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A Comparative Analysis of the Principal Selection Process in Catholic and Non-Catholic Christian Elementary Schools in the Chicagoland Area

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A COMPARATIVE ANALYSIS OF THE PRINCIPAL
SELECTION PROCESS IN CATHOLIC AND NON-CATHOLIC
CHRISTIAN ELEMENTARY SCHOOLS IN THE
CHICAGOLAND AREA.

by

Timothy J. Reilly

A Dissertation Submitted to the Faculty of
the School of Education of Loyola
University of Chicago in Partial
Fulfillment of the Requirements
for the Degree of Doctor
of Education

May 1993

This dissertation is
dedicated to the author's
late sister, Mary Joan,
who was a constant source
of encouragement to him.

Timothy J. Reilly

Loyola University of Chicago

A COMPARATIVE ANALYSIS OF THE
PRINCIPAL SELECTION PROCESS
IN CATHOLIC AND NON-CATHOLIC CHRISTIAN
ELEMENTARY SCHOOLS IN
THE CHICAGOLAND AREA

The purpose of this study was to make a comparative analysis of the principal selection process in Catholic and non-Catholic Christian elementary schools in and near the Chicagoland area. Certain areas in particular were examined. The role of a central office in the principal selection process was examined. The practicing membership in a "said congregation or denomination" by a principal candidate was analyzed as well. The question of who had the "most weight" in making the final decision for selection was another factor compared and analyzed in this study. Some other factors that were studied were the amount of theological coursework and candidate's knowledge of the said religion. Additional tests given by a selection committee (leadership, personality, theological or administrative) to candidates, credentials of a candidate, and immediate orientation and in-service of a new principal in both administrative and theological areas were comparatively analyzed. Finally the perceptions of the respondents as to how much theological coursework a candidate should have and who should have "the most weight" in making the final decision were the areas compared and analyzed.

A questionnaire of twenty-six objective questions and one essay question with an opportunity given to the respondent for an interview were sent out to three hundred Catholic and non-Catholic Christian respondents. This group consisted of pastors, leaders of congregations, principals, board members, chaplains, and staff members.

Sixteen Chi-Square tests were performed on null hypothesis derived from the data. The study yielded the following significant differences from thirty-nine Catholic respondents and thirty-one non-Catholic Christian respondents.

1. Catholic schools require that a principal candidate be interviewed first at a central office, whereas the non-Catholic Christians did not, for the most part.
2. Pastors and leaders of congregations have the final say in selecting the principal in Catholic schools whereas in non-Catholic Christian schools it is either the school board or congregation that make the final selection.
3. Catholics tend to require their potential principal candidates to have state certificates, whereas the non-Catholic Christians, most of the time, did not.

4. Catholics tended to have more immediate orientation and in-services for a new principal, whereas the non-Catholic Christians did not have as many formal ones.

5. Non-Catholic Christians were more stringent in requiring that their principal candidates be active members of their congregation or denomination than the Catholics were.

Recommendations included that both Catholic and non-Catholic elementary schools in Chicago have more in-service, require more credentials, and further the scrutinizing process of candidates who are not of the same denomination of that of the school.

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Lastly, the author is very grateful to Mrs. Elaine Kern, who typed this dissertation. Words are inadequate for her help. A word of thanks also goes to Mr. Michael Joyce for his assistance with computers.

VITA

The author, Timothy Joseph Edward Reilly, was born in Chicago in 1957. He is the son of the late Edward Reilly, a native of Castlebar, Ireland, County Mayo, and Joan (Riordan) Reilly, a native of Chicago and the daughter of Irish-born parents. The author is a brother to Edward and the late Mary Joan, to whom this work is dedicated.

The author attended St. Thomas Aquinas and St. Robert Bellarmine grammar schools, in Chicago. He attended Quigley Preparatory Seminary North from 1971 to 1975. His undergraduate work, from 1975 to 1979, was done at Niles College and Loyola University, with majors in history and theology and a minor in education. He completed a master's degree in educational administration and supervision in 1981 at Loyola University. The author did his remaining graduate coursework at Loyola University up to the present.

The author has been a teacher since 1979. He was an instructor in Theology at Trinity High School, in River Forest, Illinois, from 1979 to 1983. From 1981 to 1982, he was the Chair of the Theology Department. From 1983 to 1989, he was an instructor at the Cathedral High School in Chicago. He was department chair of Theology all six years. He also taught Algebra I.

From 1989 to 1990, he was assistant principal and instructor of language arts in the junior high division and Catholic religion at St. John Vianney Grammar School.

From 1991 to the present, the author has been a teacher with the Chicago Board of Education at Sumner, Sauganash, and Albany Park Multicultural Academy. Currently, the author is the assistant principal and eighth grade teacher at Albany Park.

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CHAPTER I

INTRODUCTION

When a school board for a public elementary school decides to select a new principal, a number of questions concerning administrative ability, philosophy of education and academic qualifications will be asked of each potential candidate. The person who the board feels is most qualified will then be selected. In a Christian private elementary school, the matter of the principal selection process becomes more complex. To add to this, the question of who will make the final selection is another major difference that has to be considered.

This study will attempt to analyze the differences in the principal selection process between Catholic elementary and non-Catholic Christian elementary schools in the Chicagoland area. Several differences will be analyzed. The question of a candidate's religion, both knowledge and practice, is important. Past experience in a "particular" school system or schools in general also will be examined. Academic credentials, professional certificates and the amount of in-service the potential candidate has or will have to have are all various inquiries that both Catholic and non-Catholic Christian members of a selection committee will ask

in an interview of a potential principal candidate for their school.

Looking at each one of these questions separately one can start with the question of a candidate's religion. Many Christian schools were started to pass on the practices and faith of their particular denomination. That this was their purpose is amply confirmed in the historical literature that shall be reviewed and it will not be surprising if Christian schools sought to hand on something of their Christian heritage.¹ With this purpose in mind, the religion of a candidate who is seeking a position as principal of a Christian school can be an important factor in his or her selection.

Academic credentials and professional certificates will play a major role in the selection of a principal of any school, whether the school is public or private. State accreditation as well as other laws governing the existence of schools have to be followed. In private schools of a Christian denomination, a comparison of what credentials are required or expected of a particular candidate could lead to insights into the quality of education going on in these schools. Higher academic credentials and certificate requirements could lead to a better pool of candidates.

Amounts of in-service, both of a theological and non-theological nature that a potential candidate has or will have to have also provide insights into the quality of

education these particular schools have. In-service is a very important phase of supervision both for the principal and the teachers that he or she will have to lead. Keeping abreast of up-to-date trends and methodologies going on in education as well as religion will certainly help a potential administrator provide the school with the necessary direction.

Past experience in a school system might be an important question to some selection committees, but not so important to others. One Catholic school principal selection committee might want an academic leader who has a proven record as a teacher in their school system. Then again, another Catholic school principal selection committee might not see it as important at all, especially if a candidate had administrative success in another type of school system. That particular committee might figure that such a candidate would adjust to the customs of a Catholic school. Be a system Christian or public, the idea of bringing in an outsider appeals to some, but disturbs others.

Other elements that should also be compared and analyzed in this principal selection process include the following: who has the "most weight" in hiring the principal and what perceptions do potential selection committee members have of how much theological training a future principal should have as well as who should have the final say in selection.

As for the perceptions of potential principal selection committee members on the theological background of a candidate and who should have the most say in hiring a principal, these factors become important because the perceptions of individuals on a selection committee could very well influence their decision on who will be the next principal.

As stated earlier, many of the Christian schools were started with a purpose of handing on something of their Christian heritage. The question that comes to mind here is how important this original purpose is when it comes to the selection of a principal for their school. For example, could the selection committee of a Baptist school find it permissible to hire a Catholic who was trained in a Catholic university, or vice versa? Would the selection committee of a Bible-based Christian school hire a principal who had no theological coursework whatsoever? From these questions alone, one can already see how complex the matter of principal selection is in a Christian school. When one also takes into consideration what effect the perceptions of the selection committee will have on the process, the matter grows even more complex. Who they think should have the final say will add to this complexity.

This study will examine the above mentioned differences between the largest sectarian group that operates schools, which is the Roman Catholic Church, and other non-

Catholic Christian groups that operate elementary schools in the Chicagoland area. The Chicago metropolitan area was picked because of the large number and diversity of denominational schools located there.

This study can help people in Christian schools see what is involved in the selection of a principal. They might look at this study and say Chicagoland Christian schools are going in a certain direction and it is a good direction. Others might say, from the results of such a study, that the present direction in which the elementary schools of Christian background in Chicago are headed is not a good one to follow. Regardless, there can be much information in this study that could help Christian as well as non-Christian principal selection committees as well as aspiring principal candidates.

To take this study one step further, many journals in the field of educational administration look upon the principalship as a major part of either having or not having an effective school. If this is the case, then an examination of some of the factors involved in principal selection in Chicagoland Christian schools might bring forth other studies to examine what is helping or hurting Christian elementary education today.

LIMITATIONS

Containing a study to just the Chicagoland area might be cited as a limitation. One might question how a study just based in a city could apply to America which has a great many rural areas with schools.

In response to this, one might also consider the multicultural background of the city of Chicago. It also possesses very many Christian schools of various denominations of many racial and ethnic backgrounds.

Even though educators come from many different schools across the United States and have been exposed to many types of philosophies and theologies, the limitation of how rural people view religion in comparison to people in an urban setting can be cited.

Other limitations that could be cited are that the respondent was not asked on the questionnaire to mention the name of his or her school and was also not asked how many students were in his or her school. This assured the respondent of confidentiality but, as a result, the data could not be corroborated and there was a lack of control for size.

TERMS

The following is a clarification of various terms that will appear in the study. The author is presenting his own definition of each term, with reference to other sources.

1. central office - This is the administrative center usually for a group of schools. The office of the superintendent and his or her deputies will probably be located here. Most Catholic, Orthodox and certain Protestant schools will have a central office under the direct jurisdiction of the bishop or denomination leader(s).
2. Christian - A Christian professes and follows the teachings of Jesus Christ. There are various denominations of Christians who differ on specifics regarding various practices and teachings. For example, one Christian group would say Jesus is both God and the Son of God. Others might say that He is only the Son of God. Many of the Christian teachings can be found in the Bible.
3. denomination - In this study, this term will refer to the various groups within Christianity. The

Lutherans would be a denomination. The Greek Orthodox would be a denomination, and so on.

4. diocese - This is the name of a subdivision of either the Catholic, Orthodox, Anglican, Episcopal, and some Protestant churches. The bishop is usually the head of the diocese. A large diocese is called an archdiocese.

5. in-service - This term refers to the added training and/or education sponsored by either a central office or a school administration to enhance the performances of the principal, supervisory staff, teachers and other workers in the field.

In-service for a new principal might range from a study of new methodologies in administration to becoming familiarized with the procedures of the district office.

For a faculty of a school, in-service might be a lengthy presentation on new teaching methodologies current in the field of education.

6. "most weight" - Most principal selection in either a Catholic or non-Catholic Christian elementary school will include a pastor, minister, priest, or representative of a parish staff with which that

particular school will be affiliated. The question of what individual or group will have the most influence in making a final decision as to who will be the next principal is what is meant by this term.

7. Orthodox - This is a name for the several groups of Christians who are neither Catholic nor Protestant. Most Orthodox trace their roots back to Michael Cerularius, Patriarch of Constantinople, who broke with Rome in 1054². Some trace their roots centuries before in theological differences with Rome. The Orthodox follow their patriarchs in matters of their faith.³ The Orthodox Churches are autocephalous bodies that are divided by national boundaries.⁴ Examples would be the Greek Orthodox, the Russian Orthodox, and the Ukrainian Orthodox. Each group has its own patriarch.

8. principal selection committee - This committee could consist of various types of people. It may have workers from the central office, pastors, leaders of congregations, teachers, parents, congregation members, priests, ministers, nuns, religious affiliates, concerned citizens, or some of the

above. The committee could be appointed or elected, depending on the various policies in force or, in some cases, the lack of a set policy.

9. professional certificate - In this study, this term will refer to state certificates. In John Lane's The Making of a Principal on page fifteen, it is stated that most states require an amount of coursework to be completed before one is granted a certificate. In most states, a potential candidate for a teaching and/or administrative position may not hold that position until they possess a certificate. States differ in their requirements for teaching and administrative certificates. Whereas one state might require a bachelor's degree with twenty semester hours (or its quarter hour equivalent) concentrated in education, another state might require less for a teaching certificate. The same holds true for administrative certificates. Whereas one state might require a master's degree in educational administration, others might require a master's with additional hours in graduate education. Some private schools might bypass requiring a certificate, yet these same schools put their state accreditation at risk by doing so.

Professional certificates play an important role in any principal selection process.

10. Protestant - This term refers to the various Christian denominations which are neither Catholic nor Orthodox. During the fourteenth, fifteenth, and sixteenth centuries, various reformers protested practices and beliefs of the Roman Catholic Church. Some of the more famous were Martin Luther, John Calvin and King Henry VIII.⁵

Martin Luther, a Catholic monk, having protested certain practices in the Roman Catholic Church, posted 95 Theses on the door of the parish church in Wittenburg, Germany. When he refused to recant on certain points concerning the sacraments, Mass, grace, and salvation, he was excommunicated. People who followed him were from that point on called Lutherans.⁶

John Calvin wished to purify the Catholic Church of externals and go to a "pure" form of Christianity. He started a "City of Saints" in Geneva, Switzerland. People who followed Calvin were at first called "Calvinists." The Puritan reformers in England and her colonies took some of their inspiration from John Calvin. Later on, the Baptist and Presbyterian churches derived much of

their doctrine from them. One of the main teachings of Calvinism is "predestination." This term means that from the beginning of time, certain members of the human race were called to be saved and others damned. The "elect" to be saved usually have an experience that shows that they are saved.⁷

King Henry VIII of England was the third major reformer during the 1500s. When the Pope refused to grant Henry an annulment from his wife, Catherine of Aragon, in order that he might marry Anne Boleyn, he declared himself the head of the Church of England and separated from Rome. The Church was called the Anglican Church. In the United States, the descendants called it the Episcopal Church. There were other break-off groups such as the Methodists and others that trace their roots to it.⁸

Other Protestant groups are Bible-based. Some are radical reformers from the Catholic, Anglican, Lutheran and Calvinist Churches. Some have just started in the last century. Others, when there is a need, will be explained in greater detail later on.

11. Roman Catholic - This term refers to the largest of all the Christian denominations. The Catholic Church traces itself back to the time of the Apostles. The Church sees them as the first bishops. They, in turn, by ordaining other bishops, have passed their powers on generation to generation. This is called Apostolic Succession. The Catholic Church sees St. Peter, an Apostle, as the first Pope. The present day pope and bishops trace their power back to the Apostles.⁹

The main Catholic prayer is the Mass, which is a reenactment of the Last Supper and the sacrifice Christ made in dying on the cross. It is sometimes called the Holy Sacrifice of the Mass.¹⁰

Catholics base their faith on the Bible and Tradition. The Pope has the final say in matters of dogma and doctrine. He is believed to be guided by the Holy Spirit and is the Vicar of Christ.¹¹

Catholics believe that people need grace to be saved (to go to Heaven). Sanctifying grace is received through the Seven Sacraments. They are Baptism, Confession, Holy Communion, Confirmation, Marriage, Holy Orders (Priesthood) and Anointing of the Sick (the Last Rites).¹²

Catholics have special devotion to the Virgin Mary, the Mother of Christ, and the saints.¹³

12. theological - This term refers to the study of God and the various questions that arise as a result. There are various theologies that are associated with various denominations.
13. theological background - In this study, this term will refer to the amount of religious knowledge and/or coursework in either theology or the religion that a particular school affiliates itself with. For example, to ask a potential principal candidate for a Baptist school about his or her theological background would be to ask his or her knowledge of the Baptist Faith as well as how many college courses he or she took that were related to the Baptist religion or theology in general.
14. theological in-service - This term refers to added training and/or education sponsored by a central office or administration of a school to enhance the performance of the principal, supervisors, teachers and other staff of a school with a focus on theology.

OVERVIEW

A study of this nature could give insight to administrators, pastors, priests, ministers, teachers, parents and others as to what is expected in regards to religion, credentials, amount of in-service, various perceptions and experience by various Christian denominations in a principal selection process.

Principal selection is vital to any school. If a principal is weak, many times the implementation of a good program may not take place, much less the main purpose for that school's very existence. A good program needs a good principal. A private school with a sectarian purpose needs a principal who at least has some knowledge of that sectarian purpose and how to implement it. The people who select that principal should look for this, or a sectarian school may lose its identity. This study will give information as to whether or not this is happening in Christian schools.

Secular expectations of academic credentials, experience, and follow-up through in-service are also important in a comparison of principal selection processes. Religion will not be the only subject taught in a Christian school. The results of this study could encourage certain

private Christian schools to expect more in these areas. Furthermore, this study could lead to other future tests and studies as to why some Christian schools flourish and others do not.

Chapter II presents a review of literature in the areas of the purpose of these schools, the importance of a selection of a principal as a leader, and the principal selection process in various Christian school systems.

Chapter III contains the methods, procedures, materials and subjects involved in this study.

Chapter IV will present the results of the answers of the respondents to the questionnaire as well as the Chi-Square tests. A presentation of the results of the interviews then will be given. An analysis of these results is contained in Chapter V, with conclusions and recommendations in Chapter VI.

FOOTNOTES

¹ Dr. Gerald Gutek, Education in the United States: An Historical Perspective (Englewood Cliffs, New Jersey: Prentice Hall, 1986), 6-9,14,21,105-106.

² _____, The World Almanac 1991 (New York, New York: Pharos Books, 1991), 616.

³ _____, Catholic Almanac 1991 Edited by Felician A. Foy, O.F.M., (Huntington, Ind: Our Sunday Visitor, Inc., 1991), 271-272.

⁴ Ibid.,272.

⁵ Ibid., 274-275.

⁶ Ibid., 274.

⁷ Ibid., 274-275.

⁸ Ibid., 275, 277.

⁹ Ibid., 296.

¹⁰ Ibid., 210.

¹¹ Ibid., 143.

¹² Ibid., 217.

¹³ Ibid., 323.

CHAPTER II

REVIEW OF THE LITERATURE

In this chapter, there will be an examination of literature in three areas that are related to this study. The first is briefly on what the original and present purposes of the existence of Christian schools are. The second area is on the importance of selecting a principal. The third is a direct review of literature on the principal selection process in Christian elementary schools.

Starting with the purpose of these schools, Dr. Gerald Gutek of Loyola University wrote much on the original purposes of Christian schools in Education in the United States: An Historical Perspective, 1986.¹ In his book, he starts with pre-Revolutionary War times and discusses the New England school system which was mainly based on passing on Calvinistic theology. The Puritan "basic aim of education was to prepare an educated ministry and a literate, God-fearing, productive citizenry." Massachusetts enacted laws in 1642 and 1647 requiring towns of fifty or more to provide elementary education for its children so they could resist the temptations of the devil. Besides reading, writing, and arithmetic, principles of the Calvinistic faith were taught.

The child was seen as one "who was conceived in sin and born in corruption with a propensity towards idleness and evil." Discipline and hard work were what would make the child grow up to be a good God-fearing Christian.²

New England wasn't the only place where groups of Christians started schools. Various denominations opened up schools in the Middle Atlantic colonies. The Dutch Reformed Church opened up schools in New York. Its "curriculum consisted of reading, writing, arithmetic, and the principles of the Dutch Reformed creed." Anglicans, Quakers, Presbyterians, Baptists, Jews, and Roman Catholics also had schools.³

In the colonial South, the Society for the Propagation of the Gospel in Foreign Parts, the Anglican missionary society, started schools which taught reading, writing, arithmetic, and the Anglican religion.⁴

After the Revolutionary War, during the 1830's and 1840's, the Roman Catholic Church made a great effort to establish "an educational alternative to the public schools." While leaders of the common school movement Horace Mann and Henry Barnard sought to put a "common Christianity" curriculum in to placate various Protestant denominational leaders, the bishops of the Catholic Church called forth several Plenary and Provincial Councils to encourage pastors and parishes to start their own schools to counter the "common Protestantism that was being taught in the public

schools."⁵ Sol Cohen writes that bishops at one point expected every Catholic parish to have a Catholic school.⁶

The handing on of a particular denomination's values seems to be the main purpose of many of these schools. Many of the Christian schools even though they have a Christian-based curriculum have opened admission to non-Christian students or students not of their own particular denomination. Some require these students to take compulsory religion courses. Others allow them to opt out of such courses.

Sometimes schools can drift away from the original religious purpose. Charles Lovejoy states that in a few cases where a religious body had started a school, the school drifted away from that founding body and became nonsectarian and interdenominational.⁷ Trustees became nervous of the connotation of being called "narrow." These schools still strive for academic excellence.

Other reasons, such as academic excellence and avoidance of public school education for one reason or another may explain why these schools were started, but the handing on of a denominational values stands out.

Potential principals should make it their business to find out the original purpose of a Christian school's existence. Principal selection committees will make it their business to find out if a candidate will fit in with their denominational philosophies and vision. This leads to the

second important point to be discussed in this review of literature: the importance of selecting a principal. Many writers in the field of education have done studies and examined this topic. Chester Finn states that the best way to school improvement is through an effective principal.⁸ Norma T. Mertz and Sonja R. McNeely also state that a strong school is run by a strong, effective leader of instruction.⁹ The Office of Educational Research and Improvement states the key to an effective school involves having a dynamic principal.¹⁰

Study after study mentions that successful school programs have effective leaders. This is why the principal selection committee must do its best in selecting the "right" principal. Other authors have studied this process and have brought much insight as to what actually happens.

Some authors state from their observations that politics plays a big role in the process. J.D. Bowser went as far as writing a simulation of someone who was about to be interviewed for an administrative position.¹¹ On several occasions in the article the role of politics came up. The character worries about whom to impress by not saying the "wrong things."

Catherine Baltzell and Robert Dentler give five case studies of the principal selection process.¹² They suggest that the actual selection many times is done "behind closed doors."¹³ What is written on paper or what is actual policy

is many times disregarded. Whom someone knows or who is "next in line" plays a major role.

Personal attributes sometimes can win out over actual managerial skills. Rodney Reed states that "personal characteristics carry great weight even though today there is a greater emphasis on managerial skills."¹⁴

Other authors are dismayed at the lack of standardized procedures in selecting a principal. Several studies bring up this point. Still others yet feel that newer methodologies have to be brought in.

Mike Richardson suggests and encourages rural school districts to start developing systematic and standardized procedures for principal selection in a paper he presented at the National Rural Education Association in Reno, Nevada.¹⁵

Mertz and McNeely showed that there was no standard or systematic process in use for the selection of a principal.¹⁶

In one study, authors noticed a faculty of teachers were not pleased with the idea that they had little or no input on the selection of the next principal. Janice Fauske and Rodney T. Ogawa did this study at a small suburban elementary school at a time when the school was going through a change of principals.¹⁷ At the same time, some faculty felt that a new principal would provide more instructional leadership.

Mark Andersen goes beyond just criticizing a lack of a standardized and systematic method of selecting a principal. He states that newer methods in regard to training and selecting future school leaders have to be implemented.¹⁸ Field-based experience and school district sponsored programs for administrative skills could be started.

Pools of applicants, Andersen feels, could be expanded through outside recruitment, internships, training programs, and career ladders.

While all of these authors with their various studies provided insights on the importance of the selection of a principal on, the need to have a "good" principal, and on what actually occurs today, for the most part they did not address the issue of principal selection in a Christian school.

There have been no comparative studies as such in the selection of a principal in a Christian school. Two studies, however, were closely related to the topic of this study. One deals with only Catholic schools. The other deals with schools in general. Bruno V. Manno did a study for the National Catholic Educational Association which he entitled Those Who Would Be Catholic Principals: Their Recruitment, Preparation, and Evaluation.¹⁹ This study is basically a guide to central office people, to pastors and to people who

would be on principal selection committees for Catholic schools.

Manno stated there was a need for such a guide for the Catholic school systems due to the radical changes that followed the Second Vatican Council. The Council took place in the early sixties. The language in which the Catholic Mass was said was changed from Latin to the vernacular. Nuns and brothers, in many cases, ceased to wear a religious habit. Different theologies of Catholic thought seemed to pop up. Many nuns, brothers and priests left their teaching posts. As a result, there were more lay teachers as well as lay principals. Questions of religious commitment, practice and thinking had to be addressed by Catholic diocesan school offices. Furthermore, questions of bigger budgets to pay the properly qualified people to fill these jobs had to be looked into. The Father McGivney Fund for New Initiatives in Education (a committee of the Knights of Columbus) gave partial financial support for a study for the National Catholic Education Association for insight into Catholic school principal selection. Manno looked into many aspects. Recruitment, setting up principal selection committees, what to look for in selecting a principal, what kinds of tests to administer to potential candidates, and follow-up evaluations were the main topics that Manno's study covered. Forty programs were investigated.²⁰

Recruitment before the Second Vatican Council for a principal in a Catholic school could be handled by the superior of a convent or a monastery who would pick what they thought to be a promising candidate for the job of principal. The pastor would either accept or reject the superior's proposal. Manno suggests that diocesan school offices today should take the lead in the task of recruitment.²¹

The central office of a Catholic diocese or archdiocese, Manno feels, should seek out of its own schools potential candidates. It can be done through bulletins, letters to Catholic school principals, pastors, leaders of school boards and superiors of convents and monasteries. Potential candidates who respond to the advertisements of the central office should then be asked to attend a retreat-like gathering which will focus on the ministry of the principalship. At a retreat-like gathering, the expectations of a Catholic school principal are presented to each potential candidate. Here, the candidate would have to make a self-examination to see if he or she could or would want to handle the job.²²

When a candidate decides to continue with the process, he or she will more than likely go before a diocesan committee. This group would be comprised of pastors, priests, central office people, nuns, principals, and representative parents. Manno suggests that an interview of

at least forty-five minutes should be conducted. Various topics should be covered.²³

Manno feels that the ministry of Catholic school principalship is really multi-faceted. One has to have several types of qualities and competencies in order to qualify for the position. Some of these qualities would be spiritual, professional, and managerial. The competencies would include pastoral, professional, educational and professional-managerial.²⁴

The spiritual component focuses in on the candidate's commitment to Jesus Christ both as a believer and a practicing Catholic. Candidates should be able to present some events of their own spiritual growth as well as service to their parish.

Manno's document turns more secular when he speaks of the professional qualities. A candidate for a Catholic principalship should be able to show in a major way what specific actions he or she has taken to deepen their own professional growth.²⁵ In-service and advanced coursework would be two things that principal selection committees could look for. A candidate should also be able to present some of their past leadership capabilities. Still one more religious aspect that Manno thinks should be investigated is the candidate's knowledge of parish structure as well as diocesan governance groups.

One of the competencies that Manno speaks of is pastoral knowledge. Under this category, he feels that a future Catholic principal should possess or at least try to attain a fair amount of knowledge of the authentic Catholic Church teaching. This will be of great help to any principal. Many debates on religious teachings will arise, and if a future principal has little or no knowledge on the subject, he or she will be unable to handle problems that arise. Knowledge of Catholic prayers will also be a benefit, since the principal could be expected to lead the whole school in prayer. An understanding of how to conduct a Catholic in-service, Manno feels, will be of benefit to a future Catholic school principal. He or she will be expected to provide opportunities to their faculty for spiritual growth.²⁶

Another type of pastoral competency that Manno sees as a value is one where a principal can integrate gospel values as well as Roman Catholic social ideas into a curriculum as well as the life of the school.²⁷

The competency of having and articulating a Catholic vision of education would be a great strength to any future Catholic school principal.²⁸ The lack of such a vision could bring the school to stagnation or mediocrity.

Manno speaks of professional educational competencies. This deals with being able to integrate Catholic values into a curriculum. It also deals with

selling and implementing the idea of service to a faculty of a Catholic school. Professional managerial competencies are another dimension that Manno thinks the future Catholic school principal should have. A candidate should not only have management abilities with a faculty and parents, but also should be able to maintain an orderly school environment that helps to promote student discipline that is consistent with Roman Catholic values.²⁹

Another managerial competency that a candidate will be expected to have is a knowledge of development activities, since tuition collection and fund-raising will be a part of the future principal's job.³⁰ A wise thing for any principal would be to help foster a sense of Christian stewardship among the various publics that he or she will have to work with.

Financial management abilities will play a major role in a principal's successes or failures in running the school.³¹ Being able to plan and develop a budget are essential competencies. Justice and fairness in the handling of finances will also be a difficult task. Sometimes when lack of funds closes out a teaching position or two, teachers and parents see it as the fault of the Church and not as the result of a financial deficit. As a result, people are embittered and feel alienated by the Church. In modern times, unfortunately, more and more difficult financial decisions will have to be made about Catholic schools. How

these decisions are made and handled will play a role in either helping or hurting the Church at large.

Among the other professional managerial skills that are mentioned is knowledge of school law as it applies to private schools. Even though the existence in United States law of a separation of Church and state insulates private religious schools in a major way, some laws affect all schools equally. A private school principal has to be very much aware of what these laws are. Attaining professional managerial competencies of knowledge of group dynamics, conflict management, problem solving and other types of organizational development skills will also contribute to the ability to delegate responsibility appropriately.³²

Manno, besides looking at spiritual, professional managerial, educational, and pastoral qualities and competencies that a Catholic school principal should have, also states several personal qualities that a Catholic school principal selection committee should be looking for in a principal. Here are just a few. The principal should be intelligent, mature, organized, flexible, caring, supportive, challenging, hopeful and trusting, and should possess a sense of humor, have an interest in youth, have good judgement, possess verbal and written competence, courage, and a positive self-concept. As one can tell, the expectations are not few in number. Manno concludes his study by stating that after seeing many diocesan programs for recruiting

principals, he would recommend that Catholic administrators in central office positions or in chancery positions constantly evaluate and re-evaluate their programs.³³

Manno, on the whole, gives many insights on how Catholic schools are different from other school systems. Even though his study is not a comparative one with other private sectarian school systems, it addresses some of the major points that this study will look at as to the role that religion will play in the selection of a principal, the role that academic credentials will play, and the role of who will play a major part in selecting the principal.

Another difference between this study and that of Manno will be a number of tests that will be performed upon the data received. Manno's study is more of a collection of observations which have been a great help to forming some questions for the questionnaire.

The other study that comes closest to the topic of this dissertation was written in 1987 by the Office of Educational Research and Improvement. It is simply called the Principal Selection Guide.

This study is not a comparative study of Christian schools. Instead one of its main premises is that the key to an effective school is having a good principal. It focuses therefore on the selection process. It also states that once a selection is made, the process is far from over. The

authors discuss post-hiring activities to help make the transition a smooth one for a new incoming principal.

The authors give ten steps for having a better selection process. The ten steps are placed in four categories. The first category is "Developing Policies." The second is to "Establishing a Pool." The third is "Formal Selection Procedures." The final one is "Post-Hiring Activities."³⁴

The first step under "Developing Policies" states that whoever is going to be involved in selecting a new principal should agree on their general aims for the schools and principals in their jurisdiction. It would be also wise to consult district, diocesan or any other governing body involved. Another point the authors raise is that teachers, students, parents, and community should be consulted as to what kind of principal they want and need.³⁵

The second , third, and fourth steps come under the category "Establishing a Pool." The second step states that the people who are looking to fill a vacancy for a principal should look to see what kinds of pre-in-service preparation is available as well as finding which is of necessity.³⁶ This could be done by either seeking information from local colleges and universities as to what programs they have or by perhaps starting a program on their own.

The third step the authors mention is that a selection committee should find out what certificates are

required by the state and other agencies.³⁷ That same committee should also be aware of the procedures that are required for state certification. This would be of great help to those who might be good candidates for the job, but lack specific credentials.

The fourth step the writers of this study suggest is to prepare qualified potential principals by various means.³⁸ It could be done with apprenticeships, mentoring, or even internships.

The fifth, sixth and seventh steps come under the category of "Formal Selection Procedures." The authors feel that a vacancy for a principalship should be advertised widely among qualified potential applicants in the fifth step.³⁹ Advertisements can take place in many ways: bulletins, newspaper, word-of-mouth, etc.

The sixth step that these authors recommend for a better selection process is that a principal selection committee should pick what they feel will be the best type of selection method.⁴⁰ After this has been done, they should assess candidates' skills to discover the necessary information that they will need in selection.

The authors name five basic methods in order to evaluate individual candidates. Those methods are the following: collecting biographical data, administering written tests, conducting structured interviews, soliciting job samples, and consulting assessment centers.⁴¹ They state

that selection committees usually use one or more of these methods.

The biographical data are to be collected from the candidate's past performance. The authors state that past performance is the best single predictor of future performance.⁴² Data are collected through resumes and the names of references. It was also recommended that people on the selection committee contact the references given on a resume.

Written tests are another format some committees use.⁴³ These tests are helpful in determining what specific aptitudes candidates have and what certain skills they may possess. These tests can also indicate how much the candidate really knows. Applicants can also be asked to write an essay. This can help determine how effective his or her communication skills will be. Communication is very vital to any principal. The only problem with these tests is when they are used as the "be-all, end-all" selector for a principal. Even though most psychological tests, the authors say, can be a help, they are not likely to be useful as a sole predictor in selecting the "right" principal.

Another selection method is the structured interview. This is prepared in advance by the selection committee. They will come up with several questions. The candidate will be asked the questions in front of the committee, to be made up of various representatives of the school and community. An

evaluation is usually made afterwards. Questions can range from the candidate's past accomplishments to how the candidate would react in a hypothetical situation. The interview should be structured so the candidate is doing most of the talking. Questions that just elicit either a "yes" or "no" response are usually discouraged. Interviewers must also be careful not to ask illegal questions about age, gender, race, marital status or plans to have a family. If the candidate wishes to offer information, it is one thing. If the candidate is specifically asked to specify such things as age or race, and then is rejected, the committee can open itself up to lawsuits. People who are selectors should be aware of Equal Employment Opportunity Commission (EEOC) guidelines.⁴⁴

Job samples provide another selection method.⁴⁵ The potential candidate is asked to come in and perform on-the-job tasks. He or she is then observed. The candidate might be asked to deal with a simulated group of recalcitrant teachers, or a group of underachieving students. An internship, in dealing with real situations, will yield similar information. The candidate can also use evaluations from job samples in other interviews. This method can be very beneficial to both interviewer and interviewee.

The last selection method that the authors discuss is the use of an assessment center.⁴⁶ These centers were first developed during World War II in order to help develop the

leadership potentials of future officers. The National Association of Secondary School Principals picked up on this idea, refined it, and used it to start their own centers for future principals. In these centers, future principals go through simulations of a whole range of challenges that principals have to face. Some of these simulations are problem-solving techniques, interviews, case studies of school problems and discussion groups. The assessment centers will ask each candidate to look at a problem that usually comes up in a school situation. The candidate will gather as much information as possible and then write a solution to it. The solution will be presented orally to a group and critiqued. From this, the leaders of the assessment center will make a determination of the candidate's strengths and weaknesses. Their determination will then be turned over to members of the principal selection committee. These reports will then help the members of a selection committee make a proper decision.

The authors, after recommending use of one or more of these methods, state that a committee should gather all of the necessary information and then make a decision.⁴⁷

The last three steps come under the category of "Post-Hiring Activities." The eighth step states that there should be an orientation period.⁴⁸ This orientation should include the new principals being introduced to various members of the community, including principals from nearby

schools. Naturally an introduction to faculty members and other staff would be a part of this. One other part of this orientation would include a briefing on the history of both the school and community.

The ninth step would be for the selection committee and others involved in this process to help develop long-term programs that would give the new principal numerous opportunities to help develop their skills and expand their peer network.⁴⁹

The tenth and final step would be to evaluate the new principal on the selection criteria that were used to hire that person. The evaluation should include constructive feedback on the hiree's performance. Part of the recommendations for improvement, if the principal selection committee so requests, should be done via conferences, networking, coaching and special training.⁵⁰

The authors of the Principal Selection Guide have touched upon many topics that will be explored in this study. Credentials, follow-up in-service (orientation) and selection process are all things that will be looked at and in different ways tested.

Neither of the two closest studies to the one being explored were comparative studies specifically among Christian schools. One, however, dealt with the selection process of principals in Catholic schools. The other dealt with the selection of principals in schools in general. This

second study, coming from the Office of Educational Research and Improvement, gave a number of steps and recommendations to improve the selection process including follow-up.

Some of the questions that have been used in the questionnaire for this study also have been discussed in those two studies. Hence the literature presents a good background to the direction that the author of this study wishes to take.

FOOTNOTES

¹ Gerald Gutek, Education in the United States: An Historical Perspective (Englewood Cliffs, New Jersey Prentice Hall, 1986), 6-9, 14, 21, 105-106.

² Ibid., 6-9.

³ Ibid., 14.

⁴ Ibid., 21.

⁵ Ibid., 105-106.

⁶ Sol Cohen, Book Two, The Shaping of American Education (New York, New York: Random House, 1974), Introduction.

⁷ Charles Lovejoy, Lovejoy's Prep and Private School Guide (New York, New York Simon and Schuster, 1980), 15.

⁸ Chester Finn, "How to Spot an Effective Principal," Principal, 67, (Number 1, 1987).

⁹ Norma T. Mertz and Sonja R. McNeely Principal Selection in a Time of Change, Paper presented at the Annual Meeting of the Mid-South Educational Research Association, Little Rock, Arkansas, (November 7-10, 1989).

¹⁰ _____, Principal Selection Guide, Office of Educational Research and Improvement, (Washington, D.C. 1987), Forward.

¹¹ J.D. Bowser, "A Story About Nervous Nancy or Ideas for Interviewing Administrators," Clearing House, 54, (Number 2, 1980), 89-92.

¹² Catherine D. Baltzell and Robert A. Dentler, "5 Paths to the Principalsip," Principal, 63, (Number 5, 1984), 37-44.

¹³ Ibid., 37.

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¹⁴ Rodney J. Reed, The Selection of Elementary and Secondary School Principals; Process and Promise (California, U.S. 1989), 13-16.

¹⁵ Mike D. Richardson, Principal Selection in Rural School Districts: A Process Model, Paper presented at the National Rural Education Association. (Reno, Nevada, 1989), 23.

¹⁶ Norma T. Mertz and Sonja R. McNeely, Principal Selection in a Time of Change, Paper presented at the Annual Meeting of Mid-South Education Research Association. (Little Rock, Arkansas, November 7-10, 1989), 4.

¹⁷ Janice R. Fauske and Rodney T. Ogawa, The Succession of a School Principal. A paper presented at Annual Meeting of the Northern Rocky Mountain Education Research Association. 1983. Abstract.

¹⁸ Mark Andersen, "Training and Selecting School Leaders," Eric Clearing House on Educational Management, (Eugene, Oregon, 1989), 84.

¹⁹ Bruno V. Manno, Those Who Would Be Catholic Principals: Their Recruitment, Preparation, and Evaluation, National Catholic Educational Association, (Washington, D.C., September, 1985), 6.

²⁰ Ibid., 6-7.

²¹ Ibid., 7.

²² Ibid., 7, 9.

²³ Ibid., 9-10.

²⁴ Ibid., 16.

²⁵ Ibid.

²⁶ Ibid., 19.

FOOTNOTES

27 Ibid., 11.

28 Ibid.

29 Ibid., 12.

30 Ibid.

31 Ibid.

32 Ibid.

33 Ibid.

34 _____, Principal Selection Guide, Office of Educational Research and Improvement, (Washington, D.C., 1987), 21.

35 Ibid.

36 Ibid.

37 Ibid.

38 Ibid.

39 Ibid.

40 Ibid.

41 Ibid., 23-26.

42 Ibid., 23.

43 Ibid., 24.

44 Ibid., 24-25.

45 Ibid., 25.

46 Ibid.

FOOTNOTES

47 Ibid., 26.

48 Ibid., 21.

49 Ibid.

50 Ibid.

CHAPTER III

METHODOLOGY AND PROCEDURES

This chapter will be devoted to an explanation of the methodology and procedures used in this study. First, there will be a description of the sample and population; secondly, a summary of the methodology that is to be used; finally, the actual testing procedures that will be utilized for the results of the study.

The sample of this study will be the Christian schools in the Chicagoland area. The investigator scanned through telephone directories for fifty non-Catholic Christian schools. The phone directories were from Chicago proper, as well as northern, southern, and western suburbs of the city. The listing of schools went as far west as Aurora, as far north as Zion, as far east as Lake Michigan, and as far south as Sauk Village. Letters and questionnaires were sent to school administrators, school board leaders or people in a similar capacity as well as the pastor or school chaplain.

After this search of non-Catholic Christian schools was completed, the investigator proceeded to look at the Kenedy Directory. This is a book which lists all the Catholic institutions in the United States diocese by

diocese.¹ The investigator then looked at Catholic elementary schools near each one of the non-Catholic Christian ones found in the telephone directories. Fifty were extracted from three dioceses, the Archdiocese of Chicago and the Dioceses of Joliet and Rockford. The Archdiocese of Chicago comprises parishes, schools, and other institutions in the counties of Lake and Cook in Illinois.² The Diocese of Joliet is comprised of Catholic institutions in DuPage, Kankakee, Will, Grundy, Iroquois, Ford and Kendall counties in Illinois.³ The Diocese of Rockford includes parishes, schools and other such institutions in the counties of Jo Daviess, Stephenson, Winnebago, Boone, McHenry, Carroll, Ogle, DeKalb, Kane, Whiteside, and Lee in Illinois.⁴ The Dioceses of Joliet and Rockford have a substantially greater amount of rural communities than the Archdiocese of Chicago has. One can say that the study takes in both urban and rural settings as well as various multicultural ethnic groups. There are two reasons for sending questionnaires to Catholic schools in the vicinity of non-Catholic Christian schools. The first reason is that Catholic schools far outnumber the non-Catholic Christian schools. The second is that selecting schools nearby would reduce the possible variance due to socioeconomic status since, in many cases, the students attending neighboring schools might come from the same socio-economic class.

One hundred and fifty questionnaires were sent to the school administrators, pastors or school chaplains, and school board leaders of the non-Catholic Christian schools. One hundred and fifty more were sent to Catholic schools.

The methodology used for this study was a questionnaire and an interview. There were twenty-six objective questions. There was also an opportunity given on the questionnaire for the respondents to add their comments on the principal selection process in their own school and/or school system. They were also given an opportunity to state if they wished to be interviewed. A copy of the questionnaire is in the appendix. Questions for the questionnaire were selected on the basis of what the investigator saw as relevant from literature on the principal selection process. The questionnaire was given to three people who possess doctorate degrees. They were invited to make suggestions and each was asked if they thought the questions were relevant to the study at hand: in other words, did they think the questionnaire was valid. All three did make suggestions and stated they thought the instrument was valid.

The first person, who presently is an administrator at a Chicago north side junior high school, has a Doctor of Philosophy degree from the University of Illinois in Educational Administration and Supervision. She also possesses a Master of Education degree from Loyola

University. In her career, she has had teaching experience in several parochial schools.

The second person, who presently also is an administrator at a Chicago northwest side elementary school, and has a Doctor of Education degree from Loyola University in Educational Administration and Supervision. He has been a superintendent in a Chicago suburban school district. He also was a principal of a Chicago Catholic elementary school.

The third person is presently a teacher with the Chicago Board of Education. He has a Doctor of Philosophy degree in Physics from the University of Chicago. He also has a Master of Education degree in Educational Administration and Supervision from Loyola University. He was a superintendent in a Chicago north suburban school district for over fifteen years.

The questionnaire was given to four people for survey and piloting purposes. Each was asked to comment and each thought it thoroughly covered questions pertinent to the title of the study.

The four people consisted of a chaplain, a pastor, a principal and a school board member.

The interview that was composed by the investigator had questions that were directed towards obtaining a subjective answer. Most of the questions are related to the objective questions that are in the questionnaire. An interview is a very helpful reinforcement to the

questionnaire in that certain insights that are not covered by an objective questionnaire can be examined.

The following are the questions that were asked in the interview.

1. In your own words, what role do you think religion should play in the selection of a principal? Should there be theological coursework? How much theological coursework should there be?

2. Should a principal be only hired on past experience in your school and/or school system? Should outsiders be considered? Why or why not?

3. Explain in your own words your knowledge of the principal selection process in both your school and school system.

4. In your own words, who do you think should be involved in selecting a new principal? Who should have the "most say" in hiring in both your school and school system?

5. What kind of credentials should candidates for the principalship have? Please be specific.

6. Do you wish to make any additional comments?

The procedure followed when the results of the questionnaire and the interview were collected and tabulated consisted of the performance of several statistical Chi-Square tests on several of the questions from the questionnaire. The following are the null hypotheses that were tested:

1. There is no difference in questionnaire responses to theological coursework across groups (Catholics to non-Catholic Christians).
2. There is no difference in questionnaire responses to the amount of theological coursework across groups.
3. There is no difference in questionnaire responses to past experience in "said" particular school system across groups.
4. There is no difference in questionnaire responses to in-service across groups.
5. There is no difference in questionnaire responses to theological in-service across groups.

6. There is no difference in questionnaire responses to educational administration credentials a potential candidate has to have in order to be principal across groups.

7. There is no difference in questionnaire responses to who has the "most weight" in hiring a principal across groups.

8. There is no difference in questionnaire responses to additional administrative tests across groups.

9. There is no difference in questionnaire responses to belonging to the "said" religion of the particular school across groups.

10. There is no difference in questionnaire responses to weekly participation in the "said" religion of a particular school across groups.

11. There is no difference in questionnaire responses to taking additional leadership or personality tests across groups.

12. There is no difference in questionnaire responses to the amount of in-services across groups.

13. There is no difference in questionnaire responses to the amount of theological in-services across groups.

14. There is no difference in questionnaire responses to who or whom the respondent thought should carry the "most weight" in hiring a principal across groups.

15. There is no difference in questionnaire responses as to how much theological coursework the respondent thought a principal should have across groups.

16. There is no difference in questionnaire responses in that a prospective principal has to be cleared by a central office before applying for a principalship across groups.

Chi-Square tests are geared for objective questionnaires that involve frequencies. At the end of each of the sixteen tests, the null hypothesis will either be

rejected or not rejected. When it is not rejected, it does not mean that the null hypothesis is accepted. It initially means that there is just not enough evidence to reject it.

After the results of the statistical tests were tabulated and the tests had been performed, the investigator was then to summarize the numerous answers being given by respondents by way of interview. Interviews were made by telephone and person-to-person contact. Answers were summarized in phrases and short sentences.

In this chapter, the sample and population were described. The methodology of using a questionnaire, its piloting and validation, and the use of an interview and essay question to further elicit more information from respondents were mentioned. The procedure of using a statistical test after the questionnaires and how the backup interview responses were recorded were further explained.

The next chapter will deal with the actual data that the investigator received from the respondents. The answers from the questionnaire will be tabulated. Certain questions from the questionnaire will be paired up or adjusted to the various hypotheses in order to be tested. The results from the interview will also be tabulated.

FOOTNOTES

¹ P.J. Kenedy, The Official Catholic Directory, 1991 (Wilmette, Illinois: P.J. Kenedy and Sons, 1991), A-1.

² Ibid., 183.

³ Ibid., 454.

⁴ Ibid., 836.

CHAPTER IV

RESULTS

This chapter will first present information received from respondent's questionnaire. Secondly, certain questions will either be paired up or adjusted to the hypothesis to be tested. The results from the tests will be tabulated and the hypothesis will either be rejected or not rejected. Finally, the data from the interview and essay question will be listed.

The questionnaire had twenty-six objective questions. In response to question number one, nineteen Catholics and nineteen non-Catholic Christians stated that they were principals. Fifteen Catholics and eight non-Catholic Christians stated that they were either pastors or leaders of a congregation, and five Catholics and four non-Catholic Christians stated that they were someone other than a principal, pastor or a leader of a congregation. Those who were in the "other" category included chaplains, board members and staff members of the congregation or parish.

In response to question number two, there were thirty-nine Catholics, sixteen Lutherans, five Evangelicals, four Orthodox and six in the "other" category. Among those

that were listed in this last category, there were Mennonite, pentecostal, Reformed Protestant, two Baptist and one non-denominational respondents.

In response to question number three, thirty-two Catholics and twenty-six non-Catholic Christians said "yes" to the question of whether a principal who had no experience could be hired in their system, seven Catholics and five non-Catholics said "no" to the question.

In response to question number four, thirty-eight Catholics and five non-Catholics said "yes" to the question of whether or not a prospective principal candidate had to be cleared through a central office of a "said" school system before applying to an individual school. One Catholic and twenty-six non-Catholics said "no."

In response to question number five, where the respondent was asked to answer only if he or she had responded "yes" to question number four, thirty-three Catholics and five non-Catholics said "yes" that a prospective principal candidate had to be cleared by an appointed committee. Five Catholics and zero non-Catholics said "no."

In response to question six, thirty Catholics and nineteen non-Catholics said "yes" to when a prospective candidate applies to a school, he or she will be interviewed by a board or committee. Eight Catholics and twelve non-Catholics said "no." One non-Catholic did not answer.

In response to question seven, twenty-one Catholics and two non-Catholics said "yes" that a prospective candidate could be hired by a pastor or leader of a congregation without going before any committee. Eighteen Catholics and twenty-nine non-Catholics said "no."

In response to question eight, in which the respondent was asked whose final decision carries the "most weight" in hiring a prospective candidate for the principalship, twenty-nine Catholics and five non-Catholics stated the pastor or leaders of the congregation did. Nine Catholics and nineteen non-Catholics stated that the school board carried the "most weight." One Catholic and seven non-Catholics stated that someone or somebody other than a pastor, leader of a congregation or school board committee carries the "most weight" in selecting a prospective candidate for the "principalship."

In response to question nine, twenty-two Catholics and twenty-five non-Catholics responded "yes" to the question whether people who wished to be principals of a school in a "said" denomination had to necessarily be members of that "said" religious denomination. Seventeen Catholics and six non-Catholics said "no."

In response to question ten, where the respondents were asked whether or not a potential principal candidate had to have theological coursework in his or her college transcript before being hired as a principal, twenty-three

Catholics and twenty-three non-Catholics said "yes." Sixteen Catholics and eight non-Catholics said "no."

In response to question eleven, respondents were asked to answer only if they had responded "yes" to question ten. The respondents were asked to specify as to how many hours of college credit (semester or quarter) in theology had to be on a potential principal candidate's transcript.

Eight Catholics and two non-Catholics stated that it ranged from three to eight hours. Four Catholics and five non-Catholics stated that it ranged from nine to seventeen hours. Three Catholics and seven non-Catholics stated that it ranged from eighteen to twenty-nine hours. No Catholics and two non-Catholics stated that it was thirty or more hours. No Catholics and one non-Catholic stated that it had to be a degree in theology. No Catholics and no non-Catholics stated that it had to be a degree in theology with graduate work. One Catholic and one non-Catholic stated that it had to be some graduate hours. Eight Catholics and five non-Catholics stated it was something other than what was already mentioned in question eleven.

In question twelve the respondents were asked whether if a prospective principal did not possess sufficient theological coursework, that candidate would be required to pass an examination either written or oral on their knowledge of a "said" particular religious denomination. Four

Catholics and five non-Catholics said "yes." Thirty-five Catholics and twenty-seven non-Catholics said "no."

The respondents in question thirteen were asked about the makeup of a central office committee. Ten Catholics and six non-Catholics stated that principals from their system would serve on such a committee. Twenty-eight Catholics and seven non-Catholics said that members from the central office would be on that committee. Ten Catholics and eleven non-Catholics stated that religious leaders would be on that committee. Four Catholics and nine non-Catholics stated that parents would be on that committee. Four Catholics and seventeen non-Catholics stated that others could be on that committee.

The respondents in question fourteen were asked who would serve on an individual committee that was asked to hire a principal. Five Catholics and five non-Catholics stated that a board of trustees would be on this committee. Fourteen Catholics and sixteen non-Catholics stated that appointed school board members would be a part of such a committee. Nineteen Catholics and sixteen non-Catholics stated that elected school board members would be a part of such a committee. Fourteen Catholics and twelve non-Catholics stated that an appointed group by the pastor would make up a part of that committee. Six Catholics and four non-Catholics stated that a committee appointed by the faculty would be a part of that committee. Four Catholics and ten

non-Catholics stated that others who were not already mentioned would make up a part of that committee.

In question number fifteen, the respondent was asked whether or not the individual who was applying for the principalship had to be a practicing member of the "said" congregation or denomination. Twenty-four Catholics and twenty-five non-Catholics said "yes." Fifteen Catholics and six non-Catholics said "no."

In response to question number sixteen, respondents were asked if the term "practicing member" meant attendance at weekly church services. Twenty-six Catholics and twenty-eight non-Catholics said "yes." Thirteen Catholics and three non-Catholics said "no."

In response to question number seventeen, the respondent was asked whether or not the potential principal candidate was required to take a leadership or personality test. Two Catholics and one non-Catholic said "yes." Thirty-seven Catholics and thirty non-Catholics said "no."

In question number eighteen, the respondent was asked if a prospective candidate was required to take a test specifically made up by their own system based on administrative competencies or of a similar nature. Three Catholics and zero non-Catholics said "yes." Thirty-six Catholics and thirty-one non-Catholics said "no."

The respondents were asked in question nineteen about how many schools were in their system. No Catholics and

seventeen non-Catholics said there were ten or less in their system. No Catholics and no non-Catholics said that the number of schools in their system ranged from eleven-to-twenty-five. Four Catholics and no non-Catholics said there were from twenty-six to fifty schools in their system. Thirteen Catholics and four non-Catholics said that the number of schools in their system ranged from fifty-one to one hundred. Twenty-two Catholics and ten non-Catholics stated that there were over one hundred schools in their system.

In question twenty, the respondent was asked about credentials. One Catholic and eighteen non-Catholics stated that the candidate has to have a bachelor's degree. Twenty-four Catholics and twelve non-Catholics stated that candidates have to have a master's in educational administration. Three Catholics and two non-Catholics stated that the candidate had to have a master's degree in any field. Twenty-two Catholics and two non-Catholics stated that prospective principals were required to have a state certificate. No Catholics and three non-Catholics stated that principals were required to have doctorates in their schools. Three Catholics and nine non-Catholics stated that there were other degrees or credentials required to be a principal in their system.

In question twenty-one, the respondent was asked if when principals were hired, there was an immediate

orientation or in-service given by the system. Thirty-two Catholics and twelve non-Catholics said "yes." Seven Catholics and nineteen non-Catholics said "no."

In question number twenty-two, the respondent was asked if whether or not principals were required to go to theological in-services. Twenty Catholics and five non-Catholics said "yes." Nineteen Catholics and twenty-six non-Catholics said "no."

In question twenty-three, the respondent was asked to answer only if he or she had responded "yes" to question twenty-one. Thirteen Catholics and six non-Catholics said less than two. Sixteen Catholics and six non-Catholics said two-to-five. Three Catholics and no non-Catholics said six or more.

In question twenty-four, the respondent was asked to answer only if he or she had responded "yes" to question twenty-two. Ten Catholics and three non-Catholics said less than two. Eight Catholics and two non-Catholics said two-to-five. Two Catholics and no non-Catholics said six or more.

In question twenty-five the respondent was asked to check off who they thought should have the "most weight" in hiring a principal. Twenty-one Catholics and seven non-Catholics said it should be the pastor or leader of the congregation. Twelve Catholics and eighteen non-Catholics stated it should be a school board or committee. Six Catholics and six non-Catholics stated it should be someone

or something other than a pastor, leader of a congregation, school board or committee.

In question twenty-six, the respondent was asked to check off how much theological coursework he or she thought a potential principal candidate should have. Thirty-seven Catholics and twenty-eight non-Catholics thought that a potential principal should have some undergraduate coursework but not a major or degree in theology. Two Catholics and three non-Catholics thought a potential principal candidate should have an undergraduate degree in theology. No Catholics and no non-Catholics expected a candidate to have an undergraduate degree in theology plus some coursework.

Question twenty-seven asked the respondent for a comment on the process for selecting a principal in their school and school system. This question was designed to elicit a subjective response for interviewing purposes. The results to this question will be covered when answers to the interview are summarized.

The breakdown of answers among principals, pastors or leaders of congregations, and others between Catholics and non-Catholic Christians can be found in Appendix C.

Certain questions were paired up and/or adjusted to the various null hypotheses that were to be tested. The following pages will show how the tests were designed and the results they yielded.

With each test, a percentage will be given. The percentages to the left of the box and the right of the box correspond to the nearest frequency. An explanation of each percentage will accompany the test. Since degree of freedom is $(N \text{ row}-1) (N \text{ column}-1)$, $(2-1) (2-1) = 1$. In all tests there will only be one degree of freedom. The following are the null hypotheses and tests:

1. There is no difference in questionnaire responses to theological coursework across groups.

Q. 10. Does a potential principal candidate have to have coursework in his or her college transcript before being hired as a principal?

_____ Yes _____ No

Catholic (Cath.) Non-Catholic Christian (N.C.C.)

Yes	23	(.59)	23	(.74)
No	16	(.41)	8	(.26)

59 percent of the Catholic respondents said "yes." 41 percent of the Catholics said "no." 74 percent of the non-Catholic Christian respondents said "yes." 26 percent of the non-Catholic Christians said "no."

x^2 is 1,771. The significance for x^2 at the .05 level at one degree of freedom is 3.841. The x^2 value for

this test is not significant; therefore the null hypothesis is not rejected.

2. There is no difference in questionnaire responses to the amount of theological coursework across groups.

Q. 11. The principal must have the following amount of hours (semester or quarter) in theology in their transcript:

a.) 3-8; b.) 9-17; c.) 18-29; d.) 30 or more; e.) a degree in theology; f.) a theology degree and graduate work; g.) some graduate work; h.) other.

	Cath.		N.C.C.	
Theological courses without a degree	23	(1.00)	22	(.96)
Theology degree and/or more	0	(.00)	1	(.04)

100 percent of the Catholic respondents answered in one of the categories that included theological courses without a degree. Zero percent of the Catholics respondents answered in one of the categories that included a theology degree or more. 96 percent of the non-Catholic Christian respondents answered in one of the categories that included theological courses without a degree. 4 percent of the non-Catholic Christian respondents answered in one of the categories that included a theology degree or more.

x^2 is .6462. Significance for x^2 at the .05 level is 3.841. The x^2 for this test is less than that at one degree of freedom. Therefore the null hypothesis is not rejected.

3. There is no difference to questionnaire responses to past experiences across groups.

Q. 3. Can a principal be hired who has had no experience in your system?

_____ Yes _____ No

	Catholic		N.C.C.	
Yes	32	(.82)	26	(.84)
No	7	(.18)	5	(.16)

82 percent of the Catholic respondents said that a principal could be hired who has had no experience in their system. 18 percent of the Catholic respondents said "no." 84 percent of the non-Catholic Christian respondents said that a principal could be hired who has had no experience in their system. 16 percent of the non-Catholic Christian respondents said "no."

x^2 for this test is .3959. Significance for x^2 at the .05 level with one degree of freedom is 3.841. The x^2 here is not significant. Thus, the null hypothesis is not rejected.

4. There is no difference in questionnaire responses to in-services across groups.

Q. 21. When principals are hired, is there an immediate orientation or in-service give by the system? ___ Yes ___ No

	Catholic		N.C.C.	
Yes	32	(.82)	12	(.39)
No	7	(.18)	19	(.61)

82 percent of the Catholic respondents said "yes" to the question. 18 percent of the Catholic respondents said "no." 39 percent of the non-Catholic Christian respondents said "yes" to the question. 61 percent of the non-Catholic Christian respondents said "no" to the question.

x^2 in this test is 13.895. Significance at the .001 level for x^2 is 10.827. This x^2 value for this test is greater than that. It is therefore significant. The null hypothesis is rejected.

5. There is no difference in questionnaire responses to theological in-services across groups.

Q. 22. Are principals required to go to theological in-services specifically designed for principals during the year? ___ Yes ___ No

	Catholic		N.C.C.	
Yes	20	(.51)	5	(.16)
No	19	(.49)	26	(.84)

51 percent of the Catholic respondents stated that principals are required to go to theological in-services specifically designed for principals during the year. 49 percent of the Catholic respondents said that principals aren't required to do so. 16 percent of the non-Catholic Christian respondents stated that principals are required to go to theological in-services specifically designed for principals during the year. 84 percent of the non-Catholic Christians aren't.

χ^2 is 9.296. χ^2 is significant at the .01 level at 6.635 with one degree of freedom. The χ^2 for this test is greater than that. Therefore it is significant. The null hypothesis is rejected.

6. There is no difference in questionnaire responses to educational administration credentials a potential candidate has to have in order to be a principal across groups.

Q. 20. What credentials are required to be a principal in your system? ___ a. Bachelor's ___ b. Master's in Education (Administration) ___ c. Master's in any field ___ d. Master's plus graduate hours ___ e. State Certificate ___ f. Doctorate ___ g. Other.

	Catholic		N.C.C.	
Less than a state certificate	17	(.46)	29	(.94)
State Certificate and/or more	22	(.54)	2	(.06)

46 percent of the Catholic respondents stated that a potential principal candidate can have less than a state certificate in order to be principal. 54 percent of the Catholic respondents stated that a potential principal candidate is required to have a state certificate and/or more in order to be a principal in their school system. 94 percent of the non-Catholic Christian respondents stated that a potential principal candidate is not required to have a state certificate. 6 percent of the non-Catholic Christian respondents say that the candidate would have to have a state certificate in order to be a principal in their school system.

x^2 is 19.331. x^2 is significant at 10.827 at the .001 level with one degree of freedom. The x^2 for this test is greater than that. Therefore x^2 is significant. The null hypothesis is rejected.

7. There is no difference in questionnaire responses to who has the "most weight" in hiring a principal across groups.

Q. 8. Whose final decision carries the "most weight" in hiring a prospective candidate for "principalship"? ___
 Pastor or Leader of Congregation ___ School Board
 Committee ___ Other - please state _____

	Catholic		N.C.C.	
Pastor/Leader of Congregation	29	(.74)	5	(.16)
School Board/Other	10	(.26)	26	(.84)

74 percent of the Catholic respondents stated that the pastor or leader of the congregation has the "most weight" in hiring a principal. 26 percent of the Catholic respondents stated that the school board, committee and something or somebody other than a pastor, leader of congregation, school board or committee have the "most weight" in hiring a principal.

16 percent of the non-Catholic Christian respondents stated that the pastor or leader of the congregation has the "most weight" in hiring a principal. 84 percent of the non-Catholic Christians stated that the school board, committee and something or somebody other than a pastor, leader of congregation, school board or a committee have the "most weight" in hiring a principal.

χ^2 is 23.444. χ^2 is significant at 10.827 with one degree of freedom at the .001 level. The χ^2 for this test is great than that, and therefore the χ^2 is significant. The null hypothesis is rejected.

8. There is no difference in questionnaire responses to additional administrative tests across groups.

Q. 18. Is the prospective candidate required to take a test specifically made up by your system on administrative competencies or a test of a similar nature?

	Catholic		N.C.C.	
Yes	3	(.08)	0	(.0)
No	36	(.92)	31	(1.00)

8 percent of the Catholic respondents stated that prospective principal candidates are required to take a test specifically made up by their system on administrative competencies or a test of a similar nature. 92 percent of the Catholic respondents stated that prospective principal candidates are not required to take a test specifically made up by their system or administrative competencies or a test of similar nature. 100 percent of the Non-Catholic Christians show no such requirement.

x^2 is 2.509. Significance for x^2 at the .05 level at one degree of freedom is 3.841. The x^2 value for this test is not significant, and therefore the null hypothesis is not rejected.

9. There is no difference in questionnaire responses to belonging to the "said religion" across groups.

Q. 9. Do people who wish to be principals in your system necessarily have to be in the religious denomination of your system or school?

	Catholic		N.C.C.	
Yes	22	(.56)	25	(.81)
No	17	(.44)	6	(.19)

56 percent of the Catholic respondents said "yes" to the question. 44 percent of the Catholics said "no." 81 percent of the non-Catholics said "yes." 19 percent of the non-Catholics said "no."

χ^2 is 5.646. Significance for χ^2 at the .05 level with one degree of freedom is 3.841. The χ^2 value for this test is significant. Therefore the null hypothesis is rejected.

10. There is no difference in questionnaire responses to what weekly participation is considered in the "said" religion of a particular school across groups.

Q. 16. Does the term "practicing member" mean attendance at weekly church services?

	Catholic		N.C.C.	
Yes	26	(.77)	28	(.90)
No	13	(.33)	3	(.10)

67 percent of the Catholic respondents stated that the term "practicing member" meant attendance at weekly church services. 33 percent said that it didn't mean that. 90 percent of the non-Catholic Christian respondents stated that the term "practicing member" meant weekly church service

attendance. 10 percent of the non-Catholic Christian respondents said that it didn't.

x^2 is 2.037. Significance for x^2 at the .05 level at one degree of freedom is 3.841. The x^2 value for this test is not significant, therefore the null hypothesis is not rejected.

11. There is no difference to the questionnaire responses to additional personality tests or leadership tests.

Q. 17. Is the candidate required to take a leadership or personality test?

	Catholic		N.C.C.	
Yes	2	(.05)	1	(.03)
No	37	(.95)	30	(.97)

5 percent of the Catholic respondents stated that the prospective principal candidate is required to take a leadership or personality test. 95 percent of the Catholic respondents said that it is not required. 3 percent of the non-Catholic Christian respondents stated that the prospective principal candidate is required to take a leadership or personality test. 97 percent of the non-Catholic Christian respondents stated that it is not required.

x^2 is .1775. Significance for x^2 at .05 level at one degree of freedom is 3.841. The x^2 value for this test is

not significant; therefore the null hypothesis is not rejected.

12. There is no difference in questionnaire responses in the amount of in-services across groups.

Q. 23. If yes, to question 21, how many?

_____ a. less than 2

_____ b. 2-5

_____ c. 6 or more

Q. 21. When principals are hired, is there an immediate orientation or in-service given by the system? ___Yes

___ No.

Thirty-two Catholics said "yes." Twelve non-Catholics said "yes."

	Catholic		N.C.C.	
less than two	13	(.38)	6	(.50)
two or more	19	(.62)	6	(.50)

38 percent of the Catholic respondents said that there were less than two in-services. 62 percent of the Catholic respondents said there were two or more. 50 percent of the non-Catholic respondents stated that there were less than two in-services. 50 percent of the non-Catholic Christian respondents stated that there were more than two in-services.

x^2 is 0.319. Significance for x^2 at .05 level with one degree of freedom is 3.841. The x^2 value for this test is not significant, and therefore the null hypothesis is not rejected.

13. There is no difference in questionnaire responses in the amount of required theological in-services across groups.

Q. 24. If yes, to question 22, how many?

a. Less than 2

b. 2-5

c. 6 or more

Q. 22. Are principals required to go to theological in-services specifically designed for principals during the year? Yes No.

Twenty Catholic respondents said "yes." Five non-Catholic Christian respondents said "yes."

	Catholic		N.C.C.	
Less than two	10	(.50)	3	(.60)
Two or more	10	(.50)	2	(.40)

50 percent of the Catholic respondents stated that principals are required to go to less than two theological in-services during the year. 50 percent of the Catholic respondents stated that it is two or more. 60 percent of the non-Catholic Christian respondents stated that principals are required to go to less than two theological in-services

during the year. 40 percent of the non-Catholic Christian respondents stated that principals are required to go to two or more theological in-services during the year.

χ^2 is 2.386. Significance at the .05 level with one degree of freedom is 3.841. The χ^2 value for this test is not significant, and therefore the null hypothesis is not rejected.

14. There is no difference in questionnaire responses by who the respondent thinks should carry the "most weight" in hiring a principal.

Q. 25. Who do you think should carry the most weight in hiring a new principal?

- ___ Pastor or Leader of the Congregation
- ___ School Board or Committee
- ___ Other

	Catholic		N.C.C.	
Pastor or Leader of the Congregation	21	(.54)	7	(.23)
School Board Committee, or Other	18	(.46)	24	(.77)

54 percent of the Catholic respondents thought that the pastor or leader of the congregation should have the "most weight" in hiring a principal. 46 percent of the Catholic respondents thought that a school board, committee

or something other than was mentioned in the question should have the "most weight" in selecting a principal. 23 percent of the non-Catholic Christian respondents thought that the pastor or leader of the congregation should have the "most weight" in selecting a principal. 77 percent of the non-Catholic Christian respondents thought that a school board, committee or something other than was mentioned should carry the "most weight" in selecting a principal.

χ^2 is 7.033. Significance for χ^2 at the level is 6.635. The χ^2 value for this test is significant, and therefore the null hypothesis is rejected.

15. There is no difference in questionnaire responses as to how much theological coursework the respondent thought a principal should have across groups.

Q. 26. Check off how much theological coursework you think a potential principal should have:

Some undergraduate coursework but not a major or degree in theology

Undergraduate degree in theology.

Undergraduate degree in theology plus.

	Catholic		N.C.C.	
Theological coursework but no degree	37	(.95)	28	(.90)
Degree in theology and/or more	2	(.05)	3	(.10)

95 percent of the Catholic respondents thought that a potential principal should have some coursework in theology but no degree. 5 percent of the Catholic respondents thought that a potential principal should have at least a theology degree and/or more. 90 percent of the non-Catholic Christian respondents thought that a potential principal should have some theological coursework but no degree. 10 percent of the non-Catholic Christian respondents thought that a potential principal should have at least a theology degree and/or more.

χ^2 is .2951. χ^2 is significant at .05 level with one degree of freedom at 3.841. The χ^2 value for this test is not significant, and therefore the null hypothesis is not rejected.

16. There is no difference in questionnaire responses in that a potential principal has to be cleared by a central office before applying for a principalship.

Q. 4. Does a prospective principal candidate have to be cleared through a central office of your system before applying to an individual school (of your system)?

	Catholic		N.C.C.	
Yes	38	(.97)	5	(.16)
No	1	(.03)	26	(.84)

97 percent of the Catholic respondents stated that a prospective principal candidate has to be cleared through a central office before applying to an individual school of their system. 3 percent of the Catholic respondents said it is not required. 16 percent of the non-Catholic Christian respondents stated that a prospective principal candidate has to be cleared through a central office before applying to an individual school in their system. 84 percent of the non-Catholic Christian respondents stated it is not required.

x^2 is 59.38. Significance at the .001 level with one degree of freedom is 10.827. The x^2 value for this test is significant, and therefore the null hypothesis is rejected.

The following is a composite table of the results of the Chi-Square tests that were performed on the sixteen null hypotheses in this study. The frequencies and percentages listed next to their corresponding hypotheses will be divided into the categories of Catholics and Non-Catholic Christians.

The following abbreviations will be used in the chart. "Y" will stand for "Yes." "N" will stand for "No." "TCND" will stand for "theological coursework, no degree." "TD/M" will stand for "theological degree or more." "LTSC" will stand for "less than a state certificate." "SC/M" will

stand for "state certificate or more." "P" will stand for "principal or leader of the congregation." "SB" will stand for "school board or other." "LTT" will stand for "less than two." "T/M" will stand for "two or more."

		CATHOLICS		NON-CATHOLIC CHRISTIANS	
		Frequency	Percentage	Frequency	Percentage
1.	Y	23	(.59)	23	(.74)
	N	16	(.41)	8	(.26)
2.	TCND	23	(1.00)	22	(.96)
	TD/M	0	(.00)	1	(.04)
3.	Y	32	(.82)	26	(.84)
	N	7	(.18)	5	(.16)
*4.	Y	32	(.82)	12	(.39)
	N	7	(.18)	19	(.61)
*5.	Y	20	(.51)	5	(.16)
	N	19	(.49)	26	(.84)
*6.	LTSC	17	(.46)	29	(.94)
	SC/M	22	(.54)	2	(.06)
*7.	P	29	(.74)	5	(.16)
	SB	10	(.26)	26	(.84)
8.	Y	3	(.08)	0	(.00)
	N	36	(.92)	31	(1.00)
*9.	Y	22	(.56)	25	(.81)
	N	17	(.44)	6	(.19)
10.	Y	26	(.67)	28	(.90)
	N	13	(.33)	3	(.10)
11.	Y	2	(.05)	1	(.03)
	N	37	(.95)	30	(.97)
12.	LTT	13	(.38)	6	(.50)
	T/M	19	(.62)	6	(.50)
13.	LTT	10	(.50)	3	(.60)
	T/M	10	(.50)	2	(.40)

		CATHOLICS		NON-CATHOLIC CHRISTIANS	
		Frequency	Percentage	Frequency	Percentage
*14.	P	21	(.54)	7	(.23)
	SB	18	(.46)	24	(.77)
15.	TCND	37	(.95)	28	(.90)
	TD/M	2	(.05)	3	(.10)
*16.	Y	38	(.97)	5	(.16)
	N	1	(.03)	26	(.84)

*The following hypotheses were rejected: numbers 4, 5, 6, 7, 9, 14 and 16. (The following hypotheses were not rejected: numbers 1, 2, 3, 8, 10, 11, 12, 13 and 15.)

INTERVIEWS

In this section, the answers to question number twenty-seven and the results of the interview will be summarized. Question twenty-seven asked the respondent to write a comment on the principal selection process. This was intended to seek a greater response from a subjective point of view to fill any gaps from the objective questionnaire. It also indirectly encouraged the respondent to interview. Here are the responses to question twenty-seven:

Q. 27. Please comment on the process for selecting a principal in your school and school system.

CATHOLIC RESPONDENTS

Twenty-five Catholics responded to this question. Eight respondents commented on the process with the following remarks: "... it works," "... very good at both levels: diocesan and local," "... an excellent system," and "... very thorough system."

The seventeen other Catholic respondents centered their comments on what goes on in the principal selection process. Nine of these seventeen mentioned how the central office must first approve the candidate before a decision is made at the local level. The remaining eight respondents discussed other parts of the principal selection process not

making mention of the central office. Those comments were of the following:

a. "The candidate is interviewed by board members and the pastor. A decision is made after this whether or not to offer a contract."

b. "The candidate is interviewed by the school board, church elders, and pastor. Candidate must be approved by all."

c. "Most apply to the pastor and school board. They decide after reviewing references whether to hire him or not."

d. "System admits us a great amount of autonomy. I want the principal to be a practicing Catholic."

e. "The search committee gives names to the school board. The school board recommends a candidate to the pastor. The pastor either accepts or rejects the school board's decision."

f. "The search committee first interviews candidates. They then give the top five names to the school board. The school board and the pastor will decide on a candidate. A final reference check will be made before a contract is offered."

g. "A search committee gives names to the school board and they decide. Interview questions are from a Kansas City questionnaire."

h. "The person who is named principal is usually Catholic and has taught religion. The parents prefer a religious (nun or brother)."

NON-CATHOLIC RESPONDENTS

Eighteen non-Catholic Christians responded to question number twenty-seven. Eight responded that the new principal had to receive a "call" from the congregation. The church congregations play an important role in the principal selection process. Usually, the congregation would appoint or vote on a committee to represent them. That committee would interview various candidates. Some were recommended by the central office. Others were recommended by congregation members. After the committee made a selection, it was up to the congregation, if they wished, to "issue the call" to the principal by some type of vote or just accept the committee's selection and have them "issue the call."

Three of the eighteen non-Catholic Christian respondents said that their schools were basically autonomous and set their own guidelines with the school board making the decision.

The remaining seven said the following:

- a. "Our process is simple consisting of one or two interviews."
- b. "A search committee was formed and picked a name from a list recommended by the national body."

c. "Senior pastor has greatest influence and direction in choice. Elders board of the church then either affirms or rejects after reviewing the candidate's qualifications. Principal would have to be a practicing member of the church."

d. "The pastor and parish council after looking through a list of names and qualifications conducted interviews and made a decision."

e. "We contacted the superintendent's office. All candidates had to be interviewed first at the central office. If they were approved they would be interviewed locally."

f. "Having worked with the local community in starting this school, I was chosen to be the principal."

g. "We are highly decentralized here. A candidate is interviewed by the school board. They recommend to the parish council which makes the final appointment."

After respondents finished answering question number twenty-seven, they were given the opportunity to interview by giving their name and telephone number in order to be contacted. Respondents who were interviewed were promised confidentiality. The summary of the responses will however come under two categories of Catholic and non-Catholic Christian for the purpose of obtaining greater insight into some of the differences. Four Catholic and five non-Catholic respondents were interviewed.

1. In your own words, what role do you think religion should play in the selection of a principal?

CATHOLIC RESPONDENTS

a. "One should have a deep faith life. One should give back to God what He gave to them."

"Principal should be a practicing Catholic. He or she should be prepared to have a good religion series in the school. Religion should also be a vital part of any curriculum. He or she should be prepared to have a good religion series in the school. Religion should also be a vital part of any curriculum. He or she should know their Faith."

b. "Religion is one value of many. Schools usually decide on an individual basis. Religion is important to me. A prospective principal should have knowledge of Catholicism."

c. "Religion is very important. Coursework could be helpful."

d. "Religion is going to be an important aspect because they (the school) are presenting the faith which our Church proclaims. Some coursework in theology is important."

NON-CATHOLIC CHRISTIAN RESPONDENTS

a. "Religion is very important. Candidate must be a practicing member of the denomination. Candidate should also have 18-29 hours of theology."

b. "The candidate should be a practicing member with 18-29 hours of theology. A bachelor's degree in theology is strongly encouraged. The candidate has to be 'called' by the congregation to be principal."

c. "We 'call' from a list of candidates who are commissioned ministers/teachers. Prospective principal has to have 18-29 hours in theology and be a practicing member. I think the number of hours could be less in theology. Our congregation in the end relies on the Guidance of the Holy Spirit in these matters."

d. "We are associated with a synodical program that includes worker training for people within our synod. Individuals are called from the local congregations. A theology degree is required and I support this."

e. "Person who is applying should be a practicing member but that doesn't necessarily mean attending weekly Church Services. There is no definite policy on how much theology a candidate should have and I don't think much should be required."

2. Should a principal be hired on past experience in your school and/or school system? Should candidates with no experience in your system be considered?

CATHOLIC RESPONDENTS

All Catholic respondents stated that outsiders could be hired. All were concerned that the outsiders knew the mission or concept of a Catholic School. One went as far as saying sometimes it is better to have an outsider.

NON-CATHOLIC RESPONDENTS

All the non-Catholic Christian respondents who were interviewed stated that they were open to outsiders; however, the concept of outsider meant, in many cases, someone outside of their school or system, definitely not outside their denomination. As a whole, they would have many restrictions as well as reservations as to who the outsider was.

In one case, the school was not so restrictive but stated one had to be familiar with the community and their mission.

3. Explain in your own words, your knowledge of the principal selection process in both your school and school system.

CATHOLIC RESPONDENTS

The respondents gave the following comments:

- A. "The central office gives us the names. I, as pastor, would have the final authority, but I would like to make this with my school board. When the school board does not agree, it could be a rough situation."
- B. "Pastor, school board members and a faculty representative are usually on a committee appointed by the pastor and school board. Pastor's vote is the strongest since in the long run, 'his head is on the block.' Candidate has to be approved."
- C. "There is a search committee appointed by the school board. Names are provided from the downtown office. Pastors can have the final vote or leave it to the school board. I wouldn't like to see pastors abdicate that power."
- D. "The diocese sends us names on the approved list. After our pastor and school board appoint a search committee, we (school board) look over the names, credentials, the applicant's knowledge and practice of the Faith. We then interview five candidates and, as a board with the pastor, select one. The process is a good one."

NON-CATHOLIC CHRISTIAN RESPONDENTS

The non-Catholic Christian respondents who were interviewed gave a wide range of answers on the principal selection process. Two of the respondents said that the new principal had to receive a "call" from the congregation. The Church congregations play an important role in the process. Usually, the congregation would appoint or vote on a committee to represent them. The committees varied on representation. In some cases, it was left to the school board or pastor. In others, it was specifically voted on by the congregation. The principal selection committee would then interview various candidates. Some were recommended by a central office. Others were recommended by congregation members. After the committee made a selection, it was up to the congregation if they wished, to "issue the call" to the principal by some type of vote or just accept the committee's selection and have them "issue the call."

Other selection procedures were of the following:

- A. "Our system is very decentralized. There are no defined policies on amount of theology or practice of religion being required. It's up to the school board in the final analysis."
- B. "Our school is independent of a system. It was started by a group of parents. I had their trust.

As of now, there is no formal policy for selecting a principal. I would imagine that in picking a principal, that person who was a prospective candidate should have a fair amount of knowledge of our Church's mission."

C. "Our principal selection process is quite simple. The pastor and school board give each candidate two interviews and then make a selection on who they think is the best candidate."

4. In your own words, who do you think should be involved in selecting a new principal and who should have the "most say" in hiring in your school and in your school system?

CATHOLIC RESPONDENTS

Four of the Catholic respondents who were interviewed thought that the process of having the archdiocesan or diocesan central office clear candidates for approval on a list was good. One thought candidates that were not approved should be allowed to take their chances before a local school board and see if they could be hired.

All of the respondents thought the idea of a school board's coming to an accord with the pastor was a good process. Four felt that the pastor should have the

"most say." One felt that the school board should be able to override the pastor. All acknowledged that the pastor had the "most say."

NON-CATHOLIC CHRISTIAN RESPONDENTS

None of the respondents who were interviewed stated that the pastor had the "most say." Answers were varied as to whom had the "most say." In one case, it was the congregation. In two others, it was the school board. In one other, there was no defined process, but the congregation of parents who had come together. All the respondents thought that the people who had the "most say" in selecting a principal should maintain having that power.

5. What kinds of credentials should candidates for the principalship have?

CATHOLIC RESPONDENTS

All the respondents thought a prospective principal should have a state certificate and some theological coursework. One respondent thought that a candidate could be acceptable if that candidate promised to work on attaining a state certificate.

NON-CATHOLIC CHRISTIAN RESPONDENTS

Five of the respondents dwelt more on theological coursework for credentials than state credentials. Four thought a bachelor's degree was sufficient but a master's or a state certificate would be preferred. One of the respondents felt that a state certificate was necessary. Four of the five respondents felt that at least eighteen to twenty-nine hours in theology was necessary. One of the four, felt a theology degree was a necessity. The fifth respondent thought that some theological coursework should be expected on a prospective principal's transcript but it shouldn't necessarily be required.

6. Do you wish to add any additional comments?

CATHOLIC RESPONDENTS

- A. "Belief and faith in God will bring out the best in any prospective principal candidate."
- B. "Even though it is a double standard, I would prefer to hire a religious (nun or brother) to a lay person because of their life commitment to God."
- C. "We seem to have many people who apply that do not have a good base of knowledge on our Faith. I

would hope that principals in our schools pursue a path of more knowledge of their Catholicism."

The other Catholic respondent did not wish to make additional comments.

NON-CATHOLIC CHRISTIAN RESPONDENTS

- A. "Our congregations are autonomous, but the 'call' of the congregation is essential."
- B. "In a principal selection process, it is important to have proper representation of all parties."
- C. "It's important to understand the people and the mission of the school."

Other non-Catholic Christian respondents did not wish to add any additional comments.

This chapter was a summary of the results obtained from the questionnaire and interviews. First, the exact number of respondents, both Catholic and non-Catholic Christians, were given. Then a table of those exact numbers was given. The χ^2 (Chi-Square) test results were generated by respondents reaction to the items of the survey questionnaire. Finally, there was a summary of those who answered the twenty-seventh question of the questionnaire and answers by respondents who wished to be interviewed.

The next and final chapter will consist of analysis of the data recommendations for further study.

CHAPTER V

ANALYSIS OF RESULTS

In this chapter, the results of the respondent's answers to the questions of the questionnaire and the tests of the null hypotheses linked to those questions will be briefly summarized and analyzed. Following this procedure will be an analysis of the respondents' answers to the interview. This chapter will then be followed by a summation of the results with conclusions and recommendations for further possible studies on some of the data in this study.

In the first two questions the respondent was asked what his or her position was and what religion the school or system was affiliated with. Data were gathered on a later question which asked how many schools were in the school district in order to make an estimate of how many school districts were being dealt with in this study. All in all there were thirty-nine respondents from Catholic schools, who in this study, will be called the Catholic respondents and there were thirty-one respondents who will be called the non-Catholic Christian respondents. These later respondents are from mainly Protestant and some Orthodox schools. There are

three Catholic school districts (Chicago, Rockford, and Joliet dioceses) and thirteen non-Catholic Christian school systems that responded. Of the non-Catholic Christian schools that responded, there were sixteen Lutheran schools from three districts, five Evangelical, four Orthodox, one Mennonite, one Pentecostal, one Reformed Protestant, two Baptists, and one non-denominational (Christian). Of the Catholic respondents, nineteen were principals, fifteen were pastors or leaders of the congregation, and the five others, who consisted of assistant pastors, school board members and parish staff. Of the non-Catholic Christian respondents, there were nineteen principals and eight pastors, and the four others were consisted of a school board president, a superintendent, and two staff board persons. Even though the questionnaire was sent to leaders of congregations, pastors, principals and school board members, the author can only assume in a few of these cases the questionnaire passed on from the pastor or leader of the congregation to a priest, minister, or staff member whose major responsibility was the school.

The combined results, then, present a total of seventy respondents. Thirty-eight were principals (54 percent). Twenty-three were either pastors or leaders of the congregation (33 percent). Nine were people other than pastors, leaders of the congregation or principals (13 percent). A breakdown into the two categories of Catholic

school respondents and non-Catholic Christian respondents yields these figures: 49 percent of the Catholic respondents were principals; 38 percent were pastors or leaders of congregations; and 13 percent were others. 61 percent of the non-Catholic Christians were principals; 26 percent were pastors or leaders of the congregation; and 13 percent of the remaining respondents were someone other than a pastor, leader of congregation or principal. The breakdown is fairly close. With a greater number of principals responding, there is a higher percentage of people who have actually gone through the principal selection process, which helps lend to the external validity of this study. Granted, some of the respondents could be answering without having experienced being a selector or being the selected; yet this survey calls on the knowledge and experience of the very people who have been involved or someday could be involved in the principal selection process for their school or school system.

Another consideration that applies to these first questions is that the Catholic school respondents are from three large school districts, whereas some of the non-Catholic Christian school districts are very small, some being one-school districts. Questions that are linked to centralization issues, like involvement of the central office of the school district in the principal selection process, will have to take into account these differences in size.

In question three, the respondent was asked if a principal could be hired who had no experience in the system. Thirty-two Catholic respondents (82 percent) and twenty-six non-Catholic Christian respondents (84 percent) stated yes, that outsiders could be hired without past experience in their school or school system. Seven Catholic respondents (18 percent) and five non-Catholic Christian respondents (16 percent) said "no" to the question.

This question is linked to the null hypothesis that there is no difference in questionnaire responses to past experience within the respondent's school system across groups. Using the results of respondents' answers to question three, χ^2 (Chi-Square) was 0.3959. χ^2 is significant at .05 level at 3.841. Since the χ^2 for this test is now less than that, the null hypothesis is not rejected. This means there is not a significant difference between the Catholic and the non-Catholic Christian elementary schools in the Chicagoland area in regard to hiring prospective principal candidates who have not had past experience in their school or school system.

This result implies that hiring from outside the system can be done. It doesn't mean that it is necessarily done, nor does it tell us how many restrictions are attached if it is. With both Catholics and non-Catholic Christians for the most part saying it can be done, there is openness to people

from the outside, who may bring new ideas that could help them. On the other hand, an outsider, however good he or she is, will at first be at a disadvantage when people around him or her know the "ins and outs" of the system and he or she doesn't.

In the fourth question, the respondent was asked whether or not a potential principal had to be cleared by a central office of their system before applying to an individual school of that particular system. Of the Catholic school respondents, thirty-eight of the thirty-nine (97 percent) said "yes". Five of the thirty-one non-Catholic Christian respondents (16 percent) had to be approved by the central office. Only one of the Catholic respondents (3 percent) and twenty-six (84 percent) of the non-Catholic respondents state "no" to the question.

This question was also related to the null hypothesis that stated that there is no difference in questionnaire responses across groups as to whether a prospective principal has to be cleared by a central office before applying for a principalship to an individual school within that system. χ^2 was 59.38, which meant it was significant at the .001 level. Hence the null hypothesis is rejected.

What this significant difference means can have many answers and interpretations. There seems to be more local autonomy in the non-Catholic Christian schools in selecting

a principal than in the Catholic schools. Principal selection seems to be at first a more centralized process in the Catholic schools with the requirement of being cleared through a central office.

The disparity between the two sets of responses may result from several factors. First of all, the respondents from the Catholic schools are from three large school districts. The non-Catholic Christian school respondents are from thirteen districts, many of which are smaller than any of the Catholic school districts. Some of the districts are one-school districts, so the central office factor may be very small.

Another factor to be considered here is that the Roman Catholic Church is a hierarchical Church, whereas many non-Catholic Christian Churches are congregational and run by lay trustees. The congregations in these churches would have a greater say in all church or parish matters than a bishop or similar hierarchical figure.

Another point that should be made is that the word "required" is used in the null hypothesis. Even though there is a great difference in the requirement of having principal candidates cleared through a central office between the Catholics and non-Catholic Christians, this does not preclude central office involvement in the principal selection process in the non-Catholic Christian schools.

Arguments concerning centralization and local school autonomy could be given for both sides. In a school system that is large and is affiliated with a church that has set dogmas and a hierarchical system, it could be argued that there should be a certain degree of centralization to maintain unity and orthodoxy of church teachings. On the other hand, for a school system associated with a church that is more congregation-based and smaller in size, it may be better to have more local autonomy in a principal selection process. Denominational values will play a critical role in who will be selected as a principal of either a Catholic or non-Catholic Christian school. If the person who takes over that position does not follow through on knowing and implementing those values, there may be problems. So, the way a denomination is organized and what it values might be one of the keys to the significant differences here.

The fifth question of the questionnaire is related to the fourth question, in that the question was directed to those who answered "yes" to whether or not a potential candidate has to be approved by a central office before interviewing. Thirty-three of the thirty-eight Catholics who said "yes" to question four said "yes" to question five. All five non-Catholic Christians who said "yes" to question four also said "yes" to question five. This meant that 87 percent of the Catholics and 100 percent of the non-Catholic

Christian respondents who said that a potential principal candidate had to be cleared by a central office also said that the same candidate was being cleared by an appointed committee. Even though this question was not directly linked with a null hypothesis, if a Chi-Square test were performed with the percentages, there would not be any significant differences here between the Catholics and non-Catholic Christians. For the most part, if a candidate for a principalship, either Catholic or non-Catholic Christian, had to be cleared before a central office committee, that same committee would be appointed. This denotes a sense of a hierarchical order either in the denomination or in the central office, or both. With the Catholics, it would probably be either directly or indirectly connected with the office of the archbishop or bishop (who is the "ordinary," or main leader, of the diocese). With the non-Catholic Christians, it could also be associated with a major leader or leaders in the denomination with powers similar to those of a Catholic bishop.

Question thirteen is related to questions four and five, in that it asks the respondent to check off who would possibly be on a central office committee to interview prospective principal candidates. There were more respondents who answered this question than the fifth question because it is not asking about a "required" central-office clearing of a candidate, but more broadly about those

who would interview prospective principal candidates. The question had listed the following categories to be checked off: principals from the system, members of the central office, religious leaders, parents, and others. Respondents could check off more than one category. Ten Catholics and six non-Catholic Christians checked off principals from the system. Twenty-eight Catholics and seven non-Catholic Christians checked off members of the central office. Four Catholics and eleven non-Catholic Christians checked off religious leaders. Four Catholics and nine non-Catholic Christians checked off parents. Four Catholics and seventeen non-Catholic Christian respondents checked off the "others" category. This question was not directly linked to a null hypothesis in the study; however, the distribution of categories that were checked off has relevance to this study.

In comparison, the Catholics tended to check off more members of the central office and principals of the systems, whereas non-Catholic Christians tended to check off the "religious leaders" and "others" categories more often than the rest.

Arguments could go both ways as to who would be better suited for a central office committee designated for interviewing potential principal candidates. Some might say that central office people and principals from the system might be the most help to a screening process since they have

a good idea of the vision or mission of the system. Others might say that, by having religious leaders and people from all over, the screening process would be helped with a greater sense of denominational values and more ideas from outsiders who may not be necessarily a formal part of the system.

The answers to the fourth, fifth and thirteenth questions also give some insight as to the approach the central office takes towards being involved in the principal selection process. The Catholic schools tend to have central office committees, composed mainly of central office members (usually appointed) and principals, requiring candidates to be cleared before interviewing at an individual Catholic school. Non-Catholic Christian school systems usually don't require principals to be cleared before applying to an individual school. However, when a candidate is required first to be first cleared before the central office, the members of that central office committee are usually appointed. In general when a central office committee is involved in a non-Catholic Christian school system principal selection process, the members of such committees tend to be religious leaders, parents and others.

In the sixth question of the questionnaire, the respondent is asked whether or not, when a prospective candidate applies to a school, he or she will be necessarily

interviewed by a board or committee. This question was also one that was not directly linked to a null hypothesis but one that sought a little more information on the process. Thirty Catholics (77 percent) and nineteen non-Catholic Christians (61 percent) said that when a prospective candidate applies to a school, that candidate will necessarily be interviewed by a board or committee. If this question were tested in null hypothesis form, no significant difference would be found between the Catholic and non-Catholic Christian responses.

What this means is that in 77 percent of the Catholic respondent's schools and 61 percent of non-Catholic respondent's schools potential principal candidates applying for a principalship will interview with either a board or committee. In the other schools, the potential principal candidate will probably interview with someone or something else, perhaps either a pastor, the leader of a congregation or the congregation itself. In the other 23 percent of the Catholic respondents' schools and 39 percent of the non-Catholic Christian schools, principal candidates may interview with a board. Since the question had the word "necessarily" in it, it did not preclude that there would in practice be an interview with a committee.

The responses to this question also give some insight into some of the other power bases in a principal selection

process. If in 23 percent of the Catholic respondents' schools and 39 percent of the non-Catholic Christian respondents' schools, the candidate for the principalship will not necessarily interview before a board or committee, who then will do the interviewing? Will it be a pastor, leader of the congregation, the congregation, or none of the above? The answer would give a clue to who has power in selecting the principal.

In the seventh question, the respondent was asked if a prospective principal candidate could be hired by a pastor or leader of the congregation without going before any committee. Twenty-one Catholic respondents (54 percent) and two non-Catholic Christian respondents (6 percent) said that a principal could be hired by a pastor or leader of the congregation.

As for the 54 percent of the Catholic respondents who answered "yes" to the question, it could mean that either a principal was hired at their school by the pastor or leader of their congregation without going before a committee or they knew of someone that was hired at a Catholic school by a pastor without going before a committee. With only two non-Catholic Christian respondents (6 percent) stating that a candidate could be hired by a pastor or leader of congregation without that candidate interviewing before a board or committee, it means that the board, committee or congregation is going to have much more say in who is going

to be principal for the most part in a non-Catholic Christian school. Therefore, Catholic pastors, so far from this study, seem to have more power in principal selection for their schools than their non-Catholic Christian counterparts.

Question eight, in which the respondent is asked who has the "most weight" in hiring a principal, leads to the null hypothesis that there is no difference in questionnaire responses to who has the "most weight" in hiring a principal across groups.

In the statistical test, the categories of "school board" for which there were nine Catholic and nineteen non-Catholic Christian respondents, and of "others," for which there was one Catholic respondent and seven non-Catholic Christian respondents, were combined into the one category of "school board/others," for which there were all together ten Catholic respondents (26 percent) and twenty-six non-Catholic Christian respondents (84 percent) who checked off those respective categories.

Twenty-nine Catholic respondents (74 percent) and five non-Catholic Christian respondents (16 percent) stated that the pastor had the "most weight" (most say) in hiring a principal, as opposed to the school board or others. There was a significant difference at the .001 level between the Catholic respondents and the non-Catholic Christian

respondents since χ^2 was 23.444. Therefore the null hypothesis is rejected.

What this means is that under this test, in many of the Catholic schools, the pastor has the "most weight" in saying who will be hired as principal in the school; whereas in the non-Catholic Christian schools, the school board or other people (such as committees or the congregation) have the "most weight" in making the final decision as to who will be the next principal in their school.

Certain other factors should be examined here, especially in regard to the structure of the Catholic Church and its school system vis-a-vis the structure of many of the non-Catholic Christian churches which will further back up the results of this test. A Catholic pastor is appointed by the bishop of the diocese, and the parish, with its school, is under his care directly or through administrators. Some pastors, in a more collegial move based on trends since the Second Vatican Council, have given more power to parish-elected and appointed school boards and committees in the hiring of a principal.

Some might argue that a Catholic pastor should place this power in the school board's hands for a greater consensus of the pastor's congregation in backing a new principal. Others might argue that since anything might go

wrong, and it will always come back to the pastor, the pastor should have the ultimate decision.

A Catholic pastor has to answer to both the bishop and the congregation. Even though a pastor does not formally have to answer to his congregation, withdrawal of support and complaints to the bishop or his appointed representatives in the chancery are matters that a Catholic pastor must deal with. Even though some Orthodox and some Protestant pastors are accountable to a bishop or a similar leader, they are not as accountable as a Catholic pastor. Catholic priests take a vow or promise of obedience to the bishop (or, in monastic life, to an abbot).

In many cases of non-Catholic Christian congregations, the pastor (he or she) is hired or appointed by the congregation. There is more accountability to the congregation, so in a way it is not surprising that a school board or other similar committee has the "most weight" in hiring a principal. Thus, a significant difference in hiring the principal can reflect the difference in overall congregational structure.

Question twenty-five went one step further on this point by asking the respondents who they thought should have the most weight in hiring a principal. The significance level for this hypothesis was at .01. Twenty-one of the thirty-nine Catholic respondents thought that the pastor should have

the "most weight" in hiring the principal (which was 54 percent), whereas twenty-nine of the same respondents (or 74 percent) said that the pastor had the "most weight".

So, more of the Catholics thought that a school board, a committee, or another entity besides the pastor should have the "most weight" in hiring a new principal and only slightly more non-Catholic Christians, two respondents (or 9 percent), thought the pastor or leader of the congregation should have more. So the non-Catholic Christians, for the most part, back up what they think on who should have the "most weight" with a 9 percent difference, whereas the Catholics, who likewise back up what they think, show as much as a 20 percent difference.

Question nine was another one that brought in surprising answers, asking whether people who were principals in the system had to be of the same religious denomination of the school or school system. 56 percent (or twenty-two) of the Catholic respondents stated that the candidate had to be part of the system, while 44 percent (or seventeen) stated that the candidate did not. This could mean several things. With schools within three dioceses, the policy may fluctuate. Secondly, there might be exceptions that not all the respondents were aware of. Thirdly, with such a high percentage of negative responses to this question, it seems the Catholics are more open to people of other religious

denominations running their schools than their non-Catholic Christian counterparts are. To some who are more ecumenical, this could be considered a progressive development. To those who are a bit more conservative, this could be viewed as regressive. It was not long ago that some Catholics did not take well to the idea of someone who was not a nun, brother or priest running their school, much less a non-Catholic running the school. But the fact that many inner-city Catholic schools have a heavily non-Catholic student enrollment may lead a school board to consider a person who is not Catholic or not practicing.

The non-Catholic Christians, on the other hand, once again showed a "significant difference." Twenty-five of the thirty-one non-Catholic Christian respondents, or 81 percent, stated that the principal had to be in their denomination. χ^2 was 5.646. The hypothesis is rejected at the .05 level.

The other six, or 19 percent, may be more ecumenical types of denominations; yet it seems from this study that, in most of the Protestant and Orthodox denominations, principals had to be approved from the congregation. Hence the requirement that the person had to be a member of that denomination almost seems to logically follow.

Another point of reference here is that the question and the null hypothesis are asking what the actual situation is and not asking for the respondent's preference.

Question fifteen asked if the individual had to be a practicing member. As in question nine, the same numbers and percentages came up for non-Catholic Christians only. Two more Catholics (twenty-four, or 62 percent) said "yes". This leads to if the original purpose of these schools is to hand on denominational values, will that purpose be sufficiently handed on by someone who doesn't practice being at the "helm" of the school? There is a question of getting away from the original purpose of passing on denominational values. Will it be good for passing on denominational values to hire someone who is either a non-practicing member, or a member of another faith whether practicing that faith or not? With such a high percentage of Catholic respondents stating that they know it is not required to hire a principal who is not practicing or not of the same denomination, there can be concerns here. If the job was just "business" managing, that would be one thing. However, a principal will have to set a curriculum and be a leader in Christian formation. How effectively is that done if they themselves do not practice?

The author, just to clarify the respondents' meaning, added question sixteen to the survey which asked if the term "practicing member" meant attendance at weekly church

services. 67 percent of the Catholics said "yes," and 33 percent said "no." 90 percent of the non-Catholic Christians said "yes," 10 percent "no." So the majority in both groups maintain that "practicing" meant that he or she attended church services on a weekly basis. As for the other 33 percent of the Catholics and 10 percent of the non-Catholic Christians, there is the possibility that they could have expected more than just Sunday church attendance, or something of an equivalently substantial nature. Whether or not some of this minority saw it that way, the earlier finding that a fair amount of Catholics reported no requirement to hire either a Catholic or a practicing Catholic might reflect a weakening of more conservative Catholic interests as well as a substantial change in the purpose of Catholic schools over the last few decades, while Protestant and Orthodox have for the most part stuck to hiring members of their own denomination as principals, members who are, for the most part, "practicing."

In question ten, the respondent was asked if the candidate had to have theological coursework in his or her college transcript before being hired. This was related to the null hypothesis which stated that there is no difference in questionnaire responses to theological coursework across groups. For the Catholic respondents, 59 percent responded "yes" and 41 percent said "no," as compared with 74 percent of the non-Catholic Christians stating "yes" and 26 percent

"no." Even though x^2 was not significant and therefore the null hypothesis was not rejected, there seems to be a slight difference where more of the non-Catholic Christian respondents seem to require theological coursework for their potential principal candidates. One matter the question does not address is the type of theological work and the type of college was it done at. But selection committees might explore these questions if they have theological coursework requirements.

Question eleven pursues the question of theological coursework in terms of the amount. The respondent is asked to check off an amount from eight different categories covering ranges of undergraduate and graduate coursework. Since only twenty-three Catholic as well as non-Catholic Christian respondents answered "yes" to question ten, the amount varied. There was no significance to the null hypothesis that there is no difference in questionnaire responses to the amount of theological coursework across groups. Twenty-three Catholics stated that only some theology hours were required without a degree. That is 100 percent of the respondents. With the non-Catholic Christians, twenty-two of the twenty-three respondents stated that some theology hours were expected. That is 96 percent. One non-Catholic Christian respondent stated that a degree was needed.

Four out of twenty-three Catholics stated that eighteen or more undergraduate hours or some graduate hours are required. That is 17 percent. Ten of the non-Catholic Christian respondents reported a requirement of eighteen or more undergraduate hours or some graduate hours. That is 43 percent. Here there would be a significant difference at the .05 level with the $x^2 = 3.841$. So the non-Catholic Christian schools had more respondents who stated that their schools, in some cases, required more theological hours. Yet in regard to requiring a theological degree, there was no significant difference; in fact, very little difference at all.

In regards to coursework, it seems that the non-Catholic Christian schools that do have a theological coursework requirement are a bit more demanding than their Catholic counterparts.

Question twelve, which was somewhat related to the past two questions, asked whether a prospective principal candidate who did not possess sufficient coursework would be required to pass either an oral or written examination. Only four Catholic and five non-Catholic Christian respondents said "yes" to this question. This is 10 percent of the Catholic respondents and 16 percent of the non-Catholic Christian respondents. There is no significant difference here and little amount of difference between the two groups.

This means that few of the Catholic and the non-Catholic schools would pursue a theological exam if their committees felt the person was lacking in knowledge of theology. This does not preclude their asking a candidate to take a few courses or continue to update themselves. However, theology does not seem to be a big issue. The knowledge required for passing on the values of a particular denomination may be sought in other areas. In some parishes or congregations, there might be a specialist in religious education or a separate director. One might argue that this person should be the one to handle religious affairs. However, in making final major decisions in matters that touch religion, the principal who lacks sufficient knowledge is left at a serious disadvantage. Likewise, if principals should be leading spiritual formation, how can a principal lead if there is a serious lack of knowledge?

Question twenty-six is somewhat related to questions ten, eleven, and twelve in that it asks the respondent how much theological coursework a potential principal should have. Thirty-seven Catholics (95 percent) and twenty-eight non-Catholic Christian respondents (90 percent) felt that a candidate should have some undergraduate coursework but not a theology degree. Two Catholic (5 percent) and three (10 percent) non-Catholic Christian respondents felt that a potential principal candidate should have a degree. There

were zero Catholic and non-Catholic respondents that felt a candidate should have any more than a degree in theology.

This basically states that, for the most part, the respondents felt that theological coursework was important, but not important enough for the candidate to need a degree or beyond. Yet, in reality, only twenty-three of the Catholic and non-Catholic Christian respondents stated that any theological coursework was required.

In question fourteen, the respondent is asked to check off the possible participants on an individual school committee. Catholic respondents checked off elected school board members nineteen times; checked off appointed group by pastor or parish leader fourteen times; checked off appointed school board members fourteen times; checked off committee appointed by a faculty six times; checked off board of lay trustees five times; and others not mentioned, four times. Non-Catholic Christian respondents checked off both appointed school board members and elected school board members, sixteen times each. Groups appointed by pastors or parish leaders were checked off twelve times. Board of lay trustees category was checked off five times. Appointed committee by faculty category was checked off four times. The "others not mentioned" category was checked off ten times.

From this survey of Catholic and non-Catholic Christian respondents, the tendency for individual Catholic school

principal selection committees is to have elected school board members, appointed school board members and a group appointed by the pastor or parish leaders, while the tendency for a non-Catholic Christian school principal selection committee is to have appointed and elected school board members, group appointed by either the pastor or leader of the congregation, and others. With the exception of larger numbers in the "others" category, there does not seem to be much difference in who would be on an individual school interviewing committee for a principal. For the most part, in both types of schools, board members and those appointed by the pastor or leader of the congregation are on a principal selection committee.

Skipping to question seventeen, since fifteen and sixteen have both been analyzed, the respondent was asked if the principal candidate had to take a leadership or personality test. This was linked to the null hypothesis which stated that there is no difference to questionnaire responses across groups to additional personality or leadership tests. There was barely any difference at all. Only two Catholic respondents (5 percent) and one non-Catholic Christian (3 percent) respondent answered "yes." So the x^2 was not significant. It is safe to say that, for the most part, neither personality nor additional leadership tests are required of candidates for the principalship in Catholic and non-Catholic Christian elementary schools. Some

would say that this is good because the process might already be in jeopardy of being "dragged out." However, others might say that with all the new theories today on leadership and personality, it certainly would not hurt to require that a candidate take such a test. The results could certainly help all parties involved. From this study, it certainly looks as if it is not being tried in either of the two sectors being examined here.

Question eighteen asked the respondents if the prospective candidate was required to take a test specifically made up by the system on administrative competencies or a test of a similar nature. This was linked to the null hypothesis that stated that there is no difference in questionnaire responses across groups in that a prospective principal has to take additional administrative tests. There was once again not much difference. Only three Catholic respondents (8 percent) and no non-Catholic Christian respondents (0 percent) responded "yes" to the question. Hence, x^2 was not significant. This means that very few Catholic and non-Catholic Christian principal selection committees require potential principal candidates to take any additional administrative tests.

Arguments on whether this is good or bad could go both ways here. Some would say this is good because schools of education have already done the job of training these

candidates and further tests just question credentials and upset good candidates who have been properly trained. Yet, if some of these elementary schools are not requiring professional administrative and/or supervisory certificates as prerequisites for hiring a principal, what credentials does the selection committee rely on in order to make a sound judgment as to whether or not a candidate is qualified to be a principal? Furthermore, a properly designed and implemented administrative test can give a selection committee more insight into a candidate's background and qualifications.

In question nineteen, the respondent was asked about the number of schools in their school system. There were seventeen non-Catholic Christian and zero Catholic schools that came from a system of ten schools or less. There were not any Catholic or non-Catholic Christian schools in the 11 to 25 range. There were four Catholic and zero non-Catholic Christian schools in the twenty-six to fifty range. There were thirteen Catholic and four non-Catholic Christian schools in the fifty-one to a hundred range. Finally, there were twenty-two Catholic and ten non-Catholic Christian schools that were from a system that had a hundred schools or more. This basically states that the Catholic respondents were, for the most part, from larger systems than the non-Catholic Christian schools. Since the Catholic schools were from larger systems, one might expect the central office to

play a bigger role than in the non-Catholic Christian schools which, in some cases, were even their own district (a one-school district). This was precisely the result found in this study regarding the central-office clearing of a potential principal candidate before interviewing before a pastor or leader of congregation or a school board of an individual Catholic elementary school.

In question twenty, the respondent was asked about what credentials are required of a principal in the respondent's system. Numerous categories were listed, and the candidate was asked to check off the appropriate ones. So, as in other check-off survey questions, in some cases more than one response was given per respondent. The categories were Bachelor's, Master's in Educational Administration, Master's in any field, Master's degree plus graduate hours, state certificate, Doctorate, and others not mentioned above. This question was linked to the null hypothesis that there is no difference in questionnaire responses across groups to administration credentials. Seventeen Catholics (44 percent) and twenty-nine non-Catholic Christians (94 percent) stated that less than a state certificate was required. Twenty-two Catholics (56 percent) and two non-Catholic Christians (6 percent) stated that a state certificate was required. χ^2 is significant at the .001 level (a very high level of significance) at 10.827. The χ^2 for this test was 19.331. Therefore the null hypothesis is rejected and there is a very

significant difference. From this one can conclude that the Catholic schools require state certificates much more often than non-Catholic Christian schools. From this study, it appears that the non-Catholic Christian schools, for the most part, do not require their principal candidates to have a state certificate. Because the word "require" implies an obligation, this may not mean that getting a state certificate is being either discouraged or not encouraged at these schools. However, state accrediting agencies may not look favorably upon such a statistic. Some may look and say that due to the separation of Church and State, Church-sponsored schools may not consider state requirements all that important, especially for elementary schools. The state will not deny a high school education to a student who comes from a non-accredited elementary school, or an accredited elementary school that possessed an administrator or principal who did not have a state certificate. However, others might look at such a statistic and be horrified that the principal of their school, which they pay "good money" for, is not certified. What standards are required then for selecting a principal if these academic ones are not followed? Then again, for the most part, if purely religious criteria for the principalship are being followed, are these selection committees just sticking to their primary purpose of passing on their denominational values? Arguments could be drawn up for both sides on whether or not these

schools should push for more principals to at least pass state requirements.

In question twenty-one, the respondent was asked if when principals are hired, there an immediate orientation or in-service given by the system. This question is linked to the null hypothesis that stated that there is no difference in questionnaire response across groups to in-service. Thirty-two Catholic respondents (82 percent) and twelve non-Catholic Christian respondents (39 percent) said "yes" to the question. χ^2 is significant at the .001 level a very high level of significance) at 10.827. χ^2 in this test is 13.895. Hence it is significant, and the null hypothesis is rejected. This means there is a significant difference between the Catholic and non-Catholic Christian elementary schools on the matter of in-service or immediate orientation.

The Catholic schools are more likely to have in-service for their newly hired principal than the non-Catholic Christians. However in partial defense of the non-Catholic Christian schools, where in some cases, one might be dealing with a one-school district, in-service may be very well be taking place but not in a formal setting. Approximately forty percent of these schools do have formal in-services.

In-service can be very important to a new principal. Many mistakes due to lack of familiarity with a new system can sometimes be avoided if a principal learns some of the

"ins and outs" of the system by a properly administered in-service. "Properly administered" are the key words here. An inappropriate in-service may only waste time that could be spent in other important areas.

Question twenty-three is related to question twenty-one, in that the respondent was asked to answer only if the respondent had answered "yes" to question twenty-one. The respondent had to check off only one of three categories. Ten Catholic school respondents and six non-Catholic Christian school respondents stated there were less than two immediate orientations or in-services given when a new principal was hired. Eighteen Catholics and six non-Catholic Christian respondents checked off the two-to-five category for the amount of in-services. One Catholic respondent and no non-Catholic Christian respondents stated that there were six or more in-services or immediate orientation sessions when a new principal was hired.

This question was related to the null hypothesis that stated that there is no difference in questionnaire responses across groups in the amount of in-services given when a principal is hired. Taking the totals from question twenty-one and recombining them into two categories of less than two in-services and two or more, thirteen Catholic respondents (50 percent) stated that there were less than two immediate orientations or in-services given by the system when a new

principal was hired. Nineteen Catholic respondents (62 percent) and six non-Catholic Christian respondents (50 percent) said there were two or more. χ^2 is 0.319 and is not significant. Therefore the null hypothesis is not rejected. What this means is that when either a Catholic or non-Catholic Christian school had an immediate orientation or in-service given by the system, the difference in the amount of in-service given was very slight and there was certainly not a significant difference. For the most part the amount of in-services or orientation ranges from 1 to 5. Since the amount of in-services, when given, seems to be pretty evenly distributed, the greater number of in-services can be argued to be beneficial when the in-services are properly delivered and very pertinent in helping the new administrator. If the in-services are not particularly helpful, they can be viewed as a drudgery.

In question twenty-two, the respondent is asked whether principals are required to go to theological in-services during the course of the year. Twenty Catholic respondents (51 percent) and five non-Catholic Christian respondents (16 percent) said "yes." Nineteen Catholic respondents (49 percent) and twenty-six (84 percent) said "no." This question was related to the null hypothesis that stated that there is no difference in questionnaire responses across groups in the requirement that principals go to theological in-services. χ^2 is 7.033. Hence it is significant at the

.01 level. This means that there is a significant difference between Catholic and non-Catholic Christian schools when it comes to requiring principals to attend specifically designed theological in-services.

One should also observe that the word "required" is used here. This does not necessarily imply that when it is not required, it is not being strongly encouraged; yet there does, once again, seem to be a big difference between Catholic and non-Catholic Christian schools in the area of in-service, with over 50 percent of Catholic school systems requiring their principals to attend and only 16 percent of the non-Catholic Christian schools requiring their principals to attend. One of the reasons this might be could be related to the responses given to an earlier question asking if the principal had to be a practicing member of the congregation or denomination. The non-Catholic Christians made it a requirement more often than the Catholics. The thinking might be that if a principal is practicing by attendance and the congregation approved him or her, that in itself should suffice for the knowledge that might be otherwise learned at an in-service.

Question twenty-four is related to question twenty-two. The respondent was asked to check off the required number of in-services of a theological nature if the respondents had answered "yes" to question twenty-two.

Ten Catholic respondents and three non-Catholic Christian respondents stated their school system had required their principals to attend less than two in-services of a theological nature. Eight Catholic respondents and two non-Catholic Christian respondents said two to five were the amount of theological in-services or their principals had to attend yearly. Only two Catholic respondents and no non-Catholic Christian respondents stated that their principal had to attend six or more yearly theological in-services.

This question was linked to the null hypothesis that there is no difference in questionnaire responses across groups in the amount of theological in-services that a principal is required to attend. The null hypothesis was not rejected. The results were combined into two sets. Ten Catholic respondents (50 percent) and three non-Catholic Christian respondents (60 percent) said that their principals were required to attend less than two theological in-services a year. Ten Catholic respondents (50 percent) and two non-Catholic Christian respondents (40 percent) stated that their principals had to attend two or more theological in-services in a year's time.

From this part of the study, it seems clear that the Catholic schools place more emphasis on formal in-service for their principals, both theological and administrative, than their non-Catholic Christian counterparts.

At this point of the chapter, the author wishes to review and analyze the comments given in the interviews. The next chapter will be a summation with final analysis, conclusions, and recommendations for other studies.

The last part of this chapter will be devoted to analyzing what was said in the interview and the answers to question number twenty-seven of the questionnaire. The answers to this question are pertinent with the information yielded from the third question of the interview and will be analyzed as such in this study. The first question was concerning the role of religion in the selection of a principal. The Catholic respondents felt it was very important. The person who would be principal should be a practicing member and have coursework in theology. One of the Catholic respondents said theology was one value of many.

The non-Catholic Christian respondents felt that the person who would be a principal should be a practicing member. Other answers ranged from having a prospective candidate with anywhere from eighteen-to-twenty-nine hours of theology, to having a prospective principal candidate who is "called" from the congregation.

From the interview, it seems Catholics find religion important but many of the non-Catholic Christian schools seem to have more stringent requirements, especially in being a

practicing member, having more theological coursework, and being "called" from the congregation.

This also backs up the results on the Chi-Square test of the null hypothesis which stated that there was a significant difference between Catholics and non-Catholic Christians in requiring that a prospective principal candidate be a "practicing" member of the respective congregation or denomination. The results of this interview also somewhat back up the results of the Chi-Square test on the null hypothesis that there was a significant difference between Catholics and non-Catholic Christians in who has the "most weight" in hiring a principal.

Whereas with the Catholics, the pastor tends to have the "most weight" in hiring, with the non-Catholic Christians it is either the school board or some other body that has the "most weight" in hiring the principal. In this case, the comments that the principal has to be "called" from the congregation further confirm the finding of significant differences from that null hypothesis.

For the most part, religion is very important to both. The non-Catholic Christians have more stringent requirements and the congregation and other bodies are more involved in the principal selection process, whereas with the Catholics

the central office and pastor seem to have a greater say in the principal selection process.

The second question of the interview dealt with the past experience of a prospective principal candidate in that school system. The respondent was also asked if outsiders should be considered.

Catholic respondents stated that outsiders could be hired but should know the mission of a Catholic school. One Catholic respondent thought it was almost better to hire an outsider.

Non-Catholic Christian respondents were open to the possibility of hiring outsiders, but with more reservations than the Catholics. Some of the respondents stated outsiders could be hired but not people from outside their denomination.

Some might say having more reservations about hiring principals from outside the denomination will help insure passing on denominational values. Others might argue, on the other hand, that outsiders bring new ideas that could help a school system that might be stuck in a rut.

In the third question of the interview, the respondent was asked about his or her knowledge of the principal selection process. The Catholic respondents stated that the central office first clears people. The central office then

provides names of potential candidates to pastors and school boards that need a new principal for their school. Usually the pastor and the school board hire the new principal. The pastor has the final authority. Yet many pastors wish to make that final decision with the consensus of the school board. This conclusion is also backed up by the Catholic responses to question number twenty-seven on the questionnaire.

Non-Catholic Christians stated that the central office did not play a great role in the final decision. It is very much decentralized. With some schools, the candidate has to receive the "call" from the congregation. It seems, at some point, in many of these schools, a candidate was interviewed either by an elected or appointed committee.

Both the non-Catholic Christian responses to question number twenty-seven and the interviews show that a congregation has much more involvement, and in many cases the final say, as opposed to the pastor or leader of congregation with or without the school board in the Catholic schools.

This interview also backs up the significant difference between Catholics and non-Catholic Christians to the null hypothesis, that there is no difference in questionnaire responses that a principal has to be cleared through a central office across groups.

Another point that can be made is that the Catholic respondents come from three large school systems as opposed to thirteen smaller non-Catholic Christian denominational systems; some being a one-school district or system.

From the previous Chi-Square tests and interviews, one can see that there tends to be more centralization with the Catholic elementary schools as opposed to the non-Catholic Christian ones in regard to the principal selection procedures in the Chicagoland area.

Those who favor decentralization and those who favor the opposite could both have viable arguments. Decentralization opponents would say that in larger systems, in order to maintain a certain unity, set procedures for principal selection should be established, especially those made by the hierarchy of the Church. Others might say the local parish or congregation should have more say as to who is going to run their school.

In the fourth question of the interview, the respondent was asked who they thought should be involved in selecting a new principal and who should have the "most say" in hiring in the school and school system. Catholic respondents thought, on the whole, it was good for the central office to approve candidates. Only one thought candidates who didn't clear the central office interview should be able to "take their chances" with an individual school board.

Most felt good about the process of having a school board with the pastor in selecting a principal, but a few thought the pastor should maintain having the most say, mainly because the pastor, in some ways, is held accountable by the diocese.

The non-Catholic Christians interviewed stated that the pastor did not have the most say. Either the congregation, the school board, or some other committee had it. All felt those same people should continue to have this power.

What this all means is that the interviews here back up the results of the Chi-Square tests in the significant differences between the two groups. The Catholic pastor has the "most weight" in hiring a principal for the most part, and a majority thought that the pastor or leader of the congregation should maintain that power. The non-Catholic Christians stated the school board or others had the "most weight" in hiring a principal, and almost all felt that those groups should keep that power.

Once again, the difference in structure between the Catholic Church and non-Catholic Christian Churches probably is a factor here.

The fifth question of the interview dealt with the types of credentials potential candidates had. The majority of the Catholics interviewed felt a state certificate and some

theological coursework should be something that a candidate possesses. One felt that if he or she did not have the certificate or coursework, at least the candidate should be working on it.

Most of the non-Catholic Christians felt that theological coursework should be a major consideration. Only one interviewed felt that a state certificate was a necessity.

Once again, the interviews back up the greater tendency for the Catholic schools to require state credentials than is found among the non-Catholic Christians. What this adds to the Chi-Square test is that even though there was a significant difference in requiring state credentials between Catholic and non-Catholic Christian schools, and no significant difference in the amount of theological coursework required or how much the respondent thought should be required, the non-Catholic Christian respondents say that the selectors will give more emphasis to theological credentials than to state credentials.

In the additional comment section, there are few comments from both sides which look at various issues on faith and mission. The Catholic respondents find the faith of a principal candidate a very important issue.

The non-Catholic Christian added comments focus more in on the "people" element. The mention of "call," proper representation of the people, and understanding the people, came out.

The present values of each side that seem to recur also once again show up here. Both sides want someone who understands their faith, values, and people as a principal of their schools.

In this chapter, the author has attempted to analyze and interpret the results of the questionnaire tied in with the results of the Chi-Square tests performed on the null hypotheses presented in this study. The final part of this chapter is an analysis of the interviews tied in with the other data.

In the next and final chapter, the author will draw conclusions and make recommendations for further study, topics for further inquiry, and courses of actions that could follow upon this study.

CHAPTER VI

CONCLUSIONS AND RECOMMENDATIONS

Many conclusions can be drawn from a study that makes a comparative analysis of the principal selection process between two parochial elementary school systems in a metropolitan area. The analysis of how Catholic elementary school systems and non-Catholic Christian elementary school systems within the Chicagoland metropolitan area select their principals proved to be especially fruitful when it came to differences in central office role in the process, "most weight" in who did the actual selecting of a principal, practicing membership of a candidate, immediate orientation and in-service (both administrative and theological) of a new principal to the system, state credentials, and who the respondent thought should have the "most weight" in selecting the new principal. Matters such as additional leadership or personality tests, past experience in the school or school system, and amount of theological coursework a candidate should have did not yield significant differences in the Chi-Square tests on the null hypothesis of this study.

Thus, the following are conclusions made from this study concerning the Catholic elementary school systems and the non-Catholic Christian elementary school systems within the Chicagoland metropolitan area:

1. There were three large Catholic elementary school districts and thirteen smaller non-Catholic Christian elementary districts in the Chicagoland area. There can be much said about small versus large districts, but in some ways, size and the way a Church is structured may be two factors affecting the results of some of the tests performed on the null hypotheses of this study, especially with the greater role of the central office in the principal selection process in the Catholic school system.
2. Past experience in the school system was not a requirement for the most part in either the Catholic or non-Catholic Christian elementary systems. Requirement does not necessarily mean preference here. There is an "open attitude" towards outsiders here.
3. A difference was found between Catholic and non-Catholic Christian schools in that the Catholics, for the most part, require that a candidate be cleared by a central office before applying to an individual school and the

non-Catholic Christians do not. With respondents from three large Catholic elementary school systems, there is a definite correlation of with the role of the central office in the principal selection process. Many Catholic respondents were satisfied with this process.

Non-Catholic Christian elementary school district systems' central offices seem to play a smaller role than their Catholic counterparts in the principal selection process. There also seems to be more local autonomy in their principal selection procedures.

4. Pastors and leaders of congregations in Catholic school systems more often have the final say as to who will be principals of their schools as compared with their non-Catholic Christian counterparts.

In the non-Catholic Christian Churches, the school boards, congregations, and principal selection committees tend to have the final say in the principal selection process more frequently than a pastor or leader of a congregation as in the Catholic school system.

Both Catholics and non-Catholic Christians back up the significant difference found in this study by each side's stating this is who they felt should have the

final say. A majority of Catholics felt the pastor or leader of the congregation should have the "most weight" in making the final decision. A majority of non-Catholic Christians, on the other hand, felt that the school board or other body should have the "most weight" in making the final selection.

5. Catholic schools did not require as often as their non-Catholic Christian school counterparts that a prospective principal candidate be a practicing member of either the congregation or denomination. However, many Catholic pastors, principals, parents, and others would like to see a practicing member of the Catholic faith as their principal. Some might argue that this helps foster an ecumenical spirit, yet others would find this too radical since it was only thirty years ago that it was a rarity to find someone other than a nun, brother, or priest as principal of a Catholic school.
6. There is not a significant difference between Catholic and non-Catholic Christian schools in the amount of theological coursework required of a potential principal candidate. Most of the respondents, Catholic and non-Catholic Christian, felt that a principal candidate should have some theological coursework but not necessarily a theology degree.

7. There is not a significant difference between Catholic and non-Catholic Christian schools in requiring potential principal candidates to take additional tests in theology or religious knowledge, personality or leadership tests, or administrative tests. For the most part, neither side really required any additional tests. Some might argue in favor of this in order to keep the principal selection process simple. Others, on the other hand, might argue that more data will help a committee make a better selection.
8. There is a significant difference between Catholic and non-Catholic Christian elementary schools in requiring potential principal candidates to have state certificates, with the Catholics requiring it a majority of the time and the non-Catholic Christians requiring it less often. Those who favor maintaining separation of Church and State would not see this as bad. Others who would like to see all schools with a state-certified principal would not be pleased with the finding here.
9. There is a significant difference between Catholic and non-Catholic Christian schools in that the Catholic schools require their principals to attend more immediate orientations and in-services (both of an administrative and theological nature). Some would

argue that the effectiveness of a greater number of in-services would depend on the quality of the in-service. Others would find that more in-service and orientation will be a great help to a principal in a parochial school.

10. Both Catholic and non-Catholic Christian elementary schools in the Chicagoland area are devoted to passing on denominational values with the selection of a principal in different manners. Catholics do it with a screening process through the Catholic school central office and giving more of a final say to the pastor, with the school board, in selecting a principal, also requiring more theological in-services.

Non-Catholic Christians frequently do it by having the congregation either "call" or approve the potential principal candidate. Hence, in their own ways, both sides are trying to assure that the original purpose for many of their schools were founded, the passing on of denominational values, continues.

Recommendations for Further Study

Other studies based on this study might explore the following areas:

1. This study could be replicated in another metropolitan or rural area.
2. This study could be replicated on a secondary school level.
3. There could be a comparative study between either Catholics or non-Catholic Christians with non-Christians, such as Jewish schools, Islamic schools, Buddhist schools, etc.
4. There could be other tests comparing success levels of either Catholic elementary or non-Catholic Christian elementary schools with any factors that were tested in this study such as principal selection, amount of people selecting a principal, who makes the final principal selection, credentials of principals, amount of in-service (administrative and/or theological) and amount of centralization or local autonomy in the principal selection process.

The following questions could be addressed in the studies recommended above:

1. Are there major differences in the principal selection processes between Catholic and non-Catholic Christian elementary schools in such-and-such a city or metropolitan area?

2. Are there major differences in the principal selection processes between Catholic and non-Catholic schools (elementary and/or secondary and/or college level)?
3. Is there a correlation between success levels of schools and the various elementary school principal selection processes?

Recommendations for Action

Recommendations based on the conclusions of this study are the following:

1. It is recommended that all the Church-sponsored schools consider requiring potential principal candidates to have state certificates. It could help the credibility of these programs.
2. It is recommended that, if a candidate is not a practicing member of the denomination of the school that he or she will be principal of, at least a further scrutinizing process be used to make sure that the candidate knows as much as possible about the denomination's values.
3. It is recommended that all the denominations continue providing appropriate in-service or start providing it for all new principals to help them especially in the early phases of their principalship.

This study has attempted to compare and analyze the principal selection process in Chicagoland Catholic and non-Catholic Christian elementary schools especially in regard to the passing on of denominational values; the role of a central office in the process; the past experience of a potential candidate; the knowledge and practice of the respective religion of the school; who carries the "most weight" in making the final principal selection; the amount of theological coursework required of the candidate; the amount of in-service, both administrative and theological, for the new principal; any additional theological, administrative, personality or leadership tests; the requirement of state credentials; and what respondents thought on various issues of the process. Hopefully, the Church-sponsored schools, those presently involved in them, and future administrators can utilize the findings and recommendations made both in this final chapter and all throughout the study.

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APPENDIX A - QUESTIONNAIRE

Please place a check mark to most appropriate response.

1. Kindly say what your position is:
 a. Principal
 b. Pastor or Leader of Congregation
 c. Other...state _____
2. What religion is your school or school system?
 a. Catholic
 b. Lutheran
 c. Evangelical
 d. Orthodox
 e. Other _____
3. Can a principal be hired who has had no experience in your system?
 Yes or No
4. Does a prospective principal candidate have to be cleared through a central office of your system before applying to an individual school (of your system)? Yes No
5. If you answered Yes to No. 4, please respond.
Does the prospective principal candidate have to be cleared by an appointed committee? Yes No Does not apply
6. When a prospective candidate applies to a school, will that candidate be necessarily interviewed by a board or committee?
 Yes No
7. Could a prospective candidate be hired by a pastor (or leader of the congregation) without going before any committee? Yes No
8. Whose final decision carries the "most weight" in hiring a prospective candidate for "principalship"? Pastor or Leader of Congregation School Board Committee Other-please state _____
9. Do people who wish to be principals in your system necessarily have to be in the religious denomination of your system or school?
 Yes No
10. Does the potential principal candidate have to have theological coursework in his or her college transcript before being hired a principal? Yes No

11. If you answered "Yes" to question 10
The principal must have the following amount of hours (semester or quarter) in theology on their transcript:
- a. 3-8
 - b. 9-17
 - c. 18-29
 - d. 30 or more
 - e. a degree in Theology
 - f. A theology degree and graduate work
 - g. some graduate hours
 - h. other _____
12. If a prospective principal did not possess sufficient theological coursework, would that candidate be required to pass an examination (written or oral) on their knowledge of that particular religious denomination? _____ Yes _____ No
13. On a Central Office committee to interview prospective principal candidate - check off who could be on that committee;
- _____ a. Principals from the system
 - _____ b. Members of the Central Office
 - _____ c. Religious leaders
 - _____ d. Parents
 - _____ e. Others _____
14. On an individual school committee to hire a principal, check off who would be partaking in this group:
- _____ a. Board of lay trustees
 - _____ b. Appointed school board members
 - _____ c. Elected school board members
 - _____ d. Appointed group by pastor or parish leader
 - _____ e. Appointed committee by faculty
 - _____ f. Other _____
15. Does the individual who applies to your school as a prospective principal have to be a practicing member of the congregation or denomination? _____ Yes _____ No
16. Does the term "practicing member" mean attendance at weekly Church services? _____ Yes _____ No
17. Is the candidate required to take a leadership or personality test?
_____ Yes _____ No

18. Is the prospective candidate required to take a test specifically made up by your system on administrative competencies or a test of similar nature? Yes No
19. How many schools are in your system?
- a. 10 or less
 b. 11-25
 c. 26-50
 d. 51 - 100
 e. over 100
20. What credentials are required to be a principal in your system? Check off
- a. Bachelors
 b. Masters in education (Admin)
 c. Masters in any field
 d. Masters plus graduate hours
 e. State certificate
 f. Doctorate
 g. Other (please state) _____
21. When principals are hired, is there an immediate orientation or in-service given by the system? Yes No
22. Are principals required to go to theological in-services specifically designed for principals during the year? Yes No
23. If yes to question 21, how many?
- a. less than 2
 b. 2-5
 c. 6 or more
24. If yes to question 22, how many?
- a. less than 2
 b. 2-5
 c. 6 or more
25. Check off who you think should have the "most weight" in hiring a principal?
- Pastor or leader of congregation
 School Board or committee
 Other (please state) _____

26. Check off how much theological coursework you think a potential principal should have.

- Some undergraduate course but not a major or degree in theology
 Undergraduate degree in theology.
 Undergraduate degree in theology plus

27. Please comment on the process for selecting a principal in your school and school system.

Respondents names and their schools' names will be kept confidential. If you wish to be interviewed please say so and give me your name and phone number on this sheet. Thank you so much for your cooperation in this project.

APPENDIX B - LETTER SENT OUT

November 30, 1991

Timothy J. Reilly
4562 N. Mulligan
Chicago, IL 60630
Work Phone; (312) 534-5108

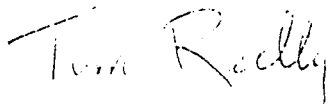
Dear Principal, Reverend, or Leader in Education,

My name is Tim Reilly and I am completing my dissertation for a doctorate in the field of Educational Administration at Loyola University. The title is A Comparative Analysis of the Principal Selection Process in Catholic and Non-Catholic Elementary Schools in the Chicagoland Area.

Would you be so kind as to fill out the attached questionnaire and send it back to me before December 15, 1991? If you wish to be interviewed further, please state that on the returned questionnaire with either an address or phone number or both.

I am most indebted to you for your time and effort in this matter.

Thank you and God bless you,



Tim Reilly

APPENDIX C - TABLE OF FREQUENCIES

The following pages will show the breakdown of answers among principals, pastors or leaders of congregations, and others between Catholics and non-Catholic Christians.

The following abbreviations will be used in the chart. "Y" will stand for "Yes." "N" will stand for "No." The letters "a-h" will correspond to letters used on the questionnaire. "P" will stand for "principal or leader of the congregation." "SB" will stand for "school board or committee." "O" will stand for "others." In question twenty-six, "SU" will stand for "some undergraduate course but not a major or degree in theology." "U" will stand for "an undergraduate degree in theology." "T" will stand for "an undergraduate degree in theology plus additional hours."

In the responses, from the Catholics there were nineteen principals, fifteen pastors, and five others. In the responses from the non-Catholic Christians, there were nineteen principals, eight pastors and five others.

CATHOLICS

	Principals	Pastors	Others	Total
1-2.	19	15	5	39
3.	Y 16 N 3	Y 12 N 3	Y 4 N 1	Y 32 N 7
4.	Y 18 N 1	Y 15 N 0	Y 5 N 0	Y 38 N 1
5.	Y 16 N 2	Y 12 N 3	Y 5 N 0	Y 33 N 5
6.	Y 17 N 2	Y 9 N 6	Y 4 N 0	Y 30 N 8
	(For question #6, one of the respondents did not answer the question.)			
7.	Y 10 N 9	Y 8 N 7	Y 3 N 2	Y 21 N 18
8.	P 16 SB 3 O 0	P 8 SB 6 O 1	P 5 SB 0 O 0	P 29 SB 9 O 1
9.	Y 10 N 9	Y 8 N 7	Y 4 N 1	Y 22 N 17

CATHOLICS (continued)

	Principals		Pastors		Others		Total	
10.	Y	10	Y	8	Y	5	Y	23
	N	9	N	7	N	0	N	16
11.	a.	3	a.	2	a.	3	a.	8
	b.	1	b.	3	b.	0	b.	4
	c.	1	c.	1	c.	1	c.	3
	d.	0	d.	0	d.	0	d.	0
	e.	0	e.	0	e.	0	e.	0
	f.	0	f.	0	f.	0	f.	0
	g.	0	g.	1	g.	0	g.	1
	h.	5	h.	2	h.	1	h.	8
12.	Y	1	Y	1	Y	2	Y	4
	N	18	N	14	N	3	N	35
13.	a.	5	a.	3	a.	2	a.	10
	b.	13	b.	11	b.	4	b.	28
	c.	3	c.	5	c.	2	c.	10
	d.	1	d.	2	d.	1	d.	4
	e.	1	e.	2	e.	1	e.	4
14.	a.	3	a.	2	a.	0	a.	5
	b.	6	b.	6	b.	2	b.	14
	c.	8	c.	10	c.	1	c.	19
	d.	5	d.	5	d.	4	d.	14
	e.	4	e.	1	e.	1	e.	6
	f.	0	f.	4	f.	0	f.	4
15.	Y	15	Y	48	Y	1	Y	24
	N	4	M	7	N	4	N	15
16.	Y	17	Y	8	Y	1	Y	26
	N	2	N	7	N	4	N	13
17.	Y	1	Y	0	Y	1	Y	2
	N	18	N	15	N	4	N	37
18.	Y	0	Y	2	Y	1	Y	3
	N	19	N	13	N	4	N	36
19.	a.	0	a.	0	a.	0	a.	0
	b.	0	b.	0	b.	0	b.	0
	c.	1	c.	3	c.	0	c.	4
	d.	6	d.	5	d.	2	d.	13
	e.	12	e.	7	e.	3	e.	22

CATHOLICS (continued)

	Principals		Pastors		Others		Total	
20.	a.	0	a.	0	a.	1	a.	1
	b.	10	b.	10	b.	4	b.	24
	c.	1	c.	2	c.	0	c.	3
	d.	0	d.	0	d.	0	d.	0
	e.	8	e.	10	e.	4	e.	22
	f.	0	f.	0	f.	0	f.	0
	g.	1	g.	2	g.	0	g.	3
21.	Y	18	Y	11	Y	3	Y	32
	N	1	N	4	N	2	N	7
22.	Y	4	Y	11	Y	5	Y	20
	N	15	N	4	N	0	N	19
23.	a.	6	a.	6	a.	1	a.	13
	b.	9	b.	5	b.	2	b.	16
	c.	3	c.	0	c.	0	c.	3
24.	a.	2	a.	5	a.	3	a.	10
	b.	2	b.	5	b.	1	b.	8
	c.	0	c.	2	c.	0	c.	1
25.	P	13	P	5	P	3	P	21
	SB	3	SB	7	SB	2	SB	12
	O	3	O	3	O	0	O	6
26.	SU	19	SU	13	SU	5	SU	37
	U	0	U	2	U	0	U	2
	T	0	T	0	T	0	T	0

NON-CATHOLIC CHRISTIANS

	Principals		Pastors		Other		Total	
1-2.		19		8		4		31
3.	Y	17	Y	6	Y	3	Y	26
	N	2	N	2	N	1	N	5
4.	Y	3	Y	2	Y	0	Y	5
	N	16	N	6	N	4	N	26
5.	Y	3	Y	2	Y	0	Y	5
	N	0	N	0	N	0	N	0

NON-CATHOLIC CHRISTIANS (continued)

	Principals		Pastors		Other		Total	
6.	Y	12	Y	4	Y	3	Y	19
	N	7	N	4	N	1	N	12
7.	Y	1	Y	1	Y	0	Y	2
	N	18	N	7	N	4	N	29
8.	P	1	P	4	P	0	P	5
	SB	13	SB	2	SB	4	SB	19
	O	5	O	2	O	0	O	7
9.	Y	14	Y	8	Y	3	Y	25
	N	5	N	0	N	1	N	6
10.	Y	12	Y	8	Y	3	Y	23
	N	7	N	0	N	1	N	8
11.	a.	1	a.	0	a.	1	a.	2
	b.	3	b.	1	b.	1	b.	5
	c.	4	c.	3	c.	0	c.	7
	d.	2	d.	0	d.	0	d.	2
	e.	0	e.	1	e.	0	e.	1
	f.	0	f.	0	f.	0	f.	0
	g.	0	g.	0	g.	1	g.	1
	h.	4	h.	1	h.	0	h.	5
12.	Y	3	Y	1	Y	1	Y	5
	N	16	N	7	N	4	N	27
13.	a.	3	a.	2	a.	1	a.	6
	b.	4	b.	3	b.	0	b.	7
	c.	6	c.	4	c.	1	c.	11
	d.	7	d.	1	d.	1	d.	9
	e.	10	e.	5	e.	2	e.	17
14.	a.	3	a.	2	a.	0	a.	5
	b.	11	b.	4	b.	1	b.	16
	c.	10	c.	3	c.	3	c.	16
	d.	8	d.	3	d.	1	d.	12
	e.	3	e.	1	e.	0	e.	4
	f.	4	f.	5	f.	1	f.	10
15.	Y	17	Y	6	Y	2	Y	25
	N	2	N	2	N	2	N	6
16.	Y	17	Y	8	Y	3	Y	28
	N	2	N	0	N	1	N	3

NON-CATHOLIC CHRISTIANS (continued)

	Principals		Pastors		Other		Total	
17.	Y	0	Y	1	Y	0	Y	1
	N.	19	N	7	N	4	N	30
18.	Y	0	Y	0	Y	0	Y	0
	N	19	N	8	N	4	N	31
19.	a.	10	a.	4	a.	3	a.	17
	b.	0	b.	0	b.	0	b.	0
	c.	0	c.	0	c.	0	c.	0
	d.	3	d.	0	d.	1	d.	4
	e.	6	e.	4	e.	0	e.	10
20.	a.	11	a.	7	a.	0	a.	18
	b.	6	b.	4	b.	2	b.	10
	c.	2	c.	0	c.	0	c.	2
	d.	1	d.	0	d.	1	d.	2
	e.	1	e.	1	e.	0	e.	2
	f.	1	f.	2	f.	0	f.	3
	g.	6	g.	1	g.	2	g.	9
21.	Y	4	Y	7	Y	1	Y	12
	N	15	N	1	N	3	N	19
22.	Y	1	Y	4	N	0	N	5
	N	18	N	4	N	4	N	26
23.	a.	0	a.	5	a.	1	a.	6
	b.	4	b.	2	b.	0	b.	6
	c.	0	c.	0	c.	0	c.	0
24.	a.	0	a.	3	a.	0	a.	3
	b.	1	b.	1	b.	0	b.	2
	c.	0	c.	0	c.	0	c.	0
25.	P	1	P	4	P	2	P	7
	SB	16	SB	0	SB	2	SB	18
	O	2	O	4	O	0	O	6
26.	SU	18	SU	6	SU	4	SU	28
	U	1	U	2	U	0	U	3
	T	0	T	0	T	0	T	0

APPROVAL SHEET

The dissertation submitted by Timothy J. Reilly has been read and approved by the following committee:

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The final copies have been examined by the director of the dissertation and the signatures which appears below verifies the fact that any necessary changes have been incorporated and that the dissertation is now given final approval by the Committee with reference to content and form.

This dissertation is therefore accepted in partial fulfillment of the requirements for the degree of Doctor of Education.

April 13, 1993
Date



Director's Signature