INTERNATIONAL HANDBOOK OF CATHOLIC EDUCATION:
CHALLENGES FOR SCHOOL SYSTEMS IN THE 21st CENTURY
Aims & Scope

The *International Handbooks of Religion and Education* series aims to provide easily accessible, practical, yet scholarly, sources of information about a broad range of topics and issues in religion and education. Each *Handbook* presents the research and professional practice of scholars who are daily engaged in the consideration of these religious dimensions in education. The accessible style and the consistent illumination of theory by practice make the series very valuable to a broad spectrum of users. Its scale and scope bring a substantive contribution to our understanding of the discipline and, in so doing, provide an agenda for the future.
International Handbook of Catholic Education:

Challenges for School Systems in the 21st Century

Part One

Edited by

Gerald Grace
Centre for Research and Development in Catholic Education, University of London, Institute of Education, UK

and

Joseph O’Keefe, SJ
Lynch School of Education, Boston College, USA
Dedication

These volumes are dedicated to the memory of the many thousands of religious sisters, priests, and teaching brothers who established the work of Catholic education across the world, faithful to the call of Jesus Christ—“Go and teach all nations”, and, in respect, to the work of their lay successors who carry on the mission amidst the many challenges of the contemporary world.

Gerald Grace
Joseph O’Keefe, SJ.
# TABLE OF CONTENTS

## PART ONE: THE AMERICAS AND EUROPE

<table>
<thead>
<tr>
<th>Preface and Acknowledgements</th>
<th>xiii</th>
</tr>
</thead>
<tbody>
<tr>
<td>List of Contributors</td>
<td>xv</td>
</tr>
</tbody>
</table>

1. Catholic Schools Facing the Challenges of the 21st Century:  
   An Overview  
   *Gerald Grace and Joseph O'Keefe, SJ*  

## SECTION ONE

### CHALLENGES FOR CATHOLIC SCHOOLING

#### IN THE USA AND CANADA

2. No Margin, No Mission: Challenges for Catholic Urban Schools in the USA  
   *Fr. Joseph O'Keefe, SJ and Aubrey Scheopner*  

3. Challenges to Faith Formation in Contemporary Catholic Schooling in the USA: Problem and Response  
   *Sister Patricia Helene Earl, IHM, Ph.D.*  

4. Developments in Catholic Schools in the USA: Politics, Policy, and Prophesy  
   *Gerald M. Cattaro and Bruce S. Cooper*  

5. Contemporary challenges to the Recruitment, Formation, and Retention of Catholic School Leadership in the USA  
   *Merylann Schuttloffel*  

6. Beyond Religious Congregations: Responding to New Challenges in Catholic Education  
   *Paige A. Smith and Fr. Ronald J. Nuzzi*  

7. Challenges for Catholic Schools in Canada  
   *Fr. James Mulligan, CSC*  


SECTION TWO

CHALLENGES FOR CATHOLIC SCHOOLING IN LATIN AMERICA

8. Secularization: Challenges for Catholic Schools in Uruguay
   Adriana Aristimuño
   149

9. A Theological-Pedagogical Turning Point in Latin America: A New Way of Being School in Brazil
   Danilo R. Streck and Aldino L. Segala
   165

10. Catholic Schools in Peru: Elites, the Poor, and the Challenge of Neo-liberalism
    Jeffrey Klaiber, SJ
    181

11. The Catholic School in the Context of Inequality: The Case of Chile
    Sergio Martinic and Mirentxu Anaya
    195

12. Catholic Education, State and Civil Society in Argentina
    Ana María Cambours de Donini and Carlos Horacio Torrendell
    211

SECTION THREE

CHALLENGES FOR CATHOLIC SCHOOLS IN EUROPE

13. Catholic Education at the Crossroads: Issues Facing Catholic Schools in Northern Ireland
    Aidan Donaldson
    231

14. Catholic Schools in England and Wales: New Challenges
    Fr. James Gallagher, SDB
    249

15. Celebrating the Past: Claiming the Future Challenges for Catholic Education in Ireland
    David Tuohy, SJ
    269

16. The Education Battle: The Role of the Catholic Church in the Spanish Education System
    Maria del Mar Griera
    291

17. Contemporary Political Relations of Catholic Education: Challenges for Catholic Schools in Portugal
    Joaquim Azevedo, Antônio M. Fonseca, and Rodrigo Queiroz e Melo
    311
<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Author(s)</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>19.</td>
<td>Theologizing with Children A New Paradigm for Catholic Religious Education in Belgium</td>
<td>Annemie Dillen</td>
<td>347</td>
</tr>
<tr>
<td>20.</td>
<td>Towards a Participative Identity: Catholic Education in the Netherlands in Search of a New Approach</td>
<td>Aad de Jong</td>
<td>367</td>
</tr>
<tr>
<td>21.</td>
<td>Secularisation and Catholic Education in Scotland</td>
<td>James C. Conroy and Michael McGrath</td>
<td>385</td>
</tr>
<tr>
<td>22.</td>
<td>Catholic Schooling and the Changing Role of Women: Perspectives from Malta</td>
<td>Mary Darmanin</td>
<td>407</td>
</tr>
<tr>
<td>23.</td>
<td>The Catholic School System in Italy: Challenges, Responses, and Research</td>
<td>Maria Luisa de Natale</td>
<td>435</td>
</tr>
<tr>
<td>24.</td>
<td>Challenges Facing Catholic Schools: A View from Rome</td>
<td>Archbishop J. Michael Miller, CSB</td>
<td>449</td>
</tr>
<tr>
<td>25.</td>
<td>Contemporary Challenges for Catholic Schools in Germany</td>
<td>Wolfgang Schönig</td>
<td>481</td>
</tr>
<tr>
<td>26.</td>
<td>Challenges for Catholic Education in Poland</td>
<td>Rev. Dr. Włodzimierz Wieczorek</td>
<td>501</td>
</tr>
<tr>
<td>27.</td>
<td>Religious Congregations at Work in Education—with Special Reference to Belgium</td>
<td>Dr. Raf Vanderstraeten</td>
<td>519</td>
</tr>
</tbody>
</table>

**PART TWO: AFRICA, THE MIDDLE EAST, ASIA, AND AUSTRALASIA**

Preface and Acknowledgements                                xiii
List of Contributors                                        xv

**SECTION FOUR**

**CHALLENGES FOR CATHOLIC SCHOOLING IN AFRICA**

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Author(s)</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>28.</td>
<td>Catholic Church and State Relations in Zambian Education: A Contemporary Analysis</td>
<td>Brendan Carmody</td>
<td>543</td>
</tr>
</tbody>
</table>
29. A Beacon of Hope: Catholic Schooling in South Africa (and Lesotho)  
Mark Potterton and Nathan Johnstone  

30. Catholic Schooling: Responses of Malawian Students  
Fr. Martin Mtumbuka  

31. The Challenge of Curriculum in Kenya’s Primary and Secondary Education: The Response of the Catholic Church  
Winston Jumba Akala  

32. Catholic Education in Ethiopia: Challenges and Prospects  
Argaw Fantu Chernet  

SECTION FIVE  

CHALLENGES FOR CATHOLIC SCHOOLING IN INDIA AND THE MIDDLE EAST  

33. Catholic Education and the Church’s Concern for the Marginalized: A View from India  
Cardinal P. Telesphore Toppo  

34. Contemporary Challenges to Faith Formation in Indian Catholic Schooling  
Sr. Lydia Fernandes, AC  

35. Catholic Education in India: Challenge, Response, and Research  
Fr. Nicholas Tete, SJ  

36. Schooling and Catechesis in the Holy Land: Challenges and Responses  
Fr. Jamal Khader, Sr. Virginie Habib, and Sally Kaissien  

SECTION SIX  

CHALLENGES FOR CATHOLIC SCHOOLING IN THE PHILIPPINES AND THAILAND  

37. Catholic Schools in the Philippines: Beacons of Hope in Asia  
Angelina L.V. Gutiérrez  

38. Ethics, Moral, and Social Responsibility Formation of Students: Contemporary Challenges for Catholic Schools in Thailand  
Bro. Martin Komolmas, FSG
39. Challenges for the Schools of the Sisters of Saint Paul of Chartres in Thailand: A Case Study Account
   Kaetkaew Punnachet and Sister Maria Atchara Supavai, SPC

SECTION SEVEN

CHALLENGES FOR CATHOLIC SCHOOLS IN HONG KONG

40. Challenges for Catholic Schooling in Hong Kong
   Magdalena Mo Ching Mok

41. Catholic Schools in Japan: Context and Contemporary Challenges
   Fr. Jiro Kozaki, SJ

SECTION EIGHT

CHALLENGES FOR CATHOLIC SCHOOLS IN AUSTRALIA AND NEW ZEALAND

42. Challenges for Catholic Education in Australia
   Susan Pascoe

43. Australian Catholic Schools in a Changing Political and Religious Landscape
   Brian Croke

44. Religion and Culture: Catholic schools in Australia
   Cardinal George Pell

45. Catholic Schools in New Zealand
   Fr. Kevin Wanden, FMS and Lyn Birch

APPENDIX 1. A Perspective of the World Union of Catholic Teachers (WUCT): Mark Philpot

APPENDIX 2. School Statistics for Countries represented in the International Handbook


Name Index

Subject Index
PREFACE AND ACKNOWLEDGEMENTS

Our prime motivation in assembling and publishing this first ever *International Handbook of Catholic Education*, with special reference to Catholic schooling has been to provide a stimulus for more research and systematic enquiry into what is the largest faith-based system in the world.

Although there are over 200,000 Catholic schools internationally and over 1,000 Catholic universities and colleges, it is remarkable that research and scholarly analysis of this major educational system is still relatively undeveloped.

We have therefore asked contributors to these two volumes to conclude their analysis of the challenges for contemporary Catholic schooling, with a section entitled “Agenda for Further Research”. Some contributors are able to report the results of empirical studies of Catholic schools in their particular national contexts. Most of them however found in the process of writing their chapters that no significant body of empirical research existed in their societies. This is why the “Agenda for Future Research” sections of each chapter are so important in pointing the way ahead.

We hope that major Catholic schooling systems across the world will be prepared to commission more empirical research on Catholic education and that universities and colleges will be prepared to undertake such projects. However, a comprehensive, objective, and academically reliable account of the outcomes, effectiveness, and mission integrity of Catholic schools internationally will only emerge when research is undertaken not only by Catholic institutions but also by secular institutions of higher education and by secular research agencies. Moreover, it is our hope that this handbook will encourage social scientists across the world to focus their scholarship on Catholic education, a field that is rich with possibilities and very underdeveloped. We are confident that when such research is undertaken many contemporary misunderstandings of the purposes and mission of Catholic schools will be corrected and many provocative and polemical assertions about the consequences of Catholic schooling will be refuted.

These volumes are therefore offered not only to Catholics and Catholic educators, researchers, and policymakers but also to the wider world of international educational researchers and academics. We would welcome critical follow-up studies from such researchers on the analysis reported in these chapters.
Our primary focus has been upon Catholic elementary and secondary schools. A later publication is planned to focus on Catholic higher education institutions.

In the course of the five years in which these volumes have been in preparation we have relied upon the cooperation and assistance of many people whose roles in bringing this project to a successful completion need to be acknowledged.

Our greatest debt is to the 60 authors of the chapters and to their supporting institutions. Many of them are working under considerable pressure and we are grateful to them for finding the time to make their contribution to this international project. We thank Archbishop Michael Miller, CSB, Secretary to the Congregation for Catholic Education in Rome who has been a supporter of this project from the outset and we are also grateful for the contributions from Cardinal Telesphore Toppo (for India) and from Cardinal George Pell (for Australia).

The support which we have received from our research and administrative assistants has been crucial to the successful completion of this work. Gerald Grace would like to acknowledge the valuable help of Matthew Urmenyi, Mischa Twitchen, Dr. Kate Punnachet, and Sister Maria Supavai, SPC, and he would also like to thank Claire, Helena, and Dominic Grace. Joseph O'Keefe would like to acknowledge the assistance of the faculty and staff of the Lynch School of Education at Boston College, especially Aubrey Scheopner, a former Catholic school teacher and currently a doctoral candidate in Curriculum and Instruction.

The editorial team at Springer have been helpful and hospitable mentors of this work and we thank Maria Jonckheere and Astrid Noordermeer for their assistance.

Gerald Grace and Joseph O'Keefe SJ
LIST OF CONTRIBUTORS

Winston Akala is Head of Postgraduate Studies in Education, Catholic University of Eastern Africa, Kenya.

Mirentxu Anaya is an education researcher at the Pontificia Universidad Católica de Chile, Santiago, Chile.

Adriana Aristimuño is Professor and Dean of the School of Humanities and Social Sciences, Catholic University of Uruguay, Uruguay.

Joaquim Azevedo is Director of the Institute of Education, Catholic University of Portugal, Lisbon.

Lyn Marie Birch is member of the teaching staff at the Catholic Institute of Theology, Auckland, New Zealand.

Brendan Carmody, SJ, long-standing Professor of Education at the University of Zambia, Lusaka.

Gerald Cattaro is Director of the Centre for Catholic Leadership at Fordham University, New York City.

Argaw Chernet is a teacher and deputy head teacher at St. Comboni Secondary School in Awassa, Ethiopia.

James Conroy is Professor of Religious and Philosophical Education and Dean of Education at the University of Glasgow, Glasgow, Scotland.

Bruce Cooper is a Professor in the Division of Education Leadership at Fordham.

Brian Croke is Director of the Catholic Education Commission, Sydney, Australia.

Mary Darmanin is Senior Lecturer in Education at the University of Malta, Malta.

Hugues Derycke was formerly a staff member of the Catholic Bishops’ Secretariat, Paris.

Annemie Dillen is a Postdoctoral Researcher in the Faculty of Theology, Catholic University of Leuven, Belgium.

Anna María Cambours de Donini is a member of the Ph.D. Committee at the Pontifical Catholic University of Argentina, Buenos Aires.
Aidan Donaldson is assistant head of the Religious Education Department at St. Mary's Christian Brothers Grammar School, Belfast.

Patricia Helene Earl, IHM, is Director of the Catholic School Leadership Program at Marymount University, USA.

Lydia Fernandes, AC, was formerly Dean of the Faculty of Education, Mangalore University, India.

António Fonseca teaches Education at the Institute of Education, Catholic University of Portugal, Lisbon.

James Gallagher, SDB, is a member of the Diocese of Shrewsbury Education Service, UK.

Gerald Grace is Director of the Centre for Research and Development in Catholic Education, University of London, Institute of Education, UK.

Angelina Gutierrez is Professor of Theology and Music at St. Scholastica's College, Philippines.

Virginie Habib is the Director of the Catechetical Center, Jerusalem.

Nathan Johnstone was formerly Director of the Catholic Institute of Education, South Africa.

Aad de Jong is Professor for Identity of Catholic Schools and Religious Education in the Faculty of Theology at Radboud Catholic University, Nijmegen, The Netherlands.

Sally Kaissien teaches Catechism at Bethlehem University, Bethlehem.

Jamal Khader is the Chairperson of the Department of Religious Studies at Bethlehem University, Bethlehem.

Jeffrey Klaiber, SJ, teaches History at the Pontifical Catholic University of Peru, Lima.

Martin Komolmas, FSG, is President of the Catholic Education Association of Thailand, Thailand.

Jiro Kozaki, SJ, was formerly President of the Japan Federation of Catholic Schools.

Maria del Mar Griera Llonch teaches Sociology at the Autonomous University of Barcelona, Spain.

Michael McGrath is Director of the Scottish Catholic Education Service.

Sergio Martinic teaches Education at the Pontificia Universidad Católica de Chile, Santiago, Chile.

Rodrigo Queiroz e Melo teaches Education at the Institute of Education, Catholic University of Portugal, Lisbon.
Michael Miller is Secretary to the Congregation for Catholic Education, Vatican City.

Magdalena Mok is Professor of Education at The Hong Kong Institute of Education, Hong Kong.

Martin Mtumbuka is Pro-Vice-Chancellor (Academic) of the Catholic University of Malawi, Malawi.

James Mulligan is a Holy Cross Father who has worked in Catholic secondary education in Canada for three decades.

Maria Luisa De Natale is Pro-Rector of the University of the Sacred Heart, Milan, Italy.

Ronald Nuzzi is Director of the ACE Leadership Program, University of Notre Dame, Notre Dame, USA.

Joseph O’Keefe is Professor and Dean of Education at Boston College, USA.

Susan Pascoe was formerly the Director of Catholic Education for the Archdiocese of Melbourne, Australia.

George Pell is Archbishop of Sydney, Australia.

Mark Philpot was Formerly Headteacher of a Catholic School in Wales. He is Currently President of the World Union of Catholic Teachers.

Mark Potterton is Director of the Catholic Institute of Education, Johannesburg, South Africa.

Kaetkaew Punnachet is a Postdoctoral Researcher at the Centre for Research and Development in Catholic Education, University of London, Institute of Education, UK.

Aubrey Scheopner is a doctoral student at the Lynch School of Education, Boston College, USA.

Wolfgang Schönig is Professor of Education at the Catholic University of Eichstätt, Bavaria.

Meryllann Schuttolffel is Professor and Chair of the Department of Education at The Catholic University of America, Washington, USA.

Aldino Segala is Professor of Humanistic disciplines at UNISINOS, Brazil.

Paige Smith is a graduate student at the John Paul II Institute for Studies in Marriage and Family, USA.

Danilo Streck is Professor of Education at the Universidade do Vale do Rios dos Sinos (UNISINOS), Brazil.

Maria Supavai, SPC, is a former head teacher of a Catholic school in Bangkok.

Nicholas Tete, SJ, is Director of St. Xavier’s College, Jharkhand, India.
Telesphore Toppo is President of the Catholic Bishops’ Conference of India, India.

Carlos Torrendell teaches Educational Policy in the School of Psychology and Education at the Pontifical Catholic University of Argentina.

David Tuohy, SJ, works as an independent consultant in education in Ireland.

Raf Vanderstraeten is Professor of Sociology at the University of Antwerp, Belgium.

Kevin Wanden, FMS is member of the teaching staff at the Catholic Institute of Theology, Auckland, New Zealand.

Wlodzimierz Wieczorek teaches Theology at the Catholic University of Lublin, Poland.
1

CATHOLIC SCHOOLS FACING THE CHALLENGES OF THE 21ST CENTURY: AN OVERVIEW

Gerald Grace and Joseph O’Keefe, SJ

One of the purposes of the International Handbooks in Education Series is to review the state of research and systematic analysis in particular fields of educational practice and to suggest agendas for future research to stimulate and develop the field. This is the intention of these two volumes, with specific reference to the international field of Catholic schooling. We believe that Catholic schools play a vital educational role in free societies, even in countries with a small Catholic population. The issues that are raised here should be of interest to a broad range of educators, researchers, policymakers, and practitioners alike, across boundaries of nation and creed. It is our hope that this project will stimulate interest in published scholarship about faith-related schools from a variety of denominational and secular perspectives.

In his contribution to Volume 1, Archbishop Michael Miller, CSB Secretary to the Congregation for Catholic Education in Rome, argues:

Since research should serve the human person, it is altogether fitting that the Church’s institutions of higher education take up the pressing challenge of fostering serious studies that further the common good of Catholic schooling. This research should include longitudinal, cross-cultural and interdisciplinary studies that would enable educators to gain a more international and empirically based perspective on the strengths, weaknesses, opportunities and challenges faced by Catholic schools across the globe\(^1\)

In addressing this project we invited 59 researchers and analysts working in 35 societies across the world to present reports on the challenges for Catholic schooling systems in contemporary conditions. We regard it as a strength of these volumes that we were able to attract a catholic range of writers, including

\(^1\) Volume 1, pp. 475–476.
academic researchers, practising teachers, Catholic school administrators, members of religious congregations working in schools, and three senior members of the Church’s hierarchy with responsibilities for the oversight of Catholic schooling systems. While the majority of contributors have associations with Catholic universities and colleges, there are also contributions from those working within secular universities. Each chapter also reports the ways in which Catholic educational systems respond to the many challenges of the 21st century.

- These challenges have been identified by our contributors as:
- The challenge of secularisation in culture and society in the 21st century
- The impact of global capitalism and of its values
- The changing nature of Church–State relations, i.e., the political context of Catholic schooling
- Responding to Vatican II principles of renewal of the mission, e.g., with special reference to “the preferential option for the poor”
- The responses of contemporary students to Catholic schooling
- Issues of faith formation in a context of rapid change
- Catholic schooling and the changing role of women
- Leaders and teachers in Catholic schooling: challenges of recruitment, formation, and retention
- Moral and social formation in Catholic schooling
- Financing the educational mission in changing circumstances

Secularisation

The development of secularisation in the modern world from the Enlightenment to the present day presents the agencies of sacred culture (including Catholic schools) with a powerful and sharp challenge. Secularisation represents the denial of the validity of the sacred and of its associated culture. It works to replace this by developing logical, rational, empirical, and scientific intellectual cultures in which the notion of the transcendent has no place. It affects the world view of many individuals so that religious concepts, religious discourse, and religious sensitivities are regarded as simply irrelevant to the everyday business of life. Secularisation challenges religious beliefs about the

---

2 The following Catholic universities and colleges are represented in these volumes:

- USA Boston College, Catholic University of America, Fordham University, Notre Dame University, Marymount University
- Latin America Pontifical Catholic University of Argentina, Pontifical Catholic University of Chile, Pontifical Catholic University (Peru), Catholic University of Uruguay.
- Europe Catholic University of Eichstätt, Bavaria, Catholic University of Leuven (Belgium), Catholic University of Lublin (Poland), Catholic University of the Sacred Heart (Italy), Catholic University of Portugal, Radboud University (The Netherlands)
- Africa Catholic University of Eastern Africa (Kenya), Catholic University of Malawi
- Asia St. Xavier’s College (India), St. Scholastica’s College (Philippines), Assumption University (Thailand)
inestimable dignity of every human being and the need to balance individual rights with communitarian responsibilities. This is what Peter Berger in his influential study, *The Social Reality of Religion* (1973) refers to as “a secularisation of consciousness.”

Steve Bruce in his provocative book, *God is Dead: Secularization in the West* (2003) argues that “widespread indifference” characterises the attitudes of most people in the West towards religion. But it is also a worldwide phenomenon. It is hardly surprising therefore that the challenges of secularisation for contemporary Catholic schooling are permeating themes of many of the chapters in these volumes, but particular attention to them is given in the contributions from Uruguay (Chapter 8), Scotland (Chapter 21), Poland (Chapter 26), and India (Chapter 35). Catholic schools across the world continue to struggle to bring young people to a knowledge and experience of God in a world which seems increasingly indifferent to these questions.

**Globalisation**

The challenge of globalisation (by which we mean the extension of capitalist values in every part of the world) is another major theme which permeates many of the chapters. Commenting on the growth of commodity worship and of materialistic values across the world, the economist Kamran Mofid reflects:

> Today, in place of the one God that I was encouraged to believe in, we have been offered many global gods to worship. For many people today’s gods are Nike, Adidas, Levi, Calvin Klein, American Express, Nokia. . . . Today’s global churches are the shopping malls, the superstores and factory outlets, many of them open twenty-four hours a day for maximum worship! (2002, p. 8)

Much of the marketing enterprise is targeted specifically at young children, who are particularly susceptible to fads and trends. In her book *Born to Buy*, sociologist Juliet Schor (2004) documents the exponential increase of advertising aimed and children in the last decade, and presents data on how consumer culture has affected children’s self and self-worth.

The impact of materialist consumer culture upon young people was a concern for the Congregation for Catholic Education in 1988 when it called for a countercultural response from the Catholic schooling system to these challenges:

> Many young people find themselves in a condition of radical instability. They live in a one-dimensional universe in which the only criterion is practical utility and the only value is economic and technological progress. . . . Young people unable to find any meaning in life….turn to alcohol, drugs, the erotic,

---

4 Bruce, 2003, p. 42.
the exotic. Christian education is faced with the huge challenge of helping these young people discover something of value in their lives.\(^5\)

The contributions from South Africa (Chapter 29), the Philippines (Chapter 37), Thailand (Chapter 38 and 39), and Japan (Chapter 41) show the ways in which the Catholic schools in those countries seek to be countercultural to the dominance of individualistic hedonism and consumerism in the modern world.

**Political Contexts**

The work of Catholic schooling internationally has to take place in various political contexts. With the rise of the secular state in modern times, Church–State relations on the provision and nature of Catholic schooling have sometimes been characterised by struggle and conflict. State agencies in education frequently hold contradictory attitudes to Catholic schooling internationally. On the one hand, states welcome the cultural, economic, and personnel resources which the Church provides for educational services. It is often the case that government ministers and senior officials (regardless of their personal religious or ideological position) commit their own children to Catholic schools for quality education. On the other hand, some political ideologies which are strongly secularist or strongly nationalist are suspicious of what a Catholic education provides. The spiritual work of Catholic schools may be seen as undermining or distracting from the secular goals for national progress. The moral and social teachings of the Church may be viewed as impediments to the progress of liberated human relations, sexual relations, and a changed role for women. In former “missionary” contexts, the work of Catholic education may appear to be a continuation of colonial cultural domination of the society. In a number of locations, Church–State struggles focus upon the control of the school curriculum and of its contents. The nature and amount of Religious Education as a subject and the extent to which the Catholic school curriculum meets the secular goals for national development are frequent conflict points. The contributions from Spain (Chapter 16), Zambia (Chapter 28), Malawi (Chapter 30), and from Kenya (Chapter 31) provide detailed case studies of this particular category of struggle.

The changing nature of Church–State relations in education in general is a major focus of the contributions from Argentina (Chapter 12), Northern Ireland (Chapter 13), Spain (Chapter 16), Portugal (Chapter 17), France (Chapter 18), Zambia (Chapter 28), and Hong Kong (Chapter 40). What these contributions demonstrate is that Church leaders in education (generally archbishops or bishops) have to be well informed about the work of their Catholic schools and the populations which they serve. They also require a sensitive understanding of the socio-political and economic context in which they are working and they need to possess considerable skills of advocacy, diplomacy, and the capacity to negotiate. The requirement, in

short, for Catholic system leaders in these contexts is that they should not only be holy but also “savvy.” The political relations of Catholic schooling in various contexts are very significant for the nature and continuance of the Catholic educational mission and much more research is required in this strategic area.

**Preferential Option for the Poor**

Adrian Hastings (1991, p. 525) has argued:

> There can be no question that the Second Vatican Council (1962–1965) was the most important ecclesiastical event of the century. . . . It so greatly changed the character of by far the largest communion of Christendom.

Among the many changes heralded by Vatican II was a renewed corpus of Catholic social teaching centred on “a preferential option for the poor” and a more extensive criticism of structures of oppression and exploitation (“structures of sin”)\(^6\) constituted in unregulated capitalism, in oppressive race relations (apartheid in South Africa) and in exploitative economic relations in various parts of the world (e.g., in Latin America).

These emphases were mediated into the world of Catholic education by a foundational document. *The Catholic School* which was published by the Sacred Congregation for Catholic Education in Rome in 1977. At the heart of this document was a radical commitment to the service of the poor (comprehensively defined):

> First and foremost the Church offers its educational service to the poor, or those who are deprived of family help and affection or those who are far from the faith.\(^7\) Since education is an important means of improving the social and economic condition of the individual and of peoples, if the Catholic school was to turn attention exclusively or predominantly to those from wealthier social classes it could be contributing towards maintaining their privileged position and could thereby continue to favour a society which is unjust. (pp. 44–45)

An important objective for this *International Handbook of Catholic Education* has been to try to monitor the extent to which these radical commitments to the service of the poor have been realised in the contemporary practice of Catholic schooling systems internationally. Cardinal Telesphore Toppo, President of the Catholic Bishops’ Conference of India provides a detailed and inspirational

---

\(^6\) Walsh and Davies (1991) point out that the concept of “structures of sin” was first used by Pope John Paul II in his encyclical, Sollicitudo Rei Socialis (1987). The concept refers “on the one hand to the all-consuming desire for profit and on the other the thirst for power” (p. 394).

\(^7\) Post-Vatican II Catholic education in this way proclaimed itself to be at the service of the economic poor, the family poor, and the faith poor. This latter commitment represented a radical commitment not only to the service of lapsed Catholics but also to the service of those of other faiths and indeed of no faith. Those critics who view Catholic schooling as an exclusive service for the Catholic population have not appreciated this radical extension of its service to the wider community.
account of the Church’s educational concern for the poorest and most marginalised sectors of Indian society (Chapter 33). Here we can see a clear realisation of the new spirit of Vatican II Catholic schooling.

Similarly the accounts from Latin America, in particular the contributions from Brazil (Chapter 9), Peru (Chapter 10), and Chile (Chapter 11) show, what the Brazilian authors call “a new way of being school.” This new way of being school has been influenced by liberation theology, by the educational writing of Paulo Freire and by the commitment of many priests and religious to a greater solidarity with the poor in Latin America. It has the generation of a critical literacy and of a new praxis of Christian action as a central goal.

However, it is also clear from the contributions from Latin America and from other national settings that many Catholic schools are still in the service of the “wealthier social classes.” The reasons for this are complex involving not only the innate conservatism of some schooling systems but also real financial constraints in serving the poor if state aid or subsidy is not available to the schools.

In those countries where visible academic results published in league tables and amplified by the media are very salient (e.g., England and Wales, Chapter 14), there are strong temptations for Catholic schools to admit students who will certainly “add value” to the school’s reputation and image. This could mean that students from backgrounds poor in cultural and economic resources do not have the same access to the best Catholic schools as those students from more privileged backgrounds. To the extent that competitive market culture has permeated the world of Catholic schooling this is a real threat to the mission integrity of the schools. Market forces always favour the already strong. Catholic schooling internationally will be faced with a major contradiction if, despite a formal commitment to the service of the poor, it is found in practice to be largely in the service of students from more favoured sectors of society.

The Voice of the Students

If the spiritual, moral, and justice commitments of Catholic schooling are strongly grounded upon a “dignity of the person” principle, the students in Catholic schools can be expected to experience this as a reality. A key research question then becomes, do they experience this as a reality? A Vatican II educational principle of openness and dialogue does seem to entail openness to the “voice” of students in Catholic schools as they represent both their views about a Catholic education and their personal experiences of it. A major research study in this field was produced in 2000 in Australia by Dr. Marcellin Flynn and Dr. Magdalena Mok. Their book, Catholic Schools 2000: A Longitudinal Study of Year 12 Students in Catholic Schools 1972–1998 represents the responses of 8,310 students in 70 Catholic schools. Despite this pioneering study, research

---

8 One of their major conclusions was “about two-thirds of students acknowledged that they were happy at the Catholic schools they attended. Overall, however, the responses of students in 1998 were lower than those of earlier years” (p. 307).
in this sector is not extensive. In this *International Handbook*, the responses of Malawian students to Catholic schooling constitute the central contribution of Chapter 30, while research on student responses is also reported in the contributions from Ireland (Chapter 15) and from the Philippines (Chapter 37). As many of the agendas for future research in these volumes suggest research into students’ attitudes and experiences of Catholic schooling should be a priority for further empirical investigation. Just as the institutional Catholic Church has, in post-Vatican II terms, moved from a view of the laity as passive recipients to that of active participants, the time has come for Catholic education research to take seriously the role of students as active participants in the life of schools. We need more studies which look at Catholic schooling through the eyes of the students.

**Faith Formation**

The challenges of faith formation in contexts of rapid change are addressed in contributions from Marymount, USA (Chapter 3), Belgium (Chapter 19), and India (Chapter 34). Sister Patricia Earl, I.H.M. expresses the challenge facing American schools in these terms:

> The issue of how to preserve the Catholic identity of our Catholic schools at a time when the numbers of religious sisters, brothers and priests still continue to decline and rising pressures of materialism, secularism and relativism continue to increase is urgent. If the laity comprise 95% of the faculty and staff in the Catholic schools, then they will need to assume the responsibility for the continued spiritual development of the Catholic identity of these schools.9

In other words, the faith formation of the next generation of school leaders and teachers in Catholic education is a crucial issue. This challenge is not of course, confined only to the USA—it is a theme repeated in many of the chapters in this publication. If the faith formation of the teachers is weakening over time, it can be expected that the faith formation of the students will follow a similar pattern. In this way, the distinctive Catholicity of the whole school system may be at risk.10

**Catholic Schooling for Girls**

Catholic schooling and the changing role of women receives special attention in the contributions from Malta (Chapter 22) and from Japan (Chapter 41). Dr. Mary Darmanin traces a new theology of women in formation since Vatican II Council. Her rich ethnography of the Catholic schooling of girls in Malta shows “evidence of remarkable commitment to the full development of girls in a global society.”11

---

9 Volume 1, p. 40.
10 For one view which argues this case strongly, see Arthur (1995).
11 Volume 1, p. 415.
While the power of patriarchy remains strong within the institutional Church, Darmanin’s research shows the creative and educational potential of girls’ schools especially under the leadership of dynamic and progressive religious sisters. This research does much to refute pre-Vatican II images of girls’ schools as inhibitors or constraints upon the full development of young women. However, the chapter from Japan makes disturbing reading as Father Kozaki, SJ charts the intention of government policy to move towards co-educational schools (for system “rationalisation” reasons) and this will apply to Catholic schools also. Kozaki points out that all-girls’ schools in Japan have contributed powerfully to the personal and educational liberation of young women in a strongly patriarchal society. If Catholic schools in Japan are compelled to make this transition he argues that the cause of women’s education will suffer a setback.

School Leaders and Teachers

The challenges of recruitment, formation, and retention of Catholic school leaders and teachers are a strong focus of the contributions from the USA, especially Chapter 5 (Schuttloffel) and Chapter 6 (Nuzzi & Paige Smith). It is clear from all of the chapters which represent the changing situation of Catholic schooling in the USA, that Catholic educators understand that a major transition from the stewardship of religious school leaders and teachers to that of their lay colleagues in taking place in the American schooling system. It is also clear that this transition has many consequences which relate inter alia to the role of school principals as faith leaders, the role of teachers as “witnesses of faith,” continuity of service and commitment to the education of the poor especially in inner-city areas and serious implications for the economics and financing of the Catholic School mission in the future. What one of us (Grace, 2002, p. 87) has called the “strategic subsidy” of religious congregations in providing spiritual, cultural, and economic capital for the schooling mission and a supply of school personnel at both leadership and classroom levels, is weakening over time. This raises the urgent question as to what new sources of support are available to sustain the mission in these circumstances? Merylann Schuttloffel (Catholic University of America) and Ronald Nuzzi and Paige Smith (University of Notre Dame) provide indicative accounts of the responses being made to this problem by many Catholic universities and colleges in the USA. What is impressive about the American response (to what is in fact a worldwide challenge) is that systematic and coordinated action is taking place to deal with this major transition. As Schuttloffel reports:

Launching 21st century discussion about Catholic school leadership, the University of San Francisco (2001) and the University of Dayton (2002) hosted a symposium in conjunction with the National Catholic Educational Association and the United States Catholic Conference of Bishops. The topic of the symposium was ‘Finding our Successors’.12

12 Volume 1, p. 93.
In other words, a major challenge for Catholic schools in the 21st century is being met by a major alliance of Catholic universities and colleges, the leading professional organisation of Catholic education, and by the national conference of bishops. This provides a good practice model which could beneficially be adopted in other national contexts.

**Moral and Social Formation**

The issue of the moral and social formation of students in Catholic schools is a permeating theme of many chapters. As these contributors to the *Handbook* report from their various national contexts, the Catholic schooling system internationally faces an external globalised culture which is increasingly preoccupied with individualistic personal “success,” with a cult of “celebrities,” with commodity worship and with an explicitly hedonistic and sexualised media and entertainment culture amplified in every location. The educational work of the moral and social formation of youth in contemporary conditions constitutes a major challenge for Catholic schools across the world.

The two chapters from Thailand provide indicative accounts of this challenge and of the responses being made to provide a countercultural gospel witness. Brother Martin Komolmas, FSG (Chapter 38) outlines the ways in which the Catholic schools in Thailand are working to resist the potentially corrupting effects of consumerist culture on Thai youth. Dr. Kaetkaew Punnachet and Sister Maria Supavai, SPC (Chapter 39) report the action of the Sisters of St. Paul of Chartres in their struggle against the commodification of persons and of sexual relations which is one of the consequences of globalisation. Against a modern marketplace of “love,” the sisters work to establish the civilisation of the love of Christ in their schools and in their wider community education and action.

As Pope John Paul II expressed it in 1994:

> Against the spirit of the world, the Church takes up each day a struggle that is none other than the struggle for the world’s soul. . . . The struggle for the soul of the contemporary world is at its height where the spirit of the world seems strongest⁷

**The Economics of Catholic Schooling**

Financing the Catholic educational mission in changing circumstances emerges as a major problem for Catholic schooling internationally. As the “strategic subsidy” provided by religious congregations has declined in the Catholic educational mission, there has been an inevitable increase in the costs of providing Catholic schooling as more lay people are employed at higher salary levels.

---

⁷ *Crossing the Threshold of Hope* (1994, p. 112).
The consequences of this are very serious for Catholic schooling in general but especially for the Church’s commitment that “first and foremost the Church offers its educational services to the poor.”

The research of one of us (O’Keefe et al., 2004) brings into sharp focus the fact that lack of adequate finance is threatening this educational mission to the poor. Catholic schools in inner-city America which have traditionally served those most in need (Catholic and non-Catholic) are being forced to close at an increasing rate (Chapter 2). Here we find a major contradiction between the publicly stated principles of Catholic schooling and the realities of policy decisions.

Confirming this trend, Cattaro and Cooper (Chapter 4) point out that “last year, the diocese of Brooklyn which prizes itself as the only totally urban diocese closed over 25 of its schools.”

This threat to the “preferential option for the poor” in Catholic education exists wherever religious congregations are declining and where there is inadequate financial support from the State. Those Catholic school systems which receive substantial support from the state, including England and Wales, Scotland, Ireland, Belgium, The Netherlands, Germany, Australia, and New Zealand have defences against the weakening of this mission.

**Church–State Partnerships**

As the evidence provided in the various chapters of this *Handbook* shows, Catholic schools are contributing significantly to the common good of all societies in which they are located. They provide an educational, spiritual, and moral culture which benefits the future citizens of each country. It seems, in these circumstances, that historically established doctrines of Church–State separation in relation to the financing of schooling are now in need of reform and revision. State failure to provide adequate finance for Catholic schooling means in practice that its poorest citizens are denied access to a schooling culture which has much to offer them. State agencies which take the educational, moral, and social stewardship of their youth seriously, need, in contemporary conditions, to look hard at historically formed ideological positions which are now counterproductive to the common good.

Mutual Church–State suspicions in educational policy need to be overcome by the forming of productive partnerships which will advance the cause of the common good in education by harnessing the strengths of Catholic schooling for the

---

14 Volume 1, p. 73.
15 However, even within these countries problems remain. As Brian Croke remarks in Chapter 43:

It has become increasingly clear in recent times that despite the substantial government funding of all Australian Catholic Schools . . . some dioceses are more advantaged than others. For the Australian church this is a fundamental issue . . . in the context of the wider challenge of addressing the declining affordability of Catholic schools. More difficult still is the challenge of sharing current resources more equitably across schools and dioceses. (Volume 2, p. 820).
service of the most disadvantaged students and communities. Moreover, the Catholic community itself must recognise the contributions of Catholic schools to the Church and to greater society and offer support for these endeavours in the strongest terms. It is our hope that this handbook will forward this agenda at such a crucial point in the Church’s history.

References


---

16 See Grace (2003).
SECTION ONE

CHALLENGES FOR CATHOLIC
SCHOOLING IN THE USA AND CANADA
In the USA over 220 Catholic schools closed in 2006, many of which were in urban areas, leaving a number of parents, students, and teachers forced to find new schools. Financial troubles are afflicting Catholic schools around the country as parish subsidies decrease and school enrollments drop, while the costs of educating students in Catholic schools increases. But Catholic schools are still an indispensable presence in urban education. Urban education in the USA is inadequate. Catholic schools, especially urban Catholic schools, have been shown to actually increased student achievement, as measured by standardized test scores, dropout rates,¹ and even college admission. The situation is complex, and the literature on urban Catholic schools reflects this complexity and begs the question of how to sustain these Catholic schools.

What does it mean to sustain these schools? *Sustaining the Legacy: Inner-City Catholic Elementary Schools in the United States* (2004) took an in-depth look into inner-city or urban schools, painting a portrait of these schools and describing the situation according to three main elements within these schools: students, staffing, and structure. Urban and inner-city Catholic schools need enrolled students, committed staff, and creative structures that allow these schools to meet the needs of the communities they serve while attaining the resources to provide for these needs. As this chapter will show, in many ways Catholic schools are more effective than public schools (government-funded schools), yet face many challenges regarding students, staffing, and structure causing many to close their doors as a result.

---

¹ Dropout rates refers to students who do not complete elementary and secondary education.
Urban Education in General

Looking at research on urban education in the USA, including both public and private (schools not receiving any type of government subsidy) education, the picture painted is bleak. Students in these urban schools are often those who are in the most need for highly qualified, highly skilled teachers; yet schools and districts for the most part have been unable to provide students with what they need most: excellent teachers. As a result, students are not attaining high levels of academic achievement. This section will take a closer look at the situation, describing the students, staff, and structure of urban schools in general. Following this section will be a comparative look at urban Catholic schools.

Students

More than one-third of children in the USA live in urban areas with 51% of these children living in low-income families (National Center for Children in Poverty, 2005). Many of these children who live in high-poverty areas and attend urban schools are more “likely to be members of racial and ethnic minority groups and are also at greater risk for school failure” (Ludwig et al., 2001, p. 147). According to the Student Effort and Achievement study from the National Center for Educational Statistics (NCES), high school students from low-income families have a dropout rate six times that of their peers from high-income families (US Department of Education, 2005b).

Achievement rates for children living in urban areas are often lower than the national average. For example, Ludwig et al. (2001), writing for the Brookings-Wharton Papers on Urban Affairs, cited statistics from the US Department of Education that in high-poverty schools in Washington, DC, only 11% of fourth graders scored at or above the basic level of the NAEP math test, when the national average was 62%. Dropout rates in Washington, DC, ranged between 30% and 40% which was higher than the national average (Ludwig et al., 2001). Mathematical literacy scores on the 2003 Program for International Student Assessment (PISA), which measures 15-year-olds’ achievement in reading literacy, mathematics literacy, and science literacy through a standardized test of a selected representative sample, found an overwhelming pattern for students in the USA: “White students (disregarding social classes) and upper-income students (of all races) score well. But lower social class children of any race and Black or Hispanic children of all social classes are not performing well” (Berliner, 2005, p. 14). Similar findings were present in the Progress in International Reading Literacy Study (PIRLS), which measures fourth grade reading achievement in approximately 50 different countries using a standardized test and student, family, and teacher questionnaires. On this test, students from the USA attending high-poverty schools had scores that were “shockingly low” (Berliner, 2005, p. 15).