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CHINESE IMMIGRANT STUDENTS**

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THE IMPACT OF CATHOLIC EDUCATION ON NON-CATHOLIC
CHINESE IMMIGRANT STUDENTS

A dissertation submitted in partial fulfillment
of the requirements for the degree of

DOCTOR OF EDUCATION

to the faculty of the

DEPARTMENT OF ADMINISTRATIVE AND INSTRUCTIONAL LEADERSHIP

of

THE SCHOOL OF EDUCATION

at

ST. JOHN'S UNIVERSITY

New York

by

Huifu Hou

Date Submitted November 3, 2023

Date Approved January 31, 2024

Huifu Hou

Ceceilia Parnter, Ph.D.

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ABSTRACT

THE IMPACT OF CATHOLIC EDUCATION ON NON-CATHOLIC CHINESE IMMIGRANT STUDENTS

Huifu Hou

This study investigated teachers' and parents' perspectives on the impact of Catholic education on non-Catholic Chinese immigrant students. The research attempted to answer three questions: How did teachers and parents perceive the impact of Catholic education on non-Catholic Chinese immigrant students' academic achievement? How did teachers and parents perceive the impact of Catholic education on non-Catholic Chinese immigrant students' personal moral values? And what are non-Catholic immigrant parents' perceptions of Catholic education? The study is framed by moral development (Kohlberg & Hersh, 1977) and sensemaking (Weick, 1995) two frameworks.

The methodology chosen for the research was single case study, that used a sample of non-Catholic Chinese immigrant families and their K-8 children who study at Catholic school to address the impact of Catholic education. The researcher conducted interviews with three administrators, seven teachers, and four parents from one single Catholic school that involved 59% Asian and 72% non-Catholic of the entire school population. The findings present three major themes with the impact of Catholic school on the non-believer immigrant students: reason for sending children to Catholic school; the impact of Catholic education; and parents' perceptions of Catholic education. The study provides some guidance with respect to the Catholic school leaders and teachers to relate Catholic education's values to those of other cultures, faiths, and communities as it expands to

educate students from a wide range of backgrounds, especially the non-Catholic immigrant students.

DEDICATION

I would like to dedicate this work to all Catholic school teachers and educators throughout the world in search of a sense of mission in their careers. Especially, I dedicate it to the St. Michael's family of administrators, teachers, and staff who give life to the Catholic education. You inspired me to think, learn, and wonder.

I also dedicate my dissertation to my religious order; nuns in my congregation instilled me a desire to learn and made sacrifices so I would have access to high quality education.

In addition, I dedicate this research to my family and friends. A special feeling of gratitude to my loving mother, whose words of encouragement and push for tenacity ring in my ears. My merciful father, who is in heaven now, is watching me and praying for me every moment. My friends both in China and in New York have never left my side and are very special.

Most importantly, I dedicate this accomplishment to the glory of God, for with Him everything is possible. "With God all things are possible" (Matthew 19:26).

ACKNOWLEDGEMENTS

I am eternally grateful to Dr. Ceceilia Parnter for your mentorship and limitless patience and encouragement. You always supported me with your kind heart and wealth of knowledge. I appreciate your scholarly wisdom and practical guidance, also your constructive feedback on my drafts and careful attention to detail. I also thank Dr. Seokhee Cho and Dr. James Campbell, my dissertation committee, for all your encouragement and enthusiasm through the process of my research.

The professors of the Department of Administrative and Instructional Leadership, both current and former, made my experience in the program unforgettable. I am especially grateful to Dr. Catherine DiMartino and Dr. Joan Birringer-Haig for your great guidance and for sharing with me your passion for the field of education.

I am grateful to my co-sisters from our religious order; you gave me this opportunity to reach a higher level of education and inspired me to grow both spiritually and professionally. Especially Sister Monica Gan it doesn't matter how late I come back from St. John's, you are always waiting for me with delicious dinner. I also give thanks to Fr. Hugh O'Donnell, Fr. Joseph Lin, Fr. Joseph Zheng, and Fr. Aneesh Mathew, Sister Theresa, and Sister Ruan, for your friendship and check-ins. Also, Mrs. Maureen Rogone, my former principal, we worked together for seven years, you always encourage and inspire me. The journey of doctoral study has been a challenging experience, your invaluable advice and words of encouragement eased the challenges of writing this dissertation. You motivated and inspired me to make it to the finish line. You are my brothers and sisters, not by blood, but by the spirit of God.

I acknowledge all who participated in this study. I would special thank the family of St. Michael's Catholic Academy, the chairperson of the board, the principal, faculty, and staff, especially the four parents and seven teachers for being so generous with your time, resources, and stories. You shared your perspectives and experiences with such candor, which made this research possible and so much richer. I also have developed a deeper understanding and love for Catholic education because of you. I could not have done this research without you.

My colleague and friend, Mrs. Tao, made this experience fun and enjoyable. Thank you for preparing lunch for me Monday to Friday for years; you know I was too busy to cook, so you brought lunch to me every day. I will never forget our days both at St. Michael's and St. John's. Thank God for sending such a wonderful friend to me.

Last but certainly not least, I am deeply indebted to my family and family in spirit for your love, prayers, and support throughout life. My parents and siblings, your ability to make me laugh, and your faith in my ability to finish what I began is truly humbling. Mom, you always inspire and encourage me with your deep faith in Jesus; you tell me that we can do everything with the power of God whenever I share life difficulties with you. You are a precious gift to me. I give thanks to my aunt, who prayed the rosary for me every day since I entered the congregation in 1999. Also, Mrs. Tang from our parish, thank you for putting me at the top of your daily prayer attention list. Your love and prayer become my strength and power.

May God always bless these wonderful people I have met in my life with His abundant grace, love, and happiness.

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CHAPTER 1 INTRODUCTION

As Catholic education broadens to serve students from many different backgrounds, it's important for scholars to understand the ways that its values align with other cultures, other religions, and other communities. This will mean that educators can continue to strengthen the number of students who attend Catholic schools to be globally minded and to enrich those students by having them interact with students from all different backgrounds but also share the value of Catholic education. Catholic education's values are expansive enough to resonate with a variety of cultures and backgrounds. Increasingly, this is seen in immigrant enclaves around the United States, for example, with Chinese immigrants. The rapid growth of Chinese immigrants in the United States has been phenomenal in the past decades, with an increase of 102.6% from 1980 to 1990, 75% from 1990 to 2000, and another 45% from 2000 to 2010 (Hoeffel, Rastogi, Kim, & Shahid, 2012). New York City's Chinese population alone grew by 53.4% from 2005 to 2015 (with a total of 374,000 Chinese Americans).

St. Michael's Catholic Academy located in Flushing, New York is one such example. As a Catholic school, St. Michael's has a special role in the neighborhood. Flushing is the world's largest and one of the fastest-growing Chinatowns, known as the "Chinese Times Square" or the "Chinese Manhattan." In the 1970s, a Chinese community established a foothold in the neighborhood of Flushing, whose demographic constituency had been predominantly non-Hispanic white. Today, the Asian population of Flushing is 69.2% (Flushing, Queens). As the neighborhood continues to grow more Asian, culturally and linguistically, there is heightened awareness of the needs of the community. St. Michael's answered the call to serve these new Chinese immigrants by offering a

Chinese-English immersion program as a Catholic school in 2013. Half of the population of St. Michael's are Asian immigrants, most of whom are Chinese. Of this population, 95% of these students are not Catholic. Despite this, their parents choose to send their children to a Catholic school.

According to Louie and Holdaway (2009), religion seems to be more or less irrelevant to the decision of immigrant families that have arrived recently to send their children to Catholic school. The least likely to use Catholic schools are the Chinese immigrant groups, who are most likely to reside in areas with superior public schools (Louie & Holdaway, 2009). They see Catholic schools more as a backup plan in case their children fail to gain entry to more academically rigorous institutions in the public school system. However, there were large non-Catholic Chinese populations at St. Michael's who enrolled at the school not only because of the Chinese-English two-way immersion program but also because of the shared values. Bryk et al. (1984) found that the Catholic character of the school was reflected in the "commitment of students, parents, and faculty to a shared set of humanistic values" (p. 15). Research exploring the role of humanistic values in the context of Catholic school choice is limited and would aid in democratizing opportunities for communities and institutions to identify shared values that transcend religion and promote academic success.

Thus, the present research sought to investigate the impact of Catholic education on non-Catholic Chinese immigrant students. Particularly, this study tried to understand how teachers and parents perceived the impact of Catholic education on non-Catholic Chinese immigrant students' academic achievement and personal moral values. The researcher wanted to understand in those Chinese immigrants' own words how they align

the values of Catholic education with their own personal values and with their family's values and how they saw that experienced by their children. The results of this study illustrated how schools live their values and how parents interpreted non-religious commonalities in their values. To describe these phenomena, a single case study using teachers, staff, and parents of St. Michael's School offered a unique opportunity to explore this phenomenon in depth.

Purpose of the Study

A long line of research has compared outcomes of students in Catholic versus public high schools, finding compelling evidence that attending Catholic schools positively influences educational attainment (Elder & Jepsen, 2014). Much of the literature has focused on the value of Catholic education. For example, Lapsley and Kennedy (2022) suggest two main aims of Catholic education's value propositions: a) supporting students in the development of a personal, self-selected religious-spiritual identity across the life course and b) moral-character formation. A substantial body of research also explores the effects of Catholic schooling both on students' academic performance and personal moral values, however, one thing that hasn't been studied is how scholars understand those experiences from the parents and the teacher's perspective within a community where a significant population of students whose first language is not English. The purpose of this single case study was to investigate how teachers and parents perceived the impact of Catholic education on non-Catholic Chinese immigrant students' academic achievement and personal moral values; in particular, the researcher examined the impact on non-Catholic Chinese immigrants K-8 students from a Catholic school in Flushing, New York.

Theoretical Framework

The present study was framed by two main theories: moral development (Kohlberg & Hersh, 1977) and sensemaking theory (Weick, 1995). The former is a theory that focuses on how children develop morality and moral reasoning. The latter is a theory that emphasizes that organizational members make sense of unexpected events through a process of action, selection, and interpretation (Wick, 1995).

Moral Development Theory

Moral development, as initially defined by Piaget and later refined and studied by Kohlberg, is more than just an increase in cultural values knowledge that typically leads to ethical relativism; rather, it refers to changes that take place in a person's form or structure of cognition (Kohlberg & Hersh, 1977). The theory suggests that moral logic is primarily focused on seeking and maintaining justice and that moral development occurs in three levels (a series of six stages): pre-conventional, conventional, and post-conventional level (figure 1).

Figure 1

The Three Levels and Six Stages

Level 3	Post-Conventional Shared standards right, duties and principles	Stage 6: Self-selection of universal moral principles Stage 5: Personal values used to achieve social consciousness
Level 2	Conventional Performing right roles	Stage 4: upholding laws to meet societal expectations Stage 3: meeting the expectations of others
Level 1	Pre-Conventional Values in external events	Stage 2: Acting to further one's own self interest Stage 1: Acting to avoid punishment

Stages of Cognitive Moral Development (Based on description from Logsdon and Yuthas, 1997).

At the first level, the child is receptive to cultural rules and labels of good and bad, right or wrong, but interprets these labels either in terms of the physical or the hedonistic consequences of action (punishment, reward) or in terms of the physical power of those who enunciate the rules and labels. The level is divided into two stages: the punishment-and-obedience orientation and the instrumental-relativist orientation.

At the conventional level, maintaining the expectations of the individual's family, group, or nation is perceived as valuable, regardless of immediate and obvious consequences. This level includes two stages: the interpersonal concordance or "good boy-nice girl" orientation and the "law-and-order" orientation.

At the postconventional level, there is a clear effort to define moral values and principles that have validity and application apart from the authority of the groups or persons holding these principles and apart from the individual's own identification with these groups. This level also has two stages: the social contract legalistic orientation and the universal-ethical-principle orientation.

At the preconventional level, the individual sees moral dilemmas in terms of the individual needs of the people involved. At the second level, moral conflicts are now seen and resolved in group or social terms rather than in individual terms. Justice is seen to reside in interpersonal social relationships or in the community. At the last level, the choice is based on the principles that supersede convention; just as previously, the claims of society or convention were seen as the grounds for adjudicating differences.

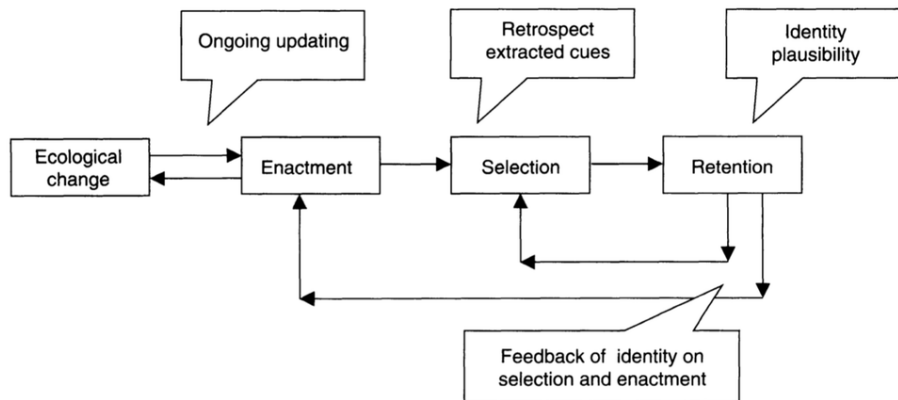
Sensemaking Theory

The sensemaking model by Weick (1995) explains how one can retrospectively make sense of past events and respond to future events. Sensemaking is tested to the

extreme when people encounter an event whose occurrence is so implausible that they hesitate to report it for fear they will not believe it. It involves the ongoing retrospective development of plausible images that rationalize what people are doing (Weick & Sutcliffe, 2005). Sensemaking involves three main moves (Daft & Weick, 1984): perceptions, interpretations, and actions. Weick (1995) mentioned seven properties: (1) Identity and identification is central to who people think they are in their context and shapes what they enact and how they interpret events; (2) Retrospection provides the opportunity for sensemaking; (3) People enact the environments they face in dialogues and narratives; (4) social activity that plausible stories are preserved, retained or shared; (5) ongoing means Individuals simultaneously shape and react to the environments they face; (6) People extract cues from the context to help them decide on what information is relevant and what explanations are acceptable; (7) People favor plausibility over accuracy in accounts of events and contexts (Figure 2).

Figure 2

The Relationship Among Enactment, Organizing, and Sensemaking



Jennings & Greenwood, 2003 (adapted from Weick, 1979, p.132)

These two theoretical frameworks provide the present research with the lens needed for the study on the impact of Catholic education on non-Catholic immigrant students. The impact includes students' personal values and moral development. Moral education has been viewed as the exclusive province of families and church; schooling is a moral enterprise, and values issues abound in the content and process of teaching (Kohlberg & Hersh, 1977). In reviewing the theories for the present study, it became clear that teaching particular virtues has been proven to be ineffective; Kohlberg and Hersh (1977) wished to go beyond the approach to moral education and to conceptualize and facilitate moral development in a cognitive-developmental sense-toward an increased sense of moral autonomy and a more adequate conception of justice. The sensemaking theory can help educational leaders continue their mission to serve students.

Significance of the Study

Currently, there are more than 4 million Chinese immigrants in the United States (U.S. Census Bureau, 2013). Among Chinese immigrant households, 46% contain an adult who does not speak English fluently, and 82.2% include an adult who speaks a language other than English at home (U.S. Census Bureau, 2010). As immigrant parents, they face the challenges of parenting in two cultures while coping with stresses such as language barriers, cultural conflicts, economic hardship, and discrimination inherent in the acculturation process (Urban Institute, 2006). Although there are differences in language, religion, immigration history, and socioeconomic status, Chinese parents, overall, value education (Louie, 2004) and have high expectations for their children's academic achievement (Li & Li, 2015).

Research conducted in the twentieth century found urban Catholic schools in the U.S. had a legacy of providing high-quality educational opportunities for low-income students and students of color (Miller et al., 2021). Scholars should be aware of how Catholic educational values relate to those of other cultures, faiths, and communities as it expands to educate students from a wide range of backgrounds, especially non-Catholic immigrant students. So that teachers can continue to increase the number of students who attend Catholic schools, enrich students' education by allowing them to engage with peers from a variety of backgrounds, and spread the importance of Catholic education. Schneider et al. (2004) argue that schools need to give young people the opportunity to exercise moral judgment, ethical behavior, and care and concern for others. Their recent research suggests that schools can aid young people in developing values such as altruism, judging morally, behaving ethically, caring, and showing concern for others.

A substantial body of research has examined the effects of Catholic education on students' academic performance and moral values. However, one aspect of those experiences from the viewpoint of the parents and teachers within a community with a sizable population of students whose first language is not English has not been examined. Research that is conducted on the impact of Catholic education on non-Catholic Chinese immigrant students and family is scarce and nearly nonexistent. This study was vital to the field because it provides pertinent information to school and district leaders as well as policymakers with the information that was necessary to inform their decision to invest in similar programs to retain and support the non-Catholic students and family, especially the new Chinese immigrants. For school leaders, such as school principals, and all school staff and faculty, classroom teachers, this study would inform them about the importance

of Catholic education and its impact on non-Catholic Chinese immigrant students' academic development and moral value improvement.

Connection with Social Justice and Vincentian Mission in Education

The research related well with the marks of the Vincentian charism of “flows from free inquiry, religious values, and human experience” (St. John’s University, n.d.). The study focused on the impact of Catholic schools on non-Catholic Chinese immigrant students’ academic performance and personal value improvement. Most Chinese families were not Catholic, but they sent their children to Catholic schools not only because of high expectations for academic achievement but also because of personal values and moral development. Whether students were Catholic or not, they were taking religion classes, encountering issues of social justice, and attending liturgies—all during a pivotal time in a young person’s life when their beliefs were taking shape. Catholic schools “provide the youth of the city with an intellectual and moral education.” (St. John’s University, n.d.). They also “aim not only to be excellent professionals with an ability to analyze and articulate clearly what is but also to develop the ethical and aesthetic values to imagine and help realize what might be” (St. John’s University, n.d.).

Catholic schools should welcome immigrant students in a way that is most in keeping with their mission. They also need to try their best to lead all students, whether they are Catholic or not, toward an encounter with God. Schools need to consider those non-Catholic Chinese students in a shared call to focus on the new evangelization. To help evangelize and take care of people, St. Vincent de Paul founded the Ladies of Charity and the Congregation of Priests of the Mission (the

Vincentians). “Vincentian spirituality in action, a response to God’s call to give of ourselves. We are committed to a life of stewardship as a caretaker of God-given talents, resources, and knowledge, and caregiver responding to the needs of others” (St. John’s University, n.d.).

Research Design and Research Questions

The purpose of the present study was to investigate how teachers and parents perceived the impact of Catholic education on non-Catholic Chinese immigrant students’ academic achievement and personal moral values. This single case study used a sample of non-Catholic Chinese immigrant families and their K-8 children who study at Catholic schools to address the impact of Catholic education. The researcher used interviews to collect data. Interviewees included subject teachers, school counselors, music teachers, Pre-K coordinators, speech teachers, principals, chairpersons of the board, and parents. The researcher attempted to answer the following questions:

1. How do teachers and parents perceive the impact of Catholic education on non-Catholic Chinese immigrants K-8 students’ academic achievement?
2. How do teachers and parents perceive the impact of Catholic education on non-Catholic Chinese immigrants K-8 students’ personal moral values?
3. What are non-Catholic immigrant parents’ perceptions of Catholic education?

Definition of Terms

Academic achievement: Academic achievement represents performance outcomes that indicate the extent to which a student has accomplished specific goals that were the focus

of activities in instructional environments, specifically in school, college, and university (Steinmayr et al., 2014).

Moral development: Moral development refers to the process whereby people form a progressive sense of what is right and wrong, proper and improper. It initially defined by Piaget and later refined and studied by Kohlberg, refers to changes that take place in a person's form or structure of cognition (Kohlberg & Hersh, 1977).

Personal values: Personal values are drivers of initiatives could be construed as self-interested in the form of psychological egoism (Baier, 1993).

Sensemaking: Sensemaking is a term introduced by Karl Weick (1995), refers to how we structure the unknown so as to be able to act in it. *It* explains how one can retrospectively make sense of past events and respond to future events.

Values: Rokeach (1973) describes values as "enduring beliefs that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence".

CHAPTER 2 REVIEW OF RELATED LITERATURE

The present study's framework was established by this review of the literature. There are two major sections in this chapter. In the first section, I discussed both moral development (Kohlberg & Hersh, 1977) and sensemaking (Weick, 1995) theoretical frameworks that guide this study. In the second section, I placed this study in relation to previous research that served as inspiration for my work. First, I explored the reasons why non-Catholic Chinese immigrants send their children to Catholic schools. Flushing, NY, is a neighborhood in New York City with the fastest-growing Asian population, with this growth predominately seen in the Chinese population. For many Asian parents, education is especially important. Many Asians want their children to attend Catholic schools, even if they are not Catholic.

Second, I expanded on the connections aligning Chinese cultural and traditional values and gospel values and Church teaching. Many Chinese parents and families were focused not only on the academic performance and the material needs of students, but they also sought the spiritual and faith dimensions that were integral parts of their lives and growth. The thinking and behavior of many contemporary Chinese immigrants were contrary to traditional Chinese moral and spiritual values and to common standards as well. Third, I discussed the advantages of Catholic schools. The reviewed research in this section focuses on the benefits of academic achievement, moral development, and personal value. I closed each summary of the reviewed research articles with a synthesis that focused on the implications of this study. Finally, I concluded the chapter with an informative summary that showed how the study addresses gaps in the existing literature, how it contributed to the field's research, and how it fit within the previous studies.

Theoretical Framework

This study drew upon the moral development theory (Kohlberg & Hersh, 1977) and sensemaking framework (Weick, 1995) to understand teachers' and parents' perceptions of the impact of Catholic education on non-Catholic Chinese immigrant students, especially focused on the impact of students' personal value and moral development. The two theoretical frameworks provided the present research with the lens needed for the study on the impact of Catholic education on non-Catholic immigrant students. The impact, especially, focused on students' personal values and moral development.

Moral Development Theory

Moral development, initially defined by Piaget and later refined and studied by Kohlberg, refers to changes that take place in a person's form or structure of cognition (Kohlberg & Hersh, 1977). Moral development, in Kohlberg's view, is the development of moral reasoning ability. He famously distinguished six universal developmental stages with a fixed, logical, and empirically necessary order among them. The theory focuses on how children develop morality and moral reasoning. It consists of six stages of moral reasoning, grouped into three developmental levels:

- Pre-conventional (stage 1 and 2)
- Conventional (stage 3 and 4)
- Post-conventional (stage 5 and 6)

The pre-conventional level, observable in infancy and early childhood, describes moral judgements based on physical consequences affecting self, such as avoidance of punishment or pursuit of reward (stage 1) or reciprocity of interests (stage 2). At the

conventional level, attained during late childhood and extending through adolescence and adulthood, the focus of moral reasoning turns to what benefits others and is expected and approved by them (stage 3), as well as adherence to societal rules and laws (stage 4). At the post-conventional level, moral reasoning goes beyond the dictum of authority to one based on social contract orientation (stage 5). Here, a democratic stance is adopted for decision-making, with the objective of achieving the greatest good for the majority or for society. The highest stage (stage 6) of moral development involves the deployment of universal principles in decision-making, regardless of personal sacrifice. Kohlberg claimed that the stages are hierarchical and irreversible, although not all individuals can attain the highest stages.

Each stage of moral reasoning, according to Kohlberg (1958), is a structured entity made up of either a single pure stage or a “transitional” stage that occurs between two successive pure stages. The development of moral reasoning is in line with earlier studies (Colby, Kohlberg, Gibbs, & Lieberman, 1983) that posit the pre-conventional stages to predominate in childhood and early adolescence, and the conventional stages to prevail mainly in adolescence and adulthood. Kohlberg and Hersh (1977) argue that the term “moral development” refers to transformations in a person’s way of thinking rather than simply an increase in cultural values knowledge that typically results in ethical relativity. The content of values varies from culture to culture, hence studying cultural values cannot provide insight into how an individual interacts with his or her social environment or approaches social problems. For instance, in China, moral education comes under purview of citizenship education, collectively known as 德育 (*Deyu*) in Chinese, which denotes moral, political and ideological education. Since the turn of the

century, the 德育 curriculum has undergone reform to cater to the needs of the people and the recent challenges encountered with the advent of the open-door policy and the ensuing socio-economic change (Zhao & Tan, 2007). Koh (2012) believes that moral education programs should ensure that children attain levels of moral development that are appropriate to their age while taking into consideration individual learner differences.

Sensemaking Theory

The sensemaking model by Wick (1995) explains how one can retrospectively make sense of past events and respond to future events. It involves the ongoing retrospective development of plausible images that rationalize what people are doing (Weick & Sutcliffe, 2005). Sensemaking also includes verbalizing the issue so that it may be understood clearly and used as a launchpad for action. The seemingly transient nature of sensemaking belies its central role in determining how people behave, whether they are acting in formal organizations or not. Sensemaking is important because it is the primary site where meanings materialize that inform and constrain identity and action.

Weick and Sutcliffe (2005) claim that sensemaking starts with noticing and bracketing and following six processes: labeling and categorizing; retrospection (reflection); presumption; action; social and systemic; organizing through communication (see Figure 1).

- The noticing and bracketing is an beginning of sensemaking. In this context sensemaking means basically “inventing a new meaning (interpretation) for something that has already occurred during the organizing process, but does not yet have a name, has never been recognized as a separate autonomous process, object, event” (Magala, 1997).

- Sensemaking involves labeling and categorizing to stabilize the streaming of experience. In order to “differentiate and simple-locate, identify and classify, regularize and routinize the intractable or obdurate into a form that is more suited to functional deployment,” labels must first be created (Chia, 2000). The key phrase here is “functional deployment,” which means imposing labels on interdependent events in ways that suggest plausible acts of managing, coordinating, and distributing.

- Sensemaking requires reflection. When people bracket a portion of streaming circumstances and label them as a concern, a bad sign, a mistake, or an opportunity, the event is at an advanced stage; the label follows after and names a completed act. However, the labeling itself misses the dynamics of what is actually happening.

- Sensemaking is about presumption. To make sense is to connect the abstract with the concrete. Interpretation and experimentation engage the concrete, idiosyncratic, and personal with the abstract and impersonal (Piaget, 1988).

- Sensemaking is social and systemic. It is influenced by a variety of social factors.

- Sensemaking is about action. If the first question of sensemaking is “what's going on here?” the second, equally important question is “what do I do next?” This second question is directly about action. There are truths of the moment that change, develop, and take shape through time. It is these changes through time that progressively reveal that a seemingly correct action “back then” is becoming an incorrect action “now.” These changes also may signal a progression from worse to better (Weick & Sutcliffe, 2005).

- Organizing through communication is the goal of sensemaking.

Sensemaking and organization depend heavily on communication: "We see communication as an ongoing process of making sense of the circumstances in which people collectively find ourselves and of the events that affect them. The sensemaking, to the extent that it involves communication, takes place in interactive talk and draws on the resources of language in order to formulate and exchange through talk, symbolically encoded representations of these circumstances. As this occurs, a situation is talked into existence and the basis is laid for action to deal with it" (Taylor & Van Every, 2000, p. 58).

These two theoretical frameworks, moral development and sensemaking theory, provided the present research with the lens needed for the study on the impact of Catholic education on non-Catholic immigrant students, especially the impact on the single group students' personal values and moral development. The two frameworks served as the theoretical groundwork for this study. They provided an outline on how students' moral and personal value were developed. Moreover, these theories provided a better understanding on how Catholic schools could affirm a set of values shared by students, parents, and staff within the school and the teaching profession. The two theories guided this study.

Review of Related Literature

The review of relevant literature is divided into three sub-sections. The first subsection examines the factors that Chinese immigrants selecting schools for their children. The second describes the shared values between Chinese culture and traditional values and Catholic education values. The third subsection focuses on the advantages of

Catholic education, which included academic performance, moral development, and personal value improvement.

Factors for Chinese Parents' School Selection

For Chinese parents, school selection was an important component in their children's education. Previous studies reported that there is a common belief in Chinese families that parents have responsibilities about their children's education (Huntsinger & Jose, 2009; Zhong & Zhou, 2011).

A multiple case study by Ho and Zhou (2021) provides an analysis of factors that Chinese parents consider for school selection. The study participants carefully balanced various perspectives, made decisions based on what they thought would be helpful, identified potential schools, and conducted school visits. They then made a choice based on multiple considerations. Ho and Zhou (2021) found the factors for Chinese parents' school selection include peers' family background, school ranking, the language of instruction, impression of the teachers, and parents' religious background. Some participants indicate that religion is a factor they must consider during school selection. They consider the importance of ethics and concern their children's moral and spiritual development. The finding also indicates that Chinese parents believe that they have responsibility for their children's education, and they are very involved in the process of school selection.

A similar study done by Lee, Ting, & Lo (2017) in Malaysia. The researchers examined factors that influence Chinese parents' choice of medium in primary school. The study used a questionnaire that based on the Theory of Planned Behavior to administer and investigate the influences of attitudes towards school, social pressure, and

perceived behavioral control on parent's intentions for school choice. The participants included 397 Chinese parents who had children in primary school in Kuching, Sarawak in East Malaysia. The Chinese in Malaysia are a minority group; they are at least second-or third-generation descendants of immigrants from China. The study was conducted in the capital of Sarawak, which had the largest Chinese group (37.7%). The researchers found that the strongest influences on Chinese parents' primary school choice were perceived behavioral control, attitudes towards school, social pressure (subjective norms), qualification values, job prospects, achievement in Chinese, science and mathematics, development of diligence and openness to other races, and an appreciation of Chinese culture.

These findings indicated that Chinese parents valued the schools as an agent of ethnic socialization of the Chinese culture. They wanted their children are constantly exposed to Chinese traditional values, beliefs, and practices. Positive attitudes towards Chinese schools also predicted choice for Chinese-medium schools. Collectively, attitudes, subjective norms and perceived behavioral control accounted for 44.0% and 32.4% of the variance in Chinese parents' intentions to choose Chinese- and Malay-medium schools, respectively.

The studies done by Lee, Ting, and Lo (2017) and by Ho and Zhou (2021) claimed that Chinese parents highly valued education and they had a clear goal in mind: they were determined to find a school which fulfill their expectations. Their school choices were shaped by their cultural heritage, anxiety, and expectations towards their child' future, and their social class identity. These results have implications for the present study because they highlighted factors for Chinese parents selecting schools. My

research explored the qualities of Catholic schools, and the reasons of Chinese immigrants sent their children to Catholic schools, even they were not Catholic.

The Shared Value Between Chinese Traditional Values and Catholic Education Values

According to Wolff (1985), the same laws of nature apply all around the world. There are some shared values between Chinese traditional values and the Catholic education values.

Chinese Traditional Values. According to Ho and Zhou (2021), new Chinese immigrants' perspectives towards education may still be deeply influenced by the Chinese culture. Chinese parents have a high expectation on their children's education and are willing to sacrifice themselves for it. The fact that the Chinese immigrants moved from their hometown to another country and were willing to pay a high price buying a house located in the boundary of highly ranked schools reflects their insistence. Such behaviors remind us of the story of Meng Mu San Qian. Mencius was a famous philosopher who lived in ancient China, his mother moved houses three times before finding a location that she felt was suitable for the child's upbringing. In the final place, where near a school, Mencius could imitate the courtesy behaviors and study the students' habits. This became a well-known story in China. The idiom delivers a Chinese belief that social environment heavily influences a student's development.

Chinese education, culture, and social and individual interactions are significantly impacted by the ancient Confucian tradition, which places a strong emphasis on a solid family-centered structure, collectivism, conformity, interpersonal cohesion, and interdependence (Hurh, 1998). Confucianism has a significant impact on East Asians'

conceptions of academic accomplishment as the first step to personal success and social wealth because of the great importance placed on education (Shen et al., 2020).

Confucianism is a system of philosophical and ethical beliefs that establishes rules for how to behave in social situations and uphold moral principles (Wang et al., 2016). These beliefs are intended to help people achieve Confucianism's supreme ideal of harmony with oneself and others (Ho, 1995). To attain that goal, Confucius advocated the idea that people should develop ren (仁), which can be loosely translated as kindness, benevolence, or selfless love (Wang et al., 2016).

According to Hwang (1998), ren (仁) is achieved when individuals adopt an appropriate code of conduct based on cognitive appraisal of relationship dynamics. For example, elders and rulers are expected to treat others with gentleness, benevolence, and righteousness, whereas children and citizens should behave according to principles of deference, loyalty, obedience, and filial piety (Hsiao et al., 2006). Maintaining social harmony is highly emphasized and is regarded as more important than expressing individual opinions and values (Pearson, 1993). Dedication to education is associated with honoring the family (Zhou & Kim, 2006). Confucianism advocates the idea that individuals' destinies are contingent mainly on their moral upright (Lam et al., 2010).

Catholic Education Values. Bryk et al. (1984) found that the Catholic character of the school was reflected in the "commitment of students, parents, and faculty to a shared set of humanistic values." The religious nature or purpose of the school provides a mission which fosters certain goals (Fusco, 2013). Neuwien's (1966) *Catholic School in Action* provided documentation of the importance that parents place on the religious/moral values and academic values of the Catholic school. Lapsley and Kelley

(2022) argued that if there is a distinct Catholic school advantage in terms of moral development, then it requires better articulation in order to support the value proposition of why Catholic education should be a preferred option. They examined two value propositions for Catholic education: the Catholic identity of students and their moral-character formation. The first value proposition provides foundational support for the development of a personal, chosen religious-spiritual identity across the life course. The second is the contribution of Catholic education to religious value and moral character formation as well as rigorous academic preparation.

In addition, the study claims that an excellent Catholic school is guided by a clear, publicly disseminated mission statement that embraces a Catholic identity, offers a challenging academic program for religious studies and catechesis in the Catholic faith, and offers opportunities outside the classroom for student faith formation, participation in liturgical and communal prayer, and action in the service of social justice. Furthermore, Lapsley and Kelley (2022) stated that students will benefit from Catholic education in a way that clearly affects their development on the academic, moral, and spiritual levels. Catholic education brings value-added considerations (compared to public options). Catholic schools help students to possess certain qualities: demonstrate a dedication to the Catholic tradition of the Christian faith journey, a lively spiritual and religious life actively practiced, a moral character based on significant virtues, and an informed conscience that carries the Cross to the public sphere as active citizens who care about social justice, the common good, and the quality of civic life. The ethos of Catholic schools is alive with Gospel values and catechetical formation of conscience, and this is rightly an important value proposition in its own right (Lapsley & Kelley, 2022). The

very mission of Christian education is to “teach doctrine, to build community, and to serve” (USCCB, 1972).

Comparing Chinese values and Catholic church values, the present study find many shared values. Both of them promote values such as harmony, humility, courtesy, patience, obedience, and modesty. According to Wolff (1985), the same laws of nature apply all around the world. These are comprehensible to human reason and that, by their effects, one can see, in the micro- or macrocosm, on all levels a convergence towards attaining perfection. These very same ideas allowed the ancient Chinese philosophers—many of whom were emperors and princes—to employ their knowledge for both their own happiness and the well of the state. This is why Confucius, whether revered as a prophet or a teacher, could be as important to the Chinese as Moses was to the Jews, Muhammad was to the Turks, and even Christ was to us. In addition, Wolff (1985) argued that Chinese practical philosophy, which Confucius based on foundations analogous to the European teachings (Gospel value), aimed at the same goal: to act to achieve perfection for oneself and for others in a community of all.

Chinese immigrants’ parental involvement behaviors are shaped by traditional values and personal experiences that make them sacrifice themselves to support their children’s education, despite the challenges of adapting to a host country’s culture (Zhang et al., 2011). Beliefs and values of Chinese immigrant parents in the United State tend to be consistent with the mainstream culture, blend the two cultures, and be consistent with the traditional Chinese culture. Immigrant Chinese parents highly value rules and discipline (Ma, 2019).

The Advantage of Catholic Schools

Catholic schools are often regarded as a high-quality, low-cost private schooling option, with a reputation for holding students to high academic standards, fostering student values and discipline, and providing religious instruction (Trivitt & Wolf, 2011). There are studies comparing academic achievement in Catholic and public schools have noted a positive Catholic school effect on academic outcomes.

The Benefits of Academic Achievement. Dallavis, Kuhfeld, Tarasawa, and Ponisciak (2021) used a national sample of kindergarten to eighth grade students from Catholic and public schools who took MAP Growth assessments to examine achievement growth over time between sectors. The sample included 1,659 Catholic schools and 1,476 public schools in the United States that administered MAP Growth in kindergarten through eighth grade between the 2015-16 and 2017-18 school years. The researchers used data from the Growth Research Database (GRD) at NWEA, which houses results from NWEA's flagship assessment MAP Growth (a computer-adaptive test). MAP Growth is administered to over 12 million students across the United States in primary and secondary grade levels. Test scores are reported on the RIT scale. Results showed that on average, Catholic school students not only score higher in math and reading than public school students on average, but also enter each school year at a higher level. During the academic year, public school pupils close this gap to some degree. These patterns differed by subject and age as well. Compared to their peers in public schools, Catholic school children in the lower grades exhibit less progress in reading and math over the course of the academic year, but in middle school, growth patterns in math were comparable across sectors.

Agirdag, Driessen, and Merry (2017) investigated the impact of Catholic schooling on academic achievement of native Belgian and Muslim immigrant pupils. The researchers used longitudinal data from the School Trajectories in Primary Education survey. The sample included 6,000 Flemish pupils from kindergarten until the end of primary school (from 2002 to 2011). They used multilevel latent growth curve (LGC) for data analysis. The results revealed that students entering Catholic schools had a higher math and reading achievement than students entering public schools. However, the math learning curve of Muslim students is, on average, the same in public and Catholic schools ($b = 0.131$; $p = 0.590$). For reading comprehension, a higher initial reading achievement is found in Catholic schools ($b = 2.520$; $p < 0.001$). Together, these studies suggest that Catholic school students in these studies, on average, have higher levels of academic achievement when compared to public school students.

Moral Development. Francis and Greer (1990) conducted a study to compare attitudinal and behavioral dimensions of religiosity of students attending Catholic schools with students who did not. They examined the degree of acceptance given to traditional moral values among 571 fourth, fifth, and sixth-form students attending Catholic secondary schools in Northern Ireland. The sample included 254 boys and 317 girls. The researchers designed questionnaires that made up of a 24-item Likert scale of attitude towards Christianity and a 10-item Likert scale of Christian moral values. The questionnaire also included three questions on religious practice and belief. The researchers asked students to assess the rightness and wrongness of 17 moral issues on a 5-point scale. Moral issues included sexual morality, premarital sexual intercourse, artificial birth control, and divorce. Traditional Catholic teaching issues included the

sacredness of human life an opposition to abortion, capital punishment, and suicide. Using multiple regression and path analysis, the study raised important questions about the moral socialization of students attending Catholic schools and the relationship between the formation of moral values and other aspects of adolescent religiosity.

The statistics showed that in terms of sexual morality, 29% of the sample regard divorce, 30% artificial birth control, and 34% premarital sexual intercourse as always wrong. In the area of the sanctity of human life, about 63% regard suicide and 75% regard abortion as always wrong. These results showed that a significant portion of Catholic students reject with some of the moral principles upheld by traditional Catholic teaching. Students' moral values are related to the level of students' religious behavior, belief, and attitudes. The largest correlate of values is attitude towards Christianity, moral judgments are closely aligned to students' subjective and deep-rooted feelings about Christianity.

Personal Value. Village and Francis's (2016) research examined the contribution of Catholic secondary schools to students' religious, personal, and social values. They wanted to find out if there was a difference the effect of religiosity on values between pupils in Catholic schools and those in schools without a religious foundation. Drawing on the Teenage Religion and Values Survey data, the study used information from 1,948 students from 10 Catholic schools within the state-maintained sector and 20,348 students from 93 schools without a religious background within the state-maintained sector. Participants completed the questionnaires, which a revision of the Centymca Attitude Inventory previously employed by Francis and Francis and Kay (1995). The dependent variables included six multi-item scales: low self-esteem, rejection of drug use, endorsing

age-related illegal behaviors, racism, positive attitude toward school, and conservative Christian belief. Additional five items also included: abortion, contraception, divorce, homosexuality, and sex outside marriage. There were three groups of control variables: personal, contextual, and psychological factors. Religion was assessed by four variables: self-assigned religious affiliation, public religious practice (church attendance), personal religious practice (personal prayer), and religious belief (belief in God).

The researchers used multilevel linear modelling to reanalyze the Teenage Religion and Values Survey data. The findings showed that students attending Catholic schools were significantly different from students attending schools without a religious foundation. Students in Catholic schools had higher self-esteem, lower levels of racism, a less positive attitude toward school, and higher levels of conservative Christian belief. In terms of the items concerning sexual morality, the students in Catholic schools were less accepting of abortion, contraception, divorce, homosexuality, and sex outside marriage.

A body of literature from the mid-1960s until the present indicates that academic, religious, social, and family values are characteristics of Catholic schools (Fusco, 2013). Catholic schools that emphasize participation in clubs and activities could help adolescents develop altruistic behaviors. Schools need to give young people the opportunity to exercise moral judgment, ethical behavior, and care and concern for others. Catholic schools can aid young people in developing values such as altruism, judging morally, behaving ethically, and caring and showing concern for others (Schneider, Rice, and Hoogstra, 2004).

Teachers are urged by The Sacred Congregation for Catholic Education (1982) to keep in mind that Catholic education is about more than just delivering instruction.

Instead, Catholic educators must provide an example of a specific awareness of being called to be positive agents of change in a society that is undergoing continuous transformation. Catholic social teaching is based on the idea that every human being is valued and deserving of respect as a member of the human family since they were made in the image of God and saved by Jesus Christ. The Church and educational programs have the God-given mission and the unique capacity to call people to live with integrity, compassion, responsibility, and concern for others (United States Conference of Catholic Bishops [USCCB], 1998). Catholic schools have the opportunity to develop human beings by infusing into the culture of the school a moral and spiritual life (Maney, King, & Kiely, 2017). Part of this moral obligation can be found in a social justice context, which can serve as a framework for teacher educators to address injustice in educational settings (Collopy & Bowman, 2012).

Connection Between Extant Literature and Present Study

The present review of literature discussed the factors that Chinese immigrants selecting schools for their children, the shared values between Chinese traditional values and Catholic education values, and the advantages of Catholic education. As Catholic education grows to teach children from a variety of backgrounds, scholars should be aware of how the principles of Catholic education relate to those of other cultures, faiths, and communities so that teachers can continue to increase the number of students who attend Catholic schools, enrich students' educations by allowing them to engage with peers from a variety of backgrounds, and spread the importance of Catholic education. The articles I discussed above have implications for the present study because they highlighted factors for Chinese parents selecting Catholic schools. My research explored

the impact of the Catholic education on non-Catholic Chinese immigrant students. Particularly, this study tried to understand how teachers and parents perceived the impact of Catholic education on non-Catholic Chinese immigrant students' academic achievement and personal moral values.

Conclusion

Based on my review of the five articles above as well as other literature, I noticed that research related to Catholic education addresses a wide range of interconnected issues. The articles I reviewed mostly focused on the impact of the Catholic education on students' academic performance, however, there are very few studies that explore the impact of Catholic education on the non-believers, in particular non-Catholic Chinese immigrant students. More and more Chinese move to the United States and enroll their children at Catholic schools, however, research into this minority group is scant. The proposed research study is a step forward in filling this gap.

This chapter raised the need to investigate the impact of Catholic education on non-Catholic Chinese immigrant academic achievement and personal moral value. The next chapter presented the research methodology used for this single group case study.

CHAPTER 3 METHODOLOGY

The purpose of this qualitative case study was to investigate how teachers and parents perceived the impact of Catholic education on non-Catholic Chinese immigrant students' academic achievement and personal moral value, in particular, the researcher examined the impact on non-Catholic Chinese immigrants K-8 students from a Catholic school in Flushing, New York. This analysis was built on the theoretical frameworks of moral development (Kohlberg & Hersh, 1977) and sensemaking theory (Weick, 1995), as explained in chapter one. A review of related literature, laid out in chapter two, emphasized the factors Chinese parents selecting schools, the shared values between Chinese traditional values and Catholic education values, and the advantages of Catholic education. In this chapter, I explain the research methodology and specific procedures used for this particular study. In addition, the setting, participants, and data collection procedures, trustworthiness of the design, research ethics, data analysis approach, and the role of the researcher would be discussed.

Research Design

A single group case study methodology was chosen for the present study because this method is suitable for answering questions about a phenomenon occurring in its natural environment, or context, especially when phenomenon and context are not easily distinguishable from one another (Yin, 2018). Case study research involves intensive study of a single unit for the purpose of understanding a similar unit, observed at a single point in time or over some delimited period of time (Gerring, 2004). As such, case studies provide an opportunity for the researcher to gain a deep holistic view of the research problem, and may facilitate describing, understanding, and explaining a research problem

or situation (Baxter & Jack, 2008). The purpose of the present study was to seek how teachers and parents perceived the impact of Catholic education on non-Catholic Chinese immigrant students' academic achievement and personal value and moral development, in other words, the study tried to interpret and contextualize meanings from people's beliefs and practice (Denzin & Lincoln, 2011). I selected a single case study method in order to understand the experience of a small number of individuals and situations helped preserve the individuality of each of the study's analyses, rather than gathering data from comprehensive samples (Maxwell, 1996). My study explored a real-life, contemporary bounded system (a case) over time, through detailed, in-depth data collection involving multiple sources of information (e.g., observations, interviews, audiovisual material, and documents and reports) and reports as a case description and case themes (Creswell & Poth, 2017).

Research Questions

A case study methodology was suitable for questions surrounding the processes behind organizational dynamics (Yin, 2018). The present study attempted to answer the following questions:

1. How do teachers and parents perceive the impact of Catholic education on non-Catholic Chinese immigrants K-8 students' academic achievement?
2. How do teachers and parents perceive the impact of Catholic education on non-Catholic Chinese immigrants K-8 students' personal moral values?
3. What are non-Catholic immigrant parents' perceptions of Catholic education?

Methods and Procedures

Setting

This study focused on St. Michael’s Catholic Academy located in Flushing, New York. Flushing is the world's largest and one of the fastest-growing Chinatowns, known as “the Chinese Times Square” or “the "Chinese Manhattan." The neighborhood has a large Asian population (see Table 1). The school is located in downtown Flushing and had a large immigrant population from PKA through grade 8. From 2019 to 2020, population of St. Michael’s was 59% Asian (up from 28% in 2011), 33% Hispanic, and 8% White/African American/Mixed. There were 32% Catholic and 68% Non-Catholic students. 78% of students K-8 received financial assistance (Diocese of Brooklyn). 90% were first generation students in an American school (see Table 2).

Table 1

The Racial Makeup of the Neighborhood in Flushing

Ethnic	Percentage of Population
Asian	69.2% (49,830)
Hispanic or Latino of any race	14.9% (10,723)
White	9.5% (6,831)
African American	4.2% (3,016)
From two or more races	1.8% (1,303)
Native American	0.1% (74)
Pacific Islander	0.1% (59)
Other races	0.2% (172)

Based on data from the 2010 United States Census
(https://en.wikipedia.org/wiki/Flushing,_Queens)

Table 2

The Demographics of St. Michael’s Catholic Academy

Demographic	Percentage
Asian	59% (up from 28% in 2022)
Hispanic	23%
White	38%
African American	2%
American Indian/Native Alaskan/unknown	0.7%
Catholic	28%
Non-Catholic students	72%
Received financial assistance	78%
First generation students in an American school	90%

St. Michael’s was founded by the Sisters of St. Joseph in 1852. The mission of the school is to promote each student's intellectual and spiritual growth grounded in a deepening relationship with Jesus Christ. Honoring each child’s individual needs, the Academy motivates the student to achieve his/her potential in an atmosphere conducive to academic excellence, holistic growth, and social responsibility.

The school is networked with several other selected Catholic schools from around the country by the Roche Center for Catholic Education at Boston College as a leader in bilingual education. K-8 students are offered classes both in English and Mandarin. Student support services include Title I in ESL, math, reading, and counseling. Additionally on-site services include speech therapy, a resource room, and a learning lab. The fine arts disciplines of music, band, violin, dance, and Tae Kwon Do are also taught. STEM provides opportunities for math and science enrichment. Enrichment in math and science is offered with STEM classes. Gifted and Talented Program is being initiated to challenge those students who perform above grade level. Spiritual growth is fostered by the strong Catholic Identity. The school accepts children

of all faiths and is inclusive of all liturgical and paraliturgical celebrations. Sacramental preparation is coordinated with religious education.

The school emphasize values by recognizing each child as God's unique creation gifted with talents and attributes which need to be nurtured and cultivated. The faculty of the academy cooperates with each family in the education of the children entrusted to its care. The diversity of each child's gifts challenges the administration, faculty, and staff to engender in themselves and their students' qualities of mutual respect and esteem. In an atmosphere conducive to fostering Christian community values, the school hold the education of students in sacred trust and help the students to understand their Catholic faith and morality; to evaluate and express ideas both intellectually and creatively; to acquire the skills necessary to think critically and to choose alternatives based on their faith; and to reach their learning potential through a rich curriculum.

The researcher has delimited this study to St. Michael's because it located in the heart of downtown Flushing and the large Chinese immigrant size. Compared to K-8 schools in the diocese, St. Michael's is the only one school offer Chinese-English two-way immersion program. In addition, the researcher selects the school because of its atmosphere of togetherness, the school culture, and school mission that statements share Catholic values in common.

Participants

The researcher delimited the present study to St. Michael's Catholic Academy because of the unique ways in which community life is lived in the school. I planned to use stratified purposeful and convenience sampling to select participants. Patton (2002) describes stratified purposeful sampling as samples within samples. Purposeful samples

can be stratified or nested by selecting particular units or cases that vary according to a key dimension. Convenience sampling by gathering data from school where I had professional connections could be justified in that Catholic school are relatively homogenous in the life stories of their faculties (Robinson, 2014). Stratified purposeful and convenient sampling ensured that I recruited participants who fitted the purpose of the study and possess both interrelated and distinct characteristics.

The intended participants in this study included principal, chairperson of the board, Pre-K coordinator, seven teachers, and four parents from St. Michael's Catholic Academy. Of the seven teachers, I sought a diverse sample and intend to include speech teacher, school counselor, music teacher, one Mandarin teachers, one Math teacher, and two English (ELA) teachers. I sought four parents, who were Chinese immigrants and non-Catholic. They had enrolled their children at St. Michael's for four to nine years. All four parents had two children in different grades. Information about the interview participants can be found in Table 3.

Table 3*Background of Participants*

Participants	Gender	Race	Religion	Current Position	Years in the Current Position
1	M	White	Catholic	Principal	3
2	M	White	Catholic	Chairperson of the board	4
3	F	Spanish	Catholic	Pre-K coordinator	14
4	F	Nigeria	Catholic Nun	7 th and 8 th grade math and religion teacher	25
5	F	White	Catholic	4 th grade English teacher	3
6	F	Spanish	Catholic	2 nd English teacher	4
7	F	White	Catholic	Music teacher	38
8	F			Speech teacher	4
9	F	Spanish	Catholic	School counselor	2
10	F	Chinese	Not Catholic	1 st grade Mandarin teacher	2
11	F	Chinese	Not Catholic	Parent	9/8
12	F	Chinese	Not Catholic	Parent	7/6
13	F	Chinese	Christian	Parent	9/8
14	M	Chinese	Not Catholic	Parent	4/2

Data Collection Procedures

Date collection took two months. Methods included semi-structured interviews via Webex with content analysis. First, I located St. Michael's Catholic Academy, Flushing, NY, as the research site. It's convenient for me to access this data because I teach at this school. After the Institutional Review Board (IRB) approval from St. John's university, I sent a formal email (Appendix A) to the principal to request permission to conduct a research study at the school. Second, after the ethics approval was granted from St. Michael's, I sent a recruitment email (Appendix B) to all school staff and parents. And then I sent another formal email with an explanation regarding an undergoing study

on teachers' and parents' perceptions and thoughts on the impact of Catholic education. Third, the principal then further informed parents and teachers about the interview and encouraged their participation. After that procedure was done, I started the interview with teacher's and parents' consent (Appendix C), after all these done, I analyzed the data. All interviewees were provided with a letter of informed consent stating the purpose of the study and how data were gathered from participants, along with explaining the voluntary nature of the study and confidentiality of data.

Sampling

Convenience sampling (Robinson, 2014) and purposeful sampling method (Patton, 2002) are used to gather information-rich cases, primarily criterion sampling. Criterion sampling refers to picking cases that meet some prespecified criterion. Inclusion criteria for this study are the principal, chairperson of the board, Pre-K coordinator, seven teachers, and four parents. They were all from St. Michael's Catholic Academy. Some of them were Catholic while some were not. The seven teachers included four classroom teachers and three special subject teachers (music, speech, and school counselor). The chairperson is white, who was an alumnus of St. Michael's. The four parents were new Chinese immigrants, not Catholic, and have at least 1-2 children enrolled at St. Michael's. Based on the focus of the study, it was crucial to include various perspectives from different subject teachers and non-Catholic Chinese parents as well as a community leader.

Interview

Data is collected by conducting either face-to-face or Webex video, in-depth interviews. Interviews in the form of guided conversations were the primary data source

in the present case study, as suggested by Yin (2018). These interviews were guided by the research questions but were unstructured enough to allow the discovery of new ideas and themes (Table 4). They were semi-structured to allow for some flexibility in conversation, leading to richer interview data. The aim of these interviews was to create a description of how relationships were lived out in the educational setting (Bogdan & Biklen, 2007). In avoiding personal bias, the researcher kept in mind that the relationships are to be maintained as “I and you” and not as a real “we” (Seidman, 2006) though in this case the interviewer and interviewee were often part of the same institution.

What is unique to this study was that it is informed by a wide variety of experiences and perceptions of Catholic education. These included interviews with the principal, chairperson, and teachers from a variety of content areas, with a sample including two English teachers, one Math teacher, and one Mandarin teacher, one school counselor, one speech teacher, one music teacher, one Pre-K coordinator, and four Chinese immigrant parents from St. Michael’s. Individual semi-structured interviews ideally last 45-60 minutes in length and be audiotaped to produce accurate transcriptions. Interviews were conducted with the assurance of privacy (Hancock & Algozzine, 2006) and were recorded with the permission of the participants via the university supported Webex videoconferencing application. The recording then be transcribed and analyzed to identify themes consistent with the research.

The questions were based upon tenets of impact of Catholic education on non-Catholic Chinese immigrant students. The open-ended interview questions in this study (see Appendix D and E) comprised how and why questions that result in a thick, detailed, and comprehensive narrative of the interviewee’s perspectives and experiences about

Catholic education. The first set of questions sought to understand participants' background and current roles. The second group of questions focused on their experience of Catholic education. The third set of questions inquired about teachers' and parents' observation of their students' or children's personal value and moral development. The last group of questions asked participants' children or students' academic performance. Table 4 displays how the interview questions align with each research question.

Table 4

Alignment Between Interview Questions and Research Questions

Research questions	Interview questions
1. How do teachers and parents perceive the impact of Catholic education on non-Catholic Chinese immigrants K-8 students' academic achievement?	This question will be answered by responses to Questions 11
2. How do teachers and parents perceive the impact of Catholic education on non-Catholic Chinese immigrants K-8 students' personal moral values?	This question will be answered by responses to Questions 6-10
3. What are non-Catholic immigrant parents' perceptions of Catholic education?	This question will be answered by responses to Questions 1-5

Content Analysis

Content analysis is often used to support data gathered through interviews and participant observation (Bogdan & Biklen, 2007; Yin, 2018). The content analysis included documents that were codifications of relationships within school culture, such as mission and vision statements, admissions brochures, school website, church bulletin, principal's message, and staff and student newsletters. Additionally, the researcher examined accreditation documents related to Catholic identity and mission and articles

and online content that demonstrated life in community. A guide for content analysis can be found in Appendix F. The researcher also asked the principal for access to related content that is not publicly available.

Data Analysis Approach

Interviews were transcribed using the Otter transcription application. The researcher utilized an interview protocol (Appendix D and E) of eleven questions that were particularly based on personal value and moral development. Coding both interview and content analysis at the same time. During the transcription process and upon closer examination of the data, I used open coding to elicit explicit references that were used by the participants to express the idea of “impact,” including academic achievement as well as personal value and moral development. Data from the parent and teacher interviews were analyzed using first and second cycle coding methods (Saldaña, 2013). While coding, I reflected questions to understand what is taking place in the data, and then I was able to categorize my inventory and organize it in order to prepare me for the second cycle of coding. During the second cycle of coding, I grouped my summaries into smaller numbers of categories, constructs, or themes. While reading the transcripts a second time, I analyzed the data centering my theoretical framework. In a third round of coding, I reread the hardcopies and highlighted passages of the data that connect from the patterns I find during the second round of coding. Line-by-line open coding was generating numerous categories resulting in a coding manual. For instance, during the interviews, parents and teachers reported their perspectives about the Catholic education affect their children’s moral development. Initial coded categories collapsed and renamed until final themes are identified.

The data analysis approach also included writing down basic descriptive information such as the fieldwork setting, participant characteristics or demographics, data format, and other variables of interest for qualitative and descriptive analysis. I investigated participant emotions, values, conflicts, and other subjective qualities of their experience of the Catholic education. As the researcher, I reflected a participant's values, attitudes, and beliefs, representing his or her perspectives or worldview. For clarity throughout, I wrote analytic memos before, during, and after coding. This iterative analysis of thinking and writing and rethinking added depth to my understanding of the participants, phenomenon, and process under investigation. Finally, I individually read and reread all of the interview transcripts and notes, and then put them into identifiable tables framed by the three research questions.

In data analysis, the research relied on the participants' views as an insider emic perspective and reports them in verbatim quotes and then synthesizes the data filtering it through the researcher's etic scientific perspective to develop an overall cultural interpretation (Markee, 2013).

Trustworthiness of the Design

In order to make sure that study findings are trustworthy, the researcher used pseudonyms for all participants and to hear different voices from the principal, teachers and parents as well as community leaders. The researcher triangulated data by conducting interviews with various stakeholder groups, e.g., Catholic and non-Catholic teachers, and non-Catholic Chinese immigrant parents. This was a critical step as themes that emerge through triangulated data and feedback from participants would affect follow-up data collection and analysis. Credibility is enforced by triangulation of data gain from

administrators, community leaders, teachers, and content analysis. In addition, the researcher helped the informants give honest answers by ensuring their comfort and the confidentiality of the interviews as well as reminding of them the informed consent. Transferability is enforced to the greatest extent possible for a qualitative study by carefully providing facts and details about the research sites and creating a thick description to delimit comparisons to other sites or types of communities. The researcher increased dependability by providing an audit trail that specifies the research procedure. The researcher's reflective comments and acknowledgement of her positionality result in confirmation (Shenton, 2004). Descriptive validity is ensured through member checking (Creswell & Poth, 2016) of the contributions of each interviewer to ensure accuracy. The form of the email sent to participants can be seen in Appendix F. Theoretical validity was assured by using the theoretical frameworks in Chapter 1 as guidelines for analysis.

Research Ethics

In any research study, the researcher is responsible for informing and protecting participants (Bloomberg & Volpe, 2018). I followed various safeguards to make sure participants were protected.

First, I obtained St. John's University's Institutional Review Board (IRB) approval. Following the approval, I contacted all participants and inquired whether they would like to participate in the research. All participants who were willing to participate will be asked to carefully read and then sign a consent form before the data collection process began (Appendix C). They also received a countersigned copy for their records. The consent form includes this information: research purpose, description of the study procedures, all foreseeable risks/discomforts of being in this study, benefits of being in

this study, confidentiality, payments, a statement regarding rights to refuse or withdraw, a statement regarding the right to ask questions or report concerns, and the person to contact for answers to questions. All participants' names, including the schools they work in, were given pseudonyms to protect the confidentiality of their identity and any pertinent information that connects to them.

Second, at the start of my interview, I informed participants that their participation was completely voluntary. All participants should be aware that if at any time they do not feel comfortable answering a specific question, I proceed to the following question. In addition, if they wished to stop the interview, they could decide to end it at any time. All interviews took place at a time that was convenient for participants, and all interviews happened remotely using Webex. At the end of the interview, participants were informed again that I would not share raw data with anyone other than the dissertation advisor, except for member checking with the person(s) from whom the data originated.

Third, all qualitative data (audio files, transcripts, and notes) that I collected from participants was stored in my personal password protect computer and uploaded in Dedoose. No one other could access to the material. In taking these necessary measures, I ensured that the study would be conducted in a manner that protects participants, ensures ethical treatment, and minimizes potential harm.

Researcher Role

My interest in this study stems from my personal experience as a Chinese immigrant religious nun and a Mandarin teacher in a Catholic school. I was born in China, a country that has a very small Catholic population (not even one percent) and has no

Catholic schools. I finished college in China; there were 45000 students in my university, but I knew less than 10 were Catholic. At that time, I always through the best way of evangelization for Chinese people is through education, this was my dream.

Later, I became a nun at age of 26, and then moved to the Philippines and taught five years at an international Catholic school run by a Chinese Filipino businessman and managed by our congregation's sisters. I acted as Mandarin teacher and pre-school coordinator. I then was sent to the United State to pursue higher education and had a chance to serve at my current school, St. Michael's Catholic Academy, Flushing, in 2017. On weekends, I serve at St. John Vianney Church, also located in downtown Flushing, where they have a large Chinese immigrant population. Totally, I have been serving at Catholic schools for 13 years; I have witnessed the impact of Catholic education. Both schools and the church where I have served are culturally and racially diverse. Especially at my current school and church, I have witnessed how a Catholic education has made a big difference for Chinese immigrants.

It is very interesting that many Chinese immigrant parents send their children to St. Michael's, even if they are non-Catholic. As Catholic education broadens to serve students from many different backgrounds, it is really important for Catholic educators to understand the ways that Catholic education's values align with other cultures, religions, and communities. This will enable educators to continue to strengthen the number of students who attend Catholic school to be globally minded and to enrich students by having them interact with students from all different backgrounds, but also to share the value of Catholic education.

One thing that has not yet been studied is how researchers understand experiences from the parents' and the teachers' perspectives within a community where a significant population of students are not Catholic. I wanted to understand in their own words how they align the values of Catholic education with their own personal values and their family's values, and how they have seen that experienced by their students. This was an opportunity to understand why parents continue to recommend or participate in sending their children to St. Michael's in particular, even they still do not share the religion and the language. It appears that something else is connecting them. I undertook this case study, examining one school, because it gave me a unique opportunity to dive deep into the experiences of one particular place. The results of this study contribute to the knowledge regarding Catholic education and Chinese immigrants in the United States and help the school and church to serve better in the future.

Conclusion

This chapter presented the research design and specific procedures used in conducting this study. Using a case study methodology, I sought to understand how teachers and parents perceive the impact of Catholic education on non-Catholic Chinese immigrant students. I utilized purposeful and convenience sampling to select the 14 participants. Data included semi-structured interviews of all participants from all four groups: administrator (principal), teachers, parents, and community leader, and included a content analysis. Methodological details, such as sampling procedures, access, instrumentation, and data analysis procedures, were all described. The next chapter presents the major findings of the research organized around the research questions and themes.

CHAPTER 4 RESULTS

As stated in Chapter 1, the purpose of the present study was to investigate the impact of the Catholic education on non-Catholic Chinese immigrant students, particularly, tried to understand how teachers and parents perceived the impact of Catholic education on non-Catholic Chinese immigrant students' academic achievement and personal moral value. Chapter Two provided a review of the related literature on the advantages of Catholic education, which include academic performance, moral development, and personal value improvement. The researcher conducted a single case study of one Catholic K-8 school in New York.

The research methods were described in Chapter Three. Qualitative data was gathered through individual semi-structured interviews and content analysis. At the school, I interviewed the chairperson of the board, the principal, the Pre-K coordinator, speech teacher, music teacher, school counselor, a Math teacher, a Mandarin teacher, two ELA teachers, and four parents. I also analyzed a professional learning plan, mission and accreditation documents, admission materials, teachers' handbook, and the parents and students' handbook. Other documents were also analyzed. Data from interviews were complemented by data from content analysis.

Using three cycles of coding, I separated the data into three themes: reasons for sending children to Catholic school, the impact of Catholic education on non-Catholic Chinese immigrant students, and parents' perception of Catholic education. Each theme had two to three subthemes. A summary of the thematic units and data sources is found in Table 5.

Table 5*Thematic Elements and Data Sources*

<i>Theme</i>	<i>Subthemes</i>	<i>Data Sources</i>	<i>Trustworthiness</i>
Reasons for sending children to Catholic school	Catholic mission statement Two-way immersion program safe and friendly school environment	Interviews Content analysis	Member checking Confirmability Triangulation
the impact of Catholic education on non-Catholic Chinese immigrants K-8 students	Shared value Moral development Personal value	Interview Content analysis	Member checking Confirmability Triangulation
Parents' perception of Catholic education	Parents' experience of Catholic education What teachers and administrators hear from parents about their kids	Interview Content analysis	Member checking Confirmability Triangulation

The first theme deals with the reasons why Chinese parents send their children to a Catholic school, even if they are not Catholic. Within this theme, parent participants shared that school selection is an important component for their children's education, they believe that they have responsibility for their children's education, they also believe that social environment heavily influences their children's development. The parents in turn trust the Catholic school because they trust that Catholicism teaches goodness and moral virtue. In addition, from both parents, teachers and administrators' perspectives, two-way immersion program and family school environments are other important factors for sending their children to a Catholic school.

The second major theme in the present study is that the impact of Catholic education on non-Catholic Chinese immigrants K-8 students. In conceptualizing this

theme, I examined how students experienced the Catholic education by asking parents and teachers' observation of their children's daily lives. The theme also includes how Catholic education influence students outside of school and after post- graduation. The impact includes shared value, moral development, and personal value.

The final theme is that how non-Catholic Chinese parents perceived the impact of Catholic education on both their children's moral development and academic performance. Within this theme, I analyzed how parents experienced Catholic education. Many parents shared that how Catholic belief play a big role in their children's life, they also believe that religion can help their children concentrate and pray to overcome difficulties when they have problem in their lives. Teachers and school administrators also shared parents' feedback to the school, which is parents are usually happy, and they express gratitude for what the teachers are doing for their children.

Within each of the three themes, I integrated illustrative quotations from the interview transcripts to elevate the teachers and parents' voices and accurately portray their perspectives. Given that I am a member of the faculty at the school and given the natural team spirit present within the school, participants were willing to give of their time and knowledge. Altogether, though, I was able to gain insight into the relational dynamics at the school, which were cohesive, faith-filled, mission-driven, and family oriented. Though most of the data came from interviews, the document analysis was valuable because they provided further support for the ways interviewees described their lived experiences. In the subsequent chapter, I provide my interpretation of the findings to answer the research questions and link the findings to the theoretical framework and related research.

Description of Interview Participants

There was a total of 14 participants interviewed for this study: three administrators (chairperson of the board, principal, and Pre-K coordinator), four classroom teachers, three special subject teachers, and three non-Catholic parents and one Christian parent. All of them, except the speech teacher, expressed their religion belief. Then of the 14 participants were directly in professional roles at the school in a different period from one year to 38 years. The school counselor worked the shortest period for two years, 2nd and 4th grade English teacher and 1st grade Mandarin teacher three years, the speech teacher four years, the principal three years, the chairperson four years, Pre-K coordinator 14 years, 7th and 8th grade Math and religion teacher, a nun, from Nigeria, has been taught at the school for 25 years, and the Catholic music teacher, the longest one who worked at the school for 38 years. All the four parents have two children who study at the school from four years to nine years. The majority of participants have a long-term relationship with the school. For confidentiality, all participants are given pseudonyms in this study (table 3).

Findings

Theme 1: Reason for Sending Children to Catholic School

The first overarching theme that emerged during the analysis of data that was collected is factors for non-Catholic Chinese immigrant parents who select Catholic school for their children. While participants have diverse experiences, school administrators strongly believed that the Chinese-English two-way immersion program is most attractive aspect for those non-Catholic Chinese parents. Of the four parents, only two mentioned the two-way immersion program. Instead, all emphasized that the

Catholic mission statement was the most important reason. Within the theme of reasons for choosing Catholic school, three sub-themes emerged from the data that was collected. These were: the value of Catholic mission statement, the cultural benefit of a two-way immersion program, and a safe school environment. Altogether, these sub-themes explain why Chinese Immigrant send their children to a Catholic school even they are not Catholic.

The Value of the Catholic Mission Statement. The first reason why parents sent their children to the school was the Catholic mission statement. Participants were asked why they sent their kids to Catholic school instead of public school. All of the parents mentioned a lot about the mission statement of the school. The parents and students' handbook stated that the total program at St. Michael's, from preschool through grade eight, is designed to promote each student's intellectual and spiritual growth grounded in a deepening relationship with Jesus Christ. Honoring each child's individual needs, the Academy motivates the student to achieve his/her potential in an atmosphere conducive to academic excellence, holistic growth, and social responsibility. Every new school year, families receive the handbooks that remind them to review school policy and mission. At the beginning of the handbook, the mission is clearly stated, the school's program is designed to promote each student's intellectual and spiritual growth grounded in a deepening relationship with Jesus Christ.

Mrs. C, a Christian, has two daughters in the school for 7 years, elaborated on the mission, and stated that "Catholic school attaches great importance to cultivating a mature personality, not only learning knowledge but also paying great attention to developing people's good character, this will affect my children's value and future

attitudes toward people and things." Another parent, who is not a Catholic, has two children enrolled in the school for 4 years, he said "I like my kids to adopt the Catholic school system, I think it's a great guide for them grow up, it's basically you know, it helps kids to have a sense of more responsibility and where they belong in society." Mrs. A has two children in the school too, her son graduated last year and accepted by a great high school, her daughter in grade 7 now, both her children started at St. Michael's from kindergarten, never change to other school. She recalled that "I remember years ago, I had a school tour, I was guided with students from St. Michael's and then I saw they are different with other kids, I also saw the principal was so kind, they were very helping, patient, and just very kind." Mrs. R, a mother of two daughters (they study at St. Michael's for 6 to 8 years), shared:

The elderly in my family are Buddhist, I don't know much about Buddhism, but I respect their belief. I think it's necessary to know about religion beliefs for my children, it's good for them to know what belief is, where it comes from, why people follow this belief, just like all the other religions and cultures. After these year at St. Michael's, I am happy to see that they have their own opinion about religious belief.

Teachers and administrators mentioned the philosophy of the school when asked the reason non-Catholic Chinese immigrants sent their children to the school. The handbook described that all teachers and staff recognize each child as God's unique creation gifted with talents and attributes which need to be nurtured and cultivated. The administrators and teachers believed that the diversity of each child's gifts challenges them to engender in themselves and students' qualities of mutual respect and esteem. In an atmosphere conducive to fostering Christian community values, teachers hold the

education of students in sacred trust as they help the students to understand their Catholic faith and morality. One teacher stated that “we have the poster when they come in that the reason for our school, all of the teachers ascribed to the mission statement, which is that Christ is the reason for our school.” The music teacher, who has been taught in Catholic school for 38 years, post an important message in her classroom:

It’s the circle of life and it moves us all through despair and hope through faith and love till we find our place on the path unwinding in the circle the circle of life---everyone is special in their own way, we make each strong, we are not the same, we are different in a good way, together is where we belong.” Moreover, the school counselor, Ms. D said that “they like the discipline because part of the history of Catholic schools is to try to encourage students to learn self-control and how to be considerate of one another and to treat one another according to the golden rule.

St. Michael’s practices the mission by the following aspects: recognizing the importance of multi-cultural, multi-faceted, academically sound educational programs that meet the needs of the poor and the rich, the Catholic and the non-Catholic, the wise and the not so learned; welcoming members to the school community regardless of culture, race, or religion and celebrating the diversity that exists within the communities; creating environment that encourages young people to grow, not separated from others, but as part of the family of God; not only promoting and encouraging academically sound individuals, but rejoicing with children who are spiritually, theologically, and liturgically enlivened and fulfilled, and inclusion of all other faiths.

Mr. A, chairperson of the board, shared his pride in the mission, not only as a board member, but as an alum. When asked the reason non-Catholic parents sent children to the school, he immediately shared pride in a tradition of the mission centered education of St. Michael's stating "the reputation St. Michael's for great education. I'm a product of St. Michael's. So, I have a great foundation in life." He also mentioned during pandemic, St. Michael's were open even other school were closed, because most family were working class, there were 78% families received financial assistance from the school, parents needed to work, no one take care of their children if the school were not open, in order to meet their needs, the school were opened during the difficult times. The principal stated:

We offer everyone the opportunity to find themselves and to find themselves with Jesus, whether they are believer or non-believer----you know, we had two 2nd graders are baptized this year, when I asked why they want to baptize, they said because they go to church, listen to the Bible and homily----so they get to know Jesus----their parents also support their decision.

In addition, Mrs. K, Pre-K coordinator, who in the position at the school for 14 years, highlighted parents sent their children to our school because they felt that there is more discipline, it is safer, the administrators and teachers cared more about each student, the children were exposed to good values, morals, and work ethic. The non-Catholic students got to experience what being a good neighbor means, as Jesus taught us----they learn to help the community in general by donating food, preparing backpacks with goods for the homeless, praying and helping families and friends in need, etc.

There are 72% students are not Catholic, some of them are from a Buddhist background, a few are Hindus, but the majority of them are not religious. Despite this, they were all happy to follow the school's policies to participate in the religious formation and education programs of the Academy, including liturgies, religious functions, and religious classes, according to administrators and teachers. The most routine examples of participation include traditions like daily morning prayer before class and weekly Mass.

The Cultural Benefit of a Two-Way Immersion Program. St. Michael's school started an English-Mandarin two-way immersion program in 2013 to meet the needs of new Chinese immigrants. The school is the only English-Mandarin dual-language school in the entire Diocese of Brooklyn, which also includes Queens. Students begin with a 50/50 model in kindergarten and continue this model in first grade. At the start of second grade, students move toward an immersion model in which they continue learning in both languages in different increments. Students learn content in both languages, they not only learn how to speak in Mandarin, but also being able to write and calculate mathematical equations in Mandarin. Teachers used a wide range of materials in their instruction. The curriculum follows New York State Next Generation Standards and ties in iChinesereader, Better Immersion Mandarin, and several other programs. The school also remained partnerships with Boston College and membership in their Two-Way Immersion Network for Catholic Schools. Faculty and staff of St. Michael's participated in continuous professional development and professional learning communities with dual-language teachers across the United States. Upon graduation from St. Michael's, students receive the Biliteracy Pathway Seal from Boston College on their diplomas.

All the administrators mentioned that the two-way immersion program made the school so unique. The Pre-K coordinator believed that two-way immersion program and small class was very important for those non-Catholic Chinese parents because as new immigrant, they didn't want to lose their own culture. Similar with the Pre-K coordinator, the principal also stated that the same culture made these parents feel at home, especially for those students who just came to this country, the immersion program and teachers can help them adjust the new culture easier. In addition, the chairperson of the board repeated:

The most reason they sent children to us is because our two-way immersion program, they don't want to lose their culture, they come here as a human, new immigrants, it's in the fear a lot of children, and we have St. Michael's, we understand that. And so, we offer that program, and we want to make sure these children thrive, and their families understand that we understand the culture, and we're working to make it better every day that meeting.

All the seven teachers, except speech teacher, also believe that the two-way immersion program was an important factor for parents selecting St. Michael's. One teacher highlighted that the fact that we have a dual language program in this community was very important to them, there were many Mandarin speaking families in this neighborhood. Among four parents, two didn't say anything about the two-way immersion program, while the other two expressed that the program was one of the reasons for choosing the school, but not the most important reason. The Christian parent said, "my children can learn and register for some Chinese courses, not only English, which is suitable for communicating with each other freely." The parent who came from

a Buddhist family background stated that the school offers Chinese class since her children just came to the US, their English was limited. She believed that Asian teachers in the school could help her children to adjust to school life faster.

Safe and Friendly School Environment. Educators at St. Michael's demonstrated beliefs and practices that everything they do is all about kids. Mr. A said that his duties as a board chairperson is to support the school board and the principal and set the goals and the standards, so the school follow catholic education. He walked through often, and saw the children were smiling and happy. He believed that that's what it's all about. He explained, "when they come into this building, they have to feel happy, they have to feel safe, and they have to feel secure. And they have to feel that this is the place they want to be, and the parents needed to feel the same way. And obviously it's working." There was a link on the school's website if a parent has an interest or concern, they can send Mr. A an email, and he has gotten zero emails. He said that speaks for itself that the parents here are happy.

The principal interacted with the parents all the time. He talked about parents knowing that their children are with teachers in certain circumstances, sometimes more than they are with them. The school sent newsletters every Monday, parents can contact teachers via ClassDojo or email. When a parent can come to principal or teachers and say how their child maybe was struggling at some point, but they have teachers that were able to help their child work through whether it's an academic issue or an emotional issue, they know that their child was not alone in the room, he or she was someone that's loved and valued. The principal explained that teachers were our greatest gift to students and parents, they were able to meet students where they were, and to take their talents and

help them grow. He also gave examples that parents felt happy with the school, “we have very generous parents that like to come in and volunteer, like to help out because they feel that it's their way to able to sort of give back to our school and to help the faculty out.”

Three teachers and two parents expressed a similar perspective. They thought the safe environment was an important reason for parents to send their children to St. Michael's. Mrs. M, music teacher, who taught at Catholic school for 38 years. She came to the school two days a week, she pointed out, “I think when they come to see our school, they see that it has a very family atmosphere----they can sense a difference when they come here, there's a lot of caring, it's a small, close-knit community.” Similar with Mrs. M, the 7th and 8th grade Math teacher who is also a Catholic nun, has been taught at Catholic school for 25 years, said that when parents and students came to see the school, they saw that it had a very friendly and family atmosphere. A parent witnessed the two teachers' saying. Her son already graduated from St. Michael's last year, her daughter in grade seven now. Her children studied at the school from kindergarten to seven and eighth grade. She still can recall the first time she visited the school before she enrolled her son. She had a tour on open house day, St. Michael's students who gave her the tour, teachers, and principal gave her deep expression, they were polite, talked in a soft way, patient, and kind. Another parent affirmed that all parents want to offer their children an excellent environment to study and enjoy life.

Theme 2: The Impact of Catholic Education

The second overarching theme that emerged during the analysis of data was the impact of Catholic education. When I asked the chairperson Mr. A, who was also an alumnus of St. Michael's, what his Catholic experience was, he shared “I am a product of

St. Michael's, so I have a great foundation in life." He also pointed out that St. Michael's was a very community-based school, he believed that children from the school are going to do well, they will be proud of their foundation life is in St. Michael's'. Mr. A explained that the foundation was like building a house, St. Michael's school was built over 100 years, it's a good foundation, "We have foundation with children too, it helps them build and grow and teach their potential."

All the participants shared the non-Catholic students' experiences at the school. They also shared how they observed the impact of the Catholic education on the new immigrant students, both in school and out of school. Within the theme of the impact of Catholic education, three sub-themes emerged from the data that was collected. These were: shared value, moral development, and personal value. Altogether, these sub-themes show how the Catholic education has impacted those students who were not Catholic and new immigrants.

Shared Values. New Chinese immigrants' perspectives toward education are deeply influenced by the Chinese culture. Chinese parents believe that there were some shared values between Chinese traditional value and Catholic value. One parent affirmed that as she grew up in a traditional Chinese family, she was deeply influenced by Confucianism, a belief that established rules for how to behave in social situations and uphold moral principles. She wanted her children to grow up not only in wisdom and knowledge, but also in morals and values. She believed that Catholic school has religion class, teach children how to be a good person:

My family is a traditional Chinese family, we high value Confucianism. when my daughters share what them learned from religion class, I notice there are a lot of

similarities between Confucianism and Catholic teaching. For example, Confucianism emphasizes mutual respect and kindness toward others, Jesus teaches people love others as love yourself, even he teaches his disciples to love enemies.

The stories her children learned from the Bible and religion class strengthened their spiritual life. Another mom, Mrs. A, whose son already graduated from St. Michael's, stated that:

My son still remembers prayers, like last night, he asked if his sister could pray with him for his intention. Of course, they did. I think in their young age, they learn something, and practice it, even we are not Catholic, but they put Jesus in their heart and mind, when they have difficulties, they pray, and they don't feel alone. I think these things they learned from school will influence their whole life, it has already influenced our family as well.

The participants expressed that Chinese parents have high expectations for their children's education and are willing to sacrifice themselves for it. Three of the parents mentioned that they moved from their hometown to this country because they wanted their children to have a better education, not only academically, but also in values and discipline. They believed that Catholic school could help their children grow better in value and moral development. When I asked how many difficulties they encountered, they said there's too many, such as cultural adjustment, language boundaries, homesickness, loneliness, etc. However, for the better future of their children, it was all worth it. One of the parents shared a famous Chinese story of Meng Mu San Qian. Mencius' mother motivated her whenever she faced difficulty in her life. She shared:

I think the mother moved three times to find a suitable location for Mencius, near a school, so her son could imitate the courtesy behaviors and study good habits. I want the same thing for my children, if I put them in a positive environment, they can be positive people. Children tend to imitate others, so I tried my best to find an ideal school and neighborhoods for them.

The majority of teachers shared how they observed their non-Catholic students' behavior and how their parents reacted with their kids' religion test score. The 7th and 8th grade Math and Religion teacher, who was a Catholic nun, brought up "most Chinese parents are usually happy, and they express gratitude for what the teachers are doing for their children, they are invited for conferences when there is any concern about their children's academic or behavioral needs. They are happy that they are made part of their children's learning and growing." Another teacher discussed that some parents believed that Catholic school was working wonders on their children in helping to discipline them and provided them with models of behavior that influence them positively.

In addition, Ms. M, who was the music teacher, pointed out that students were learning about, how, as Catholics, we are supposed to conduct ourselves in a way that God would want us to. With these students learning about God and learning about like, sin and heaven and all of that works, they're becoming better person, a better personal values of how and what they want to hold their expectations of themselves and how they want to behave and conduct themselves. Furthermore, the 4th grade ELA teacher explained that the non-Catholic students learn that they should work hard and follow the rules based on what the non-Catholic children say that God is watching us, so we need to do good.

This has also appeared in Chinese culture and there is a Chinese saying, “there are gods three feet above the head.” Or “Gods lives three feet off the ground.” This saying is similar with the Catholic belief that God is around us, both remind people to be good even when you are alone, no one watch you, but God always be there.

Moral Development. According to the school handbook, St. Michael’s, as a Catholic school, fostered Christian community values and hold the education of students in sacred trust as the faculty helped the students to understand their Catholic faith and morality, evaluated and expressed ideas both intellectually and creatively (Parents-students handbook,2022). The principal shared how the school helped students to develop their morality and Christian values. He gave one example of the Catholic School Week. *Catholic Schools Week* is an annual celebration of Catholic education in the United States and begins on the last Sunday in January each year. Now entering its 50th anniversary year. In 2023, the principal and other teachers created one week activity to help students to learn, serve, pray, and love (Table 6).

Table 6*Catholic School Week Activities 2023*

<i>Day</i>	<i>Activity</i>
Mission Monday	Blessing bags for the homeless, each student brought \$10, school used the funds to purchase toiletries and small personal items, and then students fill their backpack with these items and wrote a prayer on an index card that placed inside their backpack. Faculty members and upper grade students brought the backpacks to a local homeless shelter.
Teamwork Tuesday	Older grades were assigned to work with the younger grades to complete a series of STEM activities.
Food pantry Wednesday	Each class brought items for the parish food pantry.
Thankful Thursday	Students and parents cheered and supported the school board of trustees, faculty and staff for their hard work and commitment to Catholic education.
Faithful Friday	Students went to church and celebrated their faith with rituals. This day, students and teachers pause from fun and excitement to give thanks to God for blessings they have.
Solidarity Saturday	As Catholic school week concluded, the school open its door to the public and invited families to come in and saw their work.

Since that week, the principal noticed a handful of students in first grade greeted the older grade kids when they came in the morning. One older grade student saw a kindergarten kid cry; he hugged the kid and played with him.

Beside of the whole school activity mentioned above, the majority of teachers in the study shared their belief that Catholic school shows students love. Lessons that teach the love of Jesus provide them with something that they couldn't get at public schools. The second grade ELA teacher explained how she trained kids to love each other. When her students experienced a conflict, she read a story from bible or a children's book, and then let kids discuss the problem and find a solution. She also trained kids to focus on liturgy and priest's homily by giving them an oral quiz after return to school from the church.

Regarding the experience of going to church and religion class, the speech teacher, who was not a Catholic, observed that the non-Catholic students might not feel as connected to God or as motivated to pray as the Catholic students such as during religion class or during mass prayers. However, the 7th and 8th grade religion teacher observed that non-Catholic students would have to participate in most of the religious activities and moral disciplines that were geared toward character building and behavior modification. She stated that:

It is not a forceful attempt to change the religion of a student but a provision of a moral model that supports the growth of an individual towards becoming a good citizen of society. For example, students learn ways of tolerating and helping each other. They participate in donation and giving out food and gifts to less privileged children and families.

The principal and all faculty believed that they were role models, and they expected their students to act and treat each other in a certain way. And they showed them that firsthand by how they acted with one another.

Parent participants witnessed how the school helped students to develop their morality and Christian values in other ways. Mrs. A affirmed the high moral and character exhibited at St. Michael's when describing the challenges of a family in the community. One family from the school suffered emotional and financial struggles, two students lost their father, and their mother was diagnosed with cancer. The school asked students to help this family. Teachers, administrators, and students collaborated selling and buying snacks, and making voluntary donations. In a matter of weeks, they were able to collect a considerable amount of money. This money was given to the family in need.

The students saw firsthand how to work as a team together while praying for the family, made a big impact on that family's life. Parents and teachers observed how students helped and respected one another.

Students not only learn and develop their morality and Christian values in school, but also practiced it at home. Mr. E shared his eight-year-old boy described moral actions through Catholic parables. His son talked about Jesus often at home with the example of Jesus washing his disciples' foot, similarly, he told the father they should help homeless, give them some money or food, because Jesus did call those poor people as His little brother. He learned from religion class, Jesus said, "Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me" (Matthew 25:40). The boy always shared his toy with his sister because he believed that Jesus loved his sister as loved him. In addition, Mrs. A described how her daughter changed her in the daily small things such as cutting lines in supermarket. Her daughter told her 'No cutting lines' in front of people, and she just went online to be patient. She didn't want to be ashamed by her children. The mom said, "I think she learned this from school, I learned from her, and I think that's very important and nice." Moreover, Mrs. C found her children love each other, even though they have different opinions and views sometimes, finally, they showed respect and understanding. She attributed these behaviors to Catholic education.

According to Mrs. C, Catholic school attaches great importance to cultivating a mature personality, not only learning knowledge but also paying great attention to developing people's good character. This will affect the child's values and future attitudes towards people and things. Mr. E also pointed out that Catholic education is a great guide

for students as they grow. It helps kids to have a sense of more responsibility and where they belong in society, they learn to be respectful and sharing. Also learn the positive contribution that Jesus has made to his disciples.

Personal Value. Educators at St. Michael's, along with parents, have a strong sense of the development of personal value. They expressed that personal values are central beliefs and the tenets that guide students' actions. It influences children's behavior, relationships, personality traits, and everyday life. It also guides students through success and challenging times. These individual values inform their decision-making, aspirations, and relationships with loved ones. Mr. A, the chairperson of the board discussed teaching students' life values, it means teach them to be nice to people. The principal found that the right balance between the outside world and the chain, and that of patients, meditation, and prayer. There's a great need in the outside world, a need for love, for understanding.

All interviewees powerfully demonstrated their connection to the school as members of a family. Both faculty staff and parents shared how the school impacts their children's personal value. The Pre-K coordinator mentioned that the impact of Catholic education on the non-Catholic students transcend not only to the students but also to their families. They become more aware of the reality of the world, of the need that the world has for more love, empathy and compassion and try to get involved on activities that would help the community, such as getting involved with the food pantry at Parish, visiting the elderly in nursing homes, preparing care backpacks for the homeless, etc. After such activity, the children have more appreciation and gratitude for what they have and for what their parents sacrifice to keep them at school.

All parent participant shared similar experiences about how Catholic education impact their kids' personal value. Mrs. R mentioned that her two daughters got along with classmates easily, they missed whose classmates or teachers who left the school and transferred to another place, they were very attached to their friends. She also said her daughter as new immigrants, didn't see different colors in people. She thought this was a healthy way for them to grow up. She believed that the most important value is appreciation, both for her and for her children. Her daughter thanks her and the father a lot, "you know, in Asian, we barely say thank you to family members." In addition, Mrs. A also shared, "my children would open the door and hold it for strangers in the shopping mall, all these little things they do in their life telling us they are learning well at school." Moreover, Mrs. C believed that Catholic education was very positive and powerful for the development of children's personalities:

For example, my eldest daughter is a little bit small in stature and eats less food than others. Her teacher noticed it and then told me about her conduction. At this point, I realized her teacher really did a great job, as she pays attention to every child who needed assistance. It also makes the children feel the warmth of being cared for.

Furthermore, Mr. E stated that general values that were shared were important in society. He gave examples of showing respect to each other, helping others, and also learning about prayers, because prayers do give them hope. He was so glad to see his two children were happy both at school and at home.

Theme 3: Parents' Perception of Catholic Education

There were 72% population of St. Michael's are not Catholic, 59% are Asian, 90% are first generation students in an American school. These parents sent their children to the school even they were not Catholic. In the daily school life, all students had to say morning prayer, went to church attend mass once a week, participated all church activities including Catholic school week, Christmas show, Holy week liturgy, donation for poor people, and religion class, etc. Before parents enroll their children, they must be aware of the school policy.

Interviewees believed that Catholic school is not only committed to academic excellence, but also incorporate spirituality into every aspect of the curriculum. The school taught that service to others was a basic of the Catholic faith. Catholic school is diverse and inclusive. Parent participants believed that having a belief for their children was important for them in their future life. Parents hoped their children could have a guiding light in their life. One parent mentioned that when children have any problem in their lives, they can concentrate and pray and have something in their mind and heart.

Parents' Experience of Catholic Education. All the four parent participants had a positive experience of the school. Mrs. A, whose two children studied at St. Michael's for 9 and 8 years, both she and her children liked the atmosphere from the school. She thought the staff were nice and students were friendly. She stated that her children haven't had bullying experience in school. She felt the whole school was like a family and very warm:

I remember that one family from school. Her house was burned down. So, in our school, the principal and the teachers want us to raise some money to support this

family. So, whoever has a problem I think, they can find a way to help. So, I think yeah, it's a big family. And people are very caring for others, and classmates, and the teachers. So, the whole atmosphere in the school is very good.

Mrs. A observed her children making progress, they worked hard on their studies, they also applied what they learned from religion class, they respect others, not stealing, they always do something good. She noticed that her daughter hold the doors for others, she told her it's like boy or men holding the door for ladies, you can pass the door to other classmates you don't have to hold it all the time. But her daughter replied to her that she liked to hold it for others to serve people. The mom realized that her daughter was growing up, she was at the school from UPK, now in 7th grade. She thought these small things they learned from school would influence their whole life, and already influenced the entire family as well, like not cutting lines, working hard and respecting others, like holding doors. Her son already graduated last year, and he is in public high school now, but he still remembered the prayers and prayed often. Mrs. A believed that the religion and the Catholic ideas her children learned would influence their entire life, not only today, but also future, she said:

In the future, whatever the jobs they will take, during the hardship and difficulties, they will have something in their mind. I think this is very good. I never regret that I send them to the Catholic school even though I'm not a Catholic. Yes. I appreciated the school doing a lot, and teach, and do role model for them.

Additionally, Mrs. C, a Christian mom who had two daughters at St. Michael's, noticed that her children had positive behavior and very good relationships with each other. They were interested in religion and God. They would like to go to church on

Sundays to worship God and read Bible every day before went to bed, which made the mom very happy, “Because they have learned some knowledge about God and practice what they learn in school. It seems to plant a seed of faith in their young minds.” The mom also stated that the most significant point was that they brought some religious values into their family life:

For example, when I lose my temper and yell at them angrily sometimes, they always find a way to take me back to the Bible and Jesus’s teaching, which challenges me to be more patient and not get angry at all. Calm down slowly and slowly. When it is over, I keep reflecting on myself and my faith which promotes the relationship with God. They are amazing, they not only keep the knowledge of God in their minds but also in their hearts. Trying to practice it in their lives. Practicing what they learn from school would be the footstone of forming their life values.

Mrs. C was challenged by the two daughters, according to her, she learned from them and found God’s will. They helped her to know more Bible and got closer to God. She became more and more tolerant of children. She believed that Catholic education had a big influence on her and the entire family. Whenever a conflict appeared, they tried to find a peaceful way (non-violence), instead of getting angry immediately to quarreling with each other. They supported and understood each other with patience. Mrs. C found that students from this school was very polite and courteous in their behavior and the way they speak. In essence, they are trained well in every aspect. Mrs. C considered the school like her other home, as she had an excellent relationship with the teachers. She felt the teachers and principal were very responsible for every child.

Moreover, Mrs. R thought the school really influenced both her children and her family a lot even they were not Catholic:

For example, when we have some difficulties in our life, my younger daughter told me, mom, don't worry too much, let us say a prayer, ask Jesus to help us.

Prayer makes us feel calm and encouraged. They also find a bible chapter or story read to us during dinner time, these bible stories really give us good example how to face our difficulties.

Mrs. R also mentioned that like many other people, before, she concerned about whether her children be treated well if they were not catholic. But after a few months, her concern disappeared, because she got scholarship, even not that much, but she appreciated it. She used to think the amount of scholarship they got had something to do with whether they were catholic or not, but the Chinese parents coordinator told her it was not. The previous principle gave her more scholarships during covid, she really appreciated it.

Teacher and Administrator Perspectives. Parents regularly communicate with teachers and administrators at St. Michael's. Stories of Catholic values and school satisfaction are shared regularly. The Pre-K coordinator held parent meetings twice a day, five days a week. She described an environment of open communication. Parents loved to share everything with her and expressed the benefits of Catholic education for their children. Especially, she described hearing how their children were more compassionate and aware about being good and kind to others. She described a heightened consciousness; they were conscious about the reality of the world and felt called to help their neighbor. The children became more disciplined and willing to help out at home. In

addition, in discussion with the Pre-K coordinator, parents described that their children became more respectful to their parents and their elders. Tradition was also observed at home and reported back to teachers. The religion teacher shared that some Catholic parents told her their children would pray at home before sleep. The child wishes Jesus could help their dream become true.

The principal echoed the Pre-K coordinators observations. Using examples from Thanksgiving and Catholic Schools Week, the principal noted that families were asked to voluntarily donate non-perishable food items for the people in need. The non-Catholic families donated the most. They were moved by the initiative and liked to help the community. The parents mentioned how much this experience helped them to explain to their children about helping one another and the impact that this had in their own community. The students start to learn at a young age what to be a good neighbor and loving your neighbor means. The chairperson of the board also concurs with these reflections, noting that the majority of the students that studied at St. Michael's, were positively impacted on them. He repeated:

It's the foundation, if you don't have a solid foundation, whether it be in this building, the church or in life, you're going to have problems. So, St. Michael's sets the foundation, they brought the foundation; they get it set, so when the children grow older, they started out with good solid foundation. We are credited with our mission to serve children to become good leaders in future.

Overall, teacher-participants stated that most parents respected them and were very gracious and grateful to what teachers were able to provide for their children. Parents knew that their children were with teachers in certain circumstances, sometimes

more than they were with them. When a parent described a struggle or challenge, they seemed confident that teachers would be available to help their child work through the issue, whether academic or emotional. The teacher participants in this study have the support of the parents, who feel that their children are loved and valued at the school. When asked for an example, a teacher described witnessing a parent meeting with an official from the diocese. During the visit, parents came, the parent expressed to him how they enjoyed sending their children to St. Michael's, especially noting the positive relationships and interactions with teachers, and the openness to speak to the principal. Another teacher explained that most parents were usually happy, and they expressed gratitude for what the teachers were doing for their children.

Conclusion

This chapter focused on the main thematic elements that resulted from the case study data. Through the analysis of the data, three overarching themes emerged, and three or two subthemes raised for each. The first overarching theme was reasons for sending children to Catholic school, three subthemes were: Catholic mission statement; two-way immersion program; and safe and friendly school environment. The second overarching theme was the impact of Catholic education, and the three subthemes were: shared value; moral development; and personal value. The third overarching theme was parents' perception of Catholic education, and the two subthemes were: parents' experience and what teachers and administrators hear from parents.

The researcher found that the Catholic education had a big impact on non-Catholic immigrant students. The next chapter will provide the reader with interpretation

of results, relationship between results and prior research, limitations, implications for future research, and implications for future practice.

CHAPTER 5 DISCUSSION

The present study was a single case study that sought to investigate the impact of the Catholic education on non-Catholic Chinese immigrant students. Particularly, the study tried to understand how teachers and parents perceived the impact of Catholic education on non-Catholic Chinese immigrant students' academic achievement and personal moral value development. The study focused on a case study of the experiences of teachers and parents within a single Catholic school.

As stated in Chapter One, three research questions were investigated. The first research question examined how teachers and parents perceive the impact of Catholic education on non-Catholic Chinese immigrant students' academic achievement. The second research question discovered how teachers and parents perceive the impact of Catholic education on non-Catholic Chinese immigrant students' personal moral values. The third question investigated what non-Catholic immigrant parents' perceptions of Catholic education were framed and designed by the study's theoretical framework and review of the literature in Chapter Two. Chapter Three presents the study's methods and procedures; data were gathered through interviews and content analysis. Data analysis through three cycles of coding yielded three themes, each theme had two to three subthemes, as explored in Chapter Four.

This final chapter sets forth the implications of findings explained in Chapter Four in light of the three research questions that guided the case study. It also includes the ways the study complements the existing body of knowledge and explored the study's limitations and recommendations for future research and practice.

Implications of Findings

The following section presents my interpretation of the findings answer the three research questions: 1. How do teachers and parents perceive the impact of Catholic education on non-Catholic Chinese immigrants K-8 students' academic achievement? 2. How do teachers and parents perceive the impact of Catholic education on non-Catholic Chinese immigrants K-8 students' personal moral values? 3. What are non-Catholic immigrant parents' perceptions of Catholic education? This section also presents the implications for theoretical and conceptual frameworks.

Interpretation of the Findings

Discussion of Research Question 1

The first research question in this study examined how teachers and parents perceive the impact of Catholic education on non-Catholic Chinese immigrant students' academic achievement. The data analysis found that Chinese parents highly valued education, they can sacrifice everything for their children's education. They moved far away from China to the United States for a better education and better future of their children. They believed that they have responsibility for their children's education, they also believed a better education could lead to a better life. They highly valued academic performance, but highly valued disciplines more. According to them, discipline can help students stay focused on their academic, disciplined kids are able to stay focused on their goals and keep their work a top priority. That's the reason they sent their children to St. Michael's Catholic Academy. The school is located in Flushing, where has 69.2% Asian population. St. Michael's as a Catholic school serves a largely Chinese immigrant community by offering a two-way immersion program. There are some public schools in

Flushing that offer Chinese-English two-way immersion program as well, however, these parents choose a Catholic school for their children, despite free tuitions. The findings of this study indicate perception that Catholic schools' discipline and structure allow their children to develop strong habits, allowing them to perform better in academics and in other ways.

Findings within Theme 1 describe why Chinese parents send their children to a Catholic school, even they are not Catholic. While parents did not name the immersion program as the central reason, administrators and teachers highlighted the two-way immersion program as a very important factor for sending their children to the school. They were very proud of that the school was the only one Mandarin-English immersion school in the entire Brooklyn diocese. The principal and the chairperson mentioned that because the school remained partnerships with Boston College and membership in their Two-Way Immersion Network for Catholic Schools, upon graduation from St. Michael's, students receive the Biliteracy Pathway Seal from Boston College on their diplomas. Both of them believed that the two-way immersion program played a big role on students' academic performance. In addition, the chairperson pointed out that the two-way immersion program not only help new immigrant students to perform better on academic, but also help them to thrive and meet their other needs.

Despite the school administrator emphasized the importance of the two-way immersion program, parents and teachers value the demonstrated commitment to moral good for all as a cornerstone of Catholic education.

Discussion of Research Question 2

The second research question in the study investigated how teachers and parents perceive the impact of Catholic education on non-Catholic Chinese immigrants K-8 students' personal moral values. The analysis of the data revealed that Catholic education could help students built a great foundation in life. A Catholic school typically provide religious education courses that cover Catholic teachings, moral principles and values, these teachings aim to deepen students' understanding of faith and guide them in making ethical decision. St. Michael's is no exception. The chairperson, Mr. A, expressed his pride of being an alumni of St. Michael's and his foundation life in the school.

All teachers and administrators emphasized that the school fostered Christian community values and held the education of students in sacred trust as the faculty helped the students to understand their faith and morality, evaluated and expressed ideas both intellectually and creatively. Findings of the study indicate that students were supported to know their faith and develop strong moral values through prayer, reflection, and service to others. Students were also challenged to respect each other and develop abilities and skills of critical thinking needed to make value-oriented moral decisions in a contemporary society. Interviews with the principal along with other teachers demonstrated that educators in Catholic school would help students act in a morally responsible manner out of respect for others and that such behavior is important in a civilized society.

In this study, new Chinese immigrant parents' perspectives toward education are deeply influenced by the Chinese culture, especially by Confucianism. They believed that there are some similarities between Catholic teaching and Confucius teaching. Both are

beliefs that establish rules for how to behave in social situations and uphold moral principles. This finding was shared by Mrs. R who came from a traditional Chinese family high value Confucianism. Confucianism emphasizes mutual respect and kindness toward others, Jesus teaches people love others as love oneself including enemies. There are large non-Catholic Chinese populations at St. Michael's, who enroll at the school not only because of the Chinese-English two-way immersion program, but also because of the shared values. They believed that the Catholic character of the school was reflected kindness, love, care, and respect.

Both teachers and parents observed their students' behavior in daily life, and they indicated that Catholic education would support students in the development of a personal value, morality, and spirituality across the life course. They all agreed that religion classes and other religious activities such as morning prayer, Catholic School Week celebration, church liturgy, community service, and donation to the poor played a big role in students' moral-character formation.

Discussion of Research Question 3

The third research question in the study examines non-Catholic immigrant parents' perceptions of Catholic education. The analysis of the data found that non-Catholic Chinese parents had a positive perception on Catholic education. First, they experienced that St. Michael's was not only committed to academic excellence, but that the school also incorporated spirituality into every aspect of the curriculum. All participants agreed that the school provided their children invaluable opportunity to expand their knowledge, explore their passions, create community, strengthen their sense of self and come to know God all in one place. Second, parents thought Catholic school was safer than public

schools because the values and disciplines were taught. Third, all parent participants have two children enrolled at the school from four to nine years and they witnessed how the school taught their kids core values to help them mature into Christ-like people. They shared students learned about commitment, respect for others, responsibility for their actions, self-discipline, and making good decisions based on the tenets of their faith. Most importantly, they not only learned in their classrooms or school, but had opportunities to put moral teaching into practice and lived experience. Lastly, half participants pointed out that having a belief was important for their children's future life, even they were not Catholic, they hoped their kids have a guiding light in life. One parent shared how her daughter changed her and the entire family by taking care of the poor and not cutting lines in supermarket. Another parent stated when children have any problem in their lives, they remember what they learned from Catholic school, so they can concentrate and pray, then have something in their mind and heart to overcome difficulties.

Besides interviewing parents, the researcher also had conversations with teachers and administrators and analyzed some content areas. The data analysis showed that non-Catholic parents were involved in school activities and events often and happily. They encouraged their children to attend church, attend mass weekly, donate to the poor, and help those in need. Teachers and administrators saw that most parents joined the Christmas show every year and volunteered during Thanksgiving and Catholic School Week. They also saw how generous those non-Catholic parents were. One teacher shared how the school made donation (parents volunteered to sell snacks) to help a family suffer from sickness during pandemic. The principal pointed out that the non-Catholic families

were the ones that donated most. In addition, the Pre-K coordinator heard from parents that their children were more compassionate and more aware of being good and kind to others; they were conscious of the world's reality and tried to help their neighbors. Parents told the Pre-K coordinator that the experiences of spiritual practice (such as helping others, donating to the poor, prayer, meditation, and reflection) helped their children cultivate a sense of spirituality and develop their moral conscience.

Moreover, teacher participants witnessed that most parents respected them and were very gracious and grateful for what they could provide for their children. Parents believed that children were loved and valued at the school. Parents of lower grade students, often shared with teachers how their children bring prayers to the house. A second grader told his parents they should say a grace before eating and say a prayer before going to bed. This little boy also shared with the family what he learned from religion class; he asked the parents to give food to the homeless because he learned from the Bible that Jesus called the homeless and poor His little brother. The chairperson of the board was pretty sure the majority of the students and parents were happy to be a member of St. Michael's. He believed that the school positively impacted both students and their families.

The Implications for Theoretical and Conceptual Frameworks

The results of the present study have implications not only for the wider understanding of the impact of Catholic education on non-Catholic students, but also for the theoretical and conceptual frameworks laid out in Chapter One.

The findings of the study highlight the impact of the Catholic education on non-Catholic Chinese immigrant students and how educators and parents perceived the

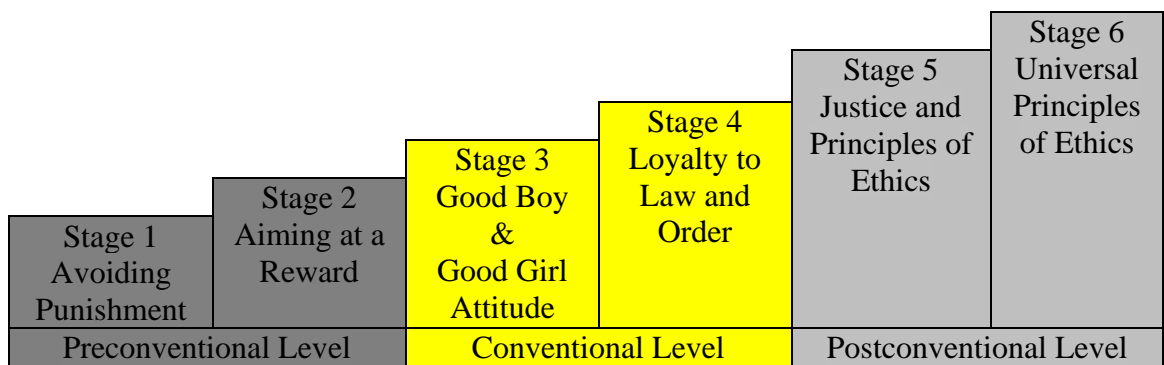
Catholic education. As stated in the significance of the study in Chapter One of this document, Catholic education broadens to serve students from many different backgrounds, is important for scholars to understand the ways that Catholic education's values, align with other cultures, other religions, and other communities. The number of Chinese immigrants in the United States peaked at almost 2.5 million in 2019 (Rosenbloom & Batalova, 2023). Only in New York City grew rapidly by 7.6% between 2015 and 2020 (Wang, 2022). St. Michael's as a Catholic school, located in Flushing, where known China town with a big Asian population, is necessary for the school to prosperously fulfill her mission. As shown in the lived experiences of teachers and parents from the school, caring for each other and helping the poor proved vital in carrying out the school's mission. As stated in several interview excerpts, living in communion with God and others and being of service is essential to Catholic education, and the formation of students' moral and personal value development.

The study was framed by two main theories: moral development (Kohlberg & Hersh, 1977) and sensemaking theory (Weick, 1995). The former is a theory that focuses on how children develop morality and moral reasoning. Moral development is the process by which children develop the distinction between right and wrong (morality) and engage in reasoning between the two (moral reasoning). To teach student live a moral life, St. Michael's school looks to both faith and reason. This is to say, students' decisions about how to live are influenced by their personal relationship with God, the teachings of the Church, by the application of their intelligence, and what they learned through life experiences. The stories shared by both teachers and parents in Chapter Four are evidenced that their moral education stimulated students' thinking ability over time in

ways which enable them to use more adequate and complex reasoning patterns to solve moral problems (the girl reminded her mom no cutting lines). The discussions from the previous chapter showed that students meet the first two levels (preconventional and conventional level) of moral development theory. Kohlberg identified six stages of reasoning at three levels (Figure 3).

Figure 3

Kohlberg's Theory of Moral Development



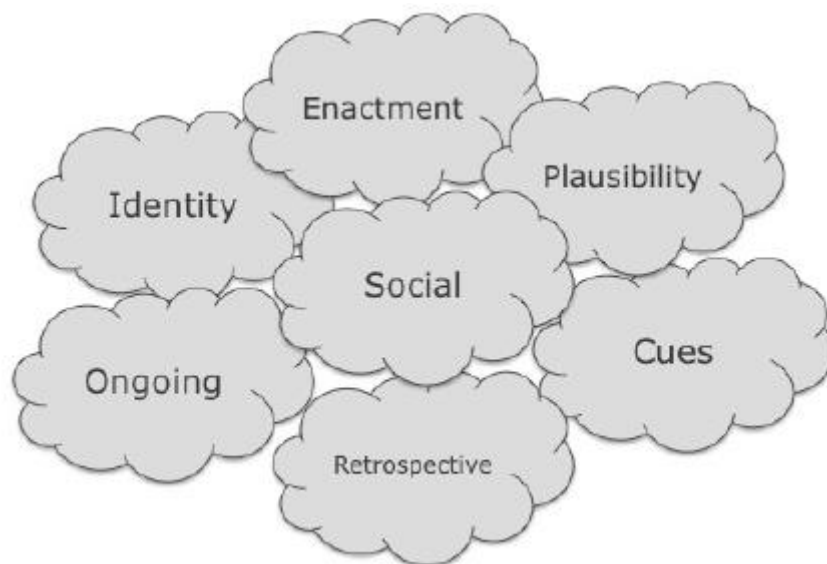
Moral development prevents people from acting on unchecked urges, instead considering what is right for society and good for others, it helps students develop abilities and skills of critical thinking needed to make value-oriented moral decisions in a contemporary society. Understanding that students should act in a morally responsible manner out of respect for others and that such behavior is important in a civilized society. Moral development also helps children to think from other's perspective and help others. The findings of this study indicated this is evident from the previous section of this Chapter and Chapter Four that most morally based behaviors exhibited by students to show their respect, care, compassion, kindness, and gratitude. As the principal shared the example of Catholic School Week, the school celebrated with masses, liturgy, prayer, pair reading, donation for the poor, serve community, and other activities for students,

families, parishioners, and community members. All activities aimed to help students have a life experience to learn and to serve. The principal emphasized that Catholic school week along with religion class are important part of students' formation of moral values and commitment to community service. Stories shared by teachers and parents showed that students from St. Michael's think about other people and caring about their expectations, this is the third stage and second level of the moral development theory.

The study was also built upon the sensemaking theory that emphasizes that organizational members make sense of unexpected events through a process of action, selection, and interpretation (Wick, 1995). In other words, it is the process by which people give meaning to their collective experiences. Sensemaking involves three main moves (perceptions, interpretations, and actions) (Daft & Weick, 1984) and seven properties (Weick, 1995; Figure 4).

Figure 4

The Seven Properties of Sensemaking



According to Weick (1995), the seven properties of sensemaking are closely connected and affect each other.

Sensemaking helps students to be able to understand different points of view, figure out what is important, and test their understanding to make sure it is accurate. The Catholic school in the present study fits this model quite well. The results of the study are evidence that schooling is a moral enterprise which values issues about in the content and process of teaching (Kohlberg & Hersh, 1977). Meaning making of the school from the present study about moral teaching, Catholic School Week celebration, liturgy, and community service occurs within social and organizational context. The culture of teaching, learning, and norms within the school shape how teachers and students make sense of their choice and decision. The data analysis of the current study indicated how St. Michael's teachers made sense of what they taught students within the context of their own practical beliefs. The findings also demonstrated how students made sense of what they learned within the school. As mentioned in Chapter Four, the boy asked his father to help the poor or the girl asked her mom to be patient on line. For these students, sense-making is the conceptual process in which they actively engage with the natural world, wonder about what they learned from school, and then they develop, tests, and refines it. They were making sense of what they learned. The sensemaking theory can help educational leaders continue their mission to help serve students (Kohlberg & Hersh, 1977).

Both moral development and sensemaking theory guided this research study. It illustrated by outlining how Catholic education impacted non-Catholic students. Based on the finding of this study, Catholic school plays a big role on children's moral and value

development. Catholic school typically provides religious education courses that cover Catholic teaching, moral principles, and values. These classes and activities aim to deepen students' understanding of faith and guide them in making ethical decisions. Like the sample case in the present study, St. Michael's emphasized moral development and self-discipline and encouraged student to value service to others, to respect self and others, and to become productive citizens and future leaders.

Relationship to Prior Research

The present study is connected well with the theoretical framework utilized in its conception and the existing literature on the different explored elements. In the following section, I present connections between the related research I reviewed in Chapter 2 on Catholic education and the findings from my case study. The findings of the present study support the claims made by prior researchers on reasons non-Catholic Chinese parents send their children to a Catholic school, the impact of Catholic education and the shared value, and parents' perception of Catholic education.

Firstly, parents often choose Catholic schools for their children due to their trust in Catholicism's emphasis on moral virtue and goodness and the attraction of two-way immersion programs. Research by Zhong and Zhou (2011) highlighted a prevalent belief among Chinese families about parents' responsibility for their children's education. Lee, Ting, and Lo (2017) identified several factors influencing Chinese parents' school choices, including perceived behavioral control, qualification values, and appreciation for Chinese culture. They want consistent exposure to traditional Chinese values for their children. This study concurs, emphasizing Chinese parents' focus on academic excellence and moral development. One dominant theme emerged, indicating parents' belief that a

school's social environment profoundly impacts their children's academic and moral growth. Parents trust Catholic schools because they associate education with moral virtue and goodness. Two-way immersion programs and family-oriented school environments are significant motivators for these parents. Contrasting with Ho and Zhou's (2021) findings, parents in this study did not prioritize factors like peers' family backgrounds but focused on cultivating respect and a universal familial bond in their children.

Secondly, the impacts of Catholic education resonate deeply with Chinese parents. They perceive an alignment between Chinese and Catholic values. Wolff (1985) asserted the universality of nature's laws. Echoing this sentiment in the present study, a parent raised in a traditional Chinese setting, recounted the influence of Confucianism—a philosophy prioritizing social ethics and moral principles (Wang et al., 2016). Parents desire holistic growth for their children, encompassing wisdom, knowledge, morals, and values. They appreciate the moral teachings in Catholic schools. Embracing Confucian ideals, they value teachings like *ren* (仁), signifying kindness and benevolence (Wang et al., 2016). Lapsley and Kelley (2022) underscored Catholic education's holistic impact, highlighting its unique offerings compared to public institutions. The study observed a convergence in Chinese and Catholic values, emphasizing harmony, humility, and patience. Village and Francis (2016) found that Catholic schools fostered positive traits such as high self-esteem and reduced racism. The current study supports these findings, affirming the role of Catholic schools in nurturing values like altruism, moral judgment, ethical behavior, and compassion, aligning with findings by Schneider, Rice, and Hoogstra (2004).

The third significant discovery from this research pertains to the perceptions of non-Catholics, particularly Chinese parents, regarding Catholic education. These parents articulated the influential role of Catholic beliefs in their children's lives, positing that religious teachings provide their children with a grounding framework to navigate challenges. Notably, even parents without religious affiliations reported transformative behaviors in their children due to their Catholic education. Instances included a student advocating for ethical behavior, like not cutting in lines, and another promoting patience and calmness. Teachers and school administrators validated these observations, noting that parents frequently expressed gratitude for the positive influences they perceived in their children.

Existing literature on Catholic education predominantly emphasizes its influence on students' academic achievements and moral development. There is a noticeable lacuna concerning its impact on non-believers, especially non-Catholic Chinese immigrant students. This research brings novel insights from this demographic, highlighting their unique experiences and perspectives. The sample school in this study, St. Michael's, exemplifies how Catholic institutions can inclusively accommodate immigrant and non-Catholic students, aligning with their foundational mission. These schools endeavor to foster moral and spiritual encounters for all students, irrespective of their religious backgrounds.

Limitations of the Study

The current study has a few limitations to keep in mind. First, this single case study is exploratory and descriptive. The findings are not meant to represent all non-Catholic Chinese parents. As all the parent participants are not new immigrants, they

settled down in the United States for at least ten years already. Their children were born in China and came to this country at a very young age, so they adopted American culture easily. The present study is meant to present the views of this demographic only.

Second, most of the parent participants are mothers (three of four participants). As a result, the voices of fathers are underrepresented. Since mothers and fathers have a different role and perspectives on their children's education, caution should also be applied when generalizing the findings from the study to fathers.

Third, the study setting and religion bias were another limitation. Most teacher participants (6 of 7) are practiced Catholic, and one is a Catholic nun. Three of the administrators are Catholic too. So, the results may include a religious bias in the collected data which may have impacted the interview conversation and results.

Fourth, the study only chooses one sample school with a small size of 14. I focused primarily on the voices of one Catholic school and seven different subject teachers, four parents, and three administrators only. The small size sample will be difficult to find significant relationships from the data.

Lastly, my experience as a Chinese Catholic nun and a full-time teacher at the school, also a teacher of participants' children. They had known each other for several years and had a rapport with them. This could have influenced participants' performance during interviews and researcher's interpretation of the results. Parents may want to please the researcher because I am a nun, they want to show me how Catholic education is good.

Recommendations for Future Practice

Study findings offer two concrete recommendations regarding the Catholic education mission and the development of faith and moral personal life values. First, the leaders of St. Michael's should be aware of how Catholic education's values relate to Chinese cultures and other faiths such as Confucianism as it expands to educate students from a wide range of backgrounds, especially the non-Catholic Chinese immigrant students. As the results of the present study showed that those parents enrolled their children to St. Michael's because of the two-way immersion program and the shared value between Catholic values and Chinese traditional values. They were new immigrants; they had many difficulties both economically and emotionally. Miller et al. (2021) found urban Catholic schools in the U.S. had a legacy of providing high quality educational opportunities for low-income students and students of color. Teachers and school leaders can continue to increase the number of students who attend Catholic schools, enrich students' education by allowing them to engage with peers from a variety of backgrounds, and spread the importance of Catholic education.

Additionally, the current study provides pertinent information to other Catholic schools, dioceses, district leaders as well as policymakers with the information that is necessary to inform their decision to invest in similar two-way immersion programs to retain and support the non-Catholic students and family, especially the new Chinese immigrants. Those non-Catholic Chinese students can be considered in a shared call to focus on the new evangelization. As the findings showed that students from St. Michael's learned morals and good behaviors from school, and then they practiced at home. Their parents and the whole family were influenced by them. Students learned

Jesus loves the poor from school, and then they encouraged their parents to help poor people at home. Schneider et al., (2004) argued that schools need to give young people the opportunity to exercise moral judgment, ethical behavior, and care and concern for others. Their recent research suggests that schools can aid young people in developing values such as altruism, judging morally, behaving ethically, and caring and showing concern for others. For school leaders, such as school principals, and all school staff and faculty, classroom teachers, this study would inform them about the importance of Catholic education and its impact on non-Catholic Chinese immigrant students' academic development and moral value improvement.

Recommendations for Future Research

The opportunities for future research are plentiful. Since the present study focused specifically on elementary non-Catholic Chinese immigrant students, replication studies can focus on secondary or high school Chinese student and other than Chinese group non-Catholic students. Future research could explore the difference impact of non-Catholic Chinese students between elementary Catholic schools and secondary Catholic schools or High schools. Also, future studies can compare the differences between parish schools and religious order schools. The present research was conducted in a parish school, which has a very small number of only 210 students. It is an elementary school. The findings of this research indicated a positive impact of the Catholic education on those students who are not Catholic. Younger learners are better than older ones at learning unusual abstract causal principles from evidence. Also, younger minds and brains are intrinsically more flexible and exploratory, although they are also less efficient

as a result (Gopnik, et al., 2015). Thus, it may benefit the literature to explore the impact of Catholic education on non-Catholic secondary or high school Chinese students.

Moreover, future research can aim at the lifelong impact of the Catholic education on the non-Catholic students. Children of the present study are currently enrolled in the school, that the findings of the study showed only a short time impact of the Catholic education. Elder and Jepsen (2014) found that attending Catholic schools positively influences educational attainment. Future research can exam how long the influence can last.

A final recommendation is to conduct a research focus on how Catholic schools serve immigrants non-Catholic students and families. More and more immigrants came to this country, for example, currently, there are more than 4 million Chinese immigrants in the United States (U.S. Census Bureau, 2013). As immigrant parents, they face the challenges of parenting in two cultures while coping with stresses such as language barriers, cultural conflicts, economic hardship, and discrimination inherent in the acculturation process (Urban Institute, 2006).

Catholic schools were founded more than a hundred years ago on the idea of immigrant communities who wished to educate their children in institutions that reflected their religious beliefs. Nowadays, more and more kids from different immigrant families are coming to this country and many of them send their children to a Catholic school. To understand the role of Catholic schools in urban education today, we need to explore further the ways in which the presence of so many children of immigrants, many of whom are not Catholic (or at least not religious), is changing the structure, mission, and

practices of Catholic schools, as well as the relationship between schools, parents, and immigrant communities (Louie & Holdaway, 2009).

Conclusion

This case study was designed to explore the perceptions of teachers and parents regarding the selection and influence of Catholic education, emphasizing its impact on non-Catholic Chinese immigrant students in terms of academic achievement and personal moral development. Specifically, the research focuses on non-Catholic Chinese immigrant students in grades K-8 from a Catholic school in Flushing, New York. The theoretical framework for this study uses Kohlberg & Hersh's (1977) model of moral development and Weick's (1995) sensemaking theory to frame decision-making, experiences, and understanding. The former delves into the evolution of children's moral reasoning, while the latter posits that members of an organization interpret occurrences through actions, selections, and interpretations.

Data for this single case study includes interviews and content analysis, targeting the perceptions of St. Michael's administrators, teachers, and parents. The findings of the study indicate that non-Catholic parents expressed considerable gratitude towards the school and its educators, often motivating their children to embody the Catholic mission in both academic and extracurricular realms.

This study bears implications for Catholic schools, emphasizing their role in serving non-Catholics in alignment with the Gospel-inspired teachings of Jesus, a cornerstone of Catholic tradition. This study galvanizes Catholic educational leaders to reflect upon the significance of their outreach and support of non-Catholic immigrants,

aiming to disseminate the rich traditions and values-based belief systems inherent in Catholic education.

**APPENDIX A FORMAL LETTER TO REQUEST FOR PERMISSION TO
CONDUCT RESEARCH**

Dear _____,

I am writing you this email to request for a permission to conduct my doctoral research at St. Michael's Catholic Academy. The research I wish to conduct for my doctorate dissertation. My project is a qualitative study concerning the impact of Catholic education on non-Catholic Chinese immigrant students. This project will be conducted under the supervision of Dr. Parnter, who from the Department of Education, St. John's University.

I am hereby seeking your consent to let me include the staff/administrator and parent numbers as well, and also yourself at St. Michael's. I have provided you with a copy of my interview questions. I am also be interested in analyzing documents that reflect the mission and values of the school, such as student and faculty handbooks and/or relevant parts of accreditation or strategic planning documents at your discretion. All data will be kept confidential, and the school and persons involve will be given pseudonyms within the dissertation.

Upon completion of the study, I undertake to provide my professor with a bound copy of the full research report. If you require any further information, please feel free to contact me on cellphone 9176033294, hui.hou14@stjohns.edu

Thank you for your time and consideration in this matter.

Yours sincerely,
Huifu Hou
St. John's University

APPENDIX B RECRUITMENT EMAIL

Dear _____,

I am writing to let you know about an opportunity to participate in a research study about the impact of Catholic education. This study is being conducted by Huifu Hou at St. John's university. The study is for her doctorate dissertation. The study can help researchers at St. John's University and Catholic educators as well as teacher at St. Michael's Catholic Academy have a better understanding of the impact of Catholic education on non-Catholic Chinese immigrant students. This project will be conducted under the supervision of Dr. Parnter, who from the Department of Education, St. John's University.

I am seeking teachers/parents to participate in the study at St. Michael's. If you would like to participate in the study, I will have an interview with you, the interview questions are about your experiences of Catholic education. All data will be kept confidential, and the school and your name and your child's name will be given pseudonyms within the study.

Agreement to be contacted or request for more information does not obligate you to participate in any study.

If you are interest in participating in this study or would like addition information, please call Huifu Hou at 9176033294, or email: hui.hou14@stjohns.edu

Thank you again for considering this research opportunity.

Yours sincerely,
Huifu Hou
St. John's University

APPENDIX C INFORMED CONSENT



St. John's University
School of Education
8000 Utopia Parkway
Queens, New York 11439

INFORMED CONSENT FOR RESEARCH PARENTAL PERMISSION

Impact of Catholic Education

You have been invited to take part in a research study to learn more about the impact of Catholic education. This study will be conducted by Huifu Hou, from the Department of Administrative and Instructional Leadership (DAIL) within the School of Education, St. John's University. The study is part of her doctoral dissertation. Her faculty sponsor is Ceceilia Parnter, Ph. D., also of DAIL. Your participation is voluntary. Before deciding whether or not to participate, please read the information below and ask questions about anything you do not understand. You may refuse to participate or withdraw at any time without penalty. You also have the right to skip or not answer any questions you prefer not to answer.

PURPOSE OF THE STUDY

The purpose of the study is to investigate the impact of Catholic education on non-Catholic Chinese immigrant students, in particular, the researcher will examine the impact on K-8 students from a Catholic school.

STUDY PROCEDURES

If you are willing to participate, the researcher will interview you 11 questions that regarding your child's/student's basic background information about the Catholic education. The interview will take 30- to 45- minute via Webex. The researcher will ask questions about your perception of the Catholic education. Again, everything will be confidential. The interview will take place during a pre-arranged date and time. Before the interview, the researcher will review your rights as a participant as well as ask you to be audio-recorded. Importantly, the recording will be kept on a password-protected computer and only members of the research team can listen to it. Audiotaping is optional. At any time during the interview, you may decline to answer a question. Last, the researcher will get access of your child's/student's school document such as test scores. Only members of the research team can view her or his document.

POTENTIAL RISKS AND DISCOMFORTS

There are no risks associated with your participation in this research.

POTENTIAL BENEFITS TO PARTICIPANTS AND/OR TO SOCIETY

The ultimate goal of the study is to help educators and school administrators to understand the ways that Catholic education's values, align with other cultures, other religions and other communities. Additional goals include conducting research that will inform policy interventions and reforms in order to strengthen the number of students who attend Catholic school to be globally minded and to enrich students by having them interact with students from all different backgrounds.

PAYMENT/COMPENSATION FOR PARTICIPATION

Although you will receive no direct benefits, this research may help us understand the impact of the Catholic education on non-Catholic students better. No monetary compensation will be provided to you for participation in the study.

CONFIDENTIALITY

Confidentiality of your research records will be strictly maintained by storing the data on the researcher's password-protected computer. All transcribed interviews will be kept on that computer. During transcription, all identifiers such as names and places will be removed. The researcher will code the transcripts by a number, not name. The number will correspond to your name but will be kept in a separate Word document. There will be no way to identify your name. When the results of the research are published or discussed in conferences, no identifiable information will be used. Lastly, the data will be kept on the researcher's computer for a required three years and then deleted permanently. Your responses will be kept confidential with the following exception: the researcher is required by law to report to the appropriate authorities, suspicion of harm to yourself, to children, or to others. Your responses will be kept confidential by the researcher, but the researcher cannot guarantee that others in the group will do the same.

PARTICIPATION AND WITHDRAWAL

You may choose to be in this study or decline participation. If you volunteer to be in the study, you may withdraw at any time without any consequences.

INVESTIGATOR'S CONTACT INFORMATION

If there is anything about the study or your participation that is unclear or that you do not understand, if you have questions or wish to report a research-related problem, you may contact Huifu Hou by phone or email. Phone: 9176033294 Email: hui.hou14@stjohns.edu Or you can contact the faculty sponsor, Ceceilia Parnter, Ph. D., at 718-990-1305, Sullivan Hall—Room 519 (8000 Utopia Parkway, Queens, New York 11439), or parnthec@stjohns.edu.

RIGHTS OF RESEARCH PARTICIPANT – IRB CONTACT INFORMATION

For questions about your rights as a research participant, you may contact the Institutional Review Board, St. John's University, Dr. Raymond DiGiuseppe, Chairperson, digiuser@stjohns.edu, 718-990-1955 or 718-990-1440.

SIGNATURE OF PARTICIPANT

I have read the information provided above. I have been given a chance to ask questions. My questions have been answered to my satisfaction, and I agree to participate in this study. I have been given a copy of this form.

Do you agree to be audio-recorded? Yes No

Name of Participant

Signature of Participant

Date

SIGNATURE OF INVESTIGATOR

I have explained the research to the participant and answered all of her/his questions. I believe that the parent understands the information described in this document and freely consents to participate.

Name of Person Obtaining Consent

Signature of Person Obtaining Consent

Date

APPENDIX D TEACHER'S INTERVIEW PROTOCOL

Time of interview: 45-60 minutes

Date:

Place: St. Michael's Catholic Academy

Interviewer: Huifu Hou

Interviewee:

Position of interviewee:

Introductory Protocol:

Thank you for volunteering to participate in this study at St. Michael's Catholic Academy. This research project as a whole focuses on the impact of Catholic education, with particular interest in understanding how teachers and parents perceive the impact of Catholic education on non-Catholic Chinese immigrant students.

In our interview, I am interested in any experiences you and your students have had where you and other educators at St. Michael's came together in professional, spiritual, or social settings and make the Catholic education big impact on the non-Catholic students.

Questions:

1. How many years have you been teaching at Catholic school?
2. What is the percentage of your students are non-Catholic?
3. What is the difference of your non-Catholic students' experience at St. Michael's?
4. Please share one example of your non-Catholic students' experience at the school.
5. What do you hear from parents about their children's impact of the Catholic school on their children?
6. In your observation, what is the impact of Catholic education on these non-Catholic students? Personal value? World view? Etc.
7. Please describe an experience with St. Michael's that reassures your students are learning values that you support in the school.
8. Could you please describe an experience that influence your students?
9. How are those experiences still influencing your students after they leave St. Michael's?
10. How does catholic education influence your students outside the school?
11. How does the Catholic education align with the values your students' life now?

Thank you very much for participating in this interview. For your information, only researcher and her advisor on the project will be privy to the tapes which will be eventually destroyed after they are transcribed. In addition, you must sign a form devised to meet our human subject requirements. Essentially, this document states that: (1) all information will be held confidential, (2) your participation is voluntary, and you may stop at any time if you feel uncomfortable in the future interview.

APPENDIX E PARENTS' INTERVIEW PROTOCOL

Time of interview: 45-60 minutes

Date:

Place: St. Michael's Catholic Academy

Interviewer: Huifu Hou

Interviewee:

Position of interviewee:

Introductory Protocol:

Thank you for volunteering to participate in this study at St. Michael's Catholic Academy. This research project as a whole focuses on the impact of Catholic education, with particular interest in understanding how teachers and parents perceive the impact of Catholic education on non-Catholic Chinese immigrant students.

In our interview, I am interested in any experiences you and your child have had at St. Michael's Catholic Academy.

Questions:

1. Why did you send your child to Catholic school?
2. How many years did your child attend Catholic school?
3. How would you describe your experience at St. Michael's?
4. Would you say the experiences were generally positive or negative?
5. If negative, how did those experiences influence you and your child?
6. Please describe an experience with St. Michael's that reassures you that your child is learning values that you support in your own home?
7. Could you please describe an experience that influence you and your child?
8. How are those experiences still influencing you and your child today?
9. How would you describe whether your values align or do not align with Catholic values or the Catholic educational today?
10. How does the Catholic education alien with the values your and your child's life now?
11. Will you recommend St. Michael's to other family? Why?

Thank you very much for participating in this interview. For your information, only researcher and her advisor on the project will be privy to the tapes which will be eventually destroyed after they are transcribed. In addition, you must sign a form devised to meet our human subject requirements. Essentially, this document states that: (1) all information will be held confidential, (2) your participation is voluntary, and you may stop at any time if you feel uncomfortable in the future interview.

APPENDIX F CONTENT ANALYSIS PROTOCOL

Type of Content (e.g., foundational document, accreditation report, publication, Internet content, principal's message, flyers, school/church bulletin, school website language):

Individuals included & their roles:

Evidence of coming together as a community of practice, or expectations thereof:

Evidence of student's behavior (courtesy, conscientiousness, moral, personal values, believes), or expectations thereof:

Evidence relating to Chinese value and Church value fulfillment:

Evidence relating to the school mission fulfillment:

Summary of the content's contribution to body of data:

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Vita

Name	<i>Huifu Hou</i>
Baccalaureate Degree	<i>Bachelor of Science, Northwest University, Xi'an City, China Major: Chinese Language and Literature</i>
Date Graduated	<i>June, 2005</i>
Other Degree and Certificates	<i>Master of Science, St. Paul University, Dumaguete City, Philippines Major: Educational Management</i>
Date Graduated	<i>March, 2012</i>
	<i>Master of Science, St. John's University, New York City Major: School Counseling</i>
Date Graduated	<i>May, 2017</i>
	<i>New York State Permanent Certificate in School Counseling (2017)</i>
	<i>Advanced Certificate in School Building Leadership, St. John's University, New York City</i>
Date Graduated	<i>December, 2023</i>