WORLDVIEW OF INCLUSIVITY:

THE BARRIERS AND PATHS OF INCLUDING TRADITIONALLY

MARGINALIZED STUDENTS IN A CHRISTIAN SCHOOL

By

MARK ALLEN STANTON

A dissertation submitted to the

Graduate School of Education

Rutgers, The State University of New Jersey

In partial fulfillment of the requirements

For the degree of

Doctor of Education

Graduate Program in Education Administration and Supervision

Written under the direction of

_____
Dr. Catherine A. Lugg

_____
Dr. Tanja Carmel Sargent

_____
Dr. Martin Scanlan

New Brunswick, New Jersey

May 2017

Abstract

This qualitative case study analyzes a Protestant/Evangelical Christian school located in a metropolitan area within the Mid-Atlantic region of the United States that purposefully and typically includes students who are traditionally marginalized. The participants' perceptions in conjunction with school operations, amongst other factors, provide answers to how the administration, faculty, and parents understand the concept of inclusion and provide for students who are impoverished or of color. Private tuition-based schools, to a degree, choose their constituency and have different obligations and operations than that of public schools. This study's narrow focus on a private Christian school and its participants can provide insight that has broad implications.

This study enriches the bodies of research by broadening the understanding of how educational professionals and other schools who value *all* students can provide inclusivity. By considering the historical evolution of Christian schools, participants' individual and collective worldview lenses, societal shifts, and the Protestant Christian approach to social justice, this study examines how the school and its stakeholders understand inclusivity and how it impacts practice. Both theoretical and practical implications brought to light in this study, will embolden private, especially religious, schools to choose to include more marginalized children. This study is for all educators committed towards the common good; because, it encourages schools to examine how underpinning beliefs and understandings promote and delimit practices of inclusion in schools. Thus, this study contributes to a richer understanding of how institutions that purportedly care about all students as a core value extend this commitment to everyday practice.

Acknowledgments

I have learned many important lessons as a result of my doctoral studies. A primary one is that although I am just an individual, I really cannot claim to have done anything of this on my own. Thank you to everyone who has been instrumental in this achievement.

I am beholden to my wife, family, and friends, who have helped me complete this. I must begin with Holly, my devoted life partner, and biggest supporter. Holly, I want to thank you for being so steadfast and encouraging. I am forever grateful for your selfless support that in no small way made it possible for me to accomplish this life goal. And, I express gratitude to my family, friends, and colleagues, for kindly listening to me talk incessantly about my study and encouraging me along the way.

I must acknowledge Dr. Catherine Lugg, whose personal attributes and astounding knowledge were exactly what I needed to successfully complete this project. Your kind nudge, encouragement, feedback, and sacrificial hours are appreciated more than you can ever know. I feel honored to have you lead me through this daunting task. Additionally, I thank Dr. Tanja Sargent and Dr. Martin Scanlan for your suggestions, insights, and directives that enriched this study and me.   I count it a privilege to have such an accomplished Dissertation Committee.

I dedicate this dissertation to those faculty and staff with whom I work and the teachers, parents, and administrators working in the school I studied. Your work, love for children, and respect for your faith is perpetually demanding and frequently overlooked. At the core of my research is a deep and lasting respect for what you do and why you do it. My ultimate desire is to in some part be able to contribute to a brighter future for Christian schools and all those who want to be enriched by students of all forms.

Table of Contents

List of Tables

List of Figures

Chapter One: Introduction

Background and information

American schools, under-serve marginalized students who are poor, of color, English

Language Learners (ELL), LGBTQ students, and those with disabilities (Baker, Han & Keil,

1996; Berliner, 2005; Burke, 2016; Durow; 2013; Ferri, 2012; Ferri & Connor, 2005; Losen &

Welner, 2001; Orefield & Lee, 2005; Scanlan, 2010; Strayhorn, 2010; Wolk, 2009; Woolfolk,

2011). The existing research highlighted the fact that eleven percent of the students in the

United States are registered in private schools and that these organizations serve even fewer

number of these marginalized learners (Alt & Peter, 2002; Broughman & Swaim, 2006; CAPE,

2015; Ferri, 2012; Snyder, Dillow, & Hoffman, 2008; Strizek, Pittsonberger, Riordan, Lyter, &

Orlofsky, 2007; Scanlan, 2010). This gap between served and underserved has grown even

wider according to Snyder and colleagues (2008), who assert that private schools grow more

homogeneous as the general population becomes more diverse; thus, exacerbating the

stratification of American schools (Connor, 2007; Ferri,2012; Ferri & Connor, 2005; Snyder, et

al., 2008).

Purpose

The aim of this phenomenological case study is based on examining how a private

Protestant, or non-sectarian Christian school, commonly described as a Christian school, works

towards justice in its settings. Some authors recommended Christian schools provide justice to

society by serving marginalized students (ACSI, 2016; Broughman & Swaim, 2006; Dronkers &

Avram, 2014; Museus, 2012; Strizek et al., 2007; Travis, 1998). It is important to recognize that

schools and their various departments play differing roles (Dronkers & Avram, 2014; Travis,

1998). The functions are dependent upon the pedagogy and type of education needing to be

delivered along with the culture nurtured by the administrations at the schools (Dronkers & Avram, 2014; Hurtado, Alvarado, & Guillermo-Wann, 2015; Strizek et al., 2007; Travis, 1998). Researchers have examined parochial schools (Scanlan, 2007), but there is no existing scholarly research regarding the private Protestant or the non-denominational Christian school and its impact on justice for the marginalized.

Nonpublic, private Christian schools have long been a part of the American educational landscape (Hoeksema, 2010; Nash, 1999). According to CAPE's (2015) survey conducted in the United States in the year 2009, about eleven percent of the total number of kindergarten through twelfth-grade students in the United States attended private schools. This enrollment accounts for nearly six million students in America (CAPE, 2015). Almost 80% of the students studying at non-public schools are associated with various historic Christian denominations (ACSI, 2016; Ault, 2010; Barna, 2004; Belfield & Levin, 2005; Broughman & Swaim, 2006;2009; CAPE, 2015; Strizek et al., 2007). However, some schools are owned or operated by particular denominations of Christianity, such as parochial schools ran by the Catholic Church, Lutherans, and Baptists (Broughman & Swaim, 2006; 2009; Menezes, Lang, & Katz, 1998; Parker, Freathy & Francis, 2012; Strizek et al., 2007). Moreover, there are a significant number of schools, mostly from the Protestant traditions, that exist outside of any particular denominations, usually operating as independent parent-controlled schools with a church in a supportive role. (ACSI, 2016; Barna, 2004; Broughman & Swaim, 2006; 2009; Bucholz, Keller & Brady, 2007; CAPE, 2015; Heward, 2009; Parker, et al., 2012; Strizek et al., 2007)

Some Christian schools have primarily existed to insulate students from the undesirable contemporary cultural influence; while, many other Christian schools exist for less protective reasons (Broughman & Swaim, 2006; Carlson, 1982; Carper, 1982; Carper & Hunt; 1984;

Clerico, 1982; Dronkers & Avram, 2014; Hoeksema, 2010; Strizek et al., 2007). Schools affiliated with Christian Schools International (CSI) are predominantly structured according to the values of Abraham Kuyper, a Calvinist and former Prime Minister of The Netherlands (CSI, 2016; Hoeksema, 2010). Kuyper articulated the view that all of creation is of God and all of life is of God (Hoeksema, 2010). Therefore, in the Calvinist tradition, Kuyper asserted that all learning is instrumental to restoring the brokenness in the world to what God intended it to be (CSI, 2015; Hoeksema, 2010). Those Christian schools that embrace a Kuyperian vision see it as their purpose to integrate faith and the Christian worldview within every subject in addition to their pedagogical practice (CSI, 2015; Hoeksema, 2010). The aim is to restore societal structures by enabling students to become agents of the restoration process in every aspect of the human existence, including such things as race relations, economic class relations, and personal transformation (ACSI, 2016; CSI, 2015; 2017; Carlson, 1982; Dronkers & Avram, 2014; Heward, 2009; Hoeksema, 2010; National Archives of Records Administration, 2014; Sayers, 1948; Schultz & Swezey, 2013; Strizek et al., 2007).

These schools align closely with Christian Dominionism, a movement in the United States to integrate Christian values into various sectors of both public and private life (Barron, 2007; Davidson & Harris, 2006; McVicar, 2007; 2013; 2015). "Dominionism" is used to refer to the adherence to Christian Reconstructionism (Barron, 2007; Davidson & Harris, 2006). This group is interested in integrating all ideas in the orthodoxy into society by heavily influencing its various institutions (Barron, 2007; Davidson & Harris, 2006; McVicar, 2013; 2017). The most stringent Dominionists, grounded in Reconstructionist theology, are interested in the deinstitutionalization of the public school in favor of a fundamentalist Christian education (Barron, 2007; Davidson & Harris 2006; Detwiler, 2000; Peshkin; 1986).

McVicar (2015) states that the interest in Dominionism began in the late 1950s as a desire for men to advance a "biblical worldview." Rushdoony, a leading Dominionist, helped lead conservative evangelicals towards aggressive political engagement since the 1970s (McVicar, 2013; 2015). During the 1970s the Dominionists laid a foundation for a non-governmental oversight of private Christian schools and their accreditation agencies in addition to fostering the modern homeschooling movement (McVicar, 2013;2015). Normally all forms of education were a matter of government oversight, but Rushdoony compared the control to government tyranny (McVicar, 2013;2015).

Dominionists' desires of societal conformity to Christian values are in tension with the culturally pervasive American rugged individualism (Aho,1990; Hui, 1988). Aho (1990) stresses the secular reaction, "The secular world proclaims that an action is preferable which enhances human dignity by stoic adherence to duty, regardless of the possible pain and suffering involved" (p. 75). American Dominionists reject this notion in favor of their Christian domination ideology (Aho, 1990).

Societal trends are a challenge to the Dominionists' efforts. Notably, the U.S. is increasingly becoming less Protestant influenced, (Barna, 2016; Lugg & Robinson, 2009; Pew Forum on Religion & Public Life, 2008). This leaves speculation that public institutions, such as schools, are becoming less Protestant, leaving Dominionists increasingly impotent to exert their Christian ideals on society (Aho, 1990; Barna, 2016; Lugg & Robinson, 2009). Additionally, it is understood that people from a particular era develop shared generational characteristics which affect their worldview, behavior, work ethic, perceptions, and how they bring about or prohibit change (Joshi, Dencker, & Franz, 2011; Kupperschmidt, 2000; Scott, 2000). Each generation influences the workforce and other societal institutions by establishing boundaries, creating new

norms, setting its tone, and expressing expectations, to name a few (O'Bannon, 2001; Scott, 2001; Strauss & Howe, 2000). The United States is experiencing the next generation influencing societal institutions (Barna, 2016; Underwood, 2007). It is unclear when the millennial generation begins or ends; but, most scholars would agree that millennial generation extends from the 1980s through the turn of the twenty-first century (Barna, 2016; Underwood, 2007). Indicative of the Millennial generation, racial and ethnic diversity contribute to an emerging change in cultural perspective due to a significant the growing percentage of young people of color in the U.S. classrooms (O'Bannon, 2001; Underwood; 2007).

Dominionists' desires of societal conformity to Christian values are in tension with the culturally pervasive American individualism (Aho, 1990). Subsequent to the rise of the Millennials into prominence, researchers recognize an emerging shift in the Protestant Right that seems to address the Dominionists' tension with the America's rugged individualism that had yet to be resolved (Aho, 1990; Lugg & Robinson, 2009). Lugg and Roberston (2009) state, "The current Protestant Right is also getting squeezed by generational, theological, and demographic changes" (p. 261). Clearly, as millennials exert more influence over the marketplace, public institutions, schools, and churches it is inevitable that all of America's institutions will be affected.

The Protestant Christian schools are expecting that they develop leaders who are change agents (AACS, 2017; ACSI, 2017; ACSI-PA, 2017; CAPE, 2017; CSI, 2017; Peshkin,1986). Organizations, such as Association of Christian Schools International (ACSI) (2017) and the Council of American Private Education (CAPE) (2017) have created state branches as lobbying groups within the state legislature (ACSI-PA, 2017; CAPE, 2017). A primary example of Dominionism can be found in the seminal study of Bethany Christian Academy by Alan Peshkin

(1986). Peshkin's (1986) study of "Bethany Christian Academy," a Christian academy that is a ministry of a fundamentalist church school in Illinois, is indicative of this Dominionist movement. For example, the administrator at Bethany Christian Academy speaks of "God's will" will be done as if it is predestined in the same notion that students, parents, and faculty are pressured towards political activism (Peshkin, 1986). No matter where on the politically active spectrum, the schools in the largest Protestant school associations are encouraged to have agendas for leadership training, enabling school administrators, faculty, parents, and students to influence culture and the political arena in order to conform them to a Christian worldview (ACSI, 2016).

American citizens value their religious liberty and the right to choose an education for their children that supports those values. (Cummins, 1986; Hui, 1988; Lipman, 1998; Menezes, Lang, & Katz, 1998). Thus, one can see a desire to have private schools in the marketplace that reflect these religious ideals (Belfield & Levin, 2005). Christian parents must pay for that liberty; therefore, the freedom of school choice truly only exists for those who can afford it (Belfield & Levin, 2005; Bucholz et al., 2007). Essentially, this freedom is available to all except for those parents who cannot afford to allocate the resources or whose children require more costly extra support; yet, they desire to see their children enrolled in a school the espouses and cultivates their worldview (Belfield & Levin, 2005; Bucholz et al., 2007; CAPE, 2015; Cummins, 1986; Heward, 2009 LaCour, 2002; Levin, 2002; Menezes et al., 1998; Parker et al., 2002; West, 1999). Too often, children with learning differences or disabilities have not had access to the same school as their siblings, either because the school lacked the resources or did not value inclusivity (Belfield & Levin, 2005; Broughman & Swaim, 2006; LaCour, 2002; Scanlan, 2007; Strizek et al., 2007).

An increasing number of parents who believe in the virtues of Christian education want to enroll their children who experience intellectual, physical, and other disabilities into faith-based, nonpublic schools (Belfield & Levin, 2005; Broughman & Swaim, 2006; Dronkers & Avram, 2014; Levin, 2002; Menezes et al., 1998; Parker et al., 2012; Nash, 1999; Strizek et al., 2007). Conceptually, the inclusion of a broad range of students would be consistent with the mission of Christian schools. Notably, school districts were not required to begin counting the numbers of non-public students with disabilities receiving services from public schools until the 2004 amendments to IDEA, now called Individuals with the Disabilities Educational Improvement Act (National Archives of Records Administration, 2006); therefore, there is limited longitudinal data that enables analysis to the degree that private schools include students that are traditionally marginalized (National Archives of Records Administration, 2006). Consequently, information is lacking on the extent to which private Christian schools are serving society's most vulnerable students, especially those protected under IDEA (National Archives of Records Administration, 2006).

Compared to public institutions, schools in the private market do not serve traditionally marginalized students to the extent they should (Broughman & Swaim, 2006; Strizek et al., 2007). Disproportionately few students of color and disabilities enroll in private schools (Strizek et al., 2007). People of color comprise 24% of the private school student population (Broughman & Swaim, 2006), while 42% of public students are of color (Snyder et al., 2008). Similar patterns apply to other dimensions of diversity. Roughly 13% of students have diagnosed disabilities and service delivery plans in public schools (Brougman & Swaim, 2006; Strizek et al., 2007). By comparison, less than one in 20 (4%) students in private schools (Strizek et al.,

2007) has a diagnosed disability. Besides, 11% students in public schools are English-language learners, yet such students comprise only 6% of private school enrollments (Strizek et al., 2007).

Non-Public schools, particularly tuition-based Christian schools, underserve the public good to the degree that they exclude students of color, poor, and other marginalized types from enrollment (Alt & Peter, 2002; LaCour, 2002; Scanlan, 2010; Strizek et al., 2007; Stroz & Nestor, 2007). Yet, some among private schools, select Catholic schools, and to a lesser degree Christian schools are becoming relatively inclusive (Scanlan, 2010; Storz & Nestor, 2007). In general, Catholic parochial schools are financially more accessible and are likely to be more centrally located in urban areas that have greater numbers of traditionally marginalized students than that of other Christian sects of schools (Alt & Peter, 2002; Cattaro, 2002; Scanlan, 2010). According to Carper and Hunt (1984), the Christian day schools are "centered on different doctrinal teaching" (p. 219), to that of the Catholic parochial school. As Scanlan (2007) notes, Catholic education is aligned with Catholic social teachings. Catholic teaching emphasizes the common good in addition to human dignity, and a preference for the marginalized (Pontifical Council for Justice and Peace, 2004; Scanlan, 2005; 2007; 2010; Storz & Nestor, 2007; Uffenheimer, Reventlow, & Hoffman, 1992). Additionally, this teaching insists that schools invite all students and minimize barriers (Barton, 2000; Long & Schuttloffel, 2006; Uffenheimer et al., 1992). Extant literature on how Catholic schools educate traditionally marginalized students often focuses on the school climate and the pedagogy (Bryk, Lee, & Holland, 1993; Cibulka, O'Brien, & Zewe, 1982; Coleman; 2003; Convey, 1992; Hoffer, Greeley, & Coleman, 1985; Jeynes, 2007; Sandor, 2001) or on how these schools serve specific types of students, such as African-Americans (McGreevy, 1996; Moore, 2003; York, 1996), Latinos (Arya, Augarten, Villaneuva, & Villarruel; Carger, 1996; Fox, 1996; Gracia, 2000; Gutiérrez, 2007, Stevens-

Arroyo & Pantoja, 2003), or students with disabilities (Barton, 2000; Lawrence-Brown & Muschaweck, 2004; O'Keefe & Evans, 2004; Owen, 1997; Preimesberger, 2000). Research does not show that Protestant schools include traditionally marginalized students to the same degree as Catholic schools (Haynes & Thomas, 2007; Hoxby, 1994; O'Keefe et al., 2004; O'Shea & O'Shea, 1998; Preimesberger, 2000; Scanlan, 2005; 2007; 2010; Shields, 2002).

In addition to Catholic Parochial Schools, Protestant and non-denominational Christian education are one the most visible non-public forms of schooling in the United States, yet there is very little scholarly research on these schools (ACSI, 2016; Ballweg, 1980; Carper, 1982; Travis, 1998). Even moving to the broader Judeo-Christian heritage by including research in Parochial schools and the Catholic schooling system, religious education has received limited attention (ACSI, 2016; Ballweg, 1980; Carper, 1982; Travis, 1998; Uffenheimer et al., 1992). Consequently, one needs to better understand this form of school in a scholarly manner (Ballweg, 1980). Researching this portion of the educational landscape is important if one desires to understand the full need and provision of justice in America.

Support for the Research Question

All of this begs the question of how schools provide support for students when parents, for example, would seek to have their children with disabilities included in Christian schools when federal legislation ensures free, appropriate public education, including a guarantee of supplemental services when needed. There needs to be an exploration of the dimensions of a Christian (Protestant and non-denominational) philosophy of education that supports inclusivity and describes the practices of inclusivity. How do the members of a Protestant, non-denominational, Christian school, operationalize social justice for traditionally marginalized students?

In his article, David Anderson (2012), provides a critical clarification of the biblical themes of justice and reconciliation. Anderson claims that Christian tenants of justice and reconciliation require Christian schools to seek ways to serve *all* students and families, including those who identify as a group that traditionally has had difficulty finding justice. Uffenheimer, Reventlow and Hoffman (1992) concur with Anderson (2012) that the ideal expression of justice is found in Christianity and that the implications of this expression require societal justice and equality in all institutions. Additionally, Anderson expresses inclusion as an expression of biblical justice, an ethical principle that bemoans segregation and exclusion (2012).   According to Anderson (2012) non-public and public school teachers should anchor their teaching in biblical justice as a framework for their efforts. Anderson (2012) posits reconciliation as a necessary aspect of inclusivity. He continues to exegete that if a Christian education seeks to restore students who all too frequently experience alienation, then the teachers and parents must purposefully include all students within their charge and tear down barriers that prohibit entry for others (Anderson, 2012).

In this study, I focused on the Protestant or non-denominational Christian day schools in an urban area of the United States that sought to serve children who were traditionally marginalized in schools. Specifically, I considered schools that were serving students who were students of color and poverty. I examined Christian schools that demonstrated a commitment to establishing and maintaining such diversity in their student bodies. This effort was all done to answer the question of how Protestant, non-sectarian Christian schools provide justice for traditionally marginalized students.

For this study, I have selected a definition that places the marginalized into four categories (students who are of: low socio-economic status and color). This definition is not all-

inclusive. There are many people who fall outside my categories such as students who come from non-traditional families, with disabilities, English language learners, and LGBTQ. They are not covered by this study. The reasons are discussed in more details in the chapter on Methods.

By using the lens of a Protestant and Evangelical Christian worldview, this study investigated how justice is provided for those who are underserved in America's schools. Particularly it is an investigation into how the institution's collective philosophical worldview (Funk, 2007; Hahn, 2001; Schultz & Swezey, 2013; Underhill, 2011) develops themes that direct or prohibit the inclusion of students who fit the category of traditionally marginalized. This study examined how a school meets the needs of the neediest students in society.

In summary, the purpose of this research study was to investigate if a Protestant and/or non-sectarian Christian schooling provided justice for the traditionally marginalized students; and, if they do, then how are these students included? I recognize the limitations of my study and potential bias, considering that I have been participating in this form of schooling for decades; therefore, I bracketed my biases and perceptions of the phenomenon throughout the study. This phenomenological case study was not conducted for the purpose of generalizability, but rather to provide a voice to the voiceless students who do not have access to the benefits of a religious education and provide a fuller picture of the educational landscape.

Chapter Two: Literature Review

Christian School History

Various cultures and eras have different schooling systems that include: public and non-public (Dronkers, 2004; Harran, 2016) But, private (non-public) schooling is further subdivided into two categories: those that are depending on government and the private schools that are running independently (Dronkers, 2004; Harran, 2016). In Europe and Canada, the struggle between the government and church ownership and funding for these schools evolved over a heated political debate (Dronkers, 2004; McLoughlin, 2015). Depending on the nature of the school, the missions can significantly vary.   The social, religious, or ethnic group's purpose of organizing the school involved in the charter of publically and privately operated schools have a significant impact (Acemoglu, 2012; Baiocchi, Heller, & Silva., 2011; Bebbington, 2008; Berg & Ostry, 2011; Broadway & Shah., 2007; Bryk et al., 1993; Carper, 1982; Carper & Hunt, 1984; Coleman, Hoffer & Kilgore, 1982; Dantley& Rogers, 2001; Mansuri & Rao, 2013). The school's existing financial policy and budget allocations are indicative of a school's values. (Coleman et al., 1982; Dantley & Rogers, 2001; Dronkers, 2004; Foa, 2008; Jones, Harper, & Watson, 2010; Ward, Lee, Baptist, & Jackson, 2010). Research highlights the way private and public schools differ in the academic capabilities of the students. Some research finds that private schools' pupils have greater ability in comparison with the public ones (Lindemann, 2008; Savoia, Easaw, & McKay, 2009; UNRISD, 2014; Wiggins & Higgins, 2008). However, when comparing the students of private schools supported by the government to those operating independently, the independent private schools are observed to have lower capabilities (Bird, 2008; Dronkers, 2004; Jeynes, 2007).

In the early 1800s, the American common schools were established (Eberly, 2011;

Gaventa & Barrett, 2010; Houtenville A, 2012 Semonche, 1998; Whitehead & Crow, 1992).

According to Whitehead and Crow (1992) and the historian, Eberly (2011), religious conflict

also arose at this time. The United States would see large-scale immigration from predominately

Roman Catholic countries in Eastern Europe and Ireland, concerning many Protestants (Peters, et

al., 2008; Whitehead & Crow, 1992). There existed a significant amount of compromises and

agreements between the Protestants, which have been substantially ignored (Eberly, 2011;

Semonche, 1998; Whitehead & Crow, 1992). The religious groups that played a significant role

in the growth of the modern schooling system are the liberal main-stream Protestants, Roman

Catholics, and Evangelicals (Eberly, 2011). Every group has their own perception about these

education systems (Eberly, 2011; Semonche, 1998). However, Pan-Protestantism became the

winner in the common schools (Eberly, 2011; Whitehead & Crow, 1992). The common schools

inevitably resulted in favor of American Protestantism, which was opposing the Roman

Catholics and other perceived dangers or oppositions to the status quo (Eberly, 2011; Peters, et

al., 2008; Whitehead & Crow, 1992). There was a trend across the country that was considered a

Pan-Protestant model (Whitehead & Crow, 1992). Pan-Protestantism refers to an ecumenical

version of Protestantism that emphasized general Christian tenets, such as reading the Bible and

singing hymns, but downplayed denominational differences (Parker et al., 2012; Whitehead &

Crow, 1992).

Simultaneous to the Pan-Protestantism movement, a common school reform movement

occurred over most of the nineteenth century (Coovadia, Jewkes, Barron, Sanders, & McIntyre,

2009; Katz, 1987; Parker et al., 2012). The changing social and economic context in the early to

mid-1800s was primarily marked by patterns of urbanization, immigration, and industrialization

(Semonche, 1998). Along with these economic and demographic shifts, major educational

developments contributed to the rise of common school (Whitehead and Crow, 1992). These

developments emphasized the power of the common schools to create a national character,

educate the citizenry, and inculcate moral and religious values (Semonche, 1998, Williams,

2002; Whitehead and Crow, 1992).

According to the researchers, including Eberly (2011), Ataguba, Akazili, & McIntyre,

(2011) and Semonche (1998), Protestants were focused on the religion of the common school

whereas, the other more liberal Protestants and other denominations had an opposing view.

There were pockets of Roman Catholics in the new common schools, mostly in areas of large

Irish and Eastern European immigrant population (Butts, 1978; Semonche, 1998; Gurver &

Kaestle, 1983). From the early 1800s, the system of Roman Catholic schools played a major role

in removing students from the public schools where they were discriminated against by the

majority Protestants (Eberly, 2011; Scanlan, 2010). Semonche (1998) stated that the Protestant

majority's stake in the common school was eventually lost because of the increase in the

religious diversity. The evolution of the common school movement is indicative of this

nineteenth century period of increased immigration and societal change (Eberly, 2011; Gruver &

Kaestle, 1983; Katz, 1987; Persson & Tabellini, 2009; Wagstaff, 2002).

An essential dimension of this common school reform agenda that has affected the

system of religious schools was the transition of control of schools from the private to the public

realms (Eberly, 2011; Gurver & Kaestle, 1983; Kaestle & Foner, 2006; Winzer, 1993). The

social and economic conditions shifted at the beginning of the nineteenth century such that

matters once held to be personal and familial were increasingly subject to governmental action

(Kaestle & Foner, 2006; Winzer, 1993). Institutions, both public and private, began playing an

increasingly significant role in society, sometimes even described as surrogate families for children (Katz, 1987). Mostly, reformers called for greater centralized control and standardized practices (Kaestle & Foner, 2006).

The common school movement was not secular in origin, rather pan-Protestant (Green, 1992; 2010; Katz, 1987; Kaestle & Foner, 2006; Valenti & Giovannoni, 2012). By the late eighteenth century and early nineteenth century, the common schools were not strictly sectarian but instead practiced religious non-denominationalism within the Protestant essence (Lannie, 1968). The Bible was the most popular text, and some schools even had their programs of religious study and communal prayer (Kaestle & Foner, 2006). While not affiliated with one particular denomination, the trend for common schools was to be decidedly Protestant (Kaestle & Foner, 2006). Jones, Elgin-Cossart, and Esberg (2012) describe the distinctive American evangelical Protestantism that "helped transform education into a crusade and to shape its pan-Protestant tone" (p. 15). Bryk et al. (1993) describe Roman Catholic schools at this time as independent in orientation and similar to the pan-Protestant common schools: "Prior to 1830, Catholic primary schools were quite similar to those found in Protestant neighborhoods, with both sets of institutions developing along lines responsive to their perceived needs of their individual communities" (p. 20). Throughout this time into modern times the common school evolved and became more representative of the ever changing society.

According to UNDESA (2009), it is a big challenge for the authorities making the policies to make the world entirely inclusive by applying the methods to promote the idealistic policies focusing on the dignity and respecting the self-esteem of every single person. As changes were rapidly happening in the common schools and pan-Protestantism was undertaking, there came challenges. The Blaine Amendment of 1873, a failed U.S. Constitutional

amendment, is one such challenge (Deforrest, 2003; Green, 1992; 2010). The Blaine

Amendment, according to some people, highlights the failure of the Constitution of America or

the original provisions in the thirty-eight states that restrict the assistance from the government

regarding the religious issues (DeForest, 2003; Green, 1992; 2010). Many researchers concluded

that the amendment provisions focused on restricting the help from government especially for

the immigrants (Green, 2010).

The principles of the amendment were applied in various states, which focused primarily

on anti-Catholicism (Deforest, 2003). As a result, there came across the dynamism that was

related to solving the issues of the U.S. schooling systems. Both the people either in favor of the

system or against the system were given rights to speak and provide their viewpoints on the issue

(Deforrest, 2003; Green, 1992; 2010). Thus, the establishment of such schooling systems for

solving the increasing issues, including the separation of government funding from religious

institutions, and the beginning of the decline of the Pan-Protestantism (Deforrest, 2003; Green,

1992; 2010). Thus, to know how a Christian school provides Social Justice, it is necessary to

establish the Christian school within their existing literature.

The Literature Strands

In this literature review, the researcher has presented three literature strands, or key

narratives, that are characterized as tropes (Scanlan, 2005; Schwieler & Ekecrantz, 2015).

These tropes evolve from initial assumptions. I presumed that with the passage of time and

more research, there would be a fuller understanding (Schwieler & Ekecrantz, 2015; Scanlan,

2007). The presumption of this evolution is embedded within the concept and idea of this

trope (Scanlan, 2007). A linear progression is all that is possible (Scanlan, 2007; Schwieler & Ekecrantz, 2015). Through this linear evolution, three tropes have evolved.

The three tropes, narratives, of this literature review are:

(a) Overview of the history of traditionally marginalized students in the early establishment of the American schools.

(b) Development focusing on the world-view of the Protestant/Evangelical Churches after the Great Awakening and the emergence of Social Gospel

(c) The current movement within Christian day schools to apply a Christian worldview to a marginalized and neglected group.

These three literature strands situate the research questions and conceptual framework highlighted in this research.

Schooling in the United States is as diverse as the people within the nation (Bryk, et al, 1993; Carger, 1996; Cibulka et al., 1982; Coleman et al., 1982; Convey, 1992; Fox, 1996; Hoffer et al., 1985; Jeynes, 2007; Lawrence-Brown & Muschaweck, 2004; McGreevy, 1996; Moore, 2003; Preimesberger, 2000; Sandor, 2001; Stevens-Arroyo & Pantoja, 2003; York, 1996). Although the vast majority of Americans think of their local public school when asked about their education experience, this would not be true for millions of pupils each year (Alt & Peter, 2002; Cattaro, 2002) There are hundreds if not thousands of school options in the United States. Some are older than the public school system; because, private religious schools existed from before the birth of the nation (Herberg, 1955; Sperry, 1945; Williams, 2002).

Even those unfamiliar with private religious schooling have perceptions about this type of schooling (Herberg, 1955; Williams, 2002). Many images are conjured when thinking of the private religious school (ACSI, 2016; Travis, 1998). They could be children in plaid uniforms or nuns with full habits walking the halls, meting out discipline with rulers. It could be the students in a church basement with the Bible as the central text. The images are as diverse as the people are. American history showed that the private religious school has been present in the educational landscape in various forms (Barton, 2000; Bryk, et al, 1993; Coleman et al., 1982; Convey, 1992; Jeynes, 2007; Lawrence-Brown & Muschaweck, 2004; McGreevy, 1996; Moore, 2003; Preimesberger, 2000; Sandor, 2001; Sperry, 1945; Stevens-Arroyo & Pantoja, 2003; Williams, 2002; York, 1996). The history of the Christian school is rich with diversity (Herberg, 1955; Hoxby, 1994; Sperry, 1945; York, 1992). These Christian schools were established for diverse reasons over the years (Hoxby, 1994; Jeynes, 2007; Spears & Loomis, 2009). Certainly, they were a reaction of the time-period and the societal trends (Jeynes, 2007; Jones, 2008). Some were strict to ensure religious doctrine was instilled in the youth (Hoxby, 2007; Jones, 2008). Others were generally for religious education but supplemented the academic program (Maynes & Sarbit, 1997; Sanders, 1996; Spears & Loomis, 2009). Some were established to provide a haven from governmental intrusion (Hoxby, 2007; Jeynes, 2007; Plantinga, 2002). Other schools arose as an alternative to the segregation of the public schools (Hoxby, 2007; Jeynes, 2007; West, 2002; Zimmerman, 2002). Many were for schooling those who were in the greatest need in society and others were established to counteract the perceived secularization of the public system (Zimmerman, 2002). No matter the reason, it is important to understand how the school provides justice for marginalized students (Tyack, 1982).

The Marginalized Student and Public or Private Schools

American students that are poor, of color, English language learners, and other traditionally marginalized students have been historically under-served by U.S. institutions (Berliner, 2005; Ferri & Connor, 2005; Losen & Welner, 2001; Orfield & Lee, 2005; Scanlan, 2010). Although private schools educate 10% of the United States' kindergarten through twelfth grade students, relatively few of these schools' population would be categorized as "traditionally marginalized" students (Broughman & Swaim, 2006; Snyder, et al., 2008; Scanlan, 2010; Strizek et al., 2007; Valenti & Giovannoni, 2012). As the population of children in the United States grows more diverse the consistent homogeneity becomes more pronounced in the private and religious schools (Snyder et al., 2008; Scanlan, 2010).

Researchers note when comparing private with public, private schools do not proportionately serve the traditionally marginalized students (Ferri & Connor, 2005; Losen & Welner, 2001; Orfield & Lee, 2005; Scanlan, 2010; Strizek et al., 2007). Twenty-four percent of students enrolled in private schools are students of color (Broughman & Swaim, 2006), while 42% of the public school enrollment comprises students of color (Snyder et al., 2008). Nearly 13% of students in the public school sector have been diagnosed with a disability and are assigned a service plan compared to that of 4% in private schools (Strizek et al., 2007). Additionally, 6% of private school students are ELL students, contrasting to the public schools working with 11% of their population (Strizek et al., 2007). Accordingly, it seems that the private sector schools fail to provide educational social justice by providing for the public good for all students (Broughman & Swaim, 2006; Ferri & Connor, 2005; Losen & Welner, 2001; Orfield & Lee, 2005; Scanlan, 2010; Snyder et al., 2008; Strizek et al., 2007). .

There is a section of the private religious schooling with literature supporting that its sector defies the trend in private schools (Lockerbie, 1976; Maynes & Sarbit, 2000; Sayers, 1948). The literature demonstrates that the Catholic schools educate traditionally marginalized students (Bryk, et al., 1993; Dronkers, 2004; Scanlan, 2010). Some literature has suggested that Catholic schools, in general, are less expensive than other private schools and are located in cities with larger concentrations of traditionally marginalized children (Alt & Peter, 2002; Cattaro, 2002). This research highlighted the academic programs of the Roman Catholic institutions' (Bryk, et al, 1993; Coleman et al., 1982; Convey, 1992; Francis, 1986; Hoffer et al., 1985; Jeynes, 2007; Sandor, 2001; Village & Francis, 2016) hope that the students are treated equitably and fairly such as African-Americans (McGreevy, 1996; Moore, 2003; York, 1996), Latinos (Carger, 1996; Stevens-Arroyo & Pantoja, 2003), and the disabled children (Barton, 2000; Lawrence-Brown & Muschaweck, 2004; Preimesberger, 2000). However, there are challenges to the Catholic schools, which they actively try to counter (Scanlan, 2010). The Catholic institution are increasing their tuition; thereby excluding poorer students and becoming what some call an "elite-ing" of the Catholic schools (Hallinan & Kubitschek, 2010). Some researchers have found discrimination observed in the social and economic practices of the Catholic schooling (O'Keefe et al., 2004; O'Keefe & Murphy, 2000). Regarding this issue, a significant number of Catholic schools provide counter-narratives to the "elite-ing" charge (Baker & Riordan, 1998). However, the purposes and directives of a Catholic school system may reflect Christianity as a general worldview, the Protestant and evangelical adherents may have a different perception of their purpose for a Christian school. This goal, of course, will translate into a worldview that may or may not include marginalized students.

There are two components of the question of how private schools, particularly those that described themselves as "Christian Schools" outside of the Catholic tradition contribute to justice within society. The proportionality that these schools serve the marginalized and the extent of their program's effectiveness are necessary to know in order to determine how the Christian School work for the betterment of society.

Social justice is defined as the instruction given to the students with the idea that everyone is treated with equality, entitling everyone to the resources and benefits that the school has to offer (North, 2006; 2008; Uffenheimer et al., 1992). Although there is a general agreement that social justice is a desirable and worthy goal (Uffenheimer, et al., 1992); there is still a lack of achievement of social justice for all (North, 2006; 2008; Uffenheimer, et al., 1992; West, 2002; Zajda, Majhanovich, & Rust, 2006). For the sake of this research I used the general understanding that Social Justice is the ideal that everyone should be respected and receive an equitable portion of the available resources and equal access to the resources regardless of any differences they may hold (North, 2006; 2008; Uffenheimer, et al., 1992; Zajda, et al., 2006; West, 2002).

This research will use this operational definition of social justice and conceptualize it by analyzing the operation of the school and its stakeholders' attitudes, behaviors, and actions. The various dimensions of a school demonstrate how justice for the marginalized is operationalized. There are many areas to observe and note when conceptualizing social justice within a school's setting. There are numerus aspects or dimensions of social justice in schools such as curriculum, teacher-student interactions, parent-school relationships, spoken language, imagery, ritual, academic delivery, exceptional student education, economic access, teacher attitudes, discrimination and racism, bilingual education, and more. For this study, I remained aware of

the many dimensions; however, I focused on how the school fulfilled its expressed mission through student-school interactions, teacher conduct, imagery, and classroom and school-wide presentations. Additionally, I looked for evidence of how they include or exclude students through the choices of words, physical barriers, and other dimensions that increase or decrease barriers of entry and retention. I observed the school's implementation of processes that impede or enhance the enrollment ability for people of color and low socio-economic status. Furthermore, I observed the degree to which the school implemented its stated mission, particularly paying attention to the accessibility for marginalized students to enroll, and indicators of racialization in any form.

Social Justice and the Private Religious School

Judeo-Christian ethicist and writers contend that ideas of justice are enclosed within the basic patterns of every civilization (Uffenheimer, et al., 1992). Wherever humans have existed, and in whatever construct they live, there have been norms and ideals of just distribution and just exchange (Uffenheimer, et al., 1992). Furthermore, Uffenhwimer, Reventlow and Hoffman (1992) state that "every form of everyday life comprehends some notion of justice, already prior to the transposition of the question of justice into the realm of scientific discourse" (pp. 84-85). Scanlan, in his definition of justice, cites Pope John Paul the 23rd (1963) where he said that in any society, if it is to be well-ordered and productive, it must have an underlying principle that every human being has value (Scanlan, 2010).   He further contends that one person is no less than the other (Scanlan, 2010). The hope is that America is such a society, in that it is well-ordered and productive and distributes tangible and intangible resources, such as education equitably and justly (Coleman, et al., 1982; Uffenheimer, et al., 1992).

Research on social justice leadership demonstrates that successful schools are those that reach beyond the affluent, white, middle-class by looking for and caring for those students of racially diverse, low socioeconomic and multicultural backgrounds (Blackmore, 2002; Fullan, 1993; Ladson-Billings & Tate, 2006; Maynes & Sarbit, 2000; Theoharris, 2007). Additionally, the literature indicates that the leadership within these institutions is influential in proposing and implementing the guidance necessary for all students, regardless of background, to flourish (Bell, Jones, & Johnson, 2002; Bogtoch, 2002; Fullan, 1993; Lyman & Villani, 2002; Rapp, 2002). Multiple types of research focused on the continual improvements in the school systems are required. The interplay of ethnicity, low socioeconomic status, gender, and schooling, especially with religious factors, is both critical and complex (Ladson-Billings & Tate, 2006; Lazerson, 1977; IAEA, 2006). In this research, private education, religious schooling, and least of all, Christian education, have received scant attention from research scholars and other people including formulating policy regarding education (Carper, 1994; Tyack, 1982).

The complexity of the Christian school and its societal affect require investigation. The Christian day school is a significant part of the American educational landscape (Nylander. 1998; Teddie, 2000; York, 1996). Additional research finds that religious leaders tend to look at education as their purpose (teleologically), because it fights the evils of society, including discrimination against minorities and the disadvantaged (Abas & Broadhead, 2008; Bickel, 1981; Menezes et al., 1998; Moreland, 2007; Parker et al., 2012; Peshkin, 1986; Spears & Loomis, 2009). These leaders see education as saving the youth from the evils of the day, subsequently fulfilling one of the purposes of the leader to give a quality education that leads the students down a path leading to choice, freedom, and happiness (Costen, 2006; Jones 2008; Peshkin, 1986; Spears & Loomis, 2009; West, 1999; 2002). These educational leaders become akin to

prophets, leading the oppressed out of the "ghetto" into prosperity and urgently calling for an eradication of the evils of inequality (Costen, 2006; Dantley & Rogers, 2001; Jones, 2008; Menezes et al., 1998; West, 1999; 2002). The spiritually dedicated educational leader's work takes on a more axiological tone, one called of God; teleological tone, designed and planned by God; or moralistic tone (Dantley, 2003; Jones, 2008; Spears & Loomis, 2009; West, 1999; 2002).

Religious Calling for Education

The motivation to choose private, especially those that are religious, schools may vary, but there must be some factor(s) compelling enough for parents and guardians to make the financial sacrifices needed in order to pay for this education (Carper & Hunt, 1984; Menezes et al., 1998; Parker et al., 2012; Peshkin, 1986; Spears & Loomis, 2009). Each religious group may hold different purposes for becoming stakeholders in their religious tradition based school (Carper & Hunt, 1984; Menezes et al., 1998; Parker, et al., 2012; Spears & Loomis, 2009; West, 1999). West (1999) and Nash (1999) place the aims of the organizations, particularly those living in cities and black youths, squarely on the shoulders of the "purpose-driven leader" having the spiritual fortitude that "critically contextualize" conditions, which together, describes America's urban core students. These "purpose-driven leaders" take on a role of leading an underclass out of their bondage (Nash, 1999; West, 1999; 2002). Dr. West (1999) says, "These prophets bring an urgent and compassionate critique to bear on the evils as oracles of their day" (p. 171).

In a religious school, there is a melding of formal education and a religious world-life-view (Haynes & Thomas, 2007). Spears and Loomis say that educating someone enables him to be able to contribute to both his happiness as well as that of society's well-being (2009).

Religion is an attempt to find a truth that can allow humans to flourish (Lewis, 1970; Moreland, 2007; Spears & Loomis, 2009). Essentially, the spiritualist approaches schooling with the question "How can I live up to my potential as a human" (Spears & Loomis, 2009, p. 124). As seen in these leaders, classical descriptions of human flourishing and social justice are often expressed in worldview terms, discussed in depth in chapter three, such as ends, purpose, and teleology (Moreland,2007; Schultz & Swezey, 2013; Spears & Loomis, 2009).

Christian school proponents agree (AACS, 2017; ACSI, 2016; CSI, 2017) with Bohm (1980), who argued that a traditional and primarily secular view is limiting, due to its narrow perspective, thus exceptionally limiting its usefulness. Additionally, Bohm (1980) and Charles Haynes and Oliver Thomas (2007) contend that allowing spiritual elements as part of the discussion brings wholeness to the discourse as well as openness to what is the reality of leadership in schools. Dantley (2003) contends that educational leaders with spirituality do not have limited perceptions; rather, "They are able to focus and even encourage a student's destiny and purpose" (p. 277).

Contention over a particular curriculum in the public schools has caused some conflict with the community and parents, especially when it is perceived that it conflicts with religiously held beliefs (Karst, 2003). Karst (2003) continues to explicate the issues involving religion and education are perennial topics of public debate. Religious groups often find themselves on opposite sides of disputes over matters such as school prayer, the teaching of evolution and creationism, vouchers, and the use of public-school space by religious groups (Karst, 2003). There is conflict over the need for religion to have a presence in public education or to maintain a strict wall of separation is required when it comes to religion and public schools (ACSI, 2016, Fraser, 1999; Karst, 2003; Zimmerman, 2002). As demonstrated in Peshkin's (1986) study,

schools such as Bethany Christian Academy push for influence on the public sector, while strictly controlling the impact of contemporary culture on their students and school community. One only needs to look at the cases involving intelligent design, prayer in school, sexual education, and other controversial issues to understand the secular and religious contention (Karst, 2003; Zimmerman, 2002). Parents and schools have been at odds over curricula items (Fraser, 1999; Karst, 2003; Lugg 2001; Zimmerman, 2002). Proponents of Christian and religious education purport that participating in a private education, more so if it is religious because of the tenants of the faith lead to a sense of justice for marginalized members of society (Haddad, Senzai & Smith, 2009; West 2002). Additionally, these advocates for religious mission-vision based schools claim the Christian school in its many varieties can provide a wholeness that the student does not receive otherwise (Haddad, Senzai et al. 2009).

Christian School education systems take on classical worldview descriptions of human flourishing that are often expressed in terms such as ends, purpose, teleology, and how education enables the student to contribute to both his or her happiness as well as that of society (ACSI, 2017; Funk, 2001; Lewis, 1970; Moreland, 2007; Spears & Loomis, 2009). Essentially, the spiritualist attempts to establish the metaphysical and transcendent purpose of human potential through an education that is rooted in religion, particularly the Christian faith (Spears & Loomis, 2009; West, 1999). In the case of religion, education is a result of the religious follower's devotion to a higher calling (Moreland, 2007; Spears & Loomis, 2009). That calling is central to the individual's faith and is ultimately crucial to their flourishing (Spears & Loomis, 2009). This calling seems to explain the motivation behind the faith-based initiatives for Christian education and how it intersects with justice for the neediest in society (Lewis, 1994; Moreland, 2007; Spears & Loomis, 2009; Tabellini, 2005).

The Christian Day School

The term "Christian Day School" has been used to describe weekday educational institutions founded since the mid-1960s by individual evangelical churches, local Christian school societies, or parental organizations (Carper & Hunt, 1994). The most reliable source of data is the Association of Christian Schools International, the largest of the Christian school accreditation and support agencies. Now that they have a cooperation agreement with the other Christian day school associations, their data is significantly crucial (ACSI, 2016; CSI, 2016). ACSI, headquartered in Colorado Springs, Colorado, is comprised of well over 23,000 member Christian schools in approximately 100 countries around the world. ACSI administers services through a network of 27 regional administrative centers and is a leader in accrediting Protestant pre-K–12 schools worldwide (ACSI, 2016). In 1982 about 70% of these elementary and secondary schools reported as being a part of a local church sponsorship (Broughman et al., 2006; Carper, 1982; Carper & Hunt, 1984). According to ACSI (2016), the share of non-independent, local church affiliated schools, has dwindled to approximately 30% in 2011.

Christian school supporters assert that the evangelical Christian school movement is a reaction to a cultural trend (Ballweg, 1966; Carper, 1982; Carper & Hunt, 1994). The most frequently stated reason for their existence is so that parents may send their children to schools so they may experience an education that integrates the family's faith (Barna, 2004; 2016; Ballweg, 1966; Carper, 1982; Carper & Hunt, 1994; Speers & Loomis, 2009). The reasons were described in detail as "Christ-Centered" or "Bible-Centered", while others have charged that many Christian schools were established directly or de facto to maintain racial and economic segregation (Carper, 1982; Carper & Hunt, 1984; Wolf, Greene, Kleitz & Thalhammer, 2001). Skerry states, "At least since the late 1960s social and religious conservatism have been on the

march. To reduce this conservatism the Christian school emergence to racism is simply to ignore

two decades of social and cultural upheaval" (as recorded by Carper & Hunt, 1984, pp. 115-122).

The discrimination based on any of the factors is avoided so that the students can feel free. Dr.

D. Bruce Lockerbie (1976), a respected Christian educator, and frequent ACSI presenter states it

clearly:

> The racist stronghold claiming also to be a 'Christian School' is by definition an
>
> impostor, a fraud. Its reason for being is indefensible by standards of Scripture, the
>
> Constitution, or common decency. Besides professing nondiscrimination, an increasing
>
> number of these institutions are enrolling minority students though their proportions of
>
> the total student population remain small. (pp. 121-122)

Currently at issue is whether a large accreditation agency or any agency can provide social

guidance for voluntary constituents (Hoxby, 1994). Hoxby (1994) wonders where it is possible

for large accreditation agencies to provide the social justice leadership needed to drive large

schools of this nature.

Considering that there is some evidence that those who attend religious schools

outperform those in other settings, there is the possibility that these schools could supply the

justice that is needed for these at-risk students (Benson, Yeager, Guerra, & Manno, 1986; Bryk,

et al, 1993; Coleman et al., 1982; Dronkers, 2008; Jeynes, 2007; Marks & Lee, 1989; Sander,

1996; Zimmerman, 2002). Justice is driven, at least in part, by this success. The schools as an

institution in society must help students that are disadvantaged or traditionally in need of justice

in society (Uffenheimer et al., 1992). Justice requires that schools must provide the students from

racial, ethnic, low socio-economic status and other communities the tools to break the barriers

that traditionally keep them from success (Biddle, 2001; Costen, 2006). There are various questions that remained unknown throughout the research. Whom these students are, who is serving them, and who is serving them best are gaps in the current research (Jeynes, 2007; Marks & Lee, 1989; Scheerens & Bosker 1997; West, 2002).

More recently, there seems to be a shift in the evangelical and Protestant world-view as the "Emergent Church" movement, a neo-Evangelical movement, is taking a foothold. In contrast to parochial schools, there is no individual speaker for the Christian school movement. Thus it is considered to be more individualized in the para-church organizations, such as the Christian school (Bevens, 1992; Sargeant, 2011). Many emerging churches have put a strong importance on "contextualization" and, therefore, "contextual" theology (Sargeant, 2011). Contextual theology has been defined as "a way of doing theology in which one takes into account: the spirit and message of the gospel; the tradition of the Christian people; the culture in which one is theologizing; and social change in that culture" (Bevens, 1992, p. 1). Emerging churches, drawing on this human-made or unique model of contextual theology, try to have a high view towards the Bible, the culture, Christians, humanity, and justice matters (Barron, 2007; Bevans, 1992; Davidson & Harris, 2006; McVicar, 2007). It is this "both...and" approach that distinguishes contextual theology (Bevans, 1992). This theological movement in the latter 20th century and into the 21st century has had great implications within the Protestant, evangelical and non-denominational Christian churches (Barron, 2007; Davidson & Harris, 2006; Jeynes, 2007; McVicar, 2007, 2013). Evidence of the Christian day school movement and its "Emergent Church" influenced leadership can be seen in the membership figures of the largest Christian school association (ACSI, 2016; CSI, 2015).

The Christian school associations have expressed influence from this Emergent Church through the initiatives presented. In recent years, organizations, such as ACSI (Association of Christian Schools International) (2016) have developed urban school programs and integrated social justice issues within their corporate structure and school support tool that focuses on marginalized students (ACSI, 2016; CSI, 2015). These organizations provide, among other things, legal counsel, administrative support, and accreditation services to member schools, and significant social and academic leadership that is to be differentiated from other educational sectors (ASCI, 2015; Benson et al., 1986; Carper, 1982; Blattman & Miguel, 2010). The Association of Christian Schools International claimed a membership of 102 schools with an enrollment of 14,659 in 1967 (ASCI, 2015). By 1973, the figures were 308 and 39,360 respectively (ACSI, 2015; CAPE, 2016). In 1982, the numbers were approximately 1,900 and 270,000 (ACSI, 2015; CAPE, 2016). Currently, this organization boasts 23,000 member schools worldwide, the vast majority existing in all 50 U.S. states and territories, and representing about 1.2 million students (ASCI, 2016; CAPE, 2016). The numbers clearly demonstrate the vigor of this movement (ASCI, 2015).

Chapter Three: Research question, conceptual framework, and methodology

Research Question

Christianity has a close association to social justice, even if the traditional evangelical model has cast aspersions on this association (Dombrowski, De La Torre, Stivers, & McCracken, 2014). This study is an effort to begin to address the lack of scholarly research on this phenomenon of educating for social justice through serving student populations that have been historically marginalized. This chapter is broken into three sections. The central research question and supporting questions are described first. The second section describes the conceptual framework. Then follows the methodology used to answer the question and give form to the framework.

This study explores a Christian school that desires to serve its students and identifies itself as enabling significant numbers of traditionally marginalized students to experience a Christian education. This study's main focus was on the way the administration and faculty working within a particular school and how the administration, faculty, staff and parents understood the value and implement the ideal of inclusion.

Main Question

How does a Christian school include the traditionally marginalized throughout its students' experiences from its recruitment, to its instructional program?

Supporting Questions:

(1) What are the limits of the inclusion of the traditionally marginalized in a Christian school?

(2) How do study participants define these limits, and what are possible limiting factors?

Scanlan (2005), who wrote about the marginalized student within the Roman Catholic parochial schools, in his unpublished dissertation refers to the phrase, Epistemology of Inclusion. He defines this term as the reference to the many meanings, beliefs, and understandings that blend into the term "inclusion" (Scanlan, 2005). Finding the epistemology of inclusion within the Christian day school will lead to a better understanding of Christian schools and their ability to provide social justice for the traditionally marginalized. Combined with the Catholic tradition, this study will provide an even clearer understanding of private schools, particularly religious schools. I am interested in how a Christian school purposefully includes students of color and low socio-economic status and helps them achieve success. The traditionally marginalized come from circumstances that are barriers to success. I wanted to know how this Christian school situates itself in order to help these students overcome the hurdles in front of them. By extension, this study examines how an understanding of inclusivity motivates some schools who are more than another school to be more welcoming to students who are traditionally marginalization.

There are purposeful decisions being made when the school intentionally recruits students and then retains them successfully. Focusing on systems, stakeholders, and outcomes of a Christian school provided valuable information about their ability to provide justice for the most vulnerable of society. I needed to determine the school's policies, guidelines, practices,

and other activities that are meant to include the students who are within the working definition of traditionally marginalized. Certainly examining mission and vision statements, policy manuals, procedures and other formal evidence will be beneficial for answering the research question. Additionally, informal information related to the climate, anecdotal stories, and personal interactions indicated a sense of the inclusivity within the school. The composite of all of this information provided a strong understanding of how the examined school addresses the needs of the traditionally marginalized student within its context.

Defining traditionally marginalized students is a challenge. For purposes of this study, I employ a somewhat constricted understanding of "marginalized students" to mean to low-income families and people of color, which can tangentially include the English Language Learner (ELL). Although I am not specifically including these students, the disadvantaged, special needs, and other terms are also common terms used at times to refer to students that I am placing under the traditionally marginalized umbrella (Longmore & Umansky, 2001).

Conceptual Framework

Worldview

The conceptual framework in this study concerns itself with the intersection between the Christian's worldview, the generalized Christian school worldview, and societal needs (Coleman 2003; Schultz & Swezey, 2013; Wolters, 2016). Conventional wisdom reflects the "commonsense ways of seeing and ordering the world" (Brookfield, 2000, p. 138). Worldview embodies the central values of a culture and providing the basis upon which one's identity and self-esteem are established (Brookfield, 2000; Coleman, 2003). While it might seem self-evident that these things are the same, as it turns out, there are critical differences between them.

Worldview (alternate forms are a world-view and using the German form, Weltanschauung) is self-evident: an individual or collective intellectual perspective on the world or universe (Funk, 2001). Worldview is largely a life philosophy that answers big questions with practical implications held by a certain individual or group of individuals that directs conscious and subconscious decisions (Funk, 2001; Schultz & Swezey, 2013; Tsvetkov, 2014).

In *Types and Problems of Philosophy*, Hunter Mead (1964) defines *Weltanschauung* as the inclusive worldview or outlook. Worldview is a somewhat poetic term to indicate either an articulated system of philosophy or an unconscious attitude toward life and the world (Funk, 2001; Mead, 1964; Schultz & Swezey, 2013). Importantly, a person's worldview can include both conscious and unconscious beliefs. Primarily, a worldview is the system by which human beings answer the relevant questions and dilemmas that confront them in daily life (Funk, 2001; Sire, 1990; 1998). Worldviews tend to be more malleable and less concrete, shifting and evolving over time to account for the changing circumstances in the lives of individuals and culture at large (Sire 1990). Speaking to this, James W. Sire (1990), in *Discipleship of the Mind*, defines worldview as "a set of presuppositions ... which we hold ... about the makeup of our world" (p.17).

According to Funk (2001), a worldview can implicate a number of different things. Included in a worldview are beliefs based on reality, which can come from many different sources. Specifically, a worldview will typically consider the question of epistemology or a person's beliefs about the nature of knowledge and how human beings collect knowledge (Funk, 2001; Mead, 1964; Schultz & Swezey, 2013). One's worldview will also cover metaphysics, which are the inherent beliefs about the nature of reality. Bigger picture questions about

cosmology are also implicated in a worldview (Funk, 2001). These are the beliefs about the

origin of man, including the origins of life and how the universe came to be (Mead, 1964; Funk,

2001; Schultz & Swezey, 2013). It may be true that religious worldviews concern themselves

more commonly with these bigger questions of being than do secularist (Howse, 2005; Schultz &

Swezey, 2013; Wolters, 2016). However, the secularist does have a specific view that is in part

derived from their need to be consistent with the atheistic or agnostic theological view (Funk,

2001; Howse, 2005; Moreland, 2007; Spears & Loomis,2009; Swezey, 2013; Wolters, 2016).

Religion has often set out to answer critical questions about teleology or beliefs about the

meaning and purpose of life (Sire; 1990). Funk (2001) believes that worldview will necessarily

take into account elements of theology or the beliefs about the existence of God and God's

nature. On a more individualistic note, worldviews tend to consider anthropology, or the study

of the purpose of man (Funk, 2001). This can be applied to the individual, as that individual's

worldview is shaped by one's personal beliefs about one's purpose on earth (Funk, 2001; Howse,

2005; Sire, 1990; Wolters, 2016). The final worldview element, axiology helps to frame the day-

to-day worldview that people practically take with them when they leave the house (Funk, 2001;

Sire, 1990). Critical to the fundamentals of worldview understanding is axiology. The term

axiology comes from the Greek *axios* or value (Funk, 2001). In the context of worldview, one's

axiology consists of a set of beliefs about the nature of worth and what is valuable: What is

right? What is wrong? What is good? What is bad? Virtually all elements of your worldview,

from epistemology to anthropology, are intimately related to your axiology and vice-versa; it is a

person's beliefs about the value of things that are the proximate cause for most of that person's

behavior (Funk, 2001; Mead, 1964; Sire, 1990; 1998). These are axiological beliefs about

value—What is good? What is bad? And, what constitutes right and wrong? (Funk, 2001;

Howse, 2005; Mead, 1964; Wolters, 2016).

Table 3.1 Worldview Lenses	
Worldview Subset/ Lens	Big Life Question Asked
Metaphysical	What is real?
Epistemological	What is truth? What is nature of knowledge and collection of knowledge?
Theology	Does God exist? If so what is God's nature?
Teleological	What is a person's purpose?
Cosmology	Where did everything begin?
Anthropology	What is the nature of humankind?
Axiology	What values are important? What is Good? What is bad?

The following elaboration of these lenses and their implications to thought and action is

based on Hunter Mead's *Types and Problems of Philosophy* (1964) and Dr. Funk's insight. For

each worldview element, there are overarching questions posed by Dr. Funk (2001) that

illustrates the individual's Weltenschauung (2001). Furthermore, Dr. Funk (2001) presents the

implications those beliefs could have to thoughts, beliefs, and actions. And, thoughts, beliefs,

and actions are all fundamentals to why and then how someone would approach the world (Funk,

2001; Howse, 2005; Mead, 1964; Moreland, 2007; Spears & Loomis, 2009; Sire, 1990).

A person's worldview does not have to be an explicit thing that he or she states (Funk,

2001; Sire, 1990). In most cases, it is precisely the opposite of this, as it will be something that a

person just operates on without thinking (Funk, 2001; Sire, 1990; Wolters, 2016). Human beings only have limited conscious time to think, and most people would prefer to use that time thinking about something other than their prevailing worldview (Sire, 1990). Additionally, it is critical to recognize those worldview elements can be highly interrelated (Funk, 2001; Howse, 2005; Sire, 1990; Wolters, 2016). One element can weigh heavy on another, and they cannot be discussed independently without understanding the interrelatedness (Sire, 1990). The factors mentioned previously are not exhaustive or comprehensive. Some people can have worldviews that consider questions outside of the scope (Funk, 2001). The practical application of the worldview is going to operate on assumptions that are key to the underlying beliefs within a worldview (Sire, 1990).

In summary, a worldview (weltanschauung) is the set of beliefs about fundamental aspects of reality that ground and influence a person's perceiving, thinking, knowing, and doing (Funk, 2001; Mead, 1964; Sire, 1990; 1998). A worldview consists of an individual's epistemological, metaphysical, teleological, theological, and axiological understanding of the world around them (Funk, 2001). Each of these subsets (lenses) of a worldview is highly interrelated with each of the others and affects virtually all of the others (Funk, 2001; Phillips & Brown, 1991).

This figure 1.1 serves as a diagram of the conceptual framework. This conceptual framework informed my research design. The design is intended to inform how the distinct difference, inter-relational nature, and intersection of the world-view elements provides a filter for the stakeholders of the Christian school being studied and through their thinking, believing, acting, and perceiving they form a social justice framework for their practice. In this section, I will explain this framework guiding my investigation.

Figure 3.1 Worldview Conceptual Framework
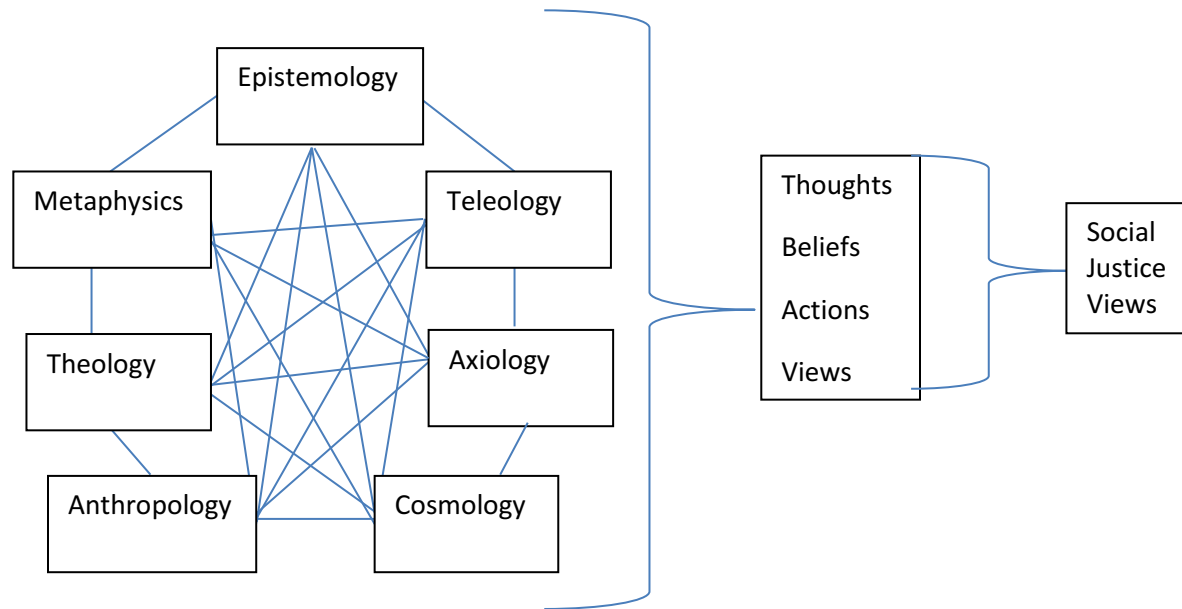
Christian Social Justice Views

Different worldviews are categorized (Brown & Phillips, 1991; Boa & Bowman, 2001). For example, the theological views of someone who is a follower of the teaching of Jesus Christ would be considered holding a Christian worldview. Furthermore, their view in a particular element of a worldview can provide more clarity through categorization that enables a better understanding and possibly illuminates the differences of individual worldviews (Boa, & Bowman, 2001; Funk, 2001; Wolters, 2016). Knowing the varied views that Christians hold on justice in society is important when analyzing the participants' answers to the research question.

According to Roman Catholic theology, therefore, a generalized Catholic worldview, there is much to be said about social justice through social relationships and the "Common Good" (Coleman, 1991; Vallely, 1998). Scanlan (2010) and Curran (2002) state that the Vatican

has published numerous documents over the last two centuries articulating the teachings that can be emphasized through human dignity, the common good, and a preferentiality for the marginalized. These social justice teachings are reflective of several worldview elements. For example, human dignity is a derivative of a teleological or anthropological belief. There is a theological understanding of the marginalized in society needing special attention that certainly influences the Roman Catholics teleological view and axiological view. The collective of these worldviews demonstrates the Catholic liberation view of social justice.

Considering that this study is of a school whose administrators, faculty, staff and any other employee must hold to a conservative Protestant, or commonly referred to as Evangelical, expression of the Christian faith, a deeper look at this theology and general worldview would be important. Therefore the theological implications and worldview underpinnings that influence Christian (Protestant Evangelical) social justice is an important understanding to have.

The term "evangelical" comes from the Greek word *euangelion*, meaning "the good news" or the "gospel" (Mead, Hill, & Atwood, 1985; Noll, 2015; Noll & Bebbington, 2003). Thus, the evangelical faith focuses on the "good news" of salvation brought to sinners by Jesus Christ (Anderson & Stetzer, 2016). According to Leith and Ed Stetzer (2016), researchers of evangelical interests, evangelicals are a "vibrant" and "diverse" group of believers found in many churches across denominational lines. Mark Noll (2015) posits that evangelicalism is an umbrella that brings together Reformed, Holiness, Anabaptist, Pentecostal, Charismatic and other traditions through core theological convictions that provide for a generalization. The largest voluntary group of evangelicals, National Association of Evangelicals (NAE) in reliance on Babington (1846) considers the core of these convictions to be:

- Conversionism: the belief that the individual lives need to make a personal profession of faith and be transformed through a "born-again" experience, followed by a life-long process of following Jesus

- Activism: the expression and demonstration of the gospel in missionary and social reform efforts

- Biblicism: a very high regard for and obedience to the Bible as the ultimate authority for all matters of life

- Crucicentrism: an emphasis on the sacrifice of Jesus Christ on the cross as making possible the redemption of each individual and humanity as a whole

These theological convictions and distinctives define the Protestant Evangelical, not political, social or cultural trends (Babington, 1846; Noll, 2015; Noll & Bebbington, 2003). In fact, many evangelicals rarely self-describe using the term "evangelical" (Noll, 2015; Noll & Bebbington, 2003). The evangelical is known to focus simply on the core convictions of the triune God, the Bible, faith, Jesus, salvation, evangelism and discipleship (Anderson & Stetzer, 2016; Mead et al., 1985; Noll, 2015; Noll & Bebbington, 2003).

Unlike Catholics, Protestant Evangelicals do not have a central authority speaking for them (Fogel, 2002; Kidd, 2009; Olson, 1999). A significant distinction of Protestantism, especially the evangelical, is their independence and individual conscience as was framed by Martin Luther, John Calvin, and others who protested the various tenants of Catholicism, including Papal authority (Kidd, 2009; Noll, 2015; Noll & Bebbington, 2003; Olson, 1999). Evangelical Protestantism has evolved to a form of worship that is intended to strip all vestiges of Roman Catholicism (Kidd, 2009). Therefore, evangelicals have attempted to strip any notion

of liturgy and have embraced a simplistic and unadorned form of worship, sacraments, and practices (Noll, 2015; Noll & Bebbington, 2003). The evangelical puts a heavy emphasis on the biblical text and their interpretation of that text (Noll, 2015; Noll & Bebbington, 2003; Olson, 1999). Furthermore, the evangelical look at their personal conversion as an individual acceptance of a truth through faith in what Jesus Christ has done for them, not as a collection of good deeds that will provide a preponderance of evidence for God to accept (Babington, 1846).

The challenge with evangelicals is the diversity in their faith and the diverse application of the Christian Gospel. The Evangelical perceives the Gospel as a personal salvation experience. The theological belief of conversionism, the anthropological belief of a need for conversion, the axiological belief that this conversion is primary, and the teleological belief that humankinds' purpose is to disseminate the gospel and disciplining others in the Christian faith all profoundly impact how the evangelical would approach justice for the minority.

The Evangelical uses the Bible as its source for truth, and uses it as the premise that God is a God of justice (Babington, 1846; Noll, 2015; Noll & Bebbington, 2003; Swartley, 2005). Using the biblical text of Deuteronomy 32:4, they assert "all his ways are justice" (Swartley, 2005). Furthermore, the Evangelical posits that the Bible supports the notion of social justice in which concern and care are shown to the plight of the poor and afflicted (Babington, 1846; Noll, 2015; Noll & Bebbington, 2003; Swartley, 2005). The Bible often refers to the fatherless, the widow, downtrodden, defenseless and those with a lack of support (Swartley, 2005). However, typically they have a primary concern for encouraging the personal salvation experience (Noll, 2015).

Importantly, the Evangelical Christian notion of social justice is often different from the contemporary notion of social justice in order for them to maintain a consistency while operating under their worldview. Indicative of evangelicals, they see the biblical exhortations to care for the poor more on the individual than that of society as a whole (Drombowski et al., 2014; Marshall, 1983). In other words, the Evangelical ethos holds each Christian accountable to do what he or she can to do to help the "least of these." They see the basis for such biblical commands is found in the second of the greatest commandments, "love your neighbor as yourself (Matthew 22:39)." A predominate view of the Evangelical is that today's notion of social justice replaces the individual with the government (Marshall, 1983; Swartley, 2005). Many evangelicals perceive this policy doesn't encourage giving out of love, but resentment from those who see their hard-earned wealth being taken away (Noll, 2015; Noll & Bebbington, 2003; Marshall, 1983; Swartley, 2005). Although there is a predominate trend amongst evangelicals, there is great diversity of social justice views amongst Christians, depending on their individual worldview.

Due to the diversity of Evangelical Protestants, there are many views on social justice (Dombrowski et al., 2014). The individualistic nature of the theological views evangelicals hold can and most certainly do affect their views on the poor, needy, people of color, and equality. An evangelical interpretation of the Christian gospel as a mandate to share the salvation experience and not as a mandate of good deeds for the poor and marginalized largely influences the Evangelical's outlook on the marginalized (Noll, 2015; Noll & Bebbington, 2003). The Protestant's individual conscience belief is centrally held and strong within the Evangelical. This individual conscience holding influences almost every subset of a worldview; therefore, affecting the thinking and practice of how the Evangelical approaches justice for the

marginalized. For example, Wilberforce and Equiano directly state the influence of their

evangelical beliefs as the inspiration for their part in the British anti-slavery and abolitionist

movement (Swartley, 1983). Evangelical social justice views can be particularly problematic to

determine.   Additionally, evangelicals have varied views about the position in women in the

church (Belleville & Beck, 2005; Swartley 1983). Some evangelical churches have embraced

and placed women in high levels of authority, while other evangelical churches restrict women to

non-leadership and submissive positions (Belleville & Beck, 2005). Of course, the views of

equality, restriction or integration of women within the Evangelical leadership and service will

affect the evangelical's desire to address women's issue in as much as they pertain to their

marginalization. The evangelical worldview lenses individually, collectively, and their interplay

determine the Evangelical Protestant approach to justice for those in society's margin.

Dombrowski, De La Torre, Jewell, Stivers, and McCracken (2014), contributors to the

volume *Christian Faith and Social Justice: Five Views*, propose that Christians' worldview

predominately falls into five general views of Social Justice. These five social justice categories

are listed below:

a) Christian libertarianism

b) Christian liberalism

c) Liberation theology

d) Christian feminism

e) Virtue ethics

    (Dombrowski, et al., 2014; Todd & Rufa, 2012).

Each of these Christian social justice views are a conflation of several worldview lenses. Therefore, it is important to consider these lenses when categorizing and describing a view of how to treat those that are traditionally marginalized. The individual or denominational theological view of Christian tenants, epistemological view of sources of truth and biblical text, the axiological views of the value of equality and the Christian gospel, the teleological views on the purpose of humankind, and the anthropological view of the state of humankind independently and collectively form a particular category of social justice. Therefore, in the following paragraphs the categories of the social justice application of these worldviews are described in more detail.

"Libertarians are hyper-individualists who have an atomistic view of society and ignore the way individuals influence each other" (Dombrowski et al., 2014, p. 10). However, a libertarian does not deny that individuals make a significant individual influence on society, environment, and social institutions (Dombrowski et al., 2014). The growing prominence of libertarian thought, with its critique of big government and forced taxation, in contemporary US politics is about means, not ends (Dombrowski et al., 2014).

Libertarians, Christian or otherwise, object to the initiation of force, even if for a seemingly worthy cause; and, they find that the state, by nature, is aggressive (Dombrowski et al., 2014; Todd & Rufa, 2012). For example, they believe that morals legislation violates individual liberty (Dombrowski et al., 2014). Thus, a just society would ideally minimize the role of the state in human life (Dombrowski et al., 2014).

A libertarian defends an alternative vision of society in which voluntary associations, such as the homeschool and private (religious) schooling, should largely or entirely replace the

secular state system (Dombrowski et al., 2014; Libertarian, 2017; McCaffrey, 2016; Weaver, 2014).   A libertarian theory of justice best articulates the Christian tradition's own vision of the state, elevating charity while reducing levels of actual or threatened violence in society. Most certainly this threat that they abhor includes the public school since they consider it a compulsory and aggressive assertion of state ideals on students and generations (Dombrowski et al., 2014; Libertarian, 2016; McCaffrey, 2016). The libertarian calls for the state to remove itself from public education in favor of a more individualistic source to meet the needs of people (McCaffrey, 2016**)**. Libertarians advocate free-market education where parents, teachers, and students, *not* the government, should make their own choices on education (Dombrowski et al., 2014; Libertarian, 2017; McCaffrey, 2016; Rawls, 1971; Todd & Rufa, 2012; Weaver, 2014**)** Some Christian social justice proponents contend that Christian Libertarians have difficulty claiming social justice because, Christians are often blinded due their religion and presuppositions; therefore, they determine the most personally advantageous course of action (Dombrowski et al., 2014). Ultimately Christians that are motivated by Christ's call to love their neighbors will find much to appreciate in a liberal society arranged to provide the greatest benefit to the least-well-off members (Dombrowski et al., 2014; Rawls, 1971). A just society will ensure that a robust social safety net exists that ensures the wellbeing of those that libertarianism might otherwise leave behind (Dombrowski et al., 2014'Libertarian, 2016; McCaffrey, 2016; Rawls, 1971).

A third Christian view of social justice is the Christian liberationist. This perspective on social justice is a radical departure from libertarianism (Dombrowski et al., 2014). Liberation theologians contend that other social justice theories are rooted in class, gender, racial, and ethnic assumptions that render them suspect; therefore, both liberalism and libertarianism do

little more than justify the status quo (De La Torre, 2008, 2013; Dombrowski et al., 2014; Todd & Rufa, 2012). This revolutionary theory of justice entails Christian solidarity with the poor and oppressed (Dombrowski et al., 2014; De La Torre, 2013; Goodman, 2011; Todd & Rufa, 2012; West, 2002). One of the contributors to Christian Faith and Social Justice: Five Views, De La Torre in his responsible essay (2014) states that "Just as God sides with the poor against the rich and powerful, so are Christians to align themselves with the poor against the unjust powers that prevail in the world" (Dombrowski et al., 2014, p. 14). In doing so, Christians take on Christ as a model in their own life by espousing Christ's own solidarity with the suffering and make this a model for their lives (Dombrowski et al., 2014; Cone, 1986; De La Torre, 2013; Goodman, 2011; Todd & Rufa, 2012).

Black theology refers to the theology of black liberation, a form of Christian liberation (Cone, 1970; West, 2002). James Cone, the chief architect of black liberation theology, in his book, *A Black Theology of Liberation* (1970), develops a black theology of social justice for African Americans. Cone and others, who hold similar worldview, present Christian theology as a theology of liberation when properly applied (Cone, 1970; 1975;1986; West, 1999; 2002). Black Liberation is focused on elevating the African-American beyond the marginalized experience prevalent in a racist society, by providing the African-American a gospel that enables them to see "blackness" in the Christian faith instead of the centuries of white domination and interpretation making black evil or substandard at best (Cone, 1970; 1975; 1986; West, 1999; 2002). It seeks to align the black achievements and humanity to the Gospel in the light of God's revelation in Jesus Christ (Cone, 1997; West, 2002). James Cone (1986) describes the Black Christian Liberationist in his book Speaking the Truth, "Black people who have been humiliated and oppressed by the structures of white society six days of the week gather together each

Sunday morning to experience another definition of their humanity" (p. 139). It is intended to be the declaration of black humanity that unshackles black people from white domination, thus providing authentic freedom for both white and black people (Cone, 1970, 1975, 1986; West, 1999; 2002).

Similar to the liberationist perspective, Christian feminists' worldview is fundamentally concerned with the particular forms of injustice that people on the margins, especially women, experience (Dombrowski et al., 2014; Iozzio & Jung, 2007; Weaver, 2014; Williams, 1993). The Christian feminist calls into question abstract and ahistorical approaches to justice such as those defended by libertarians and liberals (Dombrowski et al., 2014; Stivers, 2009). Christian feminists recognize the patriarchy and oppression in biblical times; but, find the wherewithal for providing justice from the biblical stories (Dombrowski et al., 2014; Stivers, 2009; Williams, 1993), especially how radical Jesus was at the time in terms of servant-leadership and forging justice (Stivers, 2009; Williams, 1993). Christian feminists rely on how Jesus taught and his striking interpretations of previous Jewish traditions (Drombrowski et al., 2014; Stivers, 2009; Williams, 1993). How Jesus favored people and their needs over the requirements of even the most sacred laws rings particularly true to the Christian feminist (Dombrowski et al., 2014; Weaver, 2014; Williams, 1993). The Christian feminist depart from the Evangelical theology due to the need to diminish the literal translation of biblical text in order to espouse a more liberal sense of interpretation (Williams, 1993) Christian feminist, biblical scholars, and theologians have re-examined biblical stories from the standpoint of women and identified and envisioned the ways that women can find their liberation and equality from them (Dombrowski et al., 2014; Iozzio & Jung, 2007; Stivers, 2009; Weaver, 2014; Williams, 1993).

"Social justice entails a commitment to unmasking forms of systemic and cultural oppression that are dehumanizing to the most vulnerable" (Dombrowski et al., 2014, p. 14).   The contention is that distributive justice is critical; but requires a necessary and critical understanding found through the analysis of prevailing beliefs about gender, race, and class in the pursuit of equality (Dombrowski et al., 2014; Iozzio & Jung, 2007; Stivers, 2009).   Too often these assumptions have provided justification for intersecting forms of oppression experienced by the most vulnerable (Dombrowski et al., 2014; Iozzio & Jung, 2007; Stivers, 2009; Todd & Rufa, 2012). The call for justice requires not simply an understanding of what injustice is, but more importantly a personal commitment to justice-making (Stivers., Gudorf, & Martin-Schramm, 2012). Additionally, there must an application of a worldview and willingness to engage in practices that undermine the "complex web of power, privilege, and patriarchy that undermines self-worth and inhibit right relations (Dombrowski et al., 2014 p 14)." According to the Christian social justice theorist, to make justice is to do nothing less than heed the divine call for us to become disciples of Jesus; and, as a Christian school this should be at the essence of who they are (Dombrowski et al., 2014; Iozzio & Jung, 2007; Stivers, 2009; 2012; Stivers, et al., 2012; Todd & Rufa, 2012).

Methodology

Methodological Approach

Using a qualitative case-study approach, this dissertation explores how a private Christian school as a member of the community and educational landscape provides justice for traditionally marginalized students. The school I examined is located in an area that has a significant number of students who would be categorized as traditionally marginalized. The school claimed that they provide an opportunity to attend the school regardless of their status that

would be indicative of marginalization. They specifically reach out to the low-income housing

adjacent to the school property and provide significant financial assistance to these students if

they are admitted into the school. Their mission is to provide academic excellence in an

environment that nurtures faith, hope, and love in Jesus, equipping their students to serve God

and others. Who and how they serve is at the crutch of this study.

        I interviewed (Appendix C) and examined the responses of 13 (n=13) Christian school

stakeholders, including faculty, administration, and parents (Table 4.3). Additionally, I

examined the following documents: recruitment packets, marketing pamphlets, promotional

videos, event programs and printed handouts provided during school tours for evidence of justice

being provided for the traditionally marginalized student in a region that is evident of the need.

See Table 3.2 for the list of study documents. Additionally, I reviewed the omnibus text, parent-

student handbooks, student applications, family applications, teacher applications, school

magazines, and mass mailing informational packets. In addition to interviews and public

material collection, I observed classrooms, building, special events and office operations.

Table 3.2 Study Documents	
Category	Document
Marketing and Recruitment Materials	
	Prospective family tour / info packet
	Mass mailing marketing pamphlets,
	Promotional videos
	Most recent annual school magazine
Event Programs	
	STEM evening program
	Alumni panel outline / handout
Personnel Materials	
	Teacher applications
	Faculty
Student and Parent Materials	
	Student applications
	Family applications
	Student textbook (Omnibus)

A qualitative research method was appropriate for this study because as Miles and

Huberman, (1994) state, it "focuses on naturally occurring, ordinary events in natural settings, so

we have a handle on what 'real life' is like" (p. 10). A qualitative approach provides a thick

description of the setting, the students served, the recruitment of students, and faculty as well as

other stakeholders' experiences that permit the reader to gain a thorough understanding of the

school being studied in reference to how they may or may not provide justice for students

(Huberman, 1994; Savin-Baden & Major, 2013; Strauss & Corbin, 1990).

The purpose of this case study was to examine how one Christian school, in one

particular region, has been reaching and educating traditionally marginalized children, while

especially focusing on their success. Since this researcher studied a school's experiences in a

specific region, a case study method was appropriate. Case studies allowed me the ability to

focus on the culture of one particular group, which in this case was a private Christian school.

(Marshall and Rossman, 2006; Strauss & Corbin, 1990).

The paradigm that I chose to use for my research study is that of Grounded Theory, a

systematic methodology in the social sciences involving the discovery of theory through the

analysis of data (Corbin & Strauss, 2008; Glaser, 1992; 2001; Glaser & Strauss, 1967; Creswell,

2007). This research implemented a-Grounded theory method because it is a research method

that operates by beginning with a question in order to create a theory or hypothesis; the first step

was data collection, through a variety of methods (Corbin & Strauss, 1990; Glaser, 1992; 2001;

Glaser & Strauss, 1967; Creswell, 2007).

From the data collected, the key points were marked with a series of *codes*, which were

extracted from the text. The codes were grouped into similar *concepts* in order to make the data

more workable. From these concepts, *categories* were formed, which then these were the basis

for the creation of a *theory*, or a reverse engineered hypothesis (Creswell, 2007; Marshall and

Rossman, 2006).

Grounded Theory: Social Constructivism

According to Creswell (2007), "The goal of the research is to rely as much as possible on the participants' views of the situation. Often these subjective meanings are negotiated socially and historically" (pp. 20-21). It was more appropriate to use the Social Constructivism methodology approach in this study. Additionally, Creswell (2007) informs that the meanings are not from individuals, but rather a collective of history, norms, and individuals (21). This describes the Grounded Theory and Social Constructivism as a philosophical paradigm (Creswell, 2007). As a researcher, it was my objective to develop an understanding of the reality of how traditionally marginalized students may or may not be receiving a form of justice by attending a Christian school.

My study's semi-structured interview questions were carefully designed to elicit descriptions from adult stakeholders of the school regarding the reality of the traditionally marginalized students' experiences within the Christian school setting. According to Creswell (2007), "the constructivist researcher focuses in on the context where people live and work in order to best understand the participants' cultural setting" (p. 21). My decision was to focus on the adult players in this case. I concerned myself with what was behind the school's decisions to serve and include traditionally marginalized students. Accordingly, I limited the research participants to adults, those who make enrollment decisions, delivery of education decisions, and policy decisions. More discussion of participants will follow in the sections on participants and procedures. These semi-structured interview questions, as well as the collection of available data from the marketing materials and other information, are specifically designed to assist in the best understanding of how this school supplies justice to students who have difficulty finding it elsewhere in society.

I looked at the genesis of the ideas of inclusion in Christian schools through the example of a particular case that was studied. I asked how the Christian school happens to invite and retain a student of color or a student in poverty or of a low socio-economic status. I focused on how the school helps these students overcome the biases, economic barriers and other impediments prohibiting these marginalized students from entry into the school and academic success. I examined what the school does to recruit and/or welcome students of color and those that are impoverished to attend. Instead of looking at learning outcomes of students who are English language learners in Christian schools, I looked for the effort that the school takes to help the students and their families overcome the economic and racial discrimination obstacles in conjunction with the other barriers. Finally, instead of asking how well Christian schools serve students who are impoverished or of color, I ask how a Christian school comes to understand its role in serving these students. Each of the areas that encompass marginalization can be described through the stakeholders' roles in embracing this group of students, leading towards recruitment and retention. Collectively these types of semi-structured questions helped answer the study question, "How does a Christian school provide social justice?"

Social justice is defined as the instruction given to the students with the idea that everyone is treated with equality, entitling everyone to the resources and benefits that the school has to offer (North, 2006; 2008; Uffenheimer et al., 1992). Although there is a general agreement that social justice is a desirable and worthy goal (Uffenheimer, et al., 1992); there is still a lack of achievement of social justice for all (North, 2006; 2008; Uffenheimer, et al., 1992; West, 2002; Zajda, Majhanovich, & Rust, 2006). For the sake of this research I used the general understanding that Social Justice is the ideal of highlighting that everyone should be respected

and receive an equitable portion of the available resources and equal access to the resources

(North, 2006; 2008; Uffenheimer, et al., 1992; Zajda, et al., 2006; West, 2002).

For this study, I used the operational definition of social justice and conceptualize it by

analyzing the operation of the school and its stakeholders' attitudes, behaviors, and actions.   The

various aspects of a school indicate how justice for the marginalized is operationalized.   While

observing, I focused on how the school fulfilled its expressed mission through student-school

interactions, teacher conduct, imagery, classroom and school-wide presentations, how they

included or excluded students, and dimensions that increase or decrease barriers of entry and

retention for students who are of color or poor. I observed the school's implementation of

processes that impede or enhance the ability for people of color and low socio-economic status to

enroll or remain in the school. I paid particular attention to stakeholder's operationalization of

ACCA's stated mission, specifically how the marginalized students to enroll, and indicators of

racialization in any form.

Data collection

I used criterion sampling (Creswell, 2007; 2009; Miles & Huberman, 1994) to select my

participants to ensure that they are familiar and included in the school being studied. The

participants for my study were a teachers, administration, school advancement officers, and

parents who have been affiliated with the school for a minimum of three years. The participants

were recruited through two processes. The Head of School was approached and requested

personally. Out of respect, the Head of School was asked about the approach adopted to

question his stakeholders. The Head of School distributed the criteria for the participants and a

recruitment letter/email request. The school's lead adminsitrator emailed the participation

request to the faculty, administrators, and selected parents. However, it does not confirm which

parents were notified by the Head of School to fulfill the requirements of the requests. The only response from the Head of School's email was from a current student and a parent. The female student did not fit the criteria and was reluctantly passed upon. Due to the lack of response, I followed-up by using personal email requesting that a time to observe and arrange a focus group followed by a personal interview be arranged. Responses were received from thirteen people saying that they would be willing to participate in an interview and observation who met the criteria. Several were not interested in a focus group and either declined the request or did not respond. Ultimately, thirteen interviews were conducted in conjunction with observations.

Of the thirty-four staff, faculty, and administration, ten members of the ACCA team participated and three parents participated in the research (Table 4.3). Thus, we had a sample size of 13 (n=13). As there are relatively more teachers and parents than administration or school advancement personnel, the non-administration stakeholders are more heavily represented in the sample. Two administration team members, Head of School and Academic Dean, and the director of the mentoring and tutoring program were interviewed. The participants included five faculty members, with no children in the school, that work in the grammar school (kindergarten through grade five) and secondary school (grades six through twelve). One faculty member interviewed had children in the school. There is one parent interviewed who has volunteered for over fourteen years in the school office. In addition to that parent, there were three more parents. These parents had more than three years of experience with the school in order to meet the same criteria as the faculty. These participants were collected through the snowball method (Marshall & Rossman, 2006). Participants were chosen through personal request, discussion with a participant, and by recommendation form others who thought someone would be beneficial to my study and willing to participate (Marshall & Rossman, 2006).

My data collection involved individual participants that were directly interviewed using semi-structured questions (see appendix C) and publically accessible information. Thirteen stakeholders (n =13) were interviewed in order to elicit their perspectives and how the school provides for people of color and those of low socio-economic status. These participants were two administrators, a program director, the Learning Support Coordinator, the Guidance Counselor, a grammar school teacher, three secondary school teachers, office manager, and three parents (Table 4.3). The leadership of the school provided a unique perspective of influence upon the organization. The parents provided insight into their perceptions of the school and its operation. Additionally, the faculty and staff provided insight into the relationship with the students, parents, and administration. Each of these stakeholders was able to describe how this school conceptualizes social justice through its operation.

The 13 (n=13) semi-structured interviews were "designed to evoke a description of the participant's perception and a thick description of the school" (Marshall & Rossman, 2006, pp. 101-102). The individual questions were designed to provide insight into the participant's experience at the school, their personal values, school-participant shared commitment, and inclusivity (personal and corporate) (Marshall & Rossman, 2006; Miles & Huberman, 1994). Egan (2002) proposed that an effective interview should be extensive at the beginning stage of a study and be more precise and focused on the topic of interest during the latter stages of the study. This method was employed during the interviews. Egan (2002) suggested that data could be collected using a combination of methods. Egan (2002) further pointed out that collection of data is an on-going process, which involves exchanging collected data between developed codes and categories. As the interviews and data collection proceeded trends became evident that provided the ability to conduct more focused interviews, obseervations, and data collection. The

data were broad-based and unstructured during the initial phase when public data and pre-

interview observations were being conducted. But, when the research process advanced, central

themes became more specific and the data collection became more structured (Egan, 2002). For

this reason, there was pre-interview data collection through public materials and observations in

order to provide me with a sense of school and rudimentary coding.

While visiting the school, some observations were made. The observations were

intended to illicit a broader understanding of the schools operation and validate the participants

perceptions, particularly that which is related to the research question; because, the various

aspects of a school indicate how justice for the marginalized is operationalized. While

observing, I focused on how the school fulfilled its expressed mission through student-school

interactions, teacher conduct, imagery, classroom and school-wide presentations, how they

included or excluded students, and dimensions that increase or decrease barriers of entry and

retention for students who are of color or poor. I observed the school's implementation of

processes that impeded or enhanced the ability for people of color and low socio-economic status

to enroll or remain in the school. I paid particular attention to stakeholder's operationalization of

ACCA's stated mission, specifically how the marginalized students enrolled, and indicators of

racialization in any form. Additionally, the observations were a method to triangulate the data

providing validity and trustworthiness to the study. Prior to interviewing the teachers, a brief

observation of their classroom, their interaction with students, and general school happenings

was conducted to provide the observer a deeper understanding of the school context and

environment the participants belong. These observations of student-school interactions, teacher

conduct, imagery, classroom and school-wide presentations, how they included or excluded

students, and dimensions that increase or decrease barriers of entry and retention for students

who are of color or poor provided a broader and thicker description of the site and general

practices. These observations demonstrated the practical application of the various interviews

and various data within context and how they apply to the research question. In addition to

providing contextual data, these anecdotal notes provided another means for triangulation for the

purposes of validity.

The publically available information was collected through requests of admissions

material, inclusion policies, website sources, and other school artifacts. Specifically, an annual

magazine, website information, admissions packets, faculty contracts, faculty applications,

scholarships, and various collections of marketing materials for the school were collected. See

Table 3.2 for a categorized list of the documents used in this study. These sources of

information were mainly collected prior to the site visit. The exception is the application and

enrollment packets. These were in the process of being updated and the administration preferred

that I use the most current documents. I visited the school over a three-week period almost daily.

These visits were approximately three to five hours in length. In addition to visiting during the

school day, I attended four evening functions, a STEM (Science, Technology, Engineering, and

Mathematics) function, a mentoring/tutoring session, an alumni forum, and an awards ceremony.

During these visits, individual interviews, observations, and events took place at a time and place

that was of mutual convenience. The audio of each interview was approximately forty-five

minutes in length and was recorded and used to create the subsequent transcriptions. In addition

to the recording of the interview, anecdotal notes were taken that noted items that would be

relevant to the topic or provide a thicker description of the participant and/or Arduum Classical

Christian Academy.

I triangulated and analyzed the many sources to ensure consistency of data (Marshall & Rossman, 2006; Patton, 2002). Additional public document sources of data that were included were recruitment materials, school magazine, school policy handbooks, websites, blogs, and other readily available documents. material, inclusion policies, website sources, an annual magazine, admissions packets, faculty contracts, faculty applications, scholarships, and collections of marketing pamphlets that described the school, curriculum, application process, and the new science and technology advancements at the school. Most of these were available through the school's website as a page or easily obtained information because they were provided to anyone upon request. Significant triangulation sources were the stakeholders in a program (participants, other researchers found in the literature review, staff, parents, and administration). In the case of the afterschool tutoring and mentoring program (Mentor Mission), for example, the research process started by identifying stakeholder groups such as the program administrator, volunteers, school teachers, and school administrators. In-depth interviews were conducted with each of these groups to gain insight into their perspectives on program outcomes. During the analysis stage, feedback from each of the stakeholders and observation notes were compared with other stakeholders to determine areas of agreement as well as areas of divergence.

As previously stated, the observation and interview process took place during daily visits over a three-week period that were a minimum of three hours and a maximum of five hours. Additionally, several evening events were attended. The evening events attended were a STEM (Science Technology, Engineering, and Mathematics) evening, mentoring and tutoring event, awards event, and an alumni event. Additionally, the aforementioned readily available documents and data sources were collected pre-visit, concurrent to the visit, and post-visit (Table

3.2). The first visit was primarily for collecting data and a general tour of the school facilities.

According to Miles and Huberman (1994), a qualitative researcher must analyze and reduce a massive amount of data in terms of words, language, and the implied meanings from them (as cited in Walker & Myrick, 2006). Specifically, I was looking for information, imagery, interaction, and operational dimensions and aspects that would answer the research question. I looked to see how these stakeholders operationalized the school's mission and social justice. Furthermore, I was using the observation, the documents, and interviews to ensure the data was trustworthy, rigorous, and valid.   I organized and analyzed the data further by placing each piece of data into themes with similar properties and consequently lead to theory formation (Walker and Myrick, 2006). Like Corbin and Strauss (1990), I viewed data coding as an analytic tool enabling me to manage large amounts of raw data. During data coding, the data was broken down into smaller chunks, compared, and grouped into categories based on their similarities (Walker & Myrick, 2006).

Qualitative Data Analysis

Throughout my case study, I provided the Christian school educators and parents the opportunity to share how they perceived the school has been instrumental in providing an education for students to flourish who would otherwise be unable to succeed if they hadn't attended the school. I observed how these perceptions matched the observations and documentation. In addition to having taught in an urban public district and adminstered an urban-suburban private school system, I am currently an administrator of a Christian school that is very homogenous. Additionally, I have been a superintendent of a Christian school that considered itself as a collection of schools into a singular Christian school district that would be

considered very diverse. Because of my experiences, I am interested in how a Christian school succeeds in providing justice for the students who would normally be marginalized.

The focus of the case study was to understand the school context as it is perceived by the participants individually and collectively. The study provides an understanding of their experience in this particular phenomenon. Data in the form of transcripts from phenomenological studies were condensed in order to give an accurate account of the participants' point of view (Miles & Huberman, 1994). However, as I attempted to analyze the data from my phenomenological case study, it was important for me to bracket my experiences and categorize the participant's experiences. For qualitative research methods, Miles and Huberman (1994) suggest "creating codes" (p. 58) as part of the early analysis. When examining the interview transcriptions, observation notes, and the written reflections, I implemented *in vivo codes,* the method of assigning a label to a section of data, such as an interview transcript, using a word or phrase taken from that section of the data (Given, 2008; Miles and Huberman, 1994), by referring to the participant's exact words to develop coding categories. As I developed categories, I carefully examined the data in an attempt not to include any of my biases.

Due to the varied content of the materials, I am unable to analyze the document data in the same manner that I analyzed the interview data. As a result, I created and used a "Document Summary Form" (p. 55) (Appendix E) as proposed by Miles and Huberman (1994). I completed one document summary form for each document source in order to more easily make comparisons within that source. This form aided the coding of information by assisting in the determination of what trends and evidence arise from the school documents.

Role of Researcher

My role as a researcher was that of an insider, being part of a Christian school, but not affiliated with the school that was being studied. This study examined how the school that I studied includes students of all types. Notably, I was instrumental in opening a school that whose purpose was to serve students in a low socio-economic and predominately minority part of a city comprised of a large number of non-English speaking students. As a result, I have my own realities and opinions as to how the phenomenon of providing justice to traditionally marginalized students should work within this context.   I recognized my role as a limitation of the proposed study and in order to compensate for this limitation, specific safeguards were implemented. First, colleagues reviewed my interview questions to ensure that they were appropriate and not leading. Secondly, in order to avoid any coercion, I selected a school and participants with whom I am generally unfamiliar. Finally, I used member checks with the participants by providing them a copy of the transcript of the interview and my analysis of their interviews to ensure accuracy and avoid any misrepresentation.

Trustworthiness, Validity, Rigor

As a Christian school administrator and someone who in past has been in a very inclusive Christian school district, this research focused on the complexities and the approaches needed for inclusivity and justice. Therefore, I was aware of my feelings, so that I did not impress them upon the participants. To guard against this, I kept notes of my feelings as they arose in addition to my reactions to the participants. These notes aided when I interacted with the information during data collection as well as the analysis stages. To overcome such feelings and reactions while interviewing I took important steps which were helpful during the data collection process.

Creswell (2007) summarized the definition of validation as, "an attempt to assess the 'accuracy' of the findings as best described by the researcher and the participants" (p. 207). In the attempt to provide accurate findings this study, I implemented several of Creswell's (2007) validation strategies: spending an extended time in the field with the participants in order to learn the culture, triangulate the data, and member checking. Considering that, in addition to examining the significant number of public materials, I spent three to five hours, each visit almost daily over a three-week period in addition to several school-wide events, I was able to get a sense of the culture of the school that helped bring to life the context of the data. As Creswell (2007) advised this time was to help ensure the proper interpretation of the data, thus aiding in validity. Spending time at the site and learning the culture was done through observation and casual discussions with people in addition to observing academic events, alumni events, and school celebrations. By gathering data from various sources, my goal was to triangulate the data to corroborate the evidence and provide validity to the findings. Finally, I conducted member checks (Creswell, 2007) by sharing the transcript and analysis of the audio recording with the participants in order to ensure accuracy. Only one participant responded to the member checks with a minor clarification to the transcripts; therefore, I have confidence in my findings.

Creswell (2007) states that the qualitative researcher, "employs rigorous data collection procedures" (p. 45). In an attempt to provide rigor to my proposed study, the data collection included an audio recording of all interviews, their accompanying transcriptions, and a thorough examination of publically available or readily available upon request documents such as the school's student and teacher applications, parent-student handbooks, brochures, website pages, and other promotional materials.

Limitations and Significance of the Study

Although limitations and the significance of this study are discussed in more detail following the finding sections, it is prudent to provide an overview in relation to the methodology.

There are specific limitations to this study. It was conducted in a region that I had little reaction and a very limited relationship with; therefore, I had a minimal understanding at the outset. However, I was in private and Christian education in some form for nearly 20 years. And, I administered and founded Christian and private schools with the interest to being open in enrollment, promoting inclusivity, and addressing the needs of the community. Although I identified my feelings when sharing my analysis, there may be a possibility for a bias to exist.

I recognize the limitation of conducting my study in one site. However, as a case study, it was not conducted for the purpose of generalization; but rather to provide one facet to how a large segment of the American educational landscape provides justice for those who are traditionally excluded for one reason or another.

Although there is abundant research on Christians and social justice, this research is significant because there is little to no research documenting how a Christian school approaches and satisfies the need for justice, outside of the Catholic parochial system. Moreover, the scant existing research is limited to Catholic parochial schools. Because, Private schools, particularly Christian schools, have become complicated enterprises within the ever-increasing diverse society more research was necessary. This research was conducted in order to add to the established literature through its examination of how a Protestant/ Evangelical Christian school provides justice for marginalized students within the U.S. educational landscape.

While the findings are not generalizable, they may be transferable and of interest to Christian school leaders, private schools, and others who are interested in social justice in education and religious education in particular (Marshall & Rossman, 2006). This is discussed in more detail within the implication section of this study. The purpose of this study is to acknowledge how a Christian school can provide justice for the marginalized student and influence other schools to be inclusive of students who need it most.

Chapter Four: Analysis

Context of Study Site

Arduum Classical Christian Academy Background

This study was conducted at a private classical Christian school within the densely populated outer suburbs of a city within the Mid-Atlantic region. For the benefit of anonymity, the pseudonym, Arduum Classical Christian Academy or the abbreviated form ACCA, is used for this school. ACCA was founded in 1984. Arduum Classical Christian Academy is a single school that encompasses pre-school through grade twelve within four divisions. The divisions are Pre-Kindergarten (newborn through 4-year old), Elementary (kindergarten through grade 5), Middle School (grade 6- grade 8), and High School (grades 9-12). The Elementary is most often referred to as a grammar school. The Middle School is commonly combined with the High School and referred to as the Secondary School.   Due to the state licensure and common operational structure, this study focused on the grammar and the secondary school. The school is a classical Christian school from an Evangelical or Protestant tradition. The school was located in a region that has a significant pool of students who are considered traditionally marginalized students from which to recruit. Considering the higher amount of students of color (33%) than most private schools and many public schools, there is some claim of inclusivity for the historically marginalized students made by the school. Reflecting the community, there is a claim that students or color and those that are of a low socioeconomic status are enrolled.

Previously, I had theorized that a Christian school is a collective of similar minded worldviews. While some schools would take an axiological, theological, or epistemological view of their school, this school contends that these elements mentioned above are indeed necessary, but there is a teleological, metaphysical, cosmological, and anthropological element to

their education as well. They see these lenses collectively as a worldview. To understand

Arduum Classical Christian Academy, I explored the elements of a worldview that ACCA

espouses through the documents they provide. Since the inception of Arduum Classical

Christian Academy in 1984, it has held the same mission. According to the school's published

mission, they exist "to partner with parents in a community of academic excellence, nurturing

young people in the faith, hope, and love of Jesus Christ, equipping them to serve God and

others."   The theological and metaphysical elements of the school's articulated worldview are

evident within their Statement of Faith (Appendix F). Moreover, they have articulated their

worldview further within the philosophy of education (Appendix J). This Philosophy of

Education document articulates their worldview beyond the epistemological nature of almost

every school's philosophy. The school's anthropological worldview element defines the meaning

of life. They describe their view of life. Thus, theologically and anthropologically, they believe

that:

> [Humans] are the crowning jewel of a creation spoken into existence by an infinite,
>
> transcendent, immanent, omniscient, sovereign God of love. Created by God in his
>
> image, we were created to share in common with him some of his holy attributes, but we
>
> have all violated his nature and find ourselves in need of redemption, which God has
>
> made possible by revealing truth to us over time through both general and specific
>
> revelation—most specifically through Jesus Christ. As his image-bearers, we were
>
> created able to know and understand the truth. Believing this is so, we are to love what
>
> God loves and hate what he hates, embracing his will, which he has made known to us,
>
> and glorifying him by the way we conduct our lives.

They desire that their ends of education should facilitate the restoration of humankind (anthropological), especially their students, to the image of God as they perceive it to be as described in the biblical text (theological). Furthermore, they desire to lead their students to a place where they reconcile (teleological) themselves with him. They do this by providing them with the necessary instruction in order to equip their students to be disciples of Jesus Christ. They desire for them to follow Christ's example in all facets of the human experience. These views point towards a more libertarian view and applied in social justice terms as a Christian libertarian.

Within this philosophy of education, ACCA contends that "a true education cannot be assessed completely by tests and formal evaluations." They suppose that evidence of such an education can only be seen in the life and actions of the student. Additionally, they contend that a true education begins with foundational truths (Epistemology) and principles that "cannot easily be tested in the traditional classroom but is eventually measured by the pupil's ability to actually act productively by putting his knowledge into practice." They prescribe that the school must demonstrate within and outside the classroom an integration of faith and learning, ultimately expressed in personal discipleship.

The school articulates the values and goal for a student at ACCA. They state, "The pupil that the parents, teachers, and the church must strive so deliberately to educate has inherent value because he is created by God in the very image of God himself." The published statement of their philosophy of education recognizes the unique diversity of each student. The school asserts:

All students possess by their nature unique personality, intelligence, the compulsion and the potential to not only hold moral convictions but to live to a high standard of

morality… Each will also process new information when content and its delivery are

developmentally appropriate and when both are designed taking into consideration

individual differences in preferences and capacities in learning, including cognitive and

experiential variations and the full range of learning styles and multiple intelligence, and

finally both social and cultural forces that affect individuals and groups of individuals.

Within its foundational literature, the school clearly presents their understanding of the need for

inclusion of students, particularly those that are enrolled. However, there is an individualistic

tone and nature about this call for inclusion.

ACCA sees the teacher as being committed to meeting the educational needs of his or her

students. They expect the teacher to be a servant leader in order to provide the student the ability

to self-advocate and achieve great heights. They are leading the students by serving the students.

This is a very individualist tone that is espoused. Beyond expecting the high level of

competency, they expect a teacher highly competent in integrating Jesus Christ into all aspects of

the curriculum. Finally, they expect the teacher to be consistent in both private and public areas

to the Christian ideals of the school. These axiological beliefs of morality and values are

transferred to all students through a color-blind system that sees academic excellence as a faith

imperative and as an integral aspect to a human flourishing.

In addition to the day school, ACCA has a summer camp, summer credit recovery

program, after-school tutoring and mentoring program within its Mentor Mission (pseudonym)

program. Primarily, these community outreach programs provide after-school tutoring and

support for students that reside in the federally subsidized low-income housing complex adjacent

to the school. Although the mentor-tutoring program is currently under the corporate structure of

the school as it has been since it was created eight years ago, they have begun to separate into two organizations. The summer tutoring and credit recovery will remain at the school in addition to the summer camp.

Arduum Classical Christian Academy has experienced many transformations since its founding. The school began with seven pre-schoolers and volunteer teachers. Each year thereafter, they added a grade. By 1995 the school had moved twice, purchased a building and was operating a pre-kindergarten through grade eight program. It was in 1998 the high school began with a building expansion. In 1999 the second administrator of the school began his tenure as principal of the secondary school and then becoming Head of School within two years until 2012. In 2001, ACCA graduated its first senior class. In 2003, they moved to the current location in a former public school building, renovated it, and built an athletic/event center.

During the latter part of the second administrator's tenure, ACCA made significant pedagogical changes. Subsequently, there were significant changes in staffing. (The reasons for the change in staffing or pedagogy were beyond the scope of this study; therefore, unknown to me.)   They began to adopt a Classical Christian education model drawn from the writings of Dorothy Sayer (1948) and her call for a different more appropriate form of teaching and learning. According to the Classical Christian School Association (2017), a classical school, in all its levels, programs, and teaching, emphasizes grammar (fundamental rules of a subject), logic (the ordered relationship of the particulars of a subject), and rhetoric (the clear expression of grammar and logic in each subject). It is a pedagogy that is design to adhere to the traditions of western-civilization, particularly the Christian church and European-centric literature.

Admission and retention are important to the school by indication of the marketing efforts. However, they do not seem to have an urgent need to increase their student body. The greater desire is to build a student body that is comprised of the "right" students. Both the Head of School and two stakeholders mentioned that the more focused view of admission is beneficial to the school. Every stakeholder insisted that the "right attitude" or "right fit" was the determinant for admission. Interestingly, none of the participants could articulate the "right" student beyond one who could handle the voluminous amount of work and was not deemed too far behind in academic ability. There seems to be no urgency to increase the student population. In light of no apparent pressure to increase enrollment, this focus certainly would influence their ability to maintain selectivity in regards to admission. However, there was an addition of a first grade classroom for the school year. Therefore, there was evidence that they were willing to expand if the need arose; but, the value of how they determined and enrolled the "right fit" was primary to that of expanding the student enrollment.

Arduum Classical Christian Academy Pedagogical Approach

The school claims to draw inspiration from 1940s British author, Dorothy Sayers. She wrote an essay titled *The Lost Tools of Learning* (1948). In it, Sayers (1948) not only calls for a return to what she says are the seven liberal arts of ancient education, with the first three applying to k-12 education, are the "Trivium" – grammar, logic, rhetoric. She overlays child development and matches what she calls the "Poll-parrot" stage with grammar, "Pert" with logic, and "Poetic" with rhetoric (Sayers, 1948). At ACCA, the administration and board members were intrigued with this idea of applying a classical education in a Christian context. According to the administration, ACCA often refers to Doug Wilson's writings, a founding board member of Logos, a classical school in Moscow, Idaho as an example. They use its curriculum and

experience as an example of how to develop a Classical Christian school curriculum. Much of

the philosophy can be explained further in Doug Wilson's (1991) book on classical

methodology, *Recovering the Lost Tools of Learning*.

This classical methodology is white, European, western civilization centric. Although

not in a purposefully racially hostile manner, by design it excludes people of color from the

curriculum. They chose this pedagogical approach as a means to address their desire of

academic excellence. According to the participants, the curriculum and the pedagogical choices

provided the rigorous academics that addressed the academic excellence expressed within the

school's mission. The rhetoric and logic classes provide the students with the skills needed to

properly articulate the faith and knowledge acquired through the program. However, the mission

calls for an equipping to serve God and other. In contrast to the current color-blind approach, the

fact that one-third of the student body is of color should be considered in any pedagogical

choice. Additionally, it could be considered a need to broaden the school's pedagogy and

curriculum beyond western civilization and white European focus in order to serve others

properly, regardless of their ethnic background. This seems to be especially poignant to this

school, considering it is comprised of a significant number of people of color and that they exist

within a diverse and racialized society such as America.

Arduum Classical Christian Academy Faculty and Administration

Thirty-four employees comprised of the faculty, staff, and other administrative members

were there for the kindergarten through grade twelve student program, at the time of observation

and interviews. See Table 4.1 below for an overview of the kindergarten through grade twelve

faculty, administration, and staff at ACCA. There were four people in the administration team.

They were the Head of School, Dean of Academics, Business Manager, and Director of

Development. There were two part-time office staff members. Notably, the office manager

worked voluntarily without pay for most of her nineteen years affiliated with the school. There

were thirty full-time and the remaining faculty and staff members were part-time. There were

two who were in charge of a school program that were full-time, one is Learning Support

Coordinator, and the other is the director of the after-school mentoring / tutoring program.

Additionally, the school employs a lunchroom staff program coordinator part-time. The faculty

was almost entirely white except three Asians, two male, and one female.   Additionally, the

Office Manager was an adopted Asian-American ethnicity who was raised in a Caucasian home.

Two of the three faculty of color have been at the school less than three years; therefore,

ineligible based on the criteria. An aside note, the Asian male grammar school teacher did the

information technology work in addition to his teaching duties. There were eight male teachers,

two of whom were in the primary age grades. The administrative staff comprised of male staff,

except the Dean of Academics.

Table 4.1 ACCA Faculty and Staff Members						
Position	Number	Gender	People of Color	Tenure		
				Mean	Median	Mode
Administration	4	1 Female 3 Male	none	17 years	13 years	N/A
Mentor Mission	1	1 Female	none	6 years	6 years	6 years
Office Staff	2	2 Female	1 Asian	18 years	18 years	18 years
Grammar School Faculty	8	6 Female 2 Male	2 Asian (Korean)	8.5 years	2 years	2 years
Secondary School Faculty	12	7 Female 5 Male	1 Asian (Korean)	3.6 Years	2 Years	1 Year
Cross Division Levels (K-12) Faculty	4	3 Female 1 Male	none	5.25 Years	4 Years	1 Year
Support Staff	3	3 Female	none	2 Years	2 Years	2 Years
Total	34	23 Female 11 Male	4 Asian	5.67 Years	5 Years	2 Years

There was a significant turnover of faculty members in recent years. Five out of eight grammar school teachers have been at the school for two years or less. Two teachers in the grammar school have been there between three and five years. One teacher in the grammar school was at the school for twenty-one years and, she was not responsive to requests to interview. Therefore, I was able to observe and interview one of the three participants within the grammar school that match the criteria set forth in the study. In the secondary school, there were only five of the twelve faculty members that meet the criteria of minimum three years affiliation. Three secondary teachers were participants. There was only one faculty of color in the secondary

school. He was an Asian (Korean) male and has only been at the school for two years; therefore, did not fit the criteria.

Importantly, the school staff must adhere to the statement of faith and subscribe to the school mission. Additionally, there was a code of conduct outlined in contracts and the faculty handbook. Theoretically, each employee at the school must attend a Christian church that aligns with the school's Statement of Faith. However, there seems to be some divergence, considering there are employees whose church traditions are not closely aligned with the school's traditional expression of the Evangelical faith. For example, the office manager attends a more liberal protestant church and a humanities teacher attends an Episcopalian church. The Head of School, Office Manager, and Academic Dean attested to recent changes in the acceptance of employees who practice a broader range of Protestant churches than that was acceptable in previous years. They confirmed that the founder's strong relationship with the conservative Evangelical congregation housed in the school had influenced the theological background of hired employees until the last few years. Additionally, they acknowledged that many of the new teachers may have contributed to this change. This shift was explained as a matter of occurrence and does not seem troublesome to the participants.

Houses

The secondary school is divided into five groups called houses. These houses were figurative in nature, no more than just a grouping of students in order to provide a community, encourage academic excellence, and a method to disciple students in the Christian faith. These figurative houses, simply a grouping of students, are established to build community, develop leaders, academically compete, and strengthen the school culture and foster the stated mission of the school. The academic competitions are intended to develop a rigorous academic culture that

promotes a community of excellence. They use these figurative houses to operationalize their

mission. ACCA attempted to include everyone within the community by providing each student

a group that they were responsible to encourage and exhort them to do better academically. The

competitions are the school's attempt to provide an opportunity to foster academic excellence

while providing a support network and comradery within their student body and school

community. Additionally, the deans of these houses use this interaction to strengthen their faith

and equip the students to serve God and others, as is called for in the school's mission.

These figurative houses are named after Christian philosophers, Christian missionaries,

theologians and notable (evangelical) Christian figures of history. The houses are Bonhoeffer,

C.S. Lewis, Wilberforce, Equiano, and Elizabeth Elliot. These eponyms are a continuation of the

classical nature of the school and the Christian heritage instruction endemic to the humanities

curriculum.   There is little evidence that the names of the houses are used for more than a name

for the group of students; however, I have provided a description of these houses. These houses

do however evoke a sense of being responsive to the identity of African Americans.   However,

there is a question to the impact that these carefully chosen and culturally responsive eponyms

have at the school and whether they impact the school's desire to serve all of their students as is

called for within their mission. There was no related evidence observed.

Bonhoeffer was a German Lutheran minister and prolific theological writer who became

known for his devoted resistance to Nazi fascism (Galli & Olsen, 2000; Metaxes, 2015).

Bonhoeffer was not raised in a particularly radical and politically active environment (Galli &

Olsen, 2000). He was born into an aristocratic family (Galli & Olsen, 2000). His maternal

grandfather was a preacher at the court of Kaiser Wilhelm II (Forell & Childs, 2013; Galli &

Olsen, 2000). And, Bonhoeffer's father was a University of Berlin professor of psychiatry and a

prominent neurologist (Forell & Childs, 2013; Galli & Olsen, 2000). Raised in a liberal

nominally religious environment and liberal home, Bonhoeffer and his seven siblings were

nominally were encouraged to explore great classical literature and experiment with the various

fine arts (Forell & Childs, 2013; Galli & Olsen, 2000; Metaxes, 2015). According to Metaxes

(2015), Bonhoeffer expressed a very vocal opposition to Hitler's euthanasia program and

genocidal persecution of the Jews.   Bonhoeffer wrote many theological essays about the

suffering and oppression and its connection to faith and reality (Forell & Childs, 2013; Galli &

Olsen, 2000; Metaxes, 2015). Consequently, Bonhoeffer was arrested in April 1943 by the

Gestapo and imprisoned at Tegel prison and later transferred to a Nazi concentration camp

(Metaxes, 2015). As the Nazi regime was collapsing, Bonhoeffer was placed on trial for his part

in plotting to assassinate Adolf Hilter and was executed two weeks before the Americans would

liberate the camp where he was being held (Metaxes, 2015). Christians across denominational

and geographical lines find Bonhoeffer's example inspiring (Hillmer, 2016). He was a pastor

and theologian who was intellectually and spiritually honorable in how lived as he preached in

spite of the danger imposed by the Nazis (Hillmer, 2016). Bonhoeffer has wielded great

influence and inspiration for Christians across broad denominations and ideologies, for notable

movements such as Martin Luther King, Jr. and the Civil Rights Movement, in the United States,

the democratic movement in Eastern Europe, and the anti-Apartheid movement in South Africa

(Hillmer, 2016; Metaxes, 2015).

   C.S. Lewis (1898 –1963) was an author, Christian apologist, professor, lecturer,

broadcaster, and more (Wilson, 2005), Dr. Lewis held academic positions at both Oxford

University and Cambridge University (Wilson, 2005). He is best known for authoring his non-

fiction Christian apologetics, such as *Mere Christianity* and *God in the Dock* as well as his

fictional works such as *The Screwtape Letters* and *The Chronicles of Narnia* (Who is Lewis, 2003; Wilson, 2005).

William Wilberforce (1759 –1833) was a British politician, humanitarian, and a leader of the anti-slavery movement. He was an independent member of the British Parliament representing Yorkshire, England (Fendall, 2002). At 26, he became an Evangelical Christian, which resulted in major changes to his lifestyle and a lifelong concern for reform (Fendall, 2002; Piper, 2007). William Wilberforce became a strong supporter and proponent of the evangelical movement within the Church of England (Piper, 2007). Wilberforce attempted to revitalize the Anglican Church and individual Christian observances to achieve the goal of a just and moral society (Fendall, 2002; Piper, 2007). He sought to elevate the Christian faith in the individual's private life and public discourse (Fendall, 2002). He sought to make religious devotion fashionable in each of society's classes whether it be the aristocracy or middle-class of society (Fendall, 2002; Piper, 2007).

Olaudah Equiano (1745 –1797) was a freed American slave known in his lifetime as Gustavus Vassa (Carretta, 2006; Equiano & Allison, 2016; Hume & Ives, 2007; Ralston, 1971). He was a prominent African in London who supported and promoted the British movement to end the slave trade (Carretta, 2006; Hume & Ives, 2007; Ralston,1971). According to Ralston (1971), Equiano's autobiography, published in 1789, was influential in the ending of the African slave trade throughout the United Kingdom through the creation of the Slave Trade Act of 1807. Additionally, according to Ralston (1971), an African-American studies writer, Equiano's last owner was Robert King, an American Quaker. With King's permission Equiano earned enough money to buy his freedom by using King's trade account (Equiano & Alison, 2016; Ralston, 1971). And, subsequent to gaining freedom he settled in England, he went to work as sea-

merchant and world explorer (Carretta, 2006; Equiano & Allison, 2016; Hume & Ives, 2007; Ralston, 1971).

Equiano was active in the anti-slave movement of the 1780s (Carretta, 2006; Equiano & Allison, 2016; Hume & Ives, 2007; Ralston, 1971). Equiano was part of the Sons of Africa, a group of prominent Africans, living in the United Kingdom (Carretta, 2006; Equiano & Allison, 2016; Hume & Ives, 2007; Ralston, 1971). In addition to his many activities, Equiano published his autobiography which prominently featured his fight against slavery (Equiano & Allison, 2016). The autobiography is considered to have been instrumental to the passage of the British Slave Trade Act of 1807, which abolished the African slave trade (Carretta, 2006; Equiano & Allison, 2016; Hume & Ives, 2007; Ralston, 1971). This autobiography describes Equiano's time spent in enslavement and documents his attempts at becoming an independent man through his study of the Bible. Motivated by his suicidal thoughts he later found solace by becoming a "born again believer" and espousing evangelical ideals. The bulk of Olaudah Equiano's narrative recounts the horrors of his slavery and the adventure his life took on after freedom (Ralston, 1971) Yet, biographers and researchers note that Equiano makes an unusual move from a narrative of his life on the sea and struggle for freedom and acceptance in white society towards the details of his conversion experience that is clearly an evangelical conversion narrative (Carretta, 2006; Equiano & Allison, 2016; Hume & Ives, 2007; Ralston, 1971).

Elisabeth Elliot was a Christian author and speaker, born in 1926 to missionary parents in Belgium and later became a missionary with an extraordinary experience in the jungles of Ecuador (Benge & Benge,2010; Elliot). Jim Elliot, her first husband, was killed in 1956 while working as a missionary attempting contact with the Auca tribe of Ecuador (Benge & Benge, 2010; Elliot).

For her bachelor degree, Elisabeth was a student of Classical Greek at Wheaton College so that she could fulfill what she saw as her calling, translating the New Testament of the Bible into an unknown language (Benge & Benge, 2010; Elliot). Although Elisabeth and Jim Eliot had met at Wheaton, it would be many years later until they married in Quito, Ecuador, where they were individually serving as missionaries (Benge & Benge, 2010). During her work with the tribal people in the rural bush of Ecuador she was held captive by the Huaorani for one year (Benge & Benge, 2010; Elliot). She recalled a fierce tribe that acted like "savages" (Elliot, 2010). Despite the death of her husband and her captivity, Elisabeth continued her work with the Quechua for two more years before moving onto other missionary work in South America (Benge & Benge, 2010; Elliot).

This experience has placed Elisabeth in a position of great influence upon evangelicals and their missionary work (Benge & Benge, 2010). She has had many films produced and books written about her decision to be a missionary to the very same group that had killed her husband (Benge & Benge, 2010). Her husband's martyrdom and her subsequent missionary work with the tribe that killed her husband have been the source for her prolific writing career and inspiration to other evangelicals (Benge & Benge, 2010; Elliot).

Each housing group is assigned a faculty member as an advisor and another as an assistant advisor. These advisors are sometimes called a house dean. Tangentially, this draft and house system is organized and facilitated by the Head of School's wife. The students in the secondary school are divided up into these figurative houses. The older students are encouraged to mentor and help the younger students. The advisors gather annually in order to draft students into their houses. The students are assigned to these houses through the blind draft system. The names of the groups do not impact the house member assignment. The advisors and

upperclassmen are provided a profile of the fifth-grade students to be drafted for the following

years. These profiles exclude pictures, names, or personally identifiable information; but,

include academic performance, athleticism, hobbies, a personal description and other

information. In the spring of each year, the students in fifth grade are drafted into a house. They

then belong to the house (group) for the duration of their enrollment at ACCA.

The houses are intended to be a community within a larger community, providing a sense

of belonging, support structure, and accountability as is subscribed within the school's mission.

There is no evidence that the name of the house carries any relevance or significance beyond the

attempt to anchor them to a Classical Education sentiment. They are signified by a banner

hanging in the hallway that designates the name of the group. Throughout the year the houses

compete for points. They earn points for a variety of things, including academic performance,

standardized scores, academic competitions, behavior and other things. Quarterly, the entire

secondary school gathers for an academic bowl and assembly to earn points. According to

several participants and other evidence, these houses are meant to build a community and foster a

sense of comradery to help the students who are from such diverse backgrounds develop a

healthy competition in order to encourage and exhort each other to strive for greatness in

addition to developing leadership training. Additionally, they laud the houses as a factor in

academic excellence prescribed by the mission.   Considering the significance of this program,

understanding the context of the houses and student grouping was necessary.

Imagery

Every school has imagery. This imagery often demonstrates values and other significant

aspects of the organization. ACCA is no different. The administration pointed to one symbol

that spoke to their desire to be more inclusive. There was a gate between the low-income housing

project and the school in order to keep the residents from using the school as a short-cut. The previous administrator decided to remove this literal barrier so that a better image of "love and acceptance" would be in place. At the same time, the after-school mentoring and tutoring program emerged. As I walked, the halls I found many things posted about that celebrated the classical nature of the school. There were murals of C.S. Lewis and J.R. Tolkein. There were trophy cabinets with athletic and academic awards. There were banners that represented the different houses. Aside from the name of one of the houses whose namesake was Equiano, I did not observe anyone of color on the walls or representative in any hall, office, or classroom that is being observed in this study. Wilberforce's background of anti-slavery could be considered an image supportive of African-Americans. A woman was represented within the house system. But, it is called the Elliot house. Therefore, it would be unclear unless asked further, as I did, whether it was Elizabeth Elliot or her martyred husband. However, there was no evidence that the names of the houses were significant beyond the names nor was there any evidence that there was any instruction of the background of the houses.

Additionally, textbooks and literature were European and Western-Civilization laden. It is not surprising since that is the premise of their Omnibus text. This Omnibus book is a three-course overlay of biblical studies and church history, overall history of the world from a particular era related to the literature, Christian perspective, and literature that represents the period of history being studied.

I saw three students with significant physical difficulties. There were several steps throughout the building, albeit only two or three between each level. Additionally, there were no elevators or ramps between levels. A student in body and leg braces with crutches traversed the stairs twice in my observation to the only bathroom four steps down and four steps up. The

image of mobility challenges does not account for the lunchroom in the basement level. I am unsure how the school accommodates for these types of students. However, the imagery of a student struggling up and down the steps was not lost on this observer.

The imagery speaks to the school's ability to serve the poor and people of color. The participants each spoke of each individual having dignity and value because they are made in the image of God. And, they spoke of the mission requirement to serve God and others. Ignoring or being blind to the students of color is an oversight that can be easily remedied. However, currently there is a lack of understanding that the imagery of the school should reflect its student body and society at large. Consequently, the imagery should enhance, include, and reflect the diversity and heterogeneity that is in the school at minimum and the world at best. Considering the school is diverse there seems to be an oversight of the need to create imagery that reflects the broader cultural and ethnic backgrounds that are in the school's population.

Rituals

The day began in the few classes observed with prayer, Christian devotional study, attendance, and announcements. This time is to do the standard things that happen across any school to start the day. However, there is that additional notion of beginning the day with a faith oriented reading or discussion with prayer. Each of the two times this event was observed, there was no discussion, just the sharing from the prepared text. In fact, most of the students observed were not particularly paying attention. Not surprisingly, considering the Evangelical Protestant foundation of the school, there were no rituals or religious liturgical activities observed outside of regular prayer conducted by students and teachers throughout the day and before or after each school event. There were biblical references within classrooms that seemingly were applicable to the topic being studied. Weekly chapel was conducted at the grammar level and secondary

level. However, I did not observe the chapel service due to scheduling changes at the school. Of note, the chapel room is a small auditorium at the center of the building. It is unadorned and simply has rows of chairs and a stage. I am told that the chapel service usually consists of a time of singing led by a student worship band, followed by a speaker of varied topics. The speaker can be pastors form local churches that conform to the statement of faith, notable Christian community figures, or a member of the faculty and staff at the school. The faculty takes turns coordinating the chapel service. Outside of this weekly event, there are little Christian rituals that take place. Beyond, the Christian libertarian social justice notion of color-blindness, there seemed to be no rituals enhancing inclusivity.

Arduum Classical Christian Academy Location and Student Pool

The building sits atop of a hill on the edge of an urban area on one side. Across a parking lot was a grassy area with a path that leads to the parking lot of a federally subsidized low-income apartment townhomes. The building was a former public school with many additions over the years. It had a very modern playground for the younger children. At the time of the study, ACCA was in the midst of a significant addition to their athletic facilities that were in a separate building behind the main building. Although the building was dated, it was well kept and clean.

In addition to the public school district in which the school resides, it draws from a larger area within three counties. Unlike public schools, non-public school students in this state are required to be bussed by the public school district if the school district buses its students, and the non-public school is within 10 miles radius of any portion the public school district boundaries. Thus, due to free public transportation accessibility, the pool of students for a private school is significantly larger than that of a public school and usually includes many school districts.

ACCA resides in a more urban/suburban area with relatively higher ethnic diversity than that of

most of its student pool region. The school district that abuts the property does not bus its

students; therefore, these parents would need to arrange transportation or the student would need

to walk. In total, the school draws from 9 public school districts that bus and two additional that

do not bus to ACCA. In addition to these districts, ACCA runs a shuttle bus to three other

districts that are outside of the districts within ten-mile radius busing rule. There is no data on

these students.

The student of color population for the region from which the school recruits is important

to give the proper context to the ability to reach students of color. Therefore, I present the school

districts for comparison to ACCA. Logically, one would expect a school that is engaging

traditionally marginalized students would recruit and retain an equal or greater numbers of

traditionally marginalized students than that of other regions. Thus, a comprehensive look at the

student pool demographics and then comparing that to ACCA's demographics is necessary. See

Table 4.1 and Figure 4.1 for the distribution of ethnicity in the region, including ACCA. The

districts are numbered from 1 to 11. Again, the districts are numbered in order of the amount of

ACCA students that reside in that district. District 1 is the public school district that has the

greatest population of students at ACCA. District 2 is the second greatest number of students

from which students come. Accordingly, the district with the least amount of students attending

ACCA is District 11. District 2 is the school district that borders the school's property and is

where the second highest amount of students reside. District 1 is the public school district in

which ACCA resides and is represents the district where the greatest number of students resides.

District 2 does not have buses; therefore, students take public transportation, parents provide

transportation or the student's walk to school. These districts are listed in the order of the number

of students that attend ACCA from that district. For example, District 1 has the most students who attend ACCA, and then District 2 represents the next highest number of students, and so on so forth.

Table 4.2 ACCA and Public District People of Color Population

District	Asian/Pacific Islander	African-American	Hispanic/ Latino	Multi-Ethnicity	Caucasian
1	2%	17%	4%	1%	79%
2	1%	38%	11%	1%	44%
3	2%	3%	2%	2%	87%
4	5%	4%	3%	2%	84%
5	5%	4%	4%	1%	88%
6	3%	8%	4%	0%	72%
7	6%	6%	3%	0%	88%
8	15%	4%	3%	4%	80%
9	2%	6%	3%	0%	99%
10	2%	1%	1%	1%	96%
11	2%	3%	3%	0%	90%
ACCA	9%	10%	7%	7%	67%
Note: The districts are labeled in order by the number of students from the public district that attend ACCA. District 1 is where the highest number of students that come to ACCA. The least amount of students come from dstrict 11 (NCES, 2016; PAProfile, 2017)					

People of color are represented much differently at ACCA than those of the feeder

public school districts. Figure 4.1 provides the percentages of ethnicity at ACCA. A significant

number for a private Christian school, one-third of all students at ACCA are people of color. In

comparison to all of the feeder districts, ACCA has the second largest percentage of students of

color in their school. ACCA has a greater number per-capita of African-Americans enrolled than

who are enrolled in all feeder districts, but two. One of these districts (district two) does not bus,

while the other district (district one) is the district in which the school resides and houses the

federally subsidized low-income housing adjacent to the school property that is almost entirely

populated by African-American families.

Figure 4.1
ACCA Ethnic Distribution
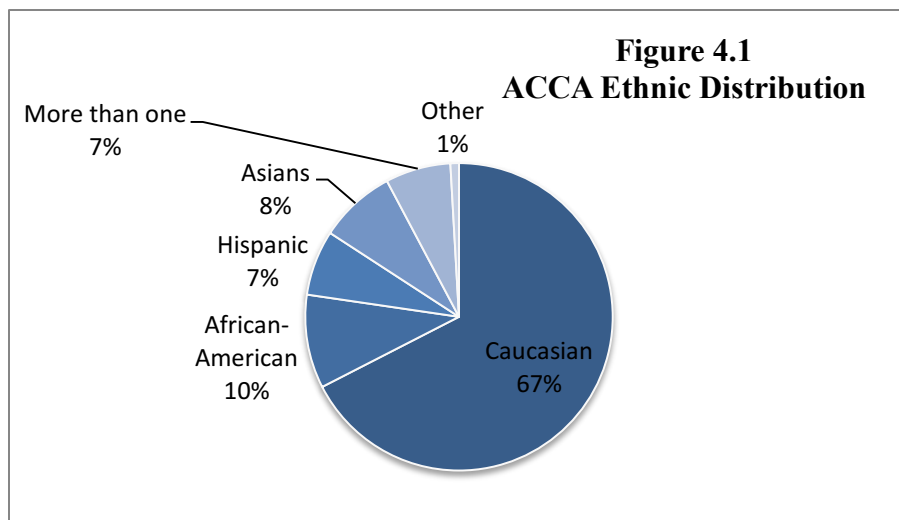
Figure 4.2 provides the distribution of students of color within the district. The Asian population

includes international students attending on a F1or J1 student visa in addition to the domestic

students. It was reported that there are 12 students attending the school who would be classified

international students. The school did not provide metrics on how many of the international

students were from one region compared to that of another. However, the Head of School and

the Office Manager both mentioned that the only English language learners at the school were

the international students. In response to the English language learning students, the school has

established a beginner Bible course for these "unchurched" students in addition to the special

English course for the international students that have a English language deficiencies.

Figure 4.2 ACCA People of Color Comparison to Regional Public Schools

Note: The districts are labeled in order by the number of students from the public district that attend ACCA. District 1 is where the highest number of students that come to ACCA.
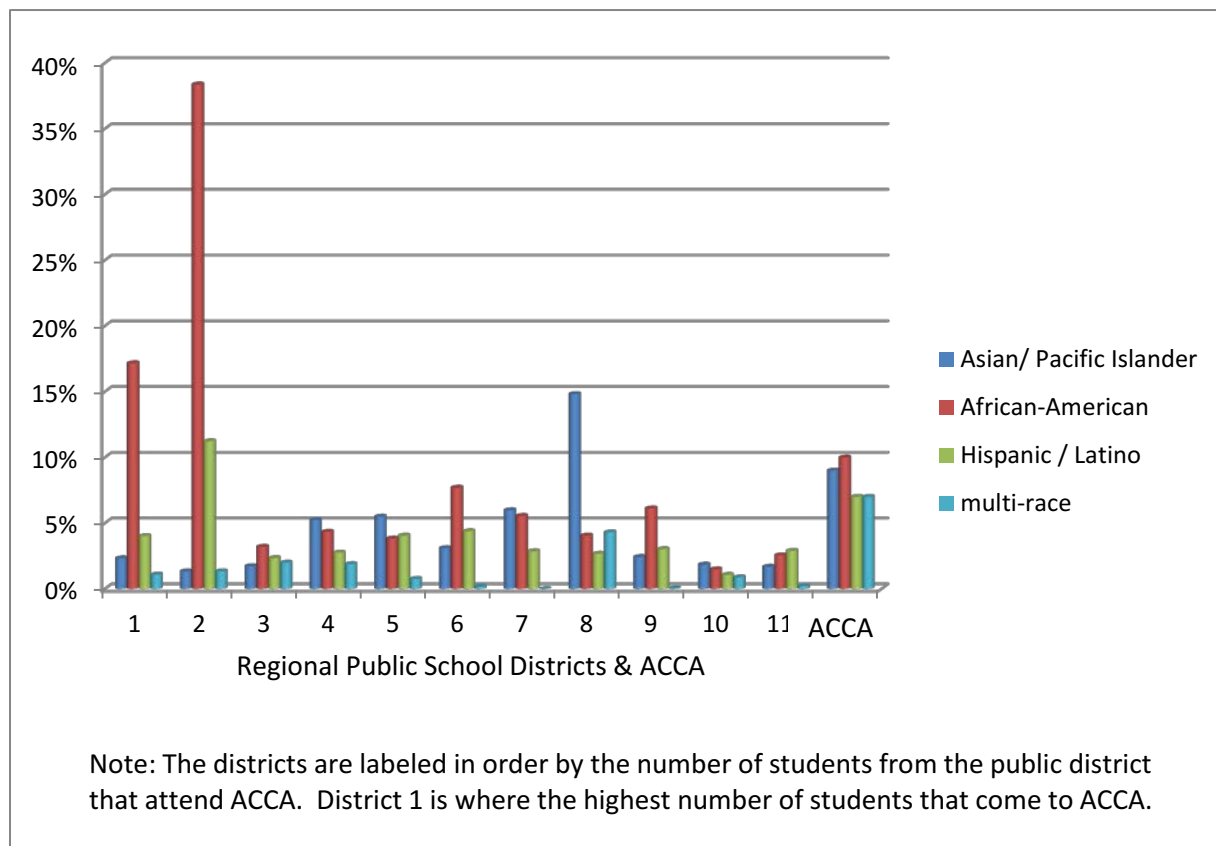
Socio-economic status is a leading indicator of success in school (Buckingham, Beaman,

and Wheldall, 2013; D'Angiulli, Siegel, & Hertzmann, 2004; Fan, 2012; Jencks, 1979; Sirin,

2005; White, 1982). The school purports to make scholarships readily available for students who

"fit". The Head of School and Business Manager, both stated that they provide significant

scholarships for students in need. There are no full scholarships; everyone must pay something

in order to attend ACCA. The Head of School said that ACCA provides scholarships for some

students in need that is nearly equal the entire tuition cost. But, the Head of School stated that

everyone must pay something in order to have something at stake. No total scholarship amounts

or percentage of students receiving the scholarship were provided.

There was no indication of whether the amounts of scholarships were unavailable or the

administration was unwilling to provide. However, they did provide the scholarships that are

available and the numbers of students at the school who qualify as impoverished according to

Title I thresholds, the same criteria that public school districts use to provide data for students

that are considered Economically Disadvantaged on the state's school district's profile. Figure

4.3 illustrates the differences in the economically disadvantaged at the school. The Head of

School claimed that the lack of funding has restricted the ability to incorporate more

economically disadvantaged children into the school. However, using the federal and state

thresholds, nearly 11% of the school was considered children of poverty. This is lower than even

the wealthiest public school districts. In fact, they enroll the least percentage of economically

disadvantaged students; but, to be fair, it is best to acknowledge that they are the only school

whose income is derived from tuition income.

Figure 4.3
Economical Disadvantaged Percent
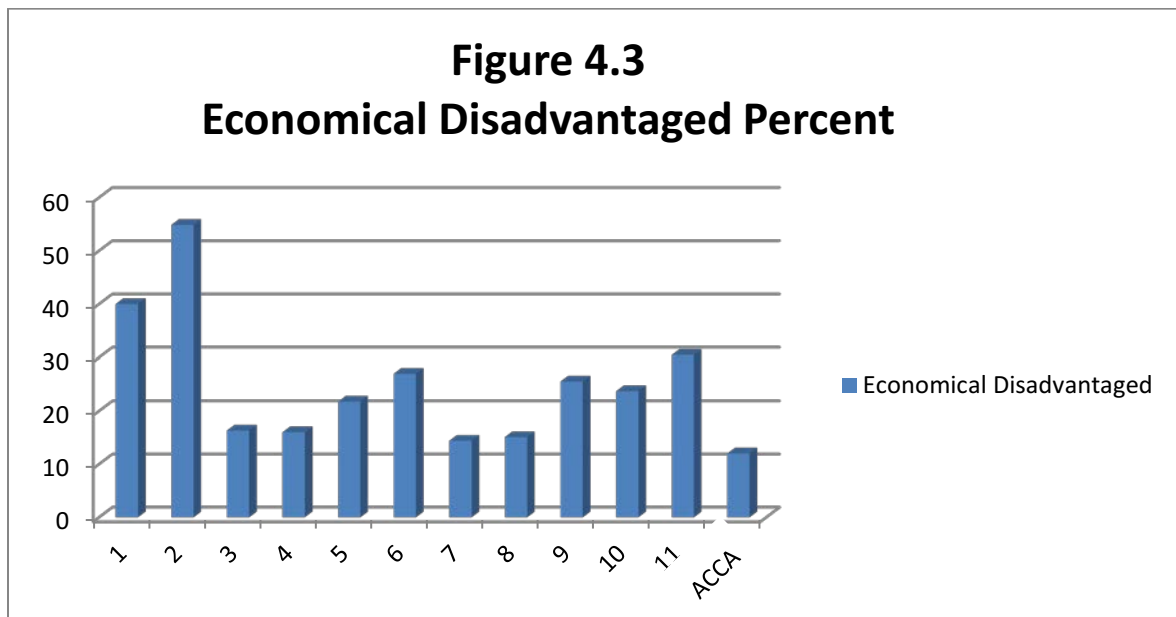
Arduum Classical Christian Academy Financial Accessibility

Arduum Classical Christian Academy presents opportunities for students with financial

needs to attend through various methods of assistance. In addition to allowing for adjustable

monthly payments, they offer scholarships based on certain qualifiers regardless of the student's

financial needs. However, in addition to scholarships apart from family financial needs, ACCA

provides financial aid solely based on confirmed need. This is at the discretion of the

administration to disperse. The school does not provide data in regards to students who receive

financial assistance from year to year. The Head of School claimed that he had not denied a

student due to financial need if they were a good fit for the school and had the right attitude.

At the time of the research, the scholarship documents available used the previous

headmaster's name and former title. The school now calls the lead administrator; the Head of

School, as opposed to the former administrator, was called Headmaster. This change happened

at the time of the administrative change over four years ago. Ironically, just as the school was

adopting the Classical pedagogy is when the administrative change took place. Although the

scholarship application is dated, it is readily available to download from the school website. All

publically available documents, including other documents provided by the school, have been

updated with the exception of all the three scholarship applications. These are scholarships and

their descriptions:

> **Academic Merit Scholarship**
>
> It is only available to students applying to grades 6-12. The *Christian scholar Merit*
>
> *Scholarship* (Appendix F) is equal to 35% of tuition for the child granted the scholarship.
>
> Students applying to grades 6-12 may qualify for this scholarship if their family attends a
>
> Christian church committed to orthodox Christian doctrine. A pastor or elder from a

church that the school considers "orthodox" Christian doctrine must sign the faith

statement (Appendix I) provided within the application. The student must have earned an

"A" average (GPA) for all classes for at least one year prior to applying. The application

states that in order to be considered for this scholarship they need to complete the

required steps (Appendix F for the scholarship requirements) and submit all supporting

documentation in one envelope to the Headmaster.

Christian Leader Scholarship

The Christian Leadership Scholarship (Appendix G) is for students applying to grades 1-

12. The applicant may qualify for this scholarship if their family attends a Christian

church committed to orthodox Christian doctrine (a pastor or elder must sign the faith

statement), and if they are recognized by their Christian mentors as possessing

characteristics of Christian leadership: faith, service, integrity, biblical scholarship,

humility, love for others, and reverence. The Christian Leadership scholarship is equal to

35% of tuition.

Church/Christian School Employee Scholarship

The Church/Christian School Employee Scholarship (Appendix H) is for students

applying to the K-12 program. They may qualify for the scholarship if one of their

parents is employed by a Christian church or school committed to orthodox Christian

doctrine. The church or Christian school employee scholarship is equivalent to 50% of

tuition for each child in the family.

According to the recruitment material and participants' perception, Arduum Classical

Christian Academy offers need-based financial aid to qualifying families. All families wishing to

enroll their children at CCS, but with financial concerns are encouraged to complete a financial aid application. The financial aid application is available after a registration form is completed. The registration form is presented if the applicant is admitted to the school. The stated application deadline for financial aid for the upcoming school year is April 15. Furthermore, the published materials stated that applications must be submitted by April 15 to guarantee consideration in the decision process. Of course, the school encourages families to call the school if they have any questions. However, the Head of School stated that they accept students throughout the year. Additionally, according to the Head of School and Business Office Manager of the school, the Head of School offers financial assistance to families at the time of the student interview. It was also made clear by the Head of School that everyone must pay something to have "a financial stake." Furthermore, he insisted that there are some families who pay very little; but do pay something. Beyond financial aid, the school makes tuition more affordable through payment plans with the most discounts for those who pay in full and lesser discounts for smaller but more payments plans.

There are public school funds for non-public school students that benefit poor students and those who need assistance in order to be academically successful. The Intermediate Unit is a public schooling entity that has the most interaction with the non-public school. These Intermediate units are public entities established by the state's general assembly that assist the area's public school students and non-public students' educational needs. Using economies of scale, the intermediate units were established by the state's Assembly to operate as regional educational service agencies to provide "cost-effective and management-efficient programs". Accordingly, each intermediate unit has a wider range of discretion and resources at their disposal than local public school in the manner they serve students with needs. The services

vary from a student with severe physical impairments to supplemental instruction in math and reading. Depending on the Intermediate Unit, they can offer education resources to gifted students, physically challenged students, visually impaired students, migrant workers, home-bound students, and incarcerated youths, to name a few. Within parameters, each intermediate unit decides on what programs are offered within the local school and what they provide at a central location. They have significant latitude in the services and methodologies they use. Additionally, as appropriated by the state Assembly in budgeting or state statute, they process and disperse funds from varied sources such as Title I, Title II, and Title III. The federal programs, in addition to state and local funding, financially support the activities of the Intermediate Unit. They function as a step of organization above that of a public school district, but below that of the state department of education. The Intermediate Unit, as a public school unit, provides supplemental instruction and other academic interventions support for students. The intermediate employee is allotted hours based on student population (students of reported need) in order to service the schools. They provide supplemental services for academically struggling students.

By law, the non-public school does not directly receive funding through public funds. However, the school participates in Title 1, Title II, and Title III funds. Forty-one students at ACCA qualify for Title I funds due to their designation as economically disadvantaged. A Local Educational Agency (local public school) must after timely and meaningful consultation with appropriate private school officials, provide Title I educational services to private school children who live in participating public school attendance areas and are identified by the Local Educational Agency as at risk of failing. The student population is reported annually to the state

based on the school's October 1 enrollment numbers in addition to the annual letter to each

public school district confirming the number of students who qualify within the private school.

Thus, there are special education services and professional development reimbursements

provided to ACCA. The special education services can be provided through the Intermediate

Unit or through a third party service. In regards to the private school, Title II is reimbursement

for professional development that meets the federal requirements and proves that the training

improves the instruction within the school. This money is provided in an "equitable

participation" method through the local educational agency (public district). Title III funds are

for English Language Learners in the non-public school. However, ACCA does not have any

students that allow ACCA to participate in this; the international students do not qualify because

they are not permanent residents. According to the School Office Manager, Dean of Academics,

and the Learning Support Coordinator, the school participates annually and reports annually to

each of the feeding school districts to secure services and funding.

Enrollment Process

The enrollment process at ACCA is multi-step. The first step in the admissions process is

to visit the school. They encourage prospective students to take a tour or attend the monthly

scheduled open houses. The second step is to complete and submit the registration form. This

step is to reserve a spot in the event the schools have met capacity in a grade. Incidentally, they

had no grades at full capacity at the time of the study. The final step of the K-12 enrollment

process requires an interview and a completed application for each applicant, even if there are

multiple students from one family. These are purported to help ACCA to get to know the child

and to ensure that they are providing the proper foundation for the student's success. The Dean

of Academics or her faculty designee will conduct the interview with the child and perform an

academic screening of the student. The Head of School often does interview families and

students in the upper grades. The outcomes and school's application of the enrollment process

will be discussed further when discussing my findings.

Summer School Program

In an effort to fulfill the school's mission of serving others, ACCA provides free summer

credit recovery programs that are provided by volunteer teachers. For the past eight years,

ACCA has offered a credit recovery program and tutoring for free during the summer hiatus.

The faculty of ACCA provides their time voluntarily, and the school provides materials and

space. In addition to credit recovery, the high school faculty provides tutoring and courses for

new students in order to ease the transition into their classical school program. The school has

an agreement with two local public school districts (District 1 and District 2) to provide the

courses for free, and the school will accept the credit recovery. Thus, through this program the

school serves primarily African-American and poor students.   Through this program the school

serves its local communities by providing the academic credits within an abridged curriculum

that is infused with the Evangelical Christian gospel.

Mentoring and Tutoring Outreach Program

For the sake of this study, pseudonym Mentor Mission is used for the school's outreach

tutoring program. Mentor Mission is a tutoring and mentoring program. According to the

director, the mission of the program is, ",…share with low-income students and families of [local

community] Christ ['s] unique purpose for their lives by providing educational resources and

mentoring relationships. Mentor Mission had about 50-60 students that do not attend ACCA,

who participate each session. There are three sessions a week on Wednesday, Thursday, and

Sunday. The Mentor Mission program is required to be independently funded from that of the

school. Thus, its operational expenses come from grants and donations.   At the time of the

study, they were taking legal steps to separate the school and Mentor Mission finances and

corporate structure by creating an independent charitable organization. Yet, the proposed bylaws

require that there is a certain amount of members of the ACCA school board required on the

Mentor Mission new board.   They do not anticipate a full separation. However, the director of

Mentor Mission stated that the desire is to facilitate the ability to procure more grants and other

funding that is limited due to the program being embedded within the school. They are

anticipating this transition to happen within the year.

It is best to hear about it in the participant's own terms. Ms. Maylie states,

We serve about 95 students every year. Also, that includes, [sic] we have about 75

students enrolled in our, kindergarten through the 12th-grade tutoring program. That's

during the school year. And,…in the summer we have…[a summer school program]. It's

a high school credit recovery program [for] students who are low income in the [public

school district, where ACCA is located]. So it's mostly [the adjacent low-income housing

complex where] we get some kids …. If they need a high school summer school course at

[the local public high school], they have to pay for it. We have a partnership with [the

local public high school] that we can offer the courses here for free for low-income

students because we have volunteer teachers. The kids come for two weeks and…receive

their credit. And we're able to, [sic] that's really a program where we're able to integrate

the gospel into the curriculum which is not something they'd be getting at the public

school…, [at the local public high school] they'd be sitting doing..online computer work for… four hours every day.

They have a goal of one-to-one tutors and mentors. Students, teachers, and local church members volunteer at the program. The program participants arrive each session and wait in the foyer where visitors wait before being buzzed in through security. When their mentor or tutor arrives, he or she grabs their instructional material and walks with the program participant to the assigned space. During their hour, the mentor and the program participant go over any homework that needs to be completed, work on extension/remedial assignments that the director has organized in the folder. Several mentors have more than one student. Once a week they provide a donated meal catered by a fast-food chicken restaurant. Mentors, students, and some parents all ate together. After the meal, they walk home. A few of the younger program participants' parents or older sibling arrive to pick them up and join in the meal before escorting them home.

Although Mentor Mission is providing practical help such as tutoring, and summer credit recovery, the director insists that this program has a purpose beyond the tutoring. She reiterates their purpose that can also be found on their website and printed materials. She says they help answer big questions in life and provide a personal worldview understanding. In an attempt to develop a Christian worldview, they hope to help each individual have a *purpose* in life far greater than we could even imagine and know that this purpose is something grander than success or money. Axiologically, they attempt to instill a value in sacrificing time, resources, and talents; and, ultimately find that an individual's purpose or worth is in how we treat others. Mrs. Maylie was asked to describe what it looks like when she refers to mentoring integrating the gospel. She responded, "On a very practical level …we read scripture or we talk life and

we, might watch some videos about… other people who… God [has] intervened in their life. … it also looks like being integrated into the curriculum [by] asking questions that challenge their worldview and ... make them think … from a science point … perspective taking it from a creation standpoint."   The program website and program director articulated Mentor Mission's purpose, "We desire that all of our tutors use their tutoring sessions to build resilient students who grow to know the true provider of purpose, Jesus Christ**."**   This Mentor Mission activity is a subset of the school's purpose. They strive to provide a community of academic ability to the neighborhood children, while nurturing them in faith, hope, and love. Furthermore, the school equips their day school students to serve God by providing training and an opportunity to tutor and serve the Mentor Mission attendees each week.   In line with a Christian libertarian notion of social justice, the Mentor Mission program reaches out to the African-American and poor to satisfy the director's, tutors', and mentors' spiritual directive to help the perceived poor and needy.

Participants

To understand how social justice is provided, we must first understand who the actors are. The participants represent a cross-section of the stakeholders. They are administration, faculty, and parents. The faculty represents the main divisions of the school, the grammar school (kindergarten through grade five) and the secondary school (grade six through twelve) and parents. It is important to note that some participants are employees and parents.   I have provided Table 4.3 for a convenient reference, followed by detail description of each participant.

Table 4.3 Study Participants				
Name	Position	Relationship(s) to ACCA	Years Acquainted with ACCA	Ethnicity
Mr. Jean-Jacque Rousseau	Head of School	K-12 Student, Parents, and Administration	21 Years	Caucasian
Ms. Mary Johnston	Dean of Academics	Administration and Parent	13 Years	Caucasian
Ms. Rose Maylie	Director of Mentor Mission	Director of mentoring and tutoring program	6 Years	Caucasian
Mrs. Cheryl Swope	Learning Support Coordinator	Learning Support Coordinator and Parent	4 Years	Caucasian
Mrs. Ayn Rand	Part-Time Guidance Counselor	Staff and Parent	3 Years	Caucasian
Mr. Earl Buck	Grammar School Teacher (Grade 1)	Faculty	3 Years	Asian (Korean)
Mr. Johann Gauss	Secondary School Teacher (Mathematics)	Faculty and Athletic Coach	5 Years	Caucasian
Mr. Geoffrey Chaucer	Secondary School Teacher (Humanities)	Faculty	4 Years	Caucasian
Mrs. Judit Polgar	Secondary School Teacher (Humanities)	Faculty	4 Years	Caucasian
Mrs. Madison O'Sullivan	Office Manager	Staff (Volunteer) and Parent	18 Years	Asian (Korean)
Mr. Jay VanAndel		Parent	4 years	Caucasian
Mrs. Gayle Jones		Parent	4 Years	African-American
Reverend William Booth		Parent	33 Years	Caucasian

Jean-Jacque Rousseau

Head of School

The Head of School was the first participant to be interviewed. For this study, we will call him Jean-Jacque Rousseau. Before the interview, he provided a tour and shared about his history at the school. Additionally, he invited me to a STEM (Science, Technology, Engineering, and Mathematics) evening exhibition where he made a culminating presentation.

Mr. Rousseau has a long history with ACCA. He has been a part of the school for nearly his entire life. He is a mid-30s married white male with four children, all but the newborn attend ACCA. He holds a Bachelor of Science in Accounting from a state university and a M.B.A. from a southern Christian university. He has worked at ACCA for eight years in several capacities. It is best to hear his history in his words:

> Well, I have a unique story in that, first, [sic] my dad is the founder of our school. …he founded this school when I was an infant and… so I grew up attending this school. [I] was the first student to graduate high school here and… after going to high school and going off to college; my intent was to go into the corporate world. I was not intending to be in education … I was… in insurance and financial management and … was doing very well. [I] Had my own business and I was serving on our board of trustees [at ACCA] ….when our last Head of School … decided that he was stepping out. The board asked me to step in and… take the leadership role of the school…because they felt that someone with a business background would be able to… bring the kind of leadership and change that they were wanting for our school at that time … I am the third head of school behind…. My dad first…and [then] our second Head of School [then me].

He naively showed little understanding of his influence and responsibility to be culturally responsive to the significant number of students of color. He values individual responsibility. He is compassionate to the plight of the poor and the needy. However, he maintains a color-blind approach. Mr. Rousseau's leadership is the key to the development of the school. Therefore, if the school is to see the mission of the school as more inclusive or more culturally responsive in its pedagogy, he must build the understanding and capacity for such things.

Ms. Mary Johnston

Academic Dean

Academic Dean of the school has been given the pseudonym, Mary Johnston. Mary Johnston earned a bachelor degree in early childhood from a local state university. She taught previously in a for-profit school before coming to ACCA. She was in her fourteenth year at the school at the time of the interview. She said, "I'm the Dean of Academics for kindergarten through grade 12…It's essentially, at the moment, the role of principal … academic advising, curriculum planning, and instruction…And so we have things divvied out a bit… I don't handle discipline at the moment.. [Mr. Rousseau] does." Although the founder is fifteen years older, Ms. Johnston had known Mr. Rousseau (the founder) since childhood and contacted her when a mid-year appointment opened thirteen years prior. Coincidentally, rather providential in Ms. Johnston's perspective, she had just quit a for-profit position and was available. She has had many roles since that elementary teaching position. She has been a long-term sub, office manager, marketing director, preschool director, and Dean of Academics. The Dean of Academics position has taken on varied roles over the years. At times she was responsible for just academic concerns. Other times she has expanded her role and operated more as a supervisory/principal of the school. Although as Academic Dean, she is currently providing

supervision, leadership, and academic direction for the kindergarten through twelfth grade

similar to what would be expected of a principal. Throughout the years she has seen the role

expand and contract in various permutations of responsibilities. At the time of the study, she was

responsible for the kindergarten through twelfth grade program with exception of discipline.

Discipline was meted out by the Head of School.

Ms. Johnston had two of her three children enrolled in the school. The oldest, a senior

girl, and the youngest, fourth grader attended ACCA. The middle child, the son, was in his

second year at a local public high school. He attended ACCA until grade eight. She stated the

reason as, "He's fairly independent and very social…. [However], the academic trajectory here is

[too much for him], while he loves to talk and engage in the classroom dialogue, the volume of

what we're expecting, [of him is] frankly [much more] volume of what the [public high school] is

expecting, it's just a challenge for him [at ACCA]." Unfortunately, she could not articulate how

the school includes students of color or poverty beyond the color-blind approach prevalent at the

school. Ms. Johnston and Mr. Rouseau each wield great influence at the school. Like Mr.

Rousseau, Ms. Johnston's is in a position to make a difference. She demonstrated a lack of

understanding of culturally responsive pedagogy and a naiveté for any need to move beyond the

color-blindness demonstrated within the school. Ms. Johnston considered that she and the school

provided justice to the poor and needy through their efforts to provide an excellent education that

provides the students with the ability to reach beyond their circumstances, whatever it may be.

And, she sees her support of the Mentor Mission program as a means to satisfying her

responsibility to meet the needs of the "least of these". Any change in Ms. Johnston's capacity

and broader understanding of the school's mission in regards to inclusivity would make a

significant difference in the school, especially for a third of its population.

Ms. Rose Maylie

Director of Mentor Mission

Rose Maylie, as she will be addressed, was the director of the school's mentoring and tutoring program, Mentor Mission. She began as a volunteer within the program nearly six years before the study. Gradually, she moved from part-time in her position to full-time director. She began full-time when a grant procured from the local community provided for the position. She began part-time four years and moved into full-time two years prior to the interview. Within her responsibilities, she was responsible for securing funding through grants and donors in addition to organizing all of the volunteers, ACCA students, and participants in the program. At the time of the study, she was instrumental in managing the separation of the Mentor Mission program from the school in order to establish a new and independent charitable organization. When asked why she does this. Her reply was, "I have always had a heart for justice and social justice. When I was in college, I tutored in [mid-sized city with high poverty], in [the] inner-city … working with underserved students." In addition to her work with the urban poor, she took studies and volunteer mission work in Rwanda and Uganda Africa. She did some volunteer work mission work with women and girls who have been affected by the genocide in Rwanda.

Ms. Maylie was a Caucasian woman in her mid-twenties who was recently married. She was an elementary education major and stated that she loved teaching. She said:

> When I was in college there was kind of two things that I told myself I didn't want to do, and one was teach in an inner-city because I didn't want to have to deal with the administration. Even though I had a heart for low-income students in helping them, I had [sic] just a perception that there's a lot of bureaucracy in the administration to deal with."

Mrs. Maylie perceived her path as a providential calling by God. She understood it to be the "Lord" putting her where she should be, and she wanted to the best she could do in order to serve God and others to the best of her ability. She recalled:

> I also thought I didn't want to work in a Christian school because I grew up and went to public school. Well, I went to Christian college. I grew up in public school, And, I wanted to … serve God's kingdom for kids who didn't know the Lord and be a light to them. So when God brought me here, it was kinda [sic] the funny mesh of the two things I knew I didn't want to do.

After some time passed, she had found no teaching job in the area she desired and subsequently moving back home, fifteen minutes from ACCA, she shared the struggle with her pastor. The pastor connected Ms. Maylie with the previous Headmaster of ACCA in regards to the mentoring and tutoring program the school had just established. She determined this was a confirmation on where she should be. She mentioned how she said to herself, "All right God, this is where you want me." She was able to fulfill her desire to help the needy and use her teaching skill. She wanted to provide justice to these students that this program served to a greater degree than what was happing. She took the position because she saw this program as a means provide a sense of justice for the poor students of color that inhabit the low-income housing projects.

Mrs. Cheryl Swope

Learning Support Coordinator

Mrs. Swope was not considered administration. She was considered a staff or faculty member at ACCA. Instead of an office, Mrs. Swope conducted all paperwork and instructional

assistance within her classroom space. Throughout her four years in her position, she has been located in several spaces.   She began in a reclaimed janitor's closet and has moved several times until she has been settled for two years in a large room with sensory centers, therapy animal, and several places to accommodate students with specific testing needs.   Although a non-public school has different regulations and is not under the same private laws as the public, Mrs. Swope reviews these plans for students and develops a plan of action for schoolteachers. She coordinated modifications or accommodations with the faculty in order to help the children be successful in the classroom.   However, Mrs. Swope did not provide direct input into the admissions process. She was responsible for the enrolled students that exhibit learning difference.

Cheryl Swope (pseudonym) coordinated learning support for the students with official and unofficial labels of learning differences at ACCA. In addition to being the learning support coordinator, she was also the head of the PTO, parent teacher organization. She had two children that attended the school at the time of the study. She considered herself a crusader for the needs of these students. In fact, her story of becoming the Learning Support Coordinator attested to her passion. Here is her story:

> So, when I was simply a parent here, my very first year, as I was getting to know this
> very close-knit community, I randomly sent an email to [previous lead administrator]
> who was the then headmaster of the school. And, I wanted to know, why don't we have a
> program for special ed? I don't have a child who is in special ed; I just have a passion for
> it. I feel that God called me to this work. In fact, I know he did. And I was working in the
> field, not here, but I was working in the field. And I wanted to know, "Why do we not
> have this?" And it's created a dialogue. I think I sent him an email that honestly could've

been like a mini book. Because I just was like [sic], well, you know ... should parents

really have to choose between giving their child a Christian education, or a satisfactory

special education?

And so he called me in for a meeting because I was new. And he was like, "I had to meet

the person with all the passion behind, you know, this voice" And we talked a little bit

about it. And I understood a little bit more why they were so… restrictive in their

interview process, and didn't have a program per se. They weren't equipped. They still

aren't fully equipped, but we've come a long way, in just a few short years. And I really

believe that it goes to show that, you know, just a little nudge from God ... I mean, when I

look at that whole story full circle, and I think, "Wow, and now I'm the learning support

coordinator.

Ms. Swope carried on with a bright optimism for the inclusion of students with learning

differences within an institution those values challenging rigorous studies.   An apparent

moralistic and teleological stance is at the center of her desire to promote inclusion. She

continued to describe her underline values of why this is such a passion:

Well, let me talk to you about kids with special needs. You know, God created them.

Isn't that the message that we're supposed to be sending here? That's my value that I

share. Anybody here will tell you; I do not view any of him or her differently. I view

them all as we are all God's children. My kids have been raised to know, well, the Lord

wanted that child to be in a wheelchair for whatever reason, perhaps to tell a story. Like,

Okay, things don't always happen in the way that they should, you know. However, we

cannot question it. We have to play the hand that we are dealt, and we have to make it a

good one. Moreover, there are so many kids here with so much potential; but, unless

you're a teacher who has gone to school for it, or you have that passion, it kinda [sic]

might leave you just a little confused on how to reach them.

Mrs. Swope has used her experience and special education degrees to help develop a

fledgling learning support program. She has been supported by school funding her salary,

budgeting supplies, and allocating a large space for her to work with the students. She stated that

there are many new teachers who are beginning to understand the need for supporting the

students. However, she contended that she needed to continue to work with the administration

and teachers in order to advocate for these student*s*.

Mrs. Ayn Rand

Guidance Counselor

I will call the guidance counselor Mrs. Ayn Rand. Ms. Rand holds a bachelor degree in

psychology and a graduate degree in school counseling. In addition to degrees, she was state

certified as a school guidance counselor.   At the time of the interview, Ms. Rand had been at

ACCA for three years. She was one year as a substitute after she had her children enrolled in the

pre-school and grammar school. Her third year affiliated with the school was her second year as

the guidance counselor. Incidentally, she was the first guidance counselor that they have had.

Prior to beginning her position at ACCA, she was a guidance counselor in a high performing

public high school an hour's drive from ACCA. The distance was too much, so she quit and

began at ACCA. She worked on a part-time basis. She did not have an office. She used an

office that was already allocated to the church that uses the space on the weekend.

When asked to describe her values. She had difficulty articulating these values in relation to herself or the school. However, Ms. Rand eventually stated, "Obviously I'm a Christian, so my relationship with God is number one. In addition, I like to come across, well, have him come across through me. So, that's why the Christian school was so important to send our children to." The Rand family lived in an affluent suburb with highly rated public schools, yet chooses to send their children to ACCA. When asked why she and her husband chose to enroll their children in ACCA, her response was that she and her husband sent her children to this school because of the classical courses such as the Omnibus, a singular course that integrates Christian history, biblical text, and literature. Additionally, she stated that she valued the higher SAT scores that school reports.

Ms. Rand saw the school as a conduit to serve God and had high expectations for her children. Furthermore, she saw the school as a Christian school as a way to present a Christian attitude with God's love, and that is evident in addition to holding high standards in academics. She said:

> I hate to say it's basing on their SAT scores because I'm not a huge supporter of standardized testing and that being the only way to…test the person's abilities… But, you see it … in [ACCA's] academics… it's just higher. They are working harder. They are doing things that… I know my daughter… had three tests. And I don't think that's typical for … a public school second grader and she's had weeks where she may have five in one week.

When asked to prioritize the school's values, she stated:

I think that the Christian atmosphere is number one important. We are always sending emails about when we need to pray for this student…I just think that God's love needs to always be apparent to any faculty member when they are talking and working with the student. Therefore, that would be number one. Then number two would be the high academics in that they are always challenging students academically and making them thinks longer and harder about anything, any subject matter that they are learning about. Then the third, I guess, would be a community. They do a lot with [Mentor Mission].

Mr. Earl Buck

Grammar School Teacher

Mr. Earl Buck (pseudonym) was a thirty-six-year-old, unmarried, Korean-American man, who teaches first grade. The previous year he was a kindergarten teacher. Prior to his teaching positions, he substituted at the school and worked on school computers. He holds a bachelor from an Ivy League school in music and a graduate degree in elementary education from an online profit university. He had an additional year of experience from a pre-school in an inner-city school within a large Mid-Atlantic city. When interviewed, he taught a class of twenty first-grade students. In his classroom, there were two Indian students, one of them was a high functioning student diagnosed with autism and another boy who was from Nigeria. The Nigerian student had leg braces and body braces forcing him to use crutches all the time.

We can learn about Mr. Buck's values by what he stated as the goal of his work as a first-grade teacher. His goal as a teacher was to make good people and putting God first as followers of Jesus-Christ. He contended that God will reward us in return for our devotion. He says,:

He'll [God] take care of us... Our focus is not so much, even though we do care about

developing the skills of reading, writing, mathematics, logic, [and] all those kinds of

things. We do so, not because it is going to [sic] make us more marketable in the job

market, necessarily. Our primary goal is to focus on becoming better people; and, as a

result, that will make us more successful financially as well as emotionally and

spiritually.

Earl Buck, recalled his challenges as a student when he was a young Korean-American in

an urban school that was mostly African-American. He recalled being bullied for being Korean

and compared it to an experience in his classroom at ACCA. He shared of a time when a student

complained about another student's ethnic food, and he used this to teach justice in his

classroom. He recalled a story from his schooling,

A Caucasian male ... didn't grow up with the experience that I have because when I grew

up… there were times when I came to lunch at school, and people picked on me because

my food looked different or it smelled bad to them and things like that. So I think that's

the reason why when that came up with my students, my upbringing or my past

experiences played a role in addressing that instead of … just brushing it aside and saying

[nothing.]

Mr. Buck had some awareness of biases against him that are prevalent in the culture. He

stated:

When I first started teaching, I was scared that because I was a man in ... teaching

younger children that parents would be scared to have... their kids with me because … a

lot of people do have that perception that grammar school teachers should be nurturing

females, you know? And not like … men, you know?"

He continued to discuss how he does not worry about that any longer. However, he

continued in a manner that insinuated that he was unsure where to place the lack of bias towards

him. He said, "So I was worried about that. However, if anything, that's been a ... Parents have

really liked that about me. Uh, I guess this has something to do with being Asian, although I'm

not sure that it's ... I look very young ..."

Although there was an awareness of his being an outlier as a Korean-American male

teaching in an elementary classroom, he claimed that ultimately it had been a benefit for him to

be a male teacher in a traditionally female-dominated position.   Furthermore, he claimed that he

had been put in his position to be a positive role model as a man and as an Asian, Korean-

American. Mr. Buck commented:

> I don't think it's so much my ethnicity that was a problem for parents at first but
>
> the fact that ... so I'm 36 years old, uh, parents thought I was maybe 22 or 23, and
>
> so that made them a little bit scared…Oh, I don't know if I want an inexperienced
>
> young man teaching my kids, you know?

It seems that he has reconciled this initial bias in his experience or inexperience as a teacher of

the children. Mr. Buck seemed to be unsure of the motivation for the challenges. However, he

did seem to be content. As a person of color with experience of injustice, he lauded his ability to

understand the challenges and provide the inclusivity his students of color deserve and the

cultural instruction his Caucasian students need.

Mr. Gauss

Secondary Mathematics Teacher

Mr. Gauss, a tall blond Caucasian male in his early twenties, was a member of the STEM (Science, Technology, Engineering, and Mathematics) department at ACCA.   Mr. Johann Gauss taught high school math with five years of experience. At the time, his entire career had been at ACCA, including a student teaching assignment. Mr. Gauss graduated from a Christian university with a Bachelor of Science in theoretical mathematics and an emphasis in teaching. He was hired directly following graduation at ACCA. He said that he was unable to get a job in the public school due to the lack of state certification at the time. However, he now has the state certification.

Mr. Gauss showed great passion for teaching. He said he spends at least 10 hours a day at school and countless hours at home working. He said that his job is a vacation. He insisted that if someone is doing something they are meant to do and love it that it is more than a job. He emphatically said he loved the kids.   He wanted to teach them what he could and challenge them to do and be better. He said that he likes being around the students and the parents because it enables him to be a more effective partner with the parents and connect better with the students. To do this, he spends hours preparing, grading and managing his instruction. Additionally, he coached middle school soccer and high school basketball.

Mr. Gauss had a high level of expectations of himself and others. He wanted to be seen as a consummate professional. He said that even on a day that is a day to dress down, out of school uniform, he still wears a tie and presents himself to be a professional similar to that of an office. He said, "I demand excellence from myself in everything. …I think part of, in terms of

what a school should be, in terms of what education should be, and in terms of what teachers

should be is professional."

When asked what the outcome of his teaching or the school in general is, he said:

I think first and foremost would be…. raising followers of Christ. I think [that] is the

number one. I know one thing that [Mr. Rousseau] has always said and that the [previous

Headmaster] said it, and that I think all the staff here believe is: if a kid came here from

kindergarten to twelfth grade and learned nothing ... Obviously, it would, obviously we

would hope that wouldn't happen, but if they learned nothing but graduated here a

devoted follower of Christ, then we've done our job.

He continued to say that excellence needs to be the expectation in all areas of the teacher's life.

Mr. Gauss took on an axiological view of his position as a teacher. He saw his job as a moral

imperative to be an example of Jesus-Christ and an embodiment of the curriculum and subject

matter, placing it in the best light possible. Mr. Gauss looks at excellence as a personal

obligation. He states that he sees his calling to help those who have needs and that he is

available for those who want the help and want to succeed. This is evidence of a strong

Christian libertarian view.

Geoffrey Chaucer

Secondary Humanities Teacher

Geoffrey Chaucer, a humanities department teacher that taught medieval literature and

history to eleventh grade, ninth grade logic, and an introduction to the Bible class.   He had

additional duties as an advisor for one of the "houses" and as the organizer for chapel, a weekly

school-wide worship program. Mr. Chaucer is a Caucasian male. At the time of the study, he

had no children in the school yet and was in his late twenties.   This was his fourth year at ACCA. He holds a bachelor in biblical studies from a defunct fundamentalist Bible college in the rural Great Lake region. He has had an interesting path to teaching that is noteworthy. Upon graduating from a very conservative fundamentalist Bible college in the west, he moved East to a moderately populated region comprised of several mid-sized cities with quick access to several Mid-Atlantic metropolitan areas. It was there he began his short-lived career as a brew master at a microbrewery. After finding dissatisfaction and disillusion with that career, he moved into teaching Omnibus at ACCA. Mainly he taught the Bible, literature, and history as a combined class called Omnibus. At ACCA. At the time of the study, he taught several grades within the secondary school.

Mr. Chaucer proclaimed himself to be a "romantic and nostalgic." Additionally, he said that he is philosophically conservative by conviction and personality bent. Mr. Chaucer had some interesting ideas about applying a medieval hierarchy to our modern society. He claimed society had lost the deposits of wisdom from bygone ages that need to be preserved and society has often been structured in such a way that some of this wisdom does get preserved. He claimed that there is a beauty to the medieval system that existed in the pre-renaissance era of Europe centered on feudalism. He said:

> Therefore, I think that Christianity drives a good and a beautiful structure and hierarchy. God made us with hearts that long to adore something bigger and higher than us. John Piper [notable contemporary Reformed theologian, pastor, and author] said that nobody goes to the Grand Canyon to build his self-esteem. We love to forget ourselves in the face of something so much more glorious and majestic, something bigger than us.

This idea of a hierarchy was a central theme for Mr. Chaucer. He presumed that there are roles, each in society and that when we know our roles we are living an expression of how God has organized the world. He continued to demonstrate the value of hierarchy through the feudal economy and how this is a value he wished to instill in his students. He considered the feudal structure is beautiful and that it is misunderstood. He stated, "You had kings and noblemen and knights and serfs, moving down in that order." He was expressing this with the understanding that land as the fundamental commodity owned by the aristocracy. He continued, "The king could distribute large tracks of land. Noblemen could break them up among the knights, you could break them [up for] the peasants, and so forth." He explained that in this agrarian economy the majority of the population being at the bottom provides the produce and goods which move up the system. Moreover, the serfs receive the land and the protection that moves down the system. He stated, "It winds up, in theory, being a good arrangement for everybody. It is beautiful." He used the plethora of movies and television shows about royally as a modern infatuation with something bigger than we do. Mr. Chaucer suggested, "Look at the people, the way that people respond to the royalty. He contended that the royalty are just average Joes, and yet what they represent is what people love to cheer. He insisted that everyone wants something like that, and it reflects something divine. He continued, "When everybody steps into their harmony, when they take their part in the dance, then it's a really beautiful thing."   He contended that Christianity is supportive of this natural system. "I think that Christian values, "Mr. Chaucer exhorts, "which were closely associated with the hierarchy for so long, also wound up on another level, demolishing the wrong hierarchy." He provided an example of how the proper expression of the Christian faith supersedes this notion. Additionally, he provided an anecdote, "One of the

British kings who was deferred to when he was coming to communion by a peasant, and the king said, 'No. At this table, we are equals.' That's a uniquely Christian sentiment."

With a value and ideal of hierarchy, it leaves questions to a commitment to inclusivity. It was not made clear by this participant. Here is what he had to say specifically about inclusivity at ACCA. "[I] actually think that we could stand to try to cultivate a little bit more of that [diversity], bringing some other fun cultural experiences. …Well, these are the people we are working with, so we're going to have to make this work." Mr. Chaucer persisted that ACCA is not "artificially" trying to be inclusive. He said, "It's not like we're going to a city an hour away and busing in… it just happens to be where we are." He demonstrated how it is not artificial in two ways: (1) By not pretending to have different demographics than the larger community through school targeted recruitment efforts. (2) Accepting the demographics that the school has and working with it. Although Mr. Chaucer stated he valued each student and claimed he appreciates diversity, there were clear opinions about the value of inclusivity and lack of desire to promote it.

Mr. Chaucer's worldview, does not allow for efforts enabling justice for the traditionally marginalized. He sees the exclusion of some people as a positive thing if it makes the reaching of mission more efficient. His comments about artificial demographics demonstrate that he guises this as a providential assignment of students rather than school choice. Additionally, through his admiration of the feudal system, it is apparent that within his theological view each person should accept the lot in life they were given and do their best. Thus, the need for justice is moot. Or perhaps, he intended a more libertarian ideal that the individual (student) should work hard and move above their circumstances, assuming God wills it.

Mrs. Judit Polgar

Secondary Humanities Teacher

Mrs. Polgar was a humanities teacher at the time of the study. Specifically, she taught middle school Latin, eleventh-grade Rhetoric, the art of discourse, wherein a writer or speaker strives to inform, persuade or motivate particular audiences in specific situations; and, then twelfth grade Omnibus, which is an integrated humanities class that combines History, Literature, and Theology into one course. Additionally, she ran the Chess Club. She was the advisor for the National Honor Society. Moreover, she was one of the deans (advisors) of the Bonhoeffer House, which was one of the houses within the house system into which secondary students are sorted. She said, "There's probably other things that I do, but I don't remember them all at the moment." Later in the conversation, she remembered that she taught a senior thesis course, which is intended to be a culmination course that the students are required to write and present their worldview by using the rhetoric and logic skills acquired at the school.

Mrs. Polgar was a Caucasian woman in her early twenties. She was newly married and had no children yet. She was a product of the kindergarten through twelfth grade Christian education, Christian university, and a Christian theological seminary for graduate school. Interestingly, she attended and graduated from a Christian school that was on the other side of the same town as ACCA. Her entire education thus far had been within a forty-five-minute drive from where she was reared. She holds a certification in Bible and Israel from a Christian university. From that same Christian university, she received a Bachelor of Science in Bible and History. She is currently a candidate for a Masters in Classical Christian Education from a theological seminary. However, she has placed the completion of that degree on hold since she will be giving birth to their first child.

It was Mrs. Polgar's fourth year at the school. Considering that, she held one the longest tenures at the school, Judit attested to the fairly young and the new faculty at the school. When she began four years ago, she was a new teacher with two other new teachers that year and, most of her colleagues had been at the school for ten plus years. She confirmed that except for one teacher, the school had an entirely new grammar school faculty and almost an entirely new secondary faculty. She contended that this was a good thing. She noted:

> The changes have made things better. I really respect the decisions that Mrs. [Johnston] in particular has made in selecting the staff. Particularly this year, I've noticed that so many of the staff are just very intentional about how they want to think about the classroom, how they want to approach their students about focusing on the academic, emotional, and spiritual side of the students and, coming together to collaborate in a way that is helpful rather than, detrimental. And so I, I really enjoy all [of] the faculty and… find that ... I don't know, as a learner, I always just appreciate that I can go to any of them and learn…from them.

The biggest thing that Mrs. Polgar valued was the integration of the Gospel into what is taught and the ability to instill character development. Especially as a dean of the house, she found herself in a place where she is more in touch with what is going on with certain students. She said that she can be a little bit more approachable because of the activities she organizes and then participates alongside the students. In the past, she was able to work alongside the chaplains and house leaders and help form a spiritual perspective for the students. In her reflection as a Humanities teacher, she said, "I try to make it that everything we talk about come back to Scripture in some way, or the Christian worldview in some way."

Mrs. Polgar recalled a lesson from earlier in the day that she found interesting. I found it

a great insight into her view and likely that of many within the school's view of social justice.

She shared this discussion with her class:

> [We discussed] the role of government and our active or non-participation in it and
>
> different perspectives that Christians may have had on that. We've talked this morning…
>
> about… civil disobedience and examples from history saying whether we thought that
>
> those people were right or wrong, and then also, [whether it] is it okay for Christian to
>
> participate in civil disobedience. So we dealt with the tension ... I mean not completely
>
> dealt with, but we talked about the tension between… the [biblical] command to submit
>
> to our governing authorities, but also to obey God rather than man and talk about …
>
> situations where you would be forced to make that choice and how would you think
>
> through that and what would that look like and none of the discretions that we have are
>
> the be all end all for that, but as long as we're coming out with those things.

Mrs. Polgar continued to provide examples of how she teaches the student to be critical thinkers

so that they can decide for themselves and make judgments about what is right or wrong. And,

that within this thinking is freedom. She claims to have enjoyed the ability to extend the

curriculum of her courses into other disciplines. This led to a discussion about teachers, students,

and marginalized groups who are different beyond just their thoughts.

Mrs. Polgar said she was unsure about the diversity in the school and inclusion. She

shared that the secondary school has many international Asian students and African-American

student compared to that of the other school divisions. She extended this to other marginalized

students such as LGBTQ students. She said that there are probably students who are LGBTQ.

But, claimed that there was a statement somewhere about it. She was unsure where the statement about homosexuality was written and what the school's policy said other than it was not in the statement of faith. In response to how she included students, Mrs. Polgar said, "I would think that the most I would do would be if something like an assumption comes into question I would pull back and ask them questions and listen to their perspective." She continued to articulate how she approached diversity in her classroom and the school:

> In general I try not to assume things about my students so in that sense that would be a similar attitude towards all of my students. Maybe [I] would take particular care of a student that I didn't know much of his or her background, or maybe did but knew that something would make [me pause], about the student's background would make them more sensitive to certain issues. In those moments [I would] try to show them that I wanted to learn and understand… and be compassionate towards them and not just assume based on some stereotype, what that student would be thinking or going through.

She assured me that she believed all students are made in the image of God. Because He created each student with value and purpose in a way that is individual, they all deserve that individual attention and care rather than grouping them based on whatever arbitrary criteria was constructed.

Mrs. Madison O'Sullivan

Parent and Volunteer Office Manager

Madison O'Sullivan was a participant who had three children at the school. One of her children was a senior; another was a freshman and a third child that graduated in 2011. She taught for one year of preschool. She began volunteering as office manager after she resigned

from teaching. In total, Madison O'Sullivan had been a part of the school for eighteen years.

Mrs. O'Sullivan was born in Korea and adopted by Caucasian Americans as an infant. Although

she considered herself Asian ethnicity, she recognized that she was only Asian in looks and that

she had always maintained a white culture. Mrs. O'Sullivan, her husband, and children lived in

the city closest to the school.

Here is her response to why she and her husband chose ACCA for children:

> [District 1] is a… a lower socioeconomic … the area to begin with. My concern was just
>
> in terms of knowing that the reputation of the school. And, that there were quite a
>
> number of students that were behind in development. And, knowing [the] demographic[s]
>
> of the population, I was looking for something different. [We were concerned],
>
> especially in terms of … social issues that arise from a lower income area. Not to say that
>
> the actual administration and the teachers are not well-equipped, but just knowing some
>
> of the concerns with safety and academic[s].

She did not want to have her children "lost in the shuffle" of the urban public school.

Mrs. O'Sullivan had nearly twenty years of experience as a parent and had been integral

to the school operations. She provided a unique perspective of the school that can be valuable in

providing the rich context needed to answer the study question. She shared about the changes

over the past two decades:

> It has changed greatly in that time. When we first arrived at the school …there were [sic]
>
> some minorities in the school... I guess socio- economically, pretty middle class. And
>
> once the secondary came upon- and especially once we moved to the [Grand View]
>
> campus with [the] secondary, it became more of an outreach program where we have a

low income, Section 8 housing complex next to the school, where they were actively

outreaching [from] the school … actively tutoring students and then bringing non-

students that showed potential for [the] betterment of themselves and their family. They

gave scholarships too, to allow them to attend school. It's changed greatly in the mindset

of wanting to be that outreach program and wanted to make them available.

Madison O'Sullivan had difficulty describing the typical student but described the

diversity in terms of family structures as much as ethnicity or socio-economic status.   Although

she says that she cannot, she did say, "I don't know if there's a typical student." She contended:

There's such a broad range of, um different family dynamics and different um

backgrounds where we have … many students who are being parented by their

grandparents, or an aunt, and that's who has custody of them. Then there [are] other

students that only have one parent or they are from a split-custody household where one

parent is heavily involved, and one parent is not. Alternatively, they have full-split

custody, where both parents are fully involved.

When asked about how ethnicity, socioeconomic status, or other factors make a

difference in the school. Mrs. O'Sullivan said, "About the cultures, there isn't ... much of that

recognition …that [is] something [that] could be negative." She continued, later recalling an

experience:

In previous years, I can say that we have had some African American families leave the

school because they felt that it wasn't diverse enough and that we were not recognizing

some of the issues that African Americans experience. We were not honoring …, Martin

Luther King Day enough for them. We weren't recognizing Black History enough.

Mrs. O'Sullivan claimed she felt a responsibility to assist those who could not afford to attend the school. She provided the example of how she assisted other families, especially those that live in her area. The local school district did not bus and was comprised of a significant number of student that were poor. She said:

> There [are] some kids [whose family might have a] money issue, or they need a ride at [times or] all the time. I help often. In fact, I personally pick up a student from [local city] myself, because her parents can't bring her.

Mrs. O'Sullivan used this example as an extension of a greater discussion on the importance of missions and outreach. She expressed the value in outreach to the poor and needy as is mandated in the biblical text. She easily saw this value in the school as an important factor aiding in the development of her children towards her desire for them to become good people.

Mr. Jay VanAndel

Parent

Mr. VanAndel was an early thirties years old parent of four young children at the time of the interview. His family was an upper-middle class Caucasian family. They lived in a community that was known for its affluence. Two of his children have been at the school for three years: a first grader, kindergartener and now a pre-kindergartner is in the process of being enrolled. Additionally, he and his wife had an infant. They enrolled their children when they moved back to the state after living in the Midwest for an extended period. Mr. VanAndel had gone to school with the current Head of School as well as working for Mr. Rousseau when he was operating his own business. Additionally, Mr. VanAndel's wife was a fellow graduate with Mr. Rousseau in ACCA's first graduating class. When his wife decided to practice medicine

with a family member, they moved back. He says that his wife could not see another option for a school other than ACCA.

Notably, Mr. VanAndle had many facets of ACCA that he considered the important factors of the school and why he continued to enroll his children at the school.   He considered the number one importance is the fact that the school is rooted in the foundation of Christ and His teachings. He wished to draw a sharp distinction between the outside world and that of the school and what he wants his children exposed to. The foundation on Jesus Christ was evidenced when he said:

> Because this world is (laughs). I don't know how I'd describe it any more, but with just the, ever-shifting culture…both in terms of religious freedom and in terms of persecution now in this environment it is considered that it would be tough for my kids to be in an environment like the [adjacent public school district to the school and the school district in which the school is located], and still have to try to uphold the values that we're trying to instill in them.

A protectionist tone is expressed as he continued to articulate the reason his children were enrolled in the school. According to him, he did not have to worry about that. He said, "Not only are they primarily surrounded by people that share the same values, but those values are also being reinforced and taught on the overall way."

 He seemed to hold an oppositional position to that of the public school.   He desired an approach that was different from the public school due to his displeasure with Common Core. Conversely, he embraced the classical pedagogy that ACCA implemented and highlighted it as superior to other forms. He was confident that the classical education model provided a better

understanding in all areas, especially the religious. He thought that ACCA provided the best opportunity to being a "well-rounded" person.

Mr. VanAndel wanted a school and culture that was authentic and direct. He wanted to diminish the political correctness and say what it is abrupt, straightforwardly and honestly. He thinks people talk about issues and people rather than engaging them directly and discussing the challenges and differences. Additionally, he values hard work and high demands. He recognized that people are shocked at his bluntness. He recalled his wife's reprimands in regards to his demands of his children, "They're young! You need to be ... you need to lighten up on them!" He quipped:

> No! I don't ... I'm not, I'm not trying to be mean, but I just think we've, we're a bunch of marshmallow people now and they ... a lot of kids, I would imagine, just have never been talked to the way they should've been talked to. Or, issues addressed the way they should've been addressed.

Mr. VanAndel saw this style evident in his role as a basketball coach. He said that many of his players come from the Mentor Mission program. He claimed that through the mentors and program directors, the school's helped these boys enroll. He demonstrated a desire to take these kids and make them a better person, unlike what could be done in a public school. He said, "Instead of just making better students, you're making better people, and when you make better people, you make the world a better place."

He qualified that in juxtaposition to public schools:

> Because [public] schools ... they just want to get students in and out. They want to get, you know, whatever money's coming to them. It's a business, just move on. And that's

probably, I mean that's a very generalization for schools, but with ACCA, they're really

trying to make a better person that will then make a better world.

He described his work with his basketball players:

> I can speak to my basketball players. I tell them that there is a responsibility on you to
>
> know if you need help outside of the classroom and teachers are willing to do that.
>
> Teachers are willing to stay. I know that some are willing to stay to help my basketball
>
> players in the classes in which they struggle. However, I said, there's a responsibility on
>
> your part to do that.' I think that's one issue with kids today, is that they just expect things
>
> to be given to them and that.

He stated that they needed to take responsibilities for their lives and use the plentiful resources

available to them. He saw the responsibility as squarely on the shoulders of the student to do

what needs to be done. He extended this to the broader world beyond his parents, basketball

students, or others. He presumed that there were a plethora of opportunities and, it is each

individual's responsibility to seize the opportunity or find assistance for things we cannot do. He

thought that the government or anything else was an impediment to success. He did not

articulate how effective this is in the school or elsewhere.

Based on his assertion, Mr. VanAndel is the strongest Christian libertarian interviewed.

His views on the government and personal responsibility are strong sentiments in the libertarian

movement. Additionally, he saw his responsibility as helping others who need help, help

themselves.

Mrs. Gayle Jones

Parent

Gayle Jones was a parent of a high school student and former Mentor Mission student. Additionally, she volunteered at ACCA regularly and was a part of the PTO. She was in her fourth year affiliated with the school. Ms. Jones's son was enrolled in the Mentor Mission program. He attended the public school for Middle School.   He was not doing well in public school so Mrs. Jones brought him to the Mentor Mission program for tutoring. Through the encouragement of his mentor, he eventually applied to the school and enrolled in the high school. Over the summer, her son was enrolled in the summer school program preparing him for entry into ACCA. For four years, her son has walked across the field from the federally subsidized housing to attend school at ACCA. She reminisced about the time she chose to enroll him:

> We were really struggling. I want my son to do well in school. He was not. He was not in trouble. However, I want him to not be like others.   We are Christians, and I want that for him to [be] in a good environment that cares [sic] for my son.

She was asked to share about her (and her son's) experience as a minority at ACCA and how the school had helped them be successful. She remembered when the previous Headmaster came to the housing development canvassing for students to attend the basketball clinic and tutoring. She was pleased to have her child be part of this, although she knew nothing about the school other than where it was.

She acknowledged that the school made it financially feasible for her to attend. She said that she paid something and although it is small, she still struggled to make ends meet. She

recounted how someone stepped in and paid for him when she got behind in her tuition payments. She affirmed that her son has never mentioned any discrimination.

Mrs. Jones recognized the lack of representation of her son's African-American culture or heritage.   She shared:

> Sometimes that [being at the school] is a bit hard. They don't celebrate Dr. Martin Luther King Jr. Day. I am not sure [my son has] read anything about African American people. I would like to see more of that. But, they treat him well and I have not heard once that someone has said something racist. We both love the school and people. I don't want to say [anything] bad about the school. The administration has been wonderful and [sic] in helping my son come to school here.

When asked why there are not more people of color at the school, she said that they have to be the right person. When pressed for an explanation, she would only say that they have to work hard and that indeed the school is challenging. Ultimately, she was pleased with her son's SAT scores and his prospects for college. She expressed gratefulness for what ACCA had done. She did not think he would be doing this well if it were not for this opportunity.

Reverend William Booth

Parent

William Booth was primarily affiliated with the school as a parent and secondarily as a mentor at the Mentor Mission program. Formerly, he was the pastor of the congregation that meets several times weekly in the school building. At the time of the study, he had two boys that attended Arduum Classical Christian Academy. Additionally, they housed an international student that attended ACCA. The international student and his eldest son were in 10th grade; the

middle son was in 9th grade. William and his wife had a younger child who was schooled at

home through a cyber charter school. At the time, they had a two-year-old daughter in addition to

the three boys. His wife was a teacher at the school for three years in the past. The family has

had a continuous connection to the school in various forms since ACCA's inception.

Reverend Booth valued the mission culture of the school. He recounted his eldest son's

experience. He said, "My oldest son who has been going here since first grade, um, in third

grade he had a teacher here who really pushed, um, you know, that public schools need

Christians." He said that an ACCA teacher influenced his son enough that he wanted to attend

public school to be a missionary. For third grade, they enrolled him in the public school in the

nearby city. He said that they prayed about it and determined that they would rather his son be in

public schools in the elementary years rather than upper grades in order to minimize negative

influences. He confirmed this when he addressed the change in his son's attitude. He attributed

this change to the negative influence of his peers. This experience coupled with things that were

in opposition to his faith in regards to holidays, curriculum, and parental involvement made his

son's public school attendance short lived. After a one-year absence, his son was re-enrolled

into ACCA.

Reverend Booth noticed a relatively recent shift at the school. He said:

I think initially when the kids were in kindergarten or first grade, … it … talked about

[enrollment] more as missions, you know, like hey, we're gonna… we'll get kids here

from the community who might not know about Christ, and we'll be able to share Christ

with them. But then … you know, your kids who already know Christ will… know,

more Bible knowledge. So I, I felt like it wasn't so much educationally focused as it was, you know, kind of a missions thing.

As a pastor, he saw this as a detriment:

I didn't feel like there was a whole lot of focus, it was like we're trying to hit people in all different places, as the years went on they have found more of a focus ... and they're beginning to say no to things which I think is really good because then they can say a really strong yes to a couple of things.

He continued by giving a specific example of this:

Our youngest son… has some developmental delays, and … he had speech and physical therapy, and behavioral, and … occupational in addition. So they [ACCA] said yes to him, said yeah, you know. Um, but they really couldn't do it ...

 He did not chide the school for its lack of meeting the needs of his child. However, he did take issue with the schools lack honesty about its inability.   There did not seem to be an expectation that the school should have procured the resources so that his child's and possibly others could be met. In fact, he confided, "I recognize, and I appreciate that they're saying, hey look, we can't do everything, but what we're going to do we're going to do it ..." However, he lauded the outreach program to the federal housing development:

My oldest son has been part of, you know, the [Mentor Mission] here since the beginning of it. And that has been huge just to see my boys interacting with kids…from the community that specifically… don't have the things that they do ... like seeing, [children] not having a dad and then financially, you know, not in the same place.

Later he continued, "they are able to interact in [a] way and kind of get a window into what those kids lives are like, uh, and being able to serve in that way."

He saw the school has changed in its role within the diverse community surrounding the school. He shared how the school has changed:

> Originally when they bought this property here … there were signs up around the property saying, 'Walk around, do not walk through.' Moreover, it was specifically because, uh, there's the government housing development right… across the way. Therefore, then they would go to catch the bus and they would walk straight through this school area, and it was as if we don't want you here, uh, was communicated. In addition, this isn't the case anymore … school administration got to the point that they believed that... God had placed them here for the purpose of ministering to and helping.

Reverend Booth believed this change started at the church he pastored. He took pride in the ideals that were espoused through his pastoral ministry and passed onto the founder of the school and to most of the original teachers at the school. He said, "Part of it had started with the church...cause as I was there [at the Church located in the building] we were talking about what does it look like to impact in the community?" He recalled an encounter with some men who were becoming mentors of some young men at the federal housing complex adjacent to the church/school. He drew a direct line from his charge to the congregants to the development of *Mentor Mission* to the broader inclusion of lower-socio economic status and African-American students in the school. He also recalled some challenges:

> We're letting out of our Wednesday night services [at the church]. And, uh, you know, primarily white, uh, coming out to see these 30 to 35 black teenage boys…that [smelled]

like stuff that they assumed were things [marijuana], and maybe they were, I don't know. But it was uncomfortable, uh, and I remember, some of our members at the church telling my elders at the time, uh, that we, we don't need to do this, this is crazy.

He was proud to say that when his elders wanted to stop this that he reminded them and the parishioners of their Christian duty. He insisted, "God is doing something good here."

He shared the affirmation of by evoking one of the original mentor's words, "We do not believe these kids just need basketball. Uh, 40% of them at [federal housing complex] are graduating high school, 60% aren't graduating high school." He said that he continues to invest his time as a mentor for these kids and looks for students who may be a good fit at the school.

He used the mentor's reaction to articulate his view about these students in the federal housing and how they were at risk. He said the mentors insisted that these kids need something more. He agreed with the mentors' sentiment, "The bigger need here isn't basketball. It's education." He provided the imagery of how he looked at his congregation who was mostly teachers and saw tutoring as a natural extension. He recounted a specific child he mentored and helped enroll in the school as an example of the other students that he has connected with the school in order to help them spiritually and academically.

Near the end of our time, Reverend Booth reflected "I feel like my kids have something when they leave to go [home]… I was a part of this and … God is not just calling me to close my eyes to what's going on in my community. That actually, I'm needed to help the community so that… we all can… better know God, and better work together, and, and all of that."

In summary, ACCA had two distinct programs within its operational system. ACCA had a pre-kindergarten through twelfth grade school program. And, ACCA had a mentoring and

tutoring outreach program, which primarily was for the adjacent low-income housing development that was almost entirely African-American. Interestingly, there was diversity of color in the school that was on par or exceeds the demographics of the local contributing school districts. However, there were barriers to entry at ACCA. One barrier was what several participants call the "right attitude" and ability. Another barrier was the cost; however, there were scholarships in place to address this need.

The participants at ACCA were devoted to the school and the students. They saw themselves in two aspects in regards to social justice. They predominately saw the outreach to the low-income housing development as rescuing and assisting those in need that only happens because ACCA was there. They did not make the distinction in regards to the low-income housing students between race and socio-economic status. But, they did in regards to the enrolled students. However, the participants promote a predominantly white, Eurocentric curriculum, which sends a subtle message that Western civilizations are far more important than others (Bex & Craps, 2017; Fisher, 2017).

ACCA's Classical Christian program only offered courses in European History and U.S. History, but nothing specifically on Asia, Africa, or Latin America outside of their connection to the Western Civilization curriculum and ancient biblical studies indicative of this type of pedagogy. In fact, this was the primary tenants of the Classical pedagogy derived from Dorothy Sayers. Thus, in the simplest terms, their outreach can be seen as if it is white people rescuing people of color from their oppression (Bex & Craps, 2017; Fisher, 2017). The *White Savior* is a term wherein the white person is portrayed as the good one, the one that we are meant to identify with as we watch or read these narratives (Bex & Craps, 2017; Fisher, 2017).

Although there was little evidence in the academic program of ACCA participants, within the Mentor Mission program there seemed to be racialized morality by consistently identifying with good through reaching out to the poor, that in this case is almost entirely non-white (Levinson & Meira, 2003). This was seen within the Mentor Mission program particularly.   All of the adult mentors were Caucasian. Some of the tutors were students of color while the vast majority was Caucasian. The student volunteers were there serving their school's required community service hours. The Mentor Mission constituency was entirely African-American and poor. A prime example how morality was racialized is when Reverend Booth said, "… actually I'm needed to help the community." Although no one attested to this, it could give those people of color to whom they reach out much less of an identity. Evidence suggested that the participants unintentionally saw the program in terms of framing the people of color as being unable to solve their own problems if it were not for the tutoring program and ACCA's intervention. However, in contrast, the participants ignored the ethnicity of the students enrolled in the academic program of school, which I discuss in further detail in Chapter XI under Willful Naiveté.

Every participant was keen to tout the rigorous academics at the school. In fact, in conjunction with the Christian worldview integration, the ideal of high academic rigor seemed to be the locus of the school. This must be compared to teaching that is inspired by principles of social justice. The principle of teaching for social justice is sometimes called culturally responsive teaching or teaching against the grain (Cochran-Smith, 1991; 2004; Gay, 2000; Irvine & Armento, 2001; Ladson-Billings, 1994; Villegas & Lucas, 2002). There was an omission of teaching for diversity that is considered a form of providing social justice instruction (Zeichner, 1993) and multicultural education (Banks, 1993) from the participants. The school considered its

program to be rigorous and challenging. The participants touted the need for the student to "be able" to handle the volume and challenge. They even recognized and lauded the diversity of the student body. However, the participants fell short of how they specifically addressed their engagement of the student of color or low socio-economic status for those enrolled in the school. They did reach out to the "less fortunate" in the almost entirely African-American and poor living in the housing development next to the campus within the context of the Mentor Mission program. Albeit few, occasionally, they came across a student that would be a "good fit" and ushered him or her (only example of boys) through the program.

The scope of the interview questions and the research was not about the teaching efficacy or curriculum per se; however, the curricular rigors and imagery the participants' references were indicative of how they provide justice to the traditionally marginalized. The aforementioned principles are testament to how they approach social justice. These principles are a comprehensive approach to education that aims to have *all* students reach high levels of learning that prepares them for to be an active participant in a society (Villegas, 2007). They clearly did not expect any student to underperform regardless of their ethnic or socio-economic background. And, according to the participants' accounts, the school had students who performed well on college boards and college entrances. Although, it was clearly influenced by their desire to instill a Christian worldview, there can be an argument made that ACCA provides justice, as Villegas (2007) describes, through their goal to have *all* students reach high levels of academic success and to prepare them *all* for active and full participation in society (Villegas, 2007).

The participants talked about of their desire to protect their children and to provide more than they perceived the public school did, and to ensure their children are provided with the Christian worldview infused throughout the curriculum and school-wide programs. They saw

these as only possible in the Christian school such as ACCA. They wanted to provide their

children with an academic program that required a certain volume of work and difficulty. They

saw the rigors of the school as badge of honor that cannot be achieved in their local public

schools. They wanted their children to develop outside the influences of a secular environment

that is Godless.   Some seemed to consider the public school as anti-Christian. However, in the

participants' predominant view the lack of God itself was the evil not necessarily an anti-

Christian perception within the public schools. They looked at the public school as an inferior

good that was lacking. They talked concerning the school lacking in terms of rigor, morality,

and Christian values that they desired for their children's schooling.

It is important to summarize the faculty demographics because; the age, ethnicity, and

tenure of the participants and faculty were likely to impact the findings. Table 4.1 presents the

mean, median, and mode of the grammar school and secondary school tenure. Additionally, it

presents the percentage of gender and ethnic background of the faculty in each school level.

There was a singular person of color in the secondary school, an Asian-American (Korean) man.

One tenure outlier in the secondary school is a gentleman (non-participant) in the Science,

Technology, Engineering, and Mathematics department, who had been at the school 18 years.

However, out of the rest of the secondary faculty, the longest tenure was five years. The mean

tenure was 3.6 years. The mode was one year. The median was two years. A third of the

secondary faculty had been at the school a year. A fourth of the secondary faculty had been at

ACCA two years. Only one secondary faculty member had been at the school for more than five

years. Again, the longest tenure below the outlier was five years (See Table 4.2).

The grammar school faculty composition was similar to that of the secondary school in

most ways. Refer to Table 4.1 for an overview of the faculty and staff. The grammar school had

an outlier of one person, who was the founder's wife and headmaster's mother, who has been at the school for 31 years at the time of the study. Thus, the mean tenure was skewed to 8.5 years. The median and mode of years of tenure were both two years of service. The grammar school was predominately female (75%) and was comprised of all Caucasians except for an Asian-Americans (Korean) man (Participant) and Asian-American woman, who had only been part of the school for two years. The ACCA faculty was overwhelmingly new to the school. This was very likely to impact the school climate and culture.

The participants used libertarian language when speaking of their relationship to the government and/or public schooling. The notion of worldview is individualistic, a hallmark of libertarianism. Of course, worldviews can be generalized or categorized. However, they are individualistic combinations of a person's beliefs. Additionally, I saw individual choice and responsibility, axiologicallly being a high value of the participants. Their view of the individual and how that individual must rise to the expectations and rigors of the school was indicative of a Christian libertarian view of justice.

Although conservative in nature, ACCA did not use language of control or social liberalism. They spoke in terms of personal choice and individual effort, particularly in terms of rising to challenge of the academic difficulties. Their notion of the student needing the right fit or to put in the hard work in order to overcome the enrollment barriers were market force terms, indicative of libertarianism (Dombrowski et al., 2014; Libertarian, 2014; McCaffrey, 2016; Weaver, 2014). In line with the Evangelical worldview and the Christian Libertarianism view of social justice, the assumption is that the individual, no matter the background, has the ultimate power to change circumstances to achieve and that the true barrier is the right attitude and/or the right amount of hard work (Dombrowski et al., 2014; Libertarian, 2014; McCaffrey, 2016). This

assumption permeated every participant's description of how they provided justice. ACCA

participants suggested that the school provides the framework for the individual to succeed if

they have the right attitude and work hard. However, the students must rise to the challenge and

choose to take advantage and embrace the school's rigors, Christian values, and student-life

programs in order to find success in life.

Chapter Five: Key narratives: a coalescence of data

The diversity at Arduum Classical Christian Academy is something to be recognized; especially considering, that the school had a 100% graduation rate, 100% college admission, and some of the highest College Boards in the area. There were economically disadvantaged students and wealthy students that attended ACCA and, a third of the school was comprised of people of color. Certainly, through the collection of interviews and data, several ideas coalesced into common narratives that answered how a Christian school provides justice for the marginalized students.

It was observed that four distinct key narratives arose from the evidence. Key narratives in regards to how this school provides social justice were highlighted from the data collected from the participants. Others have characterized these narratives as tropes (Schwieler & Ekecrantz, 2015). These key narratives have evolved from initial assumptions from the available literature, and as the data was collected, interviews proceeded, the more the data was analyzed the data coalesced around certain themes (Schwieler & Ekecrantz, 2015; Scanlan, 2007). The following are the key narratives that were derived from the data at Arduum Classical Christian Academy.

The Typical Student

Presumably, if there is a diverse student body such as ACCA, it would be difficult to share the average concerning ethnicity, socio-economic status or similar descriptors. Such is the case at ACCA. They had difficulty sharing what the typical student is beyond an attitude, which is left for this researcher to determine precisely what that means. They seemed blind to the significance that a large amount of people of color would require of a school that is truly serving God and others to the fullest extent. Each person acknowledged, even lauded, the diversity of

ACCA. But, they chose to ignore things that required a response when enrolling a person of

color in a racialized society; instead, they were content with the atypical description of the

students. Each participant struggled with describing the typical student. Mr. Rousseau, Mrs.

Rand, Mrs. O'Sullivan, Mr. Gauss, and Mrs. Polgar each stated that they did not know if there is

a typical student. Mr. Rousseau said it is hard to describe the typical student at the school but, he

described the average student as a majority, middle-class Caucasians. Forty percent of the

students at ACCA receive financial assistance, and nearly a third of the students were of color.

The participants thought of the school and its students as atypical.   However, several

participants agreed with Mrs. Sullivan in her assessment of the typical student. She said:

> There's such a broad range of family dynamics and different … backgrounds where we
>
> have many students who are being parented by their grandparents, or an aunt, and that's
>
> who has custody of them. …and then there are other students that only have one, um,
>
> parent or they only have- they're from a split-custody household where one parent is
>
> heavily involved, and one parent isn't. Or they have full-split custody where both parents
>
> are fully involved.
>
> It's hard to describe a typical student of this school because I think they are so diverse.
>
> Um, I think the typical student, for what it's worth ... it falls under the radar, and right
>
> along with the bell curve, are the students who are able to sit and just really be
>
> cognitively challenged. -Kids who enjoy reading.-Kids who want a challenge and who
>
> don't mind studying. They excel here, greatly. Kids who have, you know, parents who are
>
> enforcing that you know, um, post high school, you know, there's going to be college.
>
> There's going to be different things like that.

The participants seemed to see the typical student as one who enters the school and maintains an attitude of compliance, hardworking, and ready to absorb large volumes of context. Every participant lauded the challenging nature of the work given at schools and volume of work at the school.   Affirmed by several participants, the Head of School stated that they do not exclude students based on religious convictions, that indeed they have open enrollment. The one area that every participant agreed was that the student's attitude and being a good fit was imperative. They mention the amount of work and the desire to learn was important. According to the Head of School and Academic Dean, if the student was too far behind, approximately a year, they could not accept him. However, they had allowed students to repeat a grade or attend the summer program in hopes of catching up.

This does come into contrast with Mrs. Polgar's reported:

It's hard to describe a typical student of this school because I think they are so diverse. I think the typical student, for what it's worth ... it falls under the radar, and right along with the bell curve, are the students who are able to sit and just really be cognitively challenged. Kids who enjoy reading. Kids who want a challenge and who don't mind studying. They excel here, greatly. Kids who have, you know, parents who are enforcing that you know, um, post high school, you know, there's going to be college. There's going to be different things like that.

Conversely, Mrs. Swope asserted:

My typical student [in Learning Support], is a student who can't sit still, can't focus for long periods of time, and can't handle stressful situations. Really struggles with… the

lectures, the ornate amount of reading, and picking you to know, content out of that. But

they can do it; they just need to be presented the material often in a different manner.

 Academic Dean of the school referred to the sentiment that Mrs. Swope had spoken of:

> We're now able to meet that ... fill that gap. So students who you know, are on the
>
> spectrum, or have ADHD, or have you know ... there's another student who has
>
> Tourette's, and he has a lot of mental tics, or needs to stand and be moving. Um, students
>
> who you know, might physically present as not that typical mold of, 'I can sit, I want to
>
> study, I want to read.' They can do it; they just do it a little differently.

Clearly, there were students who attended the school and faced increased difficulties to meet the

challenges of the work in the matter it was presented or expected. If Mrs. Swope, Mrs. Polgar,

and Mrs. Johnston are correct, there was progress in assisting those students who needed

accommodations. The only thing the participants agreed upon in reference to describing the

typical student was that they are atypical. However, Reverend Booth and Mr. Rousseau

understood the school's responsibility to focus on a few things in order to do well by them and

exclude others that inhibit this. Reverend Booth, Mr. Rousseau, and Mrs. Johnston specifically

spoke to the responsibility of being selective in the admission of the school in order to focus the

resources.

Consequently, one facet to the answer of how they provide social justice to the

traditionally marginalized is a mixed bag. The school excludes students that may need

significant academic assistance and students who have an incompatible attitude about learning

and the work ethic that is expected; thus, narrowing the pool of reaching the marginalized and

providing justice to them.

Willful Naiveté

I presume embedded within the answer to the question, "How does this school provide social justice?" is the school's ability to acknowledge, possibly celebrate, and modify its program in light of the traditionally marginalized student and his or her unique needs (Utt & Tochluk, 2016). The full answer would necessitate recognition of the individual needs of students belonging to different races, different ethnicities, or low socio-economic status bring to the classroom (Utt & Tochluk, 2016; Ahmad & Boser, 2014; Howard, 1999; Howard, 2003; Kailin, 1999; Ladson-Billings & Tate, 1995; Landsman, 2001; Landsman & Lewis, 2006; Tatum, 1997).

There was a similar phenomenon at ACCA to that of the national schooling system. Although students of color accounted for nearly half of all students in the United States 80% of teachers are Caucasian (Ahmad & Boser, 2014; Utt & Tochluk, 2016). The disparity at ACCA was even more profound than that found in the general population of the nation. However, the color composition of ACCA is much greater than that of most private and Christian schools. ACCA was nearly composed of one-third of students of color, but only 11% of the kindergarten through grade twelve faculty was of color. The disparity between the racial identities of teachers and students is a particularly significant finding.

Although there is no indication of racial hostility there is a color-blindness prevalent at ACCA. They know that their school has a significant number of people of color. However, they do not consider any responsibility to do something different in order to meet the student of color's needs. The color-blindness is considered by many to be a racial ideology that posits the best way to end discrimination is by treating individuals as equally as possible, without regard to race, culture, or ethnicity (Bonilla-Silva, 2010). By all accounts, ACCA strives to provide an

academically rigorous program for all it students and they nurture the students in the faith of

Jesus Christ. However, they naively approach their students in an egalitarian manner without

considering the cultural differences from which these students derive and their racial identity in a

racialized society. The western-civilization laden books of a classical pedagogy especially, the

Omnibus, willfully ignores the contributions and ethnicity of a third of the students at ACCA.

Moreover, the faculty and administration seemingly lack an understanding that these students of

color should be approached with an honest, open, and culturally responsive pedagogy (Ladson-

Billing, 2016).

Bonilla-Silva (2010) would consider a color-blind curriculum, such as is used by ACCA

would be racist in that it does not consider the students race in a racialized society such as

America. Gay (2010) and Ladson-Billings (1995) would contend that the school needs to have a

culturally responsive pedagogy in order to combat racism. The school relies on the challenging

literature and texts that their classical curriculum provides without considering what it does not

have in regards due its white European centric content.

According to T.C. Howard and Milner (2014), "White teachers "are not being well

prepared to teach in urban schools across the United States, which is directly connected to their

performance in these schools" (p. 200). This was certainly the case at ACCA. Each teacher was

asked if they had received professional development regarding the diversity in their classroom,

they said they had not received any training in this regard. The Dean of Academics, Mrs.

Johnston confirmed that they had not done any training or professional development in order to

address the uniqueness of the students in regards to their traditionally marginalized identity.

Additionally, the mentors and tutors for their Mentor Mission program received no training aside

from the folders of supplemental work for the children.

ACCA demonstrates a willful naiveté (Wood, 1998). The school chooses to naively

believe there is no need to differentiate or accommodate for the diversity in their school. They

seem to willfully disregard the notion that their student of low-socio economic status or color

may have a smaller support network than a student of more means or cultural difference. The

Classical school curriculum is centered on western classical culture; therefore, it is white

European centric and excludes people of color. The inclusion of people of color would conflict

with their pedagogy and classical beliefs centered upon western culture. They do adjust the

curriculum and requirements in two ways. They provide English language learners classes and a

beginner Bible course. Nevertheless, it must be noted that these classes are for international

students who are initially enrolling in the school, not for those students that have poor academic

performance. However, there was a nod to the anti-slavery movement through the eponyms used

for the housing system.

Research documents present the notion that there are negative consequences of having a

primarily white teaching force with a critical understanding of race and racism (Dee, 2004;

DiAngelo, 2012; Matias, 2013; Oates, 2003; Weinstein, Tomlinson-Clark, & Curran, 2004). The

students may have done well on SAT scores. However, there were no data collected outside of

the mean of the school and high scores on College Board exams to attest to the efficacy of the

program for one type of student compared to that of another. This was additional evidence to

their ignorance or naiveté in regards to ensuring all students are included in the benefits of the

school's outcomes.

Every participant stated that they wanted each child to be a better person. They talked

about how God created them as individuals; therefore, they treat their students as unique and

important because of their devotion to God. There was no evidence that they would consider the

idea that integrating racial and cultural knowledge within the content and methodology as would be an important part of a student's self-identity (Howard & Milner, 2014). According to T. C. Howard and Milner (2014) teachers need to "attend to their own deep-rooted beliefs, ideologies, and values" while cultivating a "deep understanding of the sociopolitical context of urban communities" (p. 107). Therefore, ACCA would need to assess and evaluate their beliefs, ideologies, and values while seeking a deeper understanding of a third of their students. The school remained willfully naïve of differences. Although Mrs. Swope was specifically referencing LGBTQ students, what she said seems to be universally applicable to ACCA. She said, "I don't think that we teach to sexual orientation. I think that it's almost like a 'white elephant.' And I think we should teach to it. Because we do have some students who you know, word on the street if you will."

The recognition of racial of identity is lacking at ACCA. They naively consider the rigors and challenges of the program to be sufficient. However, through the color-blind approach, they miss an opportunity to fully nurture the students of color as called for in their mission. This omission, albeit naively committed, is an opportunity lost for the school to strengthen their community for all students. An argument can be made that the school false short of the mission of academic excellence by not employing a culturally responsive pedagogy. Additionally they naively miss an opportunity to nurture these young people and fully equip them. Caucasian students can learn how to flourish within an increasingly diverse society at the same time the students of color can be nurtured in ways that recognizes them in entirety, including ethnicity. Until ACCA is enlightened to the needs of all students, they will miss opportunities to truly nurture, excel academically, and ultimately equip their students to serve God and others, no matter the racial background.

Outreach Not Input

Terms used by the participants such as help, mission, outreach, aid, mentor and others emerge into an ideal form. This idea was expressed in the school's desire to reach out to those less fortunate among local communities. Every stakeholder attested to the school community's value of mission work, serving others and reaching out to the community. The school required 40 hours of community service. Mrs. O'Sullivan said:

> [ACCA] is a very mission-minded place. They want to be mission-minded and service
> oriented. And, encourage that in students which are why the school requires forty hours
> of service each year by the high school students and while we help students find some of
> those programs, we want them to also go out and search out opportunities of service."
> and that's- I think that's definitely a good thing that you want to make the world a better
> place.

Mr. Rousseau said, "The primary way the school is modeling out and living out our Christian faith as a school is through [Mentor Mission]." Stories of how the school used the Mentor Mission program to reach the poor students who reside in the federal housing community are prevalent in the participants' narratives. Similar to literature, this research finds these religious leaders and stakeholders as saving the youth from the evils of the day, subsequently fulfilling their purpose to give a quality education that leads the students down a path leading to make choice, of being a good person (Jones 2008; Costen, 2006; Peshkin, 1986; West, 1999). These stakeholders coalesced with what many researchers having found that they perceive themselves as being akin to prophets, leading the oppressed out of the 'ghetto' (adjacent federal housing) into prosperity and urgently calling for change from the evils our society (Costen, 2006; Dantley & Rogers, 2001; Jones, 2008; Menezes et al., 1998; West, 1999). These spiritually dedicated

stakeholders' work took on a more axiological tone, one called of God; teleological tone, designed and planned by God; and moralistic tone similarly to that found in the literature (Jones, 2008; Spears & Loomis, 2009; West, 1999). Their worldview required them to reach out to the community in order to fulfill and obligation to the poor and needy. However, the input from the outside needed to be filtered through a litmus test finding a match in attitude and a predisposed ability to handle the rigors of ACCA's program.

Simultaneously, I found a tension between their desire to service others and their protectionist leanings. Each of the participants expressed a desire to have their children protected from the secular teaching of the public school, the negative influences of public school children, and low expectations of other schools. The negative influences and the desire to control the students' environment and experiences are evidenced in Pehskin's (1986) Bethany Academy. However, in Bethany Academy there was no tension, it was clearly about control (Peshkin, 1986). They addressed their religious calling of reaching out by selecting students of low-socio economic status who demonstrated the proper attitude, which had only been expressed in a willingness to do hard work, is respectful, and accepting of the school's ideals. Thus, they had a procedure for protecting their children, students, and others from the dangers of the secular world and revealing unwanted input that could challenge this.

Convergence of Worldview Language and Social Justice Desires

There was a convergence of worldviews and social justice views into a predominate Christian Libertarianism that permeates the school culture. According to Dromboski, (Dombrowski et al., 2014), typically, Liberals love public education, especially when it promotes an agenda of diversity, environmentalism, political correctness, inclusive, socialism, relativism, intervention, statist, gun control, and LGBT causes (Beiner, 1996; Bell, 2014; Dombrowski et

al., 2014) but, like libertarians, most conservatives regularly criticize public education (De La

Torre, 2013; Dombrowski et al., 2014). That does not mean that the libertarian Christian

abandons the care for diversity, environmentalism, inclusive, and likes similar to Liberals

(Dombrowski et al., 2014; McCaffrey, 2016). Their worldview prohibits them from seeing

things in the same manner.

The participants' narratives spoke to how they perceive public schools to be morally

repugnant and academically underserving children. They saw a divine duty to provide a

schooling that provides shelter to children from these perceived evils. The participants agreed

and conservatives, in general, cite the drop in SAT scores and academic pathology of public

schools, especially those that serve marginalized students (The Libertarian, 2017). They talked

about the dumbing down of "our kids" and how ACCA provided high expectations, rigorous

schooling, and voluminous amounts of work. The participants expressed their opposition to

Common Core and the illiterate graduates of public high schools. The participants bemoaned the

chaos and lack of disciplinary standards in their community's public schools by pointing out

increasing violence that occurred in schools and used it as further evidence of the school's

superiority to the public sector. They attempted to expose the anti-Christian bias they perceived

exists in many public schools.

However, predominately their case is a simple one. They fundamentally opposed public

schools because they were government schools and, they did not want the government, which is

constitutionally secular, to influence them. They looked to influence society through the output

of their graduates and outreach programs on an individual rational argument basis; but, resisted

the government controlling them, simply because it was the government. Ultimately, their

language suggested that it would not matter if none of the evils of public schools mentioned

above even existed. They showed a fundamental need to educate children and partner with

parents in a way that the state could not, simply because it is the government. It can be seen in

the philosophy of education, admission policy and various stakeholder interviews that they

apparently believed, "It is the responsibility of parents to educate their children." Thus an

inference can be made that the participants concluded that education is *not* the proper role of

government and that it is an illegitimate purpose of government to have anything to do with the

education of anyone's children.

The government, individuals, families and students roles are described in Amy

Gutmann's (1999) various theories of democratic education. Notably, the participants'

worldviews do not seem to hold the ideal of democracy in education of high value or centrality.

Amy Gutmann (1999) states, "We cannot simply translate our own moral ideals of education,

however objective they are, into public policy without needing a political tyranny to uphold

them. Rather the best we can do is "to find the fairest ways for reconciling our disagreements"

(pp. 11-12). ACCA participants divorced themselves of the discourse in the public arena through

self-imposed exclusion. This was definitely a worldview change from that of Peshkin's (1986)

Bethany Academy in that they are not building students to conform society to control it

according to Christian values and morals. Rather, ACCA was interested in building individuals

to critically think and depend on Truth within their public discourse. They hoped to influence

society and its constructs through individual critical thinking, wise application, and rational

professional leadership. There seemed to be a shift from the Peshkin's (1986) finding, which

was primarily about control of the students and stakeholders in addition to building graduates

that control the government in the Dominionist tradition. These participants asserted that it is an

illegitimate purpose of government to have anything to do with the education of anyone's children because of the rejection of control and libertarian views of society.

Amy Gutmann (1999) contends that the true socially just or democratic ideals generally obligate teachers. Gutmann (1999) says, "More generally, nonrepression obligates teachers-at the same time as it authorizes them to further democratic education by supporting the intellectual and emotional preconditions for democratic deliberation among future generations of citizens" (pp. 76). Applying Gutmann's (1999) theories, if ACCA was interested in the family choice theory or individual choice theory in regards to educational policy, then they would be unable to promote democratic or societal justice because they are self-segregating their children, providing them a constricted education; therefore, they are not providing them the full-freedom of thought and choice that they insist is paramount. In summary, according to Gutmann (1999), singularly following parental choice restricts the children's choice; thereby, limiting democracy.   Thus, a democratic education requires educators "to further democratic education by supporting the intellectual and emotional preconditions for democratic deliberation among future generations of citizens" (Gutmann, 1999 p.76).

Reverend Booth looked at his son's one-year stint in the public school as being a missionary. He saw this as akin to his son going to a foreign land as a missionary to spread the gospel. Interestingly, the Dean of Academics had a child in public school, and the Guidance Counselor was a counselor in the public school system, and only resigned due to logistics. Yet, they lamented the overreach of the public school and government, and their lack of justice, because of inadequate instruction and outcomes. ACCA was a less stringent version of Christian Libertarianism. They used the public system when it suited their needs; but, lamented the

inadequacies of it to justify their existence. This was further evidence of the libertarian ideals of

individual choice.

ACCA attempted to be in the world but not of the world. They sought in admissions to

recruit prospective students and families that agree to their worldview. They reached out to low-

socio economic and students of color and readily accepted and integrated them into the school.

Even in areas where discrimination was constitutionally protected in Christian schools, such as

religious difference, they readily admitted students. Several of the participants lauded the

admission of Hindu, Muslim, and atheist students into their fold. However, several participants

attested to this being acceptable because many had "come to know Christ." They had several

students with physical disabilities in the school. They had a significant number of people of

color. They provided assistance to their poor neighbors as an outreach akin to missionary work.

It fulfilled a religious sensibility to be like Christ and reach out the poor and needy and save

them from the ills of society. Students that they restricted from entering into school, they invited

temporarily to receive a quick infusion of the Gospel during the summer months or after school

in order to strictly guard the ability to laud the academic prowess of the school while fulfilling

the biblical command for charity.

ACCA attempted to instill within its students a greater capacity to think critically.

Moreover, the school participants talked about the instilling of Truth, love of God, and

discernment. All of these were worldview elements. The Epistemology element of the

worldview, the source of knowledge, was endemic to their curricular choice of Classical

methodology and evidenced within the course, Omnibus. This course was an integrated

combination of biblical studies, literature, and history. The lens from which every student was

taught and ultimately learned from at the school was through a generalized Christian worldview.

It created the notion that these academic studies must be seen through the combination of worldview lenses. In the Omnibus case, there was a theological, epistemological, and axiological centrality; thus, demonstrating a worldview premise to the instruction and learning at ACCA.

The perspective of the world in terms of humans' need for salvation is a tenant of the Christian faith that was dispersed throughout the school and pointed to by each of the participants. The participants' perceptions and documents presented their program's dispensational outcomes in terms of human nature (anthropological element), individual purpose (teleological element), and of applying known truth (epistemological element).   The participants also shared their experience in terms of the metaphysical worldview elements. They talked about the Lord guiding them, their answers to prayer and students' souls. Of course, as a Christian school, they talked in light of truth and human purpose. They used terms that suggested topics such as: what one believes about knowledge, how knowledge affects what is accepted as valid evidence, and what one is willing to believe about particulars of life (Funk, 2001; Hahn, 200; Phillips & Brown, 1991).

ACCA attempted to provide the worldview framework for the students to critically think through the various elements of a worldview and to determine and articulate their individual view. The faculty was required to hold to a certain Christian statement of faith (Appendix F). Several participants stated how they understood that they had students from various faiths, but believe that Truth can only be found in the Christian faith. Therefore, they integrated the faith into all things, because their worldview did not see a separation of these things. They saw that each of these elements was crucially intertwined and inter-reliant with all of the others.

Chapter Six: Implications of the Study

The study demonstrated the way inclusivity is both understood and broadens or narrows the types of students accepted in select Christian schools. Furthermore, the understanding of inclusivity, centrality or strength of these inclusive beliefs in a worldview affects and is influenced by the discourse within the school community in addition to its capacity to include. A greater diversity of students and the capacity to meet their needs is included when the dialogue expands. Conversely, students are excluded where there is a minimal discourse of their needs.

In this final chapter, I articulate the implications of this study. I begin this chapter discussing the implications for the faculty of schools and teacher preparation that include students. I then compare the results to the other areas of research literature. Secondly, I discuss hoe the research presented significant implications for practice and leadership development, and future research. Finally, I address the limitations of this study.

Comparison to Literature: Overview

The literature review of this study developed four tropes. I will revisit and compare my findings to that of the literature in the following areas: the overview of marginalized students in America, social justice in private religious schools, religious calling for education, and the historical development of the Christian school. One gap that I found in this literature is the inclusion of traditionally marginalized students in Christian schools. For the scope of this study, I narrowed the focus to students of color and lower socio-economic status in the Christian schools. By considering how inclusivity is conceptualized and how this impacts and limits recruitment and retention, my study contributes to narrowing this gap of knowledge. In

comparing my findings to the literature, I will revisit each of these tropes through comparing my findings to the literature and draw connections with my study.

Comparison to Literature: *Christian Schooling in America*

Schooling in the United States is as diverse as the people within the nation (Bryk, et al, 1993, Carger, 1996; Cibulka, et al, 1982; Coleman, et al., 1982; Convey, 1992; Hoffer et al., 1985; Jeynes, 2007; Lawrence-Brown & Muschaweck, 2004; McGreevy, 1996; Moore, 2003; Preimesberger, 2000; Sandor, 2001; Stevens-Arroyo & Pantoja, 2003; York, 1996). Although the vast majority of Americans think of their local public school when asked about their education experience, this would not be true for millions of pupils each year (Alt & Peter, 2002; Cattaro, 2002) There are hundreds if not thousands of school options in the United States. Some are older than the public school system itself, and private religious schools existed from before the birth of the nation (Herberg, 1955; Sperry, 1945; Williams, 2002).

ACCA originally was established to be a Christian school that had open enrollment within a traditional pedagogical approach; but, it has channeled its original purpose of existence into a more focused manner. Although they have maintained their Christian schooling, the school evolved into a classical school that remained open in admission, except for the exclusion of students based on academic ability. ACCA confirms the assertion made by Haynes and Thomas (2007) that within a Christian school there is a melding of formal education and religious world-life view. This general worldview of ACCA agreed with Haynes and Thomas (2007) and Bohm (1980) in regards to the spiritual elements bringing wholeness. Several of the faculty participants attested to their ability to bring a broader classroom discussion and moralistic tone to the content by connecting the historical aspects, biblical text, and classical literature into the classroom forum. Additionally, ACCA's participants contended that it is preferable for the

student to be in the Christian school because of the opposition found in public schools as was

expressed in Fraser (1999), Karst (2003), and Zimmerman (2002). The devotion to a higher

calling and desire to please God as highlighted in the literature describes the motivation for

ACCA's establishment of Christian education and how it wanted to provide justice for its

students that can only be found in a Christian school (Lewis, 1994; Moreland, 2007; Spears &

Loomis, 2009; West, 1999)

In the literature of this case-study Peshkin's (1986) seminal work, God's choice has been

a reference for those studying a Christian school. Although Peshkin (1986) did not ask the

question of inclusion, the study of Bethany Academy does provide a comparison for Christian

schooling. Although there are some similarities, ACCA is significantly different than Bethany

Christian Academy. The literature discusses the various reasons for establishing a school and

maintaining a school. Unlike Bethany Christian Academy's desire for isolationism and Christian

Dominionist leanings, ACCA is interested in maintaining an academic prowess and outreach to

the community (Peshkin, 1986). As is found in the literature, ACCA takes on the classical

model of human flourishing that is expressed in the ends, purpose, and teleology, and how

education enables the student to master the purpose and happiness in his or her own life as well

as that of society (Moreland, 2007; Spears and Loomis, 2009). Unlike in Peshkin's (1986) work

where Bethany Christian Academy demonstrates a Dominionist's view, to transform government

and society into Christian ideals, ACCA attempts to build more of a moralistic student who

espouses strong servant-leadership in its students that are installed with a Christian world-view

that would make the world a better place. Of course, ACCA proselytizes and engages its student

with the Christian Gospel, but its participants use language that calls for an individual worldview

change that builds a better society rather than demanding the world to conform to its ideals by

taking key positions. They emphasized service and outreach. ACCA is much different than

Bethany Academy's desire to control the thinking rather than establish a framework for critical

thinking and strong logic and rhetoric skills such as found at ACCA (Peshkin, 1986).

Comparison to Literature: *Marginalized Students in America*

Students in poverty, or color, with disabilities and the English – language learners have

been historically underserved (Berliner, 2005; Ferri & Conor, 2005; Losen & Weiner, 2001;

Orefield & Lee, 2005; Scanlan, 2010). The private schools, including religious schooling, in

general, enroll a lower percentage of the traditionally marginalized than that of their public

counterparts (Alt & Peter, 2002; Broughman & Swaim, 2006 Snyder, et al., 2008; Scanlan, 2010,

Strizek et al., 2007). Considering this, ACCA is atypical. One-third of ACCA was comprised of

people of color. However, only 11% of the students were considered economically

disadvantaged.   There were only four students with physical disabilities, and there were no data

on learning differences available. Although the percentage of the population of traditionally

marginalized students was lower than the public schools, it was higher than that of private

schools in general.

Comparison to Literature: *Social Justice and Private Religious Schools*

The hope is that society is well-ordered and productive and distributes both tangible and

intangible resources, such as education equitably and justly (Coleman et al., 1982; Uffenheimer

et al., 1992). ACCA provided an equitable and fair education to the students that attend the

school. SAT scores, graduation rates, and college acceptance rates were evidence of this.

However, ACCA did exclude students who demonstrated low academic performance before

applying. Although about 40% of the students attended due to financial assistance, by the nature

of being a tuition-based school, there are certainly financial barriers for economically

disadvantaged families. However, nearly 11% of the students are considered impoverished under the federal and state guidelines.

The scope of the study does have limits. Marginalized students such as LGBTQ, physical disabilities, and learning differences were not inherently part of this study. However, tangential data were retrieved. ACCA ignored certain groups. Mrs. Polgar explained this with the idiom, "the white elephant in the room." She and others were unable to say the school's view or treatment of LGBTQ students. They said the school had a restrictive view, they did not know, or it was akin to *ask don't tell* in regards to LGBTQ students. Students with physical disabilities attend the school, but the physical impediments are prevalent and unaddressed. ACCA has made strides in regards to addressing students with learning differences. They created a full-time Learning Support Coordinator position, but every stakeholder states that students who cannot handle the academic rigor would not be successful at ACCA. There seemed to be a tension with learning difference students that was not adequately addressed at ACCA. ACCA's stakeholders provided significant evidence of equality and fairness towards students of color and poverty enrolled at the school. Yet, they had a tension between outreach and the community students who were traditionally marginalized in society while maintaining the reality or perception of a challenging academic environment.

ACCA provides justice to their students to a certain extent by instituting a color-blind approach. Generally, the participants see social justice as a personal response. They see their need to ensure that they provide for poor and the needy. However, they do not see that the significant number of students of color calls for a more culturally responsive pedagogy. Dombrowski et al. (2014) describe ACCA's approach to justice as that of a Christian libertarian.

Comparison to Literature: *Religious Calling for Education*

The literature presents an image of the religious school leader. These religious leaders help the impoverished, needy, and marginalized increase religious convictions (Bickel, 1981; Menzes et al., 1998; Moreland, 2007; Parker et al., 2012; Peshkin, 1986; Spears & Loomis, 2009; Teddie, 2000; West, 1999' York, 1996). The motivation of parents and other stakeholders participating in Christian schooling is significant enough to sacrifice limited personal resources (Carper & Hunt, 1984; Menezes et al., 1998; Parker et al., 2012; Peshkin, 1986; Spears & Loomis, 2009; West, 1999). Several ACCA participants lauded the protectionist motivation for enrolling in ACCA aligning with the extant literature's assertion that parents, faculty, and administration look at the school as a way to protect their children from the evils of society (Haynes & Thomas, 2007; West, 1999). ACCA agreed with Bohm (1980) that the secular view is limiting. The humanities teachers each cherished the ability to challenge the students to critically think through their worldview while being confronted with the content in the curriculum. The contention that Karst (2003) discusses the religious and public education is addressed at ACCA. They challenged the students to process these issues critically in a way that ACCA did not believe could be done in a secular environment. Biddle (2001) and Costen (2006) challenge the Christian school to include students from diverse racial, ethnic, and socio-economic status as methods to break the barriers that traditionally keep these marginalized groups from success. ACCA included a diverse group, a solid amount of impoverished students in the school and a significant number of students of color. Yet, ACCA had barriers present that prohibited some marginalized students from entry. As a tuition-based school that coveted a rigorous curriculum, it had restrictions in place that could have been significant impediments for some groups of society.

The mission of the school is a religious calling to nurture students in the faith, hope and love of Jesus Christ, equipping them to serve God and others. Yet, there is an exclusion of others. They exclude the people of color and poverty. The admission process is challenging; therefore, it is excluding some. The curriculum does not consider others of color since it is white European centric. To fully meet the mission of the school there needs to be a greater understanding and implementation of culturally responsive pedagogy and broader teacher preparation.

Implications for the Faculty

There are implications for schools with a significant population of urban students, low socio-economic students, or people of color. They need to prepare the stakeholders, especially the faculty, to appropriately address the unique requirements of these traditionally marginalized individuals. For example, the faculty induction programs must offer knowledge, skills, and tools for learning about cultural and racial diversity to be effective (Milner, 2006). White teachers must understand themselves and their students as racial beings in a racial society to go beyond just accruing "toolkits" of culturally responsive teaching (Gay, 2010; Ladson-Billings, 1995). White people also need a clear anti-racist teaching ethic (Gay, 2010; Miler, 2006). Anti-racism involves recognizing racism as an institutionalized system of racial inequality that benefits White people, and "anti-racist education seeks to interrupt this system by educating people to identify, name, and challenge the norms, patterns, traditions, structures, and institutions that keep racism and White supremacy in place" (DiAngelo, 2012, p. 4). Effective teachers also pay careful attention to their own racial identity as well as that of their students (Gay, 2014; Tatum, 1997).

Conscientious educators, especially within Christian schools, strive to teach the whole person. They understand the value of being responsive to social, emotional, religious and cultural needs of their students (Ladson-Billings, 1995; 2014). This understanding is essential for teachers working in underserved communities and/or schools with large populations of people of color (Ladson-Billings, 2005). The use of concepts such as *culturally responsive teaching* and *culturally relevant pedagogy* (Ladson-Billings, 1995; 2014) have been embraced as ideas that can better match the home and community cultures of students of color without previous experiences of academic success. According to Ladson-Billings (1995), the idea is to empower students holistically (intellectually, socially, emotionally, and politically).

To be inclusive, the pedagogy of a school needs to be responsive to its constituents. The pedagogy should respect diversity, engage and motivate all learners, and create a safe, inclusive, and respectful learning environment (Ladson-Billings, 2014). A culturally responsive educational practice should be derived from principles that cross cultures and disciplines (Gay, 2014; Ladson-Billings, 2014). Ultimately a culturally responsive pedagogy promotes justice and equity in society (Gay, 2014; Ladson-Billings, 1995; 2014). According to culturally responsive pedagogy research, all schools, especially those with a diverse population such as ACCA need their instruction to embody respect and connectedness for inclusion in addition self-determination to implement methods, curriculum, and practices that include students rather than continue in a "color-blind" manner. Thus there is an impetus to implement a pedagogy that is inclusive of all students (Ladson-Billings, 1995; 2014).

Implications for Leadership Development

An implication of this study is that there is always room for improvement. Furthermore, improvement is applicable to a school's leadership development.   Garcia and Guerra (2004) say that an unwillingness to undertake change can often reflect attitudes of complacency on the part of educators. Even though a school is doing an adequate job in educating its students, Finnan and Swanson (2002) exhort school practitioners and leader to consider that they can do no more to teach their students more effectively. Leaders and practitioners need to believe all children can learn and behave accordingly by leading their school through change (Garcia and Guerra, 2004).

As a leader of the school, there is an imperative to implement the mission to the best of his or her ability. The leader should develop the capacity to include more students within the mission to the best of his or her ability.

The Head of School said he is at the school due to the mission:

What we're doing here, the opportunity to, um, advance the Kingdom, meaning God's Kingdom, um, through our interaction with students, through the way that we teach, um, and the way that we model out a godly living for our students.

In the case of ACCA, this leader's purpose for being at the school is superseded by his desire to maintain a rigorous academic environment, albeit taught in a Christian worldview. Thus, there is an exclusion of students who do not already demonstrate a strong aptitude for school. By excluding students that the school perceives would impede that ideal he restricts his own purpose for being at the school. Without abandoning the apparent Christian Libertarianist view of social

justice, the natural extension of his wish to advance the Kingdom of God would be an aspiration

to expand his school to incorporate more students or provide a more culturally appropriate

response to the pedagogy that a third of the students need and the others could benefit from

learning.

The Dean of Academics, a parent, and two teachers praised the Administrator's vision for

the school. Apparently, they admired this leader's vision, and would follow his lead. In order to

consider the inclusion of more students the Head of School would need to demonstrate the need,

desire, and pathway to provide for these students. The Head of School must see the necessity to

better understand the current heterogeneous student body's needs as well as what a diversity

American society would require in order to fully and properly accomplish the school's mission to

serve God and others. Thus, if a school is to include more students and address the need for

justice in the community, the leader will need to develop a larger capacity and broader

understanding of the need for inclusion.

Research has shown that the attitude of the educational leader impacts the institutional

capacity to include students with needs (Durtschi, 2005). Chubbuck (2004) points out that

attending to personal dispositions may be an important step toward changing practices.   In order

to improve the understanding of inclusivity in a school, this on hand research indicates that the

leaders' worldview needs to develop a more central or stronger view that requires better

inclusivity of disadvantaged children (Chubbuck. 2004; Durtschi, 2005; Garcia & Guerra, 2004;

Finnan & Swanson, 2002). Because the leader's personal disposition is crucial, in order to

impact an institution's capacity and understanding of inclusion, the leader must broaden his or

her capacity and understanding of inclusion (Garcia & Guerra, 2004; Finnan & Swanson, 2002).

The leader of the school is responsible for implementing the mission. However, the operationalization of that mission is not fully implemented. In order to serve God and others to the fullest, the leader needs to distribute the ideals of the mission. The leadership in the school has the longest tenure and holds even more responsibility to distribute the values of the school mission in order to better address the needs of the traditionally marginalized.

Implications for Future Research

The most significant implications for future research are worldview development, especially that of an epistemological understanding. The worldview of each person (stakeholders) and how these individual worldviews coalesce around specific understandings need more investigation. More study needs to be conducted; thereby, extending the existing research to a broader understanding of how Christian schools in particular and other schools, in general, provide justice for marginalized students. This study's limitation to one particular school provides one facet. Studying more individual schools and a comparative study of several schools would provide a more comprehensive understanding of inclusivity in American schools.

The most significant implications for future research are the centrality and strength of worldview understandings and their application through standard practices. These are the five distinct lines of inquiry:

(a) a philosophy of Christian school education,

(b) how practices of teaching and learning within school contexts reflects an understanding of inclusivity,

(c) how varied Christian social justice views affect (Christian) schools,

(d) how worldview elements are aligned and challenged within educational institutions, and

(e) how understandings of inclusivity varies across different schooling settings, stakeholders, and contexts.

Limitations and Closing Remarks

Limitations

While several dimensions limit this study, I will discuss four of the most primary. The first, I had mentioned earlier: this study limits its scope of marginalized students. There are several groups of traditionally marginalized students who are outside the scope of this study (economically disadvantaged and people of color). In addition to gender, students who are lesbian, gay, bisexual, and transgender (LGBT) and students who come from non-traditional families are just two examples of traditionally marginalized individuals not within the scope of this study. Although there was tangential data, in this study, I primarily explored how the inclusion in the schools applies to my limited categories I have defined. Due to the limited scope, I did not adequately consider the marginalization of all groups that fall under a more comprehensive definition of traditionally marginalized.

The second significant limitation of the study is that it did not include the perceptions of students. By excluding the students, who experience the school's inclusivity , and focusing tightly on enrollment and examining the stakeholders' worldviews in regards to inclusivity, the

results of this study only gives a partial view of how inclusivity is evident in the Christian school.

A third limitation related to this study is that it focused only on the enrollment and retention of the students and not on their academic performance. Although attendance in the school is a foundational understanding of inclusivity, further research must be built upon this foundation. By singularly attending to the attendance of students in school, but not their individual academic performance, the study limits its applicability in this era when student performance and outcome measurements drive educational research and public assessments of a school's efficacy.

The fourth limitation is that the study did not explore the degree to which worldview did not extend beyond the stakeholders into teaching and learning or pedagogical philosophies espoused by the school. By not looking at the curriculum, teaching practices and methodologies deeper, the applications of the findings are limited. Further investigation into the curriculum is a significant need since the rigors of this school seem to indicate the curriculum and pedagogical philosophies have impeded the admission and inclusion of marginalized students. This classical pedagogical methodology necessitates an examination because the degree to which the teaching and learning environment embraces diversity and welcomes all is directly related to inclusivity. This narrowly defined research area has inhibited me from examining this aspect, which now is apparent that it demands attention.

Closing Remarks

This study asked how a Christian school provides social justice to the traditionally marginalized. The findings illustrate a worldview of inclusivity that is evolving and formed by

two components: (1) the values, strength, and the centrality of the stakeholders' faith and application of that faith. As a religious school, this common or similar faith is the primary ingredient that shapes the school (2) the capacity of leadership and faculty to include all students as part of their worldview. Each element of their worldviews is indeed informed theological views and Protestant-Evangelical traditions and social values that the administration, faculty, and most parents share in common.

The school is shaped by leadership influence on the culture, the faculty's sensibilities of instruction, and pedagogical choices. Each of these factor into the tension between a desire for high academics and a drive for inclusion of all. The desire to outreach and limit input from outside forces without being controlling has impacted the school's ability to include traditionally marginalized students. The desire to serve all, especially the poor and disfranchised is in contrast to the desire of high academic performance through the exclusion of those the school did not feel fit. Currently, this school saw these as mutually exclusive. Perhaps, this study has illuminated the challenges and provides an impetus to include more students that are commonly relegated to the margins of society and in need of justice.

Furthermore, change is inevitable and required in schools that are choosing to build inclusive communities where all students are invited to participate. By expanding the understanding of the practical application of a school's commonly accepted worldview in addition to those that the individual stakeholders contribute, it emboldens private religious (Christian) schools that choose to serve those children on society's margins. Both public and non-public schools can find implications by examining how beliefs and understandings both promote and delimit practices of inclusion in schools.

List of Appendices

Appendix A: Participant Consent Form

Appendix B: Audio Recording Consent

Appendix C: Interview Protocol and Semi-Structured Script

Appendix D: Focus Group Protocol and Semi-Structured Script

Appendix E: Document Summary Form

Appendix F: School Statement of Faith

Appendix G: Christian Scholar Merit Scholarship Application

Appendix H: Christian Leadership Scholarship Application

Appendix I: Church/Christian School Employee Scholarship

Appendix J: Philosophy of Education

Appendix K: Rutgers University IRB Approval

References

2015 Data Profiles. (2016, July 21). Retrieved January 10, 2017, from

http://www.census.gov/acs/www/data/data-tables-and-tools/data-profiles/2015/

AACS American Association of Christian Schools . LEAD Conference. Retrieved January

14, 2017, from http://www.aacs.org/about-us/lead-conference/

ACSI. Association of Christian Schools International. Retrieved May, 2016 from

https://www.acsi.org/.

ACSI-PA. Association of Christian Schools International – Pennsylvania Affiliate: Who We

Are. Retrieved January 14, 2017, from http://www.acsipa.org/node/10

Abas, M., & Broadhead, J. (2008). Depression and anxiety among women in an urban setting in

Zimbabwe. *Psychological medicine, 27*(1), 59-71.

Acemoglu, D. a. (2012). *The Origins of Power, Prosperity, and Poverty: Why Nations Fail.*

New York: Crown Publishing Group.

Ahmad F. Z., Boser U. (2014). America's leaky pipeline for teachers of color: Getting more

teachers of color into the classroom. *Center for American Progress*. Retrieved

from http://http://cdn.americanprogress.org/wp-

content/uploads/2014/05/TeachersOfColor-report.pdf

Aho, J. A. (1990). *The politics of righteousness: Idaho Christian patriotism*. Seattle:

University of Washington Press

Alt, M. N. & Peter, K. (2002) *Statistics, Private Schools: A Brief Portrait*. U.S. Department

    of Education, National Center for Education, NCES 2002–013. Washington, DC.

Anderson, L., & Stetzer, E. (2016, February 15). *Who are Evangelicals & Where are They*

    Headed? Retrieved March 26, 2017, from http://www.nae.net/stetzerpodcast/

Arya, N., Augarten, I., Villaneuva, C., & Villarruel, F. (n.d.). America's Invisible Children:

    Latino Youth and the Failure of Justice. *SSRN Electronic Journal SSRN Journal*.

    doi:10.2139/ssrn.1892966

Ataguba, J., Akazili, J., & McIntyre, D. (2011). Socioeconomic-related health inequality in

    South Africa: Evidence from General Household Surveys. *International Journal for*

    Equity in Health, 10(48), 10-48.

Ault, M. J. (2010). Inclusion of religion and spirituality in the special education literature. *The*

    Journal of Special Education, 44(3), 176–189.

Babington, C. (1846). *The influence of Christianity in promoting the abolition of slavery in*

    Europe. Cambridge: Printed at the University Press for J. & J.J. Deighton.

Baiocchi, G., Heller, P., & Silva., M. K. (2011). *Bootstrapping Democracy: Transforming Local*

    Governance and Civil Society in Brazil. Stanford, CA: Stanford University Press.

Baker, D., Han, M., & Keil, C.T. (1996). *How Different, How Similar: Comparing Key*

    Organizational Qualities of American Public and Private Secondary Schools (NCES

    96–322). U.S. Department of Education, NCES. Washington, DC: U.S. Government

    Printing Office.

Baker, D., & Riordan, C. (1998). The "eliting" of the common American Catholic school and
the national education crisis. *Phi Delta Kappan, 80*(1), 16-23.

Ballweg, G. W. (1980). *The growth in the number and population of Christian schools since
1966: A profile of parental views concerning factors which led them to enroll their
children in a Christian school* (Unpublished doctoral dissertation). Boston
University, Boston, MA.

Banks, J. (1993) Multicultural education as an academic discipline. *Multicultural Education,*. 39,
8-1

Barna trends 2017: what's new and what's next at the intersection of faith and culture. (2016).
Grand Rapids, MI: Baker Books.

Barna, G. (2004). Living and learning with the mosaic generation. Christian School Education,
Convention Issue, 2004–2005, 8–11. 240 K. G.

Barron, Bruce A. (1992). Heaven on earth?: the social & political agendas of dominion
theology. Grand Rapids, Mich: Zondervan.

Barton, J. (2000). "To include or not to include?" That is *not* the question. *Catholic
Education: A Journal of Inquiry and Practice, 3*(3), 329-341.

Bebbington, A. H. (2008). *Can NGOs Make a Difference?: The Challenge of Development
Alternatives.* London: Zed Books.

Beiner, R. (1996). What Liberalism Means. *Social Philosophy and Policy,13*(01), 190.
doi:10.1017/s0265052500001576

Belfield, C. R., & Levin, H. M. (2005). *Privatizing educational choice: consequences for parents, schools, and public policy*. Boulder, Colo. ; London: Paradigm.

Bell, D. (2014). What is Liberalism? *Political Theory,42*(6), 682-715. http://dx.doi.org/10.1177%2F0090591714535103

Bell, G. C., Jones, E. B., & Johnson, J. F. (2002). School reform: Equal expectations on an uneven playing field. *Journal of School Leadership*, *12*(3), 317-336.

Belleville, L. L., & Beck, J. R. (2005). *Two views on women in ministry*. Grand Rapids, MI: Zondervan.

Benge, J., & Benge, G. (2010). *Elisabeth Elliot: joyful surrender*. Seattle, WA: YWAM Pub.

Benson, P. L., Yeager, R. J., Guerra, G. M., & Manno, M. B. (1986). *Catholic high schools: Their impact on low-income students*. Washington, DC: National Catholic Educational Association.

Berg, A., & Ostry, J. (2011). *Inequality and Unsustainable Growth: Two Sides of the Same Coin?* . Washington DC: IMF Staff Discussion Note.

Berliner, D. (2005) *Our Impoverished View of Educational Reform 1*.Teachers College Record, Columbia University, New York:, August 02, 2014 Retrieved from: http://www.tcrecord.org/content.asp?contentid=12106

Bevans, S. B. (1992). *Models of contextual theology*. Maryknoll, NY: Orbis Books.

Bex, S., & Craps, S. (2016). Humanitarianism, testimony, and the white savior industrial complex: what is the what versus Kony 2012. *Cultural Critique*, (92), 32

Bickel, V. L. (1981). *Factors influencing the achievement of culturally different children*. Washington, DC: Educational Resources Information Center Publishing.

Biddle, B. J. (2001). *Social class, poverty, and education*. New York: RoutlegeFarmer.

Bird, K. (2008). *The Political Economy of Pro-Poor Growth: The Challenge of Making Growth Pro-Poor. .* London: Overseas Development Institute.

Blackmore, J. (2002). Leadership for socially just schooling: More substance and less style in high risk, low trust times? *Journal of School Leadership*, *12*(2), 198-222.

Blattman, C., & Miguel, E. (2010). Civil War. *Journal of Economic Literature, 48*(1), 3-57.

Boa, K., & Bowman, R. M. (2001). *Faith has its reasons: an integrative approach to defending Christianity: an apologetics handbook*. Colorado Springs, CO: NavPress.

Bogotch, I. E. (2002). Educational leadership and social justice: Practice into theory. *Journal of School Leadership*, *12*(2), 138-156.Broadway, R., & Shah., A. (2007). *Intergovernmental Fiscal Transfers: Principles and Practices.* Washington DC.: World Bank.

Bohm, D. (1980). *Wholeness and the implicate order*. London: Routledge.

Bonilla-Silva, E. (2010). *Racism without racists: color-blind racism and the persistence of racial inequality in America*. Lanham: Rowman & Littlefield.

Brookfield, S. D. (2000). *Transformative learning as ideological critique. In J. Mezirow & Associates (Eds.), Learning as transformation* (pp. 125-148). San Francisco: Jossey-Bass.

Broughman, S. P., & Swaim, N. L. (2006). Characteristics of Private Schools in the United

States: Results from the 2003-2004 Private School Universe Survey. *U.S. Department*

*of Education, National Center for Education Statistics, Washington, D.C.*Retrieved

from: http://nces.ed.gov/pubs2006/2006319.pdf.

Broughman, S.P., Swaim, N.L., and Keaton, P.W. (2009). Characteristics of Private Schools

in the United States: Results From the 2007-08 Private School Universe Survey First

Look. *U.S. Department of Education, National Center for Education Statistics*,

Washington, D.C.

Bryk, A. S., Lee, V. E., & Holland, P. B. (1993). *Catholic schools and the common good*.

Cambridge, MA: Harvard University Press.

Bucholz, J. L., Keller, C. L., & Brady, M. P. (2007). Teachers' Ethical Dilemmas. *Teaching*

Exceptional Children,40(2), 60-64. doi:10.1177/004005990704000208

Buckingham, J., Beaman, R., & Wheldall, K. (2013). Why poor children are more likely to

become poor readers: the early years. *Educational Review,66*(4), 428-446.

doi:10.1080/00131911.2013.795129

Burke, M. M. (2016). Students with Developmental Disabilities in Catholic Schools: Examples

in Primary and Secondary Setting. *Journal of Catholic Education, 19*(3), 197-220.

Butts, R. F. (1978). *Public education in the United States: from revolution to reform*. New

York: Holt, Rinehart and Winston.

Carger, C. L. (1996). *Of borders and dreams: A Mexican-American experience of urban*

education. New York: Teachers College Press.

Carlson, Gerald (1982). Christian Schools ae Different on Purpose . *AACS Christian School Communicator*. 2:1.

Carper, J. C. (1982). The Whisner decision: A case study in state regulation of Christian day schools. *Journal of Church and State*, *24*(2), 281-302. doi:10.1093/jcs/24.2.281

Carper, J. C., & Hunt, T. C. (1984). *Religious schooling in America: historical insights and contemporary concerns*. South Bend, IN: Religious Education Press.

Carretta, V. (2006). *Equiano, the African: biography of a self-made man*. New York, NY: Penguin Books.

Cattaro, G. M. (2002). Catholic schools: Enduring presence in urban America. *Education and Urban Society, 35*, 100-110.

Cibulka, J., O'Brien, T., & Zewe, D. (1982). *Inner-city private elementary schools: A study*. Milwaukee, WI: Marquette University Press.

Clerico (1982). Searching for Peace of Mind: Parents Rationales for Enrolling Their Children in a Christian School. Ph.D. Dissertation. Syracuse University.

Club de Madrid. (2012). *Shared Societies, the Case for Inclusive Development*. Madrid:: Club de Madrid.

Cochran-Smith, M. (1991). Learning to teach against the grain. *Harvard Educational Review*, 61, 279-310.

Cochran-Smith, M. (2004). *Walking the Road: Race, Diversity, and Social Justice in Teacher Education*. New York, NY: Teachers College Press

Coleman, J. (Ed.). (1991). *One hundred years of Catholic social thought*. Maryknoll, NY: Orbis

    Books.

Coleman, J. (2003). School choice, diversity and a life of one's own. *Theory and Research*

    in Education. March (1). 101-120. doi:10.1177/1477878503001001007

Coleman, J. S., Hoffer, T., & Kilgore, S. (1982). *High school achievement: Public, Catholic,*

    and private schools compared. New York, NY: Basic Books.

Cone, J. H. (1975). *God of the oppressed*. New York: Seabury Press.

Cone, J. H. (1970). *A black theology of liberation*. Philadelphia: Lippincott.

Cone, J. H. (1986). *Speaking the truth: ecumenism, liberation, and Black theology*. Grand

    Rapids, MI: W.B. Eerdmans Pub. Co.

Connor, D. J. (2007). The conflict within: Resistance to inclusion and other paradoxes in special

    education. *Disability and Society, 27*(1), 63-77.

Conrad, C. (2001). Grounded theory: An alternative approach to research in higher

    education. In C. Conrad, J. G. Hawworth & L. Lattuca (Eds.), *Qualitative research in*

    higher education: Expanding perspectives. Boston: Pearson Custom Publishing.

Convey, J. (1992). *Catholic schools make a difference: Twenty-five years of research*.

    Washington, DC: National Catholic Educational Association

Coovadia, H., Jewkes, R., Barron, P., Sanders, D., & McIntyre, D. (2009). The health and health

    system of South Africa: historical roots of current public health challenges. *The Lancet,*

    374, 817-834.

Corbin, J., & Strauss, A. (2008). *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory* (3rd ed.). Thousand Oaks, CA: Sage

Costen, J. (2006). *Weltanschauung: Education and Worldview of Black Youth* [Scholarly project]. Retrieved from http://ksuweb.kennesaw.edu/~jcosten/papers/paper_weltanschauung-education-and-worldview-of-black-youth.pdf

Council for American Private Education (CAPE). (2015). *Facts and studies*. Retrieved from http://www.capenet.org/cape.html.

Council for American Private Education. (CAPE). Retrieved January 14, 2017, from http://www.capenet.org/

Creswell, J.W. (2007). *Qualitative inquiry & research design: Choosing among five approaches, 2nd Ed*. Sage Publications. Thousand Oaks, CA 91320.

Creswell, J. W. (2009). *Research design: Qualitative, quantitative, and mixed methods approaches, 3rd Ed*. Sage Publications. Thousand Oaks, CA 91320

Christian Schools International (CSI). Retrieved May 14, 2016 from http://www.csionline.org/.

Costen, J. (2006). *Weltanschauung: Education and Worldview of Black Youth* [Scholarly project]. Retrieved from http://ksuweb.kennesaw.edu/~jcosten/papers/paper_weltanschauung-education-and-worldview-of-black-youth.pdf

CSI. Christian Schools International. *Global Christian School Leadership Summit.* Retrieved

January 14, 2017, from http://gcsls.org/#gcsls

Cummins, J. (1986). Empowering Minority Students: A Framework for

Intervention. *Harvard Educational Review,56*(1), 18-37.

doi:10.17763/haer.56.1.b327234461607787

Dantley, M. E. (2003). Purpose-Driven Leadership. *Education and Urban Society,35*(3),

273-291. doi:10.1177/0013124503035003002

Dantley, M., & Rogers, J. (2001). Including a spiritual voice in the educational leadership

and school reform discourse. *International Journal of Educational Reform*, *10*, 87-

101.

Davidson, C. & Harris, J. (2006). Globalisation, theocracy and the new fascism: the US

Right's rise to power". *Race & Class* 47 (3): 47-67

Dee, T. S. (2004). Are there civic returns to education? *Journal of Public Economics,88* (9-

10), 1697-1720. doi:10.1016/j.jpubeco.2003.11.002

De La Torre, M. A. (2013). *Liberation theology for armchair theologians*. Louisville, KY:

Westminster John Knox Press.

Deforrest, Mark Edward (2003). An Overview and Evaluation of State Blaine Amendments:

Origins, Scope, and First Amendment Concerns, *Harvard Journal of Law and Public

Policy*, Vol. 26, 2003 online edition

DeLucia, C. (2015). Generational Formative Influences on Workplace Attitudes and

    Values. *University of Pennsylvania Masters Thesis*. Retrieved from :

    http://repository.upenn.edu/od_theses_msod

Department of Education. (2006). *34 CFR Parts 300 and 301: Assistance to states for the*

    education of children with disabilities and preschool grants for children with

    disabilities: Final rule (Vol. 71, No. 156, 46540–46542). Retrieved from Federal

    Register website: https://www.gpo.gov/fdsys/pkg/FR-2006-08-14/pdf/06-6656.pdf

Detweiler, F. (2000) *Standing on the Promises of God: The Christian Right's fight to*

    redefine America's Public Schools. New York: New York University Press.

DiAngelo R. (2012). Nothing to add: The role of white silence in racial discussions. *Journal*

    of Understanding and Dismantling Privilege, 2(2), 1-17.

D'Angiulli, A., Siegel, L. S., & Hertzman, C. (2004). Schooling, Socioeconomic Context and

    Literacy Development. *Educational Psychology,24*(6), 867-883.

    doi:10.1080/0144341042000271746.

Dombrowski, D. A. (2001). *Rawls and religion: the case for political liberalism*. Albany: State

    Univ. of New York Press.

Dombrowski, D. A., De La Torre, M., Jewell, J., Stivers, A. & McCracken, V. (2014). *Christian*

    Faith and Social Justice: five views. New York: Bloomsbury.

Dronkers, J. (2004). Do public and religious schools really differ? Assessing the European

    evidence. In P. J. Wolf & S. Macedo (Eds.), *Educating citizens: International*

perspectives on civic values and school choice (pp. 287-312). Washington, DC:

Brookings Institution Press.

Dronkers, J., & Avram, S. (2014). What can international comparisons teach us about school

choice and non-governmental schools in Europe? *Comparative Education, 51*(1),

118-132. doi:10.1080/03050068.2014.935583

Durow, W. P. (2013). Including and Serving Students With Special Needs in Catholic Schools:

A Report of Practices. *Catholic Education: A Journal of Inquiry and Practice, 10*(4),

473-489.

Eberly, E. J. (2011). *Church and state in Western society: established church, cooperation

and separation.* Farnham, Surrey, England: Ashgate, 153-176, 87-114.

Egan, T. M. (2002). *Grounded theory research and theory building. Advances in Developing

Human Resources*, 4(3), 277-295. http://dx.doi.org/10.1177/15222302004003004

Equiano, O., & Allison, R. J. (2016). *The interesting narrative of the life of Olaudah Equiano*.

Boston, MA: Bedford/St Martin's.

Elliot, Elisabeth. (n.d.). Retrieved February 21, 2017, from

http://www.elisabethelliot.org/about.html.

Fan, F. A. (2012). The Relationship Between the Socio-Economic Status of Parents and

Students' Academic Achievements in Social Studies. *Research in Education,87*(1),

99-103. doi:10.7227/rie.87.1.8

Fendall, L. (2002). *William Wilberforce: abolitionist, politician, writer*. Uhrichsville, Oh.:

Barbour Books

Ferri, B. G. (2012). Pluralizing methologies in the field of LD: From "What Works" to what

    matters. *Learning Disability Quarterly, 34*(3), 222-231.

Ferri, B. A. & Connor, D. J. (2005). Tools of Exclusion: Race, Disability, and (Re)

    segregated Education. *Teachers College Record, 17*(3), 453-474.

Finnan, C., & Swanson, J. D. (2000). *Accelerating the learning of all students: Cultivating*

    culture change in schools, classrooms, and individuals. Boulder, CO: Westview.

Fisher, T. (2017). Challenging the White-Savior Industrial Complex. *The Plan Journal,1*(2).

    doi:10.15274/tpj.2016.01.02.01

Foa, R. (2008). *Social Institutions and Human Development.* London: Social Development

    Working Papers.

Forell, G. W., & Childs, J. M. (2013). *Christian social teachings: a reader in Christian social*

    ethics from the Bible to the present. Minneapolis: Fortress Press. (pp. 285-297)

Fogel, R. W. (2002). *The fourth Great Awakening and the future of egalitarianism*. Chicago, IL:

    University of Chicago Press.

Fox, G. E. (1996). *Hispanic nation: Culture, politics, and the constructing of identity*. New

    York, NY: Carol Pub.

Francis, L. J. (1986). *Roman Catholic secondary schools: Falling rolls and pupil attitudes.*

    Educational Studies, 12, 119-127. doi: 10.1080/0305569860120201

Fraser, J. W. (1999). *Between church and state: Religion and public education in a*

    multicultural America. New York: St. Martin's Press.

Fullan, M. (1993). *Change forces: Probing the depth of educational reform*. London, UK:

Falmer Press.

Funk, K. (2001, March 21). Wh*at is a worldview?* Retrieved April 12, 2016, from

http://web.engr.oregonstate.edu/~funkk/Personal/worldview.html. Essay Series

Galli, M., & Olsen, T. (2000). *131 Christians everyone should know*. Nashville, TN: Broadman

& Holman.

García, S. B., & Guerra, P. L. (2004). Deconstructing Deficit Thinking: Working with

Educators to Create More Equitable Learning Environments. *Education and Urban

Society,36*(2), 150-168. doi:10.1177/0013124503261322

Gaventa, J., & Barrett, G. (2010). *So What Difference Does It Make? Mapping the Outcomes of

Citizen Engagement.* Brazil: IDS Working Paper.

Gay, G. (2000). *Culturally responsive teaching: Theory, research, & practice*. New York, NY:

Teachers College Press

Given, L. M. (2008). *The Sage encyclopedia of qualitative research methods*. Los Angeles,

CA: Sage Publications.

Glaser, B. G. (1992). *Emergence vs forcing: Basics of grounded theory analysis*. Mill Valley,

CA: Sociology Press.

Glaser, B. G. (2001). *The grounded theory perspective: Conceptualization contrasted with

description*. Mill Valley, CA: Sociology Press.

Glaser, B. G., & Strauss, A. L. (2006). *The discovery of grounded theory: Strategies for*

    qualitative research. New Brunswick: Transaction Publishers. (Original work

    published 1967)

Goodman, D. (2011). *Promoting diversity and social justice: educating people from*

    privileged groups. New York: Routledge.

Gracia, J. J. (2000). *Hispanic/Latino identity: A philosophical perspective*. Malden, MA:

    Blackwell Publishers.

Green, Steven K. (1992). *The Blaine Amendment Reconsidered* 36 Am. J. Legal Hist. 38

    (1992)

Green, Steven (2010). *The Second Disestablishment : Church and State in Nineteenth-*

    Century America. Oxford University Press. p. 296.

Gruver, R. B., & Kaestle, C. F. (1983). Pillars of the Republic: Common Schools and American

    Society, 1780-1860. *Journal of the Early Republic,3*(4), 501. doi:10.2307/3122899

Gutiérrez, R. (2007). *Context matters: Equity, success, and the future of mathematics*

    education. Paper presented at the annual meeting of the North American Chapter of

    the International Group for the Psychology of Mathematics Education, University of

    Nevada, Reno, Nevada. Retrieved from http://www.allacademic.com/

    meta/p228831_index.htm

Gutmann, A. (1999). *Democratic Education*. Princeton, NJ: Princeton University Press.

Haddad, Y. Y., Senzai, F., & Smith, J. I. (2009). *Educating the Muslims of America*. Oxford:

    Oxford University Press.

Hahn, L. E. (2001). *A contextualistic worldview: Essays*. Carbondale IL: Southern Illinois

University Press

Hallinan, M. T., & Kubitschek, W. N. (2010). School Sector, School Poverty, and the

Catholic School Advantage. *Journal of Catholic Education*, 14 (2). Retrieved from

http://digitalcommons.lmu.edu/ce/vol14/iss2/2

Harran, M. J. (2016). Book Review: Martin Luther: Visionary Reformer. By Scott H. Hendrix.

Theological Studies, 77(4), 960-988.

Haynes, C. C., & Thomas, O. S. (2007). *Finding common ground: A First Amendment guide

to religion and public schools*. Nashville, TN: First Amendment Center.

Herberg, W. (1965). *Judaism and modern man*. New York, Harper & Row.

Heward, W. (2009). *Exceptional children: An introduction to special education.* New Jersey:

Pearson.

Hillmer, P. (2016). Bonhoeffer's Black Jesus: Harlem Renaissance Theology and an Ethic of

Resistance by Reggie L. Williams. *Lutheran Quarterly,30*(2), 225-227.

doi:10.1353/lut.2016.0052

Hoeksema, T. B. (2010). Inclusive Christian Schooling: Introduction to the Theme Issue. *Journal

of Religion, Disability & Health,14*(4), 335-337. doi:10.1080/15228967.2010.517425

Hoffer, T., Greeley, A., & Coleman, J. (1985). Achievement growth in public and Catholic

schools. *Sociology of Education, 58*(2), 74-97.

Houtenville A, K. V. (2012). People with Disabilities Employers' Perspectives on Recruitment

      Practices, Strategies, and Challenges in Leisure and Hospitality. *Cornell Hospitality*

      Quarterly, 53(1), 40-52.

Howard G. (1999). *We can't teach what we don't know: White teachers, multiracial schools*.

      New York, NY: Teachers College Press.

Howard T. C. (2003). Culturally relevant pedagogy: Ingredients for critical teacher

      reflection. *Theory Into Practice*, 42, 195-202.

Howard, T. C., & Milner, R. H. (2014). Teacher preparation for urban schools. In R.H.

      Milner & K. Lomotey (Eds.), *Handbook of urban education* (pp. 199-216). New

      York, NY: Routledge.

Howse, B. (2005). *One nation under man?: the worldview war between Christians and the*

      secular left. Nashville, TN: Broadman & Holman .

Hoxby, C. M. (1994). *Do private schools provide competition for public schools?* (NBER

      Working Paper No. w4978) Retrieved from National Bureau of Economic Research

      (NBER) website: http://papers.ssrn.com/sol3/papers.cfm?abstract_id=226577

Hui, H. C. (1998). Measurement of Individualism-Collectivism. *Journal of Research in*

      Personaility,22(1), march, 17-36. http://dx.doi.org/10.1016/0092-6566(88)90022-0

Hume, R., & Ives, C. (2007). *Equiano: the slave with the loud voice and his fight against the*

      slave trade. Broadstairs: Stone.

Hurtado, S., Alvarado, A. R., & Guillermo-Wann, C. (2015). Creating Inclusive Environments:

      The Mediating Effect of Faculty and Staff Validation on the Relationship of

Discrimination/ Bias to Students's Sense of Belonging. *Journal Committed to Social Change on Race and Ethnicity , 1*(1), 60-81.

IAEA. (2006). *Management of continual improvement for facilities and activities: A structured approach.* New York: International Atomic Energy Agency.

Irvine, J. J., & Armento, B. J. (2001). *Culturally responsive teaching.* New York, NY: McGraw-Hill.

Iozzio, M. J., & Jung, P. B. (2007). *Journal of the Society of Christian Ethics: Spring/Summer 2007.* Baltimore: Georgetown Univ Press.

Jeynes, W. H. (2007). Religion, intact families, and the achievement gap. *Interdisciplinary Journal of Research on Religion*, *3*, 44-62.

Jones, S. L. (2008). *Religious schooling in America: Private education and public life.* Westport, CT: Praeger.

Jones, B., Elgin-Cossart, M., & Esberg, J. (2012). *Pathways out of Fragility. The Case for a Research Agenda on Inclusive Political Settlements in Fragile States.* New York: Center on International Coopertaion.

Jones, N., Harper, C., & Watson, C. (2010). *Stemming Girls' Chronic Poverty: Catalysing Development Change by Building Just Social Institutions.* London: Chronic Poverty Research Centre.

Joshi, A., Dencker, J. C., & Franz, G. (2011). Generations in organizations. *Research in Organizational Behavior,* 31, 177-205.

Katz, Michael (1987). *Reconstructing American Education*. Cambridge: Harvard.24-57.

Kaestle, C. F., & Foner, E. (2006). *Pillars of the republic: common schools and American society 1780-1860*. New York: Hill and Wang.

Kailin J. (1999). How white teachers perceive the problem of racism in their schools: A case study in "liberal" Lakeview. *Teachers College Record*, 100, 724-750.

Karst, K. L. (2003). *Law, cultural conflict, and the socialization of children*. California Law Review, 91, 967-1027.

Kidd, T. S. (2009). *The great awakening: the roots of evangelical Christianity in colonial America*. New Haven, CT: Yale University Press.

Kupperschmidt, B.R., (2000). Multigeneration employees: strategies for effective management. *Health Care Manager*, Vol 19 No. 1, p. 65-76.

LaCour, Nat. The Real Accomplishments of Public Education and the False Promise of Vouchers. *The Journal of Negro Education* 71.1/2 (Winter - Spring, 2002)

Ladson-Billings, G. (1994). *The Dreamkeepers: Successful teachers of African American children*. San Francisco, CA: Jossey-Bass

Ladson-Billings, G. (1995). Toward a theory of culturally relevant pedagogy. *American Educational Research Journal, 32,* 465-491. doi:10.3102/00028312032003465

Ladson-Billings, G. (2011). Is meeting the diverse needs of all students possible? *Kappa Delta Pi Record*, 48(1), 13-15. http://dx.doi.org/10.1080/00228958.2011.10516716

Ladson-Billings, G. (2014). Culturally relevant pedagogy 2.0: a.k.a. the remix. *Harvard Educational Review, 84,* 74-84.

Ladson-Billings, G., & Tate, W. F. (2006). *Education research in the public interest: Social justice, action, and policy*. New York, NY: Teachers College Press.

Landsman J. G. (2001). *A white teacher talks about race*. Lanham, MD: Scarecrow Press.

Landsman, J. G. & Lewis, C. W. (Eds.). (2006). *White teachers, diverse classrooms: Creating inclusive schools, building on students' diversity, and providing true educational equity*. Sterling, VA: Stylus.

Lannie, V. P. (1968). *Public money and parochial education ; Bishop Hughes, Governor Seward, and the New York school controversy*. Cleveland: Press of Case Western Reserve University.

Lawrence-Brown, D., & Muschaweck, K. (2004). Getting started with collaborative teamwork for inclusion. *Catholic Education: A Journal of Inquiry and Practice, 8*(2), 146-161.

Lazerson, M. (1977). Understanding American Catholic educational history. *History of Education Quarterly*, *17*(3), 297-317. doi: 10.2307/367880

Levin, H. M. (2002). A Comprehensive Framework for Evaluating Educational Vouchers. *Educational Evaluation and Policy Analysis,24*(3), 159-174. doi:10.3102/01623737024003159

Levinson & Meira. (2003). The Language of Race. *Theory and Research in Education* 1, no. 3: 267-281.

Lewis, C. S. (1970). On the transmission of Christianity. In W. Hooper (Ed.), *God in the*

    dock: Essays on theology and ethics (p. 118). Grand Rapids, MI: Wm. B. Eerdmans

    Publishing.

Lewis, C. S. (1994). *God in the dock: Essays on theology and ethics*. W. Hooper (Ed.).

    Grand Rapids, MI: Wm. B. Eerdmans Publishing.

Libertarian Case Against Public Schools. (n.d.). Retrieved February 09, 2017, from

    http://libertarianchristians.com/2014/09/10/libertarian-case-against-public-schools/

Lindemann, S. (2008). *Do Inclusive Elite Bargains Matter? A Research Framework for*

    Understanding the Causes of Civil War in Sub-Saharan Africa. London: London School

    of Economics and Political Science.

Lipman, P. (1998). *Race, class, and power in school restructuring*. Albany: State University of

    New York Press.

Lockerbie, B. (1981). *Who Educates Your Child?* (pp. 120-121). Grand Rapids, MI:

    Zondervan

Long, T. J., & Schuttloffel, M. J. (2006). A Rationale for Special Education in Catholic

    Schools. *Journal of Catholic Education*, 9(4). Retrieved from

    http://digitalcommons.lmu.edu/ce/vol9/iss4/11

Longmore, P. K., & Umansky, L. (2001). Introduction. In P. K. Longmore & L.

    Umansky (Eds.), *The new disability history: American perspectives* (pp. 1-29). New

    York, NY: New York University Press.

Losen, D. J., & Welner, K. G. (2001). Disabling Discrimination in Our Public Schools: Comprehensive Legal Challenges to Inappropriate and Inadequate Special Education Services for Minority Children. *Harvard Civil Rights Law Review,* 407-460. Retrieved April 11, 2015, from http://nepc.colorado

Lugg. C. (2000) Reading, Writing, and Reconstructionism: The Christian Right and the Politics of Public Education. *Educational Policy*, 14 (5) 622-634.

Lugg, C. A., & Robinson, M. N. (2009). Religion, Advocacy Coalitions, and the Politics of U.S. Public Schooling. *Educational Policy,23*(1), 242-266. doi:10.1177/0895904808328527

Lyman, L. L., & Villani, C. J. (2002). The complexity of poverty: A missing component of educational leadership programs. *The Journal of School Leadership*, *12*(3), 246-280.

Mansuri, G., & Rao, V. (2013). *Localizing Development: Does Participation Work?* . Washington DC.: The World Bank.

Marks, H. M., & Lee, V. E. (1989). *National assessment of educational progress proficiency in reading: 1985-86. Catholic and public schools compared. Final report 1989*. Washinton, DC: National Catholic Education Association.

Marshall, I. H. (1983). *New Testament interpretation: essays on principles and methods*. Grand Rapids: Eerdmans.

Marshall, C., & Rossman, G. B. (2016). *Designing qualitative research*. Los Angeles: Sage.

Matias, C. E. (2013). Check yo'self before you wreck yo'self and our kids: Counterstories from culturally responsive white teachers? . . . To culturally responsive white teachers! *Interdisciplinary Journal of Teaching and Learning*, 3(2), 68-81

Maynes, B., & Sarbit, B. (2000). Schooling children living in poverty: Perspectives on social justice. *Exceptionality Education Canada*, *10*(1-2), 37-61.

McCaffrey, Matthew (Producer). (2016, August 8). *Libertarian Papers* [Audi podcast]. Retreived from http://libertarianpapers.org/.

McGreevy, J. (1996). *Parish boundaries: The Catholic encounter with race in the twentieth century urban north*. Chicago: University of Chicago Press.

McLoughlin, C. (2015). When Does Service Delivery Improve the Legitimacy of a Fragile or Conflict Affected State. *Governance, 28*(3), 341-356.

McVicar, M. J. (Fall 2007), *The Libertarian Theocrats: The Long, Strange History of RJ Rushdoony and Christian Reconstructionism,* Public Eye 22 (*3),* archived from the original on 23 August 2013, retrieved 24 August 2013

McVicar, M.J. (2013). Let them have Dominion: 'Dominion Theology' and the Construction of the Religious Extremism in US Media. *Journal of Religion and Popular Culture*, 25 (1), 120-145. *doi:10.3138/jrpc.25.1.120*.

McVicar, M. J. (2015). *Christian reconstruction: R.J. Rushdoony and American religious conservatism*. Chapel Hill: The University of North Carolina Press.Mead, H. (1964). *Types and Problems of Philosophy*, New York, NY: Holt.

Mead, F. S., Hill, S. S., & Atwood, C. (1985). *Handbook of denominations in the United States*. TN: Abingdon Press. pp. 256–276.

Menezes, I., Lang, P., & Katz, Y. J. (1998). *Affective education: A comparative view*. London: Cassell.

Metaxas, E. (2015). *Bonhoeffer: pastor, martyr, prophet, spy*. Nashville: Thomas Nelson.

Miles, M. B., & Huberman, A. M. (1994). *Qualitative data analysis: an expanded sourcebook*. Thousand Oaks: Sage Publications.

Milner R. H. (2006). *Preservice teachers' learning about cultural and racial diversity: Implications for urban education*. Urban Education, 41, 343-375.

Moore, C. (2003). Ethnicity and parish schools: African Americans. In J. Augenstein, C. Kauffman & R. Wister (Eds.), *One hundred years of Catholic education*. Washington, DC: National Catholic Education Association.

Moreland, J. P. (2007). *Kingdom triangle: Recover the Christian mind, renovate the soul, restore the spirit's power*. Grand Rapids, MI: Zondervan.

Museus, S. D. (2012). The role of institutional agents and social capital in the experiences of minority college students. *Journal of College Student Development, 53*(3), 436-452.

Nash, R. (1999). Realism in the Sociology of Education: 'Explaining' social differences in attainment. *British Journal of Sociology of Education, 20*(1), 107-125. doi:10.1080/01425699995533.

National Archives and Records Administration. (2006). *Federal register: Assistance to states for the education of children with disabilities and the preschool grants for children disabilities: final rule:* Monday, August 14, 2006 (156). Washington, DC.

Noll, M. A. (2015). *Rise of Evangelicalism The Age of Edwards, Whitefield and the Wesleys*. S.l.: InterVarsity Press.

Noll, M. A., & Bebbington, D. W. (2003). *A history of evangelicalism: people, movements, and ideas in the English-speaking world*. Downers Grove, IL: InterVarsity Press.

North, C. E. (2006). More than words? Delving into the substantive meaning(s) of "social justice" in education. *Review of Educational Research*, 76(4), 507-535.

North, C. E. (2008). What is all this talk about "social justice"? Mapping the terrain of education's latest catchphrase. Teachers College Record, 110(6), 1182-1206.

Nylander, A. B., Tung, Y., & Xu, X. (1996). *The effect of religion on adolescent drug use in America: An assessment of change, 1976-1992*. Paper presented at the annual meeting of the American Sociological Association, New York City.

Oates, G. L. (2003). Student racial congruence, teacher perceptions, and test performance. *Social Science Quarterly*, 84, 508-525.

O'Bannon, G. (2001). Managing our future: The generation X factor. *Public Personnel Management*, 30(1), 95-109. Retrieved from http://search.proquest.com/docview/619690593?accountid=14707

O'Keefe, J., & Evans, M. P. (2004). Catholic education: A call to serve the poor. In Selected Programs for Improving Catholic Education (SPICE) (Ed.), *Catholic schools for*

children and youth in poverty. Washington, DC: National Catholic Educational Association.

O'Keefe, J. M., & Murphy, J. (2000). Ethnically diverse Catholic schools: School structure, students, staffing, and finance. In J. Youniss, & J. J. Convey (Eds.), *Catholic schools at the crossroads: Survival and transformation* (pp. 117-136). New York: Teachers College Press.

O'Shea, D., & O'Shea, L. (1998). Learning to include. *Teaching Exceptional Children, 31*(1), 40-48.

Olson, R. E. (1999). *The story of Christian theology: twenty centuries of tradition & reform*. Downers Grove, IL: InterVarsity Press.

Orefield, G. & Lee, C. (2005) *Why Segregation Matters: Poverty and Educational Inequality* Cambridge, MA: The Civil Rights Project at Harvard University. Retreived from: https://civilrightsproject.ucla.edu/research/k-12-education/integration-and-diversity/why-segregation-matters-poverty-and-educational-inequality/orfield-why-segregation-matters-2005.pdf

Owen, M. J. (1997). Catholic education and students with disabilities: Historical perspectives and future visions. In J. L. Benton & M. J. Owen (Eds.), *Opening Doors* (Vol. II, pp. Ch. 3, section A.1. 1-9). Washington, DC: National Catholic Office for Persons with Disabilities.

Parker, S., Freathy, R., & Francis, L. J. (2012). *Religious education and freedom of religion and belief*. Oxford: P. Lang.

Patton, M. Q. (2002). *Qualitative research & evaluation methods*. Thousand Oaks: Sage.

Persson, T., & Tabellini, G. (2009). Democratic Capital: The Nexus of Political and Economic Change. *American Economic Journal: Macroeconomics, 1*(2), 88-126.

Peshkin, A. (1986). *God's choice: the total world of a fundamentalist Christian school*. Chicago: University of Chicago Press.

Peters, D., Garg, A., Bloom, G., Walker, D., Brieger, W., & Hafizur Rahman, M. (2008). Poverty and access to health care in developing countries. *Annals of the New York Academy of Sciences, 1136*(1), 161-71.

Pew Forum on Religion & Public Life. (2008). *U.S. religious landscape survey*. Washington, DC: Author.

Phillips, W. G., & Brown, W. E. (1991). *Making sense of your world: A biblical worldview*. Salem, WI: Sheffield Pub.

Piper, J. (2007). *Amazing grace in the life of William Wilberforce*. Nottingham: Inter-Varsity Press.

Plantinga, C. (2002). *Engaging God's world: A Christian vision of faith, learning, and living*. Grand Rapids, MI: W.B. Eerdmans.

Preimesberger, J. (2000). *Historical perspective on the implementation of inclusive education in selected schools in the Diocese of San Diego*. Unpublished dissertation, University of San Diego, San Diego.

Ralston, R. D. (1971). The Life of Olaudah Equiano or Gustavus Vassa the African. *African Historical Studies,4*(1), 168. doi:10.2307/216288

Rapp, D. (2002). Social justice and the importance of rebellious imaginations. *Journal of School Leadership*, *12*(3), 226-245.

Rawls, J. (1971). *A theory of justice*. Cambridge, MA: Belknap Press of Harvard University Press.

Sandor, W. (2001). *Catholic schools: Private and social effects*. Boston: Kluwer Academic Publishers.

Sargeant, Wendi Anne (2011). *Christian education and the emerging church* PhD Thesis, School of History, Philosophy, Religion & Classics, The University of Queensland.

Savin-Baden, M., & Major, C. H. (2013). *Qualitative research: The essential guide to theory and practice*. New York, NY: Routledge.

Savoia, A., Easaw, J., & McKay, A. (2009). Inequality, Democracy and Institutions: a Critical Review of Recent Research. *World Development, 38*(2), 142-154.

Sayers, D. L. (1948). *The lost tools of learning: Paper read at a vacation course in education, Oxford, 1947*. London: Methuen.

Scanlan, M. (2007). School leadership for social justice: A critique of Starratt's tripartite model. *Values and Ethics in Educational Administration*, 5(3), 1-8.

Scanlan, M. (2010). Slogging and Stumbling Toward Social Justice in a Private Elementary

        School: The Complicated Case of St. Malachy. *Education and Urban Society, 42*(5),

        572-598. doi:10.1177/0013124510366224

Scheerens, J., & Bosker, R. J. (1997). *The foundations of educational effectiveness*. Oxford,

        UK: Pergamon.

Schultz, G., & Swezey, J. A. (2013). A Three-Dimensional Concept of Worldview. *Journal

        Of Research On Christian Education*, *22*(3), 227-243.

Schwieler, E., & Ekecrantz, S. (2015). Towards a model of teaching disciplinary boundaries

        - History with Literature and Literature with History: Theoretical implications. *Arts

        and Humanities in Higher Education*. doi:10.1177/1474022215572051

Scott, J. (2000). Is it a different world to when you were growing up? Generational effects on

        social representations and child-rearing values. *The British journal of sociology*. Vol.

        51 No. 2, 355-376.

Semonche, J. E. (1998). *Keeping the faith: a cultural history of the U.S. Supreme Court*.

        Lanham, MD: Rowman & Littlefield.

Shields, T. (2002, June 14). *The Miguel School Movement*. USA / Toronto

Sire, J. W. (1990). *Discipleship of the mind: Learning to love God in the ways we think*.

        Downers Grove, IL: InterVarsity Press. pp 17-19.

Sire, J. W. (1998). *The universe next door: A basic worldview catalog* (3rd ed.). Downers

        Grove, IL: InterVarsity Press.

Sirin, S. R. (2005). Socioeconomic Status and Academic Achievement: A Meta-Analytic

> Review of Research. *Review of Educational Research,75*(3), 417-453.

> doi:10.3102/00346543075003417

Snyder, T. D., Dillow, S., & Hoffman, C. (2007). *Digest of educational statistics 2006*

> *(NCES 2007-017)*. Washington, DC: National Center for Educational Statistics,

> Institute of Educational Sciences, U.S. Department of Education.

Social Justice. (2015, May 05). Retrieved March 23, 2017, from https://sojo.net/about-

> us/news/social-justice

Spears, P. D., & Loomis, S. R. (2009). *Education for human flourishing: A Christian*

> *perspective*. Downers Grove, IL: IVP Academic.

Sperry, W. L. (1945). *Religion and education*. Cambridge: Harvard university press.

Stevens-Arroyo, A., & Pantoja, S. (2003). History and inculturation: the Latino experience of

> Catholic education. In J. Augenstein, C. Kauffman & R. Wister (Eds.), *One hundred*

> *years of Catholic education*. Washington, DC: National Catholic Education

> Association

Stivers, L. (2009). Making a Home for All in God's compassionate Comunity: A Feminist

> Liberation . *Journal of the Society of Christian Ethics,28.2*(Fall/Winter).

Stivers, L. A. (2012). *Christian ethics: a case method approach*. Orbis Books.

Stivers, L. A., Gudorf, C. E., & Martin-Schramm, J. B. (2012). *Christian ethics: a case*

> *method approach*. Maryknoll, NY: Orbis Books.

Storz, M. G., & Nestor, K. R. (2007). *They call us to justice: Responding to the call of the Church*. Washington, DC: National Catholic Educational Association.

Strauss, W., & Howe, N. (2000). *Millennials rising: the next great generation*. Vintage Books, New York, NY

Strayhorn, T. (2010). When race and gender collide: Social and cultural capitals' influence on the academic achievement of African American and Latino males. *The Review of Higher Education, 33*(3), 307-332.

Strizek, G. A., Pittsonberger, J. L., Riordan, K. E., Lyter, D. M., & Orlofsky, G. F. (2007). *Characteristics of schools, districts, teachers, principals, and school libraries in the United States: 2003-04, schools and staffing survey* (NCES 2006-313 Revised). Retrieved from United States Dept. of Education, National Center for Education Statistics website: http://nces.ed.gov/pubs2006/2006313.pdf

Strauss, A., & Corbin, J. (1990). *Basics of qualitative research: Grounded theory procedures and techniques*. Newbury Park: SAGE.

Swartley, W. M. (2012). *Slavery, Sabbath, War, and Women: Case Issues in Biblical Interpretation*. Scottsdale, PA: Herald Press.

Tabellini, G. (2005). *Culture and Institutions: Economic Development in the Regions of Europe*. Milan: Bocconi University.

Talisse, R. B. (2014). 2. *Religion and Liberalism: Was Rawls Right After All? Rawls and Religion*. doi:10.7312/bail16798-004

Tatum B. D. (1997). "Why are all the black kids sitting together in the cafeteria?" And other conversations about race. New York, NY: Basic Books.

Teddlie, C., Stringfield, S., & Reynolds, D. (2000). Context issues within school effectiveness research. In C. Teddlie & D. Reynolds (Eds.), *The international handbook of school effectiveness research* (pp. 160-186). New York, NY: Routledge.

Theoharis, G. (2007). Social justice educational leaders and resistance: Toward a theory of social justice leadership. *Educational Administration Quarterly*, *43*(2), 221-258. doi: 10.1177/0013161X06293717

Todd, N. R., & Allen, N. E. (2011). Religious congregations as mediating structures for social justice: A multilevel examination. *American Journal of Community Psychology, 48*, 222–237. doi:10.1007/s10464-010-9388-8

Todd, N. R. (2012). Religious networking organizations and social justice: An ethnographic case study. *American Journal of Community Psychology, 50*, 229–245. doi:10.1007/s10464-012-9493-y.

Todd, N. R. (2011). Community psychology and liberation theologies: Commonalities, collaboration, dilemmas. *Journal of Psychology and Theology, 39*, 200–210

Todd, N. R., & Rufa, A. K. (2012). Social Justice and Religious Participation: A Qualitative Investigation of Christian Perspectives. *American Journal of Community Psychology,51*(3-4), 315-331. doi:10.1007/s10464-012-9552-4

Travis, M. P. (1998). The Catholic school community and research. *Private School Monitor*, *19*(2).

Tsvetkov, V. Y. (2014). Worldview Model as the Result of Education. *World Applied*

    Sciences Journal, 31(2), 211-215. doi:10.5829/idosi.wasj.2014.31.02.14309

Tyack, D. B. (1982). *The one best system: A history of American urban education*.

    Cambridge, MA: Harvard Univ. Press.

Uffenheimer, B., Reventlow, H., & Hoffman, Y. (1992). *Justice and righteousness: Biblical*

    themes and their influence. Sheffield, England: Sheffield Academic Press.

Underhill, J. W. (2011). *Creating worldviews: Metaphor, ideology and language*. Edinburgh:

    Edinburgh University Press

Underwood, C., (2007). The generational imperative. Understanding generational differences in

    the workplace, marketplace, and living room. North Charleston, South CarolinaUNRISD.

    (2014). *Social Inclusion and the Post-2015 Sustainable Development Agenda.* UNRISD:

    New York.

Utt, J., & Tochluk, S. (2016). White Teacher, Know Thyself: Improving Anti-Racist Praxis

    Through Racial Identity Development. *Urban Education*.

    doi:10.1177/0042085916648741

Valenti, M., & Giovannoni, O. (2012). *The Economics of Inclusion: Building an Argument for a*

    Shared Society. Maastricht: The Maastricht School of Management.

Vallely, P. (Ed.). (1998). *The new politics: Catholic social teaching for the twenty first century*.

    London: SCM Press.

Vaughn, S., Schumm, J. S., & Sinagub, J. M. (1996). *Focus group interviews in education and*

    psychology. Thousand Oaks: Sage Publications.

Villegas, A. M. (2007). Dispositions in teacher education: A look at social justice. *Journal of Teacher Education*, 58, 370-380.

Village, A., & Francis, L. J. (2016). Measuring the Contribution of Roman Catholic Secondary Schools to Students' Religious, Personal and Social Values. *Journal of Catholic Education,19*(3), 86-115. doi:10.15365/joce.1903062016

Villegas, A. M., & Lucas, T. (2002). Preparing Culturally Responsive Teachers. *Journal of Teacher Education,53*(1), 20-32. doi:10.1177/0022487102053001003

Wagstaff, A. (2002). Poverty and health sector inequalities. *Bulletin of the World Health Organization, 80*, 97-105.

Walker, D., & Myrick, F. (2006). *Grounded theory: An exploration of process and procedure. Qualitative Health Research*, 16(4), 547-559. http://dx.doi.org/10.1177/1049732305285972

Ward, J., Lee, B., Baptist, S., & Jackson, H. (2010). *Evidence for Action – Gender Equality and economic growth.* London: Chatham House and Vivid Economics.

Weaver, M. L. (2014). *Applied Christian ethics: foundations, economic justice, and politics*. Lanham, MD: Lexington Books.

Weinstein, C. S., Tomlinson-Clark, S., & Curran, M. (2004). Toward a conception of culturally responsive classroom management. *Journal of Teacher Education*, 55, 25-38.

West, C. (1999). *The Cornel West reader*. New York, NY: Basic Civitas Books.

West, C. (2002). *Prophesy deliverance!: An Afro-American revolutionary Christianity*.

Louisville, KY: Westminster John Knox Press.

What is an Evangelical? (n.d.). Retrieved March 23, 2017, from https://www.nae.net/what-is-

an-evangelical/

White, K. R. (1982). The relation between socioeconomic status and academic

achievement. *Psychological Bulletin,91*(3), 461-481. doi:10.1037//0033-

2909.91.3.461

Whitehead, J. W., & Crow, A. I. (1992). *Beyond establishment clause analysis in public

school situations: the need to apply the public forum and Tinker doctrines.*. Tulsa

Law Journal, 149-151. Tulsa, OK.

Who is C.S. Lewis? (2013, January 31). Retrieved February 21, 2017, from

http://www.cslewis.org/resource/cslewis/

Williams, D. S. (1993). *Sisters in the wilderness: the challenge of womanist God-talk*.

Maryknoll, NY: Orbis Books.

Williams, J. D. (1983). *Public and private schools: the evaluation of choice in education*.

Stanford, CA: Institute for Research on Educational Finance and Governance, School

of Education, Stanford University.

Williams, P. W. (2002). *America's religions: From their origins to the twenty-first century*.

Urbana, Ill.: University of Illinois Press.

Wilson, D. (1991). *Recovering the lost tools of learning: an approach to distinctively Christian

education*. Wheaton, IL: Crossway Books.

Wiggins, S., & Higgins, K. (2008). *Pro-poor Growth and Development.* London: Overseas

    Development Institute.

Wilson, A. N. (2005). *C.S. Lewis: a biography*. London: HarperCollins.

Winzer, M. A. (2012). *History of special education: from isolation to integration*. Washington,

    D.C.: Gallaudet University Press.

Wood, W. J. (1998). *Epistemology: becoming intellectually virtuous*. Downers Grove, IL:

    InterVarsity Press.

Wolf, P. J., Greene, J. P., Kleitz, B., & Thalhammer, K. (2001). Private schooling and

    political tolerance. In P. E. Peterson & D. E. Campbell (Eds.), *Charters, vouchers,*

    and public education (pp. 268-292). Washington, DC: Brookings Institution Press.

Wolters, A. M. (n.d.). *On The Idea of Worldview and Its Relation to Philosophy*. Retrieved

    December 14, 2016, from

    http://www.allofliferedeemed.co.uk/Wolters/AMVWorldviews.pdf

Wolk, S. (2009). Reading for a better world: Teaching for social responsibility with young adult

    literature. *Journal of Adolescent & Adult Literacy, 52*(8), 664-673.

Woolfolk, A. W. (2011). *Educational psychology.* Ontario: Pearson Education Canada.

York, D. E. (1996). The academic achievement of African Americans in Catholic schools: A

    review of the literature. In J. J. Irvine & M. Foster (Eds.), *Growing up African*

    American in Catholic schools (pp. 11-46). New York, NY: Teachers College Press.

Zeichner, K. (1993). *Educating teachers for cultural diversity*. East Lansing, MI: National

Center for Research on Teacher Learning Special Report

Zajda, J.I. Majhnovich, S., & Rust, V.D. (2006). Education and Social Justice. Dordrecht:

Springer.

Zeichner, K. (1993). Educating teachers for cultural diversity. Special Report. East Lansing:

Michigan State University, National Center for Research on Teacher Learning.

Zimmerman, J. (2002). *Whose America?: Culture wars in the public schools*.

Cambridge, MA: Harvard University Press.

Zimmerman, J. (2002). *Whose America?: Culture wars in the public schools*. Cambridge,

MA: Harvard University Press.

Appendices

Appendix A: Participant Consent

How do Protestant or Non-Sectarian Christian Schools Provide Social Justice?

The purpose of this research is to determine how Christian schools provide justice for traditionally marginalized students.

The study will collect data from varied stakeholders who have been associated with the school for more than 3 years. This study procedure includes the following: One focus group interview with three stakeholders and at least five individual interviews with participants who volunteered that are not part of the focus group. The interviews will be at a time and location of mutual convenience. The focused interview will take approximately 60 minutes and will be audio recorded. The individual interviews will take approximately 40 minutes and will be audio recorded.

Participation in this study is voluntary. You may choose not to participate, and you may withdraw at any time during the study procedures without any penalty to you. In addition, you may choose not to answer any questions with which you are not comfortable. There is no compensation for participation in this study.

 This research is confidential. The research records will include some information about you and this information will be stored in such a manner that some linkage between your identity and the response in research exists. Some information about you includes your name, position in the district, and the length of time employed in the district. I will keep this information confidential by limiting the individual's access to the research data and keeping it in a secure location. If a report of this study is published, or the results are presented at a professional conference, only group results will be stated, unless you have agreed otherwise. All study data will be kept for seven years, until December 2020.

.Subject's Initials_____ Date_____

If you have any questions about the study's procedures, you may contact:

Mark A Stanton

Principal Investigator

(717) 497-6853

1221 Eagle Drive

Emmaus, PA 18049

Holmark92@yahoo.com

And/or

Catherine A. Lugg, Ph.D., Dissertation Advisor

908-507-3243

catherine.lugg@gse.rutgers.edu

If you have any questions about your rights as a research subject, you may contact the IRB Administrator at Rutgers University at:

 Rutgers University, the State University of New Jersey

 Institutional Review Board for the Protection of Human Subjects
Office of Research and Sponsored Programs
3 Rutgers Plaza
New Brunswick, NJ 08901-8559
Tel: 732-932-0150 ext. 2104
Email: humansubjects@orsp.rutgers.edu

 You will be given a copy of this consent form for your records.

Sign below if you agree to participate in this research study:

Subject _____ Date _____

Principal Investigator _____ Date _____

Subject's Initials_____ Date_____

Appendix B: Audio Recording Consent

You have already agreed to participate in a research study entitled: Social Justice and the Christian School conducted by Mark Stanton. We are asking for your permission to allow us to audiotape (record sound) as part of that research study. You do not have to agree to be recorded in order to participate in the main part of the study.

The recording(s) will be used in order to capture the exact words of the participants and facilitate the analysis of the participants' experiences.

The recording(s) will include the participants' name, position in the school or relationship to school, and the length of time affiliated with the school.

The recording(s) will be stored in Mark Stanton's home within a drawer only accessible to Mark Stanton. Audio-recordings of interviews will be electronically stored on Mark Stanton's personal computer and cloud storage within password-protected files and secure storage devices. To prevent a loss of electronic data, the information will also be saved on a cloud device used only for the data for this proposed pilot study. The cloud storage drive will be encrypted to protect data along with an enforced complex password. The cloud storage will be stored in a locked cabinet/drawer along with the hard copies of the transcriptions. After the interview, audio-recordings will be immediately transferred from the audio- recording device to the hard drive of Mark Stanton's home computer and a securely stored encrypted flash drive. These sound files will be deleted in December 2021.

Your signature on this form grants the investigator named above permission to record you as described above during participation in the above-referenced study. The investigator will not use the recording(s) for any other reason than that/those stated in the consent form without your written permission.

Subject (Print) _____

Subject Signature _____ Date _____

Appendix C: Interview Protocol and Semi-Structured Script

<div align="center">

INTERVIEW PROTOCOL

</div>

Name   **Title**   **Date**

Group/ Department   **Years of Service**

Interviewed by

I'm interviewing several people to find out about their experiences and hopes for the future, particularly those who are not of the majority. I would like to know how the staff of the ____ Christian School approaches the ideal of social justice in their classroom. To these ends, I would like to research the answer to: How do they teach and ensure that every student, primarily regardless of his or her ethnicity, SES, gender and secondary learning differences or primary language in their classroom activities?

The information you provide in this interview will be used to help understand how your school, and perhaps others, operates and relates to all students. My interest is in learning from your experience and the collective experiences of those within the school. The comments collected from participants experience and suggestions from all of the stakeholders interviewed will be helpful in enlightening others on how religious-mission/vision-based schools interact with students.

The interview takes about one hour and will tend to focus on you, the participant, and the organization.

EXPERIENCE OF ORGANIZATION	Notes
To begin, I'd like to learn about your beginnings with the _____ Christian School. What attracted you to work at _____ school?	
What keeps you at the school?	
How long have you been at this school?	
How would you describe your official and any unofficial roles at the school?	
Describe the typical new student in the past versus currently.	
PERSONAL VALUES	
Let's talk for a moment about some things you value deeply - specifically, the things you value about 1) yourself, 2) the nature of your work and 3) the school.	
Without being humble, what do you value the most about yourself - as a human being, a friend, a parent, a citizen, and son/daughter?	
When you are feeling best about your teaching; what do you value about the task itself?	
What is it about the school that you value?	
What is it about the student population that	

you value?	
What is the single most important thing the school has contributed to your life?	
What is the single most important thing the student body has contributed to your life?	
What role if any does the diversity of students mean in your school?	
Do you speak any other languages other than English? If so, what language(s) and to what extent are you fluent in that/those language(s)?	
Describe how you, as an (insert role) member, function and communicate effectively and respectfully within the context of varying beliefs, behaviors, and backgrounds?	
What is your definition of diversity? How do you encourage people to honor the uniqueness of each individual? How do you challenge stereotypes and promote sensitivity and inclusion?	
How do you or the school seek opportunities to improve the environment to better meet the needs of students who have been historically	

marginalized in the USA, such as people of color, socio-economic status or other groups/ communities?	
Describe your experience or explain how you have been educated to understand the history of African Americans, Latinos, Asians, Native Americans and other historically marginalized communities in the USA?	
SHARED OWNERSHIP COMMITMENT	
In your mind, what is the common mission or purpose that unites everyone in this school?	
How is this communicated and nurtured?	
Describe the student that this mission includes and/or may not include.	
What kind of learners are there?	
Does ethnicity make a difference?	
Does SES make a difference?	
How do you or the school recruit to fulfill this mission?	
Describe your staff and What is the make-up of your staff in the elementary school?	
What would be needed to enhance your faculty/staff make-up?	

Please describe how you would work to create a campus environment that is welcoming, inclusive and increasingly diverse.	
<u>Inclusivity</u>	
How would you describe the typical student in your school/classroom?	
Describe the kind of student that will enhance your school. What do they look like? What do they provide for the student body, staff, and general community?	
What need (if any) do you perceive to include others who are minorities?	
What is your role in providing for students are traditionally marginalized or not included in schools and society?	
What is your role in recruitment of retention of students?	
Is there any effort to create a diverse student body? Why or why not is it so?	
Is there any effort to create a diverse faculty/staff?	
Tell me about a time when you changed your style to work more effectively with a person	

from a different background.	
When interacting with a person from a different culture than your own, how do you ensure that communication is effective?	
What else would you like to share that may be applicable?	
Interviewer Name_____ _____	
Date of Interview_____	

Appendix D: Focus Group Protocol and Semi-Structured Script

Questioning Strategies

I will ask participants general questions when starting a discussion around a certain topic then move to questions that will further detail or expand the answers of the participants to elicit responses that are more comprehensive. These general questions would include basic who, where, when, why, and how questions. The moderator can encourage participants to provide further insight into the issue by asking elaboration or clarification questions. These probes can be used to make sure that there is complete understanding what the participant said (Greenbaum, 1998; Vaughn, S., Schumm. I.S., & Sinagub., J., 1996).

Overview of the topic

Our topic is to determine how Christian schools such as yourselves provide justice to society through the students you serve, whether they marginalized or not.

The results will be used for educators and administrators in private education, particularly Christian schools. Hopefully, these leaders and educators will use the results to better understand each school's responsibility towards the marginalized student.

Directions/Guidelines

- There is no right or wrong answers, only differing points of view.

- I'm recording this session as indicated by the release you signed.

- I am required to keep it confidential and secure.

- I request that only one person is speaking at a time.

- We're on a first name basis.

- Certainly, you don't need to agree with others, but you must listen respectfully as others share their views.

- My role is to guide the discussion, facilitate the openness of discussion, and accurately record your comments.

(Vaughn, S., Schumm. I.S., & Sinagub., J., 1996)

Introduction:

Welcome

Introduction and thank everyone for participating and set everyone at ease.

- Good evening and welcome to our session. Thanks for taking the time to join us to talk about educational programs in your school. My name is Mark Stanton. I am from Rutgers University and am a Christian school administrator. I am currently am gathering information for my doctoral dissertation.

- I am interested in how the Christian school provides justice for the marginalized students in society. By marginalized, I mean those who are traditionally disadvantaged for one reason or another. For example, students who are of color, have learning differences, and other things that may put them at risk for failure.

- Today, I am just interested in your thoughts on your school, program and students. I am looking at your school as a case study as a typical example of a Christian school.

- You were invited because you're familiar with what your school does.

- Again, there are no wrong answers but rather differing points of view. Please feel free to share your point of view even if it differs from what others have said. Keep in mind that we're just as interested in negative comments as positive comments, and at times the negative comments are the most helpful.

- You've probably noticed the microphone. I am recording the session because I don't want to miss any of your comments. People often say very helpful things in these discussions and I can't write fast enough to get them all down. I hope to be on a first name basis

today; however, I won't use any names in our reports. You are assured of complete anonymity and confidentiality. Pseudonyms are used for This will go back to the county extension staff to help them plan future programs.   Well, let's begin. We've placed name cards on the table in front of you to help us remember each other's names. Let's find out some more about each other by going around the table. Tell us your name and where you live.

Questions:

- How long have each of you been with your school?

- What did you think of your school's program?

- Why did you choose to work at this school?

- What is the mission and vision of this school?

- Who does this school recruit?

- How many new students come each year? From where do they come?

- How diverse would you say your school is compared to other schools? Private? Christian? Parochial? Public?

- How would you describe the typical student in your school/classroom?

- Describe the kind of student that will enhance your school. What do they look like? What do they provide for the student body, staff, and general community?

- What need (if any) do you perceive to include others who are minorities? Learning differences? Women? Color? Sexual Orientation?

- What students are at your school that you would consider marginalized?

- There are several areas that secular or religious educational researchers look at in regards to marginalized students. So I will ask you about each of these areas and see how they will be applied to your school? How are issues of_____ discussed and experienced at your school?

    o Race or people of color?

    o Gender?

    o Sexual orientation and gender identity?

    o Ability levels

- Does your school have a program for students who have special needs or learning differences? Please explain this program?

- How would you describe the inclusivity for students who would be traditionally characterized as marginalized?

- How would you answer the question if asked, "How well are we teaching to diversity?"

- Think back to a time your school was successful in reaching a student who was at risk? In other terms, what would be a success story that you could share?

- Please explain a time when the school didn't succeed in reaching a student.

- Where do you see the school going in the future?

- Are your admissions policies appropriate, please explain.

- How does your academic and student life programs support all and include all students?

- How could you do better at being inclusive?

- What are some barriers that keep the school from being inclusive?

- What else should I know about your school?

Appendix E: Document Summary Form

Document Summary Form

Site Name:_____   Date reviewed:_____

Date received:_____

Access to document provided by:_____

Name or description of document:

Event or contact (if any) with which document is associated:

Significance or importance of document:

Brief summary of contents:

Initial analysis thoughts/ideas:

Should the document itself be included in the write-up/report?

Adapted from Miles, M. B., & Huberman, M. (1994). Document summary form: Illustration.

In *Qualitative data analysis: An expanded sourcebook* (p. 55). Thousand Oaks, CA: Sage.

Appendix F: Arduum Classical Christian Academy Statement of Faith

Aaduum Classical Christian Academy (Changed for anonymity*)* Faith Statement

We commit ourselves to these fundamental educational principles:

- That the instruction and education of children in our schools must be in accord with the Word of God

- That education is primarily the responsibility of the parents.

We believe:

- In the divine inspiration, infallibility and final authority of the Bible as the only Word of God.

- In one God, the Creator and Sustainer of the universe, eternally existent in three persons: Father, Son and Holy Spirit.

- In the uniqueness of man, by virtue of his special creation in God's image, and his responsibility to understand and master the world to the glory of God.

- In the unique Deity of the Lord Jesus Christ, the incarnate, virgin-born Son of God.

- In the representative and substitutionary death of our Lord Jesus Christ as the necessary atonement for our sins.

- In the power of the Holy Spirit in the work of regeneration and His continuing work in the heart of the believer.

- In the resurrection of the crucified body of our Lord and that blessed hope, His personal return.

- In the bodily resurrection of the just and unjust, the everlasting blessedness of the saved and everlasting punishment of the lost.

Appendix G: Christian Scholar Merit Scholarship

Students applying to grades 6-12 may qualify for this scholarship if their family attends a Christian church committed to orthodox Christian doctrine (a pastor or elder must sign the faith statement below), and if they earned an "A" average (GPA) for all classes for at least one year prior to applying. The Christian scholar merit scholarship is 35% of tuition.

1. Complete the Registration Form.

2. Sign the faith statement.

3. Have a pastor or elder from your church sign the faith statement.

4. Submit applicant report cards/transcripts for the current and previous two years.

5. Submit at least one copy of a standardized test score from the last three years.

6. Submit the student essay. In at least 250 words, explain how working hard in school can help you fulfill the command, "Love the Lord your God with all your heart, soul, mind, and strength and love your neighbor as yourself."

7. Submit at least two letters of recommendation from the applicant's teachers (must have taught him/her within the last year).

8. Complete an interview with ACCA .

Appendix H: Christian Leadership Scholarship Application

Students applying to grades 1-12 may qualify for this scholarship if their family attends a Christian church committed to orthodox Christian doctrine (a pastor or elder must sign the faith statement), and if they are recognized by their Christian mentors as possessing characteristics of Christian leadership: faith, service, integrity, biblical scholarship, humility, love for others, and reverence. The Christian Leadership scholarship will be equal to 35% of tuition.

1. Complete the Registration Form for each child.

2. Sign the faith statement.

3. Submit the student essay (Grades 6-12 only). In at least 250 words, explain what Jesus means when he says, "Whoever wants to become great among you must be your servant."

4. Submit the parent essay. In 500 words or less, describe your observations of your child's Christian leadership qualities.

5. Submit at least two letters of recommendation from the applicant's Sunday school teachers, Christian teachers from school, youth pastor, or other Christian adults who can attest to the applicant's unique Christian leadership qualities (must have taught or mentored him/her within the last year).

6. Complete an interview with ACCA

Appendix I: Church/Christian School Employee Scholarship

Application Students applying to the K-12 program may qualify for this scholarship if one of their parents is employed by a Christian church or school committed to orthodox Christian doctrine. Again, a pastor, elder, or school administrator must sign the faith statement and attest to the employment by completing a provided questionnaire form. The church or Christian school employee scholarship is equal to 50% of tuition for each child in the family.

1. Complete the Registration Form for each child.
2. Sign the faith statement.
3. Have a pastor or elder from your church sign the faith statement.
4. Have your church employer/supervisor sign the employment verification form below.

Appendix J: ACCA Philosophy of Education

The Meaning of Life

We believe that mankind is the crowning jewel of a creation spoken into existence by an infinite, transcendent, immanent, omniscient, sovereign God of love. Created by God in his image, we were created to share in common with him some of his holy attributes, but we have all violated his nature and find ourselves in need of redemption, which God has made possible by revealing truth to us over time through both general and specific revelation—most specifically through Jesus Christ. As his image-bearers, we were created able to know and understand truth. Believing this is so, we are to love what God loves and hate what he hates, embracing his will, which he has made known to us, and glorifying him by the way we conduct our lives.

The Aim of Education

It naturally follows, then, that the aim of education should be to facilitate the restoration of our students to the image of God and to lead them to reconciliation with him, providing them with the knowledge necessary to equip them to be disciples of Christ in all facets of the human experience. True education, then, cannot be assessed completely by tests and formal evaluations. Evidence of such an education can only be seen in the life and deeds of the student. Education begins with foundational truths and principles that can easily be tested in the traditional classroom but is eventually measured by the pupil's ability to actually act productively by putting his knowledge into practice. For such an education to be realized, parents, first and foremost, must invest in and take responsibility for the education of their children, partnering with the church and school to provide by virtue of example and direct instruction a model of

authentic faith in and out of the classroom, demonstrating to them the integration of faith and learning, ultimately expressed in personal discipleship.

The Student

The pupil that the parents, teachers, and church must strive so deliberately to educate has inherent value because he is created by God in the very image of God himself. Made in his image, all students have the ability to know. All students possess by their nature unique personality, intelligence, the compulsion and the potential to not only hold moral convictions but to live to a high standard of morality as defined by God himself, a need for relationship and a gregarious responsibility to one another, a unique creative impulse and drive, and the capacity to be self-transcendent. Although students possess these inherent qualities, they are in constant need of discipline and intervention in their pursuit of fully realizing their potential. Additionally, students possess an interactive actional nature, acting internally upon information presented or experienced externally but needing an outside force (the educator) to provide engaging instruction and to help facilitate accurate assimilation and accommodation of new information. Students engage in this process to the extent that they are motivated by planned motivational methodology. Each will also process new information when content and its delivery are developmentally appropriate and when both are designed taking into consideration individual differences in preferences and capacities in learning including cognitive and experiential variations and the full range of learning styles and multiple intelligences, and finally both social and cultural forces that affect individuals and groups of individuals.
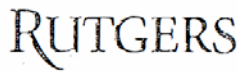
The Teacher

Just as all young people are not designed to learn the same way, all adults are not designed to teach. Not many should presume to be teachers. The role of the teacher should be accepted with great sobriety as it is by nature the commitment to honor a sacred trust, and because in the teacher is placed both moral and legal authority to educate young minds and to promote and facilitate unity of purpose and spirit in the classroom. The successful teacher will first and foremost be committed to meeting the educational needs of his students. The teacher must be selfless in the carrying out of his duties. He must not seek to be known, appreciated, or served by his students but rather to know, appreciate, and serve them fully. The primary function of the role of the teacher is just that: to be the teacher. The teacher should be highly knowledgeable about his subject and should be competent at connecting it with an integrating core of Jesus Christ in a manner consistent with the learning needs of his students in lessons that promote learning. Finally, the teacher must embody by example, in both private and public arenas, the lessons he teaches his students because students will often judge the credibility of the lesson by the personal practices of the teacher.

 A Classical Christian Curriculum

Integrity of the curriculum must complement the integrity of the teacher. Jesus Christ should be the unifying core of a cohesive, integrated curriculum. "Christ is before all things, and in him all things hold together." (Col. 1:17) Without Christ as the core, knowledge is not coherent, and students become frustrated, confused, or even worse, fragmented in their knowledge and schizophrenic in their living. The curriculum must reflect the cognitive development stages of

young people. For students in preschool through sixth grade, a grammar school model

emphasizing reading, writing, and mathematics must be utilized. For students in grades seven

through nine, a logic school emphasizing systematic study and application of logic must supplant

the grammar school content and methodology as each discipline comes to life in deeper and

more expansive ways. In grades ten through twelve, rhetorical skills must be developed to equip

students to become integral and influential members of the greater learning community and

society. Teaching methodology, processing activities, learning objectives, and assessment

instruments must be chosen and designed with these distinct stages and skill sets as guideposts.

Appendix K: Rutgers University IRB Approval

RUTGERS

Office of Research and Regulatory Affairs   orra.rutgers.edu/artsci
Arts and Sciences IRB
Rutgers, The State University of New Jersey   732-235-9806
335 George Street / Liberty Plaza / Suite 3200
New Brunswick, NJ 08901

October 25, 2016

P.I. Name: Stanton
Protocol #: E16-755

Mark Allen Stanton
26 James Street
South River NJ 08882

Dear Mark Stanton:

This project identified below has been approved for exemption under one of the six categories noted in 45 CFR 46, and as noted below:

Protocol Title: "Social Justice: A Christian School Perspective"

    Exemption Date: 9/28/2016   **Exempt Category:**   2,4

This exemption is based on the following assumptions:

- **This Approval** - The research will be conducted according to the most recent version of the protocol that was submitted.
- **Reporting** – ORSP must be immediately informed of any injuries to subjects that occur and/or problems that arise, in the course of your research;
- **Modifications** – Any proposed changes MUST be submitted to the IRB as an amendment for review and approval prior to implementation;
- **Consent Form (s)** – Each person who signs a consent document will be given a copy of that document, if you are using such documents in your research. The Principal Investigator must retain all signed documents for at least three years after the conclusion of the research;

Additional Notes:

    ▫   HSCP Certification will no longer be accepted after 7/1/15 (including for anyone previously grandfathered). CITI becomes effective on July 1, 2015 for all Rutgers faculty/staff/students engaged in human subject research.

Failure to comply with these conditions will result in withdrawal of this approval.
Please note that the IRB has the authority to observe, or have a third party observe, the consent process or the research itself. The Federal-wide Assurance (FWA) number for the Rutgers University IRB is FWA00003913; this number may be requested on funding applications or by collaborators.

Sincerely yours,

Michelle Wotfaie

Acting For--
Beverly Tepper, Ph.D.
Professor, Department of Food Science
IRB Chair, Arts and Sciences Institutional Review Board
Rutgers, The State University of New Jersey

cc: Dr. Catherine A. Lugg

(MW:wbc)

Appendix A:

**Interview Consent Form
with Audio/Visual Recording**

I am Mark Stanton in the department of Department of Educational Theory, Policy and Administration at Rutgers Graduate School of Education (GSE) at Rutgers University, and I am conducting interviews for my doctoral dissertation. I am studying: how Christian schools provide social justice.

During this study, you will be asked to answer some questions in light of your perspective role as a member of the administration of Coventry Christian Schools how the school provides justice for students who are traditionally marginalized. This interview was designed to be approximately a 60 minutes in length. However, please feel free to expand on the topic or talk about related ideas. Also, if there are any questions you would rather not answer or that you do not feel comfortable answering, please say so and we will stop the interview or move on to the next question, whichever you prefer.

This research is confidential. The research records will include some information about you and this information will be stored in such a manner that some linkage between your identity and the response in the research exists. Some information about you may include your name, position in the school, and length of time employed in the district. I will keep this information confidential by limiting individual's access to the research data and keeping it in a secure location. If a report of this study is published, or the results are presented at a professional conference, only group results will be stated and/or pseudonyms will be used, unless you have agreed otherwise. All study data (Audio and Non-Audio) will be kept for seven years, until December 2023, at which time it will be securely destroyed.

My Dissertation Committee, the Institutional Review Board at Rutgers University, and I are the only parties that will be allowed to see the data, except as may be required by law. If a report of this study is published, or the results are presented at a professional conference, generally results will be stated. Pseudonyms will be used to identify an individual. All study data (Audio and Non-Audio) will be kept for seven years and then destroyed in December of 2023.

The recording(s) will be stored in Mark Stanton's home within a drawer only accessible to Mark Stanton. Audio-recordings of interviews will be electronically stored on Mark Stanton's personal computer and cloud storage within password-protected files and secure storage devices. To prevent a loss of electronic data, the information will also be saved on a cloud device used only for the data for this proposed pilot study. The cloud storage drive will be encrypted to protect data with an enforced complex password. The storage will be stored in a locked cabinet/drawer along with the hard copies of the transcriptions. After the interview, audio-recordings will be immediately transferred from the audio-recording device to the hard drive of Mark Stanton's personal computer and a securely stored encrypted flash drive. Again, all audio and paper files will be deleted in December 2023.

For IRB Use Only. This Section Must be Included on the Consent Form and Cannot Be Altered Except For Updates to the Version Date.

| **IRB Stamp Box**
APPROVED

SEP 2 8 2016

Approved by the
Rutgers IRB | **IRB Stamp Box**
EXPIRES

SEP 2 7 2017

Approved by the
Rutgers IRB | Version Date: v1.0
Page 1

Initials _____ |

Appendix A:

You are aware that your participation in this interview is voluntary. You understand the intent and purpose of this research. If, for any reason, at any time, you wish to stop the interview, you may do so without having to give an explanation.

The risks of participation include: *I do not forsee any risks for a participant through participation in this study.*

The recording(s) will be used in order to capture the exact words of the participants and facilitate the analysis of the participants' experiences. This will help give a fuller picture of how Coventry Christian Schools provides justice for those that are considered traditionally marginalized.

The recording(s) will include the participants' name, position in the school or relationship to the school, and length of time affiliated with the school

If you say anything that you believe at a later point may be hurtful and/or damage your reputation, then you can ask the interviewer to rewind the recording and record over such information OR you can ask that certain text be removed from the dataset/transcripts.

If you have any questions about the study procedures, you may contact:
Mark A Stanton
Principal Investigator
(717) 497-6853
1221 Eagle Drive
Emmaus, PA 18049
Holmark92@yahoo.com

And/or you may also contact my faculty advisor:

Catherine A. Lugg, Ph.D., Dissertation Chair
908-507-3243
catherine.lugg@gse.rutgers.edu

If you have any questions about your rights as a research participant, you can contact the Institutional Review Board at Rutgers (which is a committee that reviews research studies in order to protect research participants).

Institutional Review Board
Rutgers University, the State University of New Jersey
Liberty Plaza / Suite 3200
335 George Street, 3rd Floor
New Brunswick, NJ 08901

For IRB Use Only. This Section Must be Included on the Consent Form and Cannot Be Altered Except For Updates to the Version Date.

| **IRB Stamp Box** **APPROVED** SEP 2 8 2016 Approved by the Rutgers IRB | **IRB Stamp Box** EXPIRES SEP 2 7 2017 Approved by the Rutgers IRB | Version Date: **v1.0** Page 2 Initials _____ |

Appendix A:

Phone: 732-235-9806
Email: humansubjects@orsp.rutgers.edu

You will be offered a copy of this consent form that you may keep for your own reference.

Once you have read the above form and, with the understanding that you can withdraw at any time and for whatever reason, you need to let me know your decision to participate in today's interview.

Your signature on this form grants the investigator named above permission to record you as described above during participation in the above-referenced study. The investigator will not use the recording(s) for any other reason than that/those stated in the consent form without your written permission.

Subject (Print) _____

Subject Signature _____ Date _____

Principal Investigator Signature _____ Date _____

Appendix A:

Interview Consent Form
with Audio/Visual Recording

I am a Mark Stanton in the department of Department of Educational Theory, Policy and Administration at Rutgers Graduate School of Education (GSE) at Rutgers University, and I am conducting interviews for my doctoral dissertation. I am studying: how Christian schools provide social justice.

During this study, you will be asked to answer some questions as to your role as a member of the faculty and staff at Coventry Christian Schools and how the school provides justice for students who are traditionally marginalized from your perspective. This interview was designed to be approximately a 45 minutes in length. However, please feel free to expand on the topic or talk about related ideas. Also, if there are any questions you would rather not answer or that you do not feel comfortable answering, please say so and we will stop the interview or move on to the next question, whichever you prefer.

This research is confidential. The research records will include some information about you and this information will be stored in such a manner that some linkage between your identity and the response in the research exists. Some information about you may include your name, position in the school, and length of time employed in the district. I will keep this information confidential by limiting individual's access to the research data and keeping it in a secure location. If a report of this study is published, or the results are presented at a professional conference, only group results will be stated and/or pseudonyms will be used, unless you have agreed otherwise. All study data (Audio and Non-Audio) will be kept for seven years, until December 2023, at which time it will be securely destroyed.

My Dissertation Committee, the Institutional Review Board at Rutgers University, and I are the only parties that will be allowed to see the data, except as may be required by law. If a report of this study is published, or the results are presented at a professional conference, generally results will be stated. Pseudonyms will be used to identify an individual. All study data (Audio and Non-Audio) will be kept for seven years and then destroyed in December of 2023.

The recording(s) will be stored in Mark Stanton's home within a drawer only accessible to Mark Stanton. Audio-recordings of interviews will be electronically stored on Mark Stanton's personal computer and cloud storage within password-protected files and secure storage devices. To prevent a loss of electronic data, the information will also be saved on a cloud device used only for the data for this proposed pilot study. The cloud storage drive will be encrypted to protect data with an enforced complex password. The storage will be stored in a locked cabinet/drawer along with the hard copies of the transcriptions. After the interview, audio-recordings will be immediately transferred from the audio- recording device to the hard drive of Mark Stanton's personal computer and a securely stored encrypted flash drive. Again, all audio and paper files will be deleted in December 2023.

Appendix A:

You are aware that your participation in this interview is voluntary. You understand the intent and purpose of this research. If, for any reason, at any time, you wish to stop the interview, you may do so without having to give an explanation.

The risks of participation include: *I do not forsee any risks for a participant through participation in this study.*

The recording(s) will be used in order to capture the exact words of the participants and facilitate the analysis of the participants' experiences. This will help give a fuller picture of how Coventry Christian Schools provides justice for those that are considered traditionally marginalized.

The recording(s) will include the participants' name, position in the school or relationship to the school, and length of time affiliated with the school

If you say anything that you believe at a later point may be hurtful and/or damage your reputation, then you can ask the interviewer to rewind the recording and record over such information OR you can ask that certain text be removed from the dataset/transcripts.

If you have any questions about the study procedures, you may contact:
Mark A Stanton
Principal Investigator
(717) 497-6853
1221 Eagle Drive
Emmaus, PA 18049
Holmark92@yahoo.com

And/or you may also contact my faculty advisor:

Catherine A. Lugg, Ph.D., Dissertation Chair
908-507-3243
catherine.lugg@gse.rutgers.edu

If you have any questions about your rights as a research participant, you can contact the Institutional Review Board at Rutgers (which is a committee that reviews research studies in order to protect research participants).

Institutional Review Board
Rutgers University, the State University of New Jersey
Liberty Plaza / Suite 3200
335 George Street, 3rd Floor
New Brunswick, NJ 08901

For IRB Use Only. This Section Must be Included on the Consent Form and Cannot Be Altered Except For Updates to the Version Date.

IRB Stamp Box	IRB Stamp Box	
APPROVED	EXPIRES	Version Date: v1.0
		Page 2
SEP 2 8 2016	SEP 2 7 2017	
Approved by the Rutgers IRB	Approved by the Rutgers IRB	Initials _____

Appendix A:

Phone: 732-235-9806
Email: humansubjects@orsp.rutgers.edu

You will be offered a copy of this consent form that you may keep for your own reference.

Once you have read the above form and, with the understanding that you can withdraw at any time and for whatever reason, you need to let me know your decision to participate in today's interview.

Your signature on this form grants the investigator named above permission to record you as described above during participation in the above-referenced study. The investigator will not use the recording(s) for any other reason than that/those stated in the consent form without your written permission.

Subject (Print) _____

Subject Signature _____ Date _____

Principal Investigator Signature _____ Date _____

For IRB Use Only. This Section Must be Included on the Consent Form and Cannot Be Altered Except For Updates to the Version Date.

IRB Stamp Box	**IRB Stamp Box**	
APPROVED	EXPIRES	Version Date: v1.0 Page 3
SEP 2 8 2016	SEP 2 7 2017	
Approved by the Rutgers IRB	Approved by the Rutgers IRB	Initials _____

Appendix A:

Interview Consent Form
with Audio/Visual Recording

I am a Mark Stanton in the department of Department of Educational Theory, Policy and Administration at Rutgers Graduate School of Education (GSE) at Rutgers University, and I am conducting interviews for my doctoral dissertation. I am studying: how Christian schools provide social justice.

During this study, you will be asked to answer some questions as to your role as a member of the parents of a Coventry Christian Schools student and how the school provides justice for your children or and the students who are traditionally marginalized. This interview was designed to be approximately a 60 minutes in length. However, please feel free to expand on the topic or talk about related ideas. Also, if there are any questions you would rather not answer or that you do not feel comfortable answering, please say so and we will stop the interview or move on to the next question, whichever you prefer.

This research is confidential. The research records will include some information about you and this information will be stored in such a manner that some linkage between your identity and the response in the research exists. Some information about you may include your name, position in the school, and length of time employed in the district. I will keep this information confidential by limiting individual's access to the research data and keeping it in a secure location. If a report of this study is published, or the results are presented at a professional conference, only group results will be stated and/or pseudonyms will be used, unless you have agreed otherwise. All study data (Audio and Non-Audio) will be kept for seven years, until December 2023, at which time it will be securely destroyed.

My Dissertation Committee, the Institutional Review Board at Rutgers University, and I are the only parties that will be allowed to see the data, except as may be required by law. If a report of this study is published, or the results are presented at a professional conference, generally results will be stated. Pseudonyms will be used to identify an individual. All study data (Audio and Non-Audio) will be kept for seven years and then destroyed in December of 2023.

The recording(s) will be stored in Mark Stanton's home within a drawer only accessible to Mark Stanton. Audio-recordings of interviews will be electronically stored on Mark Stanton's personal computer and cloud storage within password-protected files and secure storage devices. To prevent a loss of electronic data, the information will also be saved on a cloud device used only for the data for this proposed pilot study. The cloud storage drive will be encrypted to protect data with an enforced complex password. The storage will be stored in a locked cabinet/drawer along with the hard copies of the transcriptions. After the interview, audio-recordings will be immediately transferred from the audio- recording device to the hard drive of Mark Stanton's personal computer and a securely stored encrypted flash drive. Again, all audio and paper files will be deleted in December 2023.

Appendix A:

You are aware that your participation in this interview is voluntary. You understand the intent and purpose of this research. If, for any reason, at any time, you wish to stop the interview, you may do so without having to give an explanation.

The risks of participation include: *I do not forsee any risks for a participant through participation in this study.*

The recording(s) will be used in order to capture the exact words of the participants and facilitate the analysis of the participants' experiences. This will help give a fuller picture of how Coventry Christian Schools provides justice for those that are considered traditionally marginalized.

The recording(s) will include the participants' name, position in the school or relationship to the school, and length of time affiliated with the school

If you say anything that you believe at a later point may be hurtful and/or damage your reputation, then you can ask the interviewer to rewind the recording and record over such information OR you can ask that certain text be removed from the dataset/transcripts.

If you have any questions about the study procedures, you may contact:
Mark A Stanton
Principal Investigator
(717) 497-6853
1221 Eagle Drive
Emmaus, PA 18049
Holmark92@yahoo.com

And/or you may also contact my faculty advisor:

Catherine A. Lugg, Ph.D., Dissertation Chair
908-507-3243
catherine.lugg@gse.rutgers.edu

If you have any questions about your rights as a research participant, you can contact the Institutional Review Board at Rutgers (which is a committee that reviews research studies in order to protect research participants).

Institutional Review Board
Rutgers University, the State University of New Jersey
Liberty Plaza / Suite 3200
335 George Street, 3rd Floor
New Brunswick, NJ 08901

For IRB Use Only. This Section Must be Included on the Consent Form and Cannot Be Altered Except For Updates to the Version Date.

IRB Stamp Box APPROVED SEP 2 8 2016 Approved by the Rutgers IRB	**IRB Stamp Box** EXPIRES SEP 2 7 2017 Approved by the Rutgers IRB	Version Date: v1.0 Page 2 Initials _____

Appendix A:

Phone: 732-235-9806
Email: humansubjects@orsp.rutgers.edu

You will be offered a copy of this consent form that you may keep for your own reference.

Once you have read the above form and, with the understanding that you can withdraw at any time and for whatever reason, you need to let me know your decision to participate in today's interview.

Your signature on this form grants the investigator named above permission to record you as described above during participation in the above-referenced study. The investigator will not use the recording(s) for any other reason than that/those stated in the consent form without your written permission.

Subject (Print) _____

Subject Signature _____ Date _____

Principal Investigator Signature _____ Date _____

For IRB Use Only. This Section Must be Included on the Consent Form and Cannot Be Altered Except For Updates to the Version Date.

IRB Stamp Box	**IRB Stamp Box**	
APPROVED	EXPIRES	Version Date: v1.0
		Page 3
SEP 2 8 2016	SEP 2 7 2017	
Approved by the Rutgers IRB	Approved by the Rutgers IRB	Initials _____