs of students past grade 12. Some high schools are beginning to integrate global perspectives, for example, by offering the International Baccalaureate Diploma Program (IBDP) through the Council of International
Schools and the International Baccalaureate Organization with IB World Schools (IBO org, 2017).

**International students and student exchange programs.** According to the National Center for Education Statistics (NCES, 2016), the United States continues to lead globally in attracting post-baccalaureate international students. This emphasis on global competence in higher education within the U.S. education system demonstrates the potential for global competency.

In 2014, the United States was the country with the highest number of international students, totaling 26% of at the master’s and doctoral levels (OCED, 2016). International students comprised 3.5% of students at the bachelor’s level, 9% at the master’s level, and 35% at the doctoral level (NCES, 2016). Such a global leadership position by the United States in attracting international students to American institutions of higher education was beneficial in a number of ways, however little to nothing was done to address the gap in global education for students from early childhood programs through high school.

Nearly every institution of higher education (e.g., universities, colleges and research organizations) in the United States offers some kind of student exchange program for the purpose of exposure to a new cultural environment. These exchange programs range anywhere from a few weeks to several months or a semester in the country or culture to be explored. In some cases, the student exchange program is a full language-immersion experience with a host family or host partnership institution. In other programs, the language of communication remains the dominant English language for the purpose of study. The purpose of international student exchange programs is the development of multicultural awareness among participants, and often
the acquisition of functional use of foreign languages, including English for non-native speakers (Brodin, 2010).

U.S. success as a global education leader at the graduate and postgraduate level is not mirrored in K–12 education. Here, the most common student experience associated with global competency and global education at the middle to high school level is international student travel for a short time period or a brief summer program. This gap in global education can be partially explained and even defended because of the developmental capacity of little children to travel to foreign places or because of the huge responsibility and potential liability for their safety and security as minors.

World languages. In 2017, the Internal Affairs Office of the U.S. Department of Education developed a framework that addressed global competency in a continuum from early childhood to postsecondary levels (IAO USDE, 2017). This was the first such effort in demonstrating the need for a scaffolded approach to global competency and global education. “World and heritage languages” are listed as one of the four main components of this “discipline-specific foundation for knowledge and understanding” (IAO USDE, 2017).

In 2013, Economics and Statistics Administration of the U.S. Department of Commerce identified in its 2011 U.S. Census results four major language groups in the United States. These categories include Spanish, Indo-European languages, Asian and Pacific languages, and indigenous languages (including Native American languages, Uralic, and Semitic) with over 381 detailed languages coded (U.S. Census 2013). In 2011, of the 291.5 million people of age 5 years or older in the United States, 60.6 million, or 21%, spoke a language other than English at home (U.S. Census, 2013). As a society built on the heritage of immigrant populations and rich in
cultural diversity, the United States is slow to value the benefits of bilingualism and multilingualism. In July 2017, California passed Proposition 58, a law that allows bilingualism in California schools, reversing the absence of bilingual education after a long time.

In 2017, 43% of California’s population spoke a language other than English (Asia Society, 2017). Yet, in previous decades, English was mandated as the only language taught in elementary classrooms. In 2009, the state established World Language Content Standards, in which students in grades K–12 were able to study world languages in dual language, transitional, and two-way immersion bilingual programs (Asia Society, 2017). Since 2012, California high school students have been able to attain a seal of biliteracy if they demonstrate proficiency in two or more languages. The California State University and UC Regents require two years of the same world language for university admittance (Asia Society, 2017).

An online interactive tool, mappingthenation.net, facilitates the monitoring of individual state progress with world languages (mappingthenation.net, 2017). Overall, there have been limited opportunities to study world languages across the education spectrum. Some K–12 school districts intentionally promote the learning of world languages through specialized programs, charter schools, after school programs, and electives of AP classes, while others insist on English-only instruction and incorporate English Language Learners into the mainstream classroom. Rosemary G. Feal (2011), Executive Director of the Modern Language Association in New York, best summarized the dilemma: “We are a ‘language rich’ country in terms of the number of speakers of languages other than English who live here, but a ‘language poor’ country when it comes to advanced expertise” (p.1).
The most popular choices for world languages are Spanish and Mandarin Chinese. However, languages such as French, German, and Japanese are also offered at the elementary and secondary levels. Of the 1.6 million undergraduate language enrollments in the United States, only 17% advance beyond the introductory level. When addressing the multicultural communities for this case study, these facts were relevant to the essential research question.

**Global Education Disequilibrium**

**International schools and the IB World.** International schools have played an important role in developing global education and global competency since the 1960, when the concept was first introduced in a formalized manner (International Baccalaureate Organization [ibo.org], 2017). Currently, there are fewer than 40 international schools around the United States that are accredited by the Council of International Schools (CIS). International schools accredited by the International Baccalaureate (IB) program are called IB World Schools. Many IB World Schools offer a Primary Years Program (PYP), a Middle Years Program (MYP), and an International Baccalaureate Diploma Program, the IBDP (ibo.org). Some schools offer only one of the IB programs depending on the student population it serves.

IB World Schools have extensive resources and IB Learner Profiles that address global education and global competence. Established schools that want to offer the IB programs must undergo a lengthy accreditation process that is expensive and often unrealistic in terms of the financial and human resources needed to succeed. The pros and cons for international schools are often divided in proponents and opponents of global education. IB World Schools have been criticized for serving the elite of expatriates overseas, and for being exclusive toward local, native student populations (Dunne & Edwards, 2010). Becoming an IB World School is an
unlikely option for most PreK–12 Catholic Schools in the Archdiocese of Los Angeles because of the amount of financial resources needed for annual candidacy, application, professional development, and training, and because the processing fees are exorbitant for most smaller Catholic schools in the ADLA.

**PreK–12 global education.** The demand or need for global education in the American PreK–12 education system does not correlate with the supply of global education as a national priority. If the 2012 U.S. Department of Education’s call for global competency and education (U.S. Department of Education, 2012) is to be taken seriously with its strategies for access then it must redress the conspicuous deficit in the supply of global education for PreK–12 education. Besides the sporadic and individual efforts of school sites, individual school districts and some globally competent classroom leaders, there is no national program or explicitly stated policy that addresses this educational priority.

**Early childhood education.** Although the emphasis on global education and competency is evident in the corporate world and in postsecondary education in the United States, for elementary and early childhood education there is little to no evidence of this national priority. International schools such as IB World Schools (ibo.org, 2017) may present the Primary Years Program (PYP) and the Middle Year Program (MYP), as previously mentioned in the section on international education, while some elementary schools address individual global competencies, such as social-emotional skills or science-technology-engineering-mathematics (STEM) skills. Additionally, numerous elementary schools and early childhood programs offer world languages to enhance a balanced approach to education. However, there is no evidence that a concerted
national or regional effort has been made to prepare the youngest students for global competency and their future.

This research investigated if this particular population of the national student body—from the age of 2 years to approximately 8 years of age—needs a progressive approach in global education. What global competency skills complement the basic skills of learning to read, write, and calculate? Is this an additionally imposed layer of responsibilities for teachers to worry about? How can we instill multicultural awareness and global competency skills at an early age, before learned behaviors of racism and division find their way into the learning environment?

Geographical gaps in the United States. The literature review revealed that a majority of the research and concern about the urgency of global competency originates in predominantly metropolitan areas and coastal states of the United States. One of the causes of this geographical distribution may be related to the natural global migration on the Atlantic and Pacific Coast, and the above-average diversity in school districts in these geographical regions. Areas less represented in the research of this study included the central states and the southern and northern border states of the United States, corporations and universities on the East Coast and West Coast.

Much research-based data and innovation in global competency has been advanced by examples, however, in which individual K–12 public or private schools have successfully begun to address global competency.

The Seattle Public School District in Washington State has developed a framework for international education (Seattle Public Schools, 2017). In Massachusetts, several public-school districts (Boston Public Schools, 2017) have also introduced global education, and are beginning
to show achievement by students. Their efforts to promote global education and competency further advance it as a national priority; however, this work has been limited.
Pontiff as Global Servant

The popes of the Catholic Church hold a special role in leading the universal Roman Catholic Church around the world. As the highest held office, the pontiff often sets the tone and priority of the faithful.

Pope John Paul II and globalization. Pope John Paul II was one of the most traveled popes to date. He was the first to recognize the importance of addressing globalization and the forces within it (Massaro, 2016). According to Massaro, Pope John Paul II identified the debt crisis, the arms race, and “neocolonialism” as dominant forces of globalization. His successors
followed by building on Pope John Paul II’s work and specifically his emphasis to combat the “all-consuming desire for profit” and “the thirst for power” (Massaro, 2016).

**Pope Francis and social justice.** Since the election of Pope Francis to the office of pontiff, the urgency to address globalization and the emphasis on Catholic Social Teachings have taken on a new meaning. As one of the most hands-on popes in recent history, Pope Francis has made his vision and mission clear to the world. His battle lies with injustice around the world, aligning his work with many of the SDGs. Pope Francis has used every opportunity to urge his followers to fight injustice and reform international structures that are at the root of poverty (Massaro, 2016).

**Intersections.** There is a clear overlap of priorities between some beliefs of the Catholic faith and the identified priorities of the SDGs. Massaro (2016) pointed out that the entire landscape of Catholic social teachings has been transformed in one single generation, confirming the earlier facts of exponential acceleration. He questions not “whether to globalize,” but “how to globalize” (Massaro, 2016, Ch.7, Sec 2-2, par.6). According to this Jesuit, there is a clear connection between multinational corporations, economics, globalization, and increasing social injustice.

Catholic social teachings emphasize peace over conflict, building community and society, respect and dignity for the human being, stewardship of the environment, and a fight against poverty and injustice. Similar themes are reflected in the 17 SDGs and overlap to some extent with a shared intersection of goals.

**United States Conference of Catholic Bishops.** The United States Conference of Catholic Bishops is the highest authority of the Catholic Church in the United States. The
conference of Catholic Bishops is a hierarchy of the clergy and is divided into 33 archdioceses and 145 dioceses around the country. In 2015, the USCCB reaffirmed its commitment to Catholic schools in the nation (USCCB, 2015).

Catholic schools in California. Catholic schools in California are rooted in the long tradition of the California Missions. Catholic Missions in California date back as far as 1769 with the Mission of San Diego de Alcalá. According to the Archdiocese of Los Angeles, the church in California was established with “21 missions, three pueblos, four presidios and multiple asistencias” (ADLA, 2017). This important historical connection between California history, California missions, and Catholic schools in Los Angeles is examined later on to determine if it is an asset or a challenge to global education.

Archdiocese of Los Angeles

The Archdiocese of Los Angeles is the largest Catholic diocese in the United States and the fourth largest in the world. It serves a population of over 4 million Catholics. The Archdiocese of Los Angeles is part of the Catholic Church in the United States and falls under the governance of the United States Conference of Catholic Bishops (USCCB, 2017). It is located in one of the most culturally diverse and global cities of the world. As aforementioned, this research examined how the diverse makeup of the Archdiocese influences its ability to provide global education to the students it serves.

Geographical region and demographics. The DCS of the ADLA goes back to Bishop Thomas J. Conaty (1903–1915), who began envisioning the current Catholic school system in the Los Angeles area in 1903. Spread over 8,636 square miles and encompassing the three counties of Los Angeles, Ventura, and Santa Barbara, the Catholic schools of the DCS are in 120
cities and comprise one of California’s largest school systems in the private and public sector. In 2005, over 4 million Catholics lived in the geographical area of the ADLA and DCS.

Multiculturalism in Los Angeles. With 215 elementary schools and 51 high schools, the total student population currently approaches 80,000 students. Within the boundaries of the ADLA, over 72 ethnicities reside in and are served by the DCS (ADLA, 2017). This case study analyzed the multicultural advantages and systemic challenges embedded in implementing a critical global education curriculum in PreK–12 Catholic schools of the Archdiocese of Los Angeles.

Diversity of greater Los Angeles. The greater Los Angeles area is one of the most diverse population centers in the United States, and even the world. The Archdiocese of Los Angeles serves “a very culturally mixed environment,” and services, ranging from liturgy, social services, publications, and counseling to cultural affairs, are offered to over 72 different ethnic groups (ADLA, 2017).

Department of Catholic Schools

Leadership and vision. In 2011, the Department of Catholic Schools of the Archdiocese of Los Angeles published a booklet entitled Changing the Ending (Baxter, 2011) to address the critical issue of the decline of enrollment in Catholic Schools, while highlighting the accomplishments for the underserved families and students (Baxter, 2011). In it, the Sr. director and Superintendent of Catholic Schools mapped out the necessary steps for reorganization and innovation. The focus of Catholic Schools in the DCS is faith, excellence, and stewardship (Baxter, 2011). This vision for Catholic Schools is supported by the United States Conference of Catholic Bishops (USCCB), who issued a paper entitled: “Renewing our Commitment to
Catholic Elementary and Secondary Schools in the Third Millennium” (USCCB, 2005). In it, the US Catholic Bishops affirm that Catholic schools play a vital role in the Church, because they prepare the next generation of Catholic leaders. They also point out that Catholic Schools must be available, accessible, and affordable to all, including the poorest in the communities (USCCB, 2005).

21st-century learning. Part of the solution for 21st-century learning in Catholic Schools of the DCS was put forth by the Sr. Director and Superintendent of Catholic Schools in 2011. Among them is the opportunity for dual-language immersion schools to address the need for a more global and integrated world (Baxter, 2011). The plan was to open two dual-language immersion schools—set to open in 2011–2012 (Baxter, 2011). One school was to offer Spanish immersion, the other Spanish and Mandarin Chinese. In 2018, eight Dual-Language Immersion schools exist, comprising roughly 3% of all PreK–12 schools within the ADLA.

I³ Innovation Institute. In 2013, the Department of Catholic Schools (DCS) of the Archdiocese of Los Angeles (ADLA) introduced the I³ Innovation Institute and began collaboration with several universities on the West Coast and four selected schools to rethink Catholic education. In 2018, this responsibility was expanded and led by the Associate Superintendent for Leadership, Innovation and Growth.

Global education. Since 2013, one elementary school has made the strategic commitment and embarked on leading global education through its school transformation and collaboration with various universities, and international education organizations around the world (St. Augustine School, 2017). Currently, this one school is developing a curriculum and learning environment that is aligned with the 17 Sustainable Development Goals (SDGs) and the
Catholic Identity of its multicultural community. It is also leading the DCS in scaling this global education model across the Archdiocese. None of the 215 Catholic Elementary schools in the ADLA currently have a Primary Year Program (PYP) or Middle Years Program (MYP) for the International Baccalaureate. Within the DCS, several Catholic high schools offer the International Baccalaureate Diploma Program (IBDP).

**Bilingual immersion.** According to Baxter (2011) and the ADLA (2018), eight schools were offering or beginning to offer dual-language immersion programs at the elementary level, as envisioned by the Superintendent of Catholic schools. This represented only 3% of all ADLA elementary schools focusing on promoting global education and competencies.

**Curriculum Design**

**Catholic teachings.** Every elementary and high school within the Archdiocese of Los Angeles defines itself as a school with a strong Catholic Identity. This means that faith formation, sacramental life, and engaged participation in the faith community is part of the curriculum of the school. The three prerequisites for DCS Catholic schools are: “Faith, the Gospel message of Jesus and the Holy Mass must always be at the center of all that is done at school” (Baxter, 2011, p. 14).

Catholic schools within the Archdiocese of Los Angeles are guided by the archbishop, and the archbishop, in turn, is a member of the United States Conference of Catholic Bishops (USCCB). The USCCB recognizes that Catholic education is vital to the future of the Catholic Church and explains this importance in its *Instrumentum Laboris* entitled “*Educating today and tomorrow, a renewing passion*” (USCCB, 2015).
Religion instruction. Catholic schools, according to the USCCB, support families who struggle with cultural and moral contexts as primary educators through an education in which culture and faith are intertwined throughout the curriculum (USCCB, 2015). Catholic schools fill an essential role in the church since they are “schools for the human person” (USCCB, 2015). This continues to be relevant in later chapters of this study, as it points to the essential ingredient of culture, moral compass and humanity.

New religion standards 2018. The DCS has over the past two years worked with the Bishops to develop a new user-friendly set of standards for religion instruction. The Religion Standards themselves are not new since the Church teachings have not drastically changed over 2,000 years. The standards serve as easy access points to the Catechesis, arranged by each grade level and outcome. These are not yet published but will be shared in 2017–2018 for roll-out and teacher training (DCS, unpublished 2018).

Social justice teachings. The USCCB website displays the Catholic Social Teachings and proclaims that Catholics are “called to reach out and to build relationships of love and justice” in the world (USCCB, 2005). The Seven Themes of Catholic Social Teachings are:

1. Life and Dignity of the Human Person. “Human life is sacred.” “The measure of every institution is whether it threatens or enhances the life and dignity of the human person.”
2. Call to Family, Community, and Participation: “How we organize society has a direct impact on human dignity.” “People have a right and a duty to participate in society, seeking together the common good and well-being of all, especially the poor and vulnerable.”
3. Rights and Responsibilities: “Every person has a fundamental right to life and a right to those things required for human decency.”
4. Option for the Poor and Vulnerable: “A basic moral test is how our most vulnerable members are faring.”
5. The Dignity of Work and the Rights of Workers: “The economy must serve people, not the other way around.” “The right to productive work, to decent and fair wages, to the organization and joining of unions, to private property, and to economic initiative.”
6. **Solidarity**: “Loving our neighbor has global dimensions in a shrinking world.”

7. **Care for God's Creation**: “Care for the earth is not just an Earth Day slogan, it is a requirement of our faith.” (USCCB, 2005, 2017)

These Catholic Social Teachings are fundamental to the faith, and in turn are fundamental to the curriculum of Catholic schools. These social teachings partially mirror the SDGs with regard to peace, community, environment and resources, and the dignity and well-being of all human beings. Chapters 4 and 5 offer a detailed analysis of the Catholic Social Teachings. Its relevance to global education, however, continues to be visible.

**Service learning.** Because of the Catholic Social Teachings, students are often trained to experience the responsibility of service learning at a young age within the Catholic school system. The goal of a Catholic education is to “go out into the world to serve” (Baxter 2011, p. 16). Service learning has become popular in many public and charter schools. For the schools in the DCS, the Superintendent warns not to be shallow and count the hours of service learning, but instead to find a deeper meaning through reflection and learning from the experience (Baxter, 2011).

**Respect and human dignity.** The theme of respect and human dignity is an aspiration and goal for every Catholic, not just for oneself, but for others. While respect for life is formerly equated with the Church teachings against abortion, the wider interpretation in recent years includes the elderly and every person in society (USCCB, 2017). The USCCB makes this statement without hesitation: “human life is sacred” (USCCB, 2017). This also means, according to the Church, that conflict between nations should be avoided. The Catholic Social Teachings therefore are relevant when contrasting and comparing the SDGs in the analysis of the essential research question and findings in later chapters.
Catholicity and Catholic identity. This research study relies on a basic understanding of historical facts of the Catholic Church, its traditions, and practices. For Catholics, the belief in scripture and its interpretation by the Catholic Church are non-negotiable. Much of the faith finds its origins and beliefs in the Gospel and the Catholic Catechism of the Catholic Church, which is readily accessible in digital form through the website of the United States Conference of Catholic Bishops (USCCB, 2017).

Regardless of personal convictions, it is essential to comprehend that this study addresses what is commonly known among believers as Catholic Identity (CID). This phrase is used by Catholic individuals or organizations alike, to describe moral values, daily practices, and spiritual beliefs of Catholicity.

Catholic Schools in the western region of the United States are usually accredited by a number of organizations, including the Western Catholic Education Association (WCEA). The WCEA criterion for schools is best captured in the definition of CID for schools, which reads as follows: “The school is Catholic, approved by the Local Ordinary (Canon 803), providing authentic Catholic teaching, opportunities for community worship and participation in the Sacraments, and promoting evangelization and service to the community” (WCEA, 2017). For Catholic PreK–12 Schools to be accredited by WCEA, they must meet the following standards as listed on the WCEA website:

- A Mission Statement and a Philosophy Statement which indicate the integration of the Roman Catholic Faith into all aspects of school life.
- Provision of regular opportunities for the school community to experience prayer and the Sacraments.
- A Religion curriculum and instruction that is faithful to Roman Catholic Church teachings and meets the requirements set forth by the USCCB.
- The local Ordinary approves those who teach the Catholic Faith (Canon 805,) and
their formation for catechetical and instructional competence is ongoing.

- Maintenance of an active partnership with parents whose fundamental concern is the spiritual and academic education of their children.
- A service-oriented outreach to Church and the civic community after the example of Jesus Christ who said, “I have given you an example so that you may copy what I have done to you.” (John 13:15)
- The use of signs, sacramentals, traditions, and rituals of the Roman Catholic Church.
- All school personnel are actively engaged in bringing the Good News of Jesus into the total educational experience. (WCEA, 2016)

This investigation neither attempts to recount a 2,000-year old history of the Catholic Church in the context of this study nor to summarize it briefly. I do not claim to be a scholar in theology, just a practicing Catholic who is immersed in the vocation of Catholic education.

It is, however, important to remember that the Catholic Church traces its missionary identity back to the Council of Jerusalem around the year 48 A.D. On the website of the Vatican, the historical synopsis reads: “The Assembly confirmed the main leaders of the Church and recognized the missionary vocation of Peter for the circumcised and that of Paul for the uncircumcised” (Vatican, 2007). This point in history marks the beginning of the universal and missionary church, spreading the Catholic faith around the globe. Over the past 2,000 years, this mission of the Catholic Church has evolved, dating back from gruesome crusades in the Middle East to the conquistadors of the Americas. Today, the Vatican holds a softer, kinder, and more contemporary definition of the Church’s mission, as evidenced by communications from the pontiff on Catholic media and social media. Throughout this study, I refer to Catholic values, moral compass, traditions, beliefs, and Catholic Social Teachings. The mission of the Catholic Church is an integral part of understanding Catholicity and Catholic Identity.
Global Education

The term *global education* gained relevance in the early 1990s, yet not one single universally accepted definition has been constructed. This is due to its complexity, and because it encompasses a variety of international perspectives and an ever-changing global landscape within which it must remain relevant.

The purpose of this research is rooted in the understanding that multiple cultural, political, economic and social perspectives are essential to inform the complexity of this cross-disciplinary topic. This section intentionally avoids a one-sided, narrow perspective on global education because of the pitfalls of a single-faceted, Western or Eurocentric lens, which leads to renewed neocolonialism and the social reproduction of systemic injustices (Darder, 2015). This research on global education is instead informed by a cross-disciplinary approach, usually not associated with the “science of education.” Education must first be recognized as one of the foremost influential components utilized by cultural, economic, and political power structures for the control of various communities. The education system, controlled by dominant economic and political forces, reproduces systemic injustices of inequality and inequity. Can a new approach to global education and a critical lens on social justice re-engineer this power structure by appealing to our humanity?

Below is a diagram that shows the path for this literature review topic. First, various definitions were offered in order to more fully unpack 21st-century skills. The sequence progressed through the components relevant to this study namely: authenticity, communication, critical thinking, adaptation, creativity, and agility. Finally, this section connects to and circles back to global competency, the social justice lens and the Sustainable Development Goals 2030.
To say that global education is simply the study of the world, or the need for awareness in education about global trends and other cultures, is an incomplete depiction. The definition of global education has multiple variations and interpretations in the literature, which varies by hemisphere, region, and nation. The words “global education” often evoke anxiety in educators...
and provoke criticism among researchers. The concept of global education is open to interpretations, informed by dominant knowledge, and often rejected as neoliberal, neocolonial domination. One early definition coined by American scholars states: “Global education involves the study of problems and issues that cut across national boundaries, and the interconnectedness of the systems involved - economic, environmental, cultural, political, and technological.” (Tye & Tye, 1992, p. 6).

In Europe, the Maastricht Global Education Declaration of 2002 produced by the Council of Europe’s North South Center, articulated that: “Global Education is education that opens people’s eyes and minds to the realities of the world, and awakens them to bring about a world of greater justice, equity and human rights for all” (Maastricht Global Education Declaration, 2002, p. 1). According to this declaration, global education subsumes intercultural education, development education, human rights education, sustainability education, peace education, and conflict resolution and prevention.

Another perspective was presented in Great Britain in 2004 when the Department for Education and Skills (DfES) introduced a global dimension into the British national curriculum. *Putting the world into a world-class education* (DfES/1077, 2004) describes the global dimension as a set of skills including cross-cultural communication, collaboration, and awareness of diverse perspectives on issues. The global dimension in British education aims to achieve positive change by analyzing, evaluating, and questioning assumptions (DfES/1077, 2004). It also seeks to inform all subject areas and develop skills and attitudes.

When researching a topic like global education, it is essential to consider various nuances in definition and explore multiple cultural perspectives. National variations in terminology
provide significant insight for later discussions on global education, global competence, and global dimensions, particularly when advocating for local community voice. In comparison to the British definition, the Australian national framework *Global Perspectives, a framework for global education* (Education Service Australia, 2011) established:

Global education promotes open-mindedness leading to new thinking about the world and a predisposition to take action for change. Students learn to take responsibility for their actions, respect and value diversity and see themselves as global citizens who can contribute to a more peaceful, just and sustainable world. (EAS, 2008)

According to Australian expectations: “With its emphasis not only on developing knowledge and skills but also on promoting positive values and participation, global education is relevant across all learning areas” (EAS, 2008). These Australian expectations are rooted in the rapidly evolving South-East Asian geopolitical arena that experienced an increased presence in emerging economies and surging mineral explorations to meet the needs of markets in China and beyond.

Similarly, in 2008, Kenya proudly formulated a national strategic plan that articulated three economic, social, and political emphases. In its national instrument entitled *Kenya Vision 2030*, the country demonstrated its ambition for global competence through:

A national long-term development blueprint to create a globally competitive and prosperous nation with a high quality of life by 2030, that aims to transform Kenya into a newly industrializing, middle-income country providing a high quality of life to all its citizens by 2030 in a clean and secure environment. (Kenya Vision 2030, 2008)

Specifically, in the field of education, *Kenya Vision 2030* mentioned *Masomo Bora* or best lessons and explained the vision by stating: “We all want a Kenya where our children are educated by well trained teachers who will help them realize their potential” (Kenya Vision 2030, 2008). This vision of students achieving their full potential serves as a foundational component of this research on global competency, global dimensions, and global education.
Regardless of which definition of global education one uses, several common threads across diverse perspectives are woven throughout the terminology of global education:

- learning about problems and issues
- across national boundaries
- interconnectedness
- systems—ecological, cultural, economic, political and technological
- relevant interdisciplinary learning
- knowledge, concepts and skills
- multicultural
- promoting open-mindedness, positive values and engagement
- leading to new thinking about the world
- predisposition to take action for change
- learn to take responsibility for their actions
- respecting and value diversity
- seeing themselves as global citizens
- contributing to a more peaceful, just, and sustainable world

One also detects a general pattern of uncertainty about exactly what it means to be globally competent, and how global education can achieve this goal in various environments. Summed up by Blazer (2006), “Global education, or global studies, is an interdisciplinary approach to learning concepts and skills necessary to function in a world that is increasingly interconnected and multicultural.” (p. 1)
21st-Century Skills

Several research organizations have developed definitions for 21st-century skills. The Partnership for 21st Century Skills developed a framework and identified critical thinking, communication, collaboration, and creativity as the four C’s of learning and innovation skills for the 21st century (P21.org, 2007). This framework for 21st Century Skills includes a mixture of knowledge, skills, literacies, and expertise that is essential for students to be successful and ready for the world they will encounter in their lives (P21.org, 2007). The illustration below is taken from the framework and visualizes how basic skills and technology merge into one complex requirement for the learner.

![Figure 14. P21 Framework - 21st-century student outcomes and support systems](source)

This study assumed a collection of shared vocabulary on 21st-century learning for the purpose of connecting various parts of the study. Below are some basic definitions and concepts on which the study relied and built upon Chapters 4 and 5.
**Authenticity:** The researcher defined authenticity as a genuine and truthful process or characteristic that applies to the student as the learner, who gains self-worth from within, through self-discovery of talents, efficacy, and full potential. This authenticity can also be mirrored by a group or community in its asset-building from within a democratic process.

**Cultural Identity.** According to Hall (1992), cultural identity is not something we are born with, but is formed over time in an unconscious process. Hall argued that in addition to the local cultural identity, globalization is producing a global cultural identity (Hall, 1992).

**Funds of Knowledge** (Moll, Amanti, Neff, & Gonzalez, 1992) are different in that cultural and cognitive resources are embedded in family units and households. For the purpose of this study, the term *knowledge base* refers to the uniquely composed repository of knowledge, which is individually acquired and constructed by each learner, over the course of his or her developmental growth. This would include prior experiences, transferred theoretical and practical knowledge, and self-constructed knowledge of the individual learner.

The term can also be applied to an entire community, which is sharing knowledge of traditions, ancestral knowledge, cultural knowledge, indigenous languages, and so on. Yosso (2005) developed a community cultural wealth model and refers to six different components of community cultural wealth, including aspirational, familial, linguistic, social, navigational, and resistant.
Since no two students share the same unique upbringing, context, and life experiences, even if they are living in the same community, the term *unique knowledge base* is an important concept in the context of global education. Multiple variables impact this uniquely constructed knowledge base for each individual student, and shape his or her world view, and understanding about others. The funds of knowledge (Moll et al., 1992) and community cultural wealth (Yosso, 2005) both influence the individual student’s base of knowledge or unique knowledge base.

*Human Dignity.* Human dignity is defined differently in each culture; however, in this study on Catholic schools, the definition used is most closely aligned with the Catholic Social Teachings (USCCB, 2005, 2017). Human dignity means respect for all life, especially the vulnerable populations of the very young, unborn, or aging human being. Human dignity refers to preserving the humanity within every human being. This call to humanity and human dignity by Pope Francis (Massaro, 2016) is essential when we address the relationships that our students will encounter in a rapidly globalized world.

*Moral Compass or Moral GPS.* For the purpose of this study, the moral compass and moral global positioning system (GPS) is the collection of values and belief systems of the learner. Catholic Social Teachings and the catechetical formation (USCCB, 2005, 2017) in Catholic schools will guide the students throughout their lives on a desired moral path, which usually includes integrity, ethics and choices in accordance with a specific set of spiritual or moral beliefs.
Self-efficacy. The term self-efficacy of the learner is used in the context of a student’s beliefs about his or her performance capability. Such understanding and reflection of the self by the learner has a direct impact on motivation and learning (Zimmerman, 2000). Self-efficacy in the context of global education is an important component of 21st-century skills.

Social emotional learning (SEL): Awareness about social and emotional learning and research has increased in popularity since the late 1990s. In 1997, Elias Bruene-Butler reviewed a number of studies, including studies in neuropsychology, demonstrating that many aspects of learning are based on relationships (Zins, 2004). Several PreK–12 schools in the ADLA have chosen SEL as their primary focus for student success.

Unique Knowledge Bases. Knowledge bases are usually referred to in information technology and business management, as repositories of intangible resources, information and knowledge that can be accessed and shared (Hall, 1992).

Communication. In the context of 21st-century learning, communication emerges as a complex and cross-disciplinary approach and learning experience. Communication in a globalized world includes digital, verbal, written, infographics, design, two and three-dimensional visual arts, and even expression in time and space, such as dance and performing arts. In the P21 framework for 21st Century Learning (P21.org, 2007), communication is part of a broader component of learning and innovation skills.

Historical 3Rs. Historically, in elementary schools, the 3Rs of writing, reading, and arithmetic were acceptable means of learning and communicating knowledge. This basic
knowledge dates back to the 1800s, and is no longer sufficient for a complex world of the 21st-century.

**Cross-disciplinary approach.** Today, educators and students use multiple tools and forms of expressions to transfer and acquire knowledge through various means of communication. Communication is one of the 4 Cs of learning and innovation skills in the P21 framework of 21st Century Skills (P21.org, 2007). Many educators have recognized that staying within their silos of specific subjects is a disservice to the learner. The complexity of the world demands a more cross-disciplinary approach to learning if students are to construct new knowledge.

**Technology.** Digital literacy is an important part of communication for 21st-century learners. Technology integration into the curriculum is an important tool for the acquisition of digital literacy in all its forms. However, technology is not the outcome of learning, but a tool for learning.

**Critical thinking.** Critical thinking is one of the 4Cs in the framework of P21 (P21.org, 2007). The framework aligns itself with the Common Core State Standards by requiring students to “respond to the varying demands of audience, task, purpose, and discipline” (P21.org, 2011).

**DOK/TOK.** In IB World Schools, critical thinking is taught through Depth of Knowledge and Theory of Knowledge (IBO.org, 2017). DOK or TOK is integrated into the curriculum of the International Baccalaureate Diploma Programme (IBDP). The coursework addresses the student’s response to the unknown, questioning the author and critically analyzing the knowledge that is presented, before accepting it (IBO.org, 2017).
Decision-making. Students currently enrolled in schools will be confronted with many situations of the unknown, based on acceleration of globalization, as explained earlier. Praxis for the real world includes being able to make decisions, including finding the courage to attack a problem, identifying the problem, and anticipating potential outcomes. Students will need determination, grit, and endurance to address the challenges of the SDGs 2030.

Praxis for the real world. Michael Fullan (2016) considered critical thinking as one of 6Cs. This new pedagogy of deep learning defines critical thinking as the critical evaluation of information and arguments, recognition of patterns, building connections, constructing new knowledge, and application to the real world (Fullan, 2016).

Adaptation. Students enrolled in schools today experience a continually changing environment around them. New digital tools, climate change, new family structures, and innovation are just a few of the daily changes they experience. Adaptation to new situations is a 21st-century skill that is visible in empathy, navigation skills, and collaboration.

Empathy. According to Deardorff (2011), empathy is a desired internal outcome of intercultural competency. Empathy and adaptability are both reflected in Deardorff’s (2011) Intercultural competence model.

Navigation. For the purpose of this study, the researcher defines navigation skills as the student’s ability to adapt to new environments with ease. For example, a student may be reading a hardcover book, then design a related infographic locally for his or her teacher, and then face 6 billion people on the world wide web as his audience. Each task requires specific anticipated outcomes and actions.
Collaboration. Collaboration is well defined in literature as a means for collective learning (Fullan, 2016). The cost of virtual collaboration has decreased and is allowing students to connect globally for the purpose of learning together (Jacobs, 2010).

Creativity. Creativity is an important component of 21st-century skills (Fullan, 2016; Jacobs 2010). Both authentic creativity in young children and formal creativity expressed in the formal fine arts are going through a revival of recognition for a balanced approach to life in the 21st century.

Fine arts. Many educators in the United States understand the importance of teaching the fine arts, but schools also struggle with the resources to do so. With a rapidly changing world in which communication is not always captured in sounds, picture, or text, student expressions through space and time continue to be important.

Visual arts. Expression through visual arts, both two-dimensional, three-dimensional, or virtually, is a 21st-century skill that must be nurtured in globally competent students. The ability of a student to express creativity in the visual arts is essential in a world that relies increasingly less on text and more on design, photography, graphics, and infographics (Jacobs, 2010). Visual arts are relevant in digital media. Digital media containing visual art, in turn forms social integration and shapes individual identity (Stromquist, 2002). Digital image production, according to Jacobs (2010), stimulates students to become more creative in telling their own stories.

Performing arts. The same applies to the performing arts, where students explore music, dance, vocal, and instrumental expression, theatre, and production of various media, including digital media. The production of videos, YouTube posts, social media, and movie production is a
form of diffusion for the fine arts and culture. While these can be a great skills and transferable knowledge in the 21st-century, the same expression of fine arts and culture must be carefully considered as a cultural commodity for economic gain and potential cultural domination (Stromquist, 2002). Allowing students to critically explore the consequences of their messages and social interactions via various technologies and social media must be guided by an ethical approach of self-reflection and self-control.

**New knowledge.** Whether through collaboration, social media, or other technological innovations, students will continuously construct new knowledge that crosses national boundaries, world religions, various sciences, and sectors of the economy. How students approach such constructs determines the world they build for themselves and the future. Juergen Habermas, a German theorist believes that communication is central to the process of social transformation, as explained by Stromquist (2002). Global education for global competency then must include what Darla Deardorff (2017) calls *intercultural humility*, a skill that reflects respect toward other cultures.

**Application.** When students can apply the knowledge they acquire, they seem to have an irresistible desire to learn more (Jacobs, 2010). Jacobs further argued that application and relevance is important to learning, and that people, regardless of age, have an “innate desire” to make a contribution to what is valued by others. Application of knowledge then is an important component of 21st-century learning for our students.

**Agility.** Just as agile software can adapt quickly to a response entered into a digital tool, and change the course of the next task, so too, our children will be challenged by a rapidly changing world to respond quickly and without discomfort or disappointment. Agility is often
defined in the context of organizational agility; however, the concept of human agility is important to the researcher, as a visible sign of flexibility of mind and body, a skill that is essential in today’s fast-paced learning environment. Agility, in this study, will be analyzed in terms of the student’s 21st-century skill and the organizational structure of Catholic Schools and the ADLA.

Change is constant. In today’s globalized world, the only thing certain is the uncertainty of the future or the certainty of the unknown. Our students will experience a world in which the only constant is change. The implication for educators is that: “Changing our mental models about what we teach, how we teach it, and how we assess students’ learning growth will take some getting used to. Such changes require open-mindedness, flexibility, patience, and courage” (Jacobs, 2010, p. 211). Ito and Howe (2016) call the unpredictability of the future “whiplash” and admit that in this “age of complexity” any unforeseen development can be a game changer. This is an important requirement for student training. If students are not allowed to fail early in school, such “whiplash” in their adult life and career could be demotivating and paralyzing.

Humility. For Catholic students, humility is acquired through Catechism, scripture teachings in their schools, and the Catholic Social Teachings in their practice of their faith. Humility is a concept that is rooted deeply in the Catholic identity. This is important at multiple levels of learning, including empathy towards others, intercultural humility (Deardorff, 2017) in a global context, and collaborating with others in a local context.

Leadership. Various 21st-century skills such as communication, problem-solving, collaboration, inquiry, creativity, and critical thinking demonstrate elements of leadership potential. Leadership by students does not necessarily mean that a student leads his or her student
government. In this study, the researcher uses the term in a much broader definition and philosophical sense. Every child has the potential to lead in a certain activity, at a specific time, or in a particular situation. Such beliefs are rooted in the observations, asset-based thinking, and the realization that as educators, we often do not unlock our students’ full human potential in the classroom. Leadership, in the context of this study, refers to a student’s ability to navigate, when he or she should lead and when he or she should be a humble listener or supportive participant.

Thomas Hoerr (2017), in his book *The Formative Five*, described five essential success skills for students to acquire, including empathy, self-control, integrity, embracing diversity, and grit. One could argue that these success skills are also leadership skills. (p. 9)

**Local voice.** In our fast-paced interconnected world, one could expect that students are more worried about the world than their own home or local backyard. But students, because of their youthful developmental stages, are often more preoccupied with what is happening around them than what is going on far away. Social media has broken the local barriers, but much of the student’s preoccupations are rooted in the world they live in with their immediate friends. Several direct connections between the local and global community are evident in the 2030 SDGs, and are strongly linking the challenges of climate change, peace, and community building, making the student’s local roots and voice important on the local and global stage. This local student voice is evident in the increase of free online community education that enables the student to challenge formal, authoritarian institutions of learning, and allows him or her to respond to rapid changes not in small increments, but in actual change (Ito & Howe, 2016).

**Global impact.** Educators and students are well aware that our actions have a local impact on our families, communities, and nations, but there is still a gap in the notion that local
action has global impact. A student who has no self-efficacy cannot appreciate another’s self-worth. A student who refuses to work with a classmate because he or she is different, will be unlikely to imitate international collaboration. Reimers et al. (2016) explained that global education is more than a curricular project, but a disposition of thinking and doing. It entails pedagogical approaches (Reimers, 2016) that produce global citizens.

**Change Agent –Summary?**

The diagram below reviews and summarizes how global education is an urgent educational approach to addressing future challenges and addressing social justice opportunities.

![Diagram](image)

*Figure 15. Change agent? Section diagram.*

During the course of the past three chapters, I established the alignment of the 2030 SGDs with 21st-century skills for harmonious collaboration, an asset-based thinking lens, the element of human dignity, and the perspective that diversity enriches communities and does not threaten them. The element of love, empathy, and understanding for others in a global community demonstrates the needs of validation for the community cultural wealth as a resource to change systemic injustices.
I established that Catholic social justice teachings also overlap, to a large extent, with the goals for a more just and sustainable world set forth for 2030. Furthermore, a critical social justice lens is essential to ensure that an organization, such as the Archdiocese of Los Angeles in this ethnographic case study, does not inadvertently reproduce the very injustices it tries to fight. This review of the literature helps to underscore the importance of the research question: What current assets and systemic challenges are embedded in developing a critical global education curriculum for PreK–12 Catholic Schools in the Archdiocese of Los Angeles?

The study hopes to bring clear answers and transparency to this important social justice issue for the nearly 80,000 students currently enrolled in PreK–12 Catholic Schools in Los Angeles. Is global education for global competency the necessary advantage for students from immigrant populations and underserved communities to leap over the achievement and equity gap? Not asking this essential research question would be both cowardly and irresponsible, for an organization that has at its core a mission of love, and in its palm a global network of worldwide connections.
CHAPTER 3

METHODOLOGY

Research Design

The research design for this study was a critical ethnography of the fourth largest private or public-school district in California. The purpose of the critical ethnography was to understand social, cultural, and economic drivers within the Archdiocese of Los Angeles that affect global competency in Catholic schools or identifies the lack thereof. The research study is comprised of three interconnected parts. The main component is the case study. Following a thorough analysis of the findings, the case study led to some deliverables for dialogue within the DCS. Lastly, with the support of the DCS leadership, this process may ignite a Networked Improvement Community (NIC) (Bryk, Gomez, Grunow, & LeMahieu, 2015).

My goal was to contribute to theory and praxis through the ongoing critical self-improvement work of the DCS. This work is significant in that it may serve as a resource for other dioceses to begin asking similar essential questions about global education and global competencies for their own Catholic school districts.

There was no agenda for finding specific positive or critical deliverables. Instead, I solely sought to establish a foundational baseline of strengths, weaknesses, opportunities, and threats through a SWOT analysis of where the Department of Catholic Schools currently stood with regard to global education and global competencies for its 266 PreK–12 Catholic schools.

The term SWOT analysis is best explained by the online Business Dictionary as: “Situation analysis in which internal strengths and weaknesses of an organization, and external opportunities and threats faced by it are closely examined to chart a strategy. SWOT stands for
strengths, weaknesses, opportunities, and threats” (Business Dictionary, 2018, p. 1). Rather than
anticipating specific outcomes, the study assessed a current inventory of opportunities and
embedded challenges that contribute to the status quo of the organization and its vision for the
future of global education and global competencies. The factual and triangulated data collection
and verifiable analysis presented in Chapter 4 and 5, as well as any findings that may surface,
will be relevant to the dialogue among leaders and educators within the DCS seeking to improve
education within Catholic schools.

I entered the study as a privileged participant, because of my insider position of serving
as a principal in one of the Catholic schools, and as a member of the Leadership Council within
the DCS. I continue to participate in the I3 Innovation Institute of the ADLA, from which this
research question and research work evolved over time.

By providing valid and essential components to the dialogue on global education, social
justice, and the need of our students to be globally competent, this research used a traditional
case study design. This includes a multi-instrument approach (Gay, Mills, & Airaisian, 2012) of
data collection through interviews, document reviews, and artifact analysis as well as participant
observations by a privileged, active observer. Based on the findings that emerged from the data
collection and analysis of the study, I began a discourse about the findings, opportunities, and
paradoxes.

The ultimate goal was to secure relevant information that would allow the DCS, schools,
and educators to understand the current gaps and opportunities in global education, and to ensure
that the needs of students are addressed from socially just perspectives that ultimately avoid
replicating the systemic injustices it seeks to fight. It loops back to the essential question of the study and emphasizes the critical component of this ethnography.

This research work still requires a summary in form of a brochure or other more progressive deliverables, such as a primary and secondary driver chart (Bryk et al., 2015), a short video or infographic poster, or white paper that can be used by leaders, students, and educators in Catholic Schools to begin the work of innovation and continuous school improvement in the area of global education.

Finally, the research study hopes to guide the formation of a Networked Improvement Community (NIC) (Bryk et al., 2015) that can assist the DCS in its focus on global education and global competencies. The use of a NIC will address the identified challenges and opportunities and continue the improvement process in 90-day cycles (Park & Takahashi, 2013).

The diagram below represents the three components of the study and demonstrates the best-case scenario of the potential impact on Catholic Schools in the DCS.
Component I: Traditional Case Study

In the role of researcher, I sought to identify any unique opportunities for the implementation of global education and tried to understand embedded challenges to global competencies in PreK–12 Catholic schools of the Archdiocese of Los Angeles. The research study used a qualitative research design that was nonexperimental. I chose to conduct the research through a traditional case study of the school system of PreK–12 Catholic schools in the Archdiocese of Los Angeles. The proven research method of case study lends itself to this particular scientific inquiry because it limits the focus on a specific unit or bounded system (Gay et al., 2012). In this case study, the bounded system or unit was the fourth largest private or public-school system in California, the Department of Catholic Schools in the ADLA. Although it consists of 266 autonomous Catholic elementary and high schools (lacatholicschools.org,
This case study can potentially be transferred to or replicated (Flick, 2014) in other dioceses within the United States and internationally. The Archdiocese of Los Angeles is the largest diocese in the United States in number of Catholics. The DCS is one of the four largest private or public school districts in California (lacatholicschools.org, 2017), based on student enrollment. Finally, the study serves as a starting point for discussion on how an existing global network of Catholic dioceses around the world addresses global competencies and global education to better serve its future leaders of the Catholic Church.

While it could be argued that the great multicultural diversity of the Archdiocese of Los Angeles is unique, and therefore nontransferable, it is not an obstacle for greater generalization, as I demonstrate later in Chapter 5. Individual PreK–12 Catholic schools within the Archdiocese of Los Angeles all have their individual identity, unique demographic composition, and partial autonomy, and address various educational needs of their students. The Department of Catholic Schools is the authority that leads these schools in mission and vision, just like other school district offices around the nation.

**Instruments for Data Collection**

To ensure reliable results of the outcomes, the primary mechanisms used for data collection were traditional, evidence-based and measurable through:

1. Data collection through document review
2. Recorded, semistructured interviews focusing on multicultural assets and embedded challenges for global education
3. Transcription and theme-coded analysis of findings
4. SWOT analysis of findings for DCS Catholic schools in the ADLA

The SWOT diagram below is modeled after Yong Zhao’s graphic, but was then tailored to the current case study on global education in the ADLA. A similar graphic was first presented by wikimedia (wikimedia, 2007) in Zhao’s World Class Learner Book 2 (Zhao, 2016b). It lends itself well to the ethnographic case study on global education and global competency in the DCS.

![SWOT Diagram](image)

**Figure 17. SWOT analysis for the ADLA.**

**Dedoose software.** The software app dedoose.com was utilized to analyze data, code data, and organize study findings. Detailed analysis of coding procedures is explained in Chapter 4 in the section on data collection and data analysis. It should be noted that two categories of codes were utilized for this qualitative study.
Definition of a priori codes. I defined the a priori codes as codes that are existing before the data is collected, based on the research questions. For example, a study on global education would contain the a priori code of global education before any data is collected and the first study participant expresses it.

Definition of deductive or emerging codes. The second category is the deductive code, which emerges from within the collected data and is not anticipated prior to data collection and analysis. Codes that emerged in this study were humility and navigation skills, for example.

Document Review

This traditional case study included an extensive document review of demographic data, organizational structure charts, mission and vision statements, excerpts of Canon law applicable to Catholic education, DCS policies and guidelines, administrative handbooks, Leadership Council decisions, clergy pastoral letters, and innovation projects. In addition, I was able to identify the junctures between these documents and the Catholic Social Teachings of the Church. The document review was complemented by semistructured interviews with 19 study participants in order to uncover answers to the following essential questions:

- Is global education currently a priority in Catholic education at the DCS?
- If so, based on what concept framework, and if not, why not?
- Are global competencies an integral part of the vision for Catholic schools in Los Angeles?
- What assets are currently present within the Archdiocese DCS that would support Catholic education with a global dimension?
● What systemic challenges exist that would hinder the development of a global education curriculum for DCS Catholic schools?

● How is the existing international network of the Catholic Church and of Catholic schools being used to advance global education? Or is it not being used at all?

● What role does technology play in digital connectivity among Catholic schools worldwide?

The document review and artifact analysis included, but was not limited to:

1. DCS policies and procedures

2. ADLA Administrative Handbook

3. DCS guidelines for curriculum instruction

4. Core Instructional Practice (CIP) guidelines

5. Teacher capacity building, monitoring, and coaching

6. Implementation of curriculum standards (CCSS, ISTE, Next Generation, etc.)

7. 2018 newly revised religion standards

8. Catholic Social Teachings as part of Catechetical formation (PreK–12)

9. Service learning models, events, and programs

10. Demographic information of the 266 PreK–12 schools

11. DCS International Baccalaureate (IB) curriculum (9–12 Grade)

12. DCS world languages being taught in Catholic schools

13. DCS Dual Language Immersion (DLI) program documents

14. DCS innovation cycles and processes
15. Other documentation relating to global education and global competencies as discovered in the process of this case study.

Semistructured Interviews

This research study focused primarily on the leadership team of the DCS in order to identify any unique, multicultural opportunities and embedded challenges to global education in Catholic schools. Longitudinal strategic planning for the future of DCS Catholic schools within the Archdiocese of Los Angeles does not usually originate from individual school sites, individual administrators, teachers, or students. Each school under the DCS has a certain amount of site autonomy, while the vision for the Department of Catholic Schools originates from the leadership team.

Limitations

This case study is limited in scope and breadth to one single, specific diocese of the Catholic Church, located in Los Angeles, California, a highly multicultural environment with specific demographic characteristics of the geographical region. The study subjects or informants, consisting of the leadership team of the school district or Department of Catholic Schools, continue to be, for the most part, public figures who are dedicated to the mission of the Catholic Church, and who consider themselves servant leaders in a patriarchal hierarchy under the leadership of the pontiff, cardinals, archbishops, bishops and parish pastors.

Because of their public leadership positions within the DCS, I took the utmost care to respect the rights, needs, values, and desires of the informants (Creswell, 2009). This did not limit my access to the document review but limited my ability to disclose certain confidential and internal documents, interviewees, or artifacts considered too sensitive, highly strategic, or
classified as intellectual property. The semistructured interviews collected relevant and purposive data essential to the research question that asks whether there is any room for global education and global competencies in PreK–12 Catholic schools.

**Delimitations**

This qualitative research study focused on the cultural advantages and embedded challenges for global education and global competency in Catholic Schools within the Archdiocese of Los Angeles. It identified cultural, socioeconomic, and organizational opportunities and obstacles through a SWOT analysis focused on the vision for global education in Catholic schools led by the DCS.

This ethnographic case study did not analyze current classroom practices, teacher capacity for global education, or student perspectives about global competencies. While student and teacher perspectives would have been a fascinating topic for investigation, the first step was to establish the “state of global affairs” within the school district that was or is not already in place at the time of my investigation. Advancing global competencies for students and building capacity for teachers were the desired outcomes expressed by several study participants as reflected in the data analysis in Chapter 4 and 5. Because of the identified gaps in studies on global education in Catholic PreK–12 schools and the lack of published documents relating to global competencies for Catholic students, a study on teacher and student perspectives at the time of the investigation was considered premature.

If the purpose had been to collect data from students’ perspectives on global education and global competencies, I would have chosen a different research design. With nearly 80,000 students in the district, this case study did not measure the students’ perspectives about whether
global skills were already permeating the students’ learning environment, or to what degree this is effective. This could be the basis of further scientific investigation in the future, as alluded to, but is currently premature due to the lack of attention to global education nationwide and locally within the archdiocese.

Accessible Population

The accessible population was a convenience sample of leaders in the DCS. As explained earlier, in the section on limitations, the researcher has to secure the agreement for participation and respect the informant’s rights and needs. The interviews of the case study were semistructured to allow room for discovery of new knowledge and insights into the research topic. The data collection included purposive sampling for information-rich results.

Interviews were based on availability of 40 identified potential participants. These included high-level leaders in the archdiocese, top executives in the Department of Catholic Schools, high-ranking clergy, religious sisters, superintendents, elementary school principals and high school principals. Out of this pool of potential interviewees, 19 became study subjects, who participated in the data collection process, described in detail in Chapter 4.

All interviews were complemented by field notes on the observations made during the interviews, setting of the environment where interviews were conducted, and other relevant observations that may have influenced the results of the study. The researcher ensures rich, thick, and detailed descriptions for transferability and internal and external validity (Merriam, 1988).

Measurement emphasis. The researcher determined that the manageable number of questions was approximately 25 questions per interview. The anticipated length of the semistructured interview was between 60–90 minutes each. The researcher identified the focus
of the questions for the semistructured interviews in order to ensure that the necessary topics were addressed, thereby optimizing raw data collection that could contribute to answering the essential research questions. The chart illustrates the purpose of the questions as follows:

Table 2

*Interview Protocol - Questions Emphasis and Distribution*

<table>
<thead>
<tr>
<th># of Qs</th>
<th>Content Focus</th>
<th>Purpose</th>
<th>Open/Closed</th>
<th>Follow-up expansion</th>
<th>% of interview</th>
</tr>
</thead>
<tbody>
<tr>
<td>1–3</td>
<td>Demographics</td>
<td>Context</td>
<td>Closed</td>
<td>No</td>
<td>12</td>
</tr>
<tr>
<td>4</td>
<td>Observed Trends &amp; Drivers</td>
<td>Org. Theory</td>
<td>Closed</td>
<td>No</td>
<td>4</td>
</tr>
<tr>
<td>5</td>
<td>Catholic Identity</td>
<td>Faith</td>
<td>Open</td>
<td>Possibly</td>
<td>4</td>
</tr>
<tr>
<td>6–8</td>
<td>Global Education</td>
<td>Global Ed/Comp.</td>
<td>Open</td>
<td>Yes</td>
<td>12</td>
</tr>
<tr>
<td>9–12</td>
<td>Global Competencies</td>
<td>Global Ed/Comp.</td>
<td>Open</td>
<td>Yes</td>
<td>16</td>
</tr>
<tr>
<td>13–14</td>
<td>Strengths of DCS, HS &amp; ES</td>
<td>Excellence</td>
<td>Open</td>
<td>Yes</td>
<td>8</td>
</tr>
<tr>
<td>15–16</td>
<td>Weaknesses of DCS, HS, ES</td>
<td>Stewardship</td>
<td>Open</td>
<td>Yes</td>
<td>8</td>
</tr>
<tr>
<td>17–18</td>
<td>Opportunities of DCS, ES, HS</td>
<td>Uniqueness</td>
<td>Open</td>
<td>Yes</td>
<td>8</td>
</tr>
<tr>
<td>19–20</td>
<td>Threats to DCS, ES, HS</td>
<td>Sustainability</td>
<td>Open</td>
<td>Possibly</td>
<td>8</td>
</tr>
<tr>
<td>21</td>
<td>Personal Vision</td>
<td>Commitment</td>
<td>Open</td>
<td>No</td>
<td>4</td>
</tr>
</tbody>
</table>

**Protection of Human Subjects**

As the principal investigator and researcher of this study, I obtained approval by the Institutional Review Board (IRB) of Loyola Marymount University, Los Angeles. Participation in the study was completely voluntary, and subjects were not be compensated for their participation. Each human subject was protected specifically against any risks that may have harmed them personally or professionally, as they participated voluntarily in the study. Each subject of the study was informed and given a handout of the purpose and protocol (Appendix 1) of the study. Each human subject read and completed an Informed Consent Form (Appendix 2). This written confirmation is evidence that each participant was informed about the study and that
each individual chose to do so out of his/her own free will (Appendix 2). Human subjects were also informed by the Bill of Rights (Appendix 3) that they had the option of opting-out before beginning the study, or at any time during the course of the study, without prejudice or consequences. Human subjects had access to their own audio or video recordings for review, exclusion of part or whole, or editing and correction of expression of perspectives. Study participants also had options for answering the semistructured interview questions anonymously, or being identified by name, if they so desired (Appendix 4).

Procedures for Data Collection

Recording of Voice Data

In advance of the interviews, I informed the study participants verbally and in writing of the voice recordings, storage, and confidentiality of the interview process in compliance with ethical expectations and IRB standards. I used a Sony voice recorder model Sony ICD-UX533BLK Digital Voice Recorder.

Storage of Data

Confidential field notes, observation notes, interview transcripts, voice recordings, and other confidential personal data and information about the interviewees or their respective responses will be stored in a password-secured, external drive, locked in a secured location for 5 years. Following this time period, the research data will be destroyed to ensure that no long-term or negative effects can materialize.

Transcription

The semistructured interviews were transcribed by a reliable, professional transcription service, TranscriptionStar, located in Southern California. I used the research software app
Dedoose to review and cross-check for accuracy and in-depth qualitative analysis of textual and audiovisual data sources. By using this software, I was able to organize, code, and interpret various data. A detailed description of the data analysis follows in Chapter 4.

**Themes Coding**

Collected data were coded by themes, frequency, relevance, and other means of analyzing data. The data were organized in a casual model that allowed the researcher efficient examining of the data (Gay et al., 2012).

**Protocol**

**Institutional Review Board (IRB) Approval**

Before any research and data collection was conducted, I sought approval from the Internal Review Board at my research institution, where the research work was completed. In addition, I sought and received the full verbal and written support of the Archdiocese of Los Angeles to proceed with the interviews and other data collection before any field work or document review was begun. Being a researcher who is a privileged, active participant in the critical ethnographic case study, and continuing to be immersed in my work as a school principal, I obtained verbal and written confirmation from the Department of Catholic schools for the research.

Additional tools for the case study included:

- Full disclosure of study goals
- Instruction for participant consideration
- Explanation of risks and opportunities
Risks to the Participants

Because this was a case study of a specific organization, it was not possible to disguise the name and location. Participants were made fully aware of the fact that the study revealed the organization by name. Since most participants/interviewees were public figures, they were given the choice of opting out altogether, participating and remaining anonymous in the study through the use of a pseudonym, or agreeing to be quoted with their real identity. This was documented in a separate document that was signed in addition to the participant agreement, as evidenced in the appendices of this study. Every effort was made to secure the complete trust of, and demonstrate professional absolute integrity toward, all members of the organization.

Vulnerable Populations

The design of the study did not involve vulnerable populations, such as minors or pregnant women. The only populations that could have been considered potentially vulnerable are religious sisters or clergy over the age of 65, who are still employed by the organization. As with other interviewees, they were given full opportunity to opt out or to remain anonymous. Throughout the data collection process, I often checked in and ensured that participants in this category felt comfortable with their participation.

Participation

Following IRB approval, I proceeded as follows:

1. Reconfirmed verbally that the Archdiocese of Los Angeles agreed to permit the study.
2. Followed up by a written confirmation executed by the Superintendent of Catholic Schools.

3. Contacted potential participants via phone to invite their participation

4. Confirmed in writing the participants agreement in principle

5. Submitted to the participant:
   a. The description of the study
   b. The consent forms with options for participation
   c. A suggested calendar for interviews

6. Collected all necessary documentation and scheduled the interview to begin data collection.

7. Requested access to various documents for inclusion into document review and analysis

Time Schedule for the Case Study

I began reviewing literature in Spring 2013 as part of the I³ Innovation Institute at the Archdiocese of Los Angeles. Intensive and systematic literature review began in Spring 2015. The research proposal approval occurred on June 27, 2017. This led to the IRB approval in early July 2017. After all elements of the case study were ready by July 7, 2017, and permission had been received in writing from the Archdiocese of Los Angeles, I embarked on this journey of scholarly and scientific discovery.

Most data were collected from mid-September 2017 to November. This coincided with the beginning of a new school year for most of the interviewees. Transcription occurred anywhere between 24 to 72 hours following each interview completion. Concurrently, data
triangulation or resources for trustworthiness occurred throughout the document review, field observations, field journal notes, and artifact analysis.

The synthesis of analysis outcomes of the ethnographic case study was completed from mid-October 2017 to late February 2018. The summarizing of findings in Chapter 4 and Chapter 5 occurred during the months of January to March 2018. This led to the doctoral defense in March 2018. This concluded the case study, and transitioned to the second part of the research, the secondary deliverables.

During the course of the case study, I identified the best way of presenting the research findings in such a way that the leadership team, the educators and students, were aware of the essential problem. This started the dialogue about global education in DCS Catholic Schools in the ADLA, seeking potential solutions for global competencies design. The tertiary element of the research study was the identification of individuals with expertise in the learning community of the ADLA and the DCS in specific school sites and among students. The formation of a NIC to address drivers in the process and to develop solutions for global competencies began in May of 2018. Depending on the depth of commitment, the needs of students and the support from the DCS, one or multiple 90-day cycles could be applied using the PDSA model for continued school improvement in global education within the DCS.
Secondary Deliverables

Based on the relevance of the case study findings, and any identified strengths and/or current opportunities for global education, I developed the following secondary and tertiary deliverables. The secondary outcomes are more progressive, and reflect the outcomes of the case study findings:

1. Infographic/poster for global education and global competency for use by students/classrooms/DCS schools

2. Trifold brochure, white paper or other publication for use by Catholic educators “Catholic Education with a Global Dimension”

3. Identifying potential teachers/administrators/schools interested in working on the further development of global competencies in Catholic schools.
Tertiary Outcomes

Based on the established relevance and significance of this traditional case study and its findings, the next tertiary and transformative step was based on the study’s findings:

1. Concept framework for global education in the Department of Catholic Schools of the ADLA
2. Networked Improvement Community (NIC) (Bryk et al., 2015) focused on global competencies in the Archdiocese of Los Angeles, DCS
3. PDSA cycles for improvement performed by NIC
4. Collaboration with universities such as LMU SOE, Harvard GSE, and other community partners, already involved in defining global competencies.

The researcher is a privileged, active participant, with non-negotiable professional and personal integrity, committed to a valid and informative case study for the benefit of advancing research, theory and praxis in education.

Summary

It is evident that global education for global competency is not fully defined nor is such a definition limited to the current context of a rapidly changing and complex world. Whether our student’s career is that of an agile accountant working with big data, a nanotechnologist working in medicine, or a sand dune engineer preserving a drowning island from global climate changes, what we know is that we do not have all the answers. Equally important is a shared belief that global education has many phases, paths, and possibilities. Finally, educators and researchers alike understand the urgency and need for global education to enable students to acquire global
competency. Our actions or inactions will have profound and transforming impact on learning and teaching for a more equitable and socially just world.

This ethnographic case study relied heavily on the cooperation of the Department of Catholic Schools and the access to the Archdiocese of Los Angeles for a successful contribution to academic research and a small contribution to the construction of new knowledge.
CHAPTER 4
RESEARCH FINDINGS

Purpose of the Research Study

The purpose of the study was to explore the opportunities, assets, and systemic challenges embedded in developing a critical global education curriculum for PreK–12 Catholic schools in the Archdiocese of Los Angeles. This research study began by asking the essential question, “What current assets and systemic challenges are embedded in developing a critical global education curriculum for PreK–12 Catholic Schools in the Archdiocese of Los Angeles?”

Preview of Study Findings

The research study found that:

1. The Archdiocese of Los Angeles currently did not have any articulated vision for global education and global competency for its 266 PreK–12 Catholic schools.

2. Despite the urgency put forth by the Agenda of the 2030 Sustainable Development Goals signed by 193 nations in 2015, including the United States of America, the Department of Catholic Schools of the Archdiocese of Los Angeles had yet to introduce and recognize the relevance of the 2030 SDGs in the context of Catholic Social Teachings and Catholic Identity.

3. Los Angeles Archdiocesan Department of Catholic Schools had a number of current embedded assets that could serve as a springboard into a dialogue on global education for global competency and could potentially lead to the development of a critical and cutting-edge learning experience for its 21st-century learners. These assets included:
a. A universal church with an established global network that is connected to the central headquarters of the Vatican, that reaches worldwide with a shared organizational culture, that unifies norms of operations, and that is supported by a vertical hierarchy of church leaders and horizontal structure of lay followers.

b. Seven themes of Catholic Social Teachings that permeate all aspects of faith, action and mission, and that mirror in symmetry many of the 2030 SDGs.

c. The Holy Father, Pope Francis, a captivating church leader and role model for Catholics and Non-Catholics alike, who has disrupted a Euro-centric lens and has refocused attention onto humanity and the church’s foundational mission of service.

d. A faith that serves as a “moral GPS” of ethics rooted in the teachings of its church and the beliefs of religion.

e. A tradition of educational excellence that has historically served the underserved, marginalized, and immigrant populations in the United States of America and worked to empower these populations to overcome socioeconomic and racial barriers.

f. A multicultural, socioeconomically diverse population of various races and ethnicities that lives and works in the greater Los Angeles area, a vibrant global economy with international recognition, international trade through its world ports, access to emerging Pacific Rim economies, several global migrations through its world airports, and a strong diplomatic presence.
g. The nation’s largest Catholic Archdiocese with a distinctive geolocation and positionality that encompasses three counties covering an 8,636 square miles area.

h. A total of 266 elementary, middle, and high schools with vast potential for growth in student enrollment.

i. Human resources of dedicated religious and passionate lay servant leaders who identify with the universal church, its mission, and its vision for Catholic education.

j. A system of schools with a significant degree of organizational autonomy for its individual schools that allows them to respond to the needs of diverse, local communities.

k. A pool of nearly 80,000 21st-century learners that is rich in cultural heritage, community cultural wealth, and student learners ready to acquire and share global competency.

l. A legacy of quality education that fosters attainment of the full human potential, as evidenced by the civic leaders and professional who hold powerful positions.

4. The Archdiocesan Department of Catholic Schools will encounter a number of embedded systemic challenges when addressing the need for global education and global competency for its Catholic schools. Among these systemic challenges are:

   a. A 2,000-year-old patriarchy steeped in faith, history, and Roman Catholic tradition with no signs of evolution from its core beliefs on priesthood.
b. A Eurocentric history and tradition of charity that has inadvertently reproduced
the very injustices of poverty and marginalization it seeks to eradicate.

c. A societal and political climate of deficit-thinking that has to undergo a mind
shift to asset-thinking in order to fulfill the full human potential of its
communities and capture their wealth of cultural capital.

d. Limited and unevenly distributed resources within the church and among schools
that necessitate a change in strategy away from “Catholic humility” to openly
sharing its success story and needs in a competitive market.

5. The Los Angeles Archdiocesan Department of Catholic Schools has multiple
opportunities to begin a dialogue on global education and global competency with:

   a. A leadership with a vision for innovation and transformational outcomes that
      supports the exploration of global education for global competency.

   b. An existing social justice agenda that mirrors nearly fully the 2030 Sustainable
      Development Goals (SDGs), but has yet to be uncovered or connected to the
      student’s learning experience and learning environment.

   c. Diverse, globally connected communities ready to share their community
      cultural wealth, knowledge bases, and unique skills and global competencies.

The research question effectively identified current assets and systemic challenges that
are embedded in developing a critical global education curriculum for PreK–12 Catholic schools
in the largest Archdiocese of the country. The research data collection provided an extensive
amount of relevant information outlined in the next section.
Research Data

Protection of Study Subjects

The research data were collected following the approved protocol issued by the Archdiocese of Los Angeles and the Institutional Review Board (IRB) of my institution. I ensured that throughout the data collection, all study subjects had a clear understanding of the study, their bill of rights, and their options for participation.

Participants had the option of audio or video recording of the semistructured interview. One hundred percent of participants chose the audio-recording option. Study participants were high-ranking public figures in Catholic education within the Archdiocese of Los Angeles. Therefore, for their protection, each participant was given the option to remain anonymous or to voluntarily be identified by name. If the study subject decided to voluntarily be identified by name, the participant had to sign an additional opt-in agreement. This double cross-check was specifically designed to protect each individual study subject from accidentally agreeing to be identified by name. A significant percentage, 66.7% of study subjects, chose to voluntarily be identified by name in the study.

Protection of Confidential Documents for Document Review

I conducted a document review that was used to triangulate collected data sources from study participants, and to ensure data trustworthiness and dependability (Lincoln & Guba, 1995). I reviewed a variety of public and confidential documents that were made accessible to me through various archdiocesan offices and from the Department of Catholic Schools. This extensive document review demonstrates the depth of analysis. I established dependability over a period of several months, during which I had unprecedented access to internal document review,
and the inner workings of the organization. I verified the accuracy of the collected interview data in the field. I maintained the highest level of integrity in processing both public and confidential internal documents that were relevant to this study in order to protect human subjects, regardless of whether they participated in the study, from unauthorized exposure or potential harm. It must be noted that such steps are necessary in this day and age, in which the Catholic Church and its personnel are often threatened verbally and physically because of their beliefs.

**Church Documents**

Church documents relevant to this study included publicly available writings at the highest level of Church leadership. Starting at the top of the hierarchy, from the Vatican, this included the 2013 *Evangelii Gaudium* written by the current pontiff, Pope Francis. For documents from the United States Conference of Catholic Bishops (USCCB), numerous online sources were reviewed. In addition, I monitored four channels of social media communications. The first social media channel was that from Pope Francis through twitter feeds @Pontifex. The second social media channel belonged to the USCCB with twitter feeds @USCCB. Two additional social media channels that were reviewed belonged to the National Catholic Education Association @NCEATALK, and the Catholic Education Foundation in Los Angeles @CEFDN. All four social media communication channels were reviewed on an ongoing basis over the past three years.

**Archdiocesan documents.** I reviewed several writings by the local church leader of Los Angeles, Archbishop José H. Gomez. This document review included two pastoral letters from 2012 and 2017, an accompanying study guide for the pastoral letter of 2012 (published in 2016), and publicly available sources on the archbishop’s website, available at
http://www.archbishopgomez.org/ and http://www.la-archdiocese.org/. In addition, I monitored the social media communications of Archbishop Gomez through twitter feeds from @ArchbishopGomez on an ongoing basis over the past three years.

**Department of Catholic Schools documents.** I am privileged as a principal of a local PreK–8 Catholic elementary school, as a member of the I³ innovation institute, and as a deanery chair for one of the DCS deaneries, to be working within the organization, and to have access to documents from the Department of Catholic Schools.

Document review in this category included the *Angelus*, the online version of *The Tidings*, a newspaper put forth by the ADLA. Additionally, document review included reference materials such as directories, administrative handbooks, and statistics and census data provided by the Archdiocese of Los Angeles. Finally, in addition to internal documents, I reviewed two online ADLA resources accessible to the public at http://www.la-archdiocese.org/ and at http://lacatholicschools.org/. I monitored several official twitter feeds. This included Catholic Schools in LA @CatholicEdLA, Onward Leaders @OnwardLeaders, and Catholic DLI Schools in LA @ADLA_DLI. In addition, twitter feeds from other local PreK–12 Catholic schools within the Archdiocese were also monitored.

**Direct administrative communications.** Documents in this category were primarily reviewed and monitored for relevant connections to the research questions, and for the appearance of any parent codes used in this study, for example global education, global competency, and the 2030 SDGs.

**Leadership Council documents.** For the past three years, I served on the Elementary School Leadership Council and am familiar with the inner workings of this council and its
leadership team. Such privileged access was a unique position for me, and one that had the official approval of the Archdiocese of Los Angeles, and through IRB approval and other safeguards. Documents in this category were primarily reviewed and monitored for the appearance of relevant parent codes, including Catholic Social Teachings, human potential, human development, access to education, global education, global competency, and the 2030 SDGs, to name a few. Additionally, the document review from the Leadership Council included statistical information that was used to triangulate the data collection in the field for data trustworthiness.

*Deanery documents.* The deanery chair holds the responsibility of two-way communication with other principals. While I monitored documents at the grassroots level for relevance to the study and the appearance of codes used in the data analysis, no relevant information was found at that level. Only documents already provided by the DCS surfaced and were reviewed as indicated in the section above. The absence of relevant, new information, or documents obtained at this grassroots level of the deanery only confirmed the findings discussed in this chapter, namely that the archdiocese had not formulated a vision for global education for global competency for its PreK–12 schools.

**Data Collection Process**

By being immersed in the daily fieldwork and routines of those who work for the Archdiocese of Los Angeles, and by collecting trustworthy data in the field over an extended period, I was able to conduct this ethnographic research. This ethnography was supplemented by the constant collection of written protocols, charts, and educational handouts (Atkinson & Hammersley, 1994).
Data collection began following the review and approval of the research study protocol by the IRB board of the research institution and the Archdiocese of Los Angeles. The semistructured interviews were set up via phone call, personal face-to-face meeting, or email, depending on the availability of the participant. Each invitation to participants was followed up with a scheduled semistructured interview ranging in time from 31:34" minutes to 104:52" minutes depending on the participant’s willingness to discuss the relevant questions of this research study. The procedures for safeguarding collected data were addressed in Chapter 3 of this study.

**Data Collection Setting**

All data collection through semistructured interviews was done face-to-face, either at the archdiocesan headquarters, on campus at the participant’s workplace or in a neutral environment, chosen by the participants. I traveled extensively to cover the large geographical area of 22,430 km² or 8,636 sq. miles for data collection, sometimes exceeding 300 miles for one specific participant.

**Data Trustworthiness**

Data trustworthiness was attained by ensuring credibility, transferability, dependability, and confirmability (Lincoln & Guba, 1995). Credibility was achieved through prolonged engagement and persistent observation over a period of 8 months with the study subjects, and through member check-ins with the 19 study participants, allowing them to review and adjust their contributions to the study at any time. Through the process of the extensive literature review over 3 years and specific document review articulated in the prior section on document review in this chapter, I was able to triangulate various sources. Additionally, I debriefed with
three peers to ensure that I remained aware of my own biases and posture during the data analysis (Lincoln & Guba, 1995). Transferability exists within the diverse regions of the Archdiocese of Los Angeles, but is limited outside of the organization, due to the unique positionality of the ADLA, as explained later in this Chapter. I established dependability by conducting ongoing cross-referencing of the “rich and thick” data (Glasser & Strauss, 1967), and by constantly reviewing and adjusting to new data and emerging patterns previously not available (Dye, Schatz, Rosenberg & Coleman, 2000), until the study was concluded in March of 2018.

Participant Selection

Participant selection and invitations to participate were extended strategically to achieve demographic representation, balance, and study trustworthiness. The collected study data represent multiple lenses, with a variety of:

- professional responsibilities within the hierarchy of the Department of Catholic Schools
- life experiences both locally and globally
- regional assignments and socioeconomic representations
- work experience length within the organization
- gender distribution
- ethnic and race distribution
- age distribution
- lay versus religious status

By capturing data from a diverse sample of participants involved in the study over an extended period of time, I secured the trustworthiness of the data collected.
Study Participants

Of the 27 invited participants, 70.3% decided to voluntarily participate. One public figure, or 3.7% of participants, responded being unable to accommodate participation due to other time commitments. Of the invited study subjects, 26% did not respond to the invitation for participation in research study on global education for global competency within PreK–12 Catholic schools of the Archdiocese of Los Angeles.

Additionally, of the 19 participants, 68.4% agreed to voluntarily be identified by name. This high percentage of participation and identifiable responses speaks to the professional conduct, trust, and ethical reputation I have established within the organization; of the participants, 31.6% opted for anonymity.

The final participant pool represents both high-ranking members of the religious leadership and a large number of top executives within the Department of Catholic Schools in the Archdiocese of Los Angeles. The chart below lists the participants’ actual names or pseudonyms, position held, religious or lay classification, and regional versus community perspective.

Professional responsibilities within the hierarchy of the DCS. Professional responsibilities within the participant pool were diverse and ranged from regional (three counties) to community-focused schools. Professional responsibilities are horizontally and vertically connected and address the needs of diverse students from preschool to high school (PreK–12th grade). Among the areas of professional expertise are Catholic faith and theology, academic excellence, sustainability and stewardship, systems, finance, operations, international
business, technology, human resources, innovation, leadership, U.S. public/charter education, and Catholic schools.

The chart below lists all 19 study participants (S.P.), their names used with permission or alternatively their pseudonyms*, position held within the Department of Catholic Schools or at the local site, religious versus lay people, and whether their responsibilities reflect that of a local site administrator at the grassroots level of the community, or a regional supervisory position with specific responsibilities or deaneries. Finally, the range of dates for data collection appears next to the participants.
### Table 3

**Study Participants**

<table>
<thead>
<tr>
<th>Number of study participants</th>
<th>Participants first name or pseudonym*</th>
<th>Position Held</th>
<th>Lay vs. religious</th>
<th>Community vs. regional</th>
<th>Date of Semi-structured interview</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Paulette ES Principal</td>
<td>Lay personnel</td>
<td>community</td>
<td></td>
<td>September 23, 2017</td>
</tr>
<tr>
<td>2</td>
<td>Kris Superintendent</td>
<td>Lay personnel</td>
<td>regional</td>
<td></td>
<td>September 26, 2017</td>
</tr>
<tr>
<td>3</td>
<td>Erin Superintendent</td>
<td>Lay personnel</td>
<td>regional</td>
<td></td>
<td>September 29, 2017</td>
</tr>
<tr>
<td>4</td>
<td>Carmen Superintendent</td>
<td>Lay personnel</td>
<td>regional</td>
<td></td>
<td>October 5, 2017</td>
</tr>
<tr>
<td>5</td>
<td>Anthony Superintendent</td>
<td>Lay personnel</td>
<td>regional</td>
<td></td>
<td>October 9, 2017</td>
</tr>
<tr>
<td>6</td>
<td>Thom HS Principal</td>
<td>Lay personnel</td>
<td>community</td>
<td></td>
<td>October 11, 2017</td>
</tr>
<tr>
<td>7</td>
<td>Sr. Adella ES Principal</td>
<td>Religious</td>
<td>community</td>
<td></td>
<td>October 12, 2017</td>
</tr>
<tr>
<td>8</td>
<td>Ignatius* Superintendent</td>
<td>Lay personnel</td>
<td>regional</td>
<td></td>
<td>October 13, 2017</td>
</tr>
<tr>
<td>9</td>
<td>Felix* Superintendent</td>
<td>Lay personnel</td>
<td>regional</td>
<td></td>
<td>October 20, 2017</td>
</tr>
<tr>
<td>10</td>
<td>Barbara ES Principal</td>
<td>Lay personnel</td>
<td>community</td>
<td></td>
<td>October 24, 2017</td>
</tr>
<tr>
<td>11</td>
<td>Elizabeth* Superintendent</td>
<td>Lay personnel</td>
<td>regional</td>
<td></td>
<td>October 26, 2017</td>
</tr>
<tr>
<td>12</td>
<td>Gina ES Principal</td>
<td>Lay personnel</td>
<td>community</td>
<td></td>
<td>October 31, 2017</td>
</tr>
<tr>
<td>13</td>
<td>Alex HS Principal</td>
<td>Lay personnel</td>
<td>community</td>
<td></td>
<td>November 2, 2017</td>
</tr>
<tr>
<td>14</td>
<td>Evelyn ES Principal</td>
<td>Lay personnel</td>
<td>community</td>
<td></td>
<td>November 2, 2017</td>
</tr>
<tr>
<td>15</td>
<td>Nicolas* ES Principal</td>
<td>Lay personnel</td>
<td>regional</td>
<td></td>
<td>November 2, 2017</td>
</tr>
<tr>
<td>16</td>
<td>Kevin Sr. Director</td>
<td>Lay personnel</td>
<td>regional</td>
<td></td>
<td>November 3, 2017</td>
</tr>
<tr>
<td>17</td>
<td>Victoria* Superintendent</td>
<td>Lay personnel</td>
<td>regional</td>
<td></td>
<td>November 3, 2017</td>
</tr>
<tr>
<td>18</td>
<td>Sr. Mary Elizabeth</td>
<td>Chancellor</td>
<td>Religious</td>
<td>regional</td>
<td>November 3, 2017</td>
</tr>
<tr>
<td>19</td>
<td>Joseph* High-ranking clergy</td>
<td>Religious</td>
<td>regional</td>
<td></td>
<td>December 12, 2017</td>
</tr>
</tbody>
</table>

70.3% participation

68.4% identifiable

31.6% anonymous

16% ADLA

42% DCS

10.5% HS

31.5% ES

16% Religious

84% Lay

37% community

63% regional

Total data collection process occurred over a period of 81 days
Life experiences (local and global). Participants held a variety of life experiences, including work experience in the nonprofit sector, Catholic education, the corporate world, international business, public/charter education, and marketing. Study participants were professionals with extensive global and local professional assignments, and work experience in Europe, Asia and Pacific, Latin and South America.

Regional responsibilities and community focus. Of the study participants, 16% represented the eagle’s-view of cabinet-like, top management of the Archdiocese of Los Angeles. An additional 42% were on a regional assignment, supervising the entire three-county geographical area of the Archdiocese of Los Angeles.

They had varying specializations or defined priorities such as elementary schools, high schools, faith, stewardship, and excellence, or system-wide tasks. Many also held direct responsibilities for several deaneries, serving up to 20 schools or more. These study participants experienced high-density scheduling and traveling challenges in order to respond to the needs of their nearly 80,000 students.

The remainder of 42% of the study participant pool represented the response to the local community by serving as school leaders, presidents, and principals in a variety of DCS schools. Of these, 25% served in high schools and 75% in elementary schools.

The chart below illustrates this distribution of organizational hierarchy perspectives, and community connections.
Socioeconomic representation. The perspectives and data collected in this study mirror the socioeconomic realities of the greater Los Angeles area. Affluent, established communities are adjacent to clusters of underserved immigrant neighborhoods where homeless, vulnerable and marginalized people live. PreK–12 Catholic schools in the Archdiocese of Los Angeles serve diverse socioeconomic communities, with most schools drawing their student population from within a two-to-five-mile radius, although some schools are commuter schools.

The data collected from the study participants include the perspectives of diverse communities ranging from the underserved communities of color and immigrant populations to the most affluent communities of Malibu and Beverly Hills, where some of the top 1% of the wealthiest population in the nation resides. The data collected included information from school leaders who dedicated their lives to work with and represent Catholic schools in communities with 96% students of color on need-based scholarships. They also represented wealthy Catholic
schools that lie within the multinational corporate vicinity of “Silicon Beach,” and the emerging “techy” communities on the Westside of Los Angeles. Some schools were located in rural areas, where agricultural communities or military bases were located, some as far North as Santa Maria, California, located just south of San Luis Obispo. Other perspectives stemmed from the leadership team that supervised Catholic schools that were located in working-class, blue collar communities at the ports of Los Angeles and Long Beach, the international airport of LAX, white-collar business and diplomatic quarters of the Wilshire District and Beverly Hills, and the downtown business corridor. Each voice represents a different socioeconomic reality within the 266 PreK–12 schools of the Archdiocese of Los Angeles and its vast geographical area.

I ensured that every effort was made to capture the various perspectives and voices representing this diverse socioeconomic make-up. For the purpose of this research study, a solid representation of socioeconomic realities was essential in order to respond to the essential research question and theoretical framework of this study. Collected data incorporated accurate socioeconomic realities for better analysis of social and systemic injustices in the context of equitable opportunities for the development of each student’s full human potential, and global competency aligned with 2030 Sustainable Development Goals.

Work experience length within the organization. Similar to any other organization, the subjects in the study had a range of work experiences within the Department of Catholic Schools. The shortest terms of employment were several months and the longest extended over a 50-year period of service in Catholic schools. The range represents both innovative and new ideas entering the leadership team, as well as the experienced, longitudinal perspective of change and transformation over time.
Gender distribution. I achieved a near balance of gender perspectives, with 47% male and 53% female representation. This was determined primarily by voluntary participation responses but was also strategically monitored during the research process. The chart below demonstrates the gender balance of the study subjects.

![Gender Equilibrium of Study Subjects](image)

*Figure 20. Gender equilibrium of study subjects.*

Ethnic and race distribution. Study subjects represented a diverse racial and ethnic distribution within the Department of Catholic Schools and the Archdiocesan hierarchy. Of the study subjects, 11% represented the African American/Black community, 16% were Hispanic, another 16% were Asian, and 57% were Caucasian. The chart below visualizes the racial and ethnic distribution of collected perspectives.
Age distribution. The age distribution among study participants ranged from millennials, approximately 30 years of age, to personnel approaching retirement age, approximately 70 years of age. I intentionally did not gather this information due to my own positionality as an employee within the organization. I am a subordinate to many of the study participants. The age range was based on specific details emerging from the introductions of study subjects.

Lay versus religious status. During the data collection process, I ensured that the perspectives of both religious and lay personnel of the Archdiocese of Los Angeles were included. Of these, 16% were religious sisters or clergy, and 84% were lay personnel. This distribution mirrored the current workforce distribution between religious personnel or clergy, and lay personnel in the Catholic Church in Los Angeles.

The collected data represents a trustworthy and diverse sample of the top leadership team of the Archdiocese of Los Angeles, the Department of Catholic Schools, and educational leaders
in the community. It includes samples of the vastly diverse population, regional differences and socioeconomic realities of the Archdiocese of Los Angeles.

Data Organization and Reduction

Transcription procedures and safeguarding of data. Audio-recorded, collected data from 19 semistructured interviews were securely stored for transcription according to the IRB protocol. Professional transcription was performed by a reliable vendor, TranscriptionStar, with a proven-track record. Due to the sensitivity of potentially identifiable public figures and anonymous public figures, the transcription services and I agreed upon additional safeguards for the protection of data. As soon as the data from one interview were collected, they were transcribed professionally.

Qualitative research software. I utilized a modern web application, dedoose.com, for online qualitative data research. Dedoose is a qualitative and mixed-methods software that reveals hidden patterns within the collected data by utilizing a real-time, interactive data visualization engine that is securely encrypted and password protected under the highest guidelines of the U.S. National Security Agency.

I was able create a coding book, upload the data, hand code the data, attach memos and excerpts to specific codes, and conduct most analytical calculations by connecting audio, text, demographic, and other collected data in one single computing environment.

I organized the data from the software in such a way that it would answer the research questions through a thorough SWOT analysis that is discussed in the next section. The qualitative data were uploaded from 48 sources of audio, text, and transcription data collected from the 19 study subjects, described in section three of Chapter 4. Through the use of this
research software, I was able to make various inquiries with the same data, resulting in analytical charts, bubble plots, packed code clouds, 3D code clouds, and code frequency analysis, for example. For transparency of data findings, it should be noted that I used this digital and analytical tool for the first time in such an extensive manner. However, during the study, no known technical errors or digital malfunctions occurred. Without this innovative research application, the enormous amount of data would not have been able to be processed or reduced effectively or in a timely manner.

**SWOT codes and analysis.** Through the Dedoose software, explained earlier in this section, I organized data in such a way that it would answer the research questions through a thorough SWOT analysis that is discussed in the next section of codes. Codes pertaining to this SWOT analysis included the identified assets (*Strengths*), challenges (*Weaknesses*), opportunities (*Opportunities*), and systemic challenges (*Threats*). This organization of collected data allowed for ongoing analysis of data as they became available and resulted in the detailed findings of this chapter.

**A priori and deductive coding process.** I used the semistructured questions based on the theoretical framework to formulate a number of a priori codes.

**A priori codes.** Thirteen a priori codes were embedded in the semistructured questions and centered around the essential research questions. These a priori codes included terms such as:

- Los Angeles
- Catholic Church
- Catholic education
I quickly realized that the volume of data collected was rich in content, and that the study design yielded an unexpected depth with multiple layers of complexity within the essential research questions. The collected data with embedded a priori codes also resulted in a level of familiarity and comfort by the participants.

Open-minded about the final findings of this relevant research study, and determined to achieve the highest degree of trustworthiness, I allowed the a priori codes to be overshadowed by the deductive and emerging codes that presented themselves during the course of the data coding process. The professional, qualitative research software allowed for easy additions throughout the coding process in case a specific parent or child code did not already address the data precisely. For example, the a priori code of community became the parent to the following child codes of diversity, cultural wealth, cultural perspectives, and geolocation.
Deductive and emerging codes. The following 10 parent codes evolved during the process of hand-coding the collected data:

- Dots - Connecting
- SWOT
- Assets
- Challenges
- Opportunities
- Threats
- Global Education
- Global Competency
- Parents and Families
- Systemness (organizational theory)
Figure 23. Parent-child relationship of an a priori parent code with deductive child codes, no. 2.

A majority of child codes were deductive. The manual coding process resulted in a total of 267 parent, child and child subcodes.

Code frequency. Following the manual coding of the collected data, the software was used to establish relevant statistics as code application, code weights, code co-occurrence, and other analytical patterns. The parent codes used the most frequently are displayed below:
Figure 24. Frequency of dominant codes.

This frequency illustrated that the study design addressed the research question and, through a priori and deductive coding, crystallized the essential elements of my inquiry. The research question asked if the Archdiocese of Los Angeles is truly serving its 21st-century learners. The participants responded to the question of assets and challenges, global education and competency, and connected the dots to the systemness of the archdiocesan organization.

Detailed Study Findings

Emerging Themes

During the process of data coding, I determined reoccurring clusters of codes that the study participants continually connected. These clusters of codes repeated with high frequency to form persistent patterns. From these patterns, four dominant themes emerged. These are:

1. The theme of the unique positionality of the Archdiocese of Los Angeles

2. The theme of the “Moral GPS”
3. The theme of Progress

4. The theme of an Ocean of Opportunities

**Theme of a unique positionality.** The unique positionality of Los Angeles describes how the leadership of the DCS and the ADLA gauge current assets and systemic challenges that are embedded in developing a critical global education curriculum within their PS–12 Catholic schools. The combination of various elements coming together in the same space and time create fertile ground for authenticity, autonomy, and aspiration.

Clusters that are contained in this theme are:

- Global presence and size
- Geo-location
- Diversity
- Community response
- Cultural response

I detected that, at the highest level of leadership within the archdiocese, the unique positionality of Los Angeles was perceived of as an asset and opportunity that far outweighed the challenges that stem from this uniqueness.

**Cluster: Global connectivity.** The Chancellor of the Archdiocese of Los Angeles explained that: “We are no longer an island” (Sr. Mary Elizabeth, S. P.). She continued to say: “In the Archdiocese, our children come from all over the world” (Sr. Mary Elizabeth, S. P.). One study participant expressed that: “LA is one of the most multicultural cities in the United States” (Barbara, S.P.). Another study participant said:
One of the vast assets of the Catholic schools within the Archdiocese of Los Angeles is the true representation of the demographics of the Los Angeles metropolitan area. It's a truly global city and I think that is reflected in our Catholic schools. (Ignatius*, S. P.)

Overall, the diversity of culture, world languages, race, ethnicity and socioeconomic status mirror a vibrant Pacific Rim economy, and a global connectivity that is uniquely representing the region.

Cluster: Cultural diversity. All 19 study participants identified the kaleidoscope of cultures and cultural diversity that make up the demographics of the greater Los Angeles region as a unique trait of the positionality. They saw it as a distinct characteristic within the Archdiocese of Los Angeles, and within the schools of the Department of Catholic Schools. When asked if this cultural diversity was an asset or a challenge for the Archdiocese of Los Angeles, all participants agreed that it was an absolute asset: “I see it as an asset. I see it as a great opportunity for students and families to bring their language and culture, the history of their families into our schools. So, I definitely see it as an asset” (Elizabeth*, S. P.). Another participant explained: “So that kind of multicultural diversity is driven by immigration, it’s driven by people coming to the city and to the archdiocese, and I think that’s an absolute asset for our vision” (Kevin, S. P.). The multicultural communities were described as “rich tapestry of cultures,” and one participating Elementary School Principal elaborated: “It is an amazing city, because of the multiculturalism” (Barbara, S. P.). As supporting evidence of the multicultural diversity, at least two subjects referred to the many languages spoken within the ADLA during Mass on any given Sunday. The chancellor asserted: “Right now, as you know I think that there is on any given Sunday, Mass is said in forty-four different languages, and probably even more than that now” (Sr. Mary Elizabeth, S. P.).
Additional verification with the Director of Facilities and Operations of the ADLA in 2018 yielded a more accurate number of 32 official languages spoken on any given Sunday at Mass. Regardless of the discrepancy of number of languages, it is evident that the demand for bilingual or multilingual services far exceeds the need for Spanish only.

A few participants clarified that they concurrently classified this cultural diversity as a challenge, especially when responding to the needs of many various communities, and addressing the needs of the students in its Catholic schools: “It’s an asset, but it’s also a challenge to meet the cultural needs and language needs of all the diverse groups that are in the diocese” (Joseph*, S. P.). Another superintendent expressed concern that the multicultural diversity presented challenges because it stretches limited bilingual and multilingual human resources in the church and parishes from effectively providing the necessary community response: “We have many ethnic groups represented, and the socioeconomic status is so diverse, so in a system this large, that’s not an easy answer. I just think we’re very diverse, the needs are diverse” (Carmen, S. P).

Cluster: Socioeconomic diversity. All 19 study participants identified the unique positionality of socioeconomics levels that make up the demographics of the greater Los Angeles region. Comments included: “Lots of different voices, lots of different needs. So, that is somewhat unique to the Archdiocese” (Erin, S. P.). A real sense of mission and responsibility of working for the largest Catholic Archdiocese in the country emerged during the course of the study. The semistructured interviews revealed dedication and moments of pride in the uniquely
marbled diversity of socioeconomic needs and geographic variations that make up the largest archdiocese in the United States of America.

Cluster: Geographical and regional diversity. All participants recognized that the Archdiocese of Los Angeles is the largest Catholic Archdiocese in the United States of America when measured in number of reported Catholics. Of the over 10 million residents living within the three-county boundary of the Archdiocese of Los Angeles, approximately 4 million are Catholics. According to the Director of Facilities and Operations in charge of statistical accuracy, this comprises 287 parishes currently served by the Archdiocese of Los Angeles.

All participants also commented on the large region of the DCS that encompasses the counties of Los Angeles, Ventura, and Santa Barbara. While some focused on the geographical surface of 8,636 sq. miles, others reflected on the distances they had to travel on a daily basis. One religious leader explained that the vast terrain of the archdiocese is best characterized as: “High inner city and outer city, and urban and to some extent rural in the North!” (Joseph, S. P.). The majority of research study subjects saw the physical and geographical size of the three-county region as a challenge; this was expressed by one superintendent as: “Many of the challenges that we have here in Los Angeles really are because we are just so large and lots of different layers kind of come from that” (Elin, S. P.). The large physical and topographically diverse area of the Archdiocese of Los Angeles, and its regional diversity of rural, inner-city, and urban composition, add an additional dimension to the unique positionality of the Catholic schools in Los Angeles.

In summary, data collected during the course of this research study to determine current assets and embedded challenges for global education in Catholic schools in the ADLA revealed
the unique positionality as an advantage of significant importance. The implications of these assets and challenges stemming from the unique positionality of the Los Angeles area and its diversity will be discussed in Chapter 5 of this study.

The chart below shows how these clusters within the theme were classified as a current asset (green), asset and challenge concurrently (orange), systemic challenge (red), and opportunity for progress (blue). Some clusters are placed in only one column of the SWOT analysis, as they truly fit that description of asset in the data, or challenge, or opportunity. A few were placed in both the asset and challenge column, because various study participants expressed them as such. The table below is formatted to give a brief overview of the findings.

Table 4

<table>
<thead>
<tr>
<th>SWOT Chart: Theme of Unique Positionality</th>
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<tbody>
<tr>
<td>Theme of Unique Positionality</td>
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<tr>
<td>-----------------------------------</td>
</tr>
<tr>
<td>Current Assets</td>
</tr>
<tr>
<td>Global presence</td>
</tr>
<tr>
<td>Geo-location</td>
</tr>
<tr>
<td>Diversity</td>
</tr>
</tbody>
</table>

140
The same table format is replicated consistently in other sections of Chapter 4, and throughout this section of data analysis. It serves as an easy cross-reference in the discussion that follows in Chapter 5.

Theme of a “Moral GPS.” The “Moral Global Positioning System,” or “Moral GPS,” refers to the reality that decisions impacting the future of PreK–12 student learning within Catholic School in the Archdiocese of Los Angeles are made with the highest ethical expectations, anchored in deep moral values, and rooted in the Catholic identity and Catholic Social Teachings. These thousand-year-old traditions of the Catholic faith are non-negotiable, and while they are radically countercultural in today’s world, they are some of the most advanced values being reintroduced by society-at-large to address some of the 21st-century’s most complex challenges and greatest opportunities. The value system taught in Catholic schools in the Archdiocese of Los Angeles is counter-cultural and collides with popular culture nationwide, especially in the current political era of post-Trump elections 2016. One notable exception is the agreement with the current U.S. administration on the “pro-life” agenda. The value system rooted in the Catholic identity is preparing students for success in an unknown, unpredictable, fast-paced new learning horizon. It is the moral compass they need to succeed. Clusters that contributed to this theme are:

- Mission of the Church
- Pope Francis
- Catholic social justice teachings
- Catholic identity
- Human dignity
• Relevance of Catholic education
• Value proposition of Catholic schools

The importance of a moral compass was evident throughout the interviews and data analysis. Nearly all participants in the study highlighted this focal point, which differentiates Catholic schools from other public or charter schools, because the moral GPS is so deeply embedded that it is part of the Catholic Identity. The chancellor expressed it best when she said: “It’s part of our DNA” (Sr. Mary Elizabeth, S. P.). Similar reflections resonated throughout the data-collection process with high-ranking clergy, religious sisters, and lay educators, who identified closely with a responsibility to raise students who have morals, values, integrity, and conscience.

Cluster: Catholic social justice teachings. One cluster that contributed to the theme of Moral GPS was the Catholic Social Teachings for students in Catholic Schools. The CSJT permeated all discussions and affirmed an imperative role for student learning and developmental growth. A document review of the Mission Statement of the Archdiocese of Los Angeles mirrored this finding. Catholic Social Teachings, ethics, and solidarity are rooted in the traditions of the Catholic Church and are reiterated in the mission statement of the Archdiocese of Los Angeles in its commitment to “build a community of faith and love.” The mission statement of the Archdiocese of Los Angeles pledges to “eliminate the many faces of poverty in our midst—spiritual and moral.” Furthermore, it promises to “uphold the dignity of human life,” and “to be faithful stewards of all God’s creation.” The mission statement affirms “the bonds that unite” to “remove the barriers that divide people in the large, complex, and multicultural society of Southern California.” Furthermore, the Catholic Church in Los Angeles dedicates its parish
communities and schools, institutions, ministries, and organizations “to fulfill this mission.” Simply stated, Catholic schools in Los Angeles are instruments for social justice, serving within the Archdiocese. As one participant said: “I guess I go back to our history and our traditions that that (CSJT) has always been part of us as Catholics” (Sr. Mary Elizabeth, S.P.).

Recurring statements by various study participants demonstrated how CSJT are a long-standing tradition and an integral part of the Catholic education in its PreK–12 schools: “The fact that there is a list of seven, and it’s really non-optional to believe in these things, is amazing” (Carmen, S.P.). Another participant explained, “I think it’s kind of a no-brainer for us. And yet I think it’s an opportunity for us to reteach those seven themes” (Elizabeth, S.P.). Furthermore, Catholic Social Teachings were seen as an important differentiator and a huge asset for PreK–12 Catholic Schools in Los Angeles. One participant expressed: “The fact that we have Catholic Social Teachings that are part of church documents sets us apart from many other groups of people on the planet” (Carmen, S.P.).

Faith formation with its CSJT parallels academic excellence in its priorities for student growth. These statements also affirm that students in Catholic schools in the Archdiocese of Los Angeles are being trained to develop a conscience, to acquire ethics, and to develop a moral compass. This recurring concern that students’ holistic well-being must include their spiritual development, as much as their physical, intellectual, social, and emotional well-being, is evident throughout the data collected for this study and appears in various documents of the Department of Catholic Schools. Document review revealed the three pillars of the work that are being accomplished within Catholic schools of the Archdiocese of Los Angeles; namely, faith, excellence, and stewardship. This philosophy, that every student is afforded the opportunity to
grow up with a "Moral GPS," was best expressed by the Senior Director of the Department of Catholic Schools: "We want to make sure that we're not just about the mind, we're about the heart and soul" (Kevin, P.S.).

The cluster of Catholic Social Teachings is paramount to this study and will be discussed in detail in Chapter 5, as it is both an area of focus within the Archdiocese of Los Angeles, a recurring cluster in the collected data, consistently evident in the document review, and a vital part of the framework of this study.

**Cluster: Pope Francis.** The emerging theme of the "Moral GPS" comprised the cluster dealing with data about the Holy Father, Pope Francis. It became evident that the current pope of the Catholic Church is a role model and advocate for social justice for both Catholics and non-Catholics alike. Study subjects linked the importance of Catholic Social Teachings to the social justice agenda of the Holy Father, Pope Francis. The overwhelming opinion was that the pope had amplified the need to confront social injustices in all its forms: "His [Pope Francis’s] focus on the needs of the poor and being a mission Church is an extremely important part of Catholic education, which is mission-driven and which is about service" (Barbara, S.P.). This was echoed among most study participants and expressed with a sense of pride and self-identification or personal alignment with his approach. Another participant added: "I think Pope Francis has done a very good job at being an advocate for Catholic education, for global education, for speaking on behalf of the poor and the marginalized" (Erin, S.P.). At present, the most effective advocate for social justice is Pope Francis, who speaks unapologetically about the mission of the Catholic Church to help people at the margins. "He is the leader of our church and I think that he has been very clear in defining that this is a need in our church" (Erin, S.P.).
Students in PreK–12 Catholic schools in the Archdiocese of Los Angeles learn about church history, church hierarchy, and the pope as their spokesperson for a universal Catholic Church. The teachings of the pontiff are part of their learning process. I confirmed through the data collected that PreK–12 Catholic schools in the Archdiocese of Los Angeles have a unique advantage in educating the whole child by forming their spirituality and decision-making abilities grounded in the tradition, ethics, and Catholic Social Teachings of the Church.

*Cluster: Human dignity and human potential.* Data analysis of the semistructured interviews revealed the importance of human dignity in the context of schooling and achieving one’s full human potential. Human dignity permeates all communications—from the USCCB to the letters from Archbishop Gomez. The Archdiocese of Los Angeles annually celebrates “One Life,” a public march through downtown Los Angeles that calls attention to the respect for all life, from the unborn to the elderly. By advocating for the human dignity of all human beings, the connection is established to value and honor each life. With the acknowledgment of human dignity for each person comes the recognition of human potential for each person. One Senior Director expressed this as follows: “Well, I think the most unique asset that we have in our Catholic schools is that we can definitely teach from the faith perspective, and we can give it that human approach” (Kevin, S.P.). Another superintendent expressed it with a different conviction: “Everyone on the planet is equally loved by God, and God got a plan for everyone” (Carmen, S.P.). According to one participant, human dignity is an essential element of caring for others, but consumerism and an individualistic—rather than collectivist society—often detracts from our global responsibility, as stated by one superintendent: “We need to break down that sense of
entitlement and sense of greed and self-centeredness that exists in our society today, and really say we're part of a global citizenship” (Ignatius*, S.P.). Another explained: “We want self-esteem to come from accomplishment, not just from participation” (Kevin, S.P.). The participants all stressed the importance of the student achieving his or her full human potential. Document review supported this commitment when the archbishop echoed this idea in his 2017 pastoral letter by saying that: “Each of us has been made for love and for great and beautiful things” (Gomez, 2017). Study subjects expressed this by saying that, in Catholic schools, we are called to address the needs of each child with that humanity and human dignity. The mindset that was apparent in various expressions was that children are a gift from God. One of the educational leaders expressed: “We sort of get into this job because of that child, so that you can affect every single student” (Elizabeth*, S.P.).

There is a direct line of thought that occurs when speaking of the students in the context of human dignity and full human potential. The theme of Moral GPS includes the following assets, challenges, and opportunities visualized in the table below.
Table 5

**SWOT Chart: Theme of Moral GPS**

<table>
<thead>
<tr>
<th>Theme of Moral GPS</th>
<th>Theme of Moral GPS</th>
<th>Theme of Moral GPS</th>
<th>Theme of Moral GPS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Current Assets</td>
<td>Assets &amp; Challenges</td>
<td>Systemic Challenges</td>
<td>Opportunity</td>
</tr>
<tr>
<td>Pope Francis</td>
<td>Mission of the Church</td>
<td></td>
<td>Relevance of Catholic education</td>
</tr>
<tr>
<td>Catholic Social Teachings</td>
<td>Value proposition of Catholic schools</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Catholic Identity</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Human Dignity &amp; Human Potential</td>
<td></td>
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</tbody>
</table>

**Theme of a new “Dawn of Progress.”** Global education for global competency is already embedded in the Catholic education in the Archdiocese of Los Angeles. However, it is not yet unearthed, verbalized or formulated as a strategic priority. The 2030 Sustainable Development Goals provide an agenda of global priorities that align themselves nearly perfectly to the core beliefs of the Catholic social justice agenda. With a few exceptions, the SDGs can become opportunities for local action with global impact. A new “Dawn of Progress” can produce innovative and transformative schools that avoid replication of social injustices, and instead address them head on.
Code clusters that contributed to this theme were:

- Connecting the dots
- Components of global education
- Knowledge bases
- 21st-century skills
- Cultural disposition
- Digital citizenship
- World languages
- Ethics

Cluster: Connecting the dots. This cluster evolved from the 1,382 individual connections made by the study participants during the course of the semistructured interviews and data collection process. All participants made new connections throughout the interview process, and the clusters emerged when coding indicated that two or more separate thoughts were being connected.

Within this cluster, participants drew, in some form or other, a relationship between two or more elements listed below by “connecting the dots” (or parent/child codes). With these 13 relevant codes, a total of 1,716 combinations were possible, for the purpose of analysis.
Figure 25. “Connecting the Dots” Cluster Combinations

Sample combinations of “Connecting the Dots:”

Participant A connected social justice issues with Catholic Social Teachings only.

Participant B connected the dots between Catholic Education, Current Events, 2030 SDGs and Community.

Participant C connected cross-curricular connections, global education and Schoolwide Learning Expectations (SLEs) for students.
Interestingly, the code that was connected the most within this cluster was “For students,” thereby highlighting the emphasis on a student-centered approach within the Department of Catholic Schools. For example, one principal connected faith formation with global education when she reflected: “What we teach about our faith, how we make it come to life is key in global citizenship” (Paulette, S.P.).

I discovered multiple references to the same connections between macro- and micro-perspectives during the document review of contemporary communication in the pope’s and Archbishop Gomez’s writings. One superintendent connected macro- and micro-perspectives in the context of faith and Catholic education.

There are Catholics on the entire planet; there are Catholics who speak every language imaginable, who are every shape, size, color, every ethnicity, who have every socio-economic level imaginable. So that’s already true for us. So, what’s true of the planet is already true in our church. (Carmen, S.P.)

She continued to connect this to the Schoolwide Learning Expectations by saying: “We have something called the Schoolwide Learning Expectations, and they all have something that would touch on this; being global citizens” (Carmen, S.P.). One superintendent spoke about student learning in the field of STEM and linked it directly to SDG #4 No Hunger and SDG #8 Clean Water by saying that:

We want to solve these problems, not because they’re problems that are worthy of solving, but because our faith tells us that we have to try to solve these problems. I think that’s a gift we have in Catholic schools. (Kevin, S.P.)

Some participants made direct links to the research question by connecting various codes and clusters without apparent awareness of doing so. For example, a high school principal serving in an underserved community explained: “I just view global education as being very related to
social justice, so our Catholic schools are very tied to social justice” (Alex, S.P.). As evidenced above, this research topic gave many participants a welcomed pause for reflection on global education for global competency within the context of their daily work.

**Cluster: Components of global education in Catholic PreK–12 schools.** During the interviews, participants were asked what components should be included in Catholic global education for PreK–12 Catholic schools in the Archdiocese of Los Angeles. It was apparent that the semistructured interviews would not yield a complete listing of all the desired components of global education in Catholic schools. Such a comprehensive dialogue was the desired outcome of this research study, and must involve all stakeholders, as explained in Chapter 5; however, a few interesting and preliminary observations were revealed.

There were consistent references among participants that global education in Catholic schools means highlighting both existing and new cross-curricular connections for student learning. The purpose for such strategies would be to augment the relevance of global perspectives and connect them to the local experiences by utilizing the four Cs, of what are commonly accepted as 21st-century skills. In Catholic schools, however, components would go far beyond these skills. While there were a few specific content recommendations made by some concerned educators, for most, it was clear that content was not at the top of the list. One director explained: “What we teach today, is not as important as kind of how we’re addressing how to learn” (Kevin, S.P.). Rather than content, it was the ability to navigate with agility, the ability to make good moral and ethical decisions, and the ability to understand one’s own learning process. He continued: “We have to make sure we prepare kids who can operate in that world. More student-centered versus teacher-centered. PBL (problem-based learning) and collaboration
versus textbook!” (Kevin, S.P.). An elementary principal explained that: “Students and teachers are learners together” (Evelyn, S.P.). Another superintendent expressed that “Our students need to broaden their viewpoint, broaden their horizon” (Ignatius*, S.P.).

The table below demonstrates the extent of reflection and complexity of possible implementation through age-appropriate learning—for example, data-surfaced subjects, content areas, possible thematic units, and specific skills. These subject areas, topics, and issues were identified as crucial elements.

Table 6

*Identified Components for Global Competency Connections in Catholic Schools*

<table>
<thead>
<tr>
<th>Core subjects or skills</th>
<th>1. Math</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>2. Culturally diverse literature</td>
</tr>
<tr>
<td></td>
<td>3. World History</td>
</tr>
<tr>
<td></td>
<td>4. Religion</td>
</tr>
<tr>
<td></td>
<td>a. Doctrine</td>
</tr>
<tr>
<td></td>
<td>b. Morals/Ethics</td>
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<tr>
<td></td>
<td>c. Catholic Social Justice</td>
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<tr>
<td></td>
<td>5. Fine Arts education</td>
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<td></td>
<td>6. Science</td>
</tr>
<tr>
<td></td>
<td>7. PE/Health</td>
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<tr>
<td>Common global awareness</td>
<td>1. Current events</td>
</tr>
<tr>
<td></td>
<td>2. Geography</td>
</tr>
<tr>
<td></td>
<td>a. National sovereignty/Political boundaries/Maps</td>
</tr>
<tr>
<td></td>
<td>b. Physical boundaries</td>
</tr>
<tr>
<td></td>
<td>c. Waterways &amp; Oceans</td>
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<tr>
<td></td>
<td>d. Drought</td>
</tr>
<tr>
<td></td>
<td>e. Landforms</td>
</tr>
<tr>
<td></td>
<td>f. Mountains</td>
</tr>
<tr>
<td></td>
<td>g. Climate</td>
</tr>
<tr>
<td>Component</td>
<td>Details</td>
</tr>
<tr>
<td>-----------------------------------</td>
<td>-----------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td><strong>Stewardship of God's creation</strong></td>
<td>1. Environment</td>
</tr>
<tr>
<td></td>
<td>a. Biodiversity</td>
</tr>
<tr>
<td></td>
<td>b. Climate change</td>
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<tr>
<td></td>
<td>c. Water resources</td>
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<tr>
<td></td>
<td>d. Weather</td>
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<tr>
<td></td>
<td>e. Natural resources</td>
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<tr>
<td></td>
<td>f. Crops</td>
</tr>
<tr>
<td></td>
<td>2. STEM/STEAM/STREAM</td>
</tr>
<tr>
<td></td>
<td>a. Makerspace</td>
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<tr>
<td></td>
<td>b. PBL</td>
</tr>
<tr>
<td></td>
<td>c. Engineering</td>
</tr>
<tr>
<td><strong>Creative expression/Fine Arts</strong></td>
<td>1. Cultural artistic expression</td>
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<tr>
<td></td>
<td>2. Ethnic Dance</td>
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<tr>
<td></td>
<td>3. Gospel Choir</td>
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<td></td>
<td>4. African Percussions</td>
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<tr>
<td></td>
<td>5. Mariachi Band</td>
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<td></td>
<td>6. Digital expression 2-D, 3-D</td>
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<tr>
<td><strong>Communication</strong></td>
<td>1. ELA</td>
</tr>
<tr>
<td></td>
<td>2. English as a Second Language</td>
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<td></td>
<td>1. Mandarin Chinese, Spanish</td>
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<td></td>
<td>2. Other World Languages</td>
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<td></td>
<td>3. Digital communication</td>
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<td></td>
<td>4. Oral tradition</td>
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<tr>
<td></td>
<td>a. Shared life experiences</td>
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<tr>
<td></td>
<td>b. Community primary resources</td>
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<td></td>
<td>5. World literature</td>
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<tr>
<td><strong>Specific Skill Sets</strong></td>
<td>1. 21st Century skills</td>
</tr>
<tr>
<td></td>
<td>a. Communication</td>
</tr>
<tr>
<td></td>
<td>b. Creativity</td>
</tr>
<tr>
<td></td>
<td>c. Critical thinking</td>
</tr>
<tr>
<td></td>
<td>d. Collaboration</td>
</tr>
<tr>
<td></td>
<td>2. Humanity</td>
</tr>
<tr>
<td></td>
<td>a. Love</td>
</tr>
<tr>
<td></td>
<td>b. Empathy</td>
</tr>
<tr>
<td></td>
<td>c. Compassion</td>
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<tr>
<td></td>
<td>d. Service</td>
</tr>
<tr>
<td></td>
<td>e. Solidarity</td>
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<tr>
<td></td>
<td>3. Decision-making skills</td>
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<tr>
<td></td>
<td>4. Flexibility/agility/adaptability</td>
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<tr>
<td></td>
<td>5. Problem-solving skills</td>
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<tr>
<td></td>
<td>6. Digital citizenship</td>
</tr>
</tbody>
</table>
By providing a holistic-basic education and augmenting it with relevance of local
knowledge in a global context, student learning becomes connected to the larger community and
world. This builds transferable skills that are invaluable for careers and economic advancement.

Cluster: Knowledge bases. During the course of the data analysis, it became apparent
that there are number of valuable assets in the Archdiocese of Los Angeles and the Department
of Catholic Schools. One asset that stands out within the data analysis is the depth of knowledge
and expertise present within the Diocese. There are four main identified knowledge bases,
including spiritual knowledge, educational expertise, community cultural wealth, and digital
know-how. Although these four distinct areas should ideally be interconnected, it became
apparent that these knowledge bases within the Archdiocese ran parallel to each other with little
cross-pollination or connectivity at this time.

Sub-cluster of knowledge bases: Spiritual knowledge. There is an abundance of spiritual
knowledge, from the highest level of Church leadership with Pope Francis to the very grassroots
of individual parishes, pastors and Catholic schools. The chancellor expressed: “I think, certainly
I think Pope Francis has been a model for us in our Catholic schools” (Sr. Mary Elizabeth, S.P.).
In addition to the Holy Father, Pope Francis, the United States Conference of Catholic Bishops
(USCCB), Archbishop Jose Gomez, and the other Bishops of the Archdiocese of Los Angeles, clergy, religious sisters, and lay personnel working within the Catholic Church have a wealth of spiritual knowledge in faith formation, ethnic ministries, and community response.

The complex teachings and rich traditions of the Roman Catholic Church anchor the spiritual knowledge of its church leaders, lay followers, and Catholic educators, alike.

One elementary school principal summarized the impact of that spiritual knowledge on students by reiterating:

There’s nothing more that I want to see – be involved in young people’s lives that are going to go out there and make a difference in the world. I want them to know that your faith is where it started, that’s your foundation, that’s your root. (Paulette, S.P.)

The spiritual knowledge of Catholicism accumulated over thousands of years strongly influences the learning processes of students in PreK–12 Catholic schools in Los Angeles today. While Church history is not without its own historical stains of replicating injustices, the overall teachings of Catholic Social Teachings have a newfound, fundamental, and cutting-edge application for young learners in PreK–12 Catholic schools of Los Angeles. One elementary principal expressed the connection between this spiritual knowledge and innovation in the following way:

We are called as Catholic schools to be innovative, to be current. That’s in the papers of our church. So, if we want or students to be current, then we need to make sure that in every school we are giving them the tools and the skills of the 21st Century. If we are not doing that, we should not be existing. (Barbara, S.P.)

One superintendent saw this as follows: “We have Catholic Social Teachings as kind of a blueprint for what should guide us, and those (teachings) all connect with global education” (Ignatius*, S.P.). He continued to explain, that: “My biggest fear was that students would get so bought into the culture of those corporations and law firms, that that’s what they would want to
do, and just become part of the problem” (Ignatius*, S.P.). Then, according to this study subject, his deep concerns were that “we are replicating” the problems. “Rather than inculcating in them or forming them in this idea of being transformational leaders” (Ignatius*, S.P.).

To have this idea expressed at the top level of the educational hierarchy within the Department of Catholic Schools in the Archdiocese of Los Angeles gives a glimpse into the depth of knowledge, morals, and ethics that inform the PreK–12 educational decision-making process for student learning in Catholic schools in the Archdiocese of Los Angeles. This concern will also be discussed in detail in Chapter 5. The desire is to produce graduates who “want to come back to their communities” and “transform them,” rather than being part of the problem or causes of injustice: «We can’t be graduating our student into a society and economic approach that’s causing these problems, they need to be transforming it” (Ignatius*, S.P.). This is a critical observation that pierced the center of this research study, questioning if PreK–12 Catholic schools in Los Angeles are capable of truly educating successful leaders for the future who will be global problem-solvers.

*Sub cluster of knowledge bases: Educational expertise.* One high-ranking archdiocesan leader who served as former Catholic educator summarized the drivers of excellence in Catholic education as being rooted in the fact that “we come from a huge tradition of education.” She refers to the fact that Catholic schools have a long tradition of excellence, nationally and internationally. Most participants acknowledged that professional expertise and human resources have been developed and augmented over the past years within the Department of Catholic Schools and individual school sites. One study participant phrased is as follows: “We’ve made great strides in establishing structures for systemic change” (Erin, S.P.). Others acknowledged a
strong and strategic investment in student success through professional development, professional learning communities, and research-based best practices for its PreK–12 Catholic educators, over the past few years. Other elements, mentioned by various study participants, were the Gradual Release of Learning for students, the Common Core State Standards, STAR assessments, Dual Language Immersion, inclusion, and tiered differentiation training. Referring to a system-wide approach for academic excellence through core instructional practices (CIP), one study subject indicated that: “CIP is in place in PreK–12” (Elizabeth, S.P.).

These Core Instructional Practices are now embedded in most PreK–12 Catholic schools and classrooms from early childhood education to senior classes in high school, as part of this strategic cycle of continuous improvement within the Archdiocese of Los Angeles. This area of growth includes methodologies, strategies, and new technologies. Numerous participants acknowledged that the Department of Catholic Schools and its autonomous, individual school sites had evolved in the solid understanding of mission versus vision, and systemness versus autonomy of Catholic schools in the Archdiocese of Los Angeles. The culture within the schools has evolved into professional learning communities that strive to continuously improve. The educational expertise overflows the boundary of simple academic excellence and system-wide expectations, and instills a sense of purpose and belonging for both the educator and the student, as evidenced in the words of one participant: “The community is strong and I think that’s one of the greatest assets that we’re teaching kids, you are not just a student in this school, but then you’re a member of our community” (Kris, S.P.). This belief that Catholic schools have a wealth of educational and professional expertise is acknowledged at the highest level of the Archdiocese, as well.
In his address to Catholic clergy, educational leaders and school administrators at a 2018 conference at the Cathedral of Our Lady of the Angels in downtown Los Angeles, Archbishop Jose Gomez stated: “Catholic schools give students a purpose in life” (Archbishop Gomez, Pastor-Principal Meeting, February 2018). This theme was expressed in the context of students learning about themselves, discovering their full human potential and unique talents, and finding their individual God-given purpose in life, to serve their communities and the larger world (Pastor–Principal Meeting, January 2018). The educational expertise in today’s Archdiocese of Los Angeles, its Department of Catholic Schools, and its Catholic PreK–12 schools is deeply rooted in the educational traditions of the Catholic church. Educational expertise reflects all facets of student learning, and generally defines student success as resulting in a compassionate, knowledgeable, and engaged citizen who uses his/her moral compass to make good decisions in life and to serve the local and global community.

*Sub-cluster of knowledge bases: Community cultural wealth.* The cultural capital or wealth of knowledge at all levels of PreK–12 Catholic schools in the Archdiocese of Los Angeles stretches from the leadership of Archbishop Jose Gomez down to the individual teacher and student in the classroom. The Chancellor, Sr. Mary Elizabeth, explained the knowledge contribution by the youngest members of the faith and learning community by saying: “I think children can teach us so much, so much” (Sr. Mary Elizabeth, S.P.). The community cultural capital lies within diverse and distinct communities, and transcends generations, ethnicity, race, culture, languages, social-economic status, achievements, and traditions. One director specified that: “The variance of values, beliefs, cultures, life circumstances are an asset” (Kevin, S.P.). He continued to make the direct link to global education, when he said: “It has a rock-solid
connection to global education” (Kevin, S.P.). One of the high school principals went one level deeper, when he explained: “It’s not just that we have various cultures, but we have diversity within these cultures” (Alex, S.P.). He referred to the fact that each community has various segments that represent additional layers of cultural and socioeconomic diversity. One high-ranking leader confirmed that: “It’s a cultural wealth, we have that!” (Sr. Mary Elizabeth, S.P.). One superintendent observed: “One unique asset is diversity and also community” (Kris, S.P.). The kaleidoscope of families who choose PreK–12 Catholic schools in Los Angeles are invested in Catholic education. The same study participant continued to elaborate: “I’ve seen it in all my schools regardless of where they’re situated, that families are involved in their children’s education. It’s a wonderful asset” (Kris, S.P.). Similar responses were collected from other participants. One superintendent made the connection to the local community by saying that: “The majority of our schools serve students within a two-mile radius of their school” (Elizabeth, S.P.). She continued to see the community cultural wealth as an asset in Catholic Schools in the Archdiocese of Los Angeles, when she explained: “I see it as an asset. I see it as a great opportunity for students and families to bring their language and culture, the history of their families into our schools. So, I definitely see it as an asset” (Elizabeth, S.P.). She expanded her thoughts to indicate the importance of students bringing their community experiences and life experiences to school, even when these experiences reflect circumstances that are tough to overcome. “I think that, that resilience is something that can be tapped into and perhaps motivating students who’d want to serve in other places” (Elizabeth, S.P.).

When given the opportunity in the right learning environment, students’ daily life experiences often foster transferable skills. This asset thinking was echoed by one leader, the
Chancellor, who affirmed: “In the Archdiocese of Los Angeles, we are so fortunate to have such a rich environment!” (Sr. Mary Elizabeth, S.P.). She added: “In the Archdiocese, our children are from all over the world… We can’t stress that enough, how important that is! Just learning the different cultures and working together” (Sr. Mary Elizabeth, S.P.). This community cultural wealth is an important component, the implications of which will be explained in the next chapter.

The importance of the community voice was cross-referenced during the document review of a prior dissertation about the Archdiocese of Los Angeles. Coincidentally, it was produced by a current study participant, Kristopher Knowles, in 2014. His study, entitled *Catholic School Leaders’ Perceptions of Governance Models in Los Angeles Parochial Schools*, revealed that the local voice is essential in the governance model of Catholic schools. It concluded that: “There was a general consensus among all three groups of participants that the community voice should be listened to and valued in the governance of Catholic schools” (Knowles, 2014, p. 67).

*Sub-cluster of knowledge bases: Digital know-how.* During the course of the research and interviews, it became apparent that substantial progress has been made with regard to the digital gap. An initiative called C3 Ignite, in partnerships with large corporations, annually provides several cohorts with digital tools for students and access to the Internet through a filter network free of charge. It has made a dent in the digital gap, particularly in underserved communities, where internet may not be available to students in their homes. One high school principal explained:

Part of our struggle that we have had for a long time is that when you don’t have the resources even for computers let’s say, that can provide you with internet access, it’s
really difficult. Now that we have approached this era of technology being present everywhere, our students do have greater access. (Alex, S.P.)

Over the past years, the Archbishop had built up a team of specialists and professionals to assist with technology and to promote the work of the church through social media, website design, video productions, and technology integration specialists for schools and other digital needs. This team of senior technology experts and millennials working together for the Archdiocese of Los Angeles and the Department of Catholic Schools is unique, as it was the first to do so in the country.

Cluster: 21st-Century skills. As indicated previously, 21st-century skills in all PreK–12 Catholic schools within the Archdiocese of Los Angeles were being increasingly integrated and have become part of the expectations for student success. No single framework or model had been adopted within the system. The implementation path and depth of instruction remained an autonomous decision at the local school site. One study participant explained: “I think all of those 21st Century skills really are essential for global competency” (Elizabeth, S.P.). While numerous participants stated that this skill set was essential for student learning, the overall expectations exceeded the four Cs of communication, collaboration, creativity, and critical thinking by adding humanity and love to the equation. The combination of Catholic Social Teachings and 21st-century skills were explained as follows by one superintendent: “In terms of connection to Catholic education, I think it’s an opportunity to marry Catholic Social Teachings and these 21st Century skills in a way that I see like problem-based learning, and it goes beyond current events” (Elizabeth, S.P.). Any connection of CSJT with 21st Century skills for global competency, were very weak. Her colleague, another superintendent, best summarized it, when
he said: “We are global citizens and we need to do everything we can to take care of one another!” (Kris, S.P.).

In analyzing the collected data, it quickly became apparent that each individual site had the opportunity to tailor its programs to the needs of the students, while providing a solid educational foundation. The implications of this asset will be discussed in Chapter 5.

Cluster: Cultural/global disposition. In reflecting on cultural or global disposition, the participants were struggling with this newer concept more than with other topics. The overall consensus was that study content did not equal global disposition or global competency. The acquisition of knowledge alone doesn’t give the student a global disposition. It is the authentic application and cultural transfer of this knowledge to new situations in a global context that allows for the development of a global disposition. A key indicator of a global disposition is a student’s ability to approach the unknown or unexpected situation in a new cultural setting based on his/her own skills and knowledge. It is the process of connecting the dots, pointed out earlier in this chapter, that makes all the difference and enables a student to develop a global disposition, as elaborated here:

It’s a global disposition that goes beyond the news, right, because you can watch the news and you could do current events. But that doesn’t make you in my opinion globally competent. It makes you maybe a little aware. So, I would say that global disposition is that ability to make connections, to where it becomes just who you are. (Elizabeth, S.P.)

A principal with extensive global experience reflected on global disposition as follows: “We talk about disposition and pedagogy, it’s the Emotional Intelligence that we talk about these days, you know, how you can relate to other people at different situations” (Nicolas 8, S.P.). In Chapter 5, the increased use of vocabulary such as cultural humility, cultural agility, and global disposition will be discussed in the context of having been increasingly observed after the
Archdiocese of Los Angeles and the Department of Catholic Schools learned about this research study on global education. Whether by coincidence, or as a direct result of the research, it is safe to say that the metacognitive process and the emergence of a preliminary dialogue on global education, and of thinking more globally, has already begun in the context of this study.

Cluster: Digital citizenship. In the context of Catholic schools in Los Angeles, a strict code of content filtering and developmentally appropriate digital navigation is the expectation. This is rooted in the moral and ethical perspectives of the faith formation. Using technology appropriately is a skill that comes with the content, as explained by this director:

We have to recognize that it’s not a net positive. It’s also not a net negative. We have others who want to close it off. You can’t close it off. You also can’t let them kind of roam – so we have to teach kids how to really engage with that technology in a way that’s constructive. (Kevin, S.P.)

These remarks highlight the essential role the moral compass plays in the decision-making process that is taught through faith formation. The director indicated that: «The technology piece, we have to make sure that we’re also educating kids, not only to use the technology, but how to use it appropriately, right?» (Kevin, S.P.). When it comes to digital citizenship, many schools used the usual precautions of teaching about the dangers and opportunities in learning with the Internet. Catholic schools expect students to be able to recognize and act upon the knowledge of their conscience. When discussing the creation of a potential of a global digital network that connects Catholic schools worldwide, the enthusiasm was great and only overshadowed by the enormous task of logistics. One principal said: “Our Nigerian, our Polish, our Argentinian neighbors are just a Skype away” (Carmen, S.P.). One of her colleagues expressed: “It would be wonderful to have our Catholic School students be able to connect with the students from around the world in some way, shape or form” (Kris, S.P.). The opportunity for
a global network connecting Catholic schools worldwide for the purpose of learning from each other would not only contribute to global competency but also unite Catholic students in digital citizenship based on shared values.

**Cluster: World languages.** Over the past few years, the emphasis on world languages has stemmed primarily from an initiative that allowed some sites to become Dual Immersion Schools. At the time of this study, among the 266 schools, eight fairly new Dual Language Immersions (DLI) Elementary Schools in the Archdiocese of Los Angeles were addressing the need for world language development. While this is a great innovation that is scalable, the current percentage of DLI schools is less than 3% of its elementary schools. The issue is not one of relevance of world languages or bilingualism, but one of limited resources for most Catholic schools. The chart below visualizes the SWOT analysis of the theme of progress. Study participants clearly voiced that world languages must take a much more prominent place in PreK–12 Catholic schools in the Archdiocese of Los Angeles. This represents an opportunity that will be discussed in Chapter 5.

Table 7

**SWOT Chart: Theme of Progress**

<table>
<thead>
<tr>
<th>Theme of Progress</th>
<th>Theme of Progress</th>
<th>Theme of Progress</th>
<th>Theme of Progress</th>
</tr>
</thead>
<tbody>
<tr>
<td>Current Assets</td>
<td>Assets &amp; Challenges</td>
<td>Systemic Challenges</td>
<td>Opportunity</td>
</tr>
<tr>
<td>Connecting the Dots</td>
<td>Connecting the Dots</td>
<td>Cultural disposition</td>
<td>Cultural disposition</td>
</tr>
<tr>
<td>21st-century skills</td>
<td>World Languages</td>
<td>World languages</td>
<td>World languages</td>
</tr>
</tbody>
</table>
In many ways, the interviews sparked new reflections, meta-cognitive thinking, and the construction of new knowledge that progressed beyond the semistructured interviews and this research. The dialogue that I wanted to establish as a starting point became the catalyst for the first research-based dialogue about global education and global competency within the Department of Catholic Schools of the Archdiocese of Los Angeles.

**Theme of an “Ocean of Opportunities.”** The fourth largest school district in California, the Archdiocese of Los Angeles has a “toolbox” loaded with a variety of tools or options for innovation and progress. The study participants were cognizant that innovation and progress can only be built with a common vision and equitable resources among Catholic schools. Often, the lack of financial resources was the main obstacle for a more aggressive path. Clusters contained in this bucket of ideas were:

- Vision
- Shared responsibility
- Human potential
- Innovation
- Definition of global competency
- Structures for success
- Technology
Study participants identified enormous potential for Catholic schools in Los Angeles to have autonomous choices to develop community responses through global education. They recognized the need for systemness, while maintaining a balance with local autonomy. These opportunities are discussed in detail in the next chapter.

Table 8

<table>
<thead>
<tr>
<th>Theme of Opportunities</th>
<th>Theme of Opportunities</th>
<th>Theme of Opportunities</th>
<th>Theme of Opportunities</th>
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</thead>
<tbody>
<tr>
<td>Current Assets</td>
<td>Assets &amp; Challenges</td>
<td>Systemic Challenges</td>
<td>Opportunity</td>
</tr>
<tr>
<td>Vision</td>
<td>Shared responsibility</td>
<td>Human Potential</td>
<td></td>
</tr>
<tr>
<td>Innovation</td>
<td></td>
<td></td>
<td>Definition of Global Competency</td>
</tr>
<tr>
<td>Structures for success</td>
<td></td>
<td></td>
<td>Technology</td>
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<td>SDGs</td>
</tr>
</tbody>
</table>

These four themes of unique positionality, moral GPS, progress, and an “ocean of opportunities” emerged from a detailed SWOT analysis during the course of examining the data. The next section addresses the research question by unpacking the current assets and systemic challenges embedded in developing a critical global education curriculum for PreK–12 Catholic students in the Archdiocese of Los Angeles.
Summary of Study Findings

The study participants focused on identifying specific current assets and embedded challenges to answer the research question within the Archdiocesan Department of Catholic Schools in Los Angeles. Through semiconstructed interviews, they also identified potential opportunities that could serve as a starting point for a dialogue about global education to begin within the Los Angeles Archdiocesan PreK–12 schools.

The table below summarizes the results of the SWOT analysis that crystallized out of the data collection in three sections, including identified current assets, perceived embedded challenges or threats, and identified opportunities for dialogue for global education in PreK–12 Catholic Schools in the Archdiocese of Los Angeles.
<table>
<thead>
<tr>
<th>Table 9</th>
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</thead>
</table>

*Identified Current Assets*

| People                      | a. Diverse Communities                      | • Students  
|                            | b. Clergy & Religious                       | • Archbishop  
|                            | c. Professional Educators                   | • Bishop Joseph, personal communication, December 12, 2017  
|                            |                                             | • Clergy & Religious  
|                            |                                             | • Department of Catholic Schools  
|                            |                                             | • Local Site Administrators, Teachers, Staff  
| Organization               | a. Vertical Hierarchy                       | • Universal Church  
|                            | b. Horizontal Alignment                     | • Archdiocese of Los Angeles  
|                            |                                             | • “Cabinet”  
|                            | c. School System                            | • Department of Catholic Schools  
|                            |                                             | • Leadership Council  
|                            |                                             | • Deanery PLCs  
| Faith                      | a. Purpose in Life                          | • Autonomous Licensed Preschools/Early Childhood Programs  
|                            | b. Personal Engagement                      | • Autonomous PreK-12 Schools  
|                            | c. Collective culture                        | • Local Site PLCs  
|                            | d. Passion                                  | • Call to serve  
|                            |                                             | • Clear Mission  
|                            |                                             | • Personal Reflection  
|                            |                                             | • Faith formation  
|                            |                                             | • Sacraments  
|                            |                                             | • Liturgical Celebrations  
|                            |                                             | • Call to Action  
|                            |                                             | • God’s Team  
|                            |                                             | • Life  
|                            |                                             | • Dignity  

168
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<th></th>
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</thead>
<tbody>
<tr>
<td></td>
<td>Cultural knowledge</td>
<td>Scripture</td>
<td>C3 Ignite Team</td>
<td>Leadership Team</td>
</tr>
<tr>
<td></td>
<td>Family Life</td>
<td>Church Doctrine</td>
<td>Archdiocesan Digital Team</td>
<td>i^2 Innovation Institute</td>
</tr>
<tr>
<td></td>
<td>Life experiences</td>
<td>Catholic Social Justice Teachings</td>
<td>Local site specialists</td>
<td>Dual Language Immersion</td>
</tr>
<tr>
<td></td>
<td>Languages</td>
<td>Church Documents</td>
<td></td>
<td>Growth Mindset</td>
</tr>
<tr>
<td></td>
<td>Resilience</td>
<td>Catholic Traditions</td>
<td></td>
<td>Common Core Standards</td>
</tr>
<tr>
<td></td>
<td>Agility</td>
<td></td>
<td></td>
<td>Core Instructional Practices</td>
</tr>
<tr>
<td></td>
<td>Collaboration</td>
<td></td>
<td></td>
<td>Methodologies</td>
</tr>
<tr>
<td></td>
<td>Parish Life</td>
<td></td>
<td></td>
<td>Strategies</td>
</tr>
<tr>
<td></td>
<td>Civic Life</td>
<td></td>
<td></td>
<td>Professional Learning Communities (PLCs)</td>
</tr>
<tr>
<td></td>
<td>Partnerships</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>Economics</td>
<td></td>
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<tr>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>e. Moral compass</td>
<td>Conscience</td>
<td>Ethics</td>
<td>Decision-making capacity</td>
<td></td>
</tr>
</tbody>
</table>
### Table 10

**Perceived Systemic Challenges and Threats**

| Stewardship | • Decline | • Vocations  
|             | • Student Enrollment  
|             | • Catholic engagement  
|             | • Benefactors/Funding  
|             | • Aging Parishes  
|             | • Relevance | • "Not telling our story"  
|             | • Value Proposition  
|             | • Counter-cultural  
| Socio-economics | • Competition (public/charter)  
|              | • Affordability for parents  
|              | • Inequity of access  
|              | • Distribution of wealth  
|              | • Limited resources  
| Funding Model | • Tuition based  
|              | • Minimal access to government resources  
|              | • Family sacrifice vs. community investment  
| Mindset | Popular culture | • Anti-Catholic movement  
|          |              | • Secularism  
| Lens | • Predominantly Euro-centric/Western  
|      | • English as Dominant Language  
|      | • Deficit-thinking vs. Asset-thinking  
|      | • Undeveloped Cultural Humility  
|      | • Looking inward instead of outward  
| Perceived Gaps | • Connecting the Dots  
|               | • Authentic application to life  
|               | • Cultural disposition  
|               | • Current events  
|               | • Geography  
|               | • World languages  
|               | • Global disposition  
|               | • Global competency  
| Culture & Climate | • Complacency  
|                | • Excuses  
|                | • Community Response
<table>
<thead>
<tr>
<th>Category</th>
<th>Potential threat</th>
</tr>
</thead>
<tbody>
<tr>
<td>Government</td>
<td>● No “Parent choice”</td>
</tr>
<tr>
<td></td>
<td>● Future Initiatives</td>
</tr>
<tr>
<td></td>
<td>● Attack on Religious Freedom</td>
</tr>
<tr>
<td></td>
<td>● Non-profit status</td>
</tr>
<tr>
<td>Size</td>
<td></td>
</tr>
<tr>
<td>Geographical area</td>
<td>● Physical size of area</td>
</tr>
<tr>
<td></td>
<td>● Resource distribution</td>
</tr>
<tr>
<td>Organizational</td>
<td>● Scalability</td>
</tr>
<tr>
<td></td>
<td>● Local Site Autonomy</td>
</tr>
<tr>
<td></td>
<td>● Consistency of “product”</td>
</tr>
<tr>
<td>Urgent Invitation to Dialogue</td>
<td>Data needs</td>
</tr>
<tr>
<td>------------------------------</td>
<td>------------</td>
</tr>
<tr>
<td>Relevance</td>
<td>Collect data on global resources within</td>
</tr>
<tr>
<td>Autonomous Site Decision</td>
<td>o Catholic schools</td>
</tr>
<tr>
<td>Community representation</td>
<td>o Diverse communities</td>
</tr>
<tr>
<td>o Students</td>
<td>o Human resources in DCS/ADLA</td>
</tr>
<tr>
<td>o Faculty &amp; Staff</td>
<td>o Universal church</td>
</tr>
<tr>
<td>o Families</td>
<td>o Religious orders</td>
</tr>
<tr>
<td>o Clergy/Religious</td>
<td>o Diverse community/Civic</td>
</tr>
<tr>
<td>o Students</td>
<td>o Faculty &amp; Staff</td>
</tr>
<tr>
<td>o Families</td>
<td>o Clergy/Religious</td>
</tr>
<tr>
<td>o Diverse community/Civic</td>
<td>o Autonomy</td>
</tr>
<tr>
<td>Short-Term (3 yrs.)</td>
<td>System-wide</td>
</tr>
<tr>
<td>--------------------</td>
<td>-------------</td>
</tr>
<tr>
<td></td>
<td>● Access to world languages</td>
</tr>
<tr>
<td></td>
<td>● DLI schools</td>
</tr>
<tr>
<td></td>
<td>● Global disposition</td>
</tr>
<tr>
<td></td>
<td>● Global competency</td>
</tr>
<tr>
<td></td>
<td>● Community Engagement</td>
</tr>
</tbody>
</table>

**External Support**

- Collaboration
  - NGOs
  - Corporations
- Funding

<table>
<thead>
<tr>
<th>Long-Term (5+ yrs.)</th>
<th>Learners</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>● Access to global education</td>
</tr>
<tr>
<td></td>
<td>● Metrics for global competency</td>
</tr>
<tr>
<td></td>
<td>● Global Catholic Digital Network</td>
</tr>
<tr>
<td></td>
<td>● Professional support structure</td>
</tr>
</tbody>
</table>

Based on this research, including a literary review, data collection through semistructured interviews, document reviews, and analysis of the collected data, I grounded my research findings in Chapter 4 and recommendations in Chapter 5.

**Forces Beyond the Scope of This Research Study**

This research study focused on answering the following social justice question: *Why is the third largest public or private school district in California, situated in one of the nation’s most culturally rich communities, and composed of a diverse and multicultural student body, not addressing global competency as a top priority for its 21st Century learners?* During this research study, data collection and data analysis, two external forces appeared that were beyond the scope of this case study. While they were rarely mentioned, and did not impact the findings directly, I acknowledge that these two forces exist. Neither force, however, was unique to the Archdiocese of Los Angeles and its 266 Pre-K–12 Catholic schools, nor were they within its power to address at a national or global level.
The first of these forces was the national discussion about rapidly declining enrollment trends in Catholic schools and dioceses around the nation. The second was a contemporary, global feminist debate about the role of women in the patriarchy of the Catholic church.

**Declining Enrollment**

First, it should be noted that the discussion in Chapter 5 does not address the existential threat to Catholic schools in the United States, as these challenges are neither unique to the Archdiocese of Los Angeles nor relevant in the context of global competency within this case study. Most dioceses in the United States are experiencing rapidly declining enrollment trends in their Catholic schools. Data analysis of census information provided by the Archdiocese of Los Angeles reflects the national trends.

This study never intended to solve, nor address specific enrollment issues, nor does it serve as market research. It does, however, remain an ethnographic case study of major significance for the nearly 80,000 students who are currently enrolled in PreK–12th grade with the Catholic schools of the Archdiocese of Los Angeles.

**Patriarchy of the Catholic Church**

The second force is the patriarchy of the Catholic church, a deeply embedded, systemic challenge, thousands of years in the making. This force is anchored in church history, and its ongoing, global debate about the role of women in the Catholic Church is beyond the scope of this case study on global competency. Addressing this force would require a feminist lens that is outside the framework of this research study.
Answers to the Research Problem

In addressing whether PreK–12 Catholic schools in the Archdiocese of Los Angeles are serving their diverse 21st-century learners, the data clearly point to an education that is unparalleled in other private, charter, or public schools. PreK–12 Catholic education in the Archdiocese of Los Angeles is uniquely positioned to encompass more than 21st-century skills, character education and innovation. PreK–12 Catholic schools in the Archdiocese of Los Angeles address the needs of its diverse student population by augmenting learning with human dignity and optimizing each student’s human potential.

Identified Gaps

At the present, PreK–12 Catholic schools are failing to recognize their embedded assets and augmented connections between the local school community, Los Angeles’s global presence, and a global faith community. The gap of intentionally and strategically connecting the dots for the next generation of leaders of this universal church is evident through the findings of this relevant research. Through all aspects of data collection, data analysis, and document review of this research study, it is evident that the Archdiocese is lacking:

1. Recognition of the urgency and relevance of global competency for its students.
2. Intentionality of connecting local and global issues and perspectives.
3. Identification and appreciation of its own unique positionality, multicultural assets, and socioeconomic opportunities for innovation in global, Catholic education.
4. Dialogue about the optimization of community cultural capital and human potential for the next generation of local and global Catholic leaders.
5. Concerted collaboration to correct the social injustice and cost of lost full human potential and socioeconomic opportunity for its young global learners.

In Chapter 5, I unpack a 10-point framework for dialogue on global education for global competency that promotes the aspirational goals of global competency for young learners in PreK–12 Catholic schools in the Archdiocese of Los Angeles.
CHAPTER 5

INTERPRETATION AND IMPLICATIONS

Purpose and Research Question

The purpose of this qualitative case study was to identify current opportunities, assets, and systemic challenges embedded in developing a global education curriculum for global competency in PreK–12 Catholic schools in the Archdiocese of Los Angeles (ADLA). This study used an asset-thinking approach as its foundation for research, and sought to identify existing human, social, and cultural capital and community cultural wealth (Yosso, 2005) while rejecting deficit thinking (Valencia, 2012) about students. It looked at both macro and micro-economics in the context of optimization of full human potential set forth by Amartya Sen and based on the Inequality-Adjusted Human Development Index (IHDI) of the United Nations.

The critical question was whether Catholic Schools in the Archdiocese of Los Angeles were promoting global education for their student population of nearly 80,000 learners. A critical lens was applied to identify potential assets Catholic schools may have, such as their multicultural communities, world languages, social, and human capital, and to identify the degree to which, if any, these schools were optimizing these assets to promote social justice and provide equitable access to a global economy. The study aimed to answer whether PreK–12 Catholic schools in the Archdiocese of Los Angeles were promoting global competencies that were relevant to its 21st-century learners.

In order to pursue this research inquiry and problem, I approached the problem from a macro-and micro-economic, social and cultural perspective looking at the archdiocesan systems and exploring related questions:
1. How does rapidly accelerating globalization impact local communities and students in the Archdiocese of Los Angeles?

2. What assets do Catholic schools already possess in promoting global competency?

3. Are Catholic schools in Los Angeles serving their diverse 21st-century learners?

4. How can a new moral compass set forth by Pope Francis and his revival of Catholic social justice teachings counter an increasingly polarized world?

5. What challenges does the Archdiocese of Los Angeles have to overcome to promote global education that is aligned with the SDGs 2030?

This study was a critical ethnography of the third largest private or public schools district in California, and identified the social, cultural, and economic drivers within the Archdiocese of Los Angeles that affect global competency in Catholic schools or identified a lack thereof. I was able to conduct this case study as an active participant and gained unprecedented access to the culture, innovation, and inside workings of the organization. I remained a privileged participant because I continued to serve as a principal in one of the Catholic schools, and as a member of the Leadership Council within the DCS. I continued my work in the Innovation Institute of the ADLA, where this research question was initiated, and from where it evolved over the past 3 years. In Chapter 4, I presented detailed study findings through the data collection, data analysis, and document review of this research study. I established the findings that the Archdiocese was currently lacking:

1. Recognition of the urgency and relevance of global competency for its students.

2. Intentionality of connecting local and global issues and perspectives.
3. Identification and appreciation of its own unique positionality, multicultural assets, and socioeconomic opportunities for innovation in global Catholic education.

4. Dialogue about optimization of community cultural capital and human potential for the next generation of local and global Catholic leaders.

5. Concerted collaboration to correct the social injustice and cost of lost full human potential and socioeconomic opportunity for its young global learners.

Discussion of Findings

The analysis of collected research data and concurrent document review yielded four relevant study findings on the status, mission, relevance and innovation for global competency. In this chapter, I present a 10-point global education framework with aspirational goals for global competency in PreK–12 Catholic schools in the Archdiocese of Los Angeles. This study serves as a catalyst to spark a dialogue on global education between Catholic educators in the classrooms, the local communities they serve, and the Department of Catholic Schools in the Archdiocese of Los Angeles. I am proposing aspirational goals based on the investigation in this research study of global competency for young learners in our PreK–12 Catholic schools.

The table below provides a quick overview of how each study finding (SF) is aligned with recommendations (R) for global competency. This chart can be used as a discussion starter in a cycle of continuous self-improvement with aspirational outcomes (AO).
### Table 12

**Findings, Recommendations, and Aspirational Outcomes**

<table>
<thead>
<tr>
<th>#</th>
<th>Study Findings (SF) Establish the Urgency and Need to:</th>
<th>Recommendations (R) for Continuous Self-Improvement</th>
<th>Aspirational Outcomes (AO)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Formulate and articulate a vision for global education and global competency for its PreK–12 Catholic schools.</td>
<td>Recognize the urgency and relevance of global education for global competency in Catholic schools in the ADLA.</td>
<td>Vision statement for global competency within the ADLA/DCS</td>
</tr>
</tbody>
</table>
| 2  | Evaluate various options for global competency alignment, including the 2030 SDGs (or similar agenda to address local and global issues) in the context of Catholic Social Teachings and Catholic Identity. | Form a Networked Improvement Community (NIC) (Bryk, 2015) for Global Education for Global Competency (GE4GC):  
- PreK–12 Catholic schools  
- Members of NIC represent experienced educators  
- Knowledgeable in developmentally appropriate pedagogy | Networked Improvement Community (NIC) to align the 17 goals of the 2030 SDGs to the doctrine, Church teachings and 7 themes of the Catholic Social Teachings. Eliminate any conflicts based on the fact that the Catholic Identity (CID) is non-negotiable. |
| 3  | Inventory current embedded cultural assets at local school sites to serve as a springboard for dialogue on global education for global competency | Engage all stakeholders in local community sites and all personnel (clergy, religious congregations and lay people) across the Archdiocese to assist in the collection of relevant data (surveys and other assessments) to establish an inventory of existing ADLA cultural, economic and social knowledge | Inventory of existing resources, cultural, economic, and social knowledge bases, and community cultural assets for global competency. |
bases and assets for global competency.

4 Custom-tailor a critical and cutting-edge learning experience for its 21st Century learners, based on:

- A universal church with an established global network headquartered in the Vatican
- Seven themes of Catholic Social Teachings that permeate all aspects of faith, action and mission.
- Overlapping symmetry with most of the 2030 SDGs, adjusted to align with church teachings and CID

Provide opportunities for learning and professional training with strategic intention to promote local community awareness of the urgency for global competency, relevance for social justice, and importance of engagement to promote full human development and optimization of full human potential for all.

21st-century learning, firmly anchored in the Catholic faith, Moral GPS and the CSJT, that expands the student’s perspective in a bilateral local to global horizon and builds upon each individual learner’s existing knowledge base to address global issues and to find local solutions.

<table>
<thead>
<tr>
<th>#</th>
<th>Study Findings (SF)</th>
<th>Recommendations (R) for Continuous Self-Improvement</th>
<th>Aspirational Outcomes (AO)</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>Establish the Urgency and Need to: Capitalize on a non-Eurocentric lens and popular pontiff, who refocuses attention onto humanity.</td>
<td>Provide resources through existing digital channels, websites, apps and tools to communicate to “tell our story.”</td>
<td>Ongoing learning on various global perspectives by all stakeholders in a celebration of humanity.</td>
</tr>
<tr>
<td>6</td>
<td>Communicate the gift of morals, ethics, and values through the “moral GPS” to overcome socioeconomic and racial barriers</td>
<td>With relentless persistence, reiterate the mission of the church to serve others, and to welcome all into the family of humanity with dignity and respect, even if unpopular or counter-cultural.</td>
<td>Use modern communication and digital tools to represent an already engaged youth and the next generation of church leaders.</td>
</tr>
<tr>
<td>#</td>
<td>Study Findings (SF)</td>
<td>Recommendations (R) for Continuous Self-Improvement</td>
<td>Aspirational Outcomes (AO)</td>
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<tr>
<td>7</td>
<td>Engage a multicultural, socioeconomically diverse population at the grassroots level to partake in the economic and social opportunities, based on their strengths in global know-how.</td>
<td>Connect the findings of the NIC and ongoing dialogue with authentic engagement for social justice.</td>
<td>Professional collaboration to impact student learning at the grassroots level with a value proposition that reflects humanity, justice and local/global action.</td>
</tr>
<tr>
<td>8</td>
<td>Connect intentionally and strategically to a vibrant global economy with international recognition, international trade through its world ports, access to emerging Pacific Rim economies, several global migrations through its world airports, and a strong diplomatic presence for the advantage of global competency.</td>
<td>Reach out to the vastly, untapped community resources, multicultural organizations, NGOs, and international representative offices of governments, corporations and individual global citizens present in the greater Los Angeles region.</td>
<td>Intentional and strategic access to a vast pool of resources for global education for global competency in PreK–12 Catholic schools.</td>
</tr>
<tr>
<td>9</td>
<td>Facilitate an ongoing, multi-tiered dialogue on global education for global competency.</td>
<td>Engage the leadership at the ADLA/DCS, local educators, community leaders, and parents in ongoing exchange of cultural community wealth, unique life experiences and transferable skills and global competencies.</td>
<td>Optimization of human potential and global competency in PreK–12 Catholic schools to advance social justice and find local and global solutions.</td>
</tr>
<tr>
<td>10</td>
<td>Reevaluate in a continuous cycle of self-improvement using Networked Improvement Communities (NICs)</td>
<td>Ensure that by addressing the needs for global competency, multiple and non-Eurocentric perspectives, and/or authentic solutions are honored to give voice to the local community and autonomous school sites without prescriptive paths toward global competency.</td>
<td>Student learning that honors each learner’s cultural heritage, unique talents, and Catholic identity, while allowing equitable access to 21st-century skills and transferable knowledge for global competency.</td>
</tr>
</tbody>
</table>
The chart above offers a reference point to each study finding (SF), recommendation (R), and aspirational outcome (AO) listed. During the subsequent discussion of the significance and recommendations that follow, I indicate the corresponding reference point in the chart within the discussion. For example, if Study Finding #5 applies, the parenthesis that follows indicates (SF5), or if Aspirational Outcome #3 and #8 apply, it is noted as (AO3; AO8), and so on.

Current Status

In the previous chapters, I established that the Department of Catholic Schools of the Archdiocese of Los Angeles and its 266 PreK–12 schools have yet to articulate any vision for global education and global competency (SF1). During the semistructured interviews, various definitions of global education and global competency were offered, and it became evident that any initial or opening dialogue within the Department of Catholic Schools and its PreK–12 Catholic schools would need to construct a developmentally and age-appropriate definition and vision of global education and global competency for its Catholic schools ranging from Early Childhood programs, elementary, and middle schools to high schools (R1; AO1).

Mission and Assets

This study established that the Department of Catholic Schools of the Archdiocese of Los Angeles and its 266 PreK–12 schools are uniquely positioned to address global competency for its 21st-century learners, by remaining true to its very own mission, and recognizing an abundance of cultural, economic, social, and human capital already present (SF3; R3; AO3; SF4; R4; AO4)

The SWOT analysis offered numerous advantages that facilitate the alignment of the organization’s mission with the presence of its economic, social, and cultural assets. While other
private or public-school districts in Los Angeles may demonstrate similar assets, it is the distinctive combination of all these factors that gives the Archdiocese of Los Angeles its unique positionality and advantage. These factors include multicultural communities, a diverse socioeconomic range, a wide variety of world languages, and the geolocation on the Pacific Rim, but distinctively, and most importantly for the ADLA, is the Moral GPS of the Catholic Social Teachings within this diverse and multicultural environment. I established that among all of these uniquely combined factors, the Moral GPS and the study of the Catholic faith and Catholic Social Teachings, complemented by community service learning stands out as the differentiating element to other schools in the region. The faith component in PreK–12 Catholic Schools combined with the multilayered cultural and socioeconomic diversity of Los Angeles promotes the development of self-efficacy and opens opportunities to expand the full human potential to a deeper level of personal responsibility for 21st-century learners (SF4; R4; AO4; SF9; R9; AO9).

Urgency and Relevance

I established that the Department of Catholic Schools of the Archdiocese of Los Angeles and its over 250 PreK–12 schools have a moral obligation to address global competency in the context of Catholic Social Teachings, in order to optimize each student’s full human potential. Within the research framework of this study, global competency is a vital component for students to optimize their full human potential, and to tap into their unique community cultural wealth to access equitable 21st-century learning (SF4; R4; AO4; SF9; R9; AO9).

The study discovered that within the Catholic Church, the Archdiocese of Los Angeles, and the Department of Catholic Schools, transformative, dedicated leaders are beginning to recognize the relevance and urgency to address with strategic intention the acquisition of global
competency for PreK–12 learners. Starting with the Holy Father, Pope Francis, to the local 
Archbishop, José H. Gomez, and members of the DCS Leadership, leaders within the church and 
the Archdiocese recognize that global perspectives lead to specific knowledge, transferrable 
skills, cultural dispositions, and decisions-making capabilities that must be rooted in the Catholic 
Identity and moral compass nurtured through faith.

The study revealed clearly embedded assets and opportunities for global competency and 
social justice learning that are currently present in various PreK–12 Catholic schools, with 
various degrees of intensity. The study also identified the current lack of intentional and strategic 
"connecting of the dots" to global perspectives for PreK–12 learners in the classrooms. (SF3; R3; 
AO3; SF5; R5; AO5; SF7; R7; AO7; SF8; R8; AO8)

The current disconnect is that learning by students and teaching by educators is not 
intentionally connecting existing learning elements with global issues. These learning 
opportunities are often already identified as imperative on the Catholic social justice agenda set 
forth by the Pope Francis and the Catholic Church in general. A connection therefore, should 
come naturally and authentically (SF2; R2; AO2).

The key to developing global competency in PreK–12 Catholic schools in the 
Archdiocese of Los Angeles is relatively straightforward and offers some immediate and long-
term opportunities for strategic implementation. A strategic commitment to global competency 
for students, educators, and communities must be made by the DCS and its 266 PreK–12 schools 
if they truly desire to help many students from disadvantaged and underserved communities to 
optimize their full human potential and overcome social and economic barriers for success.
Although such commitment is currently counter-cultural, it is becoming more acute within the political climate of the United States today (SF2; R2; AO2; SF6; R6; AO6).

The church has not shied away from distancing itself from popular culture, but in this instance, not doing so is to sever from its core mission and beliefs. It is imperative that 21st-century learners in PreK–12 Catholic schools in Los Angeles capitalize on their unique positionality and take advantage of their individual talents, combined with their unique cultural knowledge, and use it to become the next generation of problem-solvers, leaders, and innovators who can benefit their local and global communities (SF2; R2; AO2; SF6; R6; AO6).

Innovation

I established that the Department of Catholic Schools of the Archdiocese of Los Angeles and its 266 PreK–12 schools has the potential for cutting-edge educational advancement. By capturing a time-sensitive opportunity, extracting existing assets and opportunities of global education for global competency already embedded in its PreK–12 autonomous school sites, and connecting the dots to students’ experiences, innovative advancement is possible (SF1; R1; AO1; SF4; R4; AO4; SF5; R5; AO5; SF6; R6; AO6; SF7; R7; AO7; SF9; R9; AO9; SF10; R10; AO10).

Executive leaders within the DCS recognize the benefits of global competency and are ready to intensify the dialogue at the local community and organizational levels. The first step to doing this is to bring together a group of interested educators to begin the discussion (SF2; R2; AO2; SF10; R10; AO10).

This research study yields that most study participants were not familiar with or had not unpacked the 2030 Sustainable Development Goals (SF2; R2; AO2). Few were actively
connecting them to the Catholic Social Teachings and autonomous schoolwide learning
expectations of various school sites (SF2; R2; AO2). Yet, there was overwhelming evidence,
discovered from the semistructured interviews and data collection on global competency that
current educational practices in PreK–12 Catholic schools in Los Angeles, already mirrored the
substantial symmetry that existed between the 2030 SDGs and Catholic social justice teachings.
The symmetry that is mirrored between the 2030 SDGs and student learning about the Catholic
Social Teachings is, in turn, aligned with the mission of the Catholic Church and the pastoral
goals Archdiocese of Los Angeles. Although students are partially applying the CSJT to global
issues within the classroom, the lack of intentional connection to the 2030 SDGs results in a
missed opportunity for students to have a valuable and essential level of depth of knowledge and
global connections (SF2; R2; AO2; SF4; R4; AO4).

There is a hand-full of like-minded individuals at various levels of the organization who
are expressing an interest in embarking on this relevant task of making global connections in the
learning process more intentional and visible. Among these are clergy, religious sisters with a
direct communication channel to the United Nations through their religious order, and a few
elementary and high school principals and teachers in various classrooms, who have expressed a
common passion. Bringing together this group of professionals, acknowledging them and
validating their passion to move forward is one of the initial steps of getting the dialogue started
(SF2; R2; AO2; SF4; R4; AO4; SF7; R7; AO7).

This research study demonstrates and advocates that Catholic students in the Archdiocese
of Los Angeles, from Early Childhood Learning programs to 12th grade in high school, must
have authentic opportunities to develop global competency without the need for a top-down
directive for implementation from the DCS, nor some rigid formulation of a specific global education curriculum. Sometimes simple approaches are the most effective, and in this case a simple “connecting of the dots,” in which a teacher and student, principal and district leader link discussions, collaborate or share personal cultural knowledge through a wider lens of the universal church, is all it may take to begin a dialogue on global education for global competency in PreK–12 Catholic Schools in the Archdiocese of Los Angeles (SF1; R1; AO1; SF6; R6; AO6; SF10; R10; AO10).

Most importantly, the underpinning of this dialogue among students, educators, school leaders, and communities must be the understanding that we can learn from each other not just by sharing their own amazing cultural capital, but most importantly by respectfully listening to that of others and growing in community through faith (SF3; R3; AO3; SF8; R8; AO8; SF9; R9; AO9).

Anchoring this innovation for global competency, firstly in the shared Mission of Archdiocese and DCS, secondly in the well-established universal Roman Catholic church, and thirdly in community-focused, autonomous school sites, provides a uniquely fertile environment. On the rich soil of a multiculturally, socioeconomically diverse region, the seeds of Catholic Social Teachings can grow exponentially to address the global challenges of the 21st century. By honoring and inviting cultural, social and economic non-Eurocentric perspectives into the dialogue, and sharing these realities in the classroom, we can build the necessary trust for open-mindedness for global competency in every young child we serve (SF3; R3; AO3; SF5; R5; AO5; SF9; R9; AO9).
Los Angeles serves as the microcosm mirroring the macrocosm of the real world with all its challenges and opportunities, with its social injustices and its innovative approaches to resolving them. Global competency in Catholic schools is readily attainable by finding the connections from the local experiences to global challenges, from local communities to parishes and Catholic schools, and from local church to the universal church. Global competency is not some luxury add-on or elective for privileged students in PreK–12 Catholic schools, but a vital component of truly serving our 21st-century learners from underserved and marginalized communities in Catholic schools in Los Angeles in giving them a voice for leadership in our local and global church (SF7; R7; AO7; SF8; R8; AO8; SF9; R9; AO9).

Significance of Study

The Vacuum

In Chapters 1 and 2, this research study established an existing vacuum or gap of global education for global competency in PreK–12 schools in the United States educational systems. This research study used qualitative research methods to examine one case study of PreK–12 Catholic schools in Los Angeles to identify existing assets and embedded challenges for the implementation of critical global education for global competency.

Emerging Relevance

During this 3-year research period, I observed an increase in research on the topic of global education, and actively monitored the concurrently shared and emerging knowledge by other scholars and relevant organizations. These included, among others, Project Zero, Harvard University Global Think Tank, P21.org, and the PISA Global Competence Framework. This exponential acceleration of research activity in global education, internationally and nationally,
points to increased relevance for a complex dialogue and urgent action for global competencies for young learners.

“The Insider”

I quickly realized that this research study was only possible due to my unique “insider” position within the organization, which granted me the privilege of unprecedented access to the inside workings of the Archdiocese of Los Angeles and the Department of Catholic Schools.

Critics and Sceptics

This research study was neither designed for nor appeases every opinion or critique voiced by other respected scholars and scholarly sceptics. From the beginning, the limitations and theoretical framework were clearly defined with precision and transparency. While scholars of critical race theory, antiglobalists, and scholars with a feminist lens will challenge this work as an “inside job,” praising the Catholic church and Catholic schools, I respond that I took a critical lens as a privileged participant to expose the existential question of this qualitative research study. By asking whether PreK–12 Catholic schools in Los Angeles are truly serving their young learners in a socially just and equitable manner within a given environment, I am challenging my superiors and other colleagues to reflect carefully on the danger of accidental replication of social injustices from within a traditional and global institution. I would argue that this is not without personal risk—and I do not pretend to have the final answers to those questions. The point of this research is to invite other perspectives into a dialogue on this issue with significant impact to the learners in our classrooms.

While a careful balance between research-based collaboration and professional subordination needed to be preserved to complete the study, I received full support from the
leadership within the Department of Catholic Schools of the Archdiocese of Los Angeles. The unprecedented access to interviews with high-ranking clergy, the archbishops, “Cabinet leaders,” and superintendents for an ethnographic study does not present itself easily. Whether this access was granted, because the research work was “pro bono” or because of my long-standing reputation for critical advocacy, remains irrelevant to the findings of the research study.

**Litmus Test or Hedgehog Concept?**

Even more relevant than the test questions is the authentic response and subsequent learning process that follows any “pre-assessment.” How will the Archdiocese of Los Angeles respond to the findings of this research study? Will it demonstrate its true commitment to community response, cultural agility, and global competency? Will it fail the litmus test or adapt the Hedgehog Concept (Collins, 2001)? In *Good to Great*, Collins (2014), describes the Hedgehog Concept, as follows:

>A Hedgehog Concept is not a goal to be the best, a strategy to be the best, an intention to be the best, a plan to be the best. It is an understanding of what you can be the best at. The distinction is absolutely crucial. (p. 98)

I argue that the Archdiocese of Los Angeles and its Department of Catholic Schools with 266 elementary and high schools must begin to grasp and understand its own strengths, embedded assets, and unique positionality within the global arena. There is an urgency to recognize that we are at a crossroads in our local and national debates on the ineffectiveness of the American education systems. There is also an opportunity to recognize one’s unique assets and opportunities and in so doing, carve out a cutting-edge niche to address new 21st-century learning needs. Through an open invitation to a respectful dialogue on global education for global competency, the Archdiocese of Los Angeles and the Department of Catholic schools can
continue to improve itself and ensure that we are truly serving many marginalized and underserved communities in a quest to attain full human potential. This is at its core a matter of social justice.

The opportunity to optimize the full human potential by offering opportunities for growth, listening to the learner, and investing in a global disposition, based on a strong Catholic Identity and self-efficacy by each child, deserves at least an initial dialogue. The question is, are students, educators, and local stakeholders at the autonomous school-site level willing to come together with a group of passionate educational and spiritual leaders to begin such a conversation? This requires a horizontal and vertical dialogue that connects the grassroots level with the church leadership.

I specifically avoided prescribing any particular process, format, or method for this initial dialogue on what it means to be globally competent, because such prescriptive arguments would come from a privileged position of power and perceived Euro-centricity. Instead, this research study aims to ignite a starting point for respectful listening and ensuing discussion that must, at all costs, eliminate a replication of the social injustices that are already existing in society (SF10; R10; AO10).

Economic and political forces such as globalization often act as a powerful eraser that silence native languages, eradicate indigenous, cultural heritage, and promote existing privileged powers structures. Catholic education in Los Angeles can counter this effect by utilizing global competency for self-efficacy and the maximization of full human potential. This study argues that in Los Angeles, we have missed or overlooked an arsenal of multicultural assets, diverse resources, and economic advantages at the micro- and macro-levels for our Catholic schools and
21st-century learners. The sum and distinctive composition of current assets in the Archdiocese of Los Angeles and its school system uniquely positions the organization to address learning in a new perspective that reinforces its own mission and combats hurdles of racism, division, and socioeconomic challenges in a time of political uncertainty in the United States.

Unlocking the Full Human Potential

The key to unlocking the full human potential is to allow young learners in Los Angeles to bring their diverse, individual cultural heritage and unique life experiences into the schools, to honor their diverse perspectives in the classrooms, and to enable them to problem-solve local and global challenges respectfully and collaboratively (SF4; R4; AO4; SF9; R9; AO9). This, in turn, can lead to the benefit and advancement of their own community.

By learning about themselves and the world with an open mind, self-efficacy, cultural humility, unique voice, and global disposition, PreK–12 students in the Archdiocese of Los Angeles may impact the world through their personal journeys and servant leadership. This brings us right back to the macro- and micro-forces discussed with reference to the IDHI and the research framework of Amartya Sen’s macroeconomics.

Building sustainable, faith-filled communities that provide equitable access to quality education and address environmental or systemic challenges of poverty, hunger, and global power dynamics is part of the Catholic agenda set forth by the Holy Father, Pope Francis, himself.

If Catholic students are supposed to be equipped to address these tasks with ethics and a moral compass, with a critical eye and an innovative mind, then they must be trained to value themselves and others with a global disposition that is uncovered and fostered at a very young
Global competency has been a part of the Church’s mission or “DNA” since its inception and is sustained by the agility to adapt through time and space, with worldwide presence.

The global presence of Catholic schools is even more relevant today in the age of digital communication. This global representation of Catholics could be especially significant to millennials and Gen Z students, who rely so heavily on digital communication for their social networking. If students experience what other Catholic students are doing across the oceans or across national boundaries from a young age, they are more likely to feel comfortable as adults, exhibit empathy and solidarity, and to work within these personal connections and professional relationships.

**Scalability Worldwide?**

Because the 2030 SDGs, the Catholic Social Teachings, the church documents, and Catholic traditions are all shared globally, other Catholic schools or Catholic Dioceses around the globe are capable of asking the same essential questions that were instrumental to developing this ethnographic case study.

Although scholars in other geographical locations would need to collect data and take inventory of locally embedded assets and challenges through a prolonged SWOT analysis, it would be a normal progression to expect that other Dioceses may follow suit in beginning preliminary discussions regarding global competency, and in designing their own response according to the local needs.

Replication of the similar research inquiries is possible for other world religions, for example Islam and Judaism. Most world religions include a social justice agenda and faith-based education systems, whether in a temple or madrassa or under the village tree. Such future
research could result in a meta-analysis and help to more effectively address the 2030 SDGs in a truly global collaboration, that transcends spirituality and artificial borders, by honoring humanity with local responses to global challenges and opportunities.

**Recommendations for Practice and Future Research**

In order to remain true to the purpose and findings of this research study, I do not feel that I am in a position where I can prescribe actual solutions, based on my privileged position of power. Instead, the findings of this research study demand that the findings identified in Chapter 4 and the “recommendations” listed in Chapter 5 are nonprescriptive in nature. Instead, I express the aspirational outcomes as the metric of the impact of this inquiry.

As a result, I approach the creation of these aspirational solutions for global competency for Catholic PreK–12 students in Catholic schools of the Archdiocese of Los Angeles with caution and three norms that should be considered in the formulation of the approach. The three following norms seem critical for the Department of Catholic Schools in the Archdiocese and its 266 PreK–12 schools to consider:

1. Invite diverse learners and stakeholders into an open dialogue on global competency.
2. Establish that global education unequivocally emerges from within, or is uniquely designed by each autonomous, culturally responsive school site and diverse community.
3. Create a system of continuous examination to ensure socially just solutions that avoid the risk of unintentionally replicating social injustices for its next generation of future leaders.

The purpose of global competency in the context of this study is not to promote globalization, but to utilize existing assets and community cultural capital for the benefit of
young learners to enable them to optimize their own full human potential by overcoming social injustices within their local communities and society-at-large. By being 21st-century learners and future servant leaders with a solid moral foundation for decision-making, young leaders in Catholic schools in the Archdiocese of Los Angeles will be able to find solutions in order to attain the 2030 SDGs.

The diagram below visualizes five aspirational levels (L1–L5) for global competency and introduces possible points of reference. The first is the student, then the autonomous school site, then the community, the Archdiocese of Los Angeles, and the universal Catholic Church, illustrated in the diagram below:

![Diagram showing levels of global competency solutions]

*Figure 26. Suggested levels for global competency solutions.*

**Level 1: A Globally Competent Student**

The student in PreK–12 Catholic school in the Archdiocese of Los Angeles remains the central focal point of any decision-making process on global education for global competency. Every student should be nurtured to develop his or her full human potential and should ideally be
given a voice in the process of attaining global competency.

A globally competent student must have self-worth and an empathetic ability in order to develop global competency. A holistic approach already addresses spiritual, emotional, physical, academic, and creative needs. Only a student who is confident in his/her spiritual foundation, and who knows his or her own unique gifts, purpose, and learning style can acquire and demonstrate global disposition and global competency.

What is currently missing is the personal connection from the student’s life experiences, individual knowledge base, and cultural heritage rooted in diverse communities to taking this to the next level and making a shared global connection with the rest of humanity. This leads to the several suggested points of reference.

Point of reference 1. Students should experience a gradual, developmentally appropriate increase in responsibility for global learning.

Figure 27. Roots and fruits diagram.
The above Roots and Fruits Diagram visualizes student learning in an ideal environment for student growth from the discovery of personal identity to shared global responsibility. Based on a strong identity of self, every student can learn to appreciate his or her own unique human design and can gain an appreciation of his or her own strengths and personal identity. By using their talents to grow in areas that need further development, students can recognize and appreciate the dignity, gifts, and contributions of others.

Point of reference 2. Through collaboration and a gradual release of global responsibility, students begin to understand themselves, their learning styles, and the complementary nature of respectful human interaction and open-mindedness.

Level 2: An Autonomous Catholic School Site

The individual autonomy granted to PreK–12 Catholic School sites in the Archdiocese of Los Angeles is an asset that allows each community to identify and design its own pedagogical response to student needs, focal point on strengths, and multilayered strategies for global competency. The responsibility of each school site is to hire teachers and staff with cultural sensitivity, who lead the community of learners to an ongoing dialogue about global issues, the 2030 SDGs, current events, geography, world languages, economic power dynamics, and skills such as emotional intelligence, social relationships for collaboration, and 21st-century skills. Illustrated below is the Gradual Release for Global Responsibility, or GR4GR Model, and potential metrics for global competency.
Point of reference 3. Each school site develops a community response and curricular design that fosters an age-appropriate gradual release for global competency.

Level 3: The Multicultural and Socioeconomically Diverse Community

The local community, whether established, immigrant, affluent, or marginalized, shares the responsibility for rejecting deficit-thinking and opening a dialogue with each other in which all work together, listen to each other, and uncover the cultural, linguistic, economic, social, and human capital that is already present within the local community and autonomous school site. This involves school families and parent-teacher organizations, board members, and local civic and community leaders. It also involves the educators in the classroom, staff, the school site administrators, clergy, and religious sisters, who are at the frontline of educational innovation in the classrooms.
The dialogue must begin horizontally at the local level and be balanced by a vertical structure of support. The goal again is self-determination of the students' needs in order to best address them for global competency. One shoe does not fit all. Using the example of language, in some communities, the acquisition of the English language is the greatest need and is imperative for student success; while in another, exposure to world languages is lacking and may be more relevant, and in some communities a bilingual immersion approach is the best solution.

In order for real dialogue to occur, the autonomous school site must demonstrate a direct and sensitive community response that is based on listening to the needs of the community and allowing the community assets to contribute to the formulation of a global education for global competency. This shared responsibility for global competency cannot solely be a vertical arrangement if it is to produce the desired results. The diagram below depicts the dialogue at the grassroots levels where community and school sites have to be at an equal level.

Figure 29. Community dialogue for global education.
Each PreK–12 Catholic school in the Archdiocese of Los Angeles is named after a Saint, and while many schools celebrate their Saint’s Feast Day, it often stops there. There is little evidence that educators have developed thematic units that speak directly about the global community of saints and martyrs in the context of today. The opportunity is missed in drawing parallels between saints’ experiences of traveling the world, addressing problems of social injustice, and even giving their lives in conviction that their faith in God is the most important gift they have. Students have the potential to grow in global competency by capitalizing on a unique history and analyzing and chronicling the travels of Saints, documenting the time periods, evaluating socioeconomic environments, understanding a lack of resources, local customs, and political challenges. When done in an age-appropriate manner, presenting the students with opportunities to connect the past to the present can enable them to become more globally competent for the future.

By connecting, students have the opportunity to address deeply rooted and complex problems, and begin thinking like Saints about innovative solutions, like the 2030 Sustainable Development Goals. PreK–12 students can become globally competent, and mirror the courageous, exploratory, and authentic nature of Saints they have learned about in their faith instruction. This could be addressed through problem-based learning.

Such targeted instruction may require professional learning communities (PLCs) with educators at various levels of the educational echelons. The DCS could provide professional development specifically for classroom teachers and principals to support them in these PLCs.
Point of reference 4. By inviting the local community into an active dialogue and engaged participation, Catholic schools can intentionally address global competency. Through problem-based learning, students can then connect the dots for themselves.

Point of reference 5. By integrating creativity and technology, school sites can concurrently augment the global competencies of its students and the rich traditions and long history of their faith.

Level 4: The Globally Competent Archdiocese of Los Angeles

The Department of Catholic Schools holds a major responsibility to initiate the dialogue on global competency and develop a vision and definition for a PreK–12 global education. By acknowledging the relevance of global competency for the universal church, it can strengthen its own mission and vision for PreK–12 Catholic Schools in the Archdiocese of Los Angeles. This is imperative not only to the nearly 80,000 students it nurtures, but also to its own sustainability.

The Department of Catholic Schools in the Archdiocese of Los Angeles has not fully exhausted all opportunities for collaboration with existing assets, such as internationally connected religious orders, nonprofit organizations, and even its own Department of Ethnic Ministries. While the occasional announcement is made about some possible collaboration, the intentionality and relevance for such opportunities has yet to be taken seriously. One example is the annual Mass of the Cultures, in which Catholic School children and their families are nearly completely absent, and yet the Archbishop, Jose Gomez, speaks about the blessing of our diverse community. Many schools do attend the Missionary Childhood Association Mass, during which they dress up in their multiculturally diverse and ethnic garments, but it lacks the intergenerational connection to the school families.
Why couldn’t the DCS identify and invite existing globally competent human resources, who are committed to the mission of the organization, to share their cultural heritage and life experiences? Within the Archdiocese of Los Angeles already exists an amazing assembly of diverse clergy, religious sisters, and lay people. The DCS can build a databank of volunteer resources that can contribute to the dialogue on global competency. It would be possible to encourage guest speakers, experts, parish leaders, and volunteers to assist in intentionally building up global perspectives for learning.

Many retired religious sisters have international connections through their religious orders and are able to bring global life experiences to the dialogue yet are often are dismissed as being from another time and place. By tapping into the oral history of these dedicated individuals, students can learn about geography, history, community, 2030 SDGs, and social justice in real life. Additionally, by asking students to apply the 4Cs of 21st-century skills, students can question, investigate, and think critically about the author, speaker, or problem, and document the rich global history of their own faith, by integrating what they do best, the application of digital tools.

Finally, after looking inside the organization and local communities for global learning opportunities, it is time for leaders in the DCS and Catholic schools, to connect with other educators worldwide, and even in interfaith settings. One member of the archbishops’ cabinet recently traveled to Colombia to meet up with other Catholic educators, but these instances are still extremely rare, and should occur much more intentionally and frequently.

Some superintendents and individual school site leaders have undertaken professional travel and participated in international collaboration for the DCS, often at their own expense.
They need to be out of their comfort zone in order to be more focused and productive in designing Catholic education that has limitless potential. I have traveled numerous times to Dubai, Rio de Janeiro and within the U.S., but such worldwide, professional travel for intensive international collaboration are still very rare, and based on individual initiative.

Point of reference 6. District leaders and site administrators must engage intentionally and frequently in meaningful dialogue about global competency, and collaborate internationally in order to better serve their PreK–12 students in Catholic Schools in Los Angeles.

Level 5: The Universal Roman Catholic Church

With the upcoming Synod of Bishops on “Young People, the Faith, and Vocational Discernment” in Rome, in October 2018, the urgent dialogue may begin at the global level. This would be a time to listen closely to the advocate for social justice, Pope Francis, as he navigates at the macro level of His universal church. At the micro level, a reflection on one’s vocation as Catholic educator is continuous, and always well timed.

I refrain from advising the universal Roman Catholic Church on how to address global competency for social justice. However, with this completed research study, the best scenario would be that the process of connecting the dots for relevance and urgency of global education for social justice can be openly debated. If an invitation for dialogue is extended, and a critical debate ensues to develop (a) a faith-based definition for global competency, (b) an articulated vision, and (c) intentional strategies for global education in PreK–12 Catholic Schools in the Archdiocese, then this research work has served its 21st-century learners. In Evangelii Gaudium, Pope Francis (2013) compared the community of the Catholics to a family. He said: “The whole is greater than the part, but it is also greater than the sum of its parts” (235).
He points out that Catholics are united in a distinct model, one in which the relationships do not demand the sacrifice of cultural heritage, one in which each part complements the other to be greater than the sum. He defined it as follows:

Here, our model is not a sphere, which is no greater than its parts, where every point is equidistant from the centre, and there are no differences between them. Instead, it is a polyhedron, which reflects the convergence of all its parts, each of which preserves its distinctiveness. (Francis, 2013, p. 236)

The two different mathematical renditions of polyhedrons represent the model referred to by Pope Francis to describe the Catholic Church. This visualization demonstrates how each person is a unique part of the whole, yet together is greater than its sum.

I conclude by advocating that when PreK–12 Catholic schools in the Archdiocese of Los Angeles begin to present global education with this model, global competency can be defined uniquely by each student, without the sacrifice of God’s distinctive human design, yet contributing to a kinder, and more just world that shines brighter than the sum of its parts.
Self-Reflection

It is time for us educators in Catholic Schools in Los Angeles to optimize our full human potential and that of our students. We must authentically share our unique knowledge, life experiences, personal, cultural, social, and economic capital rooted from within our community, parish, and organization in order to demonstrate global competency for social justice to our young learners in PreK–12 Catholic Schools in the Archdiocese of Los Angeles.

Summary Statement

PreK–12 Catholic Schools in the Archdiocese of Los Angeles are failing to recognize their unique positionality and distinctive advantages for global education and global competency for their students. The fourth-largest school system in California, under the leadership of the Department of Catholic Schools, has yet to unearth embedded assets for global education and global competency, including a diverse community cultural wealth, a wide socioeconomic range, and untapped knowledge bases that mirror global dimensions.

This ethnographic case study of the DCS and PreK–12 Catholic Schools in the Archdiocese of Los Angeles concludes that an unprecedented relevance with exponential urgency offers the right conditions for innovative thinking, necessary for global competency. The findings of this qualitative research study point to specific, simple considerations and more complex deliberations necessary to bring the autonomous decisions of local communities to individual school sites.

Free from any deficit-thinking, and in an effort to respect the emancipation and self-determination of each local community, autonomous Catholic School, and individual stakeholder, this study pinpoints the starting point for a critical and constructive dialogue that is
necessary in order to answer the question as to whether Catholic Schools in Los Angeles are truly serving their students. The study concludes that the Archdiocese of Los Angeles Department of Catholic Schools, and its 266 PreK–12 Catholic schools, is ripe for innovation in global education for global competency, which will bring a new, cutting-edge dimensions to Catholic Social Teachings.

Twenty-first-century learners in Catholic schools can grow into leaders who use their moral GPS and Catholic identity to ignite socially just solutions for global challenges and the 2030 Sustainable Development Goals. This research study advocates for the exploration of scalability by other Catholic school systems in the nation and around the world and offers it for consideration by other faith-filled learning institutions but warns that such inquiry must be custom-tailored to individual assets and unique learning environments, to ensure that replication of a dominant Eurocentric lens and of social injustices do not jeopardize the aims.
APPENDIX A

Protocol for Data Collection

1. RESEARCH BACKGROUND FOR REVIEW BY SEMI-CONSTRUCTED INTERVIEW SUBJECTS:

Title of the study: Global education: Assets and challenges for global competency in Catholic Schools

Description of the Study:

The essential question is what current assets and systemic challenges are embedded in developing a critical global education curriculum for K-12 Catholic schools in the Archdiocese of Los Angeles. The framework has three facets: 1) The universally adopted 2030 Sustainable Development Goals (SDGs) (United Nations) and global Education, 2) the Catholic Social Justice Teachings (USCCB), and 3) the Economy of Choice (Amartya Sen) with the Inequality-Adjusted Human Development Index.

The study is analyzing how social reproduction of injustices should be avoided at all cost, and whether global education is an opportunity to equalize the playing field for students who live in communities that are often underserved, yet rich in community cultural wealth (Yosso). Access to global competency for the students in the ADLA is a question of social justice.

Finally, the study will ask why a digital network of Catholic Schools has not been created around the world to benefit our students through global education, and if warranted may lead to a Networked Improvement Community (Bryk).
2. **HUMAN SUBJECT RECRUITMENT**

**Case Study Selection Criteria:** The case study investigates a specific organization, the Archdiocese of Los Angeles, due to its geographical location in a diverse and multicultural environment, and its religious affiliation with the Vatican.

**Subject Selection Criteria:** The subjects are all members of the Roman Catholic Church, who are currently, or have recently worked for the ADLA or the Department of Catholic Schools. The selection is targeting leaders and decision-makers, who have influence over the strategic planning and consensus building process within the Department of Catholic Schools. Most are also public figures in their function as clergy, superintendents and directors in charge of various aspects of learning.

**Gender Distribution:** The gender distribution will be mixed, both male and female subjects. The researcher will not be able to influence the distribution of gender in a patriarchal system, but will seek to invite a balanced sample, including religious sisters, and women in leadership positions.

**Age Range:** The ages of the subjects will range from the mid-twenties to late seventies. The sample of subjects will encompass approximately 20 final interviewees. No minors (under the age of 18) will participate in the study.

**Initial Contact Investigator:** The initial contact with the subjects will be made by the principal investigator. She will invite her superiors to participate in this important research work.

**Initial Contact List:** Because some invited subjects may opt out of the study at the beginning or during the course of the study, the initial contact list will be double the size (approximately 40 subjects) to accommodate for some potential attrition.

3. **CONTENT OF INITIAL CONTACT:**

Each subject will be invited in the same sequence of events listed below:

**Day 1:**
- Personal meeting and debriefing with Director of Catholic Schools to seek support.
- Present a written letter confirming participation and detailing the purpose and scope of the research work (for signature by the Director of Catholic Schools).
Day after written confirmation is received:
- Verbal introduction via individual telephone call with all potential subjects
- Written follow-up email with brief summary of invitation

Same week:
- Attempt to reach all subjects at least once by call or follow-up email
- Explanation of the purpose of the study as described in the section of research background.
- Explanation of the ethnographic case study protocol:
  - document review
  - individually recorded interviews
  - artifact analysis
- Initial inquiry of interest
- Explanation of opt-out options
- Explanation of next step

Week 2:
Following initial contact, mailing of hard and soft copy (email) of invitation to participate:
1. Description of study
2. Interview protocol
3. Bill of rights
4. Participation consent form
5. Audio recording agreement form
6. Review option
7. Opt-out options
8. Consent form to use name in study or to participate anonymously
9. Timeline for voluntary participation response

Week 3:
- Follow-up call and request for authorization paperwork
- Return of signed documents and initial scheduling of interview

Week 4-7:
- Data collection
- Completion of interviews
- Transcription

Week 8-9:
- Check-in with participating subjects to ensure level of comfort with inclusion in the study
- Clarifying questions, if needed
Week 10:
  ● Completion of data collection

4. PROCEDURES

The following procedures will be conducted with human subjects:
1. Initial phone call with invitation
2. Documentation of voluntary participation and opt-out options
3. Consideration of use of participant name
4. Choice of voice data or video recording for interview
5. Scheduling of interview
6. Participation in a 45-minute semi-constructed interview
7. Choice of debriefing, review of transcription, or conclusion as is
8. Receipt of thank you letter from principal investigator
9. Communication of any study findings and/or deliverables

4. RISKS / BENEFITS

What are the potential benefits to subjects and/or to others?

Benefits to individual subjects:
The principal investigator will ensure the following to optimize the benefits to the subject:
  o Conducive environment for “conversations” (semistructured interviews)
  o Interest in the work they are doing (Affirmation of relevance)
  o Validation of shared knowledge (constructing new knowledge collaboratively)
  o Supporting the institution in its mission and cycle of continuous self-improvement
  o Time for reflection

Benefits to the organization and community of subjects:
  o Collaborative input through individually expressed perspectives
  o Collaborative outcomes for organizational culture
  o Validation of mission, vision, and social justice agenda
  o Innovation for K-12 schools

Risks to individual subjects:
  o Potential misinterpretation of data collected
  o Potential for internal/external criticism for expression of opinion

Risks to the organization and community of subjects:
  o Relatively low risk
  o Potential for critical feedback (internal/external)
6. CONFIDENTIALITY

Subjects who elect to voluntarily participate will have the option to indicate whether they wish to be identifiable by name or whether they want to remain anonymous, for the purpose of the study. A list of participants will assign a personal code for each interviewee. Audio recording of data: Only professionals involved in the transcription of the interview will know the identity of the participant, other than the principal investigator. The principal investigator will ensure that the collected data is stored in a password protected external hard drive that will remain locked securely in the office of the researcher. This also includes the list of personal codes for the participants. Video recording of data: All participants have the option of being audio or video recorded. The subject determines the instrument of recording. This could be due to personal preference. If a subject requests a copy of his/her recording, the primary investigator will make a copy available for personal or commercial use. Unless otherwise agreed upon with an individual subject, all data will be destroyed after a 5-year period through certified document destruction.

7. STUDENT RESEARCH

The primary investigator is a student of the Doctoral Program of the School of Education at Loyola Marymount University. Her Dissertation Chair, Dr. Elizabeth Reilly will act as the faculty sponsor for the study.
LOYOLA MARYMOUNT UNIVERSITY
Informed Consent Form

Date of Preparation: May 20, 2017

Loyola Marymount University

*Global Education: Assets and Challenges for Global Competency in Catholic Schools*

1) I hereby authorize Beate W. Nguyen to include me in the following research study: *Global Education: Assets and Challenges for Global Competency in Catholic Schools.*

2) I have been asked to participate on a research project which is designed to provide valuable data to establish if students in Catholic Schools within the Archdiocese of Los Angeles may benefit from a global education for global competency. The study will last approximately six months total, but my participation is a one-time recorded semi-structured interview of not more than 2 hours maximum.

3) It has been explained to me that the reason for my inclusion in this project is that I am knowledgeable about the mission, vision and programs of the Department of Catholic Schools in the Archdiocese of Los Angeles, and because I can provide valuable insights about potential opportunities and challenges for global education for our students.

4) I understand that if I am a subject, I will participate voluntarily in a 1 hour interview related to global education and global competency.
The investigator(s) will be recording the interview and analyze the data from me and other participants to establish common threads and a base line of where we are with regards to global education in the Archdiocese of Los Angeles.

These procedures have been explained to me by Beate Nguyen, the principal investigator.

5) I understand that I will be videotaped, audiotaped and/or photographed in the process of these research procedures. It has been explained to me that these tapes will be used for research purposes only and that I have a choice as to whether I permit my identity to be disclosed. I have been assured that the tapes and collected data will be securely stored during the study, and destroyed after their use in this research project is completed. I understand that I have the right to review the tapes made as part of the study to determine whether they should be edited or erased in whole or in part.

6) I understand that the study described above may involve the following risks and/or discomforts:
   - Name recognition, if I choose to allow disclosure of my identity
   - Potential critical feedback or questions about my expressed opinions
   - Reflection and realization on an urgent issue for action

7) I also understand that the possible benefits of the study are:
   - Affirmation and validation of my work
   - Validation of shared knowledge (constructing new knowledge collaboratively)
   - Supporting the institution in its mission and cycle of continuous self-improvement
   - Time for reflection

8) I also understand that the possible benefits to the organization and community of participants of the study are:
   - Collective input through individually expressed perspectives
   - Collaborative outcomes for organizational culture
   - Validation of mission, vision, and social justice agenda
   - Innovation for K-12 schools

9) I also understand that the possible risks of the study are:
   - Potential misinterpretation of opinion expressed
   - Limited data collection on a very complex topic
   - Potential for internal/external criticism for expression of opinion
   - Potential internal/external critical feedback for the organization and community of subjects

10) I understand that I have the following options available to me and that by marking one of the Options below, I indicate my decision:

    - **Option A**: Full participation in the interview with permission to identify my identity and/or use my name. (*Option A requires additional permission form)
    - **Option B**: Full participation in the interview without permission to use my identity or name, i.e. anonymous participation
    - **Option C**: Opt-out from participation from the beginning of the study
    - **Option D**: Opt-out at any time during the study
11) I understand that Beate W. Nguyen, who can be reached at (626) 641-6276 will answer any questions I may have at any time concerning details of the procedures performed as part of this study.

12) If the study design or the use of the information is to be changed, I will be so informed and my consent reobtained.

13) I understand that I have the right to refuse to participate in, or to withdraw from this research at any time without any prejudice.

14) I understand that circumstances may arise which might cause the investigator to terminate my participation before the completion of the study.

15) I understand that no information that identifies me will be released without my separate consent except as specifically required by law. I understand that the principal investigator who is an educator, is also a mandated reporter in the State of California.

16) I understand that I have the right to refuse to answer any question that I may not wish to answer.

17) I understand that I will receive no compensation for my participation in this study.

18) I understand that in the event of research related injury, compensation and medical treatment are not provided by Loyola Marymount University or the principal investigator.

19) I understand that if I have any further questions, comments, or concerns about the study or the informed consent process, I may contact David Moffet, Ph.D. Chair, Institutional Review Board, 1 LMU Drive, Suite 3000, Loyola Marymount University, Los Angeles CA 90045-2659 at david.moffet@lmu.edu.

20) In signing this consent form, I acknowledge receipt of a copy of the form, and a copy of the "Subject's Bill of Rights".

Subject's Signature ____________________________ Date ____________

Witness ____________________________ Date ____________
APPENDIX C

Bill of Rights for Human Subjects

LOYOLA MARYMOUNT UNIVERSITY

Experimental Subjects Bill of Rights

Pursuant to California Health and Safety Code §24172, I understand that I have the following rights as a participant in a research study:

1. I will be informed of the nature and purpose of the experiment.

2. I will be given an explanation of the procedures to be followed in the medical experiment, and any drug or device to be utilized.

3. I will be given a description of any attendant discomforts and risks to be reasonably expected from the study.

4. I will be given an explanation of any benefits to be expected from the study, if applicable.

5. I will be given a disclosure of any appropriate alternative procedures, drugs or devices that might be advantageous and their relative risks and benefits.

6. I will be informed of the avenues of medical treatment, if any, available after the study is completed if complications should arise.

7. I will be given an opportunity to ask any questions concerning the study or the procedures involved.

8. I will be instructed that consent to participate in the research study may be withdrawn at any time and that I may discontinue participation in the study without prejudice to me.

9. I will be given a copy of the signed and dated written consent form.
10. I will be given the opportunity to decide to consent or not to consent to the study without the intervention of any element of force, fraud, deceit, duress, coercion, or undue influence on my decision.
APPENDIX D
Opt-In Form for Name Identification

LOYOLA MARYMOUNT UNIVERSITY

NAME IDENTIFICATION OPT-IN CONSENT FORM

I, the undersigned participant in the study entitled Global Education: Assets and Challenges for Global Competency in Catholic Schools hereby opt-in to being identified by name in the study. I understand and agree that my perspectives expressed in the study as a public figure will be identifiable, and that the case study identifies the Archdiocese of Los Angeles and the Department of Catholic Schools by name in above mentioned study.

I, the undersigned participant in the study understand and agree that I receive no compensation of any kind, and that I will have access to review the collected data, correct misinterpretations, or remove myself from the study at any time. By using my name and identity, the recorded data (audio or video) can be used by me for any personal or commercial purpose, as long as the researcher also agrees to this public release.

By marking one box below, I choose to opt-in to being identified by name in the study entitled Global Education: Assets and Challenges for Global Competency in Catholic Schools and

- I choose to opt-in for audio data collection
- I choose to opt-in for video data collection
- I choose to opt-in for both audio and video data collection

__________________________________________
Study Participant Full Name

__________________________________________
Signature

__________________________________________
Date
## APPENDIX E

*Semistructured Interview Questions*

<table>
<thead>
<tr>
<th>Qs #</th>
<th>Content Focus</th>
<th>Purpose</th>
<th>Question</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Demographics</td>
<td>Context</td>
<td>How would you describe the demographics that shape our school communities and student needs in the ADLA?</td>
</tr>
<tr>
<td>2</td>
<td>Demographics</td>
<td>Context</td>
<td>Is our multicultural diversity a blessing or a challenge when formulating a vision for the education of our children enrolled in ADLA Catholic Schools?</td>
</tr>
<tr>
<td>3</td>
<td>Demographics</td>
<td>Context</td>
<td>What role do world languages play in the development of global citizens? How does this mirror the demographics of our region and Catholic schools?</td>
</tr>
<tr>
<td>4</td>
<td>Observed Trends &amp; Drivers</td>
<td>Org. Theory</td>
<td>What is the vision for global competency for students enrolled in Catholic Schools in the Archdiocese of Los Angeles?</td>
</tr>
<tr>
<td>5</td>
<td>Catholic Identity</td>
<td>Faith</td>
<td>What role does the Holy Father, Pope Francis play in promoting Catholic education and defining our agenda globally?</td>
</tr>
<tr>
<td>7</td>
<td>Global Education</td>
<td>Global Ed/Comp.</td>
<td>What does global competency look like and how would you measure results?</td>
</tr>
<tr>
<td>8</td>
<td>Global Education</td>
<td>Global Ed/Comp.</td>
<td>What 21st Century skills are essential for global competency and what is the connection to Catholic education?</td>
</tr>
<tr>
<td>9</td>
<td>Global Competencies</td>
<td>Global Ed/Comp.</td>
<td>Are you familiar with the 2030 Sustainable Development Goals set forth by the United Nations? Are they relevant to our students? Why or why not?</td>
</tr>
<tr>
<td>10</td>
<td>Global Competencies</td>
<td>Global</td>
<td>Can you think of any connections</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ed/Comp.</td>
<td></td>
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<tr>
<td></td>
<td>Global Competencies</td>
<td>Global Ed/Comp.</td>
<td>between Catholic Social Justice and the SDGs? Is there a relationship between global education and social justice or not?</td>
</tr>
<tr>
<td>11</td>
<td>Global Competencies</td>
<td>Global Ed/Comp.</td>
<td>Is there any alignment between a globally competent learner and a Catholic student? If so, what are the overlapping skills and competencies? If not, why not?</td>
</tr>
<tr>
<td>12</td>
<td>Global Competencies</td>
<td>Global Ed/Comp.</td>
<td>Fernando Reimers, a professor at Harvard University said that global education is about a global disposition and pedagogical approaches, rather than curriculum. Would you agree or disagree?</td>
</tr>
<tr>
<td>13</td>
<td>Strengths of DCS, HHS &amp; ES</td>
<td>Excellence</td>
<td>What are some of the drivers of excellence in our Catholic Schools? Is there any connection between the CCSS, gradual release of learning, and global education?</td>
</tr>
<tr>
<td>14</td>
<td>Strengths of DCS, HHS &amp; ES</td>
<td>Excellence</td>
<td>How do/should teachers prepare students for a complex future and global world?</td>
</tr>
<tr>
<td>15</td>
<td>Weaknesses of DCS, HHS, ES</td>
<td>Stewardship</td>
<td>What component of preparation for PreK—12 grade students is not yet well developed or needs further strategic attention? Is global education a part of this strategic plan?</td>
</tr>
<tr>
<td>16</td>
<td>Weaknesses of DCS, HHS, ES</td>
<td>Stewardship</td>
<td>What would your design for educational innovation and equity transformation for Catholic Schools in the Archdiocese of Los Angeles look like?</td>
</tr>
<tr>
<td>17</td>
<td>Opportunities of DCS, ES, HS</td>
<td>Uniqueness of Catholic Schools</td>
<td>What are the unique assets in our Catholic schools, and how would you connect the dots with global education?</td>
</tr>
<tr>
<td>18</td>
<td>Opportunities of DCS, ES, HS</td>
<td>Uniqueness of Catholic</td>
<td>What is unique about our Catholic Identity and Catholic</td>
</tr>
<tr>
<td></td>
<td>Threats to DCS, ES, HS</td>
<td>Sustainability</td>
<td><strong>Schools</strong></td>
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<td>19</td>
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<td>Schools</td>
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<td>20</td>
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<td>Schools</td>
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<tr>
<td>21</td>
<td>Personal Vision</td>
<td>Commitment</td>
<td>Schools</td>
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References


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228


