EXAMINING DIFFERENCES AMONG PRIVATE SCHOOLS
IN BRITISH COLUMBIA

By

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To four remarkable women:
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CHAPTER I

INTRODUCTION

Two important ideas taking center stage in the discussion of school reform are school choice and alternative forms of school governance. It is hoped that by providing parents with a choice of schools for their children, public schools will improve through market competition (Chubb & Moe, 1990; Levin, 2001). In addition to choice, school systems are experimenting with alternative governance styles in the form of charter schools (Manno, Finn, & Vanourek, 2000) and local education councils (Fiske & Ladd, 2000; Bryk, 1999).

These ideas have their basis in the work done in comparing public and private schools. Since Coleman's 1982 study reported a private or Catholic school effect (Coleman, Hoffer, & Kilgore, 1982), there have been numerous studies carried out to confirm if there is such an effect and determine its size, including a special issue of the journal *Sociology of Education* (1982). One of the limitations of these studies was failing to look closely enough at the differences that lie within the private school sector. Some studies distinguished between Catholic and public schools (Rowan, Raudenbush, & Kang, 1991; Gamoran, 1992) others between religious and non-religious private schools (Lee, et al., 1998), and still others between public and private schools (Gamoran, 1996, Benveniste, et al., 2003), but none explored the broader range of differences that make up the world of private schools.

Rather than being of a few types, private schools make up a broader range of school types. Cooper (1988) listed many of the kinds of private schools in the U.S. Faith-based schools are Catholic, Lutheran, Jewish, Seventh Day Adventist, Greek Orthodox, Quaker, Mennonite, Episcopal, Calvinist, Evangelical Christian, and Assembly of God. Special interest schools are military academies, special education schools, Montessori schools, and the British-style private schools.

A number of questions arise when considering the differences that lie within the private school sector. By definition, private schools are distinguished from public schools on the basis of their governance, but the range of different types of private schools suggests that there might also be a range of governance styles. What differences in governance style and structure exists within the private school sector and what are the strengths of each style of governance? The range of faith-based schools suggests that private schools might differ on the basis of their school mission. What is the role of mission differences in distinguishing between the different types of private schools? A third area in which private schools differ is in organizational structure. Private schools tend to be more communally organized than public schools. Can the differences in private school organizational structures suggest lessons learned that could be transferred to the public school environment? Research into these questions can be useful in providing insights into the policy debates around school choice and alternative forms of governance, as well as providing alternative models to those attempting to make private schools more effective.

School Sector Differences

The earliest work to provide empirical evidence of academic achievement differences between school sectors was the report by Coleman, Hoffer, and Kilgore (1982). Using the High School and Beyond (HSB) data, this report concluded that, while controlling for family background factors, private schools are associated with higher cognitive outcomes than public schools in reading, vocabulary and mathematics. Others reanalyzed the data finding different results. Goldberger and Cain (1982) were critical of the report on methodological grounds. In addition, concern was expressed about the degree of private school advocacy in the report. Further, Alexander and Pallas (1983) criticized the report on the basis of the selection bias problem.

Jencks (1985) summarized the debate between the two sides, observing that each side had used slightly different statistical models to arrive at different conclusions from the same data. He noted that students in their junior and senior years in high school learn slightly more in Catholic schools than in public schools, the magnitude of the Catholic school advantage was uncertain, and the evidence that disadvantaged students are most helped by Catholic schools is "suggestive, but not conclusive" (p. 134).

Researchers began examining other aspects of the 'private school effect'. In a study on the effects of tracking on inequality, Gamoran (1992) reported that the method in which tracking was carried out in Catholic schools was different from that in public schools. Lee, Croninger, and Smith (1997) found similar results by examining schools that had what they called a constrained curriculum, much like the curriculum in Catholic schools.

A review of the literature on private school effects indicated that while there may be differences between public and private schools in academic achievement, the major differences are centered on three areas: school mission, organization, and governance. The next three sections provide a brief introduction to each of these areas. The final section of the chapter will present research questions that will direct the study.

A small line of the research literature addressed the issue that the majority of private schools are faith-based enterprises, and it might be this unifying idea that accounts for some element of their success. The analysis of the Catholic schools by Bryk, Lee, and Holland (1993) is an example of a study that devoted a substantial portion of their exploration to this aspect. They observed that the core educational activity in all schools is based on "people changing people" (p. 324). This is essentially a moral activity. They stated that "teaching in [Catholic] schools not only was a technical act, it also was a moral imperative" (p. 22). Bryk and colleagues were critical of reform efforts that provide ". . . technical solutions in search of some golden end. Each involves an application of instrumental authority rooted in coercive power . . . . [T]he problems of contemporary schooling are broader than the ineffective use of instrumental authority. At base is an absence of moral authority" (p. 326).

An inquiry into the differences that lie within and between sectors is partly embedded in the larger field of organization theory. Since the turn of the twentieth century, a bureaucratic-hierarchical perspective on organizations has shaped the way schools are managed and structured. In this perspective, the educational process was controlled by a central office through administrative specialists. High value was placed on standardization of process and curricular alignment (Rowan, 1990). A contrasting

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organizational model was built on the communitarian idea. Schools based on this model were seen as small communities centered on a set of unifying values about the purposes of education and, to an extent, the nature of the good life. This approach led to a school organization that was shaped by a common ethos and focused on enduring social relationships (Lee, Bryk, & Smith, 1993). While some public schools are based on a communal model of school organization, the expression of these two approaches tended to fall along sector lines, with private schools expressing a communal model and public schools a more bureaucratic-hierarchical approach.

The foundational distinction between public and private schools is their approach to governance. Publicly elected school boards govern public schools. Private schools are governed by private groups which may be self-appointed boards, church boards, boards made up of members elected from the school association or for-profit boards. These two approaches to school governance, public and private, reflect a difference in accountability and interest. Public school governance focuses on representing and addressing the needs of the society in which the school or school system is located. The emphasis is on developing a public good. Private school governance emphasizes the development of a private good, having greater focus on the interests of association members or clients.

Significant social and economic changes are driving a re-examination of increasing client power in the public school system. This is being expressed in the development of voucher systems (Howell & Peterson, 2002), charter schools (Manno, Finn, & Vanourek, 2000), magnet schools, local education councils (Fiske & Ladd, 2000; Bryk, 1999), and funding of private schools. To a large extent this move is based on the belief that the development of a market system will put pressure on public schools to

improve performance (Chubb & Moe, 1990; Levin, 2001). Yet this approach to reform

based on market pressure fails to capture the important element of private school

organization around a set of common values (Bryk, Lee, & Holland, 1993).

These approaches to governance, organization and mission suggest issues to

investigate about the relationship between student achievement and these three

organizational aspects, and what the mechanism is that might cause differences in

achievement based on them.

Research Questions

This study is motivated by questions about the differences that lie between and

within school sectors, particularly the issues of school mission, organization and

governance. The study will address the following questions:

- What are the differences in school mission that lie within the private

  school sector?

- What is the range of differences in the style of private school governance,

  teacher qualifications, staff professional development, teacher and

  principal evaluation, communications with parents, counseling and

  guidance services for students, tuition rates, and time allotments for core

  subjects that lie within the private school sector?

- Are the differences in achievement between public and private schools

  seen in previous studies confirmed with this new data from British

  Columbia?

- If there are significant sub-sector differences in achievement, can they be explained by difference in mission of the school sub-sectors?

Two data sets from British Columbia, Canada were used to explore these questions. The first was the Evaluation Catalogues of British Columbia independent schools. The catalogues contain information about school organization, governance and mission. The second set of data was student achievement data from the 2002-2003 provincial examinations in grade 12 Language Arts courses. Using data from a school system outside of the U.S. will contribute an international perspective to the policy discussions around school governance and organization in the U.S.

The remainder of this dissertation consists of seven chapters. The next chapter is a presentation of the conceptual framework and Chapter III is a review of the literature that illuminates the issues presented. The Chapter IV is an outline of the data and methods used. The qualitative data about school organization was examined using content analysis. The results of this analysis are presented in Chapters V and VI. Chapter V reports on the school vision/mission statements and Chapter VI outlines the differences in organizational characteristics shown in the Evaluation Catalogues. The student achievement data was analyzed using hierarchical linear modeling. The quantitative findings are presented in Chapter VII. The final chapter brings analyses together in the discussion and conclusion. Areas of further study are also presented in the final chapter.

CHAPTER II

CONCEPTUAL FRAMEWORK

The desire to improve the performance, equity and efficiency of schools and educational systems has been a long-standing goal of the U.S. educational system. The force of this ongoing reform effort grew with the publication of the 1983 report *A Nation at Risk*. This report was a signal that changes had occurred in the political, economic and social environments in which schools operated and schools were no longer meeting American expectations. The report noted that student achievement on standardized tests had fallen, performance of American students on international assessments was lower than desired, and the business community found that schools were not providing the highly skilled workers they required (National Commission on Excellence in Education, 1983). More recently, the *No Child Left Behind Act* (2001) intensified the attention on school reform. The focus of this legislation was an increase in accountability and assessment for all students, more freedom for states and local communities to determine educational priorities and process, providing more choices for parents, and basing reform actions on scientifically proven methods (U.S. Department of Education, [n.d. a]).

A multitude of reform efforts have been carried out to address the desire for school change to increase student academic achievement. This chapter will consider the range of school reform efforts within the context of a model for student academic achievement based on an organizational approach to schools, noting that one organizational aspect has not been the focus of a large reform effort.

Student academic achievement in school settings is associated with two sets of factors: the individual characteristics that the student brings to the learning situation and the characteristics of the school in which the learning takes place (Coleman, Hoffer, & Kilgore, 1982). From an organizational point of view, a school consists of three structural elements embedded in an organizational mission. The three structural elements are the core technology, the management structure, and the relations with the external customers and governors (Parsons, 1960). In schools, the core technology is teaching and learning. The way in which the school is organized and managed to support the core technology makes up the management component, and the governance element consists of the relationships with those served directly by schools, parents and students, and those who govern schools (Murphy et al., 2001). The organizational mission of the school arises from values and beliefs of the community or society that established the school (Strike, 1999). Figure 1 summarizes these relationships.
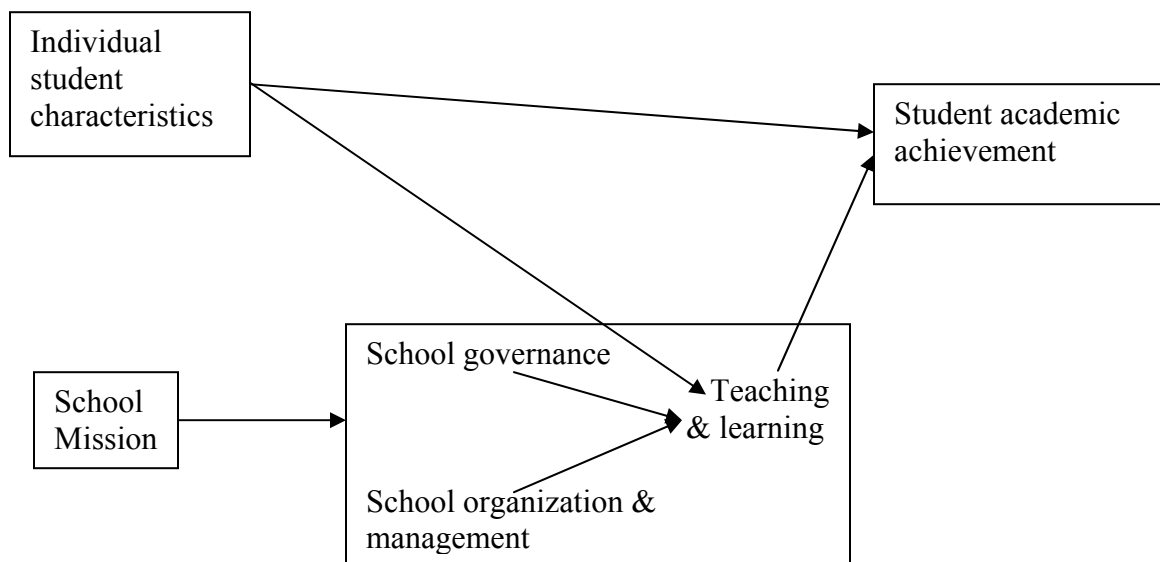
Figure 1. Model for Student Academic Achievement

The figure presents student academic achievement as a function of the individual characteristics that students bring to the learning situation. These characteristics have a direct association with student achievement as well as an indirect relationship working through the school's teaching and learning function. Individual student characteristics include interest and motivation, prior learning and learning experiences, support from family and peers, academic ability, socioeconomic status, race-ethnicity, language, and gender.

The teaching and learning core technology of most schools is structured in the same basic ways. Typically, students are taught in classes that are sorted by age level. The curriculum, particularly at the high school level, is divided into subject areas, and taught by subject-area specialists. Learning is seen as knowing rather than doing. Assessment of learning is measured largely by tests that determine the amount of curricular material that has been retained by the students. Conventionally, there is a division between students and teachers, where teachers are the transmitters of knowledge and students receptors. Transmission of knowledge is a one-way path. The knowledge gained is viewed as a representation of an objective reality outside of both teacher and learner. Learning is almost exclusively an individual activity. Intelligence is conceived of as a fixed quantity and educational programs are linked to the amount of intelligence that a student possesses. This set of beliefs about teaching and learning, and the structures that arise from them shape and affect the way an individual student's characteristics determine individual academic achievement (Elmore, 1996; Tyack & Tobin, 1994; Murphy et al., 2001).

The model presents school governance as related to student academic achievement indirectly through teaching and learning. Governance is about control and coordination of the organizational processes, and the establishment of policies and procedures to affect that control (Murphy, 2000). The control and coordination of the educational process can be apportioned among the school or community's stakeholders, and can be shaped in many ways. These ways include the establishment of policies, procedures and funding levels by elected or appointed school boards, the collective agreements between teacher professional associations and school boards, teacher commitment to a set of professional standards, market forces that arise from satisfaction or dissatisfaction with school performance, and commitments by a community to a set of values or beliefs. Collectively, aspects of school governance create the level of and direction of accountability present in the school.

The way the school is organized and managed is also associated with student academic achievement indirectly through teaching and learning. School organization lies on a continuum between two organizational approaches: the bureaucratic-hierarchical model and the communitarian model (Rowan, 1990; Lee, Bryk, & Smith, 1993). Schools that have a more bureaucratic-hierarchical approach are based on a rational systems view of organizations, and tend to be structured around a centralized approach that creates greater rational uniformity to the teaching and learning activities of the school. The communitarian approach is based on an open systems view of organizations, using informal norms and values to guide a decentralized core technology.

Finally, the model indicates that the whole school organization is shaped and directed by the school mission. The school mission arises from a set of values that

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answer fundamental questions about the purpose of education and how education should be carried out. The school mission provides the context for governance decision-making and the way the school is managed. The mission clarifies the outcomes that the teaching and learning core technology work toward (Parsons, 1960; Perrow, 1986). Sergiovanni (1992) describes this mission functioning as a 'center.'

> Centers are repositories of values, sentiments and beliefs that provide the needed cement for uniting people in a common cause. Centers govern the school values and provide norms that guide behavior and give meaning to school community life. They answer questions like What is this school about? What is our image of learners? How do we work together as colleagues? (p. 41).

Seen this way, school missions are not expressed in a rationalistic way, but rather by providing coherence to organizational elements that make up the school. They do not force, but guide school action.

To address the concerns over student academic achievement, reform efforts have focused on all three of the structural elements of school organization. Experiments in various forms of school governance have been and are being carried out through the use of vouchers, charter schools, and local education councils. Attempts to take a different approach to school organization and management have focused on implementing a more communal model, largely through the creation of teacher professional communities and school-based management. Numerous reform efforts involving the core technology of teaching and learning have been and continue to be implemented. These range from new curricula to de-tracking classes to standards-based accountability and assessment. In addition, whole school reform efforts have been implemented to address multiple organizational elements simultaneously.

While these reform efforts have focused on the three structural components of school organizations, notably absent from this list is any major reform effort that arises from experimentation with school mission. The exception is the comprehensive or whole school reform movement that attempted to establish school mission statements for creating effective schools; the implementation and effects of these reform models has been spotty at best (Berends et al., 2002; Glennan, 1998, Desimone, 2002; Borman et al., 2003). Major mission differences are illustrated by research showing that one of the important differences between private and public schools is the school goals that parents value, as perceived by the school principal (Hannaway and Abramowitz, 1985). Other research indicated that the three goals most frequently chosen were building basic literacy skills, academic excellence, and religious development of students. The largest group of public school principals reported that building literacy skills was most important, followed by academic excellence. For religious private schools, religious development of students was the most important goal. For nonsectarian private schools, the most important goal was academic excellence (Baker, Han, and Broughman, 1996; Alt and Peter, 2002).

One of the reasons for this absence of attention to school mission as a reform strategy in public schools is the desire for school system inclusivity. In an effort to be inclusive, public schools have been based on a set of values that is too thin to constitute a distinct school mission (Strike, 1999). Private schools, on the other hand, are distinguished by their school mission. The mission of private schools is based on beliefs about the nature of the good life, the human task, and the role that education should play

in preparing for that life and task. One way to study the role of school mission is to consider its relationship to private school performance.

The purpose of this study then was to contribute to the school reform literature by examining the differences that lie within the private school sector that arise from differences in school mission. In addition, other school organizational differences that are not associated directly with school mission were studied.

CHAPTER III

LITERATURE REVIEW

This chapter is a review of the literature that supports the conceptual framework. First, the literature on the debate over the existence and size of a private school effect will be reviewed. This is followed by an overview of some of the literature on the four organizational elements of schools in the conceptual framework: organization, and particularly the communitarian model of school organization theory, the core activity of teaching and learning, governance, and school mission. The chapter concludes with the research questions and hypotheses guiding the study.

Private School Academic Performance or 'the Catholic school effect'

In 1981, James Coleman and colleagues announced that, based on the High School and Beyond (HSB) survey, private schools, both Catholic and non-Catholic, were more effective in helping their students obtain cognitive skills. These findings, and others, were subsequently published and began a heated debate. Coleman, Hoffer and Kilgore (1982) reported three important conclusions. Their analysis of the HSB data indicated that private schools produce better cognitive outcomes than public schools in reading, vocabulary and mathematics. "When family background factors that predict achievement are controlled, students in both Catholic and other private schools are shown to achieve at higher levels than students in public schools" (p. 180). Second, they showed that private schools were safer, more disciplined, and more orderly. "The

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Catholic schools are strictest in discipline; the other private schools somewhat less strict and appear to nurture the student to a greater degree (as evidenced by teacher interest). The public schools taken as a whole are neither strict nor do they nurture the student. In addition, they are least often regarded by their students as fair in their exercise of discipline" (p. 103.) Thirdly, they noted that the public schools were more internally segregated than private schools.

The response to the publication of Coleman, Hoffer, and Kilgore's research was swift, with many criticizing the report. Goldberger and Cain (1982) critiqued the report on methodological grounds. "Our summary assessments are that the methods and interpretations used by Coleman, Hoffer, and Kilgore fall below the minimum standards for social-scientific research . . ." (p. 103). In addition, they noted that there was "so much advocacy" (p. 103) in the report that they could not rely on the "objectivity and scientific judgment of the authors" (p. 103). Alexander and Pallas (1983) criticized the report on the basis of the selection bias problem. They asked, "[p]ut simply, when good students go to good schools, how are we to know which is responsible for the good performance that is likely to be observed?" (p. 170).

Willms (1985) reanalyzed the HSB data, conducting his analysis with additional data from the follow-up survey. Controlling for student characteristics, family background and prior academic achievement, Willms found that the 'Catholic school effect' was extremely small for some curricular areas and non-existent for others. For example, he found that the Catholic school effect in science was 1.2 to 3.5 percent of a standard deviation, while in civics, the effect ranged from 0 to 1.9 percent, depending on the model used. This is a very small effect size. Interestingly, Willms acknowledged that

the achievement tests used were limited in their ability to measure gains in student achievement in their last two years of high school.

Murnane (1984) summarized the debate to that point in a review essay, noting that the public debate over the cognitive achievement differences obscured other important findings in the Coleman et al. (1982) report. He pointed out that the findings about differences between public and private schools should stimulate research into what it is about controlling admission and charging tuition that would provide higher cognitive results. He also noted the policy debates had moved to providing tax credits and vouchers to allow parents to send their children to private schools. Murnane observed that a second, profound finding was being ignored in the debate about differences in cognitive output between the two sectors. In an earlier report, *Equality of Educational Opportunity*, Coleman et al, (1966) had shown that relative to individual characteristics of students, school factors have a much smaller role in academic achievement. The 1982 report showed that this was not exactly the case. The differences in levels of achievement between public and private schools showed that school factors did play an important role after all. Murnane (1984) pointed out that while there is "disagreement about whether Catholic schools and other private schools are more effective on average than public schools, there is agreement that even the largest estimates of a private school advantage are small relative to the variation in quality among different public schools, among different Catholic schools, and among different non-Catholic private schools" (p. 270).

Hoffer, Greeley, & Coleman (1985) reassessed work done previously and reaffirmed earlier findings that Catholic schools had a positive effect on student

achievement. They noted that the effect was from "about one-half to one grade equivalent for students of average background . . . larger for black, Hispanic, and lower SES students, and somewhat smaller for white and higher SES students" (p. 74). They suggested that these differences were brought about because Catholic schools placed more students in academic programs, require more academic work, and more homework.

Jencks (1985) summarized the debate between the two sides by showing how each used slightly different statistical models to arrive at different conclusions from the same data. He noted four substantive conclusions that could be drawn from the debate to that point. First, students in their junior and senior years in high school learn slightly more in Catholic schools than in public schools. Second, the magnitude of the Catholic school advantage was uncertain. Third, the evidence that disadvantaged students are most helped by Catholic schools is "suggestive, but not conclusive" (p. 134). Finally, "the cumulative effect of twelve years of Catholic schooling is only about three times the apparent effect of the last two years of Catholic high school, either because Catholic elementary schools are less distinctive than Catholic high schools, or because short-term benefits of Catholic schooling mostly dissipate over the long run" (p. 134).

Coleman and Hoffer (1987) reconsidered the question of sector differences using longitudinal data from the HSB survey that allowed them to control for preexisting academic differences in earlier grades. They reasserted several of their previous claims about the efficacy of Catholic schools in their book *Public and Private High Schools: The Impact of Communities*, which explained the 'Catholic school effect' in terms of the functional community in which the Catholic schools were embedded. A functional community was defined as "a community in which social norms and sanctions, including

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those that cross generations, arise out of the social structure itself, and both reinforce and perpetuate that structure" (p. 7). They essentially argue that parental choice of private schools can strengthen communities, and that a Catholic education shaped around a set of communitarian values can help disadvantaged students achieve higher academic performance.

Bryk, Lee, and Holland (1993) took the debate in a new direction. Rather than try to show that attending Catholic schools made a difference in cognitive output, they set out to identify the organizational lessons that could be learned from the Catholic schools. They found three key features that were important to Catholic school success: there was a set of shared values among the members of the school community; there was a sense of shared activities, both curricular and extra-curricular; and there was a distinctive set of social relations among the school community members that was created by a diffuse teacher role and staff collegiality.

Following the publication of the Coleman and Hoffer (1987) and Bryk et al. (1993) studies, researchers began to turn their attention to other aspects of the 'Catholic school effect.' In a study on the effects of tracking on inequality, Gamoran (1992) reported that the method in which tracking was carried out in Catholic schools was different from that in public schools. By placing greater demands on students in the lower tracks, requiring more academic courses and more rigorous classroom work, Catholic schools had less variation between tracks. Gamoran suggested that higher achievement levels in the lower tracks accounted for part of the Catholic school effect.

A number of studies were carried out that showed Catholic schools had a lower dropout rate. "For the typical student, attending a Catholic high school raises the

probability of finishing high school or entering a four-year college by thirteen percentage points" (Evans & Schwab, 1995, p. 944). Sander and Krautman (1995) confirmed a Catholic school effect on dropout rates and suggested that the experience of Catholic schools in reducing these rates should be studied further as a potential solution to the dropout problem facing inner-city schools. Neal (1997) confirmed that urban minorities benefit from attending Catholic high schools, but added that is was "primarily because the public schools available to them were so poor" (p. 98).

Lee et al. (1998) investigated the effects of attending public, Catholic and private schools on the mathematics course students take. They found that private school students took more advanced mathematics courses than public school students. "However, after controlling for additional differences in selectivity between the two types of private schools, . . . Catholic schools influence their students' course-taking behavior especially strongly and that the social distribution of course-taking is especially equitable in Catholic schools" (p. 314). A study of sixteen schools in a variety of communities led Benveniste et al. (2003) to conclude that the differences may be more about school types in a community than between public and private. "The social, cultural, and economic backgrounds of the parents and the community in which the school was located seemed to be the main determinant of variation, much more so than a school's public or private character, or within the later group, whether it was religious or secular" (p. xiv).

We can draw several lessons from the long, technical debate over the existence a private school or Catholic school effect. First, the differences in academic output between public and private schools are so small that the data sets and statistical techniques used were unable to conclusively distinguish them. Second, where one's

ideology on the issue of the use of public money to fund private schooling lay might determine how one builds a model and what statistical techniques are chosen to support the conclusion that one wants to come to on this issue. Third, since we are not able to show definitive results using the academic output approach, maybe we need to look in another direction. Finally, the discussion of public school and Catholic school effects oversimplifies the private school world, which has considerably more variety than the current research exhibits. We next review the organizational theories that shape public and private school organizational structure.

Organizations

Two organizational theories that have shaped the models of school organization, the hierarchical-bureaucratic and the communal, are embedded in a larger body of organizational literature. Blau and Scott (1962) describe social organization as "the ways in which human conduct becomes socially organized, that is, the observed regularities in behavior of people that are due to the social conditions in which they find themselves" (p. 2). There are two aspects to social organization: the structure of the social relations and the shared beliefs around which the members of the group are joined. Social organization creates a unit that is greater than the collective of individuals that make it up. While social organizations arise whenever people are living together, formal organizations are the social organizations created for a specific purpose in which a collective effort is required. Parsons observed that "the development of organizations is the principal mechanism by which, in a highly differentiated society, it is possible to 'get things done' to achieve goals beyond the reach of the individual" (Parsons, 1960, p. 41).

Scott (2003) identified three major approaches to understanding organizations—rational, natural, and open systems. From a rational systems perspective, organizations have goal specificity and a formalized structure. The rational systems approach refers not to the choice of goals, but to the method of implementation. The two most important contributions to the rational systems approach were the work of Taylor on scientific management and Weber's theory of bureaucracy.

Taylor's (1916) scientific approach to organizational management was based on analysis of the tasks to be carried out, selecting the best workers to carry out the task and providing them with the training to do the task in the most efficient manner. His rational approach to both labor and management was designed to standardize organizational output. The second important contribution to the rational systems organizational perspective was Weber's theory of bureaucracy. Weber's theory was embedded in the historical context of "increasing subdivision of the functions which the owner-managers of the early enterprises had performed personally in the course of their daily routine" (Bendix, 1956, pp. 211-212). His theory of bureaucracy was based on the ideas of fixed division of labor among participants and a hierarchy of offices. A set of rules governed the performance of organizational participants. Personnel were selected on the basis of their technical qualifications, rather than personal connections, and participants viewed employment as a career (Weber, 1922).

While the rational systems perspective on organizations was appealing from a technical point of view, its failure to completely describe organizational behavior led to the development of a second major approach, natural systems. An important characteristic of this approach was the recognition that organizational goals were more

complex than conceptualized by the rational systems approach. In addition to pursuing

formal goals, organizations also have self-maintenance goals. The stated goals were not

the only ones pursued by an organization; a major unstated goal was survival. The

natural systems perspective also made a distinction made between formal and informal

organizations. Formal organizations are systems with a clear statement of goals, a set of

operating procedures and clear lines of authority. Existing alongside the formal

organization is an informal one consisting of "informal relations and the unofficial

norms" (Blau & Scott, 1962, p. 6). In addition to the ideas of goal complexity and

informal organization, the natural system approach included the important idea of

cooperation. Barnard (1938) observed that an

> . . . essential element of organizations is the willingness of persons to contribute their individual efforts to the cooperative system. The power of cooperation, which is often spectacularly great when contrasted with that even of large numbers of individuals unorganized, is nevertheless dependent upon the willingness of individuals to cooperate and contribute their efforts to the cooperative system. (p. 139)

With his articulation of the importance of cooperation, Barnard attempted to reconcile the

rational idea of goals imposed from on top by organization management with the

importance of willing agreement from the bottom.

The third perspective on organizations is the open systems approach. This

approach stresses the structural complexity of organizations, as well as the variability and

loose coupling of the individual parts. The open system perspective acknowledged that

the environment played a large role in how organizations develop and adapt to changing

conditions. "[T]he source of system maintenance, diversity, and variety is the

environment. From an open system point of view, there is a close connection between

the condition of the environment and the characteristics of the systems within it: a

complex system could not maintain its complexity in a simple environment" (Scott, 2003, p. 91).

The open system perspective captures the notion that social organizations comprise multiple independent actors whose interests are more complex than simply the interests of the organization (Boulding, 1956). Each individual is part of numerous other social organizations demanding cooperation and participation. In human organizations, "the system is 'multicephalous': many heads are present to receive information, make decisions, direct action. Individuals and subgroups form and leave coalitions. Coordination and control are problematic" (Scott, 2003, p. 101). Because of this 'multicephalous' character, human organizations may be loosely coupled in that organizational units are loosely connected to respond to multiple goals and changes in the environment (Weick, 1976).

The acknowledgement of the loosely coupled nature of organizations allows for a conceptual approach to organizations that is more communally based than bureaucratic and hierarchical. Tönnies (1957) articulated a sociological theory that undergirded the communitarian model of organization. He distinguished between a social organization that is based on communal understandings and traditions that bind people together, what he called *gemeinschaft*, and an associative relationship that characterized a society where there are common interests and purposes, *gesellschaft*. "In *gemeinschaft*, natural will is the motivating force. . . . [i]n *gesellschaft*, rational will is the motivating force. . . . In the first instance, the ties among people are thick and laden with symbolic meaning. They are moral ties. In the second instance, the ties among people are thin and instrumental.

They are calculated ties" (Sergiovanni, 1994, p. 219). Depree (1989) distinguished

between these two approaches in terms of contracts and covenants.

> A legal contract almost always breaks down under the inevitable duress of
> conflict and change. A contract has nothing to do with reaching our potential . . . .
> Covenant relationships, on the other hand, induce freedom, not paralysis. A
> covenant relationship rests on shared commitment to ideas, to issues, to values, to
> goals, and to management processes . . . . Covenantal relationships are open to
> influence. They fill deep needs and they enable work to have meaning and to be
> fulfilling (p. 59-60).

Several features characterize organizations based on a communal model. They

are united by shared values (Bryk & Driscoll, 1988; Strike, 1999) that are both context

specific and transcendental (Beck & Foster, 1999). An ethic of caring, to some degree,

pervades the relationships (Noddings, 1992; Foster, 2004).   Communities tend to be

organized more informally rather than bureaucratically, allowing members to interrelate

in many contexts and many ways (Strike, 1999; Beck & Foster, 1999). In organizations

that are communally ordered, there is "a common agenda of activities which marks

membership in the organization" (Bryk & Driscoll, 1988. p. 5).

Values are the set of strongly held beliefs about what is desirable. In schools this

includes notions about the goals and purposes of education and how those goals should

be achieved.

> Values relate closely to the outcomes deemed important, including the impact of
> education on students, how schooling shapes their thinking (is it rote or creative?),
> their values (are they democratic, participatory, innovative?), their competencies
> (such as problem-solving, inventing, discovering, being curious, questioning
> received knowledge), their interpersonal skills (being able to work effectively
> with a wide variety of others), and their character (Persell, 2000, p. 391).

A consideration of the role of values in a community raises two problems, the

conflict between communitarian and liberal-individual approaches to school organization

and the dilemma about inclusivity. Beck and Foster (1999) outlined how two opposing

perspectives shape our views on the nature of persons and the nature of the associations between persons. The liberal/individualist perspective tends to see persons as fundamentally independent, self-interested, endowed with the right to self-determination, and capable of rational choice. Associations of people in this perspective are "something of a necessary evil—not pleasant but essential for individuals to satisfy desires" (p. 339). A rational system that maximizes freedom and minimizes harm is needed to guide interactions between persons. A liberal state provides impartial regulation based on laws and contracts between persons.

The communitarian view, on the other hand, is inclined to see persons as social by nature, and while they have the right to self-determination, also have a responsibility to pursue the well being of others. People are capable not only of exhibiting altruism, generosity, and cooperation, but they naturally exhibit these behaviors within committed relationships. The communitarian view holds that communities provide "ideal contexts for the flourishing of persons as individuals and within relationships" (Beck & Foster, 1999, p. 340), and that the well being of persons and relationships is related to the health of their communities. Organizations need to find a balance between these two positions (Bryk & Driscoll, 1988) "combin[ing] liberalism's concern about the individual with a communitarian commitment to the creation of social systems built upon mutual acceptance, care, and respect" (Beck & Foster, p. 350).

Strike (1999) argued that the values that create communities can be either "too thin to constitute an educational community . . . [or] too thick to be inclusive" (p. 46). He referred to these respectively as non-constitutive and constitutive values. Constitutive values provide a conception of the desired ends and they generate a common agenda and

joint projects. The problem with constitutive values is that they are not inclusive. Strike went on to distinguish between liberal inclusiveness and substantive inclusiveness. Liberal inclusiveness, which needs to be held by governments and public schools "must include all people equally regardless of attributes such as race or ethnicity or their views of human flourishing" (1999, p. 54). Substantive inclusiveness, on the other hand is characterized by associations within society, which discriminate on the basis of the association's constitutive values. Herein lies the dilemma—communities cannot have both constitutive values and liberal inclusiveness. "Because no educational community could ascribe to a set of constitutive values and be neutral among different conceptions of a good life, genuine educational communities should be characterized by substantive, not liberal, inclusiveness" (Strike, 1999, p. 55). He advocates for schools based on constitutive values because they are less alienating places for learning.

The second characteristic of communities is an ethic of nurture and caring. This ethic is exhibited in the respect that teachers have for one another, but more fundamentally in the "personal interest in the students that reaches beyond the narrow confines of classroom performance . . . . In pursuing these distinctive social relations, two formal organizational features play a central role: collegial relations among the adults in the institution, and a diffuse and extended teacher role" (Bryk & Driscoll, 1988, p. 5). Foster (2004) carried the notion of caring further, noting that this includes "the development of a community of practitioners who encourage virtuous activity in each other" (p. 185).

Foster (2004) also observed that when rules and procedures replace personal judgments, the ethos of care is degraded. He argued for the development of an ethic of

care as a guiding principle so that justice is administered in a compassionate manner. This ethic "also provide[s], certainly, the basis for a theological orientation that allows for forgiveness and redemption" (p. 188).

A third characteristic of communal organizations is the tendency toward informal control and coordination structures. One central challenge facing any organization is the coordination of member effort. Etzioni (1965) provided a theoretical framework for considering the means of organizational coordination and control. He described three approaches to control—physical, material, and symbolic. Physical control is based on coercive power, and is the most alienating of the three means of controlling organizational behavior. Prisons are an extreme example of physical control. The second method, material control, is based on utilitarian power. This method consists of an exchange of goods and services. Employment, for which a worker receives a wage, is one example of this kind of control. Symbolic control, in Etzioni's framework, is based on identitive power. Identitive power is characterized more by commitment than by coercive control. Behavior stems from commitment to a cause or group, as in families or voluntary organizations. In addition, Etzioni noted that organizational selectivity generates identitive power. No organization relies on a single source of control, but those that use coercive power tend to be more alienating, while those that use identitive power develop commitment among members.

School Organization

Beginning in the early part of the twentieth century, schools were organized around the bureaucratic-hierarchical model articulated by Taylor and Weber outlined

above. Tyack (1974) reported, "[I]n the governance of education, lay community control gave way to the corporate-bureaucratic model under the guise of 'taking the schools out of politics'" (p. 6). In the bureaucratic-hierarchical perspective, schools are viewed as 'formal organizations' in which there is a division of adult labor into specialized tasks. This division is along subject matter lines, as well as by types of students. Authority in this model of school organization is based on roles within the organization (Rowan, 1990; Lee, Bryk, & Smith, 1993).

While the bureaucratic-hierarchical model has been the dominant approach to managing school systems, an alternate form of school organization, the community model, has coexisted in smaller school systems and in many private schools. During the school reform and restructuring movements of the early 1980s, there was renewed interest in the communitarian form of management. "The communitarian perspective views schools as 'small societies,' organizations that emphasize informal and enduring social relationships and are driven by a common ethos. A consequence of a communal organization is that the role of adults is diffuse and the division of labor is minimal" (Lee, Bryk, & Smith, 1993, p. 173). These two forms of school organization, the bureaucratic-hierarchical and the communitarian models form the ends of the continuum of organizational options currently available to schools.

Rowan (1990) reviewed the efficacy of both approaches to school management. In bureaucratic-hierarchically organized schools there are tighter controls over teaching and greater curriculum alignment. Teaching tends to center on core knowledge and minimum achievement of basic skills. There is a mindset that focuses on means rather than higher order goals and teaching tends to be standardized. Schools that are

bureaucratic-hierarchically organized are apt to be large and heterogeneous. In communally organized schools, there is greater autonomy over instruction and the curriculum is developed with a larger degree of teacher contribution. There is a greater level of shared governance and a more decentralized structure. Informal norms or cultural controls guide the work and sustain commitment. Typically, communally organized schools are smaller and ethnically homogeneous (Bryk & Driscoll, 1988).

The notion of community is one of the defining characteristics of private schools. Lee and Smith (1994) reported that there are advantages to students, both in terms of learning and social equity, in schools that are communally organized. The literature on private schools addresses five dimensions of community—trust, strong social contracts, shared academic experiences, shared purpose, and collegiality.

One of the important elements of community is trust. In the case of schools, Bryk and Schneider (2002) observed that, "building trust among teachers, school leaders, students, and parents is essential to advancing the academic mission of the school, which [is] to provide challenging intellectual work for all students" (p. 8). They also argue that the "social relationships at work in school communities comprise a fundamental feature of their operations" (p. 5), and unless "substantial attention focuses on strengthening the social relationships among school professionals and parents, efforts at instructional improvement are unlikely to succeed" (p. 8). Hill et al. (1990) added that social relations communicate to all members of the community their respective roles and responsibilities.

The communal organization of Catholic schools is based partly on the many face-to-face interactions between teachers and students that go beyond classroom activities (Bryk, Lee, & Holland, 1993). Adults and students "share academic experiences that

result from a common curriculum . . . [as well as] numerous school events—athletics, drama, liturgy, and retreat programs—that engender high levels of participation and provide more informal occasions for interactions between students and adults" (p. 298). Alt & Peter (2002) report that in schools that are large and have a high degree of teacher specialization, the possibility of conflicting goals held by different people who have not had a range of shared experiences increases. They noted that a sense of shared purpose among teachers is likely to contribute to school effectiveness.

Bryk et al. (1993) reported that collegiality among teachers is another essential element of communal organization of Catholic schools. The social interactions serve as a source of school problem solving and consensus on school mission.

Public and private schools are not easily distinguished on the basis of their organizational and management style, yet several differences do emerge between sectors (Baker, Han, & Broughman, 1996). In private schools, there is a relatively high degree of autonomy in managing each school, the principal plays a larger organizational role, and teachers have a greater voice in decision-making.

Bryk et al. (1993) noted that while Catholic schools are part of a larger Catholic hierarchy, "[v]irtually all important decisions are made at individual school sites" (p. 299). They maintained that this local control is important "because much of the rationale for activity within a communal organization relies on traditions and local judgments. Such schools do not meet the criteria and operating principles of centralized bureaucracies, where standardization is seen as an organizational imperative and particularisms as imperfections needing redress" (p. 313). This autonomy allows private schools to operate "as problem-solving organizations, taking the initiative to change their

programs in response to emerging needs" (Hill et al., 1990, p. 35). A study by Scott and Meyer (1988) examined the regulatory environment within which schools find themselves. They noted that even private schools that are part of a hierarchical organization such as Catholic or Lutheran school systems have relatively small organizational structures above the school level, and other private schools have no governance structure above the school level at all. In contrast, public schools have several layers of bureaucracy above the school level, creating a complex environment of regulations and funding sources.

Since private schools are typically not part of a larger school system, the principal plays a central organizational role. "[I]nternal decision-making processes are simpler and much discretion is afforded to principals" (Bryk et al., 1993, p. 308). Alt and Peter (2002) report that the Schools and Staffing Survey indicate that a higher percentage of teachers in private schools than public schools agreed that their principal enforced school rules, communicated school goals clearly, was supportive and encouraging, made sure the necessary materials were available, recognized staff for good work, and expressed expectations for staff. Significantly, in neither public nor private schools did many teachers agree that principals discussed instructional practices. Based on the same survey, Baker, Han, and Broughman (1996) reported, "decisions about organizational policy related to educational functioning of the school tend to be more influenced by on-site personnel in private schools than in public schools" (p. 25).

Teachers in private schools were more likely to report having a good deal of influence on teaching practices and school policy. "In four areas of school policy linked closely with teaching—establishing curriculum, setting student performance standards,

setting discipline policy, and evaluating teachers—the sector differences were substantial" between private and public schools (Alt & Peter, 2002, p. 13).

The Teaching and Learning Core of Schooling

We have reviewed the thinking on organizational structure and how it has been expressed in two views of school management. Yet, when considering the core activity of schools, teaching and learning, researchers have observed that instructional activities look very similar in most schools (Powell, Farrar, & Cohen, 1985; Goodlad, 1984; Oakes, Gamoran, & Page, 1992; Gamoran et al., 1995; Elmore, 1996). This raises the question of why, in spite of such differing views on organization, schools still look, to a large extent, the same. Three answers to this question arise from the literature on organizations and economics of education. First, there continues to be a deep faith in the rational approach to organizational management (Gergen & Thatchenkery, 2004) and the belief that organizational success is due to the rational coordination and control of activity (Meyer & Rowan, 1977). Meyer and Rowan cast this in the context of myths, which generate formal organizational structure. These myths, they note, have two properties. First, they are, to a large extent, highly institutionalized, and therefore beyond the judgment of any individual participant. Second, they are rational and impersonal instructions that identify social purposes as technical ones and identify the means to pursue these technical purposes rationally (Ellul, 1964). Cooper and Burrell (1988) frame this rationality in terms of the "invention of the idea of performance, especially in its economizing mode, and then creating a reality out of the idea of ordering social relations according to the model of functional reality" (p. 96).

Considering the same question about organizations in general, DiMaggio and Powell (1983) suggest a second reason: institutional isomorphism. They observe that as organizations in the same business develop into a unified field, they begin to resemble each other. "The concept that best captures the process of homogenization is isomorphism . . . . a constraining process that forces one unit in a population to resemble other units that face the same set of environmental conditions" (p. 149). DiMaggio and Powell identify three mechanisms through which this process takes place: coercive isomorphism arises from political influence and the problem of legitimacy; mimetic isomorphism that is associated with responses to uncertainty; and normative isomorphism, which develops from professionalization.

The third answer to why schools seem to be structured in similar ways comes from the literature on the economics of education. Brown (1992) noted that parents will choose schools for their children in a way that reduces their children's labor market uncertainty. One way to do this is to choose schools that exhibit "comprehensive uniformity" (p. 288). Brown divided school services into two categories: primary and secondary. Primary services are those that affect labor market characteristics. These services include training in traditional academic subjects and workplace socialization. Secondary services are those that do not affect labor market options, including religious instruction, some kinds of medical screening and school lunches. "One consequence of these similarities is that private schools will have difficulty finding an empty niche in the schooling market, except by differentiating themselves on secondary service dimensions, such as religious instruction" (p. 288). These three approaches to the problem of the

similarity in school structure capture what is described by Tye (2000) as the deep structure of schooling and by Elmore (1996) as the core of educational practice.

Governance

School governance is "[a]t its core . . . at least about two issues: the way control is (or is not) partitioned among the various stakeholders in the educational enterprise and the set of rules and practices developed by controlling actors that shape the school endeavor." (Murphy, 2000, pp. 57-58). Powerful social and economic forces are at work, causing a shift in our views of how schools should be governed.

One of the emerging trends in educational reform is the use of market forces through parental choice as the engine to drive the school reform effort (Chubb & Moe, 1990; Levin, 2001). Within the public school system this is expressed through the establishment of charter schools and through voucher programs (Goldhaber, 1999; Carnoy, 2000; Peterson, 1999). Both of these mechanisms give parents a choice of school and also the opportunity to be involved in school governance.

Charter schools are "independent public school[s] of choice, freed from rules, but accountable for results" (Manno, Finn, & Vanourek, 2000). The number of states that have laws allowing for the establishment of charter schools has reached 40 (U.S. Department of Education, n. d. b). Charter schools allow any group to create a school that is publicly funded yet independently governed. The current federal education funding program the No Child Left Behind Act encourages the establishment of charter schools (U. S. Department of Education, n. d. c).

The other mechanism for creating a market force in the public school system is the establishment of voucher programs. Voucher programs offer parents the option of a private school education for their children that are subsidized through a publicly or privately funded voucher system. The use of vouchers was first proposed by Friedman (1962) as a way of using market forces to improve the efficiency of schools. It is still a matter of debate whether voucher programs can improve student outcomes (Witte, 1998, Howell and Peterson, 2002, Rouse, 1998).

In addition to these options within the public school system, parents can choose to enroll their children in a private school and pay the tuition costs themselves, an option that has been exercised by the parents of 11 percent of American (Council for American Private Education, 2004). While private school governance is concerned with politics and policies that arise from the private governance structures that exist, it also focuses on accountability. Research on accountability in private schools centered on three aspects—the complexity of the relationship between parents and schools, the voluntary nature of the association, and commitment to and partnership with parents.

One aspect of private school accountability has been framed in terms of response to market forces, that is private school parents buying a service from the school. In the Catholic schools that they studied, Bryk et al. (1993) found that these market forces did have an effect on some of the schools' decisions, particularly the implementation of curricular programs. Yet, they found the relationship between parents and school in the Catholic schools they studied was significantly deeper than this market picture. They noted that it was neither based on a fee-for-service nor democratic localism. Rather, the relationship was based on a commitment to a set of commonly held values. Hill et al.

noted that "Catholic schools are, in effect, accountable to the values embodied in the staff, the parents, and students who use the schools, and to the alumni groups and other direct financial supporters" (p. 51).

Coleman and Hoffer (1987) asserted that public schools are an instrument of a society to "free a child from the constraints imposed by accident of birth" (p. xxvi). Private schools, on the other hand, are more agents of the family than the state. Parents choose a private school for their children that reflects the values of their family. Comparing focus schools (those with a clear, distinct mission) and zone schools (those who take in students from a geographic area), Hill et al. (1990) observed that focus schools "consider themselves accountable to the people who depend on their performance . . ." (p. 35) as opposed to zone schools which are accountable "primarily to bureaucratic superiors, including outside rule-making, auditing, and assessment organizations" (p. 35). In other words, something larger than choice based on school performance or a role in the governance structure is at play in Catholic schools, and other faith-based schools. Hill et al. (1990) observed that "trust and loyalty, not consumer fickleness, mark . . . parent-school relations" (p. 52).

A second aspect of private school accountability is the voluntary nature of the association. Being part of a private school is not an inalienable right, nor is it a requirement (Bryk et al., 1993; Hill et al., 1990). "Because membership involves an ongoing exercise of free will, individuals are less likely to interpret school life as coercive and more likely to feel a sense of identification expressed in the phrase 'This is my school'" (Bryk et al., 1993, p. 313).

A third aspect of accountability is the commitment to and partnership with parents. Hill et al. (1990) reported that focus schools address the parenting role directly, "acting aggressively to mold student attitudes and values. Zoned schools see themselves primarily as transmitters of information and imparters of skills" (p. 35). Hannaway and Abramowitz (1985) argue for the centrality of parents in children's education. They note, "Not only do they affect the behavior and attitudes of their children, but their commitment may also be a very forceful motivating force for school-level personnel" (p. 42).

School Mission: Education as a Faith-based or Moral-based Activity

Most private schools that are faith-based are focusing on ends that are different from public schools and consequently cannot be compared in the same terms. While both systems are involved with teaching and learning a body of knowledge, a set of academic skills, and socialization of students, at a deeper level the two systems have different goals. Public schools are a tool to promote equity by equalizing everyone's chances of getting ahead (Coleman & Hoffer, 1987). In addition, public school education is a mechanism for promoting economic growth for the nation by providing the training its citizens' need to be productive. While an element of private school education is certainly providing educational tools for students to be productive members of society, for most faith-based private schools an equally, if not more fundamental goal, is religious development. There is another difference for elite private schools. Rather than serving as an instrument of social equalization, the school is seen as a tool of increasing the

chances of getting ahead through social connections with the social elite (Cookson &

Persell, 1985).

Powell, Farrar, and Cohen (1985) criticized the public school system because it

did not provide answers to questions based on values. They put forth the argument that

the public schools in America have developed into an educational system that presents

students with a smorgasbord of course and program options. "There is a long list of

subjects that may be studied, and a list of requirements for graduation. But there is no

answer to the query, Why these and not others? Approaching things this way has made it

easy to avoid arguments and decisions about purpose, both of which can be

troublesome—especially in our divided and contentious society" (p. 306).

Providing a contrast to the smorgasbord approach, Hill et al. (1990) stated that

focus schools, those with a distinct mission, "have a strong commitment to parenting,

acting aggressively to mold student attitudes and values" (p. 35). Private schools are able

to choose the aspects of schooling that are linked to their mission, giving them a tighter

coupling of curriculum, instruction, the socialization experiences, and the school

community's values.

This survey of the literature on private school effects, organizations and

governance suggests a number of conclusions. First, the differences between sectors are

largely in the areas of governance and organization. Private schools and public schools

differ, by definition, on the basis of their governance structure. Public schools are

governed through legislation and publicly elected school boards, while faith-based

groups, corporate entities, or independent boards of trustees govern private schools.

Private schools tend to have more communally based organization. One of the factors that seem to support this organizational style is the fact that many are organized around a communally held set of values. It should be noted that communally based organization is not necessarily intrinsic to private schools, nor is it absent from public schools.

Second, by being communally based, schools face the problem of not being truly inclusive. School communities are delimited by the values and beliefs they hold about the goals of education. These goals, to a large extent, define who is in and who is outside of the circle that makes up the community. This runs afoul of the American value of egalitarianism.

Third, it is interesting to note that private schools are not distinguished by their implementation of the third organizational aspect of schools, the core technology of teaching and learning. Some private school leaders see this as a problem. In a survey of Christian school leaders, concern was expressed that Christian schools do not link their mission and practice in a unique approach to teaching and learning (Boerema, 2003). These private school leaders saw this lack of connection and the lack of implementation of an educational model that differed from public schools as a problem.

Research Questions and Hypotheses

In the previous sections, the literature on the public/private debate was reviewed, along with some of the literature about the four elements of the conceptual framework. In this final section of Chapter III, the research questions and hypotheses that guide the examination of differences in mission and organizational characteristics among the

private sub-sectors in B.C. will be presented. The major sub-sectors to be studied fall into three groups: the British-style preparatory schools, faith-based schools, and International schools.

In North America, the British-style private schools are focused on preparing the elite for power. This is expressed in having a highly selective student body and well-funded educational programs steeped in a strong academic tradition (Cookson & Persell, 1985). The three groups of faith-based schools have similar, but slightly different goals. "Developing the student's ability to reason was a central tenet of Catholic educational philosophy . . . . Such intellectual development was deemed necessary in order to grasp fully the established understandings about person, society, and God" (Bryk, et al., 1993, p. 31). Education in the Calvinist and Evangelical communities focused on preparing students to be active citizens in the kingdom of God. The Calvinists understood this to mean actively participating in all aspects of life, and understanding them from a Christian point of view (Wolterstorff, 2002). The Evangelical Christian community understands active citizenship in the kingdom of God as more otherworldly, where conversion to Christianity was the highest good, and preparation for life on earth was secondary (Peshkin, 1986). These four, strikingly different approaches to life and schooling should be reflected in academic achievement outcomes. The International schools are for-profit entities providing a Canadian education, incorporating a major component of English language acquisition, for students from outside of Canada.

Four questions with hypotheses will guide this study.

- What are the differences in school mission that lie within the private school sector?

Hypothesis 1. Since the majority of private schools are based on a set of religious values, it is expected that there will be differences based largely on how each religious community understands their task of educating students. For example, Catholic educational philosophy envisions students preparing for life in two worlds, the sacred and secular. Faith development in the Catholic school prepares students for participation in the sacred realm, while development of reasoning is necessary for life in the secular world. Evangelical Christian schools also see students participating in two worlds, one earthly and the other heavenly. In the educational philosophy of these schools assuring entry into heaven, both for one's self and for others is of utmost importance, while preparing for one's life of on earth is secondary. Christian schools in the Calvinist tradition see their task as preparing students for service in what they see as the present and coming Kingdom of God.

In addition, differences between nonsectarian private schools will be based on the need to serve a specific population. These differences include providing an English educational experience for international students, or programs that are especially designed to meet the learning challenges of students with special needs. The British-style elite preparatory schools will have a mission that focuses on academic excellence to prepare students to carry out leadership roles in society.

- What is the range of differences in the style of private school governance, teacher qualifications, staff professional development, teacher and principal evaluation, communications with parents, counseling and guidance services for students, tuition rates, and time allotments for core subjects that lie within the private school sector?

Hypothesis 2. The sub-sector differences in governance, teacher qualifications and tuition rates will vary based on school mission. It is expected that there will be differences in governance style between sub-sectors that is based on their conceptions of authority and on whether the school is a for-profit institution. Catholic schools will have a high degree of influence from the church hierarchy, while other religious schools will have a higher degree of influence from parents. Teacher qualifications will differ, to some degree, on the basis of school mission. Faith-based schools will be more willing to have teachers without regular public school certification to accommodate their need for teachers with the same faith perspective of the school.

Tuition rates will vary based on the degree that community responsibility plays in mitigating the cost of education. Schools with a strong communal basis will have lower tuition rates.

There is no clear theoretical reason for differences in staff professional development, teacher and principal evaluation, communications with parents, counseling and guidance services for students, time allotments to be based on school mission. The investigation into these elements will be exploratory.

- Are the differences in achievement between public and private schools seen in previous studies confirmed with this new data set?

Hypothesis 3. As a group, controlling for socioeconomic status, students in private schools will have higher academic achievement than public school student, confirming many prior studies.

- If there are significant sub-sector differences in achievement, can they be explained in part by differences in mission of the school sectors?

Hypothesis 4a. The private schools that make up the group characterized as British-style private schools will have the highest achievement because they are the most selective and have the strongest emphasis on academic excellence.

Hypothesis 4b. Of the three types of religious private schools, Catholic schools will have the highest academic achievement because of their emphasis on reason, Calvinist schools will be in the middle because of their broader focus on development of student gifts in broad terms, and Evangelical schools will be last as a result of their greater emphasis on personal salvation.

Hypothesis 4c. International schools will have the lowest academic achievement because the majority of students attending these schools have English as a second language.

In summary, this study explored the way in which school mission and other organizational characteristics vary within the private school sector, and how those differences are related to student achievement. This study is important because it opens up another pathway for experimenting with school reform that can lead to increased student academic achievement, in both the private and public sectors.

CHAPTER IV

DATA AND METHODS

Two sources of data, both from British Columbia, Canada (B.C.) were used to explore the private school sub-sector differences. The first was the Evaluation Catalogues from each private school that had grade 12 students in 2002-2003. The Catalogues are prepared for the school evaluation carried out by the Office of the Inspector of Independent Schools. The Catalogues contain organizational, governance, and curricular information about the school programs and operations (see Appendix A). The second was longitudinal student achievement data from all grade 12 students in all B.C. high schools in 2002-2003. To provide a context for these two data sets, the features of the B.C. educational system will be outlined, as well as a description of the major sub-sectors that make up the B.C. private schools.

The Educational Context in British Columbia

Education in Canada is a responsibility of the provinces, each province having a unique educational system. In B.C., the public school system operates under the Public School Act and is administered by the Ministry of Education. Independent schools operate under their own authority. Their relationship with the Ministry of Education is outlined in the Independent School Act, which is administered by the Office of the Inspector of Independent Schools.

The public school system in B.C. consists of 59 districts. Each district is

governed by a locally elected board of education. The district boards are accountable to both their local community and the Ministry of Education. The Ministry of Education provides block funding to each district based on the cost of living in that district and other factors. The local school boards are required to operate their schools within the funding provided by the Ministry of Education.

Independent schools have operated in British Columbia for over 150 years. During a campaign to win provincial funding for their schools, the group decided to refer to themselves 'independent' schools rather than 'private' schools to distinguish from the elite, British-style private schools. That campaign was successful with the enactment of the 1979 Independent School (Support) Act, which was later replaced with the more comprehensive Independent School Act.

Most of British Columbia's independent schools belong to the Federation of Independent School Associations. This organization has had a positive relationship with the Office of the Inspector of Independent Schools and the Ministry of Education. Since the establishment of the Office of the Inspector in 1979, the majority of appointments to that post of Inspector have been from the independent schools community.

One of the significant education stakeholders in B.C. is the teachers' union, the British Columbia Teachers Federation (BCTF). The BCTF has consistently opposed any funding to independent schools and has an antagonistic relationship with the independent school sector at an official level. At the school level, relations between neighboring public and independent schools and their teachers range from positive to neutral. The area of greatest interaction is in athletic competition.

Table 1. Independent School Enrollments in B.C.

YEAR	ENROLMENT PUBLIC	ANNUAL GROWTH %	ENROLMENT IND.	ANNUAL GROWTH %	ENROLMENT TOTAL	IND. PROP. OF TOTAL
1960-61	321,760	5.2	19,733	21.9	341,493	5.8
1961-62	340,290	5.8	22,731	15.2	363,021	6.3
1962-63	358,905	5.5	23,395	2.9	382,300	6.1
1963-64	378,641	5.5	23,242	-0.7	401,883	5.8
1964-65	400,064	5.7	25,469	9.6	425,533	6
1965-66	420,790	5.2	25,853	1.5	446,643	5.8
1966-67	445,228	5.8	24,762	-4.2	469,990	5.3
1967-68	467,486	5	24,160	-2.4	491,646	4.9
1968-69	489,596	4.7	23,172	-4.1	512,768	4.5
1969-70	511,079	4.4	22,359	-3.5	533,438	4.2
1970-71	527,106	3.1	21,319	-4.7	548,425	3.9
1971-72	534,523	1.4	21,777	2.1	556,300	3.9
1972-73	537,106	0.5	22,061	1.3	559,167	3.9
1973-74	548,999	2.2	21,421	-2.9	570,420	3.8
1974-75	542,061	-1.3	21,055	-1.7	563,116	3.7
1975-76	542,688	-0.1	23,071	9.6	565,759	4.1
1976-77	536,192	-1.2	23,318	1.1	559,510	4.2
1977-78	527,771	-1.6	23,691	1.6	551,462	4.3
1978-79	517,786	-1.9	24,556	3.7	542,342	4.5
1979-80	511,671	-1.2	24,827	1.1	536,498	4.6
1980-81	509,805	-0.4	26,314	6	536,119	4.9
1981-82	503,371	-1.3	27,936	6.2	531,307	5.3
1982-83	500,336	-0.6	28,280	1.2	528,616	5.3
1983-84	497,312	-0.6	29,118	3	526,430	5.5
1984-85	491,085	-1.3	30,326	4.1	521,411	5.8
1985-86	486,692	-0.9	33,553	10.6	520,245	6.4
1986-87	486,221	-0.1	34,242	2.1	520,463	6.6
1987-88	491,234	1	36,724	7.2	527,958	7
1988-89	499,994	1.8	37,731	2.7	537,725	7
1989-90	512,926	2.6	38,438	1.9	551,364	7
1990-91	519,958	1.4	40,381	5.1	560,339	7.2
1991-92	539,300	3.7	42,860	6.1	582,160	7.4
1992-93	554,590	2.8	46,024	7.4	600,614	7.7
1993-94	568,668	2.5	49,402	7.3	618,070	8
1994-95	582,781	2.5	52,400	6.1	635,181	8.2
1995-96	594,773	2.1	54,207	3.4	648,980	8.4
1996-97	607,644	2.2	55,866	3.1	663,510	8.4
1997-98	615,980	1.4	58,497	4.7	674,477	8.7
1998-99	614,458	-0.2	59,606	1.9	674,064	8.8
1999-00	613,607	-0.1	59,720	0.2	673,327	8.9
2000-01	610,851	-0.4	59,743	0	670,594	8.9
2001-02	607,437	-0.5	59,951	0.2	667,388	9
2002-03	599,514	-1.3	62,601	4.4	662,115	9.5

(Federation of Independent School Associations, 2005)

The percentage of students attending independent schools has been growing in B.C. Table 1 shows the proportion of students in independent schools since the 1960s growing to 9.5 percent in 2002-2003 (Federation of Independent School Associations, 2005).

The Independent School Act outlines the general responsibilities of independent school authorities, as well as the criteria and requirements for schools to receive provincial funding. Independent schools that wish to receive provincial grants, award B.C. graduation certificates and use the phrase "certified by the Province of British Columbia" in their promotional literature must have a group classification from the Office of the Inspector of Independent Schools. A school can be classified in any one of four groups, which determines the level of government regulation and funding (B.C. Ministry of Education, n.d. a).

Provincial funding is available for only group 1 and group 2 schools. Group 1 schools receive 50 percent of local school district per-pupil funding and group 2 schools receive 35 percent. The factor distinguishing between these two groups is the operational expenditures. If the per-pupil operating cost of an independent school is greater than the public school district, then the independent school will receive a grant of 35 percent. The requirements for these two group classifications are:

a. No program is in place or proposed that promotes racial superiority, religious intolerance, and social change through violence or sedition;
b. A non-profit authority operates the school;
c. At least half of the students are children of residents of B.C.;
d. The facilities are adequate for educational purposes;
e. The school has an educational program that meets the instructional time and program requirements of the Ministry of Education;
f. The school has an evaluation program;
g. All teachers are certified, either by the BC College of Teachers or by the Inspector of Independent Schools; and

h.   The school has an external evaluation by the Office of the Inspector of Independent Schools at least once every six years.

Group 3 schools do not receive any provincial funding, but by meeting the criteria for that classification are allowed to claim they are "certified by the Province of British Columbia" in their promotional material. Group three schools enroll students whose parents are residents of B.C., but have chosen not to comply with the requirements to be group 1 or 2. Many of these schools will be religiously based and do not want to meet the requirement of having B.C. certified teachers or teach the B.C. curriculum.

Group 4 schools are typically for-profit schools that provide an education for offshore students. They do not receive any provincial funding. Two important requirements for these schools are that they are bonded and that 80 percent of the teachers are certified to teach in B.C. Fulfilling these two requirements protects the clients and allows the school to declare that it is "certified by the Province of British Columbia."

To graduate from a B.C. high school in 2002-2003, students were required to complete 52 credits at the grade 11 or 12 level. These credits must include the following courses: Language Arts 11 (4 credits), Language Arts 12 (4 credits), Social Studies (4 credits), Mathematics (4 credits), Science (4 credits), Fine Arts (2 credits), Applied Skills (2 credits), Career and Personal Planning (4 credits; in either Grade 11 or 12, students must earn 1 credit for 30 hours of work experience) (B.C. Ministry of Education, n.d. b).

The educational context in B.C., in terms of the percentage of students enrolled in private schools, is closer to that of the U.S. than the rest of Canada. Table 2 provides a comparison of private school enrolments in the U.S., United Kingdom, Australia, New Zealand, and the Canadian provinces. These enrollment numbers were obtained from

information provided on the websites of the Department or Ministry of Education for

each jurisdiction, or educational service organizations. Enrollment figures for the same

year were not available. The private school enrolment in the U.K., New Zealand, and

Canada are similar at 4-6 percent, while that of the U.S. is 10 percent. B.C. has the

highest private school enrolment, at 10 percent, of all of the Canadian provinces.

Table 2. Private School Enrollment Comparisons

	Percent in private schools	Year of Data
US[a]	10%	2001
United Kingdom[b]	6%	2001
Australia[c]	32%	2003
New Zealand[d]	4%	2004
Canada[e]	6%	1999
BC[f]	10%	2003
Alberta[g]	4%	2001
Saskatchewan[h]	1%	2003
Manitoba[i]	7%	2003
Ontario[j]	4%	1999
Quebec[j]	9%	1999
PEI[k]	1%	2003
New Brunswick[j]	1%	1999
Nova Scotia[j]	2%	1999
Newfoundland[j]	0%	1999
Northwest Terr[j]	0%	1999
Yukon[j]	0%	1999

[a] http://nces.ed.gov/programs/projections/tables/table_01.asp
[b] http://www.dfes.gov.uk/rsgateway/DB/VOL/v000368/ed_trainingfinal.pdf
[c] http://www.abs.gov.au/Ausstats/abs@.nsf/Lookup/796199F3E0F695A2CA256F7200832F4F
[d] http://www.minedu.govt.nz/index.cfm?layout=document&documentid=6246&indexid= 6848&indexparentid=5611
[e] http://www.statcan.ca/Daily/English/030918/d030918e.htm
[f] http://www.fisabc.ca/Stats/enrolment_comparing.htm
[g] http://www.education.gov.ab.ca/k_12/privateschools/
[h] http://www.sasklearning.gov.sk.ca/branches/cap_building_acct/afl/docs/indicators/2004.pdf
[i] http://www.edu.gov.mb.ca/strategy/statprofile_04.pdf
[j] http://www.statcan.ca/Daily/English/010704/d010704b.htm
[k] http://www.gov.pe.ca/photos/original/ed_Enrl_Sept_03.pdf

Differences in School Mission

The community of independent schools in B.C. is divided into a number of groups based on the schools' mission. There were 87 independent high schools offering a grade 12 program in 2002-2003; of these 30 had no religious affiliation. These included the British-style private schools, schools for international students and five others that did not fall into any category. The schools that have a religious affiliation were Catholic, Evangelical Christian, Calvinist, Seventh Day Adventist, Jewish, and Bahai.

Since this study is centered on sub-sector differences, only those groups with a significant number of schools were examined. These are the British-style schools, Catholic schools, Calvinist schools, Evangelical Christian schools, International schools and First Nations schools. Table 3 provides a summary of the school groupings used in the two analyses. The decision rule for placing schools into the Independent school sub-sectors is presented in Chapters V and VII. The differences between the two analyses arise from using the detailed school information available from the Evaluation Catalogues to place the schools in the Other sub-sector into the groups where they fit most closely. Four of these schools were categorized as Evangelical schools, two as Calvinist schools, five as First Nations schools and one did not fit into any category. The descriptions for each sub-sector that follow are based on ethnographic studies and site visits to representative schools.

Table 3. Independent School Sub-sectors

	Content Analysis		Multilevel Analysis	
School Sub-Sector	Schools	Total students	Schools	Grade 12 Students
Evangelical Christian Schools	18	6,047	14	378
Catholic Schools	14	6,837	14	1,132
British-style Schools	17	8,774	17	827
Calvinist Schools	19	7,497	17	613
International Schools	8	956	8	69
First Nations Schools	5	945		
Other schools			12	111

The British-style schools in British Columbia are elite, preparatory boarding schools. Their distinguishing purpose is preparing the elite in society for the exercise of power (Cookson & Persell, 1985; Powell, 1996). In both the U. S. and in Canada, the British-style private boarding school has focused on the mission it has had in Britain. Thomas Hughes, writing in 1879, observed that "however democratic a nation may be in spirit or character, and in its political and social constitution and organization, the time must come when it will breed a gentry, leisure class, aristocracy, call it by what name you will" (cited in Saveth, 1988, p. 371). He recommended the establishment of elite boarding schools throughout the U.S. to provide an education for this aristocracy.

Powell (1996) noted that this group of schools has been called variously "independent," "prep," or "private schools." He noted that they "proudly cultivate distinct personalities while forming a national community of rather similar institutions. They are nonprofit, self-governing entities, espouse a central academic purpose geared toward preparation for four-year colleges, and are usually secular in spirit, even though many originated in the more elegant Protestant denominations"

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The study by Cookson and Persell (1985) described the total institution that is the elite preparatory school. Cookson and Persell portrayed schools with a demanding curriculum, extra-curriculum and student culture. Students are prepared for power through academic training, socialization, and the establishment of connections with others in their social class. Friends are made that can last a lifetime and are the basis for group status and class solidarity. The environment of the elite school teaches lessons that include learning to dress and act properly, being able to carry out the exercise of power with out being squeamish, and academic skills.

Catholic schools make up the largest independent school sub-sector, in terms of the number of students served. These schools were established to serve as the primary educational arm of the institutional Catholic Church (Bryk, Lee, & Holland, 1993). Catholic educational philosophy is based on the dualistic philosophy of Thomas Aquinas, which divided the world into sacred and secular components. Faith represented the sacred portion, while reason the secular side. One of the educational results was the strong focus on reason to compliment the life of faith. In addition, the learner is seen as living in two different worlds, the sacred and the secular. "Developing the student's ability to reason was a central tenet of Catholic educational philosophy, beginning with the *Ratio Studiorum* and further affirmed in Neoscholastic thought . . . . Such intellectual development was deemed necessary in order to grasp fully the established understandings about person, society, and God" (Bryk, et al., 1993, p. 31).

The Second Vatican Council played a role in changing, to some degree, the task of Catholic schools and their relationship with other Christian schools. Steinfels (2003) summarized these changes.

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First, [the Second Vatican Council] shifted the understanding of the church's mission from one almost exclusively focused on preparing individuals to attain eternal life to one that emphasized witnessing to God's love and compassion by striving to bring justice and heal to the world. Second, the Council changed the church's stance toward modernity, from one of almost blanket suspicion and antagonism to one of critical sympathy and engagement . . . . Third, the Council announced a new, positive attitude toward the other branches of Christianity (p. 74).

The importance of Catholic education was reiterated in the Declaration on Christian Education (Second Vatican Council, 1965). In addition to stressing a "belief in the capacity of human reason to arrive at ethical truth" (Bryk et al., 1993, p. 54) Vatican II reaffirmed that the Catholic school "is designed not only to develop with special care the intellectual faculties but also to form the ability to judge rightly, to hand on the cultural legacy of previous generations, to foster a sense of values, to prepare for professional life" (Second Vatican Council, 1965, section 5).

Education in the Calvinist and Evangelical communities focused on preparing students to be citizens in the kingdom of God. The Calvinists understood this to mean actively participating in all aspects of life, and understanding them from a Christian point of view (Wolterstorff, 2002). Calvinist schools began as an expression of the belief that all of life needs to be redeemed; and part of the redemptive work was the establishment of Christian schools. Calvinist schools see themselves as one leg of a triangle of Christian nurture: the home, church, and school. Based on the thought of John Calvin and Abraham Kuyper, Calvinist schools attempt to teach from the perspective of a Christian worldview that sees all of life through the lens of the Bible. They see their school as telling the Christian story. In doing so "it conserves the truths of the gospel and uses them to answer questions for the child such as, 'Who am I? Why am I here? What is life for?'" (Stronks & Blomberg, 1993, p. 18). The mission of Calvinist schools is

"teaching students to know God and His world and to glorify him through obedient service" (Christian Schools International, 2004).

In addition, Calvinist schools see their task as equipping their students to play a role in reforming society (Van Brummelen, 1986). This was seen as a cultural mandate that arose from the Bible.

> Rooted in the Genesis command to till the soil, exercise dominion over creation and to shape society, [the cultural mandate] provides for the school an aim which distinguishes it from the merely secular goals of public school and the denominational goals of parochial schools. This training in community membership, as workers of politics, business, and art, is in the literature of the movement characterized as living the Christian life in contemporary society, and is one of the expressions of the cultural mandate (Oppewal & De Boer, 1984, p. 76).

The fourth sub-sector group is made up of Evangelical Christian schools. While this group of schools also understands their task as promoting active citizenship in the kingdom of God, they see this as more otherworldly. Several ethnographic studies describe the total institution of the Evangelical Christian school (Rose, 1988; Wagner, 1990; Peshkin, 1986; Parsons, 1987). Some of these studies use the descriptor fundamentalist to refer to this group of schools. One of the motivating forces in establishing Evangelical Christian schools was a reaction to what was seen by parents as growing secularism in public schools and the desire to protect their children from this influence. In Evangelical schools, one of the primary goals is conversion to Christianity, while preparation for life on earth was secondary (Peshkin, 1986). In addition, there is a focus on issues of lifestyle. "Christian school students . . . will acquire wisdom, knowledge, and a biblical world view as evidenced by a lifestyle of character, leadership, service, stewardship, and worship" (Association of Christian Schools International, n.d.).

Like the Catholic schools, Evangelical Christian schools also demonstrate a dualistic approach to life. Catholic schools used this dualism to emphasize reason and rationality. In the Evangelical tradition it has been expressed in anti-intellectualism; rather than focusing on things here on earth, the secular realm, one does better by focusing on things eternal, the sacred. While Catholic education sees learners living in two different worlds, Evangelical Christian education sees learners living in two different ways (Jones, 2002). This dualistic approach does not appear in the Calvinist approach to education.

The fifth sub-sector is made up of schools that serve international students. Typically these schools are commercial enterprises that are for-profit institutions. Students attending the schools in this group came from outside of Canada, mostly from Asia, to earn a British Columbia high school certificate to enable them to attend a North American university. While the central mission of these schools is to provide international students with the English language skills and academic training they need to gain entry into North American post-secondary institutions, these schools also attempt to be a community of students that is international in character, that seeks to develop the whole student, and help students integrate into Canadian society.

The last sub-sector was the First Nations schools. Education of Canada's First Nations people is the responsibility of the federal government through the Department of Indian Affairs and Northern Development. In the last quarter of the nineteenth century, the federal government established a system of residential schools to education First Nations children. After the Second World War, day schools, operated by the federal government were established on the reservations. More recently First Nations students

have begun attending local public schools (Khan, n.d.). In the 1970s the movement to seek First Nations self-determination gained momentum. One expression of this self-determination was through teaching First Nations culture and languages in school. In B.C. the first independent First Nations schools was established for this purpose in 1976.

Evaluation Catalogue Data

The first data source was the Evaluation Catalogues prepared by schools for the regular evaluation by the Inspector of Independent Schools. The majority of schools are inspected on a six-year cycle. This meant that some of the Catalogues analyzed were four months old, while others were up to five years old.

The Catalogues have six sections. The opening section of the catalogue reported on the school's governance structure and any major changes that have taken place since the last evaluation. The second section outlined the schools facilities. Section three reports the school's philosophy, objectives and what it considers its distinctive features to be. School administration was covered in section four. This section also reported on the important areas of discipline and communications with parents. Section five provided information about teacher certification, evaluation and professional development activities. The final section of the catalogue outlined the school's educational programs, including course time allotments, library resources, curriculum implementation and review, and student counseling services. The table of contents of the Evaluation Catalogue is listed in Appendix A.

A team of educators who represent the Inspector of Independent Schools evaluates independent schools. The team is mandated with two official tasks: to

determine that the school is meeting the minimal requirements for the school's classification and to determine that the Evaluation Catalogue is an accurate reflection of how the school is structure and managed. Discrepancies between the Catalogue and school practice are not necessarily subject to censure, but are noted in the final report to the Inspector. The process, which has been taking place since independent schools began receiving provincial funding in 1979, creates an incentive for schools to provide an accurate representation of their practice in the Evaluation Catalogue.

Achievement Data

The quantitative data used to test the hypotheses is student achievement data from grade 12 students in all British Columbia high schools in 2002-2003. These data are particularly apt for testing the hypotheses because of the province's positive approach to independent schools that has developed since it began providing funding for these schools in 1977. The data was received from Edudata Canada, which distributes data for the B.C. Ministry of Education.

There is an important difference in educational data collection between the U.S. and Canada. Since there has not been a history of racial discrimination in Canada to the degree that is existed in the U.S. (Massey, 2003), there is no focus on collecting demographic information on racial differences. This means that race and ethnicity were not be available as one of the control variables in the statistical models used.

<u>Dependent Variable</u>

The dependent variable for the models was the highest exam mark received on the grade 12 Language Arts course. This variable was chosen for two important reasons. First, it is the last course that all students take. One of the requirements for students to graduate in British Columbia, noted above, is to take and pass a Language Arts 12. The courses that fulfill this requirement are English 12, Communications 12, or Technical and Professional Communications 12. A provincial examination is given at the end of each course. The English 12 exam was taken by 83 percent of the grade 12 students, 12.7 percent took the Communications 12 exam and 4.4 percent took Technical and Professional Communications 12. Some students take more than one of these courses. The second reason for using the grade 12 Language Arts exam mark was that the mark is based on a provincial, curriculum based external exam. Using a provincial exam mark has the advantage of the mark being based on a test that was uniform across all schools. The disadvantage of this dependent variable is that the three courses are not equivalent.

<u>Independent Variables</u>

The control and predictor independent variables included in the data set at the individual level were gender, English language spoken at home, and participation in an English-as-second language class. In addition, the Language Arts 11 mark, either English 11 or Communications 11, was included as a control for prior achievement.

At the school level, a set of dummy variables for school sector (public or independent) and school sub-sector (Evangelical schools, Catholic schools, British-style

schools, Calvinist schools, International schools, and other independent schools) were used. In addition, parents' average level of educational attainment was used as a control variable at the school level. The average level of parents' education attainment was calculated from Stats Canada census indicators: the proportion of those with less than high school completion, those with only completed high school, those with some post-secondary education, those with post-secondary certification but not a four year program, those with a trades or occupational certificate, and those that had completed university. This is a school level variable, since individual parental education data was not available. A limitation on the use of this variable is that it is based on geographical location, and it includes all adults in the location. For the public school sector this can be assumed to be a close approximation of the level of educational attainment of the school's parents, but there are problems with this measure with independent schools. Independent school students tend to come from a larger area than the school's immediate geographical location; offsetting this is the fact that many parents choose to live close to the independent school where they send their children. This geographical limitation will be even more problematic for the British-style schools, where many students board and come from a much wider geographical area.

Methods

Since there are two different kinds of data, a mixed methodology was used to carry out the analysis. The qualitative evaluation catalogue data was analyzed using content analysis and the student achievement quantitative data was analyzed using hierarchical linear modeling.

<u>Content Analysis</u>

The purpose of the evaluation catalogue data was to outline the variation that lies within the private school sector and sub-sectors in style of governance, teacher qualifications, staff professional development, teacher and principal evaluation, communications with parents, counseling and guidance services for students, tuition rates, and time allotments for core subjects. This was carried out using content analysis. This qualitative method is a "data reduction and sense-making [method] . . . that takes a volume of qualitative material and attempts to identify core consistencies and meanings" (Patton, 2002, p. 453) through coding of textual material (Hodson, 1999). Content analysis can be used for many purposes including to "reveal the cultural patterns of groups, institutions, or societies . . . [and to] reveal the focus of individual, group, institutional, or societal attention . . ." (Weber, 1990, p. 9). While there are many forms of content analysis (Neuendorf, 2002), analysis of the evaluation catalogues will be in the form of descriptive content analysis.

In content analysis, categories, patterns and themes are identified and quantified in text material. The content analysis is based on the research questions being explored. Categories for coding can be determined either inductively or deductively. Inductive analysis involves discovering the categories, patterns and themes while reading through the text material. The categories, patterns and themes arise from the researcher's interaction with the text. This approach is called open coding (Strauss & Corbin, 1998).

Deductive analysis involves the use of existing frameworks to analyze the text material. When proceeding with deductive analysis, sensitizing concepts can be used to orient the research. Sensitizing concepts arise from social science theory and from the

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research literature. They provide the researcher with "a general sense of reference" giving "direction along which to look" (Blumer, 1969, p. 148).

Rather than being wholly inductive or deductive, content analysis involves interplay between the categories, patterns and themes that arise from the material and are brought to the analysis by the research framework. After a portion of the material has been coded, the researcher reviews and revises the categories. Final coding of the text material takes place after the researcher has established the categories to be used in the analysis. Once the categories are established by studying the text material and using a research framework, typologies are constructed. A typology is a classification system that divides the subject under study into parts along a continuum (Patton, 2002).

Two challenges face the qualitative researcher carrying out content analysis: convergence and divergence. Convergence is determining what things fit together, looking for the regularities in the data. The other challenge, divergence, is continually adding categories to the coding schema to deal with deviant cases that do not fit into the established framework. After the coding is complete, the researcher draws conclusions and findings from the analysis. The final step in content analysis is establishing substantive significance. Substantive significance is established by showing how the findings are supported by the data. In addition, this significance is developed by showing how the findings deepen understanding of the subject and by showing consistency with the findings with other knowledge (Erlandson et al., 1993).

To increase the credibility of the content analysis, two peer debriefers familiar with the B.C. private and public educational systems were asked to read the analysis of

the Evaluation Catalogues. Their comments and reactions were incorporated into the final analysis.

Hierarchical methods

The purpose of the quantitative analysis was to determine the relationship between the student achievement dependent variable and the predictor variables. The achievement data was be analyzed using hierarchical linear modeling. By its nature, educational data tends to be hierarchical. Individual student variables are nested within classrooms, classrooms are nested within schools, and schools are nested within districts, or in the case of this study, within sectors or sub-sectors. The quantitative method of choice for analyzing much educational data is ordinary least squares (OLS) regression. OLS regression is used to study the relationship between student achievement and one or more independent variables. Hierarchically structured data violate some of the assumptions of OLS regression. The violations of assumptions cause four problems: misestimated standard errors, aggregation bias, the unit of analysis problem, and heterogeneity of regression (Willms, 1999, Lee & Bryk, 1989).

One of the assumptions of OLS regression is that all observations are independent, that is, observations of one individual are not related in a systematic way to observations made of another individual. This assumption is violated when observations are made on one or more student in the same classroom since they are systematically related by receiving the same classroom instruction. This lack of independence causes misestimation of standard errors, leading to biased estimates of the relationship between variables (Willms, 1999).

Aggregation bias occurs when variables take on different meanings at different levels of aggregation. "Aggregating the individual-level variables to a higher level and using that level as the unit of analysis introduces the aggregation bias problem where aggregated relationships are generally much stronger and can be quite different than those at the individual level" (Ethington, 1997, p. 167). The classic example of aggregation bias is the effect that average socioeconomic status of a school has on student performance beyond that student's individual socioeconomic status (Lee & Bryk, 1989).

The unit-of-analysis problem arises when data are collected and used in modeling at different levels within an organization. OLS regression assumes that all data are collected at the same level. Educational data can be collected at the student level (for example, prior and current achievement, as well as personal demographic information) and the school level (school size, average socioeconomic status, and school funding per student). Incorporating both sets of data into a model violates the independence of observation assumption (Ethington, 1997).

Finally, OLS regression assumes that the variation in the dependent variable is homogenous across the full range of the independent variables. "Heterogeneity of regression occurs when the relationship between students' characteristics and students' outcomes vary across schools" (Lee & Bryk, 1989, p. 173).

Hierarchical linear modeling (HLM) addresses these issues by simultaneously estimating effects for sub-models for each hierarchical level. The sub-models "express relationships among variables within a given level, and specify how variables at one level can influence relations occurring at another" (Raudenbush & Bryk, 2002, p. 7). HLM is a two- (or three-) step process (Willms, 1999). In the first step, the analysis is carried out

for each organizational unit being studied, using individual data. The second step takes the results of the first step and regresses them on the second level data providing estimates of the effect at the second level.

Typically, HLM modeling begins by estimating a one-way random-effects ANOVA model with no predictors at either level. The result of this model provides a point estimate of the grand mean of the dependent variable as well as reporting the proportion of variance at each hierarchical level. The proportion of variance between the level-2 units is the intraclass correlation coefficient and is calculated by dividing the level-2 variance by the total variance.

A second model, the random-coefficients model, is used to model level-1 variables in predicting the outcome. In the random-coefficients model, each of the level-1 coefficients is allowed to vary randomly and is tested to determine if the level-1 measures vary across level-2 institutions. The third model, the random-intercept model, incorporates predictors at both level-1 and level-2. The random-coefficients and random-intercept models provide information about the strength of the relationship between outcome and predictor variables. In addition, by comparing the change in level-2 variance between models, the proportion of variance explained by each model can be calculated.

In summary, the HLM approach to analyzing hierarchically structured data has several advantages. First, the unit of analysis problem disappears by acknowledging the multilevel nature of the data. Second, the relationships and effects between levels can be modeled. Finally, HLM provides a decomposition of variance, which allows for greater ability to describe relationships within the model (Ethington, 1997).

The next three chapters are a presentation of the research findings. Chapter V presents the findings from the content analysis of the school vision statements found in the school Evaluation Catalogues. Chapter VI is a report of the content analysis of organizational characteristics presented in the Evaluation Catalogues, and Chapter VII presents the findings from the HLM analysis of the student achievement data.

CHAPTER V

CONTENT ANALYSIS –SCHOOL MISSION

The analysis of the vision/mission statements told the story of schools arising

from different historical traditions, as well as schools that had interesting and broad goals

for their children and the role that their children should play in society. The

vision/mission statements are an expression of the school communities' educational goals

and the distinctives that define those communities. Vision statements are different from

worldview and philosophy statements in that they express hopes and goals. In some

sense, they are not attainable, rather a target to move toward. Worldview or philosophy

statements express how a person or group understands the world in which they find

themselves. Worldviews answer four fundamental questions—What is the nature of the

world or where are we? Who am I? What has gone wrong? and What is the solution?

(Walsh & Middleton, 1984). To some degree school vision statements express the

answers to some or all of these questions and shape how the school carries out its

mission. It was hypothesized that since the majority of private schools were based on a

set of religious values, it is expected that there will be differences based largely on how

each religious community understands their task of educating students.

A sample of twelve vision/mission statements was initially read and a set of

concepts was compiled. All of the statements were then read and the themes that

appeared in the statements were coded. As the coding process continued, new concepts

were added to the original list of concepts. A second reading was then made of all the

statements to insure that the full range of themes was identified in each statement. Finally, the list of concepts was reviewed and consolidated into 120 themes, which are listed in Appendix B. These 120 themes were then reviewed and put into five categories: community distinctives, aims and objectives, the services offered by schools, descriptors of the school environment, and parental involvement. In this analysis, community distinctives are understood to be statements that the school community or school leaders make to define their vision of who they are and how they set themselves apart from other groups.

The schools were divided into six categories: Catholic, Calvinist, Evangelical, British-style, International, and First Nations schools. The division was based primarily on the group each school was associated with, and in some cases on the basis of school characteristics. Catholic schools were those that belonged to the Catholic Independent Schools of B.C. Schools that were part of the Independent Schools Association of B.C. made up the British-style groups. The Calvinist schools were those belonging to the Society of Christian Schools in B.C. as well as two other schools that had Dutch Calvinist roots but because of theological disputes had chosen to remain separate from this organization of schools. The schools that made up the Evangelical category were those that belonged to the Association of Christian Schools International, the Seventh-day Adventist schools and three schools that choose not to associate with any group, but were governed by Evangelical churches. The schools identified as International schools are those classified by the Ministry of Education as Group 4 schools, operating for-profit and with international clientele. Finally, the five schools that were operated by Indian Bands

were identified as First Nations schools. Five schools that did not fit into any of these groups were not included in the analysis.

The analysis of the private school mission statements tells the story of schools arising from different historical traditions that have interesting and broad goals for their children and the roles that their children should play in society. The faith-based schools, Evangelical, Catholic, and Calvinist, reflect a desire to provide academic training that arises from the school communities' beliefs that focus on service to God and others. The First Nations schools are focused on maintaining a community's language and traditions while at the same time preparing students for roles in a larger society. The British-style preparatory schools provide strong academic training that focuses on preparation for university and carrying out service in some of the most powerful positions in the community. International schools are businesses that are filling a market niche of providing English language teaching for international students.

Vision/mission statements from 81 schools were analyzed. Table 4 summarizes the number of schools and students in each group as well as the number of concepts in the vision/mission statements. While there are many characteristics that help sort the schools into the major groups, they tend to lie on a continuum with some schools having concepts in their mission statements that are similar to statements from other groups. In addition, phrases that are part of the larger societal discourse appear in the statements. The concept of 'academic excellence' appeared in the mission statement of some schools from each group. This idea is not close to the core values of most of these school communities, yet the educational reform debates starting in the 1980s have made that phrase important to many school community members.

Some concepts appear in several groups but have different meaning for each group. The concept of 'community outreach' was included in the statements of schools from all the groups except the First Nations schools. In the faith-based schools, in addition to a charitable impulse, community outreach primarily means witnessing of one's faith in Christ. This can take place through some form of social work, but frequently the underlying goal of social outreach is conversion of non-believers to Christianity. In the British-style schools, community outreach has the connotation of social service that has the goal of improving society. For International schools, community outreach will be an opportunity to allow students from another country to have an authentic experience in the local community in which the school is located.

Table 4. Summary of School Groups

School Groups	Number of Schools	Number of Students	Number of concepts in the vision statements collectively	Average number of concepts per school statement
Catholic	14	6837	46	8.9
Calvinist	19	7497	80	10.5
Evangelical	18	6047	63	10
British-style	17	8774	39	9.8
International	8	956	29	6.1
First-Nations	5	945	23	7

The findings are presented in two different ways. First, to see the overall differences between the groups, a representative mission/vision statement will be given and discussed. Second, the analysis of the concepts will be discussed. This discussion will present the community distinctives followed by the school goals and objectives, the school services offered and environment, and finally parent involvement.

Representative Statements

In general, the statements from each group have a distinct character. These subtle and important differences become clearest when comparing the statements with each other. The sample statements were chosen because they capture the core ideas of the school group.

A representative example from the Evangelical group is

Agape Christian School[1] is committed to supporting Christian families in the academic, personal, social, physical and spiritual development of their children by using Biblical principles. Our main goal is to graduate responsible, growing disciples of Jesus Christ who will glorify God and contribute positively to their community. We believe in the authority and authenticity of the Bible. A Bible course is compulsory at all levels. A Biblical model of conflict resolution is used and encouraged at all levels. We believe each child is a unique and worthy individual, precious in God's sight. As such, each child deserves to have his/her needs met by educational strategies, which assist him/her to develop his/her talents.

This school states that they serve primarily Christian families. This is in contrast to serving the students that attend the school, the church that has founded the school, a particular community or the society as a whole. The unit of formation or development is seen as the family. The school is seen as an institution that serves families in raising their children in a particular faith tradition.

Two goals of the school are presented. First, the school supports families through academic, personal, social, physical and spiritual development. The second goal is to graduate students that have a set of characteristics. These characteristics are: being responsible, being people who continue to grow as disciples of Jesus Christ, who glorify God, and make positive contributions to their community. The statement is not clear

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[1] The school mission/vision statements are presented with school pseudonyms.

about the extent of the community served. The statement reflects a belief that the Christian life is one of discipleship, that is following and learning from Jesus Christ, and that larger goal of life is to glorify God while also contributing to a community.

The school declares that it is distinctive in that it follows Biblical principles. This is restated as believing in the authority of the Bible. The assumption is that the school's activities are not led by the opinions of the school community members, but by the principles that the community finds in the Bible.   To distinguish itself from other Christian groups, who also would see themselves as Biblical, this statement includes the code word "authenticity" to make clear that they do not accept a method of Biblical interpretation that allows questioning how the Bible came to be and whether it is the word of God. Another distinctive that appears in the statement is the declaration that "a Biblical model of conflict resolution is used and encouraged." This means that when conflict arises, it should first be dealt with between the conflicting parties rather than through the school's authority structure. The inclusion of this statement suggests that this was not always done and it needed to be included in the school's mission/vision statement to hold community members to this way of dealing with conflict. The last distinctive in the statement is the belief that "each child is a unique and worthy individual, precious in God's sight." This concept captures the hope that the educational program will be designed to meet individual needs and develop individual gifts.

The school mission statement asserts that one of the central ways that the school's task is carried out is by requiring all students to take a Bible course at each grade level. This requirement reflects a view that the other courses are value neutral and the way that the school's unique vision is transmitted curricularly is through a Bible course. The other

way the school carries out its mission, as noted in the statement, is through using

educational strategies that meet each student's needs. This is stated as a right belonging

to each student. This Evangelical Christian school sees its task as helping families in the

educational development of their children. The ultimate goal for the children is following

Jesus, glorifying God, and contributing the community. They see this task as shaped by

their version of a Biblical worldview.

The statements from Catholic schools included some of the same ideas but did not

include as many identifying characteristics. The mission statement from one Catholic

independent school in B.C. stated that their mission was

> To provide a Christian environment in an ever changing society, by living the
> gospel of Christ, in which we nurture and respect individual spiritual growth, and
> personal excellence in academic, artistic, and athletic endeavors, while honouring
> our traditions and Catholic values.

Unlike the statements for the other groups, Catholic schools did not define who was

served. We are left with the question of whether the school serves the Catholic Church,

parents and families or the society. Possibly Catholic schools have existed for such a

long time that it was obvious to their constituency who was served.

Three distinctives are declared in this statement. The school is Christian, it is

Catholic, and it is based on the traditions of the Catholic Church. The statement notes

that society is ever changing, but those who seek stability can find it in the traditions of

this Catholic school.   The task of the school is to nurture spiritual growth and personal

excellence in the alliterative areas of academics, athletics, and arts. This nurturing is to

be carried out in a respectful manner and by living the out the gospel of Christ.

Schools in the Calvinist tradition had vision/mission statements that presented a

large number of statements to identify their distinctiveness.

Calvin Christian School is a community that is based upon the sovereignty of God and the authority of His Word. Through the redeeming work of Christ and by the power of the Holy Spirit we are enabled to serve and glorify God in all areas of life and to uphold the Lordship of Christ in all things. Holding this worldview, which recognizes everyone as created in God's image; we seek to support each other in nurturing the unique gifts of all students. Through example and instruction, we equip each student with knowledge, skills, and understanding, challenging them to exercise discernment and stewardship in all aspects of life. We intend the entire learning environment to reflect the diversity and unity of God's creation.

A significant portion of this vision/mission statement is taken up with defining the school community's distinctive beliefs. Three phrases are used which signal the school's Calvinist heritage: "the sovereignty of God," "all areas of life," and "the Lordship of Christ." The first phrase goes back to John Calvin and theological debates with the Anabaptists, the second and third phrases establishes the school as coming from the branch of Calvinism influenced by Abraham Kuyper. In addition, the notion of worldviews, important to Calvinists, is included in this statement. As in the Evangelical vision statement, the concept of the authority of God's word is included to distinguish the school's beliefs from those of more liberal branches of Christianity. The statement makes a profession about the nature of man, "recogniz[ing] everyone as created in God's image," the human task, "we are enabled to serve and glorify God," and the caveat that this task can be carried out "[t]hrough the redeeming work of Christ and by the power of the Holy Spirit."

The tasks of the school are declared to be "nurturing the unique gifts of all students" and "equipping students with knowledge, skills, and understanding," as well as developing discernment and stewardship. The school's task is carried out through the instruction provided by teachers, the model of their lives, and the challenge they provide to the students. The recognition of "the unique gifts of all students" implies a desire to

identify and teach to a variety of learning styles. The school's tasks are carried out in the context of the school community that has been shaped as a learning environment "reflect[ing] the diversity and unity of God's creation." The concept of the unity and diversity of God's creation signals a belief that humans live in a place created by God for a single purpose, but with multiple ways of glorifying him.

The British-style preparatory schools had statements that had fewer community distinctives and were therefore more straightforward.

> Northwest Academy is an independent school for girls. Enhanced by a century of tradition, we are a community dedicated to stimulating and nurturing each student's potential for intellectual, artistic and athletic excellence. We inspire young women to meet the challenges of life with confidence, to take a responsible role in society and to enjoy a lifelong enthusiasm for learning.

Three distinctive characteristics are included in this statement: the school is independent, as opposed to being public, it is for girls, and its educational program has been shaped by a long tradition. This appeal to tradition is an important feature of the British-style preparatory schools. The school sees the educational process as taking place through stimulation and nurture, and focuses on intellectual, artistic and athletic development. The school's vision for its graduates has three parts: developing young women who are prepared to meet the challenges of life with confidence, to take a responsible role in society, and to be lifelong enthusiastic learners. The educational program is carried out in a community environment.

While two of the International schools had vision/mission statements that focused on organizational development, most provided a statement that indicated their educational mission.

> The goal of Kensington High School is to offer students a secondary education of high quality, and to provide excellent programming in ESL (English as a second

language) to those students enrolled in the academic preparation program. It is the aim of the school to prepare our students to perform successfully in post-secondary endeavors, whether in universities, colleges, specialized training institutions or in employment. It is our objective to provide thoughtful, personal guidance to our students in preparing for post-secondary education or employment. It is our aspiration to produce well-rounded, well-educated, civilized students who will become confident, productive international citizens.

Those served by this school are the students who are enrolled in the school's program, as opposed to parents. The central service provided is a high quality secondary program that features English language training with the goal of preparing students for some form of post-secondary education, or even employment. One stated service provided by the school is personal guidance to assist in preparation for future study or work. The vision of the school graduates includes being well rounded, well educated, and civilized, being productive and having an international outlook.

Finally, the statements from a First Nations school focused on community traditions and carefully defined the school environment.

The mission at First Nations Secondary School is to create and sustain a learning environment that is conducive to Native teaching; an environment that is community focused on the educational needs of local Native people. Such an environment must be sensitive to Native history, culture and tradition, and must provide relevant high quality academic programs and training. We endeavor to offer programs that are credible and aligned with the skill demands of employers so that graduates of our programs will be prepared to make valuable contributions to their work, their communities and to the greater society.

The mission of this school is to serve the needs of the local First Nations community. The school is distinctive from other private and public schools in that it has a focus on Native history, culture and traditions. The task of the school is to offer programs that address the needs of the First Nations community, specifically being "credible and aligned with the skills" needed by local employers. The school has a vision of its

graduates making positive contributions to their employers, the communities in which they live and the greater society.

The mission of this school is carried out through the creation of a learning environment that is community focused and attempts to address the particular needs of First Nations people. First Nations education has been under the mandate of the federal government and the establishment of an independent First Nations school is an important step in having schools that have some level of Native self-determination.

This section has presented and analyzed a representative vision/mission statement from each of the six private school groups to see the, sometimes, subtle differences that lie between the sub-sectors. As the concepts from the vision/mission statements were analyzed, they fell naturally into four categories: school and community distinctives, school goals and objectives, the services offered and the environment in which those services were offered, and the single concept of parent involvement.   The first three are the elements that mission/vision statements need to include to define and distinguish a school. The fourth element, parental involvement, is an important characteristic of most private schools. The next section presents an analysis of the concepts found in the mission statements in terms of those categories.

Community Distinctives

For schools that arise from a cultural, ethnic or church community, one of the roles played by the vision statement is to articulate the community distinctives used to mark out the circle of those who may participate in the school community. In the six school groups analyzed, vision statements of the group of International schools had no

statements about their distinctiveness. Only one British-style private school had a statement that related to some communal distinctive, which was recognition of the importance of tradition. Several of the First Nations schools used the First Nations concept in their vision statement to identify their distinctiveness.

The use of the vision statement to define a school community is much more important for faith-based schools. The majority of the Catholic schools included the concept of a Catholic school environment, being based on a Catholic tradition or the Catholic faith. In addition, several Catholic schools noted the importance of Jesus Christ in the life of their school. Other Catholic schools mentioned God's loving presence, the role of missions in the school program, and students being in the image of God. Of the fifteen Catholic schools in the sample, all but two included a concept or statement that distinguished them on the basis of some aspect of their Catholic faith, such as "We, clergy, teachers, administrators and students are a Christian Community who share the Catholic faith."

The Evangelical and Calvinist faith communities have a history of division along major and minor theological differences, and consequently schools that arise from these communities have longer lists of statements to define and articulate their roots. Among the schools that arose from the Evangelical community, no single item stood as being mentioned more than any other, although the notion of authority appeared in several forms—the role of discipline and authority, obedience to God, the authority of God's word, the Bible as the infallible word of God, and the power of the Holy Spirit. The importance of Jesus Christ in the life of the school program was mentioned in one statement while others talked about the Kingdom of God, the Lordship of Christ, and

Jesus as a personal Savior. Three schools noted their alignment with the Seventh-day Adventist church and another noted its Pentecostal and charismatic heritage.

One of the elements of the Calvinist faith community is the belief in the Lordship of Christ over all areas of life. These two concepts appeared in the vision statements of many of the Calvinist schools. One school declared that it was "grounded on the belief that all of life comes under the Lordship of Jesus Christ." Like the Evangelical community, obedience to God, the authority of God's word, the infallibility of the word of God, in addition to the sovereignty of God, were concepts that appeared in many vision statements from these schools. Sin appeared in several statements in the form of statements referring to "the broken character of lives and institutions," being "conceived and born in sin," and "redemption through Christ." Like the Catholic schools, several Calvinist schools included the concept of students being in the image of God. Other concepts that served as identifiers were the Kingdom of God, the role of the Holy Spirit and the role of Jesus Christ in the life of the school. Three schools identified Reformed confessional statements as distinguishing marks of the school community.

Goals and Objectives

All of the school groups included four goals associated with schools—the development of academic or intellectual ability, personal development, social development and physical development. The three Christian faith-based groups included spiritual development as a school goal. In addition, aesthetic, moral and emotional development was listed as goals by various schools. The summary of the analysis of

school goals and objectives along with the Chi-squared probabilities is presented in Table 5.

Of the 17 British-style private schools, 11 specifically mentioned academic, intellectual or mental development as a school goal. This was the largest percentage of all school groups. The number of schools that noted this as a school goal for the other groups were: 9 out of 18 Evangelical schools, 6 out of 14 Catholic schools, 2 out of 19 Calvinist schools, 1 out of 8 International schools, and 1 out of 5 First Nations schools. In addition to specifically citing academic development as a school goal, some schools added the development of life-long learners and the development of critical thinking skills. The numbers presented in Table 5 include both the specific goal, as well as the related concepts.

All school groups noted the importance of personal development for their students. Various aspects of personal development were mentioned including self-confidence, self-worth or self-esteem, respect, responsibility, integrity and character development. Several schools noted the importance of developing the whole person. The concept that was mentioned most often was developing each student's unique gifts and strengths.

Table 5. Summary of Analysis of Parent Involvement and School Goals

Variable	Catholic	Calvinist	Evangelical	British	International	First Nations	X^2	df	p
Schools	14	19	18	17	8	5			
Parents N	50% 7	58% 11	67% 12	24% 4	0% 0	40% 2	14.619	5	0.012
Academic N	43% 6	26% 5	61% 11	77% 13	25% 2	40% 2	12.308	5	0.031
Personal N	57% 8	58% 11	61% 11	94% 16	63% 5	80% 4	7.801	5	0.168
Spiritual N	71% 10	74% 14	72% 13	6% 1	0% 0	20% 1	33.36	5	0.000
Social N	79% 11	68% 13	89% 16	71% 12	88% 7	40% 2	6.546	5	0.257
Physical N	36% 5	11% 2	50% 9	47% 8	13% 1	20% 1	10.279	5	0.068
Aesthetic N	21% 3	21% 4	6% 1	53% 9	13% 1	0% 0	14.061	5	0.015
Emotional N	29% 4	21% 4	11% 2	12% 2	0% 0	20% 1	4.127	5	0.531
Moral N	14% 2	11% 2	22% 4	18% 3	13% 1	0% 0	2.074	5	0.839

Social development was mentioned as a school goal by all of the groups as well. Eighteen different concepts included in the vision statements were related to social development, some were "preparation for a place in society," "transforming society," and social responsibility." The faith-based school groups mentioned the concept of service to others most frequently. Social responsibility was mentioned most often in the British-style private schools group. The majority of the Calvinist schools emphasized attention to the creation and stewardship. The concepts that involved social development that were noted by the International schools were international and cultural awareness as well as service to others.

Services Offered and the School Environment

The mission/vision statements also stated the kinds of services their schools offered, and the environment in which the education took place. The majority of Evangelical school statements indicated that the schools offered Biblical teaching or teaching from a Christian or Biblical perspective. A few noted that they offered programs characterized by academic excellence or high quality, and that the programs were aligned with the curriculum of the B.C. Ministry of Education. The characteristic of the school environment mentioned most by Evangelical schools was that of being Christ-centered, as well as being a Christian community.

The service characteristic of the Catholic schools stated most often was academic excellence. This was followed by athletics and extra-curricular activities. Catholic schools sought to have a caring and respectful environment that was an example of a

Christian community. The primary service of most of the Calvinist schools reported was the provision of a Biblically based education. This was reported as the instructional program having a Christian or Biblical perspective, having Biblical teaching or the teachings of Jesus, or basing the program on a Christian philosophy of education. A few schools reported that they provided a well-rounded or broad education or that they had a special education program. The Calvinist schools stated that they provided nurture in a Christ-centered community.

The majority of British-style preparatory schools stated that they provided an academically excellent program that focused on preparing students for university entrance. In addition, these schools offered strong athletic and extra-curricular programs and tried to create a nurturing community that was caring and respectful. The International and First Nation schools used the fewest concepts to describe the services offered and the environment in which the program was delivered. International schools reported that they provided academic excellence and English language training in a caring and respectful environment. The First Nations schools stated that they offered academic excellence and training in native language. The First Nations school environment was characterized as being a community that provided a caring and respectful environment.

Parent Involvement

When the concepts from the vision/mission statements were categorized, the one concept, which stood out from the rest in terms of its frequency, was parent involvement in the life of the school. Over half of Calvinist, Evangelical and Catholic schools

mentioned a connection or partnership with parents and families. Less than half of the British-style and First Nations schools mentioned this aspect. It did not appear in the statements of the International schools. This emphasis on parents, who are obeying the Biblical mandate to raise their children in the faith, is one of the distinguishing characteristics of faith-based schools.

Discussion

The previous section has presented a survey and analysis of the vision/mission statements of the major types of private schools in B.C. The statements represent a rich variety of schools, each with a unique history and each attempting to express the hopes and dreams of a community in the life and operation of its school. From a research point of view, this variety of schools presents a problem for studies that compare public and private school achievement outcomes. Such studies assume that there is a high degree of commonality within the private school, and that public and private schools are both maximizing for similar outcomes. This study of private school mission/vision statements suggests otherwise.

It is noteworthy that there was not a strong emphasis on academic or intellectual development in the faith-based, and especially, the Calvinist schools. It is possible that these schools felt academic development was so obvious that it did not need to be stated. More likely, these school communities saw the central task of the school in much larger terms than academic development. Several of the schools in the Calvinist group noted the link between the school, home, and church. Viewed in this way, the school is seen in terms of nurture in the same way the home is, and exemplifies the notion of *in loco*

parentis. This emphasis on nurture in the largest meaning of the concept might lead to the focus on developing multiple aspects of a person and a lesser emphasis on academic development.

A second, related, observation is that the faith-based schools have a more diffuse mission than the other three groups, British-style, International or First Nations. Possibly this occurs, as noted above, because they see their mission as larger than only academic development.

A third observation is that the variety of aims and goals exhibited in the school mission statements illustrates a deficiency in the current policy environment that focuses on assessment and accountability. While the mission statements analyzed arise from the private sector, it is not a stretch to imagine that parents who send their children to public schools, and indeed the society as a whole has broad goals in mind for the students that attend all schools. Holding schools and students accountable for performance on standardized tests is only one aspect of a much richer educational program that is being delivered in private schools, should be delivered in all schools, and probably is. Foster (2004) noted "[s]tandards . . . can be seen to have their origin in the drive to create school systems that produce effective workers who can compete in a global economy. Having productive workers is not a bad end in and of itself; however, when it drives out other valuable ends, it becomes problematic. And it does drive out other ends" (p. 180).

The analysis of the private school mission statements provides a picture of schools that were founded to address the needs of a community, whether faith-based or special interest. The statements in many cases provide notes to a rich history, and in some cases, struggle. The faith-based schools, Evangelical, Catholic, and Calvinist,

reflect a desire to provide training in a school environment that arises from the communities' beliefs and desire to pass on the faith to the next generation. The First Nations schools are focused on rebuilding and maintaining a community after hundreds of years of colonization, while at the same time preparing their children for roles in the larger society. The British-style preparatory schools provide a strong academic training that focuses on preparing for university and socializing their students to carry out leadership roles in the community. International schools are businesses that are filling a market niche of providing English language teaching for international students.

While public schools maximize for a common good for all citizens, private schools are maximizing for goals that arise from a family, church or local community. Considering the diversity of private schools and the diverse configurations of private school aims, it is quite possible that overall, the outcomes sought by private schools on balance serve the common good as much as those sought by public schools.

This chapter has been an analysis of the vision and mission statements prepared by schools to represent the ideas and hopes of what they want their school to be. As such it does not indicate the degree to which the statements represent reality. Yet, the articulation of such hope provides an insight into what is closest to the heart of the people that make up and lead school communities. In addition, to the degree that they are discussed they remind community members what the aims and goals of the school are.

CHAPTER VI

CONTENT ANALYSIS – ORGANIZATIONAL CHARACTERISTICS

This chapter presents the content analysis of ten organizational characteristics that were reported in the Evaluation Catalogues. These characteristics were: age of the school, governance structure, teacher qualifications, staff professional development, locally developed courses offered and required beyond the province course-taking requirements, expenditures per student, communications with parents, time allotments for core subjects, teacher and principal evaluation, and counseling and guidance services for students.

This analysis is an exploration into the different ways in which these organizational characteristics might be expressed in the different private school sub-sectors and the relationship that these expressions had to the underlying school philosophy, mission or vision. It was hypothesized that the sub-sector differences that arise in governance, teacher qualifications and tuition rates would vary on the basis of the school mission. It was expected that the differences in governance style between sub-sectors would be based on their conceptions of authority and on whether the school is a for-profit institution. Catholic schools would have a high degree of influence from the church hierarchy, while other religious schools will have a higher degree of influence from parents.

Teacher qualifications would differ, to some degree, on the basis of school mission. Faith-based schools would be more willing to have teachers without regular

public school certification to accommodate their need for teachers with the faith perspective of the school. It was hypothesized that tuition rates would vary based on the degree that community responsibility played in mitigating the cost of education. Schools with a stronger communal basis would have lower tuition rates. There was no clear theoretical reason for differences in staff professional development, teacher and principal evaluation, communications with parents, counseling and guidance services for students, time allotments to be based on school mission.

School Founding

The independent schools with grade 12 programs that made up the study sample were founded between 1880 and 1996 (see Appendix C). Independent schools are founded for a variety of reasons, and the summary of the years of founding shown in Figure 2 tells an interesting story about communities and market conditions in British Columbia. The first school in British Columbia was a Catholic school, St. Ann's Academy in Kamloops. The founding of this school in 1880 was an expression of the desire on the part of the Christian Brothers Order to establish schools to educate Catholic children. As the population density in various centers in the province increased, new Catholic schools were established.

The first British-style preparatory school was begun in 1898 in Vancouver followed by eight other schools to train the elite in western Canadian society. After a period of thirty years in which no new British-style preparatory schools were founded, there were eight new British-style schools established, beginning in 1984. It is not clear whether this new wave of schools was a result of discontent with the quality of the public

school system or the availability of funding for independent schools, which came about in 1979.

The first school that arose from the Calvinist community was established in 1953 and new schools joined this group every few years until 1988. While Calvinist schools in B.C. were a fairly recent phenomenon, schools in the Calvinist tradition existed in the U.S. since 1855 (Van Brummelen, 1986). A large number of immigrants from the Netherlands came to western Canada after World War II and brought with them their belief in the importance of Christian schools. These schools were originally loosely attached to the Christian Reformed Church, but in the 1970s and 1980s the number of denominations represented in Calvinist schools increased dramatically.
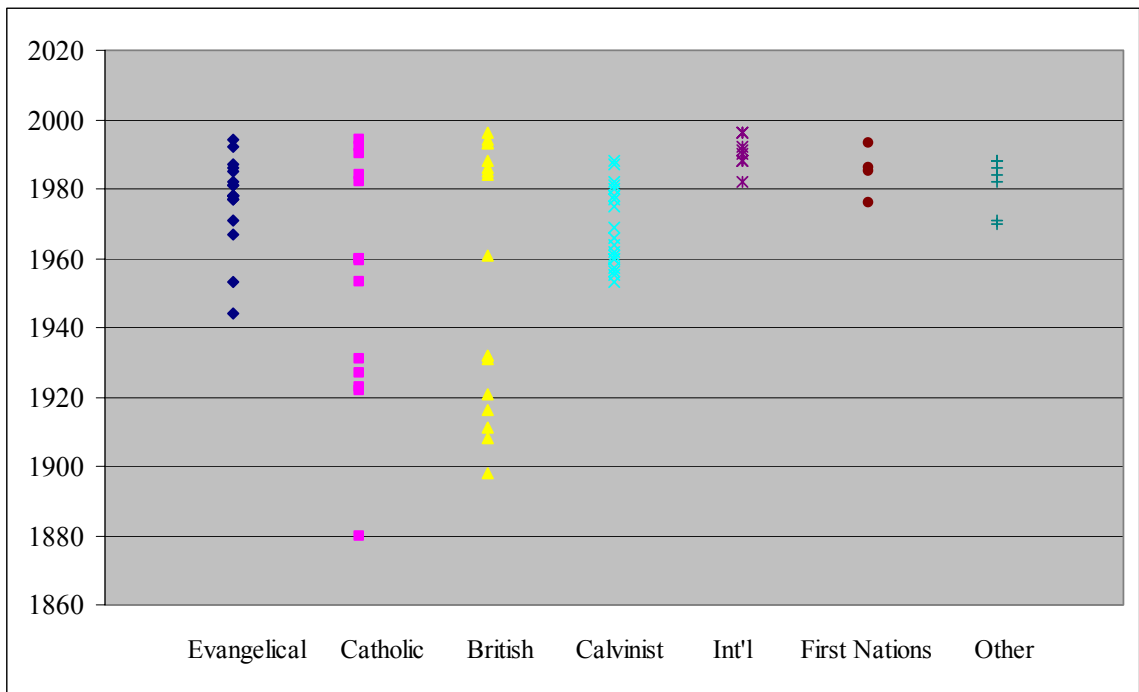
Figure 2. Year of School Founding

The Independent School (Support) Act was passed in 1979, providing financial support to independent schools that met a minimal set of requirements. This may have been the impetus for the many Evangelical and First Nations schools that started after 1979. Four of the Evangelical schools that started well before 1979 arose from the Mennonite and Seventh-day Adventist churches.

The story in this analysis is that independent schools in this sample were established for at least three different reasons: a community's desire to educate its children in the faith-context of the community, out of dissatisfaction with local school conditions, and to fill a market niche. Some Christian communities had a long tradition of faith-based schools. This includes the Catholic, Calvinist, Seventh-day Adventist and Mennonite communities. In addition, Jewish and Lutheran communities have a long history of separate schools, but were not included in this study because none of those schools had grade 12 programs.

The establishment of many of the Evangelical schools occurred in the late 1970s. This suggests a convergence of dissatisfaction with growing secularization in the public schools, the 1979 Independent School (Support) Act, and the existence of Christian school support organizations to assist in the establishment of these schools.

The International schools were all founded after 1982, suggesting two factors that influenced their establishment. There was a growing interest in B.C. in opening up markets in the Pacific Rim countries in the 1980s. One educational manifestation of this interest was the creation of a fund to send B.C. teachers to visit Pacific Rim countries in the late 1980s. The other factor was transfer of control of Hong Kong to the government of the People's Republic of China. As this date neared, growing numbers of students

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came to B.C. and Canada to receive a Canadian education. Both of these factors played a role in International schools being established during that time period.

School Governance

Private governance is the defining feature of private schools. In the study sample there were six variations of private governance—elected boards, boards appointed by a church group, self-perpetuating boards, boards that were made up of both appointed and elected members, parochial governance, and for-profit schools (see Table 6). Elected boards derive their authority from registered societies that hold regular general membership meetings in which the society members elected the board members. Schools that had appointed boards were closely connected with one or more churches. In some cases each church that sent students to the school appointed a board member to represent the church. In cases in which the school came from one church, the church board appointed the school governors. Schools that had self-perpetuating boards were registered societies in which the sitting board chose future board members rather than holding society elections. This type of governance is appropriate for groups that wish to protect their school's mission from being diluted or subverted through an influx of new society members that had a different educational vision. The fourth form of governance was a board consisting of members that were elected by the society membership as well as having a number of board positions that were appointed by the sitting board. Parochial schools, the fifth form, were those that were governed directly by a church board, pastor, or church hierarchy, for example bishop or archbishop. The last form of governance

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structure was for-profit in which the school was governed by the owners, either an individual or corporation.

The Evangelical schools had the largest number of different governance structures of all the groups. This might reflect the fact that while they have a similar religious outlook, they arose from different denominational backgrounds. Elected school boards, none of which were connected with a single church, governed six of the Evangelical schools. Two schools had self-perpetuating boards, both of which were established by an individual or group with a unique mission within the Evangelical school movement. Eleven of the Evangelical schools were closely aligned with either a single church fellowship or with a denomination. One school was established by fourteen Mennonite churches and was governed by a board made up of one member from each church. Boards that were appointed by a single church governed five schools, and church boards governed five schools directly.

Catholic schools are often thought of as being parochial schools, governed by the Catholic Church. In this sample, none of the fourteen schools were directed solely by church authorities, although there was a strong clerical presence on the governing structures. A governing body that consisted of clergy appointees and elected lay members led eight of the schools. Five of the schools had boards that were appointed by five different Orders of the Catholic Church. A self-perpetuating board that wanted a traditional Catholic school governed the last school. Although Catholic in nature, this last school was not related to the other Catholic schools in B.C.

Table 6. Structure of Private School Governance

Governance	Evangelical	Catholic	Calvinist	British-style	International	First Nations	Other	All
Elected board N	28% 5		79% 15	75% 12		60% 3	60% 3	38
Appointed board N	33% 6	43% 6	11% 2			40% 2	20% 1	17
Self-perpetuating N	11% 2	7% 1		19% 3			20% 1	7
Combined N		50% 7	5% 1	6% 1				9
Parochial N	28% 5		5% 1					6
For-profit N					100% 8			8
Total	18	14	19	16	8	5	5	85

In the British-style sub-sector, twelve of the schools were governed by society elected boards. One school had a board that was a combination of elected and appointed members. Boards that were self-perpetuating governed the other three schools. The schools with self-perpetuating boards were founded well after the core group of British-style schools, suggesting that without a long tradition, a self-perpetuating board would be necessary to maintain the school's mission/vision.

Schools that were classified as Calvinist were those that had membership in the Society of Christian Schools in B.C. or had roots in the Reformed churches in the Netherlands. These schools were governed largely by boards elected by the school societies, but four of the schools had a governance structure that linked them to a particular church. Two of the Calvinist schools were operated by churches that had arisen from divisions over theological issues. The last two schools in the Calvinist sub-sector had missions and methods of organization that linked them more closely to the Evangelical schools than the Calvinist group.

The First Nations schools were operated either by elected boards or boards appointed by the Indian Band Councils. All of the International schools operated as for-profit entities without governing boards.

There are important historical and structural reasons for a group to choose a structure of governance for their school. If a school grows out of a church community's desire to educate its children, then a governance structure that puts a significant degree of control in the hands of the church would be preferred. This is seen in many of the Evangelical schools, as well as the Catholic schools. This control can be maintained in

three of the governance structures shown in this analysis—direct church control, church appointed boards, or combination of church appointments and elected board members.

Groups that found schools with specific missions will tend to have a governance structure that protects the school from a hostile takeover through stacking the school's society with members that desire to take the school in a different direction, or from missional drift. This can be accomplished by having a self-perpetuating board governance structure, giving the board complete control of who can participate in school governance. Schools with a combination of elected and appointed officials can maintain a level of control over some of the board positions while allowing for a democratic procedure as well. Since one of the fundamental reasons for establishing a private school is to provide parents with greater control over the education of their children, it is to be expected that the majority of private schools would have a governance structure that is based on elected board members. This analysis indicates that private school governance does fall, to a large degree, along sub-sector lines confirming the hypothesis.

Teacher Qualifications

The selection of teachers is a crucial area of organizational life for expressing the school's mission/vision. In B.C., teachers in public schools must hold a Certificate of Qualification issued by the B.C. College of Teachers. Independent schools must also have all of their teachers certified, but there is a range of certification methods. Teachers in independent schools may hold certification through the B.C. College of Teachers or they may also have some form of Independent School Certification. The Independent School Teacher Certification Committee issues Unrestricted Teacher Certificates, Subject

Restricted Teacher Certificates or a Letter of Permission to teach specific courses in a specific independent school.

Unrestricted Teacher Certificates are given to applicants who have completed four years of post-secondary education, including a year of recognized teacher training. Subject Restricted Certificates are given to those who have completed a four-year program that does not include a teacher training component. The certificate is restricted to subjects in which the applicant has a concentration of post-secondary courses and which corresponds to subjects taught in an independent school. Letters of Permission are issued for only one school to schools that were unable to find qualified teachers after advertising the position (B.C. Ministry of Education, n.d. c).

The distribution of teacher certificates for each sub-sector in the study sample is shown in percents in Table 7. In aggregate, 92 percent of the teachers in independent schools in B.C. had completed a teacher education program: 78 percent, or possibly more, of independent school teachers had completed a teacher education program that met the criteria of the B.C. College of Teachers, and 14 percent had a degree that included a teacher training program qualifying them for the Unrestricted Independent School Certificate. Eight percent of the independent school teachers had subject area training, but no pedagogical training. One percent of those teaching in independent schools had very limited training.

Table 7. Independent School Teacher Qualifications for each Sub-sector

School Sub-sector	Number of teachers	Teacher Educ. Program	BC Cert.	Ind. School Cert.	Subject restricted Cert.	Letter of Permission
Evangelical	420	90%	79%	11%	8%	2%
Catholic	448	92%	79%	13%	8%	0%
British-style	893	93%	78%	15%	7%	0%
Calvinist	561	92%	78%	14%	7%	1%
International	96	89%	72%	17%	12%	0%
First Nations	82	94%	90%	4%	6%	0%
Other	110	85%	58%	26%	15%	1%
Total	2610	92%	78%	14%	8%	1%

There are a variety of opinions about what constitutes a qualified teacher (Darling-Hammond, 2000; Ballou & Podgursky, 1999; Goldhaber, 2002). In this analysis, teachers that have completed a post-secondary program that included at least one year of teacher training were considered qualified; these were teachers that had a certificate from the B.C. College of Teachers and those with an Unrestricted Independent School certificate.

Considered by sub-sector, the distribution of teacher qualifications tells an interesting story. In the Evangelical sub-sector, eight out of eighteen schools had more than 10 percent of teachers who did not have a teacher education program. Five of those eight had more than 20 percent. All of these schools were closely linked with one church congregation. The four schools with the highest percentage of Unrestricted Independent School certificates, between 22 percent and 83 percent, were all Seventh-day Adventist schools.

Of the Catholic sub-sector, 5 of 14 schools had greater than 10 percent of staff without a teacher education program. One of these schools was a seminary preparing

high school students that planned to enter the priesthood. This school had no teachers with a B.C. College of Teachers certificate, two-thirds of the staff with Unrestricted Independent Certificates and one-third with Restricted Independent Certificates.

In the British-style preparatory sub-sector only three of the schools had greater than 10 percent of their teachers with Restricted Independent School certificates, and in the entire sub-sector there was only one teacher with a Letter of Permission. This large number of qualified teachers belies Robertson Davies' observation, "This is where private schools soar over state-run schools; they can accommodate a few cultured madmen on the staff without having to offer explanations" (1970, p.140).

The Calvinist schools, based on carefully worked out theological and philosophical distinctions, had nine of nineteen schools with a considerable number of teachers without a teacher training program. Four schools had between 3 percent and 6 percent of their teachers with a Letter of Permission to teach, and seven schools had between 10 percent and 24 percent of their teachers with a Restricted Independent School certificate.

Four of the International schools had a large number of teachers with a Restricted Independent certificate, but none were teaching with a Letter of Permission. Two of the First Nations schools had a notable number of teachers with Restricted certificates, and this was true of four of the schools belonging to the Other group.

In the study sample, the faith-based schools had a larger percentage of teachers that did not have a teacher training program and those that were teaching with a Letter of Permission. This is a reflection of the need of faith-based schools to have teachers that hold a philosophy or worldview in common with the school community. There was a

negative correlation between the size of the circle defining an educational community and the number of teachers with restricted certificates and Letters of Permission. As the community defining circle became larger, single church community, single denomination, worldwide fellowship, the number of staff members without a teacher training program decreased.

Within the faith-based sub-sectors, it is interesting to compare the Evangelical schools and the Catholic schools. The Catholic schools have a larger number of qualified teachers than the Evangelical schools. This might arise from several aspects of those two communities. The Catholic community has had a longer tradition of intellectual work. In fact, though waning to some degree, there is still a level of distrust of intellectual activity in certain parts of the Evangelical community (Noll, 1994). The other difference is the history of theological division and church splits in the Evangelical and Calvinist communities, compared to the Catholic Church, which has been able to enfold differences of opinion.

This analysis of teacher qualifications tells a story of schools expressing their vision through the hiring of their staff as hypothesized. The greater emphasis a school places on religious development compared to academic development, the greater its willingness to hire teachers without teacher training programs for their children. In other words, there are larger issues at stake in training the next generation than externally determined teacher qualifications.

Locally Developed Courses

To graduate from an accredited high school in B.C. students accumulate the required course credits in grades 11 and 12. There are two kinds of courses offered at this level: provincially authorized courses and locally developed courses. The courses taken by a student are determined by the provincial requirements, school requirements and student interest. The locally developed courses were analyzed to investigate the whether these were an expression of the school's mission.

Of the 18 Evangelical schools, 15 offered, and it is suspected, required a Bible course in grades 11 and 12. These courses were named Bible, Christian Perspectives, Religious Studies or Religious Education. Interestingly, three schools offered a course in music leadership, reflecting the trend in worship styles in Evangelical churches. Other locally developed courses in Evangelical schools included Peer Tutoring, Video Arts, Media Production, Photography and Yearbook. Thirteen of the Catholic schools offered and possible required courses variously named Religion, Christian Education, or Religious Studies. Very few other locally developed courses were offered in Catholic schools, the exceptions being one that offered Campus Ministry and another providing Advanced Web Design and Multimedia. All 19 of the Calvinist schools had a course entitled Bible or Christian Perspectives. In addition, six of the Calvinist schools had courses in Recreational Leadership, Film Studies, or Journalism.

In the British-style sub-sector, half of the schools offered courses that were locally developed. These courses tended to augment the provincial curriculum with academic courses like Psychology, Civilization, Latin, World Literature, Calculus, as well as other electives that included Film Studies, Ceramics, Architecture, Community

Recreation, and Horsemanship. Very few of the Internationals schools offered locally developed courses, and those that did had courses in Canadian Studies and English Language Development. As well, the First Nations schools offered few courses beyond the provincially authorized curriculum.   The exception was a course in Arts and Crafts and one in First Nations language. Most of the Other group did not offer locally developed courses.

The pattern shown in the locally developed courses was an expression of the underlying vision of the school. The majority of faith-based schools provided a religion course to present the fundamental beliefs of the community that established the school. The British-style schools, for which academic development was the primary goal, provided courses to extend the provincial curriculum for their students.

Cost per Student

The Evaluation Catalogues included two sections that made it possible to approximate the amount of money the school spent per student: the current enrollment and a statement of the school's operating costs for the previous school year. The calculation of cost per student is approximate because the figures are for two different school years. The enrollment was for the year in which the Catalogue was completed while the operating costs were for the previous fiscal year. If a school's enrollment was volatile, the calculation would be inaccurate, while a stable enrollment gave a better estimation of the cost per student. The other limitation to the comparison of school costs per student is that the catalogues were completed between 1999 and 2004. The comparison of the costs per student is based on different academic years.

Of the 87 schools in the study sample, the eight for-profit International schools did not report operating costs. In addition, two Evangelical schools, one Catholic school, two British-style preparatory schools, one Calvinist school, three First Nations schools, and one from the Other group did not report operating costs. This left a sample of 68 schools. Table 8 is a summary of the cost/student analysis. Two of the schools in the Other group were schools that provided special education programs with very low student/teacher ratios. This produced a wide variation in cost per student in that group. Figure 3 presents the same information in graphic form without the Other and First Nations groups.

Table 8. Summary of Cost per Student Analysis (1999-2004)

	N	Minimum	Maximum	Average Cost per Student	Std. Dev.
Evangelical	16	$3,036	$8,731	$5,247	$1,561
Catholic	13	$3,523	$6,147	$5,131	$776
British-style	14	$5,007	$28,825	$14,424	$7,535
Calvinist	17	$4,580	$6,000	$5,200	$480
First Nations	2	$3,025	$11,011	$7,018	$5,648
Other	5	$3,494	$41,379	$17,238	$14,711

The mean cost per student in the Evangelical sub-sector was $5,247 with a range of $3,036 to $8,731. The figures that exceed $7,000 are suspect because this would have put the school in a lower funding category, a situation that was carefully avoided by school treasurers. These high cost per student numbers could have resulted from widely varying enrollment numbers from one year to the next or school treasurers calculating the operating costs with inadequate knowledge of which line items to deduct from the

operating costs, specifically capital and transportation costs. If the two schools with costs

per student in excess of $7,000 were deleted, the mean fell to $4,815.

The Catholic schools had a mean cost per student of $5,131 and a range of $3,523

to $6,147. The Catholic school with the lowest cost per student was a seminary in which

many of the teachers were members of the Order that ran the seminary. This would

reduce the cost of teachers' salaries for this institution. If that school were deleted from

the sample, the mean increased to $5,265 with a standard deviation of $634.
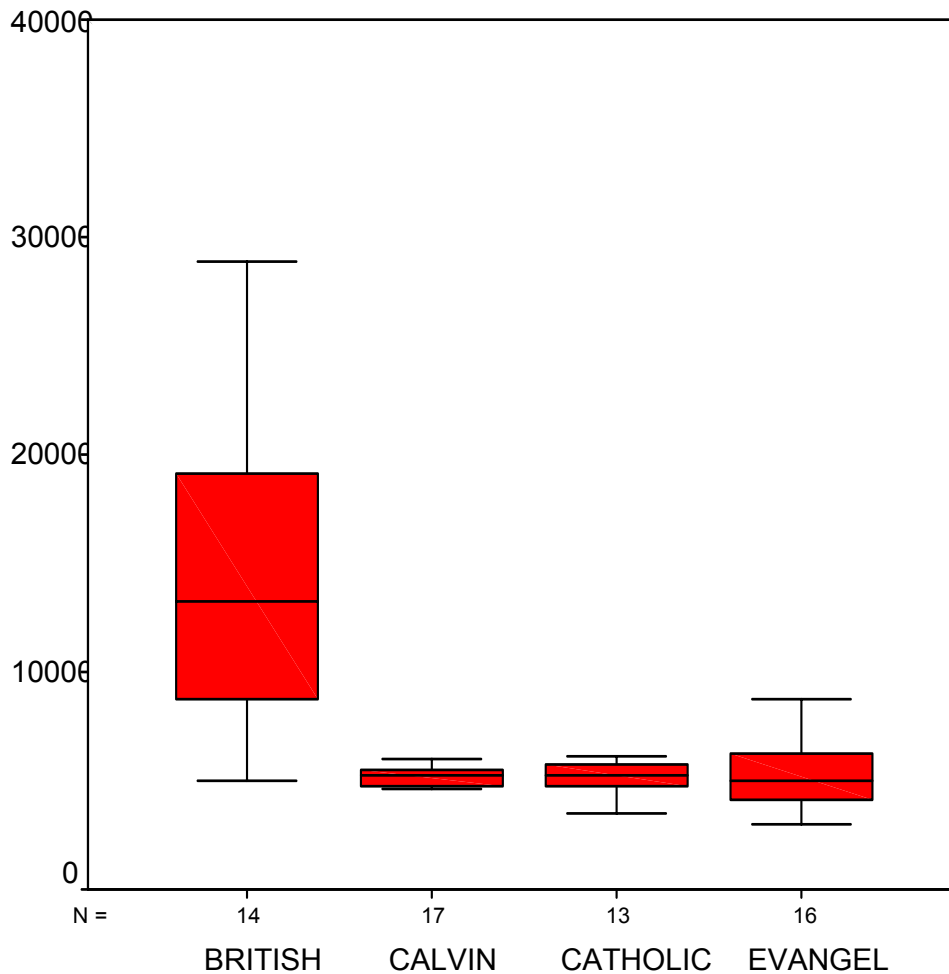
Figure 3. Cost per Student Box Plot Analysis

The British-style preparatory schools presented a comparison problem. Some of the schools in this group had boarding programs and it was not clear whether this expense was included in the operating costs presented in the Evaluation Catalogue.   The range for the entire sub-sector was $5,007 to $28,825. The four schools with operating costs per student that were less than $10,000 were most recently founded, all during the 1980s.

The schools in the Calvinist sub-sector had the least variation of any group. The mean cost per student was $5,200 with a range of $4,580 to $6,000. One explanation for this small variation in costs might be the existence of a province-wide recommended salary scale produced by organizations that serve Calvinist schools. While salaries may vary across the province to some degree, based on the difference in cost of living between urban and rural areas, this recommended salary scale will tend to bring salaries closer together than might be expected in the Evangelical schools which are part of a much looser organization.

While it is instructive to compare school operating costs, the number that tells a more interesting story is the difference in tuition rates and the comparison between tuition and cost per student. The Evaluation Catalogues did not provide tuition information, but this was available for many schools on their websites. The websites for all of the schools in the study sample were explored. Table 9 is a summary of tuition fees available. When schools had a range of rates, the fee for one day student in grade 11 and 12 was chosen. None of the Catholic schools had tuition rates on their websites, but the rate was published in newsletter of the Vancouver Archdiocese, *The B.C. Catholic* (Lauson, 2003).

Table 9. Summary of Independent School Tuition Rates

Sub-sector	Number of schools with tuition rates on website	Mean tuition rate for one day student	Mean cost per student
Evangelical	8	$3,815	$5,247
Catholic		$1,700	$5,131
British-style	12	$12,461	$14,424
Calvinist	10	$4,655	$5,162
International			
First Nations			$7,018
Other	3	$13,131	$17,238

It is not a straightforward process to compare tuition rates and cost per student. The provincial grant paid to independent schools in B.C. varies on the basis of the operating costs of the public school district in which the independent school is located. In addition, the majority of the British-style schools will receive a grant that is 35 percent of the public school district operating cost per student, while the Evangelical, Catholic, and Calvinist schools will receive 50 percent. This difference is based on whether a school's per student operating costs exceed or are below the costs of the local public school district in which the school is located. Another factor that confounds a direct comparison between tuition and operating costs is the sliding scale that is used for Evangelical schools and Calvinist schools. All of the schools in these two groups had a complex tuition fee grid that included whether there was more than one child in the family attending the school and whether the family had students in another independent school. In these cases, the number that would be more useful in comparing tuition and operating costs would be the average tuition rate paid. A third factor which makes comparison difficult is that tuition fees paid must cover operating costs, as well as capital and interest costs, and in some cases transportation costs.

With all those limitations in mind, there is still a story to find in the gross comparison of per student operating costs and tuition rates. The families in Catholic schools pay a tuition rate that is based on the number of students attending the school. The tuition is the same for each child regardless of the number attending. In both the Calvinist and Evangelical sub-sectors, the tuition rates were higher than in Catholic schools and they were adjusted to account for the number of children attending. The problem facing families that send their children to independent schools is that as the number of children increases, the cost of tuition becomes unmanageable. The way the Catholic sub-sector addressed the problem reflects its view that the church is responsible for educating Catholic children by subsidizing the tuition rates for all children and then charging the same rate to all. The Calvinist schools based their solution to the problem of large tuition costs as the number of children increases in a family, by having a sliding scale that, in effect, sets a maximum tuition cost for a family. This was similar in the Evangelical sub-sector with the addition that the church based schools charged slightly less for families that were church members. In summary, the analysis of school operating costs and tuition rates are a reflection of the sub-sector vision and underlying worldview supporting the hypothesis.

Communications with Parents

Communication with parents is an important activity of all schools. It is possible that the degree of communication might be an expression of how a school sees its role in the education of children. Schools that see themselves as educational partners might have more extensive methods and frequency of communication with parents.

The section of the Evaluation Catalogue that reported on communication with parents was coded using the concepts found in Appendix D. As this section of the Catalogue was read, there was a concern about the degree of completeness. Some schools gave very little information while others provided long lists of the ways in which they communicated with the parents of their students. It would seem that the degree of completeness of the lists provided might be based on the degree that the person completing the Catalogue wanted to showcase the school's characteristics and /or the degree of wariness about giving more than the basic school information. The ways that schools communicated with parents fell into 16 categories. No school mentioned all 16 and no school was represented in only one category. An analysis of the methods of communicating with parents showed, with the exception of two categories, very little relationship with school sub-sector.

The first category, communicating through mail, email or phone on an as-needed basis was listed by several schools as the only way they communicated with parents. The second category was school newsletters. Almost all schools sent newsletters home to the parents of their students. The frequency ranged from twice a year to weekly. Most schools provided this newsletter on a weekly or bi-weekly basis. Some mentioned that it was sent home by email and was available on the school's website. There seemed to be little relationship between newsletter frequency and school sub-sector. Rather, it was suspected that the frequency was a function of availability of staff to produce the newsletter and the principal's interest and comfort with organizational transparency. Virtually all schools mentioned a handbook for parents as a means of communicating

with parents. About 25 percent of the schools, representing all sub-sectors, reported having some form of parent teacher association or parent auxiliary.

School society meetings were the fourth category of communication mentioned. This did seem to fall along sub-sector lines, with the largest percentage being British-style preparatory schools (24 percent) and Calvinist schools (21 percent). This is related to these two sectors having the largest number of society-elected governing boards. It is likely that society meetings were lower in the Catholic (7 percent) and Evangelical (5 percent) sub-sectors because more of these schools were governed by churches or had governing boards that were appointed by churches.

Several schools reported holding parents information meetings as a means of communication. Meetings were held to introduce parents and teachers to each other. These meeting were variously called Back to School Night, Meet the Teacher Night, or Meet the Parents Night. Other meetings were held to present curriculum information, to provide course selection information to parents to help with guiding their children in course planning, meetings for new parents, and meetings around a topic that was important to the school at the time, such as drug and alcohol awareness.

All of the sub-sectors, but not all of the schools, mentioned holding parent teacher conferences. It was surprising that all schools do not have regular parent teacher conferences to discuss student progress, especially after report cards were issued. The low number of parent teacher conferences reported might be result from the instructions for filling out the Evaluation Catalogue, which asked for methods of communication with parents other than achievement reporting. Many of those filling out the Catalogue may have interpreted parent teacher conferences as part of this achievement reporting.

Two schools mentioned new parent interviews as a method of communicating with parents. This number is very low and probably does not reflect the reality because those completing the Evaluation Catalogue might have interpreted communication with parents as communicating with those who are already school parents, not potential parents. In fact, new parent interviews are an important source of communicating to parents the school vision, procedures and expectations. Three schools mentioned meetings with parents to develop the Individualized Education Plan (IEP) for their children. Again this number probably does not reflect reality since many of the independent schools have special education programs and all those that receive special education funding will have developed an IEP for each funded student in consultation with parents. Most likely the person completing the Catalogue did not participate in the IEP meetings and therefore did not see it as an important avenue of communication with parents. Only five schools mentioned holding an Open House. This too was surprisingly low. Again, it is possible that this was seen as more of a promotional activity than a means of communicating with parents.

Some schools in all sub-sectors included the school's website as a source of communication. This ranged from a low of 11 percent in the International sub-sector to 35 percent in the British-style group. The analysis of school tuition rates revealed that over 90 percent of the schools in the study sample had websites. Possibly more schools have developed them since they completed the Evaluation Catalogue or they did not see them as a means of communicating with parents.

Ten schools mentioned social events involving food. These included a regular a coffee social with the principal, school picnics, and dinners for parents. Four schools

mentioned home visits. It was surprising that two of those schools were from the International sub-sector, which reported making trips to visit parents in their home country. One school mentioned open education committee meetings and another reported issuing invitations to classroom presentations. Two schools reported that public events like science fairs, concerts, and drama performances were methods of communication. No schools mentioned athletic events or parking lot conversations, both of which are also important methods of communicating with parents on an informal basis.

The story that emerges from the analysis of the ways that schools communicate with parents is not a sub-sector story, as hypothesized, but rather that the majority of communications are from the school to the parents. With the exception of home visits, parent teacher associations, the IEP meetings, and parent teacher interviews at report card time, schools send information to parents.   This is a reflection of a view of educational authority and expertise that runs across the majority of schools, regardless of sub-sector.

Time Allotments

As part of the report on curricular offerings, schools were asked to report in the Evaluation Catalogue on the number of hours of instruction per year for courses. This information was tabulated and varied by school between 94 and 135 hours per course per year, with one outlier reporting 196 hours per course. There did not seem to be any relationship between sub-sector and the time allotted to courses. The average for the sub-sectors ranged from 108 to 113 hours per course. As hypothesized, time allotments were not related to school mission/vision.   There might be underlying beliefs relating time allotted to instruction and the importance a school places on academic development, but

other important local factors, such as bus schedules and the degree of participation in extramural athletic events take precedence.

Evaluation of Teachers and Principals

Virtually all schools reported having a policy in place for evaluating teachers and most schools indicated that a policy was in place for evaluating the school principal. The differences between policies had to do with the evaluation schedule. Some noted that written reports were given every first and second year at a school and then every four years after that; others had another number of years between evaluations. Some schools reported that while teachers were evaluated by the school administration, an outside group, typically the educational service organization to which the school belonged, evaluated the principal. As hypothesized, there was no apparent difference in teacher and administrator evaluation policy based on school sub-sector. The striking feature about this section of the Evaluation Catalogue is the fact that most schools have policies in place, and yet the anecdotal evidence is that little or no evaluation of teachers takes place in many schools.

Professional Development

All of the schools in the study sample reported that teachers carried out some professional development activities. The activities fell into the general categories of conferences with other educators from the same sub-sector, professional development activities that revolve around curricular areas, in-school activities, visits to other schools and school retreats. A summary is presented in Table 10. Four of the schools reported

teachers participating in professional development, but did not report what those activities were.

The teachers from the majority of the schools in the three Christian faith-based groups, Catholic, Evangelical, and Calvinist, attended annual conferences sponsored by the larger school organizations of which they were a part. Five of the eight International schools, and three of the sixteen British-style preparatory schools reported teachers attending such a conference.

Most of the schools in all of the groups had teachers that participated, either individually or as a whole staff, in professional development activities that were focused on the curricular area in which the teachers taught. Usually these were conferences or meetings organized by public school organizations.

About half of the schools in each group used professional development days for in-school activities, which included planning and administrative activities. A few schools in each sub-sector used professional development time for teachers to visit other schools. Ten schools reported that teachers in their schools had used professional development time for first aid training.

The two other activities reported were curriculum development and whole school retreats. The group that had the largest percentage of schools reporting curriculum development activity was the Calvinist group, reflecting their beliefs in the importance of developing curricula and unit plans that reflected their underlying worldview. The group that had the largest number of schools reporting whole staff retreats was the Catholic sub-sector.

Table 10. Summary of Professional Development Activities

	Conference with Sub-sector	Training in curricular areas	First Aid	Curriculum development	Internal activities	Visit other schools	School retreat
Evangelical	95%	79%	5%	11%	53%	16%	16%
N	18	15	1	2	10	3	3
Catholic	86%	64%	7%	7%	57%	0%	50%
N	12	9	1	1	8	0	7
British-style	19%	75%	19%	6%	63%	13%	6%
N	3	12	3	1	10	2	1
Calvinist	100%	79%	5%	32%	79%	21%	11%
N	19	15	1	6	15	4	2
International	63%	75%	25%	0%	50%	0%	0%
N	5	6	2	0	4	0	0
First Nations	20%	100%	20%	0%	20%	0%	0%
N	1	5	1	0	1	0	0

Although this ran counter to the hypothesis, one professional development activity that fell along sub-sector lines—participation in conferences for teachers of a particular sub-sector, occurred primarily in the three faith-based groups. The two most frequently reported professional development activities were related to the teaching and learning core and to being part of an independent school community. These were conferences with like-minded teachers and activities that strengthened teachers' ability to teach in their curricular subject area.

Counseling and Guidance

The final organizational characteristic analyzed from the Evaluation Catalogues was the counseling and guidance services offered by the schools in the study sample. The instructions for this section of the Evaluation Catalogue asked schools to report on counseling service in the areas of academic counseling, career counseling and personal counseling. Some schools mentioned the manner in which all three of those aspects of guidance were carried out, while others focused on one aspect, for example personal counseling. The reports were coded on the basis of whether the service was offered by staff members whose main assignment was to provide counseling, services provided by administrators, services provided by classroom teachers, services provided by external agencies, and services provided by members of the school community that were seen as religious authority figures. Table 11 summarizes the reports on the manner in which the counseling and guidance services provided to students.

It was hypothesized that counseling and guidance services would not show differences based on sub-sector, yet there were two sub-sector stories presented in this

table. The first is that there is a different emphasis on the importance of counseling and

guidance services in the different sectors. While the Catalogues did not provide

information about the qualifications of the school counselors, the fact of providing

counselors with time to carry out their duties is a reflection of the importance accorded

this function within a school. The relatively low percentage of counselors in the

Evangelical and Calvinist schools is a reflection of these sub-sectors not viewing this

service as important. All of the other sub-sectors had a relatively high percentage of

schools with time dedicated to counseling services.

Table 11. Counseling and Guidance Service for Students

Sub-sector	N	Counselor on staff	Admin.	Teachers	External	Religious
Evangelical	19	6	12	7	3	9
Catholic	14	12	2	1	5	6
British-style	16	10	5	3	1	0
Calvinist	19	9	8	7	2	4
International	8	5	3	2	0	0
First Nations	5	4	3	1	0	1
Other	5	5	0	1	0	0

The second story is that faith-based schools, but especially those in the

Evangelical sub-sectors, viewed personal problems as spiritual problems. Over half of

the Evangelical schools had assigned the Bible teacher or pastoral staff to carry out the

personal counseling functions. Many of the Catholic schools also reported using a faith-

based agency, the Catholic Family Services, to meet the needs of students with personal

problems. Churches were also involved with counseling. One school reported the

"school works with the church's Home Care Committee in responding to our 'special

families.'" One of the First Nations schools also reported using community resources, "we also employ two local Elders who provide additional moral, traditional and guidance counseling to the students in the classroom and on a one-to-one basis."

Conclusion

This chapter opened with the hypotheses that some of the organizational characteristics of the independent schools in the study would demonstrate an expression of the school's mission/vision or underlying worldview. The content analysis of the Evaluation Catalogues investigated the age of the school and nine organizational characteristics: the schools governance structure, teacher qualifications, locally developed courses offered and required beyond the province course taking requirements, expenditures per student, communications with parents, time allotments for core subjects, teacher and principal evaluation, professional development activities for teachers, and counseling and guidance services for students.

The analysis showed sub-sector differences in six areas: governance, qualifications, professional development, counseling and guidance, expenditures per student, and locally developed courses. No sub-sector differences were found in the course time allotments, teacher and principal evaluation, and communications with parents.

Chapters V and VI have explored the independent school sub-sectors through a content analysis of documents presented to the Inspector of Independent Schools prior to the evaluation of the school. While this analysis tells the story of the vision that communities have for the next generation, it does not tell how successful the schools are

in moving closer to this vision. The next chapter tries to address that issue in a limited way. While Chapter V made it clear that schools were maximizing for development in numerous areas, the analysis that follows will focus only on student academic achievement in only one of the curricular areas—language arts. In this analysis we will compare private school performance to public schools, look for differences between sub-sectors, as well as investigate the role that socio-economic status and gender play in school academic performance.

CHAPTER VII

QUANTITATIVE ANALYSIS OF STUDENT ACHIEVEMENT DATA

Quantitative data on student language arts achievement in B.C. was analyzed to investigate the relationship between achievement and school mission. One of the challenges in doing this kind of analysis is that schools have a variety of learning goals for their students, achievement being only one. In this analysis, hierarchical linear modeling was used to analyze the achievement scores. The data used in this study was language arts longitudinal student achievement scores for B. C. grade 12 students in the 2002-2003 school year. This chapter will report on the steps used to prepare the data for analysis, summarize and discuss the descriptive statistics generated, and discuss the analytical results.

The data set received contained 62,282 cases. Those students who had not taken the English 12, Communications 12, or Technical and Professional Communications 12 exams were deleted, as well as the students for whom grade 11 Language Arts scores were missing. A small number of students in schools that were neither public nor independent schools were also removed from the data set. Finally, all students whose birth date indicated that they were older than 20 years were deleted. The size of the resulting data set used for analysis was 39,293 cases, 3,178 were in independent schools and 36,115 in public. The original data set contained records of all students that had attended British Columbia high schools in grades 10-12, as well as distance education students and mature students fulfilling graduation requirements that had not been met

previously. The majority of the cases deleted were students who had left the province, dropped out of high school or were mature students. It is assumed that the excluded students are missing completely at random.

One of the requirements for students to graduate from high schools in B.C. is to pass English 12, Communications 12, or Technical and Professional Communications 12. A provincial examination is given at the end of each course. The majority of students in the sample, 34,790, took English 12, while 4,828 took Communications 12, and 182 took Technical and Professional Communications 12. Some students took more than one of these courses. The dependent variable for the models was the highest exam mark received on any one of those three courses. The language arts courses were chosen because they were the only subject area required of all students in grade 12. Using a provincial exam mark had the advantage of the mark being based on a test that was uniform across all schools. The disadvantage of this dependent variable is that the three courses are not equivalent.

There were three level-1 independent dummy variables: female, English as language spoken at home, and participation in an English-as-second language class. In addition, prior achievement in the grade 11 language arts course served as a level-1 control variable. To control for differences in the three exam types, dummy variables were created indicating which of the three exam types, English 12, Communications 12 or Technical and Professional Communication 12, was taken by a student. The level-2 variables included a dummy each for public and private, as well as one dummy variable each for Evangelical schools, Catholic schools, British-style schools, Calvinist schools, International schools, and Other independent schools. There were two additional level-2

control variables. The first was the number of students from each school for whom achievement results were being used. The second was the average level of parents' education attainment. This variable was calculated from census data on educational attainment.[m] A limitation on the use of this variable is that it is based on geographical location, and includes all adults in the location. For the public school sector this can be assumed to be a close approximation of the level of educational attainment of the school's parents. There are problems with this measure for independent schools. Independent school students tend to come from a larger area than the school's immediate geographical location, although, many parents choose to live close to the independent school where they send their children. This limitation will be even more problematic for the British-style schools, where many students board and come from a much wider geographical area. For the International schools, where the majority of students come from outside of Canada, the parents' educational attainment data is meaningless.

<div align="center">Descriptive Analysis</div>

The sample used in the analysis consisted of 39,293 cases, of which 3,178 were from independent schools. These were the students who had both grade 11 language arts achievement scores and provincial exam scores. The descriptive statistics for the sample are presented in Table 12. The mean achievement for the total sample was 70.4 percent. The public school mean was 70.1 percent and the mean for independent schools was 73.4 percent.

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[m] The average level of parents' educational attainment was calculated from census indicators: those with less than high school completion, those who completed high school, those with some post-secondary education, those with post-secondary certification but not a four year program, those with a trades or occupational certificate, and those that had completed university. These proportions were multiplied times 10, 12, 13, 13, 14, and 17 years of education respectively, summed and then divided by 100.

There were differences between the two groups in percentages of students that took English as a second language classes (ESL), gender, and the percentage of learners whose home language was English. 22.2 percent of the students in public schools in the sample had been enrolled in an ESL class at some point in their time in a B.C. school, while only 13.5 percent of the independent school students had ever taken ESL. This would indicate that more immigrant children were entering public schools than independent schools. This was confirmed by the percentage of students whose home language was English. In the public schools this percent was 81.6 percent, while in the independent schools it was higher, at 85.2 percent.

The public school population had 50.9 percent female, and the percentage of females in independent schools was 50.1 percent. The public school female population was closer to both the Canadian and B.C. female percentage of 51.0 percent (B.C. Stats, n.d.). The mean parents' educational attainment was a school level statistic that represented the population in the geographical area of the school. The average level of educational attainment for the public schools was 13.1 years of education, and for independent schools, two additional months of education at 13.3 years.

Table 12. Descriptive Statistics

	N	Num. of schools	Eng. Ach.	S.D.	ESL	Female	Home lang. English	Mean Parents' Educ.
Public	36,115	313	70.1	11.3	22.2	50.9	81.6	13.1
Independent	3,178	87	73.4	12.0	13.5	50.1	85.2	13.3
Total	39,293	400	70.4	11.4	21.5	50.8	81.9	13.1
Evangelical	378	14	71.3	10.9	11.4	55.3	95.0	12.8
Catholic	1,132	14	74.8	10.9	16.3	51.1	89.9	13.3
British-style	827	17	76.8	12.1	18.3	47.2	80.5	13.7
Calvinist	613	17	72.1	10.8	3.3	47.3	83.0	12.9
International	69	8	60.2	15.4	20.3	47.8	31.9	13.3
Other	111	12	73.4	16.3	10.8	57.7	91.0	13.1
Total	3,130	82						

The categorization of independent schools for the quantitative analysis was slightly different from that of the content analysis sections. Most schools were assigned to categories for both data sets on the basis of membership educational service organizations. The schools that were part of the Catholic Independent Schools of B.C., as well as one school that declared it to be Catholic in orientation were included in the Catholic sub-sector. Schools that belonged to the Association of Christian Schools International were put in the Evangelical sub-sector. Several schools whose Evaluation Catalogue information indicated that they had a similar outlook in mission and temperament were included in the Evangelical group for content analysis, but were part of the Other group for the quantitative analysis. Schools that belonged to the Society of Christian Schools in B.C. made up the Calvinist sub-sector. In addition, two schools whose history and mission was similar to the membership of the Society of Christian Schools in B.C. were added to the Calvinist group for both content and quantitative analysis. The schools that were classified as Group 4 schools by the B.C. Ministry of Education, those that were for-profit, made up the International group. The remaining independent schools were classified as Other for the quantitative analysis. The number of schools and students for each group are shown in Table 12.

There is a disagreement between the number of schools and students in the independent schools listed in the two parts of Table 10. The reason for this is a coding mistake during the preparation of the quantitative data. Five schools with a total of 48 students were coded as independent, but were not given a code for one of the independent school sub-sectors. In analyses that compared public and independent schools, the full

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sample of independent schools and students were included. Only those that were given a sub-sector code were included in analyses of sub-sector differences.

Collectively, the independent school students made up 8.1 percent of the population of grade 12 students used in the analysis. This is lower than the 9.5 percent reported in Table 1 for all grades. The Catholic school sub-sector made up the largest group with 1,132 students, and the International schools had the least with 69. British-style preparatory schools had 827, Calvinist schools enrolled 613 in grade 12, and the Evangelical schools had 378. The group Other consisted of 111 students. The independent school population was enrolled in 87 schools compared to 313 public schools.

The percentage of students who had ever been in an English as a second language program (ESL) made up 21.5 percent of the total population, but this differed by sector and sub-sector. While 22.2 percent of the students in the public schools had been in ESL, this was true of only 13.5 percent of those in private schools. The percentage of students in International schools for whom it had been reported that they had been in an ESL program was only 20.3 percent. Since the majority of the students in the International schools were from outside of Canada, this probably does not reflect the true percentage for which English was a second language. This discrepancy probably could have arisen because the entire school program in the International schools was based on an ESL concept and the school did not distinguish between those taking ESL as part of their program and those who were not. The British-style and Catholic schools had more ESL students than the independent schools, 18.3 percent and 16.3 percent respectively, and the Calvinist and Evangelical schools had fewer at 3.3 percent and 11.4 percent. These

numbers are interesting because they indicate that immigrants to Canada will more likely find themselves in public than independent schools. Of those that do choose independent schools, they will more likely choose a Catholic or British-style school. Two of the three faith-based sub-sector groups, Calvinist and Evangelical, have a much lower percentage than public schools and a lower percentage than independent schools. The Calvinist schools have the lowest percentage, 3.3 percent, probably reflecting the high degree of school community distinctiveness that was expressed in the school mission/vision statements.

The percentage of females in the Catholic sub-sector was closer to the Canadian average than the other groups. The percentage was higher in Evangelical and Other groups than the Canadian average and lower in British-style group, International group, and lowest in the Calvinist sub-sector. No theoretical reason for this distribution was known. The fact that the Catholic, Evangelical, and Calvinist groups were on close to and on different sides of the Canadian average suggests that the gender distribution might not be related to choices made by families seeking a faith-based school.

Differences were also seen in the percentage of students for whom the language spoken at home was English. While the percentage was 81.9 percent for the whole sample of students in the study, it was much higher in all the sub-sectors except the British-style and the International sub-sector. There was a large difference between the whole sample and the Evangelical sub-sector, 13.1 percent, the Other group, 9.1 percent, and the Catholic sub-sector, 8.0 percent. The large difference between the sample average and the Evangelical sub-sector, 13.1 percent was curious. This may be accounted for by the trend of immigrant Evangelical Christian groups to start ethnic

churches that are not connected to the Canadian Evangelical churches, and also do not

send their children to Christian schools. The other anomaly is the percentage of students

in the International sub-sector that have English spoken at home. Because the majority of

those served by these schools came from outside of Canada, it was surprising that 31.9

percent of the students reported having English as the language spoken at home; possibly

the students were referring to the home-stay families with whom they lived.

The parents' average educational attainment in the sub-sectors fell on either side

of the sample average of 13.1 years of education. The British-style schools had an

average parental educational attainment of 13.7, six months greater than the average. The

Catholic and Other groups were close to the average. The Evangelical schools and

Calvinist schools had an average that was slightly less than the sample average. The

International average is meaningless since it refers to the average of the population where

the school is located rather than the parents of the students who have come from outside

of Canada.

Multilevel Analysis

The multilevel quantitative analysis was guided by two research questions. The

first question sought to confirm the results of prior research. Are the differences in

achievement between public and private schools seen in previous studies confirmed with

this new data set? It was hypothesized that as a group, controlling for school

socioeconomic status, students in private schools will have higher academic achievement

than public school student, confirming many prior studies. The second research question

explored the differences within the private school sub-sector. If there are significant sub-

sector differences in achievement, can they be explained in part by differences in mission of the school sectors?   Three hypotheses were developed to be tested. First, the private schools that make up the group characterized as British-style private schools will have the highest achievement because they are the most selective and have the strongest emphasis on academic excellence. Second, of the three types of religious private schools, Catholic schools will have the highest academic achievement because of their emphasis on reason, Calvinist schools will be in the middle because of their focus on development of student gifts in broad terms, and Evangelical schools will be last as a result of their greater emphasis on personal salvation.   Finally, International schools will have the lowest academic achievement because the majority of students attending these schools have English as a second language. The quantitative methodology used was hierarchical linear modeling, described in Chapter IV.

Analytical Models

Several models were used to test the hypotheses. A basic ANOVA model provided the preliminary estimates of variation between and within schools.

[1] $(\text{Achievement})_{ij} = \beta_{0j} + r$
$\beta_{0j} = \gamma_{00} + u_{0j}$

where $(\text{Achievement})_{ij}$ represented the Language Arts exam score for the student i in the school j, and β_{0j} represented the grand mean exam mark school j, and r is random error unique to each student. γ_{00} represented the overall intercept and u_{0j} is the unique contribution each school j. A second model added dummy variables for the type of exam taken to control for differences in the three exams. English 12 was the omitted exam type.

[2] $(\text{Achievement})_{ij} = \beta_{oj} + \beta_{1j}(\text{COM12}) + \beta_{2j}(\text{T\&P12}) + r$
       $\beta_{0j} = \gamma_{00}$
       $\beta_{1j} = \gamma_{10}$
       $\beta_{nj} = \gamma_{20}$

where COM12 and T&P12 are the dummy variables for Communications 12 and

Technical and Professional Communications 12, and β_{1j} and β_{2j} are the coefficients for

those variables. These control variables were kept in all of the remaining models. Since

a value of 0 for dummy variables is a meaningful value, the dummy variables were not

centered.

Model three was used to estimate the effects of the level-2 variables average

parents' educational attainment and sector.

[3] $(\text{Achievement})_{ij} = \beta_{oj} + \beta_{1j}(\text{COM12}) + \beta_{2j}(\text{T\&P12}) + r$
       $\beta_{0j} = \gamma_{00} + \gamma_{01}(\text{PARED}) + \gamma_{02}(\text{PRIVATE}) + u_{0j}$
       $\beta_{1j} = \gamma_{10}$
       $\beta_{2j} = \gamma_{20}$

In this model PRIVATE represents a dummy variable for schools that are part of the

private sector. The variable PARED is the average parents' educational attainment at the

school level. To provide a meaningful interpretation the variable PARED was grand

mean centered.

The fourth model estimated the effects of the level-1 controls.

[4] $(\text{Achievement})_{ij} = \beta_{oj} + \beta_{1j}(\text{COM12}) + \beta_{2j}(\text{T\&P12}) + \beta_{3j}(\text{HOMELANG}) +$
                   $\beta_{4j}(\text{ESL}) + \beta_{5j}(\text{FEMALE}) + \beta_{6j}(\text{ENG11ACH}) + r$
       $\beta_{0j} = \gamma_{00} + u_{0j}$
       $\beta_{1j} = \gamma_{10}$
       $\beta_{2j} = \gamma_{20}$
       $\beta_{3j} = \gamma_{30}$
       $\beta_{4j} = \gamma_{40}$
       $\beta_{5j} = \gamma_{50}$
       $\beta_{6j} = \gamma_{60}$

The variable HOMELANG is a dummy variable indicating that the primary language spoken at home is English. The dummy variable ESL indicates that the student has participated in a school program for students with English as a second language. FEMALE is a dummy variable indicating that the student's gender is female, and ENG11ACH is the achievement score in the grade 11 language arts course. This last variable was grand mean centered.

Model five introduced the sub-sector dummy variables into the analysis and model six added the level-2 variable SIZE, representing the number of students in the grade 12 class. Model seven added the public school dummy variable into the equation with Catholic becoming the omitted group. In these models BRITISH, CALVIN, CATHOLIC, EVANGEL, INTL, and OTHER are the dummy variables for the private school sub-sectors British-style preparatory schools, Calvinist schools, Catholic schools, Evangelical schools, International schools, and the other schools, and PUBLIC is the dummy for schools that make up the public school sector.

[5] $(\text{Achievement})_{ij} = \beta_{0j} + \beta_{1j}(\text{COM12}) + \beta_{2j}(\text{T\&P12}) + \beta_{3j}(\text{HOMELANG}) + \beta_{4j}(\text{ESL}) + \beta_{5j}(\text{FEMALE}) + \beta_{6j}(\text{ENG11ACH}) + r$

$\beta_{0j} = \gamma_{00} + \gamma_{01}(\text{PARED}) + \gamma_{02}(\text{BRITISH}) + \gamma_{03}(\text{CALVIN}) + \gamma_{04}(\text{CATHOLIC}) + \gamma_{05}(\text{EVANGEL}) + \gamma_{06}(\text{INTL}) + \gamma_{07}(\text{OTHER}) + u_{0j}$

$\beta_{1j} = \gamma_{10}$
$\beta_{2j} = \gamma_{20}$
$\beta_{3j} = \gamma_{30}$
$\beta_{4j} = \gamma_{40}$
$\beta_{5j} = \gamma_{50}$
$\beta_{6j} = \gamma_{60}$

[6] $(\text{Achievement})_{ij} = \beta_{0j} + \beta_{1j}(\text{COM12}) + \beta_{2j}(\text{T\&P12}) + \beta_{3j}(\text{HOMELANG}) + \beta_{4j}(\text{ESL}) + \beta_{5j}(\text{FEMALE}) + \beta_{6j}(\text{ENG11ACH}) + r$

$\beta_{0j} = \gamma_{00} + \gamma_{01}(\text{PARED}) + \gamma_{02}(\text{BRITISH}) + \gamma_{03}(\text{CALVIN}) + \gamma_{04}(\text{CATHOLIC}) + \gamma_{05}(\text{EVANGEL}) + \gamma_{06}(\text{INTL}) + \gamma_{07}(\text{OTHER}) + \gamma_{08}(\text{SIZE}) + u_{0j}$

$\beta_{1j} = \gamma_{10}$

$$\beta_{2j} = \gamma_{20}$$
$$\beta_{3j} = \gamma_{30}$$
$$\beta_{4j} = \gamma_{40}$$
$$\beta_{5j} = \gamma_{50}$$
$$\beta_{6j} = \gamma_{60}$$

[7]　(Achievement)$_{ij}$ = β_{oj} + β_{1j}(COM12) + β_{2j}(T&P12) + β_{3j}(HOMELANG) + β_{4j}(ESL) + β_{5j}(FEMALE) + β_{6j}(ENG11ACH) + r

β_{0j} = γ_{00} + γ_{01}(PARED) + γ_{02}(BRITISH) + γ_{03}(CALVIN) + γ_{04}(EVANGEL) + γ_{05}(INTL) + γ_{06}(OTHER) + γ_{07}(PUBLIC) + γ_{08}(SIZE) + u$_{0j}$

$$\beta_{1j} = \gamma_{10}$$
$$\beta_{2j} = \gamma_{20}$$
$$\beta_{3j} = \gamma_{30}$$
$$\beta_{4j} = \gamma_{40}$$
$$\beta_{5j} = \gamma_{50}$$
$$\beta_{6j} = \gamma_{60}$$

Finally, three models were run to estimate cross-level interactions between sub-sector and gender, sub-sector and the two language variables, and sub-sector and grade 11 achievement.

[8]　(Achievement)$_{ij}$ = β_{oj} + β_{1j}(COM12) + β_{2j}(T&P12) + β_{3j}(HOMELANG) + β_{4j}(ESL) + β_{5j}(FEMALE) + β_{6j}(ENG11ACH) + r

β_{0j} = γ_{00} + γ_{01}(PARED) + γ_{02}(BRITISH) + γ_{03}(CALVIN) + γ_{04}(CATHOLIC) + γ_{05}(EVANGEL) + γ_{06}(INTL) + γ_{07}(OTHER) + γ_{08}(SIZE) + u$_{0j}$

$$\beta_{1j} = \gamma_{10}$$
$$\beta_{2j} = \gamma_{20}$$
$$\beta_{3j} = \gamma_{30}$$
$$\beta_{4j} = \gamma_{40}$$

β_{5j} = γ_{50} + γ_{51}(PARED) + γ_{52}(BRITISH) + γ_{53}(CALVIN) + γ_{54}(CATHOLIC) + γ_{55}(EVANGEL) + γ_{56}(INTL) + γ_{57}(OTHER) + γ_{58}(SIZE)

$$\beta_{6j} = \gamma_{60}$$

[9]　(Achievement)$_{ij}$ = β_{oj} + β_{1j}(COM12) + β_{2j}(T&P12) + β_{3j}(HOMELANG) + β_{4j}(ESL) + β_{5j}(FEMALE) + β_{6j}(ENG11ACH) + r

β_{0j} = γ_{00} + γ_{01}(PARED) + γ_{02}(BRITISH) + γ_{03}(CALVIN) + γ_{04}(CATHOLIC) + γ_{05}(EVANGEL) + γ_{06}(INTL) + γ_{07}(OTHER) + γ_{08}(SIZE) + u$_{0j}$

$$\beta_{1j} = \gamma_{10}$$
$$\beta_{2j} = \gamma_{20}$$

β_{3j} = γ_{00} + γ_{31}(PARED) + γ_{32}(BRITISH) + γ_{33}(CALVIN) + γ_{34}(CATHOLIC) + γ_{35}(EVANGEL) + γ_{36}(INTL) + γ_{37}(OTHER) + γ_{38}(SIZE)

$$\beta_{4j} = \gamma_{40} + \gamma_{41}(PARED) + \gamma_{42}(BRITISH) + \gamma_{43}(CALVIN) + \gamma_{44}(CATHOLIC) +$$
$$\gamma_{45}(EVANGEL) + \gamma_{46}(INTL) + \gamma_{47}(OTHER) + \gamma_{48}(SIZE)$$
$$\beta_{5j} = \gamma_{50}$$
$$\beta_{6j} = \gamma_{60}$$

[10] $(Achievement)_{ij} = \beta_{oj} + \beta_{1j}(COM12) + \beta_{2j}(T\&P12) + \beta_{3j}(HOMELANG) +$
$$\beta_{4j}(ESL) + \beta_{5j}(FEMALE) + \beta_{6j}(ENG11ACH) + r$$
$$\beta_{oj} = \gamma_{00} + \gamma_{01}(PARED) + \gamma_{02}(BRITISH) + \gamma_{03}(CALVIN) + \gamma_{04}(CATHOLIC) +$$
$$\gamma_{05}(EVANGEL) + \gamma_{06}(INTL) + \gamma_{07}(OTHER) + \gamma_{08}(SIZE) + u_{0j}$$
$$\beta_{1j} = \gamma_{10}$$
$$\beta_{2j} = \gamma_{20}$$
$$\beta_{3j} = \gamma_{30}$$
$$\beta_{4j} = \gamma_{40}$$
$$\beta_{5j} = \gamma_{50}$$
$$\beta_{6j} = \gamma_{60} + \gamma_{61}(PARED) + \gamma_{62}(BRITISH) + \gamma_{63}(CALVIN) + \gamma_{64}(CATHOLIC) +$$
$$\gamma_{65}(EVANGEL) + \gamma_{66}(INTL) + \gamma_{67}(OTHER) + \gamma_{68}(SIZE)$$

Analytical Results

Table 13 presents the results of the multilevel models. The basic ANOVA model provides a baseline of information. The model gives an estimate of the grand mean achievement for students who took B.C. language arts provincial exams in 2002-2003 as 70.15 percent. The model also allows for partitioning the variation within and between schools. The interclass correlation indicates that the variation in language arts achievement between schools is 13.3 percent. This is well within the range of 10-20 percent between school variation reported in other studies (Coleman et al., 1966; Lee & Bryk, 1989). The reliability for this model is .743.

The dependent variable is a combination of three different examinations. Model two incorporated the dummy variables to control for the type of exam written: English 12, Communications 12, or Technical and Professional Communications 12. English 12 was the omitted variable. The coefficient for Communications 12 was −1.54

percent and for Technical and Professional Communications 12 was –5.70. These coefficients indicated that, on average, students taking the Communications 12 exam scored 1.54 percent lower than students taking the English 12 exam, and those that took the Technical and Professional Communications 12 exam scored 5.70 percent lower. These coefficients changed when the level-1 controls were added in Model Four. In that case, when variables were added to the model to control for whether English was spoken at home, gender, participation in an ESL class and prior achievement, the coefficient for Communications 12 changed to 4.23 percent and for Technical and Professional Communications 12 to –2.89 percent.

The level of parents' educational attainment has been shown to be related to student achievement, and therefore a variable was introduced to control for this background difference between students. Individual data on parents' educational attainment was not available so a level-2 variable representing the average level of educational attainment of parents' in the geographical area surrounding the school was used. In Model Three the coefficient for average parents' educational attainment was 1.29, indicating that for each additional year of education that the average parent attained, the student academic achievement increased by 1.29 percent. When the level-1 controls were added to the model, this value increased to 2.88 percent and then dropped to 2.27 percent when the private school sub-sector dummy variables were added.

Table 13. Results of Multilevel Analysis

	Model 1	Model 2	Model 3	Model 4
Intercept	70.15 (.25) ***	70.39 (.26) ***	69.96 (.24) ***	65.90 (.38) ***
Level-1				
Home lang. English				3.92 (.34) ***
Female				1.31 (.12) ***
Ever in ESL class				-3.04 (.30) ***
Grade 11 achieve.				0.39 (.01) ***
Comm. 12 exam		-1.54 (.30) ***	-1.53 (.30) ***	4.23 (.34) ***
T&P12 exam		-5.70 (1.4) ***	-5.12 (1.38) ***	-2.89 (1.12) **
Level-2				
Private			2.11 (.82) *	0.23 (.69)
Parents education			1.29 (.54) *	2.88 (.46) ***
Size				
Evangelical				
Catholic				
British-style				
Calvinist				
International				
Other				
Public				
$u0$	18.383	18.202	16.318	11.877
R	119.560	119.200	119.237	88.949
interclass correlation	0.133			
Change in variance		0.010	0.112	0.354
Reliability	0.743	0.743	0.731	0.728

*** $p < 0.001$, ** $p < 0.01$, * $p < 0.05$

Table 13 continued.

	Model 5	Model 6	Model 7
Intercept	65.90 (.39) ***	65.54 (.42) ***	67.1 (1.44) ***
Level-1			
Home lang. English	3.86 (.33) ***	3.86 (.33) ***	3.87 (.33) ***
Female	1.31 (.12) ***	1.32 (.12) ***	1.32 (.12) ***
Ever in ESL class	-3.06 (.30) ***	-3.06 (.30) ***	-3.06 (.30) ***
Grade 11 achieve.	0.39 (.01) ***	0.39 (.01) ***	0.39 (.01) ***
Comm. 12 exam	4.25 (.34) ***	4.26 (.34) ***	4.26 (.34) ***
T&P12 exam	-2.89 (1.12) **	-2.89 (1.11) **	-2.90 (1.11) **
Level-2			
Private			
Parents education	2.27 (.44) ***	2.28 (.49) ***	2.41 (.48) ***
Size		.01 (.00) ***	.01 (.00) **
Evangelical	-0.07 (1.10)	.66 (1.11)	-0.93 (1.76)
Catholic	2.73 (.98) **	3.28 (1.02) **	
British-style	2.69 (.87) **	3.58 (.92) ***	1.91 (1.63)
Calvinist	1.57 (.66) *	2.32 (.74) **	0.73 (1.54)
International	-11.07 (2.98) ***	-9.90 (3.0) ***	-11.57 (3.27) **
Other	-0.58 (3.05)	.45 (3.12)	-1.18 (3.36)
Public			-1.48 (1.40)
u0	10.168	9.944	10.249
R	88.927	88.917	88.917
interclass correlation			
Change in variance	0.447	0.459	0.442
Reliability	0.710	0.708	0.711

*** p<0.001, ** p<0.01, * p<0.05

One of the questions of interest in this analysis was the difference in student achievement that is related to school sector. This was explored by adding a dummy variable for private schools into the model. The coefficient for private schools was 2.11 percent, indicating that the average student performed 2.11 percent higher in a private school than in a public school. When the level-1 controls were added in model four, the coefficient for private school students dropped to 0.23 percent a value that was not statistically significant, and hence not distinguishable from public school performance.

When the two variables, private sector and average parents' educational attainment were added to the model 11.2 percent of the variation between schools was explained.

Several variables that control for student differences were included in the next model. The level-1 control variables were English as the primary language spoken at home, gender, participation in an ESL program, and prior achievement in a grade 11 Language Arts courses, English 11 or Communications 11. This limited number of control variables was all that were available from the B.C. Ministry of Education. The grand mean achievement with these controls added to the model was 65.9 percent, and the model explained 35.4 percent of the variance between schools. The coefficients for all controls were significant at the .001 level. Students whose home language was English scored, on average, 3.9 percent higher on the provincial exam. Females had an average score that was higher by 1.3 percent, and students who had been in an ESL program at some point during their school years, on average, scored lower by 3.0 percent. For each additional increase in percentage point in the grade 11 score, the provincial exam grade was higher by 0.39 percent.

The second area of interest was the differences in achievement level that occurred within the private school sector. This was explored by removing the private school sector dummy variable and adding dummy variables for the six sub-sectors. Model Five shows this addition and Model Six includes one additional level-2 control, the size of the grade 12 class. With the addition of these variables, model five explained 44.7 percent of the between school variance and model six explained 45.9 percent. The average academic achievement did not change substantially with the addition of the sub-sector variables, and dropped to 65.5 percent with the addition of the variable for size.

Model Six presents the sub-sector coefficients with all control and predictor variables in the model. This model shows that controlling for the language spoken at home, participation in an ESL class, gender, prior achievement, type of exam taken, and average parents' educational attainment, the average language arts exam score was 65.5 percent. If a student attended a Catholic school, their score would be 3.28 percent higher. Students who attended a British-style preparatory school had an increase over the average of 3.58 percent, and students in Calvinist schools had a 2.32 percent increase. The average student attending an International school had a score that was lower by 9.9 percent. The coefficient for Evangelical schools was 0.656 and for the schools in the Other sub-sector was 0.452, but neither coefficient was statistically significant.

Model Seven was an analysis with the Catholic sub-sector as the omitted group rather than the public schools. In this model the grand mean was increase by 1.5 percent to 67.10 percent. The only sub-sector coefficient that was significant was for the International schools, which had a coefficient of -11.57 percent.

While the sub-sector differences given in Model Six are interesting, it is also useful to give the size of the sub-sector effect in standard deviation units. This is presented in Table 14. The sample standard deviation was 11.4. The size of the sub-sector effect varied between 4 percent of a standard deviation to 87 percent. International schools had an effect size of -87 percent. The British-style preparatory schools had an effect size of 31 percent, the Catholic sub-sector 29 percent, and the Calvinist group was 20 percent of a standard deviation. The effect for Evangelical and Other schools was not statistically significant.

Table 14. Sub-sector effects

Sub-sector	β	s.e.	p	Effect in s.d. units
Evangelical schools	0.656	1.110	0.555	0.06
Catholic schools	3.280	1.024	0.002	0.29
British-style schools	3.582	0.918	0.000	0.31
Calvinist schools	2.317	0.739	0.002	0.20
International schools	-9.897	2.955	0.001	-0.87
Other Schools	0.452	3.117	0.885	0.04

Three models were run to test for cross-level interactions producing three findings that were statistically significant. The results of these analyses are presented in Table 15. When the cross-level interaction between gender and sub-sector was run, it was found that the only statistically significant interaction was between gender and British-style schools. Likewise there was significant interaction relating sub-sectors and home language in the Evangelical, Calvinist, International and Other sub-sectors. The third finding was that there was an interaction between prior achievement in grade 11 and the Catholic and Other sub-sectors.

Table 15. Results of cross-level interactions

	Model 8		Model 9		Model 10	
	coeff.	s. e.	coeff.	s.e.	coeff.	s.e.
Intercept	65.713	0.424***	65.525	0.714***	65.604	0.413***
Homelang English	3.859	0.333***	3.943	0.688***	3.789	0.333***
Evangelical			6.408	2.075**		
Catholic			0.360	1.380		
British-style			2.176	1.850		
Calvinist			6.511	3.587		
International			9.474	3.329**		
Other			-6.857	2.913*		
Parents education			0.666	0.728		
Size			-0.005	0.004		
Female	1.000	0.171***	1.314	0.122***	1.323	0.123***
Evangelical	-0.321	0.595				
Catholic	0.526	0..632				
British-style	1.210	0..609*				
Calvinist	-0.410	1.136.				
International	-2.784	3.157				
Other	1.149	2.303				
Parents education	0.874	0.256***				
Size	0.002	0.001				
Ever in esl class	-3.058	0.300***	-3.414	0.494***	-3.073	0.298***
Evangelical			-0.476	1.911		
Catholic			1.865	1.288		
British-style			-1.318	1.771		
Calvinist			1.111	1.691		
International			-3.243	4.092		
Other			-0.043	2.030		
Parents education			0.439	0.516		
Size			0.001	0.003		
Grade 11 English ach.	0.394	0.010***	0.394	0.010***	0.379	0.012***
Evangelical					0.044	0.061
Catholic					0.108	0.050*
British-style					0.154	0.155
Calvinist					0.086	0.060
International					0.028	0.200
Other					0.312	0.119**
Parents education					0.061	0.020**
Size					0.000	0.000
Comm. 12 exam	4.223	0.336***	4.259	0.337***	4.142	0.335***
T&P12 exam	-2.912	1.121**	-2.899	1.105**	-2.698	1.107**
Evangelical	0.867	0.918	-5.375	2.420*	0.618	1.141
Catholic	2.990	0.965**	2.589	1.839	2.983	1.062**
British-style	2.972	1.002**	2.110	1.791	2.626	1.369
Calvinist	2.491	0.953**	-3.289	3.615	2.046	0.776*
International	-8.562	2.870**	-11.829	3.591**	-10.027	2.450***
Other	-0.174	4.307	6.609	3.458	0.727	3.100
Parents education	1.818	0.527***	1.780	0.811*	2.249	0.479***
Size	0.006	0.002**	0.011	0.004*	0.007	0.002**

*** p<0.001, ** p<0.01, * p<0.05

Discussion

This quantitative analysis was guided by two research questions, whether the differences between the public and private sector would be confirmed with these data from B.C. and whether achievement differences within the private sector could be explained by school mission/vision differences. It was hypothesized that the analysis would confirm findings from previous studies that achievement was higher in private schools, and this was partly confirmed. In the model in which there was a control for the average parents' level of educational attainment, but no level-1 control variables the gap between the two sectors was 2.11 percent, almost one fifth of a standard deviation. In the model in which level-1 controls were introduced, the gap between public and private schools was reduced to 0.23 percent and this difference was not statistically significant. When the dummy variable for private schools was replaced with dummy variables for the six private school sub-sectors, the difference was significant and positive for Catholic, British-style, and Calvinist schools, significant and negative for International schools, and not significant for the Evangelical and other sub-sectors. This means that there are statistically significant differences between some of the private school sub-sectors even while controlling for average parents' level of educational attainment and level-1 control variables. Figure 4 illustrates the sub-sector differences in Model 6.

Three hypotheses were developed relating to the sub-sector differences. First, it was hypothesized that the British-style preparatory schools would have the highest academic achievement since they were the most selective as a result of having the highest tuition costs and the strongest emphasis on academic achievement. This was the case.

Including all the controls described above, this sub-sector had an average achievement that was 31 percent of a standard deviation higher than the public school sector.
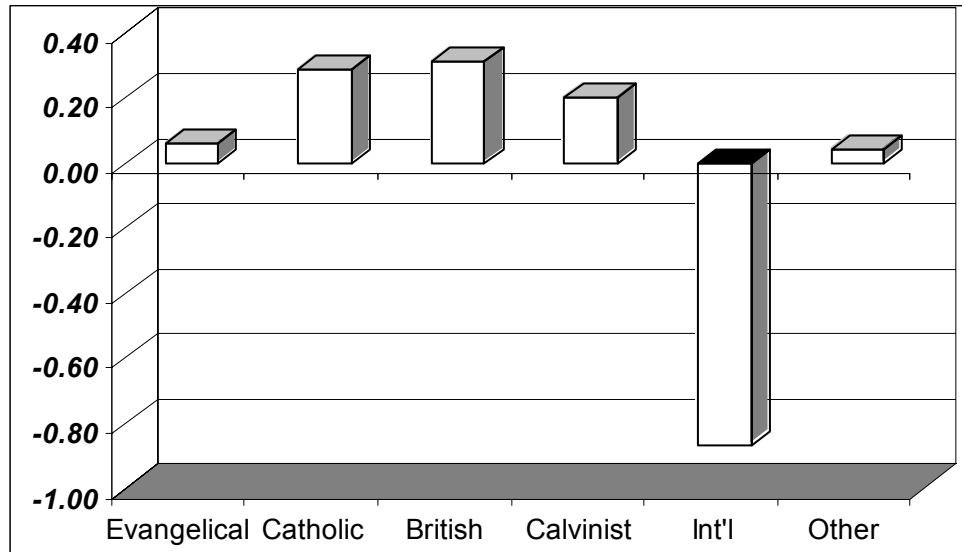

Figure 4. Language Arts Achievement Differences.

Second, of the three types of religious private schools, it was hypothesized that Catholic schools would have the highest academic achievement because of their emphasis on reason. The schools in the Calvinist sub-sector would be in the middle because of their focus on development of student gifts in broad terms. The Evangelical schools would be last because of their greater emphasis on personal salvation. This ranking of the faith-based sub-sectors was borne out in the analysis. Catholic schools had academic achievement that was 29 percent of a standard deviation higher than public schools, Calvinist schools had 20 percent higher achievement, and the Evangelical school results were not statistically significant and could not be distinguished from the public school average achievement.

The third hypothesis was that International schools would have this lowest average academic achievement because the majority of students attending these schools had English as second language. This hypothesis was also borne out. The International school average achievement was 87 percent of a standard deviation below the public school average achievement. No hypotheses were made about the sub-sector group designated as Other since that group was not comprised of schools of any one type, but rather consisted of schools that did not fall into any of the other five sub-sectors.

While these findings support the hypotheses, it can be asked why the differences between the sub-sectors are not larger. One possible reason is that the central focus of schools, providing academic training, is common to all schools, both within and between the school sectors. To encourage parents to choose a private school, it must be very similar to the majority of schools in this fundamental aspect to reduce uncertainty about children's futures. (Brown, 1992).

The hypotheses assumed that one of the fundamental factors effecting student achievement is school mission. This was borne out, in that the final model explained 45.9 percent of the variance between schools. This assumption ignored the important factors of school choice by parents, the financial expense of private school choice, the role of parents in school governance and size and organizational differences. By focusing the study on the private school sector, many of these concerns are met, particularly the issue of school choice. The make-up of the student body was based on choice in all cases, rather than geographical location.

Except for the few that had tuition subsidies, parents paid tuition for their children to attend the school of their choice, but the level of tuition paid varied by sub-sector.

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Students attending British-style private schools paid tuition rates that ranged from $10,000-$17,000. The cost for students in Calvinist schools ranged from $3,300-$5,400. The Evangelical Christian schools had tuition rates that were similar to the Calvinist schools, and Catholic parents paid about $1,700 for each child to attend a Catholic school. Interestingly, the ordinal ranking of these tuition rates is similar to the ranking by achievement gain.

While private boards governed all schools in the private sector, there were differences in governance style. Self-appointed boards made up of previous headmasters, school graduates, community members, and parents governed British-style schools. Boards made up of half clergy and half school parents governed Catholic schools. Board members elected by the school society, most of which were parents, governed schools in the Calvinist sub-sector. Evangelical schools were governed by boards that were elected, appointed by church councils or were self-appointed. Further exploration needs to be carried out to determine the effects of these differing governance styles.

CHAPTER VIII

DISCUSSION

The previous three chapters have presented three sets of analyses. The first was an exploration of the differences in school mission and vision that lie within the private school sector in British Columbia. Next, using the descriptions of school operating procedures and policies found in the Evaluation Catalogues, the differences in the way the B.C. private sub-sector carried out its governance and organizational tasks was analyzed. Finally, student achievement data was analyzed by sub-sector to determine if there was a relationship between school mission, organizational behavior, and student achievement. This chapter will draw together the findings from those analyses to explain their organizational meaning, the practical significance and their policy implications.

School Mission Statements

The analysis of the independent school vision/mission statements produced several findings. First, there were important differences between the major groups of private schools and between the schools within the private school sub-sectors. These differences arose from the distinctive ways the schools saw their task, the way in which the task was to be carried out, and those who were served by the school.

The second finding from the analysis of the mission statements was the degree of focus of the private school mission statements. Some schools had a very sharp, clear focus, while others outlined a wider mission. Typically, British-style and International

schools saw their task in terms that were primarily academic development. For the British-style schools this was focused significantly on preparing for university study. While International schools also focused on post-secondary study, the academic work was centered more on acquiring English in order to be successful at a North American university. The faith based schools, Catholic, Calvinist, and Evangelical, had a greater emphasis on spiritual development.

The third finding, which was not surprising, was the strong emphasis on parent control and the schools having a partnership with parents in the education of children. While there may be a desire to partner with parents in both public and private schools, this goal can find a more powerful expression in private schools as a result of the private governance of these schools. The unique blend of goals and community distinctives in private schools allows for a stronger linkage between what parents desire for their children and how private schools can meet that need. As Bryk, Lee, and Holland (1993) noted, this linkage goes beyond market choice and democratic localism to a commitment to a set of commonly held values.

Finally, the variety of aims and goals expressed by the school mission/vision statements suggested that the current methods of holding schools accountable through standardized testing that focuses on student academic achievement fails to capture the important range of goals that these parents and schools are working toward. The developmental tasks presented by the mission/vision statements went beyond academic and intellectual development to include personal, spiritual, physical, emotional, social, aesthetic and moral development. While it is important to hold schools accountable for

their part in the learning of their students, standardized tests may be the wrong tool to capture and measure student development in all of these areas.

Implications of Mission Statements for School Organization

The analysis of the organizational characteristics, combined with the mission/vision analysis showed a degree of 'bundling' of characteristics. This was shaped by the history and sub-sector worldview. While the organizational characteristics were grouped on the basis of sub-sector, the characteristics were not exclusive to any one sub-sector. The British-style schools had a focus primarily on academic training to prepare students to take on leadership roles in the communities in which they were serving. The majority of the boards of these schools were elected, probably reflecting the British democratic tradition of governance. The teachers hired to deliver the educational program were well trained and certified through the public and independent certification process. Counselors who had time to devote to this task carried out the counseling programs of the school. There was a close relationship between tuition rates and operating costs, and these costs and tuition were the highest in this sector by a factor of 2 to 3. The majority locally developed courses were academic in nature, reflecting the focus on academic development. The British-style preparatory schools were some of the oldest in B.C. reflecting the tradition of providing high quality education for the society's elite.

The schools that made up the Catholic sub-sector stated an emphasis on academic and spiritual training. The governing structures for these schools were variations on church control. The majority of teachers in this sub-sector were qualified to carry out

there tasks through post-secondary education that had a teacher training component. The counseling programs of the school were carried out by counselors who had time devoted to this task, although half of the schools also used religious leaders in the role of personal counseling. The tuition rates in this sub-sector were the lowest and the ratio between tuition rates and operating costs indicated that this was a school system that was underwritten by the church community. The locally developed courses were largely religious in nature, reflecting the religious basis of the schools. Like the British-style schools, there was a long tradition of Catholic schools in B.C. reflecting the long held emphasis on faith-based education in the Catholic community.

The mission of the Calvinist schools was most diffuse. It included an emphasis on academic, spiritual, personal, social, and physical development, but there was less emphasis on academic development than other sub-sectors and less emphasis on spiritual development than other faith-based sectors. This broad mission is an indication of the Calvinist belief in the religious nature of all of life. The majority of the schools were governed by elected boards, mirroring an approach to church governance that is community based but not conceptually hierarchical. The teachers in the Calvinist sub-sector were well qualified, but the unique feature of this group was that 1 percent of the teachers did not have the minimum qualifications to be certified by the Independent Schools Certification Committee. This indicates the greater importance of religious alignment than teacher qualifications. Counselors for whom this was their primary task carried out counseling services in half of the schools, while teachers, administrators, and church leaders carried out this task in the other schools. The cost of operating the schools over and above the provincial grant was largely borne by the parents receiving the

service, as indicated by the close relationship between tuition rates and operating costs, but a sliding scale was in place to limit the cost of tuition for large families. The locally developed courses were consistent with the sub-sector's religious basis. All schools offered courses in religious education. Although, the schools in this sub-sector were not as old as the British-style or Catholic schools in B.C. they did carry on the tradition of Calvinist education in the Netherlands and the U.S. and were established shortly after the migration of Calvinists to B.C. in the 1950s.

The mission of the Evangelical sub-sector had a broad emphasis similar to the Calvinist schools. The Evangelical schools focused on academic, spiritual, personal, social, and physical development. The Evangelical schools had multiple styles of governance reflecting more of an individual approach to schooling than either the Catholic or Calvinist sub-sector. The majority of teachers had the appropriate qualifications, but 2 percent lacked the minimum qualifications. Like the Calvinist sub-sector, this reflected a greater emphasis on having the 'right' religious perspective, as defined by those involved in governance, than teacher qualifications. The majority of the schools had counseling services carried out by religious leaders in the church or school community, one third of the schools had counselors with time designated for counseling and the other schools used teachers and administrators for this task. There was a close relationship between the cost of education and tuition rates, but there was a sliding scale for large families and a reduction in tuition for church members. Like the other faith-based schools, the locally developed courses offered reflected the religious basis of the sub-sector. All of the schools offered a course in religious education. Schools in this sub-sector are relatively new, reflecting their growing awareness of the importance of

faith-based schooling and a simultaneous lack of satisfaction or distrust of the public school system in the province.

The primary goal of the International schools was language and academic development to produce global citizens. The schools in this sub-sector were operated as for-profit entities. The teachers in this sub-sector had the lowest degree of qualification due to the high number of teachers with subject-restricted independent school certificates. Counseling services were provided in half of the schools by specifically appointed counselors and by teachers and administrators in the other half. The locally developed courses in Canadian studies and ESL reflected the emphasis in these schools on English language acquisition and acculturation to Canada by the international students. The recent establishment of these schools reflects the new and expanding market for this educational service.

The First Nations schools were a tool to preserve a community's language and cultural heritage, while preparing for participation in the larger society. The governance style in this sub-sector was both elected and appointed boards. The teachers in the First Nations schools had the highest level of public school certification in the private sector. Counseling services in these schools was carried out by specifically appointed counselors, teachers, administrators and band elders. The locally developed courses consisted of First Nations language training, and reflected the emphasis on preserving and passing on their cultural heritage. The schools have been established fairly recently reflecting the recent increase in desire for preserving First Nations communities and for self-determination.

School Sub-sector and Academic Achievement

The third source of data was language arts achievement results taken from the 2002-2003 provincial examinations. The quantitative analysis of these data demonstrated differences between the sub-sectors in student academic performance. As a group, private schools did not perform significantly higher than public schools. Yet, when controlling for language, parents level of educational attainment and prior achievement, the sub-sectors did have differences in average performance. The student in the British-style private schools had the highest average achievement. Of the three faith-based sub-sectors, the Catholic students scored higher than the Calvinist sub-sector, and the differences were not statistically significant between public and Evangelical schools. The International group had an average score that was almost a standard deviation below the public school students.

The surprising finding was that these results did not show large differences in academic achievement within the private sector. The average sub-sector achievement in the Evangelical schools was not distinguishable from the public school average achievement. The Catholic schools had an average achievement of 29 percent of a standard deviation higher than public schools, British-style schools had 31 percent of a standard deviation higher, and Calvinist schools 20 percent. The difference between the Catholic and British-style sub-sectors was only 2 percent, and the greatest difference, 11 percent of a standard deviation was between British-style and Calvinist sub-sectors.

It was noted in the literature review in Chapter III that while there are major differences between the school sectors in governance and the approach to organization and management, research suggests that the core teaching and learning technology is

fundamentally similar between sectors and within sectors (Powell, Farrar, & Cohen, 1985; Goodlad, 1984; Oakes, Gamoran, & Page, 1992; Gamoran et al., 1995; Elmore, 1996). It is this similar teaching and learning core, which may account for the relatively small differences that lie between the private school sub-sectors. The differences in school mission/vision seem to disappear when passed through a common approach to teaching and learning.

It is possible that the small differences that were seen in the achievement differences between sectors and the sub-sectors may have arisen from the problem of selection bias. While these differences confirmed the results of other studies that showed private school students having higher average achievement than comparable public school students, the selection problem continued to exist. Without randomly assigning students to public and private schools, studies comparing these two sectors cannot determine if the difference in performance was based on school factors or the characteristics that the students brought with them to school.

The selection bias problem has vexed research comparing the performance of public and private schools since the 1982 work of Coleman and associates. From a research point of view selection bias is a serious problem. Yet, from a school reform and management point of view, selection or choice is one of the essential elements of private schools. The fundamental logic of private schools is rooted in parents making a real choice, not first of all about school quality, but a school mission and vision that align with the aims and goals that they have for their children. Selection is as much one of the essential features of private education as private governance.

Private schools are seen to be playing a confusing role in U.S. society and education policy. On the one hand, they are being seen as a model for reform efforts based on introducing the element of choice into the public school system. At the same time, private schools are seen as perpetuating inequality in American society by providing an expensive education for the rich and elite and excluding those without the financial resources available to pay for these schools. Private schools are also sometimes seen to be perpetuating religious bias and intolerance.

Coleman and Hoffer (1987) distinguish between two visions for schooling in America. One, the public school system, seeks to release "children from the blinders imposed by accident of birth into this family or that family. Schools have been designed to open broad horizons to the child, transcending the limitations of the parents, and have taken children from disparate cultural backgrounds into the mainstream of American culture" (p. 3). The other vision, the basis for the private school system, sees schools as extension of the families, acting *in loco parentis*.

Significance and Implications of the Findings

The practical significance and implications of the findings fall into four categories: implications for schools and school communities, for school leaders, for teachers and for policy. At the 1999 Leadership Development Conference in Langley, B.C., Elaine Brouwer asked attendees to consider what story their school structures told, and whether that story was consistent with the story their schools wished to tell. This is the challenge of the content and multilevel analysis findings for school communities. In many instances, the way schools were structured was consistent with the worldviews on

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which the schools were based. Governance style was an expression of how the school communities understood authority, as coming from a church hierarchy or from individual families. Yet, multilevel analysis showed that there were only small differences between private school sub-sectors, suggesting the teaching and learning core was not a reflection of the school mission/vision, and therefore did not support that mission and vision. School communities need to ask themselves what structural changes need to be made to allow them to express their mission and vision in more powerful ways in teaching and learning to accomplish the goals that they have for the students in their schools.

The content analysis presented a picture of individual schools expressing a community's view of the good life and the role of education in attaining that life. While a national vision may be important, Foster (2004) emphasizes the role of leadership in articulating local desires. One of the lessons from this study is that school leadership needs to focus on implementing the local vision of education, both in holding up a mirror to a community to help it see what the goals for its children are, analyzing how well the community is carrying out that task, and helping to bring that vision to life. Simmons (1999) noted the role of leaders is to link goals, resources, concerns, and minds. The challenge for leaders facing accountability restraints, such as those presented by the federal No Child Left Behind Act, will be to find the balance between meeting the accountability requirements and expressing the local vision. The analysis of organizational characteristics suggests several ways in which school leaders can attempt to implement a local vision. One important, but difficult, way that this can be accomplished is greater partnership with parents. Important elements of the educational process take place at home. By making parents partners rather than stakeholders, schools

can expand the resources available in developing the skills and shaping the minds of the students. Bringing parents into the educational process in this way is primarily a leadership task in that it requires a change in understanding of the parent-teacher relationship (Comer, 2004).

Other areas in which leaders can play a role are the development of locally developed courses and the allocation of time for courses as well as other curricular and extra-curricular activities. School leaders can use both of these to promote a set of school values and goals. Yet another area open to school leaders is the development of a team of teachers that is committed to a set of common goals. This can be carried out through hiring practices, common professional development activities, and performance evaluation that focuses on school values and goals.

While the current policy environment focuses on student achievement, the analysis of private school vision/mission statements and organizational characteristics indicates a greater range of developmental goals for the students in a school. The message of the analysis is that teachers are partners with parents, in all schools, not just private schools. The role of the teacher is to bring pedagogical and content knowledge to the educational task while honoring and the direction and goals that a community has for its children.

There are two implications of this study for policy making. This paper began by discussing the two school reform strategies of alternative forms of governance and the use of market forces in improving school performance. This analysis of private school mission/vision and organizational characteristics suggests that governance and the choice

that parents make about where their children will attend school might be more complex than envisioned in the reform effort.

The use of alternative forms of governance through charter schools and vouchers is an interesting reform effort, but it seems to be approaching the role of governance from the wrong end. The style of governance chosen by the private schools in the study arose from the community's view of authority and was part of the bundle of characteristics that made up the school community. Using choice as a reform strategy is an attempt to inject market forces to drive school improvement. While such market forces also play a role in private school performance, choice in the private sector is based to a larger degree on commitment to the set of values expressed by the school.

Second, the use of market pressure as a reform strategy through public reporting of school achievement standings may miss the mark since parents have more goals for their children than only the academic achievement standings. In the private schools there is a unique blend of developmental goals in each sub-sector and each school. In their study of Catholic schools, Bryk, Lee, and Holland (1993) noted that there are larger issues at stake for parents than simply market forces based on the school's response to parental choice.

This study indicates directions for further study. One of the questions about private school governance that was left unanswered by the analysis of these data is whether having parents in school governance might have an effect on student achievement and if so, what the mechanism for this effect might be. In private school governance, with parents as governors, the performance feedback loop is shorter than in

public school governance with elected officials in the role of governors over larger school systems. This shorter feedback loop might have an effect on school performance.

The current study was an exploration of the relationship between school mission/vision and organizational characteristics. The other organizational element of schools, the teaching and learning core, was not included in this analysis. Further exploration into the question of if and how school mission/vision is expressed in school instructional practices would add greater depth to the analysis.

Third, study into the school mission/vision in other jurisdictions, both within and outside of Canada, would add greater depth to the analysis by expanding the range of policy environments in which private schools operate. For example, the current study was in a province that provided funding for private schools. A study of schools in provinces in which no funding is provided, or where funding is provided to only one private school sub-sector would give a richer picture of differences in private school organization and governance.

Finally, taking the study beyond B.C. would allow for an expansion of the sub-sectors considered. The current study had no schools that were from the Lutheran or Jewish tradition, for example, and only one school that was Mennonite. There were only two special education schools and no military academies. A study that had a larger sample of these different kinds of private schools would add depth to the analysis.

Appendix A. Contents of Independent School Evaluation Catalogue

School Information:
Student Enrollment:

Section 1 - General Information
    1.01   Update Report
    1.02   School Authority
    1.03   Additional Programs

Section 2 - School Facilities
    2.01   School Building
    2.02   School Building and Grounds
    2.03   Maintenance and Cleanliness

Section 3 - Philosophy and Practice
    3.01   Declaration
    3.02   Philosophy, Objectives and Special Features of the School
    3.03   Future School Plans

Section 4 - School Administration
    4.01   Administrative Structure
    4.02   Principal
    4.03   Student Records
    4.04   Registered Homeschooled Students
    4.05   Utilization of Provincial Government Grants (Group 1 or 2 schools only)
    4.06   Utilization of Federal Government Grants
    4.07   Bonding Information (Group 4 schools only)
    4.08   Communication
    4.09   Appeals
    4.10   Student Discipline
    4.11   Student Supervision
    4.12   Abuse Protocols
    4.13   Emergency Policies / Procedures

Section 5 - Teacher Certification, Evaluation, and Professional Development
    5.01   Certification of Teachers
    5.02   Staff Development and Support
    5.03   Professional Development
    5.04   Teacher and Principal Evaluation

Section 6 - Educational Program: Curriculum and Instruction
    6.01   Instructional Time Requirements
    6.02   Primary Program – Grades K-3
    6.03   Intermediate Program – Grades 4-9

Appendix B. Vision Statement Codebook and Frequencies

37	parent involvement/ parents/ families/ partnership	7	disciples of Jesus Christ/discipleship
33	academic development/ intellectual / mental growth	7	commitment to Christ
30	academic excellence, quality, challenging	7	Community outreach/service
28	development of gifts and abilities/unique str & abil.	7	cultural experience/culture/ cross cultural
27	physical development	7	stewards/stewardship
25	service, serve others	7	creation/created
24	Community	7	Bible, infallible word of God
23	spiritual development	7	all areas of life
23	social development	7	Jesus Christ
19	aesthetic appreciation/development	6	personal development/growth
19	Biblical perspective/Christian perspective	6	traditions/ heritage
17	caring and respectful environment	6	extra-curricular activities
15	emotional development/psychological	6	learning assistance/special educ
14	Ministry of Education, prov. Curr	6	well rounded education/broad education
14	university preparatory school/ prep for post-sec	5	character / development
14	Nurture	5	glorify God
13	moral/ moral development	5	lives of faith/ live out faith
12	self-confidence/ self worth/ self esteem	5	international/ int'l awareness
11	whole person/well rounded students	5	Leaders
11	Biblical teachings/teachings of Jesus	5	image of God
10	Respect	5	Lordship of Christ
10	Responsibility	5	English language/ ESL
10	serve God	5	multicultural
10	Catholic environment/tradition/faith	5	cultural inheritance
9	self-reliance, independence, independent	4	Christian character (develop)
9	social responsibility	4	discernment
9	Athletics	4	Kingdom of God
8	life-long learners	4	obedience to God
8	Integrity	4	Redemption through Christ
8	Christ centered	4	church school
8	Christian community/environment	3	Preparation for adult life
7	critical thinking	3	understanding and knowledge of Creator
7	self-discipline	3	Holy Spirit, power
7	Integration	3	Seventh-day Adventist

3	Reformed confessional statements/perspective	1	transforming society
3	First Nations/ First nations learning	1	Poor
3	professional Christian teachers	1	cultural sensitivity
3	certified teachers	1	Cooperative
3	native language	1	work ethic
3	school/home/church	1	entrepreneurial skills
3	church community	1	environment
2	productive God-honoring lives	1	conceived and born in sin
2	Christ-like living	1	Christian faith
2	future/ world to come	1	God's loving presence
2	preparation for place in society, church	1	Sovereignty of God
2	citizenship/ world citizenship	1	broken character of lives and institutions
2	Interdenominational	1	discipline and authority
2	Missions	1	Pentecostal/charismatic heritage
2	personal Savior	1	individualized program
2	covenantal relationship	1	participation in school affairs
2	authority of God's Word	1	Christian instruction
2	Conservative	1	Christian philosophy of education
2	Equipping	1	Creationist perspective
2	religion and prayer	1	learner centered
2	community traditions	1	secure environment
1	information/knowledge	1	total environment
1	self-evaluation	1	traditional learning environment
1	God's plan of salvation	1	child oriented environment
1	imitators of Christ	1	nontraditional
1	proclaim the good news	1	discipline - redemptive approach

Appendix C. Year of School Founding

Evangelical schools	Year	Calvinist schools	Year
Mennonite Educational Institute	1944	Abbotsford Christian School	1953
Cariboo Adventist Academy	1953	Langley Christian High School	1955
Okanagan Adventist Academy	1967	Haney Pitt Meadows Christian School	1956
Fraser Valley Adventist Academy	1971	Richmond Christian School	1957
Highroad Academy	1977	Duncan Christian School	1960
Fountainview Academy	1977	Pacific Christian School	1960
Cornerstone Christian School	1978	Bulkley Valley Christian School	1961
Kelowna Christian School	1978	Houston Christian School	1962
Regent Christian Academy	1978	Fraser Valley Christian High School	1964
Mountain Christian School	1978	Centennial Christian School	1966
Campbell River Christian School	1981	Chilliwack Christian School	1969
Christian Life School	1981	Timothy Christian School	1975
Trinity Christian School	1982	Cedars Christian School	1977
Pacific Academy	1985	Credo Christian High School	1978
Heritage Christian School (Kelowna)	1986	Mount Cheam Christian School	1980
Heritage Christian School (Surrey)	1987	White Rock Christian Academy	1981
British Columbia Christian Academy	1992	King's School	1982
Dogwood Independent School	1994	Lighthouse Christian Academy	1987
Catholic schools		Nanaimo Christian School	1988
St Ann's Academy	1880	**International schools**	
Vancouver College	1922	Coquitlam College	1982
St. Patrick's Regional Sec. School	1923	Kingston High School	1988
Little Flower Academy	1927	St. John's International School	1988
Seminary of Christ the King	1931	Royal Canadian College	1990
Notre Dame Regional Sec. School	1953	Bodwell High School	1991
St. Thomas Aquinas High School	1959	Richmond Int' High School and Col.	1992
Immaculata Regional High School	1960	Century High School	1996
St. Thomas More Collegiate	1960	Malaspina Int'l High School	1996
Holy Cross Regional High School	1982	**First Nations schools**	
St. Andrew's Regional High School	1984	Bella Bella Community School	1976
Traditional Learning Academy	1990	Stu"ate Lelum Secondary School	1985
St. John Brebeuf Regional Sec. School	1992	Maaqtusiis School	1986
Archbishop Carney Regional Sec. School	1994	Stein Valley Nlakapamux School	1993
British-style preparatory schools		**Other schools**	
Crofton House School	1898	Relevant High School	1970
St. Margaret's School	1908	Vancouver Waldorf School	1971
St. Michael's University School	1911	Fraser Academy	1982
Shawnigan Lake School	1916	Glen Eden School	1984
Queen Margaret's School	1921	Vancouver Talmud Torah School	1986
St. George's School	1931	Maxwell International Baha'i School	1988
Glen-Lyon Norfolk School	1932	Purpose Young Adult Learning Center	1988
York House School	1932		
Brentwood College School	1961		
Collingwood School	1984		
Meadowridge School	1985		
St. John's School	1986		
Marlborough College	1988		
Glenfir School	1993		
Mulgrave Independent School	1993		
Southridge Junior School	1994		
West Point Grey Academy	1996		

Appendix D. Parent Communication Codebook

1.   Individual basis depending on need—telephone call, mail or email message

2.   Newsletter (give frequency in number year, 40 is weekly)

3.   Parent teacher guild or PTA

4.   Society meetings -- Annual and Semi-Annual General Membership meetings

5.   Information evenings
        a.   New parents evening
        b.   special topics
        c.   meet the teachers/back to school night
        d.   course planning, curriculum information

6.   Parent teacher interviews to discuss report cards

7.   New parent interviews

8.   IEP meetings

9.   School Open House

10.   School website

11.   Parents handbook/ school information package sent to parents

12.   Social event involving food: coffee meeting with teachers or principal, school picnic

13.   Home visit

14.   Open meeting with the Education Committee

15.   Invitation to attend classroom presentations

16.   Invitation to attend public events—choir/band concerts, science fair, drama

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