SCHOOLING A SOUL:
INTEGRAL CURRICULUM IN AMERICAN CATHOLIC HIGH SCHOOLS

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ABSTRACT

Since early in their history Catholic schools have claimed to educate the “whole person” in statements of purpose by schools, and in reflections on the education of youth by educators. Combined with a Catholic worldview that seeks to unify the metaphysical basis for knowledge as proceeding from God’s creative act, this two-pronged approach to education is called the integral curriculum in current Catholic educational literature.

Traditionally administered and taught by a faculty who were predominantly vowed religious men and women, this curriculum is in a time of transition as the integral aspects of the Catholic worldview are often matters of choice at American Catholic high schools steeped in the market-place practice of student choice, and staffed by men and women who lack the religious formation experiences that characterized their forebears.

This thesis explores the historical, theological, anthropological, and philosophical bases of the integral curriculum, and then seeks to define its current existence within Catholic secondary schools in the United States. From this investigation a contemporary mission, philosophy, and strategy is developed to reignite the integral curriculum’s scope and practice. A strategic plan is developed proposing five areas of growth and development for the integral initiative. These five areas: administration and governance, faculty and curriculum, student requirements, extracurricular activities, and community,
parent and alumni support structures attempt to address the significant aspects that ought
to be integrated during a young person’s intellectual, spiritual, moral, and social
formation. Throughout the plan the overarching strategies and objectives that guide the
proposed action plans are: a required engagement of the whole person, the
communication of an integrated Catholic worldview, the establishing of positive,
constructive relationships between students and faculty, and the engaging of a critical
dialogue between the Catholic faith and the contemporary culture in which young people
live.

Using documents and tools developed by traditional Catholic thinkers such as St.
Augustine, St. Thomas Aquinas, the Society of Jesus, the Vatican education offices, the
National Catholic Education Association and by the education policy community this
thesis seeks to become the basis for a critical discussion regarding the mission, focus, and
educational practices of U.S. Catholic high schools.
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INTRODUCTION

Fathers, ‘bring up your children in the nurture and admonition of the Lord,’ and teach them the Holy Scriptures, and also trades, that they may not indulge in idleness.

--Ignatius of Antioch, Epistle to the Philadelphians

His vision was of a school . . . to ‘diffuse knowledge, promote virtue and serve Religion.’ Its goal was the ‘moral, religious and literary improvement’ of students, it would be the ‘main sheet anchor of Religion in the United States. . .

--John Carroll, The John Carroll Papers

She [the Church] establishes her own schools because she considers them as a privileged means of promoting the formation of the whole man, since the school is a center in which a specific concept of the word, of man, and of history is developed and conveyed.

--The Sacred Congregation for Catholic Education, The Catholic School

Throughout its history, the American Catholic school has grappled with the twin tasks of educating youth to be moral and religious as well as having the requisite skills to function in the U.S. economy. In Bishop John Carroll’s original vision for Catholic schools in the United States such a separation of the religious and secular educational purposes are fused into a single goal of “moral, religious, and literary improvement.” This singular vision is particular to Catholic education’s self-understanding, and is generically termed an “integral” or “integrated” approach to education. Broadly defined, the curricular goal of Catholic schools is to integrate “values, purpose, meaning, transcendence, revelation and tradition . . . within a framework of Christian anthropology, Catholic social teaching and communal sacramental life. This framework provides for the
authentic integration of the religious dimension into all areas of curriculum within Catholic secondary schools.”¹

Conceived as an entire process of human formation, Catholic educational integration is defined as follows according to the Vatican’s Sacred Congregation for Catholic Education:

. . . a movement or a growth process, directed toward an ideal goal which goes beyond the limitations of anything human . . . the process must be harmonious, so that the Christian formation takes place within and in the course of human formation. The two are not separate and parallel paths; they are complimentary forms of education which become one in the goals of the teacher and the willing reception of the students . . . A Christian formation process might therefore be described as an organic set of elements with a single purpose: the gradual development of every capability of every student, enabling each one to attain an integral formation within a context that includes the Christian religious dimension . . . . ²

In a more academically oriented formulation, “integral education may be considered in three ways: the education of the whole person, the unification of knowledge, and the inclusion of all forms of knowing.”³ Encompassing the intellectual, moral, religious, and social dimensions of personal development, integral education aims at situating students within the world, within history, and within society with an eye toward the eternal.

Arising from the religious roots of western educational history the integral approach to


curriculum has been calibrated differently throughout the history of Catholic education depending upon the prevailing cultural and religious forces exerting influence upon schooling in different historical periods.

Within the framework of United States education policy, however, such an approach to education relies less and less upon the teaching capacities of the traditional religious men and women whom Carroll assumed would staff the schools he endeavored to establish. Since the Second Vatican Council in the 1960’s both membership in religious life as well as school-based religious teachers and administrators have declined tremendously. In the shift to a largely lay educational staff, Catholic educational authorities have reiterated the Church’s traditional approach and commitment to communicating its “integrated” worldview. But, in the United States, where little curricular integration is required in the traditional secular subjects on a national level, the goal of a single strand of curricular thought is elusive in Catholic schools on a practical level. This secular situation, however, is not the case throughout the Church even in the English-speaking world. The Canadian Institute for Catholic Education states as follows:

. . . Catholic schools also insist that their mandate goes beyond instruction in religious education and includes the promotion of a worldview and moral life that integrates and informs all elements of the curriculum. . . . Within Catholic schools, integral education is the operative educational philosophy. While this philosophy ensures that the knowledge and skills expectations of the Ministry of Education are met, it does so within a framework of Christian anthropology, Catholic social teaching and communal sacramental life. This framework provides for the authentic integration of the religious dimension into all areas of curriculum within Catholic secondary schools.4

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4 Trafford, 10.
The “philosophy” cited above from the Canadian Institute for Catholic Education reflects the conceptual framework for integral curriculum in Canadian Catholic Schools, many of which are subsidized by Canadian national funding. This overarching, published sensibility, however, is more elusive in the United States due to the federal structure, and the tradition of relying on local control over education. The secular tradition of the public schools, in most cases, parallels the structure of diocesan education in the United States, and is further demonstrated by the many religious orders’ administration of Catholic Schools throughout the many dioceses in the country. Reflecting very different foundational experiences and charisms, U. S. Catholic Schools are as diverse as U.S. public schools in devising and administering curriculum without focusing on delivering the “integral curriculum.” Recent attempts to refocus Catholic high school curriculum have flowed from the National Catholic Education Association’s mission-centered approach to Catholic school strategic planning, and from particular religious communities’ affiliated organizations such as the Jesuit Secondary Education Association (JSEA), the Xaverian Brothers Sponsored Schools (XBSS), and the governing bodies of religious communities and dioceses nationwide. While these efforts address the problem of integral education in a thoughtful manner, attempts to measure the effectiveness of curricular delivery are scant in the U. S. Catholic secondary educational world. While theologically and philosophically compelling, and historically grounded, the Catholic “integral curriculum” is a somewhat nebulous concept in schools seeking to educate students weaned on a post-modern mixture of marketplace relativism. Amidst the multiple requirements of graduation, and the flurry of activities and extra-curricular
opportunities, Catholic high school students meander through a world of choices, and Catholic educators accept the fact that opportunities to expose students to activities rounding out the “whole person” are presented in a consumer model of balanced commitments and unequal access.

Compounding this situation is the education and formation processes of Catholic school faculty and administrators who lack the religious vocations and formational training that was a standard of the men and women religious who established and developed Catholic schools in the United States. Religious formation grows out of the collective experience of the Church’s history and self-conscious reflection. Faculties educated within this system of formation internalized and reflected the integrated worldview of their collective experiences. Current administrators and faculty members come from multiple educational and religious backgrounds, and are often in no formal affiliation with the religious mission of the schools beyond the level of employment. In a similar vein, students populating Catholic schools in the United States come from an ever-widening variety of religious backgrounds. Catholic schools include families who are observant practicing Catholics, families who profess Catholicism but do not practice religion regularly, families from non-Catholic Christian traditions who practice their faith regularly as well as those who do not practice regularly, non-Christians who profess a religious tradition and those who do not profess a religious tradition, as well as students who profess no particular tradition and students who are openly hostile to the practice of religion. In this sense, Catholic school students in the United States reflect the full diversity of American religious opinion and observance. Opportunities for faculty
training are scarce in this regard given the multiple other types of training necessary to
maintain a current profile of educational and technological standing. Finally, the
explosion of knowledge and critical specialization throughout the university and business
worlds in the twentieth and now the twenty-first century has further muddled access to
the “integral” sensibilities that once appeared to be the hallmark of Catholic secondary
schools.

In investigating the viability and extension of the Catholic integral curricular
project in American secondary schools during the twenty-first century, several procedural
clarifications are necessary. First, secondary schools occupy a fundamentally different
place in the Catholic school continuum than either primary schools or institutions of
higher education. Catholic primary schools have a special relationship to the home in
that children are younger, and that schools must reflect the values of parents, or children
will be sent elsewhere. In this respect, the faith-life, like the worldview of the Catholic
school will often mirror the worldview of parents in the most general characteristics.
Whereas elementary school students come from the same diversity of backgrounds as
high school students, the traditional values orientation of the schools are more closely
aligned with the values of families choosing the elementary schools. Additionally,
curricular integration is more easily tied to the basic skills associated with primary
education. Secondary schools, however, present a different case, and are the subject of
this investigation.

As adolescents mature, it is natural for them to turn away from many of the basic
assumptions of the home. Peers are often the natural avenue to which adolescents will
turn as they draw away from parents. The Catholic secondary school seeks to form a community of peers and to “improve” them “morally, religiously, and literarily.”

Additionally, secondary schools seek to prepare students for work and for higher education. Over the last fifty years many skills and subjects have been pushed “down into lower grades . . . when once thought proper only for higher grades . . . and introduced in some high schools of college work in the [twelfth] grade by means of the advanced placement program.” Such a tendency to require more specialized teachers without the requisite religious formation has only compounded the problem of teaching an integral curriculum.

As the national educational debate focuses more intently on educational standards and workplace and collegiate preparation for all students in some measure, Catholic schools have undertaken specific steps to clarify their mission while enhancing their curricular offerings. This dual preparatory role presents greater challenges to the integral curriculum. In previous generations the concept of a unified worldview was coincidental with the gateway to higher education. In the twenty-first century, however, no such unified worldview exists in the secular realm. How does the Catholic secondary school maintain its fidelity to its educational mission of educating students in the faith, and preparing students for a critical and meaningful encounter with secularity? How do a faculty and administration, often educational products of the secular worldview, institute

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5 John Carroll’s quote in the epigraph.

a formation process for adolescents in fidelity to the mission of the school of which they are the stewards? In overly simplistic modes, answers to these questions run the gamut from liberal to conservative, from traditionalist to progressive. The essence of the solution, however, contains insights from a number of disciplinary perspectives.

Driven by these questions, this study seeks to investigate the concept of the Catholic integral curriculum from its theological and historical roots, and explore a reformulation of the concept in the current American educational milieu. How did the notion of an integral curriculum form and weather other times in the Church’s history? What social and educational theories governed the interplay of religious education and culture, and what arrangements did the Church educators fashion as they confronted different challenges to the Catholic educational worldview? Assuming that education is not a unidirectional phenomenon, what ideas and pressures have shaped the Catholic sense of integration? What were the cultural models of education through which the Church moved in its route to the present? How did secular pressures alter the Church’s approach to education? How are such moments instructive to understanding the current state of affairs, and how the Church is responding? Framed by these questions, this study shall proceed by examining the theological basis of the integral curriculum, consider significant historical and ideological moments in the concept’s definition, elaboration, and reformulation, evaluate philosophical and cultural tensions that have influenced the idea as it has changed through history, and finally apply the fruits of the historical, anthropological, and cultural research to a speculative formulation of the integral curriculum’s future direction. The speculative portion of the project shall indicate a
method by means of a strategic plan for schools to utilize in their particular Catholic educational communities.

Assisting to frame this exploration is the continual interplay between Christianity and culture as manifest throughout Church history, and applied to the education of young people. Attempts to clearly define this dynamic have yielded both comfort and controversy in the past, and have given theologians tremendous intellectual work to clarify the dynamic at play in understanding God’s presence in history through the institutions of the Catholic Church. Theologian Avery Dulles, S.J. has categorized ways in which the Church has been understood to interact with culture in his classic post-Vatican II text, *Models of the Church*. Dulles’ method of examining traditional images of Christian culture from the viewpoint of the mental and functional paradigms they generate creates a system for understanding the energies at play during any particular historical period in Church history.⁷ The Church’s response to culture is an essential part of defining the origin, aims, and methods of the integral curriculum. While different models or paradigms address some aspects of the Christian’s posture towards the secular world at a given time and place, the stance of Catholic secondary schools often reflects multiple models at any given time. This tendency presents institutional difficulties as schools attempt to encounter youth in an authentic manner through succeeding generations. As a sociological issue the problem may be framed as being “within” or “outside of” the school’s or the Church’s circle of influence. Or, in the conceptual world of sociologist Pierre Bourdieu, which *habitus* is being communicated via the act of

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schooling? Is it the *habitus* of the secular society in which the school exists at any given time, or the *habitus* of the Church’s divine mission through its articulation of the integral curriculum? ⁸

In approaching this investigation several basic assumptions underlie the method of explication. First, although the interaction between Christianity and culture is a continuous phenomenon, several seminal “moments” can be identified as embodying unique sets of tensions and resolutions that create a new synthesis in Christian thinking about educational philosophy and practice. This thinking results in the establishment of a curriculum that forms the core of studies in secondary education. Such syntheses become a “norm” for a considerable period of time, and then are reformulated under different historical and cultural pressures. Secondly, because Catholicism purports to communicate a distinctive worldview through its educational endeavors, this worldview is articulated against the backdrop of competing views of the world and humanity’s place within it. These competing worldviews have arisen from prevailing cultural ideas, new discoveries and encounters with non-Christian, or post-Christian cultures, or ideas hostile to the Catholic ethos.

While the nature of the study’s method is interdisciplinary by examining the fields of theology, history, education, and education policy together, this exploration shall proceed in the form of a strategic plan. Beyond the initial chapters that set forth the historical, philosophical and doctrinal underpinnings of the integral curriculum, the discreet parts of

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the Strategic Plan shall form the succeeding chapters. As such, it shall attempt to weave together a critical sense of the theological and educational aspects of Catholic secondary education with the insights of educational policy analysis in a contemporary framework.

The strategic plan seeks to establish a working profile of a graduate from a Catholic secondary school in the United States, and then determine what school-generated programs, dispositions, policies, and assessments can realistically educate students towards achieving the characteristics of the profile. The final chapter will provide a critical discussion for assessing the plan’s effectiveness.
CHAPTER 1: 
BACKGROUND: HISTORICAL, THEOLOGICAL, ANTHROPOLOGICAL AND PHILOSOPHICAL

Faith opens up the approach to understanding; lack of faith closes it. Who would not be moved to belief by the great evidence of order in created things from the beginning of time, by the continuity of time, which enables us to believe in the past from the evidence of the present, and which confirms preceding events by subsequent ones, and events of former times by more recent ones?

--St. Augustine, Letters

But it is at the heart of the curriculum that the vision takes flesh. It is there that learning and mysticism, study and piety, learn to refresh one another . . . . In the Church of the now, in the Church of the near future, in the Church of the Holy Spirit, the diversity of ministries presently unfolding suggests a diversity of witness at the heart of the intellectual enterprise, at all levels of administration, staff, and faculty and students.

--Rev. Thomas P. O’Malley, S.J., A Paradoxical Style of Life: Jesuit Education in the Year 2000

. . . . The Catholic School is one of these pastoral institutions; its specific pastoral service consists in mediating between faith and culture: being faithful to the newness of the Gospel while at the same time respecting the autonomy and the methods proper to human knowledge.

--Congregation for Catholic Education, The Religious Dimension of Education in a Catholic School

The education of youth in the faith of Christianity is as old as the Church itself.

Jesus of Nazareth is identified as “rabbi” or “teacher” in the Gospels, and was understood as delivering a particular teaching about the nature of the God of Judaism, and the

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1 In attempting to survey the features most pertinent to this inquiry selections have been included (or excluded) based upon their proximity to the central question of the thesis. In many instances the bulk of intellectual reflection on the features of the integral curriculum pertain most directly to philosophical discourse and meditations on the content of the higher education curriculum. A central assertion of this thesis, however, is that these discourses have formed the integral concept, and continue to generate the intellectual ideas pertinent to its understanding. As education becomes a more scientifically grounded area of study in the nineteenth and twentieth centuries, discourse on curriculum shifts from a more theoretical and sociological construct to one more closely aligned with the goals and requirements of society. In the United States this discourse includes the input of local school boards, state departments of education, and the prevailing national debates framing an understanding of K-12 education.
immanent coming of God’s Kingdom. Subsequent to Jesus’ death and resurrection, his
disciples, in turn, took responsibility for furthering this teaching or “gospel” to the first
converts from both Jewish and Gentile communities. The theological significance of this
teaching takes on a special character as the immanent Kingdom of
God is understood differently as the original disciples die, and subsequent disciples
reevaluate the temporal immediacy of the message. Since the Kingdom was not going to
come in any single lifetime, an “arrangement” with the culture in which disciples found
themselves had to be made. This arrangement included a provision for the education of
youth. Whereas education in the faith dates to the very beginnings of the Christian
movement within Judaism, Christian education by the second century of the common era
quickly became associated with moral instruction conducted largely in homes and small
Christian communities.²

As Christianity moved from a religious movement of the poor and established a
popular foothold among the upper classes, practical education presented a dilemma.
According to Edward J. Power, Christians could “send children to the schools flourishing
in the Roman world—schools that were pagan in outlook and classical in content—or
they could trust to the Christian institutes just coming over the horizon: catechumenal and
catechetical schools…where a fear and hatred of paganism were matched by a
determination to be good and successful citizens.”³  Power’s account is significant for

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two reasons. First, it concisely states the tension between the sacred and secular
dimensions of Christian education from the outset of Christianity’s ascendancy in the
Roman world, and secondly, it outlines the nature of a problem inherent in the integral
curriculum project: what is the proper balance between religious growth and
indoctrination, and achievement in what can be termed the secular sciences? The
dynamic between these two goals provides significant opportunity for reflecting upon the
relationship between faith and cultural change, as the integral curriculum becomes a more
pronounced concept within the Catholic educational lexicon.

In defining the integral curriculum, although the term is used quite frequently in
current publications from the Vatican Secretariat for Education, and through the
publications and websites of various Catholic organizations that specialize in educational
materials, the literature lacked specificity in establishing the grounding for its use.
Generic terms such as “educating the whole person,” and “Christian anthropology” are
used continually, and a critical reading of the footnotes associated with the more
substantial documents leads to a focusing of this project in the light of its historical
trajectory. The term “integral curriculum” will be used throughout this investigation, but
the term is a relatively new construction, and reflects a systematic consideration of all the
aspects of Catholic secondary schooling and Catholic higher education, throughout the
ages. The actual term is more a construction from recent educational theory and
reflection than an idea that was constructed at the outset of Catholic schooling.

Prior to summarizing the historical interplay of the sacred and the secular as a
component of the integral project, some considerations regarding the interplay between
religion and culture must be made. First, although the interaction between Christianity and culture is a continuous phenomenon, several clarifying concepts can be identified as describing the process by which unique sets of tensions and resolutions create a synthesis in Christian thinking. Such a process is basic to Catholic thinking in that the primary understanding of the Church is rooted in its essentially mysterious character.\footnote{Pope Paul VI, \textit{Dogmatic Constitution on the Church}, \textit{Lumen gentium}, Chapter I, No. 5, (Rome, Italy: The Second Vatican Ecumenical Council, November 21, 1964, accessed 25 November 2008) available from http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19641121_lumen-gentium_en.html.}

Doctrinally, the “Word becoming flesh,” is the Christian mystery of the Incarnation. This incarnate presence of God in history animates the mission of the Church, and grounds the Church’s understanding of humanity as being intimately tied to the person of Christ. “By communicating His Spirit, Christ made His brothers, called together from all nations, mystically the components of His own Body.”\footnote{Ibid., No. 7.} This incarnational character, therefore, is understood at different times and places in history in a mediated, or sacramental fashion.

Avery Dulles, S.J., in his book \textit{Models of the Church} sets forth a typology that illuminates the procedure at work in understanding the ebb and flow of humanity’s understanding of Christ’s presence in the Church. This process is basic to the integral curriculum’s development as a theological construct to serve in revealing Christ’s presence in the world. Dulles states as follows:

\begin{quote}
The mysterious character of the Church has important implications for methodology. It rules out the possibility of proceeding from clear univocal concepts, or from definitions in the usual sense of the word. The concepts abstracted from the realities we observe in the objective world about us are not applicable, at least directly to the mystery of man’s communion with God. \ldots
\end{quote}
Among the positive tools that have been used to illuminate the mysteries of the faith we must consider in the first place, images. This consideration will lead us into some discussion of cognate realities, such as symbols, models, and paradigms—tools that have a long theological history, and are returning to their former prominence in the theology of our day.  

The integral curriculum, then, or the “integral educational paradigm,” is a way of understanding and wrestling with the essential tension felt by early Christians as they attempted to negotiate their way through the thicket of classical pagan secular education, and the ideals of a faith that both affirmed life in this world, but indicated a direction towards another level of existence. This tension propels Christian education along an historical trajectory that defines certain “models” or “paradigms” for understanding the relationship of an integral curriculum, and the world in which students were seeking to be educated. The tension between existing “models” of education and newer “paradigms” has generated the vibrancy of the integral curriculum’s durability, and has generated debates around the propriety of changing “models.”

Whereas, Dulles’ typology seeks to describe varying models of the Church for ecclesiological purposes, Quentin Quesnell focuses a discussion of the incarnational dynamic in Christian theology in attempting to redefine Thomas Kuhn’s classical coining of “paradigms” for theological use. This discussion is pertinent, for this study in order to sharpen the typological focus introduced by Dulles. Quesnell states as follows:

The role of the past is not to provide objective norms outside the theologian and the community to whom the theologian speaks. The past fulfills its role when it has formed the theologian and the community to be what they are. The past, as remembered, evokes responses and questions which thrust toward the infinite horizon of human living. The theologian tries honestly to assimilate the past by

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6 Dulles, 10-11.
all available human means, and then reflect on the responses and answers the
questions which arise.

The theologian takes the concrete symbols . . . and makes them concepts
and categories of a science by treating them not as denotative, but as indicative.
They do not define something known, measurable and achieved, but point to
what is to be achieved. The theologian uses them to express what is to be known
when we shall know perfectly.

The symbols, thus, as theological categories, become heuristic, open to
many explicit and improved, better-formulated contents as one cultural stage
succeeds another . . . One term can suffice, for it is a heuristic term, standing for
“whatever is the true explanation of the phenomenon from which we begin.”

. . . [B]ut a norm, criterion or measure must be something at our disposal.
If it is itself not definable, it cannot be used to define anything else. “God” is
always that which we seek; which will fill the hunger and longing our minds
and hearts cannot help but feel. A subject-aware theology knows its unity comes
from God not as from a norm but as from an aspiration.

Christian education, then, serves as the process by which we aspire to God in history, and
beyond history. Constructed “norms,” “images,” or “paradigms” are helpful in as much
as they continue to communicate the process leading individuals, and the community
towards God. The many dimensions of an education weave together to propel persons
and the community at large (the Church) to the “horizon” of God’s presence in the world.
In the words of Dulles, again, “The vast majority of Church members live in the world
with careers, possessions, families, and civic responsibilities . . . the notion of
discipleship since Easter is a broader one, since Christ can now be found in every place
and situation.”

The task of the Church is to encounter individuals in multiple cultural
contexts, and fill such contexts with the fullness of God’s grace. In such a manner, the
integral concept seeks to animate, organize, motivate, and direct Catholic education in

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7 Quentin Quesnell, *On Not Neglecting the Self in the Structure of Theological Revolutions* in

8 Dulles, 216.
differing cultural contexts and different sectors of these contexts. By recognizing and developing a person’s entire suite of capacities, by communicating the unified worldview of the Gospel, and by seeking to include more and more authentic forms of knowledge and understanding, the integral curricular concept serves as a theologically durable “paradigm” by which to examine the Church’s educational project in American Catholic high schools.

An organization with a two thousand year history is complex and open to multiple types of interpretation. In attempting to discuss the historical provenance of what has become the integral curriculum, some preparatory claims are in order. Just as the Church can be understood via the use of models or paradigms, so the Church’s educational history can be interpreted by identifying significant “moments” when Christian thought relating to education produced a significant and lasting innovation. Historically, six “moments” emerge and produce distinctive educational forms, reactions, and syntheses that provide foundations for this examination. Understood as a progressive list, an historical shorthand for these moments and the significant figures associated with each time period proceeds as follows: classical culture, medieval culture, the Renaissance, the Reformation, the Enlightenment and its subsequent reactions in the Catholic intellectual world, and the Second Vatican Council and the post-Vatican II period. From this historical “list” emerges the Catholic educational ideal of an integral curriculum communicating the Catholic worldview. At each juncture the faith community, motivated by individuals of particular charisms reflecting upon the needs of youth and
the tradition as a whole, reinterpret the tradition in a significant manner. A brief
discussion of this historical progression is in order.

Revisiting the predicament of aspiring Christians in a predominantly Roman
world uncovers a tension between the practical Roman model of education, the inherited
Greek model of education envisioned by Plato, and the moral and catechetical education
imparted by the early Church. Roman citizens and those aspiring to achieve stature
within the Roman Empire received the Greco-Roman model of civic education. This
model emphasized the exercise of particular skills of reading, writing, and rhetoric and
oratory. From Plato, the “all-round development of the child, body and soul” was an
ideal set forth in order to develop citizens of differing abilities. John Redden and
Francis Ryan in *A Catholic Philosophy of Education* present a tension in the Greco-
Roman model in that Rome required different skills for citizenship at different historical
points during its long history. The significant issues raised by this tension highlight the
age-old debate between practical education (training for war and the trades) and a
commitment to the skills emphasized by Cicero leading to a person who “was the public-
minded man of the time . . . capable of discussing any public question . . . and possessing
a wide cultural background.” Within early Patristic sources such as Clement of

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11 Redden and Ryan, 56.

12 Ibid., 57.
Alexandria a tension between purely religious education, or catechesis, and a more fully developed engagement with the Greco-Roman culture at large becomes evident. Clement states as follows:

For we are not termed children and infants with reference to the childish and contemptible character of our education, as those who are inflated on account of knowledge have calumniously alleged. . . . And where faith is, there is the promise; and the consummation of the promise is rest. So that in illumination what we receive is knowledge, and the end of knowledge is rest--the last thing conceived as the object of aspiration. As, then, inexperience comes to an end by experience, and perplexity by finding a clear outlet, so by illumination must darkness disappear. The darkness is ignorance, through which we fall into sins, purblind as to the truth. Knowledge, then, is the illumination we receive, which makes ignorance disappear, and endows us with clear vision.13

For Clement, knowledge comes through a process of illumination provided by faith and such a gift supersedes the knowledge acquired by experience of the pagan “sciences.” At this early juncture the tension between learning provided purely through the eyes of faith and morality and learning acquired from the experience of considering secular, in this case pagan, sources of knowledge was evident. In referring to the “contemptible character” of “our” education, Clement draws a line of distinction with those who have an “inflated” account of their own education enterprise. This distinction, between catechesis and education, between sacred and secular learning and the means of providing validation for such learning lies at the center of this project.

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because a similar dialectic influences the current state of affairs in Catholic schools, and in religious education programs on an ecumenical scale. This debate will reappear most particularly in the United States during the twentieth and twenty-first centuries.

By the time Christianity became the dominant religious force in the Roman Empire with the accession of Constantine in the fourth century, Christian education had undergone a prolonged philosophical encounter with the dominant model of Roman education. The integration between pagan ideals and a Christian critique, began the process of marrying the Christianity’s transcendent metaphysics and moral ideals with the practical necessities of life within a complex world rather than at the margins of society. The “voice” of this integration in the West is Augustine of Hippo. The colloquial statement for Augustine’s work is his “baptizing” of pagan philosophy. In educational terms, Augustine emphasized a rigorous background in rhetorical training in order to understand and combat the theological teachings of Christianity as it sought to define itself against critics from within the Church, or heretics, and protect itself from literal assault from the forces seeking to overrun the Roman Empire. The posture of this stance was decidedly “against” secular culture, but Augustine profoundly reinterpreted the pagan anthropology, philosophy, and educational process in his construction of the “two cities.” Secular culture could explore human knowledge in profound ways, but one was to “believe” first, and then “understanding” would flow from such initial belief.\(^\text{14}\)

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\(^\text{14}\) Howie, 97.
The tension between the apologetic writers and the authors of the classical world is demonstrated in the works of Clement of Alexandria, St. Jerome, Origen, Quintillian, and Cicero. The necessities of life as an educated person in Rome required expertise in rhetoric, oratory, logic, and law. The rejection of this Roman way is evidenced by the lack of focus on any of these areas in Clement and Origen. Augustine attempts to merge the two extremes, and his synthesis has been handed down through the centuries as the “spirit” of Christian education. Augustine integrates the “Two Cities” under a singular purpose. This purpose is the linchpin of the integral curriculum.

Augustine, for George Howie, affects educational theory, and therefore the integral curriculum in five basic ways. He locates the growth in wisdom as the central goal of all education. He maintains that human understanding shall always wont for more knowledge and understanding, and therefore should always adopt a posture of awe before the mysterious. He emphasizes that intellectual inquiry has a primary place in the search for understanding, and he maintains that the central locus of all education is in the encounter between teacher and pupil. Finally, he asserts the prominent place that teachers should have in the world. In summary, according to Edward Powers, Augustine “found a way to distinguish without separating, the realms of reason and faith, and in doing so laid an indestructible foundation whereupon Christians could engage in genuine

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16 Ibid., 32-36.
scholarship and make a commitment to the cultivation of reason without at the same time putting their souls in jeopardy.”\textsuperscript{18}

The classical period is particularly significant because it yields the first systematic curriculum in the Western Christian world. Theologically, the basic categories set forth by Augustine form the type of person the nascent Christian ought to become, what dangers and temptations would befall the young Christian, what his or her attitude towards the world ought to be, and what his or her ethical and moral responsibilities were regarding this world and the next. Augustine determines the two poles of Christian knowledge, and hence education, that resound through the centuries: self-knowledge and knowledge of the world. These two modes of knowing are connected in a substantial unity within the personality of the knower: “. . . memory, intelligence, and will, since they are not three lives but one life . . . must accordingly constitute not three substances, but one substance.”\textsuperscript{19} In Augustine, then, the first vestiges of the integral curriculum are echoed as he wrestles with the mysterious exigencies of human existence and divine transcendence.

Developing the mission of the Church beyond the original impetus for evangelizing Augustine assisted in systematically explaining and defending Christianity to its detractors, skeptics, and persecutors. Whereas early Christians and converts were filled with religious zeal, early Christian educators served an apologetic role in Christian

\textsuperscript{18} Power, 34.

\textsuperscript{19} Charles Norris Cochrane, \textit{Christianity and Classical Culture: A Study of Thought and Action from Augustus to Augustine}, (London: Oxford University Press, 1940), 405.
intellectual history by explaining the faith to all opponents, and by devising arguments against those who attacked the Church. As Christianity gained ascendancy in the Roman Empire during and after the reign of Constantine, this apologetic posture altered. The tension between the Church and the world needed to be reconfigured as the world became less hostile to the tenets of the faith. This tension serves as the driving force behind H. Richard Niebuhr’s work, Christ and Culture, and is an underlying dynamic within Church history. Similarly, Dulles chronicles how this tension has driven believers to embrace alternate “models” of understanding and embracing the Church. For Niebuhr, a certain antagonism exists between the call of the Gospel and the call of the world. For Dulles, this antagonism, while real, is often a herald towards reimagining the human structures that support and enable the working of Christ in the world. As Augustine devises his schemata for living in the crumbling Roman Empire in the fifth century his image of the “Two Cities” emerges. Life, and all “social institutions, he argued, are transitory phenomena in the evolution of the ultimate world society . . . man’s social as well as his personal aspirations can be met only in a future state.” Education, then, is a preparation for the future revealed by Christ, and not an end in itself. Education for life in society must serve the ultimate end of Christian life: to reside in God. This theological assertion, borne out in Augustine’s educational writings, forms the central aim of Christian, and Catholic education.

20 Dulles, 204-6.

A sixth century representative of the Augustinian synthesis, Cassiodorus, epitomizes Augustine’s ideal in his monastic principles: “Cassiodorus represented the ideal of the cultured, scholarly individual, one pursuing learning with an intense personal zeal, determined to preserve and share that learning as a part of the process of its cultivation. Yet Cassiodorus’ ideal was incapable of being sustained: it depended upon highly cultivated literati like himself, and such persons were disappearing rapidly.” The cultural changes brought by the collapse of Roman order cemented Augustine’s insights as the “official” approach of Western Christianity throughout the succeeding centuries. In Dulles’ words: “the possibility of a more radical style of discipleship was offered by the religious life.” Within the structures of religious life the medieval educational vision of the integral curriculum took shape, and received form for nearly eight hundred years.

This Medieval unity is elaborated upon as Catholic education is propelled into the Middle Ages. Within the overall structure of a Church that ordered the daily life of monks and sisters, the classical model curriculum develops according to the Trivium (grammar, rhetoric, and dialectic) and the Quadrivium (geometry, arithmetic, astronomy, and music). While these two curricular divisions refer largely to higher education, the prerequisite steps to achieve such status focused upon the basic skills needed to function at a medieval university. Curriculum, however, was never separated

22 Ibid., 330.

23 Dulles, 204.
from the destiny of the persons being taught. James Collins in the introduction to Aquinas’ *The Teacher* states as follows:

Throughout the medieval period, Christianity and education followed a common destiny. It was the Christian obligation to preserve and develop doctrine in an orderly and continuous way, as well as to safeguard the cultural achievements of the ancient world. This duty toward both the deposit of faith and the secular findings of human intelligence found concrete effective expression in monastic and cathedral schools, and, above all, in the great system of medieval universities.24

As Augustine had focused upon the nature of knowledge, the subjects taught and the disposition of the student and teacher, Thomas Aquinas, in conscious dialogue with Augustine focuses on the role, formation, and disposition of the teacher, and the activity of teaching.

His view of the integral quality in the educational exchange develops the roles of both student and teacher. The teacher exposes the light of reason to the student whose natural capacities are then developed in response to this light. In such a manner, the student’s journey through school is more a development of the person’s potential as created by God than a transmission of information. For Aquinas, whereas teaching is of the active life (*vita activa*), learning is of the contemplative life (*vita contemplativa*), and therefore closer to the apprehension of God under the medieval understandings of the soul’s journey.25 The true teacher was God. The instrument was the mind of the student. The teacher’s role was to initiate the encounter between student and the contemplation of

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25 Ibid., 4.
the cosmos. This ideal was suited to the largely religious, educated class that arose through the Middle Ages, but produced a tension with the emerging necessities of life outside of a university. At the beginning of what was to become the Renaissance, the educated classes of Europe shared a conception of what comprised an integral education. Humans were on a journey to God both individually and collectively. The primary obstacle in this journey was sin: a willful rejection of the created order of nature, and against reason. Curriculum was designed to expose the student to the human portion of this journey, and point to the perfection that was God’s original intention for humanity. What was knowable was available via the human faculty of reason. Study was akin to contemplation which was the highest form of prayer, and all human knowledge was either of oneself, or of the world, both leading to greater wisdom. One was either called to be in the active life, or in the contemplative life. The goal of the integrated curriculum was to empower individuals to understand the rightful ordering of priorities in God’s intricate design of both the cosmos and society. In many ways the basic tension of Augustine’s vision had given way to a more serene vision of a hierarchically ordered cosmos.

Moving through the Middle Ages, Aquinas serves as a source to consider because he addresses Augustine’s work directly. Focusing directly on the disposition of the teacher and his role in the Christian educational process, Aquinas elaborates upon the essential role of the teacher as a conduit to and from Christ, who is the quintessential

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teacher of God’s revelation through reason and creation. Whereas Augustine focused
upon the anthropological aspects of humanity vis-à-vis God’s plan for the cosmos,
Aquinas develops the theology and status of the teacher and the student rather than
focusing solely upon curricular subjects. He writes: “in the act of teaching we find a
twofold subject matter. . . . This is so because the subject which one teaches is one kind
of subject matter of teaching, and the one to whom the knowledge is communicated is
another type of subject of teaching.”

By the end of the Medieval period, particularly at
the university level, the sense of the integral curriculum takes on a decidedly Trinitarian
shape: God is the quintessential teacher through creation, humanity actively apprehends
God’s work through the faculty of reason, education is the active bringing of the student
to the act of reason through the actions of the teacher. Little attention is given in Aquinas
to the role of the actual curriculum because the medieval Trivium and Quadrivium was
taken for granted, and then university training was bestowed upon the most talented of
students. Within the confines of the University, reason ruled in its Scholastic robes.

This medieval synthesis forms the core of the integral curriculum as understood
by the Church for the next five hundred years. Flowing from the classical world, the
historical development of this core ideal adjusts as it encounters the humanism of the
Renaissance, the doctrinal challenges of the Reformation, and the expansion of
compulsory education to the masses throughout both of these time periods. As more
people are ushered into the educational system, discussion becomes less about the
philosophical underpinnings of educational content and purpose, and more about the

27 Aquinas, 38.
management and running of schools for the many sectors of society. Doctrinal discussions in Catholic education are held in contradistinction to the Protestant reformers’ efforts, and generally retain the traditional cast as developed during the medieval period. Often viewed as rites of passage, Greek and Latin grammar and literature become a means for communicating the Catholic tradition. This feature takes on a more pronounced role as the identity of Catholics is challenged during the Reformation. ²⁸

This identity issue grows from historical developments swirling from the Renaissance. As an exemplar of the Renaissance mindset, Erasmus of Rotterdam serves as both a reaction to the medieval university system and as a recovery of the Greco-Roman educational ideals. Erasmus was concerned with an intense focus on learning grammar so as to master the works of Greece and Rome. He goes so far as to claim: “almost everything worth learning is set forth in these two languages.”²⁹ His insistence, however, is upon the encyclopedic knowledge of the teacher who must be versed in all the classics. Erasmus uses himself as the model teacher, and the classical curriculum as the model of what ought to be learned. Any sense of an integral curriculum arises from the broad learning he advocates. Absent is the concern about the God’s revelatory role in education, but the actual subject of the works to be studied takes on a new primacy. Erasmus is more insistent upon actual works than even the original classical authors, but

²⁸ Bowen, 377-402.

his insistence can be understood as a function of the newly employed Renaissance emphasis on the classical world as foundational for Western society. Erasmus still stresses the basic mastery of grammar and logic as foundational for all students, and his suggested list of readings encompasses all the known subjects in the Renaissance educational library. The structure of medieval Christendom enables Erasmus to focus on the content of curriculum rather than on the aims of the curriculum. Whereas classical Christian authors and educators remained deeply skeptical of pagan influences as Christian schools were constructed, Erasmus, the product of medieval university and the medieval religious life, is unconcerned with pagan influences. “Erasmus undertook to build a theory of humanistic education which had two principal components: a full recapitulation of the classical literary legacy . . . and an unshakeable commitment to a noble and Christian character. . . . Taken together, these components form the substance of Erasmus’ theory that piety and character are inculcated by achieving a level of eloquence that only a program of classical education can supply.”

Supporting these two ideas Erasmus also advocated educating boys from “good” homes, the use of “allegorical exposition” (making the classics conform to contemporary Christian values), and a selection of literary works based upon students’ maturity levels. In total, then, Erasmus is a crucial figure bridging the medieval religious vision of education, and the

30 Ibid., 667-673.
31 Power, 57-58.
32 Ibid., 59.
Renaissance view of education as imitative of the classics in a newly recast humanistic Christian visage.

During the Renaissance, a curious issue reemerges that had been undervalued since the time of classical Rome. Should education be a transaction between a teacher and a pupil, or should schools that educate many pupils be the norm? Dating from the Roman period, this debate yielded adherents advocating both positions. However, in the development of the theological basis for the integral curriculum, vestiges of the tutor/school debate are largely absent in Augustine and Aquinas. Schools educating multiple pupils had always been present in both the classical and medieval worlds, but the question reemerges and influences Renaissance and Reformation efforts to establish effective educational institutions. Quite obviously, the upper classes could afford the tutorial model, but how was the vital relationship between the right teacher and a student to be mass produced within a classroom? How were schools that were separated by tremendous distances to adhere to the same curriculum? How was this curriculum to continue to integrate and communicate the world of medieval serenity in a time of change?

The Renaissance reconnects schooling with the classical tradition via its elevation of Greek and Latin texts as the basis for a sound humanistic education. Whereas the liberal arts are firmly established as the model of an educated person, schooling, and hence the integral curriculum, undergo a retrenchment through the Renaissance and Reformation periods. As the Renaissance movement matured, however, the elevation of the classical ideal based upon recovered texts and the insertion of this classical ideal into
a time period fifteen centuries after the composition of the classical texts caused
problems for Catholic schooling. In fact, in the estimation of Patrick McCormick,
secondary schooling “became narrowly grammatical and linguistic.”

As the Protestant Reformation spread across Europe the ancient Augustinian
tension reemerged as the Catholic reaction to the reformers was formulated under the
auspices of the Council of Trent. Fueled by Luther’s Augustinian outlook and by the
reformers’ rejection of Aquinas’ medieval synthesis of faith and reason, as well as the
Renaissance reliance upon the learning of Greece and Rome as foundational for a faith-
based education, Reformation education redirected religious education and refocused
secular education. As early modern Europe required more reading skills for the daily
functioning of society, general education altered for both religious and secular reasons.
Mary Jo Maynes in her study on the subject, states:

Medieval Christianity, based on visual symbols, enthusiastic sermons, and
ritualistic practices, was transformed at least in theory in both Protestant and
Catholic areas into a faith based on Scriptural reading, memorization of the
catechism, and perusal of the devotional manuals. The centrality of reading for
lay people was certainly more pronounced among Protestants, but to be a fully
practicing Christian in either of the main faiths of post-Reformation Europe, it
was useful to know how to read.

This new need reshaped the educational outlook of the institutional Church as schools
became more prevalent and skills in the vernacular languages took on a new precedence.

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33 McCormick, 430.
Within this milieu, Jesuit schools were established throughout Europe and became the next installment in an understanding of the integral curriculum.

The *Ratio Studiorum* of 1599 serves as the cornerstone of Jesuit educational methodology. A reading of the text and a comparison with later developments in Jesuit and general Catholic education reveal an emerging trend that shaped the integral project.\(^{35}\) Whereas secular schools educated for specific social purposes, and Protestant schools sought to educate in order to foster biblical knowledge of the faith, the Jesuits and subsequent writers in the Catholic tradition built upon the medieval and Renaissance foundations. Building upon these foundations and the insights of Jesuit founder Ignatius of Loyola, the Jesuits constructed an educational methodology that trains the natural gifts of individuals towards the direction of realizing their greater purpose in the service of God. An early twentieth century exposition and analysis of Jesuit education by Robert Swickerath, S.J. describes the scope of the Ratio as follows: “the intellectual scope of the *Ratio Studiorum* . . . means the gradual and harmonious development of all the higher faculties of man, of memory, imagination, intellect, and will.” Elaborating further Swickerath cites Robert Dowling, S.J. of Creighton University:

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\text{. . . education, which ought to signify a } \text{drawing out, has come to be regarded as the proper word to denote a putting in. Properly it supposes that there is something in the mind capable of development, faculties that can be trained, implicit knowledge which can be made explicit, dormant powers which can be awakened. The main end of education should be to unfold these faculties. It means not so much the actual imparting of knowledge, as the development of}
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power to gain knowledge, to apply the intellect, to cultivate tastes, utilize memory, make use of observations and facts.\textsuperscript{36}

Integrating all the anthropological details of a Christian understanding of humanity, the Jesuit model propels the integral curriculum concept into the expanding world of the European Reformation. Maintaining a fidelity to the classics of the tradition, the Jesuit approach details rules and procedures that can be translated into different national (and later international) contexts. The significance of the \textit{Ratio Studiorum} for the integral curriculum’s development cannot be underestimated. While numerous criticisms have been leveled at the Jesuits both from within and from outside the Church, John Padberg, S.J. quotes Diego Ledesma, S.J. from 1586 in his reflections on the four hundredth anniversary of the \textit{Ratio Studiorum}. For Ledesma, the schools are conducted for the following reasons:

[F]irst, because they supply people with many advantages for practical living; secondly, because they contribute to the right government of public affairs and to the proper making of laws; third, because they give ornament, splendor and perfection to our rational nature, and fourth, in what is most important, because they are the bulwark of religion and guide us most surely and easily to the achievement of our last end.\textsuperscript{37}

This integrative vision of the religious, practical, aesthetic, and social goals of Catholic schooling serves to tie together the two strands of Augustine’s two cities and adds a social and artistic dimension. As Europe’s social fabric was fraying under the


\textsuperscript{37} John Padberg, S.J., \textit{Development of the Ratio Studiorum} in Duminuco, 98.
controversies of the Reformation, a new model and purpose arose for Catholic education in contradistinction to the Protestant and secular schools that had come into existence.

In broad summary strokes, post–Reformation education in the Catholic tradition as evidenced by the Jesuits, Jean Baptiste De La Salle, and Francois Fenélon attempted to integrate secular learning particularly in the emerging sciences, and the vernacular tongues of Europe into the larger Catholic heritage contained in the Greek and Roman works. This integrating emphasis sought to retain the purpose and direction of education as understood by Augustine and Aquinas, combine the Renaissance humanism that flowered throughout Europe, and arm students with the intellectual tools necessary to function in the world. “The world is not an abstraction; it is the sum total of families” argued Fenélon in his project to educate women.38 In a similar vein: “It is the principal ministry of the Society of Jesus to educate youth in every branch of knowledge that is in keeping with its Institute. The aim of our educational program is to lead men to the knowledge and love of our Creator and Redeemer.”39 The Ratio then introduces intricate rules for how to administer the course of studies and to cultivate the intellectual as well as social virtues necessary to achieve this aim. Similarly Fenélon devises a similar program directed at the education of girls, and De La Salle fashions a program to educate the poor of the cities through his rules for the Christian Brothers. Most significant in De La


Salle’s program is his emphasis and use of the vernacular for the education of the poor.\(^{40}\)

In all three of these examples, however, Augustine’s original vision of God redeeming a fallen humanity turned away from the Creator by the workings of sin through the rigorous control of the daily lives as well as through the subjects to be studied is retained. In the early modern period the Catholic integral vision of education contains an anthropological stance, an aim directed at knowledge of God’s design for the world, and a means for behavioral control over students by a committed, trained faculty who were vowed religious.

While the Renaissance and Reformation collectively solidify the scope and intention of Catholic schooling around the concept of the liberal arts, the Enlightenment’s challenge to the Church’s worldview causes the integral curriculum to undergo alterations most notably in its attitude towards all ideas “outside” of the Church’s sway. As science and Enlightenment philosophy gather momentum, and as the idea of “Christendom” is beset with secular challenges both politically and culturally, the educational world swirls in a series of sweeping changes. Beyond the medieval aims of discovering one’s rightful place in the divine order through the process of acquiring traditional knowledge, education now fuels individuals with a sense of discovery, a passion for national attachment, the tools of operating within increasingly complex societies requiring greater literacy and numeracy, and a reflection upon the social situations in the vernacular languages of Europe. A posture of education as a critical

enterprise develops. Within Catholic schools, and the growing secular institutions, the traditions of Greek and Latin retain their preeminence, but as a means to higher studies rather than as the basic building blocks of all education.\textsuperscript{41} Education as a nascent \textit{science} is born.

In establishing this historical trajectory for the sources of this project, the Enlightenment bears special relevance because it sets up the modern situation most clearly. Exemplified in Jean Jacques Rousseau’s \textit{Emile}, the post-Enlightenment stance on the basic anthropology from which all education begins is a positive one. Nature, rather than begin fallen due to Original Sin, is the state upon which human society works its good and it ills. For Augustine, the soul and the body are alienated due to Original Sin. For Rousseau, education and experience write upon nature. In \textit{Emile} he states:

\begin{quote}
Natural man is everything for himself. He is the numerical unit, the absolute whole, accountable only to himself or to his own kind. Civil man is only a fractional unit dependent on the denominator, whose value is in his relationship with the whole, that is, the social body. Good social institutions are those that know best how to denature man, to take away his absolute existence in order to give him a relative one, and to transport the "me" into a common unity so that each individual no longer regards himself as one but as a part of the unity and is sensitive only to the whole.\textsuperscript{42}
\end{quote}

This shift in anthropological and social orientation signals the fundamental difference in the viewpoint of Catholic or Christian schools and secular education in the modern era.

Beyond all discussion of texts, languages, and methods of school organization, this

\textsuperscript{41} McCormick, 431-436.

fundamental shift in the understanding of humanity and of social institutions signals the core difficulty of the integral education project in the modern Catholic secondary school. If the social and cultural matrices, and hence worldview that the school communicates is itself secondary to the essential nature of the individual, then the cultural aims of the individual take priority over the aims of the institution’s view of the individual. The Enlightenment’s basic insight focused education upon the forging of a common unity based upon social goals derived from society. Whereas the aim of the Christian educational enterprise was to fuse the individual will with the mind of God through a discovery of the alienated sense of an essential self, and, for Aquinas, a state of “contemplation of the Divine and of Creation,” the aim of Enlightenment education was to forge a community based upon freely rational individuals who had to be educated into the needs of the social order.

This shift, and the subsequent political, moral, and scientific upheavals of the eighteenth and nineteenth centuries, focused Catholic thought at the time. The Church rejected such an anthropological stance as denying the work of God’s creation and humanity’s fall. In such a paradigm there was little need for the redemptive work of Christ, the Church, or the sacraments, but rather for the reasonable march of human aspiration based upon the needs of individuals and their societies. Educational thought at the time becomes retrenched in a recapitulation of the post-Reformation models. One of the most significant thinkers to address the post-Enlightenment, scientific situation from a Catholic educational perspective is John Henry Newman. In a scholarly debate he states:
Human nature wants recasting, but Lord Brougham is all for tinkering with it. He does not despair of making something of it yet. He is not, indeed, of those who think that reason, passion, and whatever else is in us, are made right and tight by the principle of self-interest. He understands that something more is necessary for man’s happiness than self-love; he feels that man has affections and aspirations which Bentham does not take account of, and he looks about for their legitimate objects. Christianity has provided these; but, unhappily he passes them by. He libels them with the name of dogmatism, and conjures up instead the phantoms of Glory and Knowledge; idola theatri, as his famous professor calls them.  

Newman encapsulates the tension between the Enlightenment outlook at the end of the nineteenth century, and the perspective of Christian education. This tension is only exacerbated in the twentieth century as education is subjected to the constructions of modern theories concerning the development and evolution of the both the child and of society. In the words of John Dewey:

I believe that the only true education comes through the stimulation of the child's powers by the demands of the social situations in which he finds himself. Through these demands he is stimulated to act as a member of a unity, to emerge from his original narrowness of action and feeling, and to conceive of himself from the standpoint of the welfare of the group to which he belongs. Through the responses which others make to his own activities he comes to know what these mean in social terms. The value which they have is reflected back into them. For instance, through the response which is made to the child's instinctive babblings the child comes to know what those babblings mean; they are transformed into articulate language and thus the child is introduced into the consolidated wealth of ideas and emotions which are now summed up in language.  

While Dewey’s approach reflects a progressive, pragmatic American turn of Enlightenment thought, and develops from the myriad educational experiments and


counter experiments of the nineteenth century, its foundational stance towards the child remains an Enlightenment perspective concerning both the individual and society. Society shall make its “demands,” and the child will be educated into society based upon his or her own “powers.” A point of comparison with a somewhat contemporary philosophy of Jesuit education from the 1930’s will illustrate the tension.

While the Jesuits retained their emphasis on the Renaissance humanism that illuminated the foundations of the Ratio Studiorum, Jesuit education in the United States on the secondary level exemplified the Catholic rejection of the Enlightenment approach to social and personal education. Steeped in the grammatical study of the classics but aware of the needs of contemporary university-level departmental demands, a 1932 Jesuit study in Principles of Jesuit Education by Francis Donnelly, S.J. laments the “departmentalization” of knowledge in the secondary schools and the rejection of Latin and Greek with a “view to reproduction.” While his is a narrow study of educational aims and methods, Donnelly takes the “modern” curriculum to task for its abandonment of the classics, and stands as a reaffirmation of the Catholic anthropology of education. For Donnelly, individuals are trained into habits by repetition and not by discovery. By the 1950’s A Catholic Philosophy of Education by John Redden affirms:

Education, which is at one and the same time essentially an individual and a social process, must embrace the systematic formation, development, and guidance of all the legitimate powers of man, in conformity with his true nature and according to their essential hierarchy.

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The ultimate aim of education is so to direct man that he may attain the end or which he was created . . . 46

Such a stance contradicts Dewey’s approach by lacking the democratic sensibilities that are basic to his enterprise, and to the Enlightenment enterprise as a whole. From a curricular standpoint, while the goal of community formation is similar, the process and ends of education by the 1950’s have fundamental differences regarding their scope. While the post-Enlightenment period is often considered the “modern period” by scholars, for the purposes of this survey, a series of concepts growing out of pre- and post-Enlightenment thought help to illustrate the areas significant to further exploration of the integral curriculum. To this end the works of Rousseau, De La Salle, and Fenelon, will be considered. These thinkers represent cultural moments pertinent to representing the integral curriculum’s secular demise. Rousseau emphasizes the end of education as the formation of the human being and his or her possible paths in society. This shift away from the medieval notion of God as the end of education begins an anthropocentric turn in modern thought that in many ways is not addressed by the Church until the twentieth century in educational circles. De La Salle’s expansion of Catholic schooling to the poor, and in vernacular French, as well as his establishment of the Christian Brothers stand as significant moments in Catholicism’s efforts during the time of the Enlightenment. Fenelon expands Catholic educational thought to include the education of women, and bears attention as a result. Newman, emerging from the English Oxford tradition as a convert to Catholicism bridges the gap between education as an individual

46 Redden and Ryan, 5-6.
enterprise and education as a communal enterprise: between the individual as a member of the Church and as a member of the world at large; between education as a private, personal enterprise, and as a communal one. Finally, as the American representative of modern progressivism and the only author to write from the point of view of a non-European and theoretically classless society, Dewey’s role in this consideration cannot be undervalued.

The twentieth century presents an interesting case to this project in that it is marked in official Catholic circles by a vigorous rejection of all things associated with the modern world at the outset of the century during the modernist period, and then by a cautious acceptance of the modern world by mid-century at the time of the Second Vatican Council. This tension is only beginning to be understood theologically and educationally. Added to the tension is the globalizing tendency of the late twentieth and early twenty-first century. Institutions, students, and teachers adopt multiple postures in response to the growing diversity of the student bodies. This multiplicity, or plurality, adds to the impetus for this study.

The cultural landscape at the outset of the Second Vatican Council (1962-1966) set Catholic educational ideals in contradistinction to the ideals of American education in general. Both sought to advance the place of individuals in the social order, both sought to build communities around shared purposes. The “curriculum” advocated by each approach covered a wide spectrum. In Catholic circles it covered a somewhat “integral curriculum” formed around vestigial Latin studies and studies in the liberal arts directed at college preparation. In secular schools “departmental” or “experimental” curriculum
aimed at preparing students for life in mid-twentieth century American society was implemented. Vatican II affirms the ways in which human values assist in the journey to God. *The Pastoral Constitution on the Modern World* states:

> This council, first of all, wishes to assess in this light those values which are most highly prized today and to relate them to their divine source. Insofar as they stem from endowments conferred by God on man, these values are exceedingly good. Yet they are often wrenched from their rightful function by the taint in man's heart, and hence stand in need of purification\(^{47}\)

Such an affirmation has assisted in the “Catholic identity crisis” that has characterized the intervening forty years, and has inspired this study. If the values of American democracy are “good,” as Americans are wont to believe given that they construct or adhere to them, how are these values evaluated in the light of being “conferred by God?” Prior to the council, as in the work of Donnelly, such evaluations were pitted against the backdrop of the study of Latin, the engagement of the liberal arts, and the work of sisters, brothers, and priests for the most part. While a critical evaluation of these multiple issues as epitomizing the integral curriculum is lacking, a examination of the current state of Catholic curriculum based upon its major historical moments will hopefully yield a new approach to the integral curriculum.

This historical review raises numerous questions for further study, and a greater limitation of this study’s scope. The most significant questions are: how does the Augustinian/Thomistic sense of God’s guiding power through the of education and

learning get translated into a skeptical world? How does Christian anthropology become the cornerstone for Catholic education as vowed religious men and women formed by its tenets are no longer in the classroom? How does the “departmentalism” of university life become presented within a coherent whole in secondary schools? Attempts to address these issues have focused on student access to sacraments, growth in campus ministry activities, the greater professional status of religious instructors via certification programs, and a continual focus on clarifying the mission of Catholic schools by episcopal offices, educational offices of religious orders, and the National Catholic Education Association. Further development seems to require integration of curricular offerings and interdisciplinary modeling by faculty to connect seemingly disparate departments into a unified educational whole. Beyond such generic solutions, however, is a deeper understanding of the educational culture in which Catholic schools operate in the twenty-first century. Whereas the prescriptions for schooling are continually altered to meet the demands of the culture at large, Catholic education has no such tradition of curricular review or organization. Grounded in the traditions of Renaissance humanism, Catholic education adjusts to the world’s changing educational tides by reaffirming the foundations of its tradition, and proclaiming its own doctrinal teaching about how one ought to interact with the world. The Catholic Catechism of 1988 is such an effort. Hence, Niebuhr’s paradigmatic illustration of the relationship between the Church and culture.

Different voices in the Church, however have given rise to different approaches to the problem. Perhaps the most extensive effort at curricular review and organization is
the Jesuit *Ratio Studiorum* and its subsequent revisions and reexaminations. Impelled by the spirit of Vatican II that focuses religious orders upon their original mission and documents, Jesuit studies have identified the problem of pedagogy, worldview, and curriculum. Other religious orders and institutes have attempted similar projects. The difficulty of articulating a worldview in an age of rapid change compounds the difficulty. One of the possible avenues to pursue in crafting a methodology that accounts for cultural needs, the Catholic tradition, the vocational training of teachers, and the construction of integrated curriculum in secondary schools is the route of policy construction and analysis. Borrowing methods from the public policy sector in defining theological issues, political issues, economic issues, social and cultural concerns, technological trends and directions, and anthropological and educational ideas in good currency, and then devising curricular policy aimed at propelling the tradition forward and measuring its success may yield positive results. Such a “macro” level approach is new to Catholic educational reflection.

Throughout history the Church’s posture towards secular culture has vacillated according to cultural developments and, at times, the lack of religious developments. Close to cultural values, far removed from cultural values, questing to transform cultural values and align them with a faithful vision of humanity’s journey to God, Church institutions are in continual states of fluctuation and redefinition. This project seeks to

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48 Dominuco, 150-156.

assist in answering questions in the redefinition of the Catholic integral curriculum in American secondary schools by searching the history of the integral tradition, and then constructing a method for delivering this curriculum from an education policy perspective.
CHAPTER 2: DEFINING AND IMPLEMENTING THE INTEGRAL CURRICULUM IN TWENTY-FIRST CENTURY CATHOLIC SECONDARY SCHOOLS

These premises indicate the duties and the content of the Catholic school. Its task is fundamentally a synthesis of culture and faith, and a synthesis of faith and life: the first is reached by integrating all the different aspects of human knowledge through the subjects taught, in the light of the Gospel; the second in the growth of the virtues characteristic of the Christian.

--The Sacred Congregation for Catholic Education, The Catholic School

It is wisely said that Christians who marry ‘the spirit of the age’ will soon find themselves widowed, but it is equally wisely said that those reacting against this temptation might find themselves simply opposing the spirit of the age with the spirit of a former age.

--Peter Cornwell, Spirit by the Glass

The field of policy studies introduced an angle of inquiry that challenges the prominent [instrumentalist] policy paradigm. Interpretative, cultural, or anthropological policy analyses encourage examination of the narrative elements on a policy . . . through focus on the symbols and language unused in the entire policy process . . . Cultural approaches to policy analysis promote investigation of policy as a rich and complex system of belief, and all the nuances and subtleties implied therein.

-- Sandra J. Stein, The Culture of Education Policy

The historical overview tracing the integral curriculum’s background and development within the Catholic educational tradition raises several issues regarding its scope and content in a modern educational context. Curriculum conversations in the United States are often difficult to categorize because they are the result of many sectors weighing in on the aims of education and educational policy. From the Renaissance tradition a concern over selecting the proper texts and subjects for consideration represents one voice in the curriculum conversation. From the Enlightenment tradition a concern with the primacy of the individual’s growth and development grew into the
progressive tradition associated with John Dewey representing another voice in the conversation. As the American economy required more specialized learning and the Sputnik launch of 1957 alarmed Americans that they were lagging behind the Soviet Union in science education illustrated, the utilitarian strain in American thought entered the curriculum conversation. Schools were charged with handing on the Western intellectual tradition, forming individuals into moral and civic-minded citizens, and training these citizens for participation in the political and economic marketplace. As time has progressed each year the list of issues presented to educators by school boards, parents, political candidates, think-tanks, and chambers of commerce grows while few older issues are removed from education’s palette.

Throughout the twentieth century the field of policy studies developed as the functions of government became more complex. Collections of data generated by state and the federal departments of education attempted to measure the effectiveness of American schooling within increasingly complex groupings of federal, state, and local laws, school finances, and all manner of interest groups. This field of policy studies helps to shape the current educational culture in the United States as multiple laws such as the No Child Left Behind Act of 2001 inject federal funds and initiatives into traditionally local areas of educational endeavor. Considered together, funding mechanisms and debates over fund allocation, the creation and implementation of educational programs, and changing political and social imperatives comprise the “culture” of primary and secondary education in the United States.
Operating in the midst of this cultural and educational milieu, Catholic high schools have taken steps to address contemporary practices and concerns throughout their collective history and current organizational status. This response to the cacophony of American educational voices fashioned an effective constellation of secondary schools working to continue the tradition of Catholic schooling. However, as stated in the introduction to this study, Catholic schools have also become untethered from their curricular moorings in some measure because American education has little curricular structure itself. Curriculum is an affair of state and local communities, and is loosely aligned with requirements put forth by colleges and universities filtered by private organizations such as the College Board and a host of textbook publishers.

Since the publication of *A Nation at Risk* in 1983 by the National Commission on Excellence in Education, educational reform based upon performance standards in comparison to international benchmarks has gained in popularity, research attention, and social and political notoriety.¹ The reform apparatus, however, has encountered the existing structures of American education and a considerable amount of political, educational, and social friction has resulted. For Catholic high schools, this reform movement has often mirrored the ebb and flow of the public school debate. From a religious perspective, Catholic schools have reviewed and solidified their religious education offerings based upon a reaction to the Second Vatican Council’s reform efforts, and the publication of the *Catechism of the Catholic Church* in 1992. Curriculum work,

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however, has not proceeded in the same manner. In Canada, a more centralized administrative structure exists and Catholic high schools are subsidized by the provinces. A comparative example from the Canadian Institute for Catholic Education may illuminate the situation in which Catholic schools find themselves in the curricular field:

If there is any one place where the philosophy of Catholic education and the theological framework of Catholic schools should be clearly visible, it is in the area of curriculum. And yet, no state of affairs within contemporary education seems to be more confusing.

This confusion stems from many sources – from multiple definitions as to what curriculum is, to questions over who is responsible for its review, design and implementation, to disagreements over its organization and content. In many ways, the disarray surrounding the various opinions about the nature and purpose of curriculum seems to mirror the present turmoil that exists within the educational world itself.

Trying to determine the Catholic character of curriculum for schools therefore, is not always easy. Indeed, it seems that Catholic educators are often faced with a double burden, that of writing programs and producing curriculum materials for an educational field in the midst of dramatic change as well as determining what makes this curriculum Catholic and, therefore, distinct from that of other schools.²

Consequent reflections upon this situation have yielded multiple approaches to the problem. The Canadian document identifies the concepts of “permeation” and “integration” as hallmarks of how the Gospel ought to affect high school curriculum.³ In a similar fashion, then, the integral curriculum may be viewed as one of the defining features of the Catholic educational heritage.

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³ Ibid., 22-28.
In attempting to define the integral curriculum in a terse manner, Jerome Porath, Superintendent of Schools in the Archdiocese of Los Angeles put forth the following formula. The integral curriculum seeks “the education of the whole person, the unification of knowledge, and the inclusion of all forms of knowing.” Derived from the history of Catholic education this shorthand definition of the integral curriculum points contemporary Catholic secondary schools towards the adoption of a broad curriculum, the communication of the intellectual and communal worldview of the Catholic Church, and the implicit sensibility that all the many “pieces” of a young person’s life might be understood as a uniform whole if viewed from the perspective that God is intimately at work in each person’s life. The sense of “an inclusion of all forms of knowing” holds a double-edged challenge. From an educational perspective the school is charged with a continual task of revising its vision to incorporate new knowledge from multiple sources, but the individual is charged with a continual incorporation and revision of personal knowledge as experience broadens and alters the certitudes of adolescence. Individuals are charged, then, with learning throughout their lives.

In comparing Porath’s definition to the integral curriculum’s historical survey, additional comments and components are required in order to account for the contours of Catholic educational history. The “unification” and “inclusion of all forms of knowledge” speak directly to the fragmenting of knowledge occurring in the modern age. Whereas the Catholic vision assumes a fundamental unity of knowledge flowing from the unity of God’s creation, the “inclusion of all forms of knowing” is difficult to translate

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4 Porath, 229.
into education policy particularly on the secondary level. In light of Augustine’s thought on the content of a Christian school curriculum, Porath’s “all forms of knowing” can be assumed under the general concept of the liberal arts. “The souls of those who have not drunk from the fountains of the liberal arts are, as it were, hungry and famished; this is a condition of sterility, what we may call a spiritual famine; the minds of such people are full of diseases, which betray their malnutrition.” Augustine’s weaving of the sacred with the secular has set a tone for Catholic schools throughout their history. This critical dialogue of faith with culture will stand as a building block of this study’s integral project.

This critical dialogue, from a doctrinal and intellectual perspective, stands in opposition to the intellectual and moral relativism ascendant in sectors of the academic world as well as the implicit dualism of the Enlightenment derived from a Cartesian perspective. From a spiritual perspective, an integral curricular focus seeks to bring together the individual’s growing spiritual sensibility with the moral application of that sensibility. For example, in referring to the Jesuit undergraduate educational tradition Christopher Steck, S.J. writes:

\[\ldots\] the Jesuit educational tradition has been shaped by its spirituality \ldots the individual interprets the acts and events of his daily life in light of the Christian narrative \ldots and ordinary moments of human life are transformed into places where God’s Spirit labors and calls the individual to join in that labor. \ldots This sacramental spirituality, finding God in the ordinary, encouraged a dual-

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5 Howie, 18.
directionality in the work of the early Jesuits: their concern for human salvation included both the sacred and secular dimensions.\(^6\)

Steck’s summary of the Jesuit educational tradition hearkens back to Augustine’s mining of the pagan classics for those universal human virtues that would illustrate God’s salvific work in all of human history. The character of the integral curriculum, then, as developed from Catholic education’s historical development, anthropology and philosophy expands Porath’s delineation to include the education of the whole person, the communication of the essential unity of knowledge as experienced through the liberal arts, the moral and spiritual development of students through constructive relationships with teachers (and other adults), and the ability to engage in the critical dialogue between faith and culture as it unfolds in changing contexts. This four-fold delineation epitomizes the integral curriculum at this historical moment.

The concept of educating the whole person has developed with the process of Christian education. Flowing from a conception of the Church as existing within concrete times and places as well as across and beyond all times and places, Catholic schools have grown as institutions serving both the developmental needs of young people attempting to succeed in the secular world of particular nation states at particular historical moments. In addition, these same schools serve as formational institutions developing the moral and spiritual capacities of the young people growing in religious communities informed by an eschatological faith component. Augustine, in divining how to utilize pagan sources

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within a Christian framework, set the stage for the interplay of the sacred and the secular within the walls of Catholic schools. George Howie claims that for Augustine, 

... like Plato, maintains the substantial unity of the soul. Since the soul is made in the image of God, it would therefore be expected to be three-in-one ... there is the trinity of memory, will, and understanding, through the combined operations of which knowledge is generated and retained in the mind. ... Augustine holds with Plato that man cannot live the life of virtue and happiness unless he realizes his essential unity, in which memory, understanding and will work together in the making and executing of judgments. This unity of the soul is consolidated by liberal education and is demonstrated in a whole-hearted devotion to the life of wisdom.  

Although Augustine does not explicitly discuss the development of the body as part of the educational process, he assumes, like Plato, a fundamental union of body and soul: “This fundamental union by which bodies and spirits are bound together and become living beings is thoroughly marvelous and beyond the comprehension of man, although it is the union which is man.” This Platonic understanding of the fusion of the body and souls lies in contradistinction to several Gnostic heresies of the ancient world claiming that the body and soul are separate creations with different destinies and places in the universal order. Historically this unified sense of the person has stood as a corrective against more dualistic senses of humanity as expressed through early Christian and medieval heresies such as Manicheanism. In a more modern sense this unified

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7 Howie, 9.
8 Ibid., 150.
9 Dualistic heresies have been a part of Christian history since the first century. Grounded in a separation of body and soul these heresies have arisen at different historical junctures. The most pronounced heresies have been associated with Greek Gnosticism. Manichaenism is of special note because Augustine was greatly influenced by Manichaenism, and sought to address its tenets in many of his writings.
understanding of the person has structured Catholic education against nationalistic styles of education arising from the Enlightenment and progressive strains emerging from American pragmatism. The Christian conception of the whole person situates the individual in relationship to God, to other individuals, and to communities. Christian education retains its sense of developing the innate (God-given) talents of persons to be at the service of others within a variety of historical situations. These changing situations balance the persistent needs of humanity against the changing needs of history.

Enlightenment and progressive perspectives stress the individual’s status as a creature of nature, as a creature of the state, or a self-creating individual within a continual state of flux.  
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Throughout the centuries, then, Catholic education has centered on forming the religious lives of young people. For Pope Pius XI, “[e]ducation consists essentially in preparing man for what he must be and for what he must do here below, in order to attain the sublime end for which he was created.”  
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Differently termed the development of the “intellect, will, and emotion,” “the memory, understanding, and will,” and “the body, the soul, and the spirit,” Christian anthropology posits a multi-faceted person with physical senses and intellectual attributes that respond to formation throughout the life-cycle.  
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Seen through the trajectory of Catholic educational history, this formational aspect of

10 Redden and Ryan, 436-458.


12 Howie, 1-30.
education “takes into account the ‘whole man’ because it embraces the development and discipline of all the powers of body and soul, and essentially is, therefore, religious, moral, liberal, cultural, and universal.”

While this catalogue of qualities is easily agreed upon in modern educational debate, its translation into coherent, effective educational policies and practices is a more elusive proposition. Whereas public schools formally exclude the religious dimensions of education, a mixture of moral positions permeates all U.S. schools. Liberal education is often sacrificed to more commercial goals at the insistence of the business (and parental) communities, and cultural education and involvement usually reflects the dominant local mores rather than a broader global, or universal cultural perspective. Taken as uniform cultural systems, then, Catholic schools direct curriculum towards the formation of a person living as part of a larger life-cycle whereas secular schools attend towards learning as their primary focus within a specific part of the life-cycle.

Many secondary schools in the United States are rife with opportunities for students. Although some schools are constrained by budgetary shortfalls in poor urban and rural areas, the opportunities afforded students in twenty-first century secondary schools present students with multiple avenues to pursue from an academic perspective. In addition to a menu of academic options, schools present students with athletic outlets, artistic means of self-expression, and multiple extracurricular activities to add to the school day. Catholic schools, while offering similar programs as their local public counterparts, offer a religious education curriculum in addition to the liberal arts

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13 Redden and Ryan, vii.
curriculum embraced by the majority of state boards of education. This religious education curriculum attempts to impart not only the teachings of the Catholic faith in a systematic manner, but also attempts to develop a spiritual and social sensibility in youth as they mature during their adolescent years. In such a programmatic manner schools have extended the idea of “educating the whole person” to contemporary students. A difficulty with such an approach is that a great deal of this education is left purely up to individual student choices. The combination of extracurricular activities, athletics, successful coursework, and meaningful religious education, while encouraged through the Catholic educational world, are viewed as “inputs” from the standpoint of educational policy and often lack precise measurement rubrics to evaluate the effectiveness of these programs in delivering an integral or “whole person” sensibility. Many students thrive and embody the ideals espoused through Catholic educational philosophy. Many do not.

As educational policy has shifted its focus on the “outputs” of school systems, so Catholic schools have emphasized service, liturgy, and prayer opportunities as manifestations of the spiritual and moral educational products they attempt to inculcate in students. A menu of competing choices and requirements, however, provides a broad resume for students, but does not fully measure the effectiveness of the requirements. Because effective measurement of a formational process requires time for maturation and integration, the need for measurement has been acknowledged in recent years by the Center for Applied Research in the Apostolate at Georgetown University and by the Life Cycle Institute at the Catholic University of America. Both centers focus upon the
application of social science methodology to measure aspects of church and civic involvement across a multitude of disciplines. Some of their studies have focused on the effects of Catholic schooling, and help to provide data for evaluating modern educational programs designed by Catholic schools.

Educating the whole person in American Catholic secondary schools is an aspiration that often falls short of its intended mark. Because Catholic schools are deeply enmeshed within the social network of the United States, the ideal of educating the whole person has become a series of choices over which individual students exercise considerable leverage. Increasing the lack of “whole” education is the pervasive tendency of American schooling to track students according to demonstrated ability earlier in life than has historically been the case. While the United States does not uniformly subscribe to a “trade school vs. university” track of educational programs as do many European countries, students (with the assistance of parents and school districts) may select magnet schools that allow students to specialize their courses of study early in life. The Catholic system does not officially subscribe to this educational approach, but students in Catholic schools avail themselves more readily to experiences that yield easier success. Hence, students are either “athletes or artists,” “math/science students or humanities students,” “socialites or students” and only pursue minimal exposures to educational experiences that will force them out of more well accustomed areas of proven success.

Ideally, according to Thomas Groome, the concept of the “whole person” is manifest throughout the school community. Groome states:
Catholicity is reflected in its anthropology as the curriculum affirms each person’s worth and engages all their gifts in a holistic way. Its sacramentality is catholic as it encourages people to appreciate both the unity and diversity of life, to experience God’s spirit as the love energy of all creation. Its community emphasis is catholic when the school is truly a place of welcome and inclusion, and educates its students that ‘neighbor’ has no limits. Teaching the Tradition is catholic as it convinces students of the universality of God’s saving presence and love for all peoples, and grounds them in this particular tradition without prejudice or sectarian bias. And its rationality is catholic as it opens people to the truth, wherever it can be found.\textsuperscript{14}

Groome’s appeal to “catholicity” as the foundational aspect of educating the “whole person” leads to an expansive conception of how curriculum might be conceived within a Catholic school.

Whereas the education of the “whole person” stands as a primary characteristic of Catholic schooling, the second aspect of the integral curriculum deals with the Catholic claim to present knowledge as whole with many disparate parts through the totality of its educational offerings.\textsuperscript{15} Flowing from classical metaphysics and from the medieval concept of the university, this assertion posits that metaphysics precedes epistemology, and that the natural end of the human mind is to apprehend the totality of being as created by God.\textsuperscript{16} Under reflection, then, all human knowledge unveils the greater purpose of God’s continual creation of the universe. Whereas a Catholic high school will not aspire to teach philosophy on the level associated with universities, the functional aspect of “the unification of knowledge and the inclusion of all forms of knowing” for the integral


\textsuperscript{15} Porath, 229.

curriculum centers around the basis for knowledge and teaching as understood and practiced by schools and faculties. The Catholic high school, while developing the intellects of its students ought to present knowledge as an intelligible part of the divine plan. Humans learn because God created us to learn about the nature of the created world. Twentieth century Catholic authors have sought to distinguish the Catholic worldview from the modern secular worldview on philosophical grounds. Alternatively in dialogue with skepticism and pragmatism in several historical variations, Catholic thinkers such as Jacques Maritain worked to reinterpret the work of Aquinas for the modern world. This reinterpretation has yielded what John Ryan calls “integral realism.” The integral realist position attempts to account for the modern dynamism of knowledge and of “knowers”, and yet retain the idea that knowledge, and therefore true knowledge, lies beyond the scope of any individual or system. In quoting Empedocles, Ryan notes: “Each man preens himself that the thing he has discovered is the whole.”

The project to present all forms of knowing as an integrated, unified whole presumes upon the metaphysical conception that all knowledge is fundamentally unified on the very deepest level. Redden and Ryan state:

17 The lineage of philosophical thought contributing to what has been called the “Catholic worldview” is vast. Simply stated, the Platonic metaphysical sense adopted by Augustine was given systematic shape by Aquinas’ interpretation of Aristotle. Post-scholastic philosophical schools of thought moved away from this synthesis and adopted what have been termed “skeptical and pragmatic” stances. Since the Reformation and the Enlightenment Catholic philosophy adopted a posture in opposition to any non-Aristotelian and Thomistic viewpoints. In response to scientific and philosophical developments of the nineteenth century, most pointedly Darwinism, Catholic philosophy engaged opposing viewpoints in a new way yielding the work of the Transcendental or Neo-Thomists such as Karl Rahner and Bernard Lonergan, and Jacques Maritain.


19 Ibid., 84.
Catholic philosophy comprehends life as an integrated whole, and hence, in the interpretation thereof, can exclude no aspect of reality. It may truly be said that Catholic philosophy does not present a partial or an exclusive overview of life, wherein some particular aspect of reality, or of man’s nature, is singled out for undue emphasis, while other aspects are ignored, denied, or excluded. On the contrary, the Catholic viewpoint recognizes the necessity for a complete interpretation of all reality and its various implications.²⁰

Steeped in a grand sense of apprehending creation, society, and the universe this component of the integral curriculum presents additional difficulties within the confines of a secondary school curriculum. Aspiring to present the totality of the Christian worldview, this feature of the integral curriculum firmly embraces a broad concept of a liberal arts curriculum. In the same vein, however, it implies a dynamic updating of this curriculum on a regular basis as new knowledge is discovered and found to be of value. Additionally, it challenges an instrumentalist view of education that places education at the service of a national economic or social enterprise. Rather than focusing students on the practical and popular dimensions of life in the secular world, this component of integral education hints at a nearly contemplative undercurrent within the educational process.²¹ Beyond the delivery of such a grand message within a classroom setting, this inclusive dimension compels Catholic schools to work as communities of learners at the service of the world because learning occurs in contact with the world. Finally, the “inclusion of all forms of knowing” into the Catholic curriculum compels students to continually reevaluate their position in the world vis-à-vis new experiences and

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²⁰ Redden and Ryan, 518.
²¹ Aquinas, 9-14.
knowledge. In short, there is a call to the building of wisdom for both schools, and for students.

Integral realism, and its shadow, the integral curriculum, seeks to combine the essential unity of the learning enterprise with the modern dynamism that accompanies the many research regimes of the disciplines taught in universities. This aim is presented in the document *Ex Corde Ecclesiae*, and in the consequent debates about its reception and application to modern U.S. Catholic universities. For John Paul II, “[i]ntegration of knowledge is a process, one which will always remain incomplete; moreover, the explosion of knowledge in recent decades, together with the rigid compartmentalization of knowledge within individual academic disciplines, makes the task increasingly difficult.”22 While Catholic high schools do not directly participate in matters on this level, faculty members graduating from both Catholic and secular universities are affected by the “rigid compartmentalization” referenced by the Apostolic Constitution. Whereas the traditional teaching faculties of Catholic high schools were largely priests, sisters, and brothers educated within formation programs of their respective religious orders and seminaries, modern Catholic school faculty have not had access to such a formational process. Added to this difference between religious and lay faculty, disparate approaches to learning within the many colleges and universities in the United States have yielded teachers whose educational worldview is not that of the philosophical

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“integral realism” described above. Hence, the goal of communicating a “unification of knowledge” remains elusive. Catholic theology programs may communicate an integral realist sensibility to theology students, but individuals not studying theology on a collegiate level are not exposed to what Catholic philosophy and theology have labored to build. Faculty professional development programs attempt to bridge this divide, but lack the time and resources needed to fully engage faculty members with many other tasks on the behalf of students and families. Still, John Paul II’s recommendation may serve as a starting point as he beckons Catholic universities to reopen the discourse between religion and secular life. In *Ex Corde Ecclesiae* John Paul II states:

> In promoting this integration of knowledge, a specific part of a Catholic University’s task is to promote *dialogue between faith and reason*, so that it can be seen more profoundly how faith and reason bear harmonious witness to the unity of all truth. While each academic discipline retains its own integrity and has its own methods, this dialogue demonstrates that methodical research within every branch of learning, when carried out in a truly scientific manner and in accord with moral norms, can never truly conflict with faith. For the things of the earth and the concerns of faith derive from the same God.\(^{23}\)

This “dialogue” can energize both students and faculty as both seek to integrate disparate strands of the modern intellectual and social enterprise. Just as formation stands as the cornerstone of educational projects for students, continual formation in the Catholic intellectual tradition may help to shape faculty professional practice. Teachers’ efforts to balance the multiple demands of modern life can help to inform the integral project as students are also awakened to the intergenerational status of their school communities.

This balanced aspect of education between student and school suggests an

\(^{23}\) Ibid., No. 17.
ecclesiological perspective that is woven into the fabric of Catholic schools: the educational faith community. This intersection between the Catholic school and the larger Church raises ecclesiological issues reminiscent of the Church and culture paradigm encountered in previous generations stretching back as far as Augustine. The integral curriculum seeks to place students within American culture as maturing, competent individuals, but it also seeks to sharpen their moral and spiritual skills while entering the larger world. American culture puts forth a powerful message extolling the value and virtues of individualism. This individualist ethos has been part of the American psyche since its beginning. However, the language and perspective of an exaggerated individualism can easily distort the focus of the integral curriculum. A corrective for this distortion is an ecclesiological understanding of the Catholic school’s role within the Church. As local Church communities, Catholic schools are foundational units of the Church for the students they educate. In the words of Avery Dulles, S.J.:

A major resource for the Church is its educational system. Through its many schools ... the Catholic Church is well positioned to make a certain cultural impact. These institutions are privileged channels for the transmission and dissemination of the literary, artistic, and philosophic heritage of Catholic Christianity.  

This heritage is not merely an experience of lessons and activities, but rather, a lived experience of the Church community as what it aspires to become. *The Catholic School*, in discussing the school as a community states:

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This vital approach takes place in the school in the form of personal contacts and commitments which consider absolute values in a life-context and seek to insert them into a life-framework. Indeed, culture is only educational when young people can relate their study to real-life situations with which they are familiar. The school must stimulate the pupil to exercise his intelligence through the dynamics of understanding to attain clarity and inventiveness. It must help him spell out the meaning of his experiences and their truths.\textsuperscript{25}

In such a milieu, then, the four components of the integral curriculum take their shape. Understood not so much as a series of prescriptions or topics for study, the integral curriculum addresses the whole person because of the unique blend of intellectual, moral, physical, and spiritual promptings through which it propels students within the context of a Catholic faith community. The schools seek to communicate a coherent, unified worldview yet continually reform themselves as sacramental communities as succeeding generations encounter the strains of adolescence under the tutelage of faculty mentors conversant with matters of learning and faith.

Catholic integral education stands as an ideal that is realized fully only in retrospect. Formulated on theological grounds as a clarification of revelation and intimately tied to the classical world from which it arose, it has weathered time through the continual reinvention of those who believe in its vitality. Whether pushed by historical exigency or pulled towards the light of faith by the work of the Creator, it posits “that all branches of knowledge are connected together, because the subject-matter of knowledge is intimately united in itself, as being the acts and the work of the

\textsuperscript{25} The Catholic School, No. 27.
Always journeying, ever touched by singular acts of grace, often falling well short of the ideal, the Church believes in what it has come to know about the nature of humanity and the processes of history; it attempts to steer a course among shoals of the ever-changing state of American culture and of educational reform in the contemporary world.

The task of organizing and delivering the integral curriculum in a contemporary Catholic high school is a work of an entire school community. Different schools, however, have different cultures and have adapted to the growing lay administration of schools in uneven manners. Because secondary education in the United States is largely an endeavor of the public school system, most of Catholic school families are well rehearsed in the language and rituals of parental involvement and the culture of school boards and PTA meetings that assist in the organization and administration of public schools. Many Catholic schools have adopted a PTA-model of parental involvement and have marketed themselves as contemporary partnerships between students, parents and faculty in an effort to attract and educate students raised in a culture of marketplace values of supply and demand, and corporate accountability. That involvement has become complicated by the sexual abuse crisis that rocked the Church in the late 1990’s and early twenty-first century in that it has added a skeptical dimension on the part of families to the types of relationships being fostered at Catholic schools in general, and by religious in particular. Such a backdrop against which Catholic schools operate

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necessitates a complex solution to advocacy for the integral curriculum. Unlike the
cultural format wherein students were entrusted to the schools and to the faculty in a
manner reminiscent of postulants entering a religious order, contemporary students and
their families maintain strong relationships beyond the school, and their commitment to
the school community remains complex. This level of complexity itself becomes a part
of the cultural landscape in the United States.

Attempts to manage this level of complexity in a rapidly expanding world have
come from numerous sectors of American society. Catholic schools have adapted
business models to assist in administering some components of their ministry. Other
components have been adapted from the medical professions (counseling), the education
community (instruction), and the world of entertainment (arts and athletics). An effort to
manage and bind together these many disparate strands of the school community can look
to the field of education policy analysis for assistance. Features of this field of study can
provide avenues for the multiple “voices” within a school community to be “heard,”
while maintaining a fidelity to a larger educational initiative such as the integral
curriculum. Education policy analysis can become a serviceable format for schools to
identify, craft, deliver, and monitor the effectiveness of the integral curriculum. Often
economic in its analytical orientation, policy analysis identifies problems in political
environments, sorts out the political, economic, social, technological, and ideological
factors influencing the “players” or stakeholders in a given context, and attempts to
fashion policies that address problems in ways that can measure the success or failure of
the policy being implemented. Based upon larger political principles, policy analysis also
seeks to communicate its direction, methodology, and results to stakeholders in ways that continually build larger public consensus. Public policy tries to make the ideas upon which our political union is based tangible through the institutions of society. Because Catholic schools operate in a zone between the public school world of school boards and voter decisions over budgetary matters and the business world of product manufacture and marketing, policy analysis can be a helpful tool for implementing the integral curriculum. Catholic schools rooted in the grand theological principles discussed in this chapter must operate in a democratic environment as both “products” and as communities with a mandate to put their principles into concrete measurable practice.

In her 2004 book *The Culture of Education Policy*, Sandra Stein examines how cultural factors within policy frameworks addressing the education and achievement of poor children have either succeeded or failed to yield positive results. Such cultural factors, Stein posits, “promote investigation of policy as a rich and complex system of belief, with all the nuances and subtleties implied therein.” She then proceeds to detail how the consideration of complex cultural factors affect the fashioning, implementation, and success of educational efforts. By identifying these cultural “unmeasured inputs” Stein sets up a framework for considering cultural factors in the construction of education policies. Her approach departs from the traditional economic or political emphasis of education policy-making, and aims to account for powerful human motivations beyond

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28 Stein, 5.
the marketplace that affect educational results. Stein does not overestimate her approach, however. She states: “The specific cultural and organizational elements of each school make generalizations difficult . . . what is generalizable in this study is the range of patterns in thought and behavior and the ways in which the culture of policy takes shape in different contexts . . . . The language and routines of schooling do matter, and the culture of policy limits and distorts the opportunities that those policies afford.”

Stein’s analysis illustrating her insight regarding the cultural factors surrounding education policy is a compelling instrument. Her approach calls to mind Bourdieu’s concept of the *habitus* as a formative feature within social networks.

A contemporary example of a cultural problem affecting school performance will assist in illustrating the utility of Stein’s approach. One of the broad criticisms some educators levied at the door of public schools throughout the twentieth century focused on the “instrumental” quality of public education. Public schools, critics alleged, treated students as cogs in the wheel of society. This notion has altered over the years. In the twenty-first century, as the American public, prodded by their politicians, clamors for numerical accountability from its educational institutions, such an approach to educating adolescents defies an easy application or policy. Several questions help to focus the problem. Are students participants in their education, or are they the generators of data that verify the validity of the educational institutions and programs? Does an emphasis

29 Ibid., 162.

on testing sever the relationship between students and the formative subject matter they seek to learn? Are policies designed to improve schools creating a culture where the education of students is separated from the instruments used to measure their education? Is the emphasis on test scores creating a coarsening of programs directed at the flourishing of the liberal arts? Attempts to answer these questions bedevil educators at all points of the school spectrum and have altered the culture of education. For Stein, such cultural issues within the educational enterprise weigh heavily on educational aspirations and if left unheeded, may thwart educational goals.

Stein’s insights regarding cultural aspects of education policies may be applied to the “policy problems” of the integral curriculum in twenty-first century Catholic secondary schools. The features of the integral curriculum, while growing from a rich and complex history of the Church’s reflection upon its work with youth presents cultural difficulties within modern schools. Problems in educating the whole person arise in confronting the commercial goals of student specialization at a young age, in addressing the culture of youth disconnected from other parts of the human life-cycle, and in forming a coherent learning environment in a culture of youth-centered choice. Related to this issue is the faith and culture dialogue so crucial to a Catholic educational environment.

Problems in presenting and including all forms of knowing within a unified Catholic worldview emerge from the explosion of information and the options for accessing it in modern educational settings. Compounding these challenges are the problems of discussing and presenting philosophically relevant connections between
disciplines with colleagues unschooled beyond their own areas of expertise. Within a school setting realistic choices in formulating a course of studies must be made that further separate academic disciplines from a more integrated format. Additionally, the current style of organizing a high school tends to segment learning during the school day. Finally, learning experiences from beyond a prescribed educational environment such as a classroom are rarely part of graduation requirements, and therefore limit the types of learning experiences available. Such issues present obstacles of varying difficulty in integrating the experience of contemporary high school students.

Each of these “problems” in a policy setting is an opportunity for alternative approaches to fashioning solutions, measuring the results of policies, and evaluating data relevant to determining a successful delivery of the integral curriculum. Stein’s work on the cultural context of educational policy expands the field of policy analysis beyond purely economic or political considerations. “The field of policy studies introduced an angle of inquiry that challenges the prominent [instrumentalist] policy paradigm. Interpretative, cultural, or anthropological policy analyses encourage examination of the narrative elements on a policy . . . through focus on the symbols and language unused in the entire policy process.”31 By drawing the philosophical, cultural and religious symbols and practices from the tradition of Catholic schools policy frameworks can be constructed that can revivify Augustine’s use of the pagan classics to underline Christian principles. This consideration allows for a systematic analysis of the integral curriculum’s viability within the context of modern Catholic secondary schools. An analytical lens can propose

31 Stein, 5.
routes for implementing the curriculum’s prescriptions in a measurable manner: measurable against the backdrop of traditional motivations, and measurable against modern educational standards.

Within the context of American secondary schooling Catholic high schools occupy a unique position. Grounded by theological and philosophical beliefs and principles, these schools are now part of the political and consumer world of “school choice.” The integral curriculum grounded in the theological and philosophical history of Catholic education attempts to affect aspects of student development not considered by the instrumentalist paradigm of modern education largely focused on productivity, self-fulfillment, and job acquisition. Requiring the professional development of Catholic school faculty, a reworking of curricular guidelines and assessments, the engagement of the entire school culture, and the continual measurement of its own success, the integral curriculum benefits from a multi-layered approach towards implementation borrowing from several disciplinary fields. Coordination of these administrative fields is assisted by the field of education policy studies, most specifically by those strands of policy analysis that consider the cultural aspects of educational policy. The next chapter begins the formulation of a strategic plan to begin the integral project.
CHAPTER 3:
PARAMETERS OF A STRATEGIC PLAN

From this it is clear that the school has to review its entire programme of formation, both its content and the methods used, in the light of that vision of the reality from which it draws its inspiration and on which it depends.

--The Sacred Congregation for Catholic Education, The Catholic School

Because strategic planning anticipates the inevitability of change and the instability that may result from change, emphasis shifts from product to process.

--John J. Convey ad Maria J. Ciriello, Strategic Planning for Catholic Schools: A Diocesan Model of Consultation

Now is the time to use our convictions about the importance of our Catholic schools. Now is the time to use the wisdom and talent we have to build a stronger and larger network of catholic schools; now is the time to invite others to share today’s tasks and tomorrow’s dreams.

--The National Congress on Catholic Schools for the 21st Century, Epilogue

Successfully delivering a twenty-first century version of the integral curriculum in a secondary school in the United States is a challenge requiring actions in multiple areas. The integral project’s history has yielded a conceptual basis that has been intricately woven around the religious life of orders of men and women. Growing from philosophical and theological roots grounded in the classical and scholastic traditions, the integral curriculum branches beyond these beginnings throughout the centuries as learning expands beyond catechism and the classics. Incorporating studies of languages, the arts, and the sciences into its broadening scope, integration was achieved by the twin forces of a unified worldview largely communicated by vowed religious, and a student body largely accepting of the worldview as observant Catholics. The twenty-first century situation has changed these traditional pillars. The decline in religious vocations to
educational ministry, forces of specialization, insularity, and unfamiliarity with the Catholic educational tradition, as well as personal concerns beyond the walls of the school have shaped students, teachers, and administrators in ways quite different than their forebears. To teach the integral curriculum is not so much a return to a past sense of deliberate instruction in a proscribed set of skills and disciplines, but rather, it is a look towards a future that is changing rapidly. The integral curriculum of today, like the contemporary Catholic school, will not be a revivified artifact, but instead, a new creation. In reflecting upon the mission of Jesuit Catholic higher education, Monika Hellwig “would often point out that we are not trying to recover something that has been lost, some neatly packaged, precisely described and circumscribed reality. Rather, we are trying to create something that has never existed: . . . forged within diverse colleges, in a pluralistic, postmodern . . . setting, while facing the challenges of a globalizing world.”¹ This project, to address the future integral needs of Catholic high school communities in the United States, can be addressed systematically in the form of strategic plan.

Strategic planning grew out of the business community during the twentieth century, and was adapted by public sector organizations later. “The primary tasks of strategic management are to understand the environment, define organizational goals, identify options, make and implement decisions, and evaluate actual performance.”² This process has been adapted for use in Catholic schools by John J. Convey and Maria J.


Ciriello under a publication of the United States Catholic Conference for use in diocesan planning environments, and by Mary Frances Taymans, S.N.D. of the National Catholic Educational Association (NCEA) for use in Catholic high schools. Borrowing from both protocols shall provide the categories and logical sequencing of the strategic plan created by this study. To focus upon the interplay of Catholic schools and the larger educational culture in the United States of which they are a part, insights from the field of education policy planning are integrated into this strategic plan because the integral curriculum ought to be viewed as an overarching policy initiative to be applied to all Catholic secondary schools. Validating the Vision and the diocesan guide are tailored to be used by individual schools involved in their own strategic planning processes. By addressing the initiative to all Catholic secondary schools in a strategic manner, the integral curriculum’s future implementation will mirror its history in that multiple religious communities in various nations tailored essential curricular objectives to particular communities. This portability relates well to the contours of educational policy-making as it is practiced in the United States and allows for both a unified direction and flexibility, both components of the No Child Left Behind legislation enacted by the United States Congress in 2001.

An educational policy perspective is informative to a project such as the Catholic integral curriculum because it affords a practical sensibility towards what is possible in American education. Catholic education aspires to a great deal, and is rhetorically and doctrinally rich. The measurement of Catholic educational policy has rested largely upon the testimony of satisfied graduates and the ad hoc analyses of teachers and
administrators without the benefit of a substantial amount of data provided for analysis. Successes were celebrated; failures were silently endured. Part of this culture arose from a time when Catholic schools had to adopt a largely defensive posture in the shadow of the American public school system. While this heritage has served Catholic schools well in the past, in the current marketplace of educational wares, data-free claims and analyses can be found lacking even within the context of a tradition grounded in faith. However, educational data itself cannot be the only measure for success or failure. Education in the twenty-first century has become not only complex as an enterprise in itself; it has also become a political tool of both sides of the political aisle. Catholic schools have been both lauded and condemned as models for the public schools to emulate depending upon the shifting winds of debate and public opinion. Additionally, the current culture of educational rhetoric has been elevated to boast grandiose levels of achievement or despairing levels of failure regarding learning goals. Such hyperbole is detrimental to education as a whole, and is doubly detrimental to Catholic education due to the lofty goals Catholic schools embrace regarding personal formation. In the words of Michael Feuer of the National Research Council of the National Academies:

The confluence of environmental complexities in education—political and historical preference for decentralized governance; rapidly changing demographic and economic conditions of the population served by the school system; widely divergent opinions about the purposes of schooling and the definition of achievement; absence of agreed-upon metrics by which to judge performance of students, teachers, schools, . . . and evolving conceptions of the appropriate content of curricula and their implications for pedagogy—would auger well for an education-policy theory grounded in something other than “objective” rationality.³

Feuer’s appeal to moving beyond the rubrics of pure rationality to embrace a more practical mode of educational policy analysis is a promising tool for strategically organizing a modern approach to the integral curriculum. Combined with Sandra Stein’s analysis of the overall culture in which education policy exists and operates, a complex picture of the many details involved in crafting education policy emerges. Using the tools of data collection and analysis, crafting educational objectives that are focused and measurable, and implementations that are continuing a dialogue with the larger strategies implicit in the mission of Catholic education, a portable plan for implementing the integral curriculum in diverse school venues is possible.

According to *Validating the Vision*, the first step in establishing a strategic vision is the exploration of the foundational premises upon which an educational institution is built. After scrutinizing an institution’s foundational documents and deciding upon an agreed set of beliefs and value statements or propositions, a mission statement is crafted. From an institution’s mission proceed its philosophy and a general profile of qualities it seeks to inculcate in its graduates.4 Because the integral curriculum grows from a general set of theological and philosophical propositions derived from the Church’s educational mission, theological reflection, and history as described in the first two chapters, this foundational section of the strategic plan will be illustrated through relatively recent Vatican statements regarding the aims of Catholic schools.

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The integral curriculum grows from the ecclesiology and history of the Church’s continual encounter with the cultures in which she has found herself. According to *The Catholic School*, the 1977 document detailing the vision and scope of Catholic Schools after the Second Vatican Council:

> . . . the school must begin from the principle that its educational programme is intentionally directed to the growth of the whole person . . . . This vital approach takes place . . . in the form of personal contacts and commitments which consider absolute values in a life-context and seek to insert them into a life-framework… when young people can relate their study to real-life situations with which they are familiar. The school must stimulate the pupil to exercise his intelligence through the dynamics of understanding to attain clarity and inventiveness. It must help him spell out the meaning of his experiences and their truths . . . . [T]he Catholic school has as its aim the critical communication of human culture and the total formation of the individual. . . . Its task is fundamentally a synthesis of culture and faith, and a synthesis of faith and life: the first is reached by integrating all the different aspects of human knowledge through the subjects taught, in the light of the Gospel; the second in the growth of the virtues characteristic of the Christian. . . . In helping pupils to achieve through the medium of its teaching an integration of faith and culture, the Catholic school sets out with a deep awareness of the value of knowledge as such. Under no circumstances does it wish to divert the imparting of knowledge from its rightful objective. 

These aims are reiterated and expanded upon in a different context in the 1997 document *The Catholic School on the Threshold of the Third Millennium*:

> Indeed, knowledge set in the context of faith becomes wisdom and life vision. The endeavour to interweave reason and faith, which has become the heart of individual subjects, makes for unity, articulation and coordination, bringing forth within what is learnt in school a Christian vision of the world, of life, of culture and of history. . . . In the Catholic school's educational project there is no separation between time for learning and time for formation, between acquiring notions and growing in wisdom. The various school subjects do not present only knowledge to be attained, but also values to be acquired and truths to be discovered . . . . All of which demands an atmosphere characterized by the search

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5 *The Catholic School*, Nos. 27, 29, 37, 39, 44, 45, 46.
for truth, in which competent, convinced and coherent educators, teachers of learning and of life, may be a reflection, albeit imperfect but still vivid, of the one Teacher. In this perspective, in the Christian educational project all subjects collaborate, each with its own specific content, to the formation of mature personalities.\

The expansion of the “formation” language in the 1997 document underlines the commitment of the Church to the “whole person” dimension of the integral curriculum’s focus. Upon these documentary statements, the “pillars” of the integral curriculum in a secondary school can be stated as a commitment to forming the whole person, an authentic exploration of the relationship between faith and culture as experienced through an engagement with the various academic and social disciplines, and a fidelity to the integrated vision of all human knowledge and activity as revealed by Christ through the mystery of the incarnation. In the light of these three pillars in conjunction with the vital relationships formed between educators and students, the parts of the strategic plan can be stated.

In strategic planning terminology the mission of the integral curriculum is to engage the entire young person in a broad educational enterprise that forms the intellect, will, and emotions so he or she can view learning as an essential part of spiritual life. This formation is achieved by their dynamic encounter with adults who demonstrate how one learns within the many educational and cultural disciplines, and how one questions each discipline’s role in the overall unfolding of God’s revelation through the Christian

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mystery. Knowledge is communicated as a broad collection of truths, skills, and values directed at the betterment of human life and the discovery of God’s plan. The philosophy of education governing this mission encourages a communal learning environment under the direction of individuals whose expertise embraces both a competence within educational disciplines, and a faithful regard of their discipline’s place within the larger enterprise of Christian wisdom. As a singular statement of purpose, then, a mission statement for the integral curriculum project would include the following:

The integral curriculum forms the core of the educational and social experience at a Catholic high school. Designed to engage all students who seek to graduate from a Catholic secondary school in the United States, the integral curriculum grows out of a unified Catholic worldview that sees young people as individuals in an important formative time of their lives searching for answers to questions of identity and purpose. The Catholic school faculty, administration, and staff form a learning community with these young men and women and their families. This intergenerational learning community works to integrate their experience of faith into their culture by participating in a broad liberal arts curriculum woven together with a spiritual and social development regimen aimed at developing the capacities of the entire person.

This “blueprint” for the curriculum indicates whom it is designed to serve, what it seeks to accomplish, and how it seeks to go about achieving its overall objective.\(^7\)

Elaborating upon the mission statement entails the development of a philosophy that “extends and amplifies the meaning of the Catholic identity” in an effort to target the different components of student development within the curriculum.\(^8\) Whereas the integral curriculum has growth from the collective history of the Church’s educational experience as narrated in chapter one, this type of philosophical exercise seeks to clarify

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\(^7\) Taymans, 17.

\(^8\) Ibid., 20.
for the school communities a “set of significant understandings including: what all
students have the opportunity to learn and experience, what type of Catholic educational
community exists, what dimensions of education receive particular focus, how
accountability is established, and what values are held in trust and embedded in
practice.”

The functional philosophy of a modern approach to the integral curriculum,
then, establishes the following parameters for Catholic secondary education and would
include the following aspects:

The Catholic integral curriculum for secondary schools seeks to guide all
students through a broad liberal arts sequence of study developing both the
intellectual and social capacities of students in the process. Within the context of
a community of faithful educators, students grow in the awareness of the
Church’s sacramental vision of God’s continual work in the world through
activities designed to activate the mind, animate the soul, and motivate the entire
person to discover their God-given gifts and discern how these gifts ought to be
applied to service in the world. Mindful of collegiate entrance requirements and
career considerations, social and personal development, and the changing
demands of a complex society, the integral curriculum enables students to connect
the many strands of their lives to form a coherent, morally focused worldview
through traditional and innovative learning activities and assessments of their
developing skills. These activities and assessments direct students to demonstrate
the ability to critique cultural values and practices from an authentically
Christian viewpoint, and to demonstrate both the ability to learn disciplines
deeply and connect disciplines broadly.

Whereas the “philosophy” of the strategic plan describes the approach to learning
that organizes a student’s experience through school, the graduate profile “. . . describes
the student at the point of exit from the school. It states values, achievements and
readiness that each student will manifest upon graduation.”

9 Ibid., 20.
10 Ibid., 24.
integral curriculum seeks to educate students who display the following skills and dispositions upon their graduation from a Catholic high school:

The graduate of a Catholic high school in the twenty-first century in the United States of America should be a person who can critically relate the internalized features of faith to aspects of culture in a manner that views culture as a positive force in the life of Christian faith, but which contains features that can also guide individuals away from living this faith. This graduate should be able to identify his or her personal gifts in the light of the many gifts that others possess within the context of their learning community. The graduate should be able to identify truths inherent in the many academic and social disciplines and relate these truths to the eternal Truth of God’s steadfast love as revealed by Christ through a sacramental understanding of the Church. The graduate should be able to see human learning and discovery as a part of the unfolding process of humanity’s destiny and God’s plan, and always seek to understand how God operates within the complex world of human activity, learning, and endeavor. Having been formed within a faithful learning community, the graduate should have numerous authentic experiences and relationships both as a servant and as one receiving others’ service so as to comprehend the delicate nature of the Christian communal ideals of human dignity and justice.

These components, the mission, the philosophy, and the graduate profile serve to guide the ambitions of this strategic plan. In the context of this plan, they will be referred to as the “Foundation Documents.”

A necessary component of a strategic planning process is an audit or scan of the current state of the school under consideration. This feature of the planning process focuses upon the operational nature of the school. All significant constituents of the school must be engaged in order to measure the current state of a school’s programs, and to consult regarding adjustments that are to be made in charting new directions. While all Catholic schools deliver elements of the integral curriculum, the level of self-consciousness this plan seeks to develop requires specific assessment of current programs.

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11 Ibid., 126.
and practices, as well as a willingness to reformulate programs that do not assist in achieving stated objectives. In surveying the self-assessments included in Validating the Vision, several instruments have been altered in order to provide focus for planning to implement the integral curriculum rather than to take note of school programs in order to construct a strategic plan for the entire institution. Generally, internal scans are conducted in comparison to criteria against which the school in question is being measured. For the purposes of this study five core areas of the Catholic high school will be examined in order to determine the viability of the school’s current curriculum as the basis for planning. These areas are:

1) the requirements students have for their course of studies and progress towards graduation;
2) the work, experience and development of the faculty in integrating the teaching of secular subjects with the religious mission of the school;
3) the overall environment and commitment towards integration provided by the administrative and governance structures of the school;
4) the experience and extent of the extracurricular programs of the school directed towards delivering the integral curriculum; and
5) the involvements of parents, alumni, and the surrounding community in which the school is located.

Together these elements will be referred to as “Integration” in the self-assessment tool.

While different instruments for self-evaluation are used in Validating the Vision in order to develop a complete picture of programs, attitudes, dispositions, and behaviors throughout the entire school community, the following questions have been formatted as reflection questions prompting discussion among the various constituents of the school using the survey instrument. Whereas Validating the Vision prepares schools to

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12 Ibid., 29.
formulate their mission and philosophy for the intention of focused strategic planning towards a discreet number of goals, the school audit for the integral curriculum tilts the mission language of *Validating the Vision* towards a more detailed engagement of the entire school community with the intent of integrating the mission into the instructional practices of the school.

**Questions for School Audit**

**Part One: Administration and Governance:**

**School Community and the School’s Mission:**

1. How does the administration coordinate and direct for integrated curriculum development and instruction?

2. How does the administration coordinate and direct for student activities and athletics?

3. How does the administration cultivate and enhance a school climate representative of the integral mission?

4. Define the processes and mechanisms members of the administration use to ensure that the beliefs, mission and philosophy are operative in decisions, programs, services and communication.

5. How does the leadership style and structure afford progress towards the concept of integration throughout the school’s many programs?

6. Do the academic backgrounds of the administration afford them access to the fundamentals of integration?

7. Does the hiring process reflect the requirements of integration?

8. Is the spiritual development of students, faculty, and staff viewed as an essential part of the overall program of integration?
9. Are sufficient time and resources made available to research Church documents regarding mission and integration?

10. Discuss how understanding and commitment to the mission is measured in the selection process of faculty, board, administration, and staff?

School Environment:

1. How does the school environment portray an identifiable integration of faith with life and culture.

2. Is the current mission statement used as a guide and resource for prayer, reflection and planning? How does the current mission compare with the integral mission regarding the core values of the school?

3. Do in-service programs consider the development of all faculty and staff as spiritual leaders in the Catholic faith tradition?

4. Is pastoral care for students and faculty provided at an appropriate level?

5. How is the spiritual life of the community a priority in planning?

6. Does the school community and school programs respect the presence of students and faculty of other faiths?

7. How is the campus ministry program and community service program integrated into the lives of students?

8. Are appropriate ceremonies and rituals that articulate and celebrate the heritage and value system of the school regularly held?

9. Are the guidance/counseling services an integral part of the school’s mission.

10. Is the school responsive to emerging student needs? Does the school provide programs that integrate counseling and campus ministry when appropriate?

11. Describe the formal and informal opportunities for spiritual development available for administrators, faculty and staff.

Mission Awareness:

1. Do the faculty, staff and administration annually reflect on the mission statement and its implementation relative to school policies and procedures?
2. What formational activities are available to teachers to ensure understanding of mission, ease into the school culture and teaching success?

3. Are formal and informal support systems in place for those new to the school to ensure understanding of mission, ease into the school culture and experience teaching success?

4. How has the mission of the school changed over a ten-year interval? Over a twenty-year interval?

5. Are formal and informal support systems in place for those with experience in the school to ensure that changes in the understanding of mission results in changes in the school culture?

6. Describe how the school is positioned as an integral part of the Catholic Church’s mission?

**Governance Structures:**

1. Describe how educational policy is developed, ratified and changed. Include the role of the faculty, administration and governing body.

2. Describe the board’s range of authority. Is the authority identified as advisory, consultative, governing or ownership?

3. Describe the board’s understanding of the school’s Catholic identity and its role in relation to this identity.

4. Describe the orientation of board members. Include how the mission and history of the school are included. If applicable, describe how the relationship to the sponsoring religious congregation is developed.

5. Identify how the school’s Catholic identity and mission and, where appropriate, the charism of the sponsoring religious congregation are given expression in board deliberations.

6. Describe the board in-service program directed at providing an integral curriculum.

7. Describe how the effectiveness of the board is evaluated regarding its commitment to providing and integral curriculum.
8. Does the structure and function of governance engage the school community and others in setting direction and ensuring the future of the school, including its identity as a Catholic school?

**Part Two: Faculty and Curriculum**

**Faculty Preparation and Development:**

1. List the expectations for faculty regarding the school’s Catholic identity. Identify who determines these expectations and assesses whether or not they are met.

2. Summarize the technology educational opportunities for faculty.

3. Describe ways in which effective teaching is recognized. How would an integral model be recognized and supported?

4. Do faculty develop their own professional growth plans. If so, are these plans extensions of the school mission? Are the plans incorporated into the supervision plan? What are the opportunities to understand the nature of the integral curriculum?

**Curriculum Content and Development:**

1. Is the universality of Catholicism made evident through the school programs? Identify the location of this curricular initiative.

2. How is the Catholic worldview communicated? How is its understanding measured?

3. Is a respect for diversity made evident through the school programs? Identify the location of this curricular initiative.

4. Are personal decision-making skills described, taught, discussed and evaluated?

5. Are the expectations related to integration regularly articulated in a variety of settings with parents, students and faculty?

6. How does the religious nature of the school affect the curriculum across disciplines? Identify instructional practices that foster this initiative.

7. Describe initiatives taken to incorporate interdisciplinary and cross-disciplinary course integration.
8. Define global education within in the context of the school’s curriculum.

9. Identify standards used for curriculum decision-making.
   - The NCEA Assessment of Catholic Religious Education (ACRE)
   - Standardized testing (Specify types)
   - The integral graduate profile
   - College acceptances (Provide list)
   - Success in college (How is this measured?)
   - Community evaluation of service program
   - Religious congregation/Diocesan evaluation
   - Alumni(ae) communications

10. How is curriculum development implemented? How is it evaluated?

11. How is instructional development implemented? How is it evaluated?

12. How are assessment reviews developed?

13. Are curriculum development resources available?

14. How is technology integrated into instruction?

15. Does the school schedule adequately foster curricular integration?

16. Does the curriculum reflect informed decision-making based on educational research and is it constructed by the faculty?

17. Does the curriculum meet or exceed state standards?

18. Does the curriculum meet or exceed national standards?

19. Are the decisions for curricular development the result of mission-based deliberations? To what extent?

20. Is there a clear articulation of courses across grades and disciplines?

21. Is the overall curriculum designed to assure high levels of achievement for all students in regard to religious knowledge, academic achievement, personal growth and post-secondary preparation?

22. Does the curriculum planning process take into account professional association standards for various disciplines?
23. Does the curriculum include life skills and character formation?

24. Does the curriculum strengthen cultural sensitivity and respect for others?

25. Is curriculum development an ongoing process involving all faculty?

26. Does the curriculum and instruction integrate resources beyond the school?

27. Do teachers engage in interdisciplinary curriculum planning?

28. Do a variety of instructional practices accommodate varying learning modalities?

29. Is interdisciplinary instruction evident across student learning experiences? How?

30. Does instruction lead students to an understanding of global realities?

31. Do teaching practices and learning experiences include developing critical thinking strategies for all students? How?

32. Are ranges of assessment methods utilized throughout the school? Identify them.

Mission Awareness:

1. Do programs of study, activities, athletics, codes of conduct and discipline reflect the Gospel values expressed in the Foundation Documents?

2. How is academic excellence linked to mission? To Catholic identity?

3. What ongoing efforts are in place to assure that the curriculum is integrated, rooted in Gospel values, and deliberate in faith development?

4. Is the religious education of the students a concern of all faculty members? How is this demonstrated?

5. Is the religious dimension of all areas of curriculum acknowledged? How?

6. Are Church documents, pastoral letters and the Catechism of the Church readily available and used by administrators, faculty, and students?

7. Does the religious education program have defined formative components? Identify these.

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8. Is the religious nature of the school appropriately reflected throughout the curriculum?

9. Does the curriculum gives expression to and is it consistent with the school’s mission?

Part Three: Student Requirements

1. Are students are involved in decisions affecting the facets of their lives at the school?

2. Is student input made evident through the school programs? Identify the locations of this curricular initiative.

3. Is the retreat program for students well defined and consistent with the mission of the school? Is the program required?

4. Are regular opportunities for prayer, reconciliation and liturgy integral parts of school life? Do students take advantage of these? How are they actively involved in these?

5. Are students actively engaged in the learning process in student-centered settings that include investigative experiences and independent learning?

6. Do students have opportunities to work in collaborative learning groups?

7. Do students have access to and utilize the Internet and other forms of technology for information access, research, writing, problem solving, etc.?

8. Are students required to demonstrate their awareness of curricular integration? What is the extent of this requirement?

9. Are students required to demonstrate competencies across a variety of curricular fields? What is the extent of this requirement?

10. Are students required to conduct research? What is the extent of this requirement?

11. Are students required to integrate their classroom experiences with experiences outside of the classroom? What is the extent of this requirement?

12. Are students required to address their awareness of the school’s mission? What is the extent of this requirement?
13. Are students required to engage in community service? How is their involvement evaluated?

Part Four: Extracurricular Life

1. Describe the process for selecting the coaching staff, and the moderators/advisors for clubs and activities. Does the hiring process give adequate attention to the requirements of integration?

2. List the expectations for extra-curricular staff and coaches regarding the school’s Catholic identity.

3. Identify the clubs and other co-curricular activities available to students.

4. Are student activities and athletics opportunities for Christian character formation? How?

5. Describe formalized efforts to develop student leadership through involvement in activities.

6. Provide the rationale for cases where academic credit is given for participation in clubs or athletics.

7. How does the student-advisor/moderator and athlete-coach relationship shape attitudes and values both, in theory and practice?

8. How does the activities program give expression to the mission of the school?

9. Is there a community service aspect to activities and athletic programs?

10. Are eligibility, training and team rules consistent with the school’s mission and philosophy?

11. Are students required to engage in extracurricular activities? To what extent?

12. How is student involvement in extracurricular activities integrated into each student’s learning program?
Part Five: Community, Parent, and Alumni Integration

Church Community

1. Indicate the experiences students have that strengthen their connection to their Catholic Church community.

2. Indicate how the school relates to churches of other faith traditions with which students are affiliated.

3. List opportunities pastors, clergy and other parish staff have to participate in school programs and events.

4. How is the role of the school in the mission of the local Church (diocese/archdiocese) articulated verbally and in school publications?

5. Is there regular, formal communication between school and local Church education officials concerning mission, goals and objectives?

6. Are students encouraged and given support in order to participate in diocesan/archdiocesan activities?

7. Does the school, through its personnel and student body, participate in the life of the wider Church by membership and participation in regional, state and national Catholic educational activities including but not limited to liturgy and prayer experiences?

Parents:

1. Describe how parents/guardians are involved in the spiritual life and religious education inherent in the life and culture of the school.

2. Are parents/guardians provided formal, structured ways of entering into dialogue with the school administrators and faculty?

3. Does planning for the school calendar, parent meetings and means of communication between parents and school include the formal, structured participation of parent representatives?

4. Do school decision-making processes include parents/guardians? How?

5. Does the school support appropriate parent networks?
6. How do students integrate their family life into their lives in school?

**Local Community:**

1. Does the school actively seek to build partnerships with local business, civic and educational organizations?
2. Does school leadership or do other school representatives participate in local community organizations in order to further both school and community?
3. Does the school use the local community as a resource for the education of students?
4. Do service programs for students seek to address real human needs in the local community that would otherwise not be met?
5. Does the school try to be available as a resource to the local community, in keeping with its primary educational mission?
6. Is the school perceived as providing a service to the community? How?
7. How do students integrate the local community into their lives at school?

**Alumni:**

1. Do alumni(ae) help the school to network and build partnerships in the local community through their personal and professional contacts?
2. Do alumni(ae) provide opportunities for internships and/or part-time employment for students after school and/or during holiday periods?
3. Are alumni(ae) involved in educational or social activities in the school community? How?
4. How is student awareness of their lives as future alumni developed?^{13}

Upon completion of the school audit the results of the school’s practices, evaluations, and perceptions should be evaluated in the light of the Foundation Documents. This comparative process will allow planners to highlight significant points

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^{13} Ibid., 29-115
of correlation between the Foundation Documents and the school’s current practices. Similarly, the comparison between the results of the audit and the Foundation Documents will highlight areas that have been underdeveloped within the school’s current program. These areas will form the core of the strategic plan for the implementation portion of the integral planning initiative. A survey of current strategic planning protocols generally sets this time interval between three and ten years depending upon resources, the extent of the plan’s reach, and the enthusiasm for the project.¹⁴

It is important to note that the responses to the questions contained in the school audit comprise a first data set for institutional analysis. Reviews of school programs yield numerical data in terms of financial expenditures, days dedicated to various initiatives ranging from instructional time with students to numbers of special programs designed at enlarging students’ social horizons. In terms of both faculty and administrative decisions regarding choices involving topics for consideration, assessment protocols, time dedicated to extracurricular activities, parental involvement, and student achievement a disjuncture will exist between what is perceived as an optimal situation and what the audit has uncovered. It is at this point that Michael Feuer’s observation about “divergent opinions about the purposes of schooling and the definition of achievement” bears special significance. The goal of the integral curriculum’s direction is to enhance fidelity to the Catholic educational vision constructed over time in a rapidly changing twenty-first century. Accumulating data critical of current progress in achieving this goal will raise questions in educational communities gathered around

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¹⁴ Convey and Ciriello, 15.
notions of faith and mutual trust. Feuer cautions about any individual constituency overreaching either the data collected or the ideals held closely. He states:

Pushing toward a ‘gold standard’ is, in itself, and example of using (or misusing) an imaginary fine tuning knob: the worthy goal is to raise standards of research evidence, but it pays to remember what happens if a thermostat is set too high just because a room feels a little cold. In the quest for more research that is useful for validating claims concerning programs or products, policymakers need to prevent unwanted narrowing of perspectives, remain open to diverse and even confusing information, and reaffirm the value of multidisciplinary and multi-methodological studies.\footnote{Feuer, 95-96.}

While Feuer’s caution is primarily directed at policymakers and educational researchers, his observation is appropriate to the Catholic high school examining its overall program through the lens of data as well as anecdote. Armed with the results of the school audit, the next step in the strategic planning process centering around the implementation of the integral curriculum is the construction of general objectives, strategies for implementation, and finally discreet action plans yielding measurable results indicating success or the need for more finely tuned consideration.
CHAPTER 4:
THE STRATEGIC PLAN

Therefore, let there be no false opposition between professional and social activities on the one part, and religious life on the other. . . Christians should rather rejoice that, following the example of Christ Who worked as an artisan, they are free to give proper exercise to all their earthly activities and to their humane, domestic, professional, social and technical enterprises by gathering them into one vital synthesis with religious values, under whose supreme direction all things are harmonized unto God's glory.

--Pope Paul VI, *Pastoral Constitution on the Modern World*

The distinction is not that Catholic schools have a religious education program, or that they are able to incorporate or make reference to religious beliefs and values while teaching academic subjects. The real difference is that Catholic schools use the beliefs and values of the Catholic religion as determining factors of a worldview and communicate that basic and unifying view of life and knowledge to their students.

--Jerome Porath, *The Academic Character of Catholic Schools*

[T]echniques and inputs (curriculum, teaching) evolve rather than being rationally chosen, and production is viewed as a continually adaptive effort to solve problems; classroom life is seen as a vibrant arena for experimentation in which teachers and learners must try strategies and revise them as they go, . . . There is no autopilot option in most classrooms, and even the most sophisticated computer-assisted instruction systems depend on judgment and rapid adjustment by teachers.

--Michael Feuer, *Modering the Debate*

To strategically plan for implementing the integral curriculum in a Catholic high school means to accept a task that is by its very nature diffuse and complex. Therefore approaches to its successful delivery must be measurable, adaptable, and open to revision after consultation, measurement, and discussion. This chapter seeks to identify five basic objectives to be achieved in implementing an integral curriculum. These objectives should be aligned with the areas of growth identified by the school’s audit and represent all school functions that must be engaged in a comprehensive policy that seeks to deeply
influence the life of a school. “This small number is consistent with the imperative to move towards realization of the mission and vision for the school as a whole. Limiting the number of objectives increases the likelihood of accomplishment and endorses the commitment to assessment and planning as an ongoing process.” The five areas aligned with these objectives are: Faculty and Curriculum; Student Requirements; Administration and Governance; Community, Parents, and Alumni; and Extracurricular Activities. Each objective is broad in scope to be aptly applied to all sectors of the stated area. The objectives contain quantifiable elements that allow for assessment and measurement; they are directed at an area where growth can be identified and successfully evaluated as a verifiable component of the integral mission. A five-year interval has been assigned to this plan in order to allow for analysis of current conditions, experimentation with alternative methods to achieve objectives, and possible redirection of energies and resources.

The objectives for this strategic plan are:

A Faculty and Curriculum Objective – Faculty and administration will reconfigure curriculum to broaden and deepen students’ awareness of the essentially connected nature of human knowledge.

A Student Requirements Objective – Students under faculty direction will devise a graduation requirement assessment that demonstrates their success at encountering intellectual, social, moral, and spiritual challenges in their school and local communities.

1 Taymans, 132.
An Administrative and Governance Objective – Within a five year period the financial and policy-making leadership of the school shall provide ample support, research, supervision, professional development and leadership to guide the school community towards the integral mission detailed in this strategic plan.

A Community, Parents, and Alumni Objective – The school will reshape their interaction with these affiliated organizations so that each of these groups align opportunities and support for the integral mission detailed in this plan.

An Extracurricular Activities Objective – All extracurricular activities will align their programs towards students encountering success in engaging intellectual, social, moral, and spiritual challenges in their school and local communities.

As schools analyze the results of the school audit, each of these objectives ought to be aligned to details pertinent to each school’s devising of numerical measures of success that are germane to the school community.

In general, governing strategies that will be employed throughout the plan’s implementation ensure “deployment of resources to achieve one or more objectives” and are derived from the nature of the integral curriculum as described in chapter two. These strategies calibrate the plan’s objectives by devising actions in accord with the philosophy and history of the integral curriculum. Validating the Vision states:

... strategies describe essential, vital initiatives for implementing objectives and realizing the mission based on analysis of the State of the School and informed judgment. Stated in terms of desired results, strategies indicate how the resources, people, talent, initiative, finances and facilities will be directed to achieve the objectives. In this regard, strategies appropriately combine power and

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2 Ibid., 133.
planning . . . Like the objectives, they are school-wide in scope, pointing to an intended outcome for all students. In broad terms, each states partially how one or more objectives will be accomplished. Each objective in turn is supported by more than one strategy.³

The strategies for this plan are: ensuring that the whole person is being engaged in the educational process, communicating an integrated Catholic worldview through all initiatives, creating constructive relationships between adults and students, and developing a dialogue between faith and culture throughout the educational process. The strategies are uniformly applied to each objective because each represents a particular aspect of the integral curriculum that requires discreet growth areas within a school’s existing program.

The most functional components of the strategic plan are the action plans. “In effect, action plans are the blueprints that move the strategies to the operational level. Each action plan describes a specific set of steps that, if accomplished, result in the successful achievement of a strategy.”⁴ The action plans associated with each of the objectives are devised in response to issues found to be crucial to the implementation of the integral curriculum. In describing the action plans several general assumptions regarding the general state of Catholic high schools are made in order to associate the actions with the concrete workings of schools. These assumptions are not intended to be specifically critical of current school initiatives but, are intended to clarify the intent of the actions described in the plan. For purposeful planning on the individual school levels

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³ Ibid., 143.

⁴ Ibid., 135.
the results of the school scan will be married with the prevailing school culture and institutional procedures in order to clarify the steps of the action plans. A progressive timeline for each action is provided, as well as a cost estimate based upon average salaries, average professional development costs derived from graduate tuitions, and stipends for guest speakers or facilitators. These costs should be adjusted according to local school conditions. Additionally, an institutional steward is provided for each action, and should be aligned with local administrative structures, faculty leadership initiatives, and enthusiasm for the plan’s objectives. Current terminology regarding curriculum, authentic assessment, and professional development have been used so the plan can make use of ancillary curriculum materials from a variety of sources.

Faculty and Curriculum Objective

The curriculum will be tailored to broaden and deepen students’ awareness of the essentially connected nature of human knowledge as demonstrated through the example set by the school’s educators.

Strategies:

• The whole person will be engaged in the educational process.

• An integrated Catholic worldview will be communicated through all initiatives.

• Constructive relationships between adults and students will be created and fostered.

• A critical dialogue between faith and culture will be developed throughout the educational process.
Assumptions:

• School based education as currently conceived does not consciously direct educational programs at the whole person, but rather presents multiple choices for students with the hope that the whole person is addressed by the amalgamation of numerous experiences.

• Faculty-Student relations are of varying quality and do not have formal lines of critical communication in addressing integral learning, nor are their relations assessed as to educational effectiveness.

• Assessment strategies are not calibrated uniformly to address current research on learning theory and the full engagement of a student’s faculties.

• Current curricula lack interdisciplinary modes of learning.

• Little coordinated teaching occurs in high schools with the result that for an atomistic academic mindset is the norm.

• Issues engaging faith and culture are largely the responsibility of the religion or theology departments.

Action Plans:

1. The school shall develop interdisciplinary learning initiatives such as team taught courses and interdisciplinary seminars on age-appropriate levels, and reworked curriculum will reflect an authentic outlook on disciplinary connections to post-school experiences.

Timeline:

• New Initiatives: 1 course per year

• Full Curriculum Review: conducted by each department over five years.

• Curriculum Review: Review conducted during inservice time.

Institutional Steward:

• Academic Affairs Officer.
• Department chairs.

**Estimated Cost:**

- Course Rewrites $1000 per course
- New Courses - $2500 per course

2. *Assessment forms will address different modes of learning.*

**Timeline:**
- Ongoing as individual teachers are trained and assessment schemes adjusted.
- Yearly benchmarks will be established leading to a five year implementation schedule.

**Institutional Steward:** Academic Affairs Office and individual teachers

**Estimated Cost:**

- Faculty instruction - $2500 initial group instruction
- $2500 initial investment in professional library and faculty memberships in online communities.

3. *Critical questioning modules will be established in all coursework engaging the dialogue between faith and culture.*

**Timeline:**
- Ongoing as individual teachers are trained and assessment schemes adjusted.
- Yearly benchmarks will be established leading to a five-year implementation schedule.

**Institutional Steward:** School official charged with religious identity stewardship.

**Estimated Cost:**

- Faculty instruction - $2500 initial group instruction
- Ongoing costs in building faculty professional library
• Increased costs associated with faculty release time to dialogue and plan with colleagues.

4. **Faculty will serve as integral mentors to students in a formal setting from year to year.**

*Timeline:* Ongoing with incoming freshmen class and build capacity to all classes over four years.

*Institutional Steward:* Academic Affairs Office assisted by Campus Ministry and Guidance Office.

*Estimated Cost:*

- Initial cost of training - $2500
- Release time or organizational readjustment to provide for faculty-student meeting times.

5. **Faculty professional development team will set parameters for establishing curriculum guidelines.**

*Timeline:* One year

*Institutional Steward:* Principal and Faculty implementation team

*Estimated Cost:* Scheduled release time for planning and consultation.

6. **Ongoing professional development will establish a curriculum review process measuring the effectiveness of curricular objectives.**

*Timeline:* One year after #5 is implemented.

*Institutional Steward:* Principal and Faculty implementation team

*Estimated Cost:* Scheduled release time for developing measurement tool and evaluating data.

7. **Faculty leaders and administration will regularly analyze their work to align with the strategies needed to achieve this objective.**

*Timeline:* Ongoing after #6 has been established.
**Institutional Steward:** Faculty and Administration representatives.

**Estimated Cost:** Summer stipends according to school schedule.

**Measures of Effectiveness:**

- Newly developed interdisciplinary coursework will be evaluated based upon its ability to elicit holistic responses from students demonstrating a familiarity with the notion that human knowledge exhibits a basic unity manifest in different disciplines and skills.

- The effectiveness of multiple forms of assessment will be evaluated on their effectiveness in raising student achievement in building the depth of student understanding in the discreet disciplines.

- Critical questioning modules will be deemed effective if students can conduct a dialogue with secular culture from the perspective of religious principles and issues.

- Faculty mentorship initiative with a sustainable format for future growth and development will indicate success for this action.

- Professional Development initiatives will be deemed successful if faculty capacity for communicating the integral vision of the curriculum is increased. 

**Educational Policy Considerations:**

The evaluation of data acquired via the instrument designed to measure the effectiveness of the interdisciplinary actions will yield both exact numbers regarding the completion of assignments and the meeting of educational objectives. The key policy issue at stake for this action plan is the authentic development of the faculty’s capacity to negotiate the faith and culture conversation with students via assessments and curricular choices. A cursory engagement with the professional development goals will yield data that will not

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develop faculty capacities over a longer interval than the five years prescribed by the action plan. Qualitative data analysis ought to be archived over the course of the action plan in order to discern the effectiveness of the plan’s implementation efforts.

Student Requirements Objective

Within five years students under faculty direction will devise a graduation assessment tool that demonstrates their success at encountering intellectual, social, moral, and spiritual challenges in their school and local communities.

Strategies:

- The whole person will be engaged in the educational process.
- An integrated Catholic worldview will be communicated through all initiatives.
- Constructive relationships between adults and students will be created and fostered.
- A critical dialogue between faith and culture will be developed throughout the educational process.

Assumptions:

- Few students consciously integrate their school experience to state a Catholic worldview.
- Student progress through the academic and extracurricular programs of schools becomes more atomized than integrated.
- Student service programs are not uniformly ordered around an integral framework.
- Student service programs do not uniformly require a broad-based set of experiences.
- Students do not reflect on their learning from a metacognitional standpoint during their high school years.
- Modern high school stresses “mind-work” over working with one’s hands.
• Students’ lives are often disconnected from authentic encounters with nature.

Action Plan:

1. Students will complete integrating projects in their course of studies throughout the four years of high school demonstrating their ability to reflect on their learning experiences and devise a critical appraisal of their worldview.

Timeline: Test objective with upper level students and require projects of incoming freshmen after first year of plan.

Institutional Steward: Academic Affairs Office in conjunction with faculty professional development plan.

Estimated Cost: Costs associated with faculty professional development plan

2. Students will write reflections and assessments of their service and extracurricular experiences beyond the formal classroom setting.

Timeline: Annually.

Institutional Steward: Faculty in conjunction with Campus Ministry and Guidance Department.

Estimated Cost: None. Normal classroom costs will cover this item.

3. Students will complete interdisciplinary coursework prior to graduation.

Timeline: Dependent upon development of courses. Recommended one course per year.

Institutional Steward: Guidance Office.

Estimated Cost: Associated with course development work in Faculty Action Plan.

4. Students will demonstrate their ability to work manually in completing an authentic task and reflect on its contribution to their personal development.

Timeline:

• Explanation and instruction during first year;

• Summer implementation interval for test group;
• Additional groups added as program develops.

Institutional Steward: Integral Curriculum coordinator in conjunction with Guidance Office.

Estimated Cost:
• Variable dependent upon student choices.
• Costs can be transferred to families via a summer program/summer employment initiative.

5. Students will engage in an authentic experience of nature through their course of high school and reflect on its contribution to their personal development.

Timeline:
• Explanation and instruction during first year.
• Summer implementation interval for test group;
• Additional groups added as program develops.

Institutional Steward: Integral Curriculum coordinator in conjunction with Guidance Office. This item may also be integrated into an environmental science class.

Estimated Cost:
• Variable dependent upon student choices.
• Costs can be transferred to families via a summer program/summer employment initiative.
• Should the item be integrated into an environmental science class, costs would be comparable to normal laboratory costs.

6. Students will complete a multi-year service-learning program directed at practicing the Christian virtues consistent with the school’s mission and philosophy. Components of the program will include: work with elderly, children, poor, social service agencies, and work within the communities of which they are a part.
Timeline: Four years implemented gradually beginning with senior class and working towards the freshman class.

Institutional Steward: Office of Campus Ministry with assistance of Religion Department.

Estimated Cost: Salary for coordinator based upon local scales; office set up based upon local configurations.

7. Student leaders, faculty mentors, and administration will regularly analyze their work to align with the strategies needed to achieve this objective.\(^6\)

Timeline: Yearly evaluation cycle. This could be a Summer initiative.

Institutional Steward: Principal acting as coordinator of constituencies.

Estimated Cost: Summer stipend schedule for faculty; some remuneration for students.

Measures of Effectiveness:

- Successful completion of student projects. Grading matrices to be determined by the school.
- Service learning program established and woven into the life of the school.
- Student graduation requirements altered to accommodate integral curriculum specifications.

Educational Policy Considerations:

The consideration of the data collected under this objective will require multiple years for a clear picture of its effectiveness to emerge. Newly initiated student requirements require several years to become effective until the requirement becomes part of the institution’s memory. A continual monitoring of the educational outcomes is crucial because discussion of student requirements often centers around tactical issues rather

\(^6\) *Curriculum Matters*, 22-29.
than strategic issues. The Principal and the review team should compare their progress with similar institutions initiating similar plans for a point of comparison.

_Administrative and Governance Objective_

The financial and policy-making leadership of the school shall provide ample support, research, supervision, professional development and leadership to guide the school community towards the integral mission detailed in this strategic plan.

_Strategies:_

- The whole person will be engaged in the educational process.
- An integrated Catholic worldview will be communicated through all initiatives.
- Constructive relationships between adults and students will be created and fostered.
- A critical dialogue between faith and culture will be developed throughout the educational process.

_Assumptions:_

- Current allocations of high school budgets do not allow for team taught courses or the addition of interdisciplinary seminar courses.
- Professional development is an uneven commitment among Catholic high schools and does not specifically address integral perspectives or curriculum design.
- Student progress towards integral mastery has not been attempted or measured.
- Faith and culture dialogue is usually a discussion of political and moral positions or the enforcement of rules prohibiting adult behaviors.

_Action Plan:_

1. Administration will set up a comprehensive professional development program aimed at establishing an integral perspective at the high school.
Timeline:

- Parameters established during the first year of the plan;
- Implementation proceeds over the succeeding four years building capacity based upon an ongoing needs assessment.

**Institutional Steward:** Principal and President (or liaison with the Board in schools without a President/Principal model of governance).

**Estimated Cost:**

- Continuing education graduate credits according to local schedules and partnerships with Catholic colleges;
- Yearly inservice speakers ($2500.00 per appearance);
- Administrator or facilitator to administer program – according to administrative pay scale; faculty release time or professional time to develop program schedule.

2. *A Coordinator of Integral Learning position will be established to establish, monitor, and evaluate the school’s progress towards the integral curricular goals.*

Timeline:

- First year integrate responsibilities into an existing job description;
- As plan develops position can be expanded to part-time or full-time depending on the size of the institution and the scale of the integral program.

**Institutional Steward:** Principal in conjunction with President and Academic Affairs Office.

**Estimated Cost:**

- Stipend at the outset ($5000.);
- Additional years should be set with existing salary scales.

3. *Administration will examine ways to schedule team-taught courses and integrating seminars.*
Timeline:

• Component of initial planning phase of first year initiatives;

• Course will be offered on a rotating basis as faculty become comfortable with the procedures established for team teaching.

Institutional Steward: Coordinator of Integral Learning

Estimated Cost: Scheduling item to be determined in conjunction with teaching load guidelines.

4. Administration will develop ways to train extracurricular coaches and moderators towards the integral goals of the school.

Timeline: First year, and then succeeding years as needed.

Institutional Steward: Coordinator of Integral Learning

Estimated Cost: Cost of inservice facilitator ($2500 per session)

5. The Administration and Governance structures will regularly analyze their work to align with the strategies needed to achieve this objective.

Timeline: Beginning at the end of the first year of plan implementation.

Institutional Steward: President (or Board liaison in the absence of a President/Principal model)

Estimated Cost:

• Copying costs for evaluation items.

• President’s time allocation.

Measures of Effectiveness:

• Professional Development program articulated for all faculty and administration.

• Newly developed position for oversight of integral learning.

• Course scheduling options developed for interdisciplinary learning.
Educational Policy Considerations:

The governing body and the administration of the school must set the allocation of funds and guide the strategic energy for this plan. All components of the plan flow from this essential commitment. Whereas procedural matters and adjustments to the plan will come under the direction of the various institutional stewards, the direction of the plan must become part of the mission the school seeks to articulate to constituent communities. As the plan become part of the operational life of the school, the administration and governing bodies should communicate the plan as part of the Catholic identity of the institution in creative and novel ways including presentations at professional associations. Through these initiatives the policy culture of the school will be constructed as the plan grows to maturity and becomes part of the school institutional memory.

Community, Parents, and Alumni Objective

Within a five year period organizations aligned with each of these groups shall reshape their interaction with the school to better align opportunities and support for the integral mission detailed in this plan.

Strategies:

- The whole person will be engaged in the educational process.
- An integrated Catholic worldview will be communicated through all initiatives.
- Constructive relationships between adults and students will be created and fostered.
- A critical dialogue between faith and culture will be developed throughout the educational process.
Assumptions:

• Sustained intergenerational encounters between students and people at different parts of the life cycle are low.

• The communities of many Catholic schools are no longer organic communities and students are seen as consumers or visitors in the neighborhood in which the school is situated.

• An anonymity students have disconnects them from the local communities in which schools are located.

• Alumni associations are directed towards initiatives beyond the educational mission of the school.

• The work of parent organizations varies greatly from school to school.

Action Plan:

1. Opportunities for meaningful student interaction with local alumni and community leaders.

Timeline: Second year as the plan is set up within the school’s operational culture.

Institutional Steward: Coordinator of Integral Learning and the school’s public relations office.

Estimated Cost: Time allocated for community outreach by staff members.

2. Administration will design ways to become a more significant part of the local community.

Timeline: Second year as the plan is set up within the school’s operational culture.

Institutional Steward: Coordinator of Integral Learning in conjunction with the various administrative arms of the school.

Estimated Cost: Time allocated for community outreach by staff members.

3. Parent organizations will sponsor integral education seminars to educate themselves regarding the effective parameters of the integral curriculum and how parents can assist in aligning the school with community organizations in productive ways.
**Timeline:** Second and third year as parents become acquainted with the school curricular goals and learning activities.

**Institutional Steward:** Moderator and officers of parent organizations.

**Estimated Cost:**

- Cost of several inservice sessions or a facilitated seminar ($2500-$5000)
- Variance in cost will depend on the nature of the seminar.

4. **Affiliated groups will regularly analyze their work to align with the strategies needed to achieve this objective.**

**Timeline:** Fourth and fifth year as activities and relationships are built within the community.

**Institutional Steward:** Coordinator of Integral Learning

**Estimated Cost:** Time allocation and cost of materials to disseminate information.

**Measures of Effectiveness:**

- School based survey of alumni and parents to measure interaction and satisfaction with newly energized programs.
- School-based alumni study aimed at measuring increased alumni interaction with students.
- Increased number of local organizations aligned with school activities.

**Educational Policy Considerations:**

As these bodies grow in their awareness of the integral curriculum’s extent and scope within school life, their increased participation will necessitate significant incorporation of their voices into the school’s integral planning and execution of programs. This building of the community relationships might be modeled after the various committees
contained within current Catholic parish life, or it may extend in new ways appropriate to the local community.

**Extracurricular Activities Objective**

Within five years all extracurricular activities will align their programs towards students encountering success in engaging intellectual, social, moral, and spiritual challenges in their school and local communities.

**Strategies:**

- The whole person will be engaged in the educational process.
- An integrated Catholic worldview will be communicated through all initiatives.
- Constructive relationships between adults and students will be created and fostered.
- A critical dialogue between faith and culture will be developed throughout the educational process.

**Assumptions:**

- Activities and athletics hold greater interest for students than coursework.
- Activities and athletics are not integrated into the general mission of the school; they are viewed as necessary, but beyond the scope of the educational work of the school.
- Coaches and moderators have a significant influence on students’ development.
- Dialogue between faith and culture is implicit in moral questions and issues of personal discipline and motivation, but is not consciously and constructively nourished.

**Action Plan:**

1. Students will reflect on their participation in extracurricular activities regarding their growing skills and perspectives.
**Timeline:** Second year after preliminary integral educational objectives are instituted into the learning program at the school.

**Institutional Steward:** Director of Student Activities

**Estimated Cost:** Time allocation to read and comment on reflections.

**2. Students will reflect on the relationships they create through their athletics and activities regarding their own moral and spiritual development.**

**Timeline:** Second and third year as the “culture of reflection” develops in the school community.

**Institutional Steward:** Campus Ministry Office.

**Estimated Cost:** Time allocation to read and comment on reflections.

**3. The school will institute a requirement for extracurricular participation including experiences that lie “outside of a student’s comfort zone.”**

**Timeline:** Second year.

**Institutional Steward:** Directors of Activities and Athletics

**Estimated Cost:**

- Variable depending upon existing number of teams and activities in the school.
- Where interscholastic athletic costs are prohibitive, a vibrant intramural program should be instituted.
- Similarly, where activities or artistic outlets are lacking, partnerships with outside organizations or studios could provide meaningful options.

**4. The school will institute training for moderators and coaches to approach the faith and culture dialogue as relating to individual activities.**

**Timeline:** Year three and beyond.

**Institutional Steward:** Coordinator of Integral Learning
**Estimated Cost:**

- Cost of seminars for coaches and moderators. This could be combined with the parent seminars and allow both parties to work in concert to facilitate the dialogue. A seminar cost estimate of $2500 for the facilitator would be an initial outlay.

- Future training could be the responsibility of the Coordinator of Integral Learning in conjunction with experienced coaches and parents.

5. *Extracurricular activities will regularly analyze their work to align with the strategies needed to achieve this objective.*

**Timeline:** After the third year of the plan.

**Institutional Steward:** Coordinator of Integral Learning.

**Estimated Cost:** Time allocation. Perhaps a summer stipend would allow for an efficient administration of this action plan.

**Measures of Effectiveness:**

- Increased student participation in extracurricular activities.

- Feedback developed from evaluation of student projects and integration of extracurricular components into student work.

- Alterations in the qualitative interactions of coaches and moderators with students.

**Educational Policy Considerations:**

As the plan reaches far beyond the academic program and the policy considerations involve a larger community of individuals, the communications aspect of the integral curriculum grows. Providing adequate training and meeting time for all parties involved in the process will require significant negotiation skills given the voluntary nature of many Catholic school moderators and coaches. The need for coordination and evaluation
of the plan’s effectiveness on both qualitative and quantitative level will have to monitored by the Coordinator of Integral Learning and the administration of the school.

Whereas the strategies prescribed by this plan grow out of the general mission of Catholic schools in the broadest sense, the implementation of these strategies in a coordinated manner describes a substantive alteration of existing school policies. This alteration of educational policy may also alter existing school structures. “When a policy is established, it resides within existing institutional and organizational arrangements. These arrangements mold and constrain the ways in which a policy takes shape both at the level of policymaking and implementation.” Current Catholic high schools are configured in a certain manner growing out of their traditions and established manner of delivering curriculum and services to students. As schools develop along the lines of this strategic plan, school cultures should alter in distinct ways. For example, schools designed to offer classes of distinct disciplines will be organized in a given manner. Through time, schools organized to offer interdisciplinary classes addressing multiple disciplines will be organized in different manners. These shifts require adjustments in planning as circumstances warrant.

All cultural configurations have consequences for practice. As an organizing principle for daily interaction, policies circumscribe the actions and behaviors of policy implementers as well as policy subjects. The culture of policy can lead to practices that run counter to the intended policy goals. These cultural consequences take form in the language and rituals of practice.

Owing to the level of continual conversation needed to implement a fully articulated

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7 Stein, 16.

8 Ibid., 20.
integral curriculum in a Catholic high school, planners should view this program as a primary step upon which additional plans must arise. Just as the integral curriculum grew from multiple experience accrued over many years and differing cultural situations, so schools planning to teach in an integral manner must allow for ideas, practices, and patterns to arise and develop over time from actual practice. Chapter five attempts to address the problems inherent in implementing this plan.
CHAPTER 5: EVALUATING THE PLAN

But I have learned through being reminded by your words that man is only prompted by words in order that he may learn, and it is apparent that only a very small measure of what a speaker thinks is expressed in his words . . . we learn whether things are true from that one only whose habitation is within us, whom now, by His grace, I shall so love more ardently as I progress in understanding.

--St. Augustine, Concerning the Teacher

A teacher who is full of Christian wisdom, well prepared in his own subject, does more than convey the sense of what he is teaching to his pupils. Over and above what he says, he guides his pupils beyond his mere words to the heart of total Truth.

--Terence H. McLauglin, The Distinctiveness of Catholic Education

The key problem is to devise plausible policies for improvement of schooling that can command the support of a worried public and the commitment of the educators upon whom reform must rely.

--David Tyack and Larry Cuban, Tinkering Toward Utopia

A project to develop the integral curriculum within a contemporary U.S. Catholic high school places itself foursquare at the intersection of Catholicism and culture.

Catholic high schools in the United States have been highly successful by all standard measures of educational achievement. Boasting high graduation and college acceptance rates, able to command high rates of tuition in most markets throughout the nation, and successful in the fields of athletics and extracurricular activities in a less uniform manner, Catholic high schools are often held up as model for the public sector to emulate. To claim that their curriculum needs to be examined in a systematic manner searching for content and skills that it may be lacking is to invite criticism from many constituencies.

Beyond the areas of purely academic achievement, particularly in serving the poor, “an abundance of recent research comparing public, private, and religious schools
shows that Catholic schools improve not only test scores and graduation rates for these children, but also their future economic prospects.”¹ The economic hardship caused by the soaring costs of tuition may be severe at times for families, but the future prospects for families whose alternatives for secondary education for their children are schools dubbed “failing” by the standards of the “No Child Left Behind Act” are unmatched by any other system of private schools in the country. This service to the poor, while not a characteristic of all Catholic high schools, indicates a mission truly in line with both the Gospel and the counsels of charity that have been a timeless part of Church tradition. What then is the source of the multiple critiques of Catholic schools from within the ranks of the Catholic educational community itself?

While criticism of Catholic high schools may take the form of either liberal or conservative voices decrying either the elitism of tuition–charging institutions or the lax moral standards exemplified by youth in all sorts ways, criticism of Catholic schools’ religious identity comes from within institutions and has become prevalent for secondary and higher education institutions. Often fueled by remembrances of another age, but also by sharp observations of the religious apathy and casual acceptance of contemporary culture often displayed by youth, criticism is usually issue-generated and rarely takes a systematic form in bemoaning the current state of affairs in American Catholic high schools. This status, however, changes as discussions of religious identity and educational philosophy are raised. From John Paul II’s *Ex Corde Ecclesiae* to

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publications and seminars throughout the world of Catholic higher education, attempts to present the full range of debates present in Catholic colleges regarding the state of Catholic identity have become philosophical, contentious, and accelerated. In attempting to carry the debate to elementary schools, Professor Curtis Hancock raises a clarion call to beware of the “idols” of the “education tribe.” Parodying Francis Bacon, Hancock claims:

Our ability to evaluate any pedagogical ideas as to whether they are “congenial” to Catholic education is obviously crucial. Catholic educators who can discern what is congenial are able to set up “firewalls,” as it were, to protect their schools from ideological influences, which would, in unchecked, spell the ruin of Catholic education. Without such barriers, our schools will be invaded by falsehood and corruption.²

Hancock’s hyperbole is instructive in critiquing the work of this thesis because it highlights the role of the faculty in carrying out the work of Catholic education, and because it presents the thoroughly unrealistic expectation that any Catholic educator truly enmeshed in the day-to-day rigors of schooling on the elementary or secondary level would be a philosophical watchdog for non-Catholic ideological influences. Still, the image is instructive. While Hancock and other critics of similar perspectives rail against complacency in addressing secularism in all guises, such voices have been in the halls of Catholic schools since the time of Clement in the second century. In fact, such a dynamic fuels the Church’s continual engine of self-reflection and reform.

Hancock’s imagery is neither universally shared by Catholic educators, nor is it universally rejected. Catholic schools and the faculty and administration that staff them

have a deep sense that they, and their mission, are different from public or other private schools. What has become difficult to entertain is the sense that the religious mission ought to be shared by all members of the educational community and not simply be the purview of the religious studies and theological faculty assisted by the office of Campus Ministry. During a time when vowed religious comprised the majority of high school faculties and administrations, the enmeshing of the religious or integral ideal with the secular educational tasks of schooling flowed from the image of the brothers, sisters, and priests laboring in all manner of tasks educating, caring for, coaching, and counseling the students who attended Catholic schools. Given the paucity of data collected during these years regarding the effectiveness of the integral experience that was being offered, one can only infer from the testimony of former students that they imbibed an education directed at their entire person. It is assumed based on such testimony that Catholic schools communicated a unified vision of knowledge and worldview via meaningful relationships between faculty and students that caused them to feel confident critiquing the secular culture in which they lived and worked after graduation. As stated in chapter two, this understanding of the integral curriculum in the United States is best realized in retrospect. The purpose of this thesis has been to provide a method to plan for implementing the integral curriculum in a way that is adaptable to individual schools, scalable in regards to other school planning initiatives, and measurable both as series of inputs and a series of deliverable skills within students’ graduation repertoire and within the institution at large.
Each objective of this plan seeks to mobilize a sector of the school to produce a new educational structure that will focus on the dynamics of how students are taught to integrate the multiple voices in their educations and in their lives. Such integration both mirrors and helps to construct a holistic worldview reflecting the Catholic belief that all knowledge is part of a unified whole flowing from the creative power of God. A significant part of this project is the recognition that there is a current problem regarding the integral capacities of Catholic High Schools. In many ways, the integral curriculum as described in this plan will be regarded as a new educational initiative rather than as reworking of part of the basic mission of Catholic schooling. If agents among the faculty, administrators, students, parents, coaches, and moderators do not recognize the lack of integration within current school practices as a problem for the religious mission of the school, then the task of implementing the integral curriculum is difficult indeed.

Those who most vigorously criticize the current shape and structure of Catholic schools draw their observations from the fact that Catholic schools have undergone an organizational change since the decline in the numbers of religious teachers and administrators. Previously hierarchical institutions were ruled by a combination of religious superior, institutional head, and a vowed order of men or women under of vows of poverty, chastity, and obedience. The historical experience of Catholic schools (as well as the institutional memory of many institutions) was of a very different institution than the somewhat bureaucratic organizations of today. This feature comprises a

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3 Historically, Catholic schools differed in governance structure according to the organizational plans designed by the founding religious order. In the case of orders of sisters, brothers, or priests, the
significant part of this study’s dynamic between faith and culture and places a
considerable portion of the integral curriculum’s implementation upon the administration
and governance of the school. From a managerial perspective, this emphasis is tied to the
financial and supervisory roles of administrators and governors. In discussing theories of
organizational dynamics Patricia Burch suggests as follows:

> . . . [E]ducational agencies are not simply affected by external pressures; external
pressures and cultural values give shape to educational agencies, helping
determine what schools are and what we can expect from them. For example,
relative to private schools, public schools and the agencies that oversee them
operate in a very complex fiscal and regulatory environment . . . . In response to
this complexity, the agencies governing public schooling develop elaborate
administrative structures. Over time, the elements of the complexity . . . come to
be understood as critical components of school governance.4

The plan proposed here redirects a portion of the supervisory role of administrators
through the initiatives of faculty professional development. Rather than establishing a
new level of school bureaucracy, this plan fosters a continual dialogue between all
concerned parts of the school community in an effort to guide the integral curriculum in
discreet communities with different school cultures.

Such a realization is basic to this plan because implementing the integral
curriculum, as conceived by this thesis involves a combination of initiatives aimed at
organizational change from “below” and from “above.” Working with discreet sectors of
the education community, the plan advocates altering the manner in which faculty
governance of the ordered was duplicated within the school. In the case of schools administered by
individual dioceses, the local bishop governed schools directly through a superintendent’s office.

conceive of their coursework and professional practice, altering methods of student assessment and accountability, and altering ways in which the community interacts with its own locale. However, although research has demonstrated that lasting educational change must always occur on the most basic levels, this plan also advocates that substantial change must also occur on the administrative and governance levels. First, the impetus to identify and undergo a school-wide assessment to measure the current effective integral components of a given school community must be undertaken by some level of administration or governing structure. Such an initiative requires both funding and time allocations. Second, as the “school scan” indicates the primary and secondary directions for prioritized attention, additional funds, time allocation, alteration of existing structures, and sustained commitment to training and assessment are required. In fact, a commitment to the integral curriculum should cause an alteration in school administrative structures in that supervisory models must be realigned to reflect a culture of continual assessment and evaluation based on both qualitative and quantitative measures of achievement. The “critical success factors” in implementing the integral curriculum include the gradual building of each community’s capacity for self-reflection and meaningful analysis, as well as the production of measurable student artifacts reflecting engagement with the interdisciplinary and applied theological process. In the words of Michael Feuer, “education production is plagued by ill-defined goals and imprecise technologies that do not replicate easily across classrooms, students, or schools.”

Such ill-defined goals require continual focusing, but cultural change and the change in

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5 Feuer, 82.
students attending Catholic schools must be substantial parts of a school calculus for success.

In many respects, the integral curriculum in a modern secondary school provides a basic component of a traditional Catholic education in a situation that has not so much abandoned it as it has relegated it to the purview of individual choice and chance. Providing answers to questions that society and students are not asking has both positive and negative components. In a positive sense Catholic schools must always stand for and incarnate the truth of Christ as reflected in its anthropological outlook, its fidelity to the Church, and its transcendent message. Culture will not always recognize or relish this heraldic role of a Catholic Christian institution. In a negative sense, by fixing this heraldic model to a particular cultural or institutional norm or delivery system but neglecting to critically evaluate both the medium of delivery and the message contained (or constrained) by the medium of delivery, the Church (or school) risks its message being only partially heard. Institutional structures must therefore be evaluated in the light of the full mission of Catholic secondary schooling. Without a required, integrated approach to educating youth academically, morally, and spiritually Catholic schools will continue to function, but they will only provide integral education to those who select from the wide range of options in a manner that teases out the integral aspects of the Catholic school program. This thesis attempts to provide an avenue for Catholic schools to intentionally plan for the integral education of all students.

By critically examining each of the five objectives of this plan, obstacles and challenges to implementation shall be discussed and evaluated. In examining the
administration and governance objective the primary issue at stake for school leadership is to chart a direction leading to successful integral progress. Financial support must provide an ordered professional development program utilizing external sources of research and instruction for teachers supported by a supervisory plan that builds faculty capacity for self-evaluation. Such a program must adjust to particular faculties given experience, spiritual direction, disciplinary expertise, and commitment to the program. In addition, the program can affect the recruitment of future faculty members by more clearly identifying the requirements and benefits of teaching in a Catholic school.

Beyond the faculty training component, the administration and governance of the school must set forth on a campaign, if deemed necessary by the internal school scan, to evaluate its relationships with the surrounding community and to develop student relationships with those vital sectors of the community that will contribute positively to students’ education. Examples of this type of mutual relationship with the communities in which the schools exist are the Cristo Rey schools administered by the Cristo Rey Network wherein students acquire work experience in addition to college preparatory education. Additionally, the administration will have to direct the stewardship of the student objective, the parent and alumni networks, and the extracurricular apparatus of the school. While each school has its own leadership apparatus, this integral plan requires the coordination, consultation, and commitment of many parts of the school community and necessitates a directed, collaborative style of leadership necessary for the successful implementation and evaluation of the integral program.
The faculty and curriculum objective requires a review of current curriculum, and the installation of an interdisciplinary thread throughout the course of studies. This coordinating feature may be achieved in a variety of ways but must contain two essential components: the central theological idea of knowledge forming a coherent whole and the continual evaluation of student access to this idea as expressed through student assessment schemes and the selection of course content. Depending on the experience and background of the faculties, differing levels of professional development will be needed. Crucial to the success of this objective is the development of faculty leadership potential in the integral area. Different schools will view the integral project differently depending upon their cultures and charisms. The essential role of the faculty in implementing the integral curriculum hinges on local faculty members taking leadership roles supported by the administration and governance of the school.

A more difficult component of the faculty objective relates to the individual dispositions or faithful witness of the faculty members. Curtis Hancock’s description of the faculty member who serves as the “watchdog” against secularism is instructive in this critique. While individual faith practice for faculty in Catholic schools is a great additive to the dynamism of the faculty’s spiritual sensibility, the practical difficulties of assessing an individual’s faith life at the either the point of employment, or during the process of integral curricular planning is unrealistic. The religious sisters, priests and brothers who previously taught in secondary schools were parts of religious communities and underwent elaborate formation processes to energize and bolster their spiritual lives. In the absence of such a formation process, faculty should nevertheless support the
teachings of the Church in all dealings with students and should work towards a more integral understanding of the Church’s educational mission through their own professional and spiritual development. Non-Catholic teachers can contribute a great deal in an ecumenical sense to the religious mission of the school and committed teachers who effectively witness a thoughtful, service-oriented life can only enhance the faculty’s general profile. The crucial factor is the continual working towards more meaningful, constructive relationships between all faculty and students. All students should experience a formative, positive relationship with at least one faculty member during their tenure at a Catholic high school.

The student requirement objective flows from the faculty objective. As faculty work to create integral curriculum components through the course of studies, so student assessments should reflect this curricular emphasis. Whether through the work of counselors, teachers, administrators, or a particular combination of all three sectors of the school community, students ought to be challenged to compare their actual learning experiences to the assessment goals of the integral project as it is designed at their school. The prescribed graduation assessment should demonstrate, not only a sum total of acquired knowledge and abilities, but also the critical ability to enter into a lifelong learning process directed at discerning the faith-culture dynamic in their lives.

Working in conjunction with the student objective, the extracurricular objective requires students to address the challenges or deficits in their school experience. While our culture lauds achievement in all endeavors as competitive students build their resumes, this component of the integral curriculum encourages success, but it also
requires students to address deficits in their educational exposure. Whereas the liberal arts curriculum requires students to engage in broad-based academic learning, this extracurricular objective requires students to engage in broad-based experiences. For the athlete, the arts; for the artist, a sport; for the student who is involved in no activities, a profile of involvement. For students this objective will involve time management, and perhaps summer commitments. For the school, additional funds and facilities will be required to accommodate the added student involvement.

The community, parents and alumni objective must be aligned with the integral plan of the school. Intended as a way for the school to involve more actors in its mission, this objective seeks to create a continuum of people available to students as role models, instructors, community touch points, and resources for student discernment. Administratively a considerable amount of education and coordination will be required at the outset of the program, but the success of the objective relies on the growth and development of the parent and alumni organizations along the trajectories established by their leadership in league with the governance structures of the school. Encouraging these groups to become more intimately involved with the school’s mission beyond the realm of fundraising and social activities will add depth to the integral project as the organizations develop individual histories aligned with the school’s collective history.

As a strategic statement of policy the integral curriculum relies on all the stakeholders within a school community for its success in the modern educational landscape. As a feature of Catholic secondary education in general, the integral curriculum must be aligned with existing university programs in Catholic school mission.
development and with the National Catholic Education Association professional development initiatives. Broadly designed in its general contours, this conception of the integral curriculum attempts to address both the educational practices and structures within schools and the policy structures within the Catholic educational community. Models of institutional administration and governance are put into play as institutions address the hierarchical structures of their history (and perhaps their present) through an initiative that requires a more collaborative shared structure of governance due to the multiple stakeholders that must be separately mobilized into overlapping spheres of activity. Theories of institutional functioning and organizational development are drawn into consideration as the integral curriculum attempts to draw community organizations and businesses into the educational process to provide students with more authentic and diverse learning experiences. These same theoretical constructs can also assist in administering the program as resistance and reinterpretation alter the integral initiatives as they work towards implementation within discreet school settings.

As a theological construction the integral curriculum seeks to enhance the ecclesiological landscape of the U.S. Catholic Church. As cited in chapter two, Avery Dulles, S.J. views Catholic schools as “privileged channels for the transmission and dissemination of the literary, artistic, and philosophic heritage of Catholic Christianity and for fostering creative developments in these fields.” Such an opportunity for creative development ought to extend to the field of education to establish new models

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6 Burch, 91-92.

for Catholic education. Historically Catholic schools have a heritage for educational innovation at key moments in the Church’s history. Reshaping Catholic high schools to more effectively teach and evaluate the integral curriculum will enhance the mission focus currently at work in all Catholic schools from elementary school through graduate school.

Finally, conceiving and implementing a more integral curricular approach to Catholic secondary education is a work built upon the history of Catholic schooling. From Augustine’s work of mining the pagan classics for those lessons and virtues that would build the young Church, to the incarnational encounters between teacher and student articulated by Aquinas, to the tight focus on the Latin and Greek classics cheered by Erasmus, Catholic schooling has always been an enterprise of individuals interpreting the world in the light of their experience of the Gospel and culture. As schools became more complex in the more complex societies of Europe, different relationships emerged between schools that educated different classes and schools that sought to protect students from the ways of the world. This same dialectic crossed the Atlantic to the United States as Catholic schools were set up to protect students from the Protestant influences of the American nation. Individualism flourished in the United States and Catholic schools worked to instill a spirit of community and discipline into the Catholic youth of a nation that was unwelcoming in many respects but whose culture could provide a more favorable social mobility than the nations of Europe. Now fully a part of American culture, Catholic schools are in the process of redefinition as they are confronted with financial challenges, a broadening mission to include a growing number
of non-Catholics, and the lures of an ever-expanding material culture. The integral curriculum project is intended to inform this redefinition from an authentically Catholic historical perspective with a focus on the future.
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