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CLASSICAL CHRISTIAN EDUCATION AND RACIAL
REPRESENTATION: A MIXED METHOD STUDY

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CLASSICAL CHRISTIAN EDUCATION AND RACIAL
REPRESENTATION: A MIXED METHOD STUDY

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PREFACE

As I began, my heart was eager and passionate, nervous and anxious to further my education. Many of these attributes remain; my heart continues to search for security and significance from lesser loves. However, during the program (and long after its over), the ever presence care and help of the Lord has whispered into my heart, through the Spirit and the Word, to trust him. Trust him to provide the time; trust him to provide the talent; and trust him to provide the resources to accomplish the tasks in my path. This program has led me to greater trust in Christ. My insufficiencies point to the sufficiency of Christ. The words from the author of Hebrews prick my heart, “Now may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, equip you with everything good that you may do his will, working in us that which is pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen,” Hebrews 13:20-21. This program is one way the Lord has equipped me to do his will.

How do I thank every person who has been a part of this process? I am deeply humbled by and grateful for the encouragement and academic instruction of my supervisor, Jeffery Horner. During both the high and low moments, he has been kind and truthful. Thank you for pushing me forward. One of the delights of this program has been getting to know my cohort. They are friends who became family. Running alongside you during this academic marathon was a gift from the Father. Thank you for collaborating with me. Weekly, my church family prayed, encouraged, remembered, and provided for me. They held me up many times when I could no longer hold myself up. You are a gift from God. To my family: Mom and April, thank you for being my cheerleaders. I love the way that you shared my excitement and my burdens. To my in-

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Orillia, Ontario

December 2019

CHAPTER 1

INTRODUCTION

W. E. B. Du Bois, in *The Soul of Black Folks*, poignantly identifies two worlds and two societies within the American context. The two societies, black and white, have little meaningful interaction. He diagnosed. “Now if one notices carefully one will see that between these two worlds, despite much physical contact and daily intermingling, there is almost no community of intellectual life or point of transference where the thoughts and feelings of one race can come into direct contact and sympathy with the thoughts and feelings of the other.”¹ He goes on to repeat that one of the problems is a lack of knowing and understanding between each people: “And herein lies the tragedy of the age: not that men are poor—all men know something of poverty; not that men are wicked—who is good? Not that men are ignorant—what is Truth? Nay, but that men know so little of men.”² Some may object. This era was during a time of legally restrictive segregation, but modern researchers continue to argue that two societies exist today with little interaction.³

Introduction to the Research Problem

The Civil Rights Project of Harvard University, the National Center for Educational Statistics, The Civil Rights Project of UCLA, and the Southern Education Foundation agree that the majority of private schools in the United States are primarily

¹ W. E. B. Du Bois, *The Souls of Black Folk* (Chicago: Dover, 2012), 82, ebook.

² Du Bois, *The Souls of Black Folk*, 101.

³ Gary Orfield and Chungmei Lee, “Historic Reversals, Accelerating Resegregation, and the Need for New Integration Strategies,” August 29, 2007, <https://escholarship.org/uc/item/8h02n114>.

white.⁴ These researchers gathered information on private schools at the national level within the United States. Within this context are secular private schools, Catholic private schools, and non-Catholic religious schools. Of the three types of private schools, non-Catholic religious private schools are rapidly growing.⁵ Across each type of private school, the researchers consistently found that private schools were predominately white. White homogeneity hinders interracial interactions.⁶ Creating opportunities for “intermingling” and “transfer of thoughts and feelings,” as Du Bois described, is one of the aims of integration in education.⁷

The National Center for Education Statistics conducts the Private School Universe Survey every two years. Describing private education nationally, the survey seeks information on the number of schools, teachers, and students. To my knowledge, there is no available research on the racial representation of classical Christian schools that are full members or accredited through the Association of Classical Christian

⁴ Sean F. Reardon and John T. Yun, *Private School Racial Enrollments and Segregation*, The Civil Rights Project (Cambridge, MA: Harvard University, 2002); Bill Hussar and Joel McFarland, *The Conditions of Education 2018*, National Center for Education Statistics (Washington, DC: Sage, 2018), accessed September 10, 2018, <http://sk.sagepub.com/reference/encyclopedia-of-education-economics-and-finance/n176.i1.xml>; Steve Suitts, *Race and Ethnicity in a New Era of Public Funding of Private Schools: Private School Enrollment in the South and the Nation* (Atlanta: Southern Education Foundation, 2016); Gary Orfield et al., *Brown at 62: School Segregation by Race, Poverty, and State* (Los Angeles: UCLA, May 16, 2016); Jonyeon Ee, Gary Orfield, and Jennifer Teitell, *Private Schools in American Education: A Small Sector Still Lagging in Diversity*, Private Schools in American Education (Los Angeles: UCLA Civil Rights Project, 2018).

⁵ Ee, Orfield, and Teitell, *Private Schools in American Education*, 9.

⁶ Mike Owen Benediktsson, “Bridging and Bonding in the Academic Melting Pot: Cultural Resources and Network Diversity: Cultural Resources and Network Diversity,” *Sociological Forum* 27, no. 1 (March 2012): 50.

⁷ Benediktsson, “Bridging and Bonding”; P. Gurin et al., “Diversity and Higher Education: Theory and Impact on Educational Outcomes,” *Sociological Forum* 27, no. 3 (September 2002): 330-67; Joseph F. Fontanella, “Impact of Racial, Ethnic, and Socioeconomic Diversity: Student Perceptions of Educational Outcomes in a Northern Virginia Public School System” (EdD thesis, Liberty University, 2008); Charesse Ford, “In Pursuit of Educational Equity in U.S. Independent Schools: A Grounded Theory Study of Diversity Leadership” (PhD thesis, Eastern University, 2016); Gregory M. Anderson, “In the Name of Diversity: Education and the Commoditization and Consumption of Race in the United States,” *The Urban Review* 37, no. 5 (December 2005): 399-423.

Schools. Of the schools that are full members or accredited through Association of Classical Christian Schools (ACCS), about one-third of the schools completed the Private School Universe Survey.⁸ The survey explored the state of private schools at the national level; however, narrower research on the racial representation of classical Christian schools that are full members or accredited with the Association of Classical Christian Schools has yet to be studied. Which leads one to ask, to what extent are classical Christian schools racially diverse?

Current Status of the Research Problem

From the precedent literature, it appears there is a lack of racial diversity in private education. There are many benefits to pursuing racial diversity and racial representation. From the precedent literature, positive themes emerge. Racial diversity weakens attitudes of racial stereotyping, improves relational and analytical skills, and increases empathy for another's perspective, as found in the works of Hurtado et al. and Gurin et al. Racial diversity benefits both majority and minority groups.⁹ Hurtado et al. found that attitudes and racial stereotyping diminish in interracial settings. In addition, Gurin et al. conclude their research by stating that racial diversity teaches students the relational and analytical skills to live and work with people from diverse backgrounds; also, diversity help students to consider another's perspective with sensitivity and understanding.¹⁰

⁸ National Center for Education Statistics, "Characteristics of Private Schools in the United States: Results from the 2005–2006 Private School Universe Survey," accessed December 19, 2018, <https://nces.ed.gov/pubs2008/pss0506/index.asp>.

⁹ Sylvia Hurtado et al., "Enhancing Campus Climates for Racial/Ethnic Diversity: Educational Policy and Practice," *Review of Higher Education* 21, no. 3 (1998): 15.

¹⁰ Gurin et al., "Diversity and Higher Education," 35-37.

Another benefit of a racially diverse classroom is critical thinking.¹¹ Students exposed to different perspectives deepen their thinking. Kurlaender and Yun confirm this in their research. They evaluated high schools in Jefferson County, Kentucky, by having the students complete a Diversity Assessment Questionnaire. In this research, students reported educational benefits in critical thinking, future educational goals, and principles of citizenship.¹² The researchers conclude, “Diversity has a positive impact on learning, on students’ attitudes, and on important democratic principles.”¹³ Racial diversity is not limited to the student population but extends to teachers as well.

The US Department of Education has also gathered information and reported on the diversity of faculty in public schools.¹⁴ One of the findings from their report in 2016, was that the majority of teachers within the public school setting were white. In 2000, 84 percent of teachers were white within public schools.¹⁵ They argue that promoting a racially diverse staff benefits the student population because teachers of color tend to have higher expectations for minority students, expose and confront racism, advocate for students of color, and build meaningful relationships with minority students.¹⁶ Nevertheless, racial diversity is hindered within the American education system through hidden bias, unfair treatment of people of color, white privilege, availability, and homogeneity.

¹¹ Gurin et al., “Diversity and Higher Education”; Michal Kurlaender and John T. Yun, “Is Diversity a Compelling Educational Interest? Evidence from Louisville,” 2001, accessed December 20, 2018, <https://eric.ed.gov/?id=ED456196>.

¹² Kurlaender and Yun, *Is Diversity a Compelling Educational Interest?*, 136-37.

¹³ Kurlaender and Yun, *Is Diversity a Compelling Educational Interest?*, 136-37.

¹⁴ US Department of Education, “The State of Racial Diversity in the Educator Workforce,” 2016, accessed December 20, 2018, https://eric.ed.gov/?q=benefits+of+diversity+in+education&ft=on&ffl=dtySince_2015&id=ED571989, 1.

¹⁵ US Department of Education, “The State of Racial Diversity,” 1.

¹⁶ US Department of Education, “The State of Racial Diversity,” 2.

Hidden Bias

From *Blindspot: Hidden Biases of Good People*, researcher Anthony G. Greenwald developed a test to measure hidden bias and prejudice.¹⁷ Because people often do not answer honestly to questions related to prejudice, this test exposes hidden racial attitudes. After years of using this test, Greenwald found that “automatic white preference is pervasive in American society—almost 75 percent of those who take the Race [Implicit Association Test (IAT)] on the Internet or in laboratory studies reveal automatic White preference.”¹⁸ Additionally, the research has shown that “automatic White preference expressed on the Race IAT is now established as signaling discriminatory behavior. It predicts discriminatory behavior even among research participants who earnestly (and, we believe, honestly) espouse egalitarian beliefs.”¹⁹ Banaji and Greenwald state that racism and discrimination go beyond blatant, hostile acts of violence. Of course, racism is this, yet it can include subtle acts of omission. This hidden discrimination is difficult to identify. The authors elaborate on the difficulty of measuring acts of omission:

As psychologists, we have learned that if we study hidden bias by the traditional method of looking for expressions of negativity or hostility directed against out-groups, if we measure it by counting the number of out-group churches or mosques that are burned down, we may fail to see far more pervasive ways in which hidden biases maintain the status quo, depriving those on the bottom rungs of society of the resources available to the more privileged by birth and status.²⁰

These invisible acts of kindness toward the majority culture often go undetected and unnoticed. With respect to classical Christian schools, are unintentional hidden bias or acts of omission committed? Are there ways that the status quo is maintained within in this educational setting?

¹⁷ Mahzarin R. Banaji and Anthony G. Greenwald, *Blindspot: Hidden Biases of Good People* (New York: Delacorte Press, 2013), 33-47.

¹⁸ Banaji and Greenwald, *Blindspot*, 47.

¹⁹ Banaji and Greenwald, *Blindspot*, 47.

²⁰ Banaji and Greenwald, *Blindspot*, 143.

White Privilege

In the chapter, “Whiteness: The Workings of an Ideology in American Culture and Society,” Jacqueline Battalora argues that the white perspective is the dominant viewpoint within American culture and society. She aims at “making whiteness visible as a racial construction. In addition, [the chapter] explores how constructions of whiteness shape and constitute mainstream U.S. culture and society.”²¹ Further, Peggy McIntosh lays a foundation for understanding how American society has normalized the white perspective. The following scenarios and situations describe white privilege in the educational setting.

1. Curriculum in education representing the white perspective to the exclusion of the minority perspectives.²²
2. Because white is normative, learning about minority perspectives is optional and not necessary for success in both academic and work settings.²³
3. The belief that white people are more intelligent than black people.²⁴
4. When white is normative, every other ethnicity is considered “other.”²⁵

White privilege and a lack of understanding of the black experience can cause feelings of being overlooked and devalued, invisible and ignored, and unseen and misunderstood. Because race is a part of an individual’s identity, ignoring race or not acknowledging inequalities within American society, denies or negates the real struggles of many black people and can affect a person’s self-concept. Cleveland states, “Our self-concept, the part of our self that holds information pertaining to our identity, is extremely susceptible

²¹ Jacqueline Battalora, “Whiteness: The Workings of an Ideology in American Society and Culture,” in *Gender, Ethnicity, and Religion: Views from the Other Side*, ed. Rosemary Radford Ruether (Minneapolis: Fortress, 2002), 3.

²² Peggy McIntosh, “White Privilege: Unpacking the Invisible Knapsack,” *Working Paper 189* (Winter 1990): 2, 5, accessed December 2018, <https://www.racialequitytools.org/resourcefiles/mcintosh.pdf>.

²³ McIntosh, “White Privilege,” 3.

²⁴ McIntosh, “White Privilege,” 2-7.

²⁵ McIntosh, “White Privilege,” 2-7.

to outside influences.”²⁶ Because identity can be shaped by the opinion of others, the identity of minorities are at risk when white is normative and every other race is considered “other.” This practice attacks the dignity of the minority as an individual and as an ethnic group. Applied to the classical Christian school setting, are minority perspectives read within the curriculum? Are people of color in positions of leadership within the administration, faculty, and/or staff?

Availability

Another hindrance to racial diversity is availability. Representation and the presence of minorities and different socio-economic groups affect the potential of interaction. In addition, the size of the school influences the opportunity for racial diversity. Bowman and Parks write, “Students at small institutions have fewer potential options for friendships and are therefore more likely to have friends who are different from themselves.”²⁷ Although larger institutions have more opportunity for cross-race friendships, yet research has found that *less* interracial friendships were formed. Bowman and Parker also state, “In addition, attending a public university (relative to a private university) was associated with lower [interracial friendship] among Asian American and Black students. . . . The presence of more potential friends at larger institutions permit greater self-selection into homogenous friendship groups.”²⁸ Applied to the classical Christian school setting, if there is lack of racial diversity on campus, then fewer interracial friendships will be formed. Further, researchers warn that with few people of

²⁶ Christena Cleveland, *Disunity in Christ: Uncovering the Hidden Forces That Keep Us Apart* (Downers Grove, IL: IVP, 2013), 82.

²⁷ Nicholas A. Bowman and Julie J. Park, “Interracial Contact on College Campuses: Comparing and Contrasting Predictors of Cross-Racial Interaction and Interracial Friendship,” *The Journal of Higher Education* 85, no. 5 (September/October): 664.

²⁸ Bowman and Park, “Interracial Contact on College Campuses,” 682.

color on campus students could be viewed as the “token” person of color,²⁹ which according to Guirn et al., can lead to “undue attention, visibility, and distinctiveness, which can lead to greater stereotyping by majority group members.”³⁰

Homogeneity

Another hindrance to racial diversity cited by Bowman and Park is white homogeneity. “White students tend to grow up in the most racially homogeneous environments of any group.”³¹ Isolation from other races affects the white perspective of racism and prejudice. A lack of interaction between the races affects interracial friendship and understanding of minorities’ perspectives. Cleveland points out, “What begins as seemingly harmless homogeneity often snowballs into distrust, inaccurate perceptions of other groups, prejudice and hostility.”³²

Michael O. Emerson and Christian Smith in *Divided by Faith* report on their extensive research. Conducting a coast-to-coast telephone survey of over 2,000 people, using random sampling methods, Emerson and Smith report on understanding white evangelicals’ perspectives on race issues.³³ They found that if the interviewee was isolated and maintained homogenous friendships, then their perspective often minimized racial issues: “Because the vast majority of white evangelicals do not directly witness individual-level prejudice. . . . The race problem simply cannot be as large an issue as some make it

²⁹ Jeffrey F. Milem, Mitchell J. Chang, and Anthony Lising Antonio, “Making Diversity Work on Campus: A Research-Based Perspective,” accessed December 24, 2018, <https://www.aacu.org/sites/default/files/files/mei/MakingDiversityWork.pdf>, 16.

³⁰ Gurin et al., “Diversity and Higher Education,” 35.

³¹ Bowman and Park, “Interracial Contact on College Campuses,” 681.

³² Cleveland, *Disunity in Christ*, 33.

³³ Michael O. Emerson and Christian Smith, *Divided by Faith: Evangelical Religion and the Problem of Race in America* (Oxford: Oxford University Press, 2001). *Divided by Faith* exposes the ongoing misconceptions of race within white evangelicalism. The authors conducted interviews with many white evangelicals and suggested that interracial friendship was a solution to racial conflict.

to be,” white evangelicals argue.³⁴ Their lack of interaction with minorities influenced their definition of race, racism, and racial structures. If white evangelicals attend schools, live in neighborhoods, or go to churches with little diversity, then there will be less interaction and fewer opportunities for friendships to form.³⁵ Though seemingly obvious, this homogeneous setting links proximity to friendship and racial diversity. Applied to the classical Christian school setting, if white students attend schools with little diversity, then their perspective on race, racism, and racial structures will be misinformed.

Transitioning from a focus on racial diversity, the next section summarizes classical Christian education along with its distinct characteristics.

Classical Christian Education

Classical Christian education is a liberal arts instruction shaping the heart and mind of the learner.³⁶ This approach is both a new and old way of educating students. It is a new method because in the last century educators neglected it; it is an old method because it is a well-worn educational pathway.

Liberal arts education began in the Middle Ages as the comprehensive curriculum developed.³⁷ Liberal comes from the Latin *libera* and *liber bat*, which means free or freedom.³⁸ Servants and slaves would receive utility skills and vocational training, yet free citizens would cultivate the mind through critical thinking and proficient understanding.³⁹ Marjorie Lamp Mead summarizes and explains liberal arts further: “The

³⁴ Emerson and Smith, *Divided by Faith*, 81.

³⁵ Jesse Rude and Daniel Herda, “Best Friends Forever? Race and the Stability of Adolescent Friendships,” *Social Forces* 82, no. 2 (December 2010): 587.

³⁶ Gene Edward Veith and Andrew Kern, *Classical Education: The Movement Sweeping America* (Washington, DC: Capital Research Center, 2001), 11.

³⁷ Veith and Kern, *Classical Education*, 11.

³⁸ Veith and Kern, *Classical Education*, 11.

³⁹ Veith and Kern, *Classical Education*, 11.

term liberal arts originated with the ancient Romans, and in the fifth century it became standardized. . . . A set curriculum of disciplines or subjects that were gathered into two basic divisions: the trivium and the quadrivium.”⁴⁰ The Seven Disciplines, or the Seven Liberal Arts, differ from vocational training.⁴¹ In *The Trivium*, Miriam Joseph explains the differences with particularity:

The seven liberal arts differ essentially from the many utilitarian arts (such as carpentry, masonry, plumbing, salesmanship, printing, editing, banking, law, medicine, or the care of souls) and from the seven fine arts (architecture, instrumental music, sculpture, painting, literature, the drama, and the dance), for both the utilitarian arts and the fine arts are transitive activities, whereas the essential characteristic of the liberal arts is that are immanent or intransitive activities.⁴²

The Seven Disciplines, as stated by Mead, are a set of disciplines or curriculum. The trivium prepares the student for further study by cultivating wisdom and virtue within the student.⁴³ Every subject contains terms, definitions, and foundational principles that precede deeper concepts. Like foundational material, the trivium, as stated by Wilson, is “the basic building blocks for the structure of classical education.”⁴⁴ Additionally, it is a “three-part process of training the mind.”⁴⁵ The trivium consists of grammar, logic, and rhetoric. Although varying versions of classical education have emerged, this research focused on classical Christian education and specifically the Association of Classical

⁴⁰ Marjorie Lamp Mead, “The Lost Tools of Learning and the Habits of a Scholarly Mind,” in *Liberal Arts for the Christian Life*, ed. Jeffrey C. Davis, Philip Graham Ryken, and Leland Ryken (Wheaton, IL: Crossway, 2012), 117.

⁴¹ Veith and Kern, *Classical Education*, 11.

⁴² Miriam Joseph and Marguerite McGlinn, *The Trivium: The Liberal Arts of Logic, Grammar, and Rhetoric: Understanding the Nature and Function of Language* (Philadelphia: Paul Dry Books, 2002), 4.

⁴³ Robert Littlejohn and Charles Evans, *Wisdom and Eloquence: A Christian Paradigm for Classical Learning* (Wheaton, IL: Crossway, 2006), 89.

⁴⁴ Douglas Wilson, “Egalitarianism—The Great Enemy,” in *Repairing the Ruins: The Classical and Christian Challenge to Modern Education*, ed. Douglas Wilson (Moscow, ID: Canon Press, 2006), 91.

⁴⁵ Susan Wise Bauer and Jessie Wise, *The Well-Trained Mind: A Guide to Classical Education at Home*, rev. and updated ed. (New York: W. W. Norton & Co, 2004), 14.

Christian Schools (ACCS).⁴⁶

Modern classical Christian educators have studied and applied the trivium. Moreover, with the help and inspiration of Dorothy Sayers’s “The Lost Tools of Learning,” speech, given at Oxford University in 1947, educators, and more specifically Doug Wilson, founder of ACCS, have developed schools based on Sayer’s suggested model. Wilson states, “Our commitment to Dorothy Sayers’s basic insight—that children grow naturally through stages that correspond nicely with the three elements of the Trivium. We teach the grammar of all subjects to the younger students; we teach the dialectic to the children of junior-high age; and we teach the rhetorical disciplines to high school students.”⁴⁷ Understanding the trivium and the influence of Sayers’s essay informs the comprehension of classical Christian education, especially in the context of ACCS schools that are full members and/or accredited.

The Lost Tools of Learning

While speaking at Oxford University in 1947, Dorothy Sayers, scholar and author, recited “The Lost Tools of Learning.” In this speech, she applied the trivium to a child’s intellectual development. Using humor and memorable expressions, she introduced a developmental stage with educational reforms and educational applications. Although she did not have teaching experience, her address was in response and in opposition to the educational reforms happening after WWII in England.⁴⁸

From her position, developmentally, the child has three main stages. In the

⁴⁶ Veith and Kern assist the reader by outlining the historical development of classical education within the United States. The authors present secular and Christian classical education models focusing on ACCS Schools, The Paideia Proposal, Moral Classicism, and Liberating Classicism. Veith and Kern, *Classical Education*, 17-81.

⁴⁷ Douglas Wilson, *The Case for Classical Christian Education* (Wheaton, IL: Crossway, 2003), 84.

⁴⁸ Richard M. Gamble, *The Great Tradition: Classic Readings on What It Means to Be an Educated Human Being* (Wilmington, DE: ISI Books 2017), 602.

grammar or Poll-Parrot Age, ranging from 6-12, the child is inclined to memorization. During these years, students memorize letters and numbers through songs and chants. Memorization is a focus of the Poll-Parrot Age. Another application of Sayers's developmental and educational pedagogy in the Poll-Parrot Age is that a student will be introduced to challenging curriculum beyond their cogitative ability. Littlejohn and Evans, authors of *Wisdom and Eloquence*, give helpful insight on why this challenging curriculum is necessary:

developing a skill does not require a full understanding of the material upon which the student is practicing the skill. That understanding will come later, and its facility will be greatly eased by the fact that the mechanics and the meaning do not have to be simultaneously grasped. The mechanics will be second nature (like the mechanics of driving a car) so that the understanding will be easier (like following a map in an unfamiliar city). The one is not hampered by our lack of facility in the other.⁴⁹

Along with memorization is an introduction to Latin. Classical Christian education advocates for the study of Latin, which they argue benefits students by giving them a deeper understanding of the English language. Wilson states, "The child will find many uses for their knowledge of Latin vocabulary. This will enhance their understanding of science, literature, and the vocabulary of other related languages."⁵⁰ With the mastery of Latin in classical Christian schools, students read the classics in the original language as many classical works are written in Latin.⁵¹

After the grammar phase is the logic or Pert Age. As Sayers explains, the child is prone to argument, therefore, why not teach children to argue logically? The case for the study of logic develops the skill of discernment. Logic requires students to identify logical fallacies and unreasonable arguments. Wilson explains that, historically, "Logic has had a profound influence on the whole history of Western thought. In the Western

⁴⁹ Littlejohn and Evans, *Wisdom and Eloquence*, 93.

⁵⁰ Wilson, *Repairing the Ruins*, 92.

⁵¹ Wilson, *The Case for Classical Christian Education*, 141.

world, the formal study of logic began largely with the Greek philosopher Aristotle—though Aristotle built to some extent on his philosophical predecessors, Socrates and Plato.”⁵² Observation and analysis are required in logic, like other fields of science.⁵³

Following the Pert Age is the rhetoric or Poetic Age. Eloquent expression, in writing and speech, is the pinnacle of the trivium. Littlejohn and Evans indicate, “Our view of the modern trivium places rhetoric at the apex of knowledge and skills because of our society's posture toward certainty and truth.”⁵⁴ The aim of the rhetoric stage is to communicate with clarity, persuasiveness, and self-expression. From the ACCS model of classical education, the grammar stage lays a foundation of knowledge, which is followed by the dialectic stage that orders, analyzes, and distinguishes truth from error. The rhetoric stage integrates the two previous stages to communicate a developed, informed understanding of the content. Wilson reports on the matter: “The study of rhetoric, according to Quintilian, concerns the art of a good man speaking well. In the educational context, rhetoric concerns how the students present what they have learned.”⁵⁵ The trivium gives both educators and students a set of tools for learning. One must learn the grammar of the subject before moving into deeper concepts. In short, Sayers’s essay made a significant impact on classical Christian education, especially on ACCS schools as mediated through Wilson.

Another distinctive feature of classical Christian education is the presentation of material from a Christian worldview. The Christian worldview distinguishes ACCS from other versions of classical education.

⁵² Vern S. Poythress, *Logic: A God-Centered Approach to the Foundation of Western Thought* (Wheaton, IL: Crossway, 2013), 27.

⁵³ Wilson, *Repairing the Ruins*, 117.

⁵⁴ Littlejohn and Evans, *Wisdom and Eloquence*, 89.

⁵⁵ Wilson, *The Case for Classical Christian Education*, 133.

Christian Worldview

Another component of classical Christian education is the emphasis on a Christian worldview. In *Creation Regained: Biblical Basics for a Reformational Worldview*, Wolters educates the reader on the understanding of worldview: “The term worldview came into the English language as a translation of the German *Weltanschauung*. It has the advantage of being clearly distinct from ‘philosophy’ (at least in German usage). An acceptable synonym is ‘life perspective’ or ‘confessional vision.’”⁵⁶ A worldview includes beliefs on theology, metaphysics, epistemology, ethics, and ontology.⁵⁷ Each worldview addresses these philosophies from a distinct framework.⁵⁸ Broadly, a worldview is a framework of one’s deeply held convictions. It is a “a guide to our life . . . like a compass or a road map. It orients us in the world at large, gives us a sense of what is up and what is down, what is right and what is wrong.”⁵⁹ The Christian worldview is distinct from secular worldviews, and it shapes the instruction and educational practices within the classical Christian school accordingly. Within the Christian worldview, the Bible is the authoritative, inspired, Word of God that informs, constrains, and conforms the believer’s understanding of God, reality, truth, values, and human nature. Wolters contends, “As Christians we confess that the Scriptures have the authority of God, which is supreme over everything else—over public opinion, over education, over child-rearing,

⁵⁶ Albert M. Wolters, *Creation Regained: Biblical Basics for a Reformational Worldview* (Grand Rapids: W. B. Eerdmans, 1985), 1-2.

⁵⁷ Wolters argues that worldview is “the comprehensive framework of one’s basic beliefs about things.” Wolters, *Creation Regained*, 2. He states that he intentionally uses the vague word “things” to include anything that could be attached to a belief. “I am taking it in the most general sense imaginable, as encompassing the world, human life in general, the meaning of suffering, the value of education, social morality, and the importance of family.” Wolters, *Creation Regained*, 2. From his vague term, I associate the philosophical categories of theology, metaphysics, epistemology, ethics, and ontology. Although broad, these categories are more descriptive than “things.”

⁵⁸ Ronald H. Nash, *Faith & Reason: Searching for a Rational Faith* (Grand Rapids: Zondervan, 1988), 30.

⁵⁹ Wolters, *Creation Regained*, 4.

over the media, and in short over all the powerful agencies in our culture by which our worldview is constantly shaped.”⁶⁰ Found within a Christian worldview is a cohesive framework of what the Christian believes is truth.

Cohesive Framework of Truth

Additionally, classical Christian education offers students a cohesive framework for understanding knowledge. In *All Truth Is God’s Truth*, Arthur Frank Holmes begins by addressing the loss of truth within society. He states three losses: (1) the loss of focus on the truth; (2) the loss of the universality of truth; and (3) the loss of the unity of truth.⁶¹

With the loss of the unity of truth, the worldview fragments. Truth is divided.

Unfortunately, many Christians have adopted a fragmented and secular epistemology.

Mark A. Noll in *The Scandal of the Evangelical Mind* states the need for a unified approach to learning and the problem of the loss unity of truth:

By an evangelical life of the mind I mean more the effort to think like a Christian—to think within a specifically Christian framework—across the whole spectrum of modern learning, including economics and political science, literary criticism and imaginative writing, historical inquiry and philosophical studies, linguistics and the history of science, social theory and the arts. . . . How we live in the world depends in large measure on how we think about the world. For contemporary Christians of all sorts it is a very easy matter simply to adopt the herd instincts of mass popular culture—to assume that life exists as a series of opportunities for pleasure, self-expression, and the increase of comfort.⁶²

Unlike the fragmented understanding of truth found within secular and some Christian institutions, the Christian worldview offers unity of truth.⁶³

One of the aims of classical Christian education is to present information in a cohesive framework.⁶⁴ Within this understanding of education, literature relates to history;

⁶⁰ Wolters, *Creation Regained*, 6.

⁶¹ Arthur Frank Holmes, *All Truth Is God’s Truth* (Downers Grove, IL: InterVarsity, 1983), 5.

⁶² Mark A. Noll, *Scandal of the Evangelical Mind* (Grand Rapids: Inter-Varsity, 1994), 7, 34.

⁶³ Littlejohn and Evans, *Wisdom and Eloquence*, 24.

⁶⁴ Bauer and Wise, *The Well-Trained Mind*, 15.

music relates to mathematics; and art is objective and ordered. For example, history is presented chronologically and relates to the read-aloud during literature. By connecting the subjects to one another, the teacher presents the information in overlapping and correlative ways. With good instruction, the student understands and sees the relevance for the subject. Holmes illustrates the point further: “The early church claimed that all truth is God’s truth wherever it be found. The focus here is on truth. But the ultimate locus of truth is God. If he is the eternal and all-wise creator of all things, as Christians affirm, then his creative wisdom is the source and norm of all truth about everything.”⁶⁵

Sacred and Secular Wisdom

Classical Christian education unites truth by uniting the secular and sacred,⁶⁶ and no longer is there a division of secular and sacred wisdom.⁶⁷ The Bible is the special revelation of God and is sufficient for salvation, yet not exhaustive in truth. John Piper instructs, “But the Bible itself sends us over and over again to the world for learning; consider the lilies; consider the birds (Matt. 6:26, 28).’ Go to the ant, O sluggard; consider her ways, and be wise’ (Prov. 6:6). ‘The heavens declare the glory of God, and the sky above proclaims his handiwork’ (Ps. 19:1).”⁶⁸ The unity and coherence of truth allows the student to recognize God as the source of all truth and his sovereignty in every discipline.

In a similar yet more controversial manner, Louis Markos in *From Achilles to Christ: Why Christians Should Read the Pagan Classics* makes a strong argument for the

⁶⁵ Holmes, *All Truth Is God’s Truth*, 8.

⁶⁶ Chris Schlect, “Scriptural Worldview Thinking,” in Wilson, *Repairing the Ruins*, 37-57.

⁶⁷ Wilson, *The Case for Classical Christian Education*, 63-64, 66; Littlejohn and Evans, *Wisdom and Eloquence*, 24-25.

⁶⁸ John Piper, *Think: The Life of the Mind and the Love of God* (Wheaton, IL: Crossway, 2010), 190.

study of antiquity. Likening the reading of the classics to general revelation, he contends that some classical literature can point the student to Christ. “He [Virgil],” Markos writes, “is a bearer of good news, not the full gospel of Christ, but of a lesser gospel that points to the greater: a candle that directs our eye to the moon, a moon that directs our soul to the sun.”⁶⁹ While Christian educators may disagree with the extent of revelation from antiquity, reading and learning from classical works will provide a coherent and cohesive understanding of Western civilization.

In Augustine’s enduring work *On Christian Doctrine*, he instructs the reader to use the works and wisdom of the unbeliever for the good of the believer.⁷⁰ Influenced by Augustine, classical Christian educators apply his instruction to modern classrooms.

Augustine explains,

For, as the Egyptians had not only the idols and heavy burden which the people of Israel hated and fled from, but also vessels and ornaments of gold and silver, and garments, which the same people when going out of Egypt appropriated to themselves, designing them for a better use, not doing this on their own authority, but by the command of God, the Egyptians themselves, in their ignorance, providing them with things which they themselves were not making a good use of; in the same way all branches of heathen learning have not only false and superstitious fancies and heavy burdens of unnecessary toil, which every one of us, when going out under the leadership of Christ from the fellowship of the heathen, ought to abhor and avoid; but they contain also liberal instruction which is better adapted to the use of the truth, and some most excellent precepts of morality; and some truths in regard even to the worship of the One God are found among them. Now these are, so to speak, their gold and silver, which they did not create themselves, but dug out of the mines of God’s providence which are everywhere scattered abroad, and are perversely and unlawfully prostituting to the worship of devils.⁷¹

Within this text Augustine advocates for using the “gold and silver” of secular society and reinterpreting it for a “better use.” Modern classical educators “plunder the Egyptians” when studying non-Christian works from a Christian worldview.

⁶⁹ Louis Markos, *From Achilles to Christ: Why Christians Should Read the Pagan Classics* (Downers Grove, IL: InterVarsity, 2007), 15.

⁷⁰ Augustine, *On Christian Doctrine*, trans. J. F. Shaw (Mineola, NY: Dover, 2009), 75.

⁷¹ Augustine, *On Christian Doctrine*, 75.

Another benefit of classical Christian education is exposure of hidden pitfalls and blind spots from living in today's current context. C. S. Lewis, in the essay "On the Reading of Old Books," recommends and persuades to "keep the clean sea breeze of the centuries blowing through our minds" by reading "old books."⁷² He continues:

Every age has its own outlook. It is specially good at seeing certain truths and specially liable to make the same mistakes. We all, therefore, need the books that will correct the characteristic mistakes of our own period. And that means the old books. All contemporary writers share to some extent the contemporary outlook—even those, like myself, who seem most opposed to it. . . . Not, of course, that there is any magic about the past. People were no cleverer then than they are now; they made as many mistakes as we. But not the same mistakes. . . . Two heads are better than one, not because either is infallible, but because they are unlikely to go wrong in the same direction.⁷³

Reading "old books" helps students evaluate presumptions within current culture.

Evaluation and analysis are not limited to culture but should be applied to the integration and reading of all works, classical or modern.

Further, critical thinking is an aim of classical Christian education. David Powlison's epistemological priorities are helpful when considering the integration of faith and learning: "(1) articulate a positive biblical truth; (2) expose, debunk and reinterpret alternative models to biblical [truths] whether secular or religious; (3) learn what we can from defective models."⁷⁴ His hierarchy places Scripture at the apex. Within a classical Christian school, the student must have a robust understanding of the Bible. Every subject shifts through the sieve of Scripture. The student welcomes true, good, and beautiful ideas, and rejects contrary ideas that oppose the authority of Scripture. The analytical skills developed through the logic phase strengthen the student's ability to expose the fallacies and reinterpret the concept from a Christian worldview. This process of

⁷² C. S. Lewis, quoted in Gamble, *The Great Tradition*, 596.

⁷³ Lewis, quoted in Gamble, *The Great Tradition*, 597, 598.

⁷⁴ David Powlison, "Questions at the Crossroads: The Care of Souls & Modern Psychotherapies," in *Care for the Soul: Exploring the Intersection of Psychology & Theology*, ed. Mark R. McMinn and Timothy R. Phillips (Downers Grove, IL: InterVarsity, 2001), 11-12.

evaluation equips the student to discern truth from error. Stated similarly, Harris reiterates, “Knowledge that passes the test—let’s call it true and worthy knowledge—should be welcomed, while the rest should be sifted to separate the good parts from the rest. Even the knowledge you deem to be probably untrue, over generalized, or slanted should be learned, for there is value even in wrong or bad ideas.”⁷⁵ The classical Christian model of education equips the student to discern and learn from both secular and sacred texts; yet, primarily focusing on the Western European tradition. Giving a coherent unity to the understanding of truth, the student understands that God is the author of truth, and because all live in a fallen world, believers should be skeptical and examine everything by the measure of God’s Word (1 Thess 5:21).

Forming the Heart

Another aspect of classical Christian education is the ordering of affections.⁷⁶ Although this concept applies to Christianity broadly, it also applies to classical Christian education. In *Desiring the Kingdom*, James K. A. Smith asserts that the loves and desires within believers form worship. Liturgies or practices within the culture compete for affections. Activities like the mall, stadium, and universities beckon worship. Smith writes,

Because our hearts are oriented primarily by desire, by what we love and because those desires are shaped and molded by the habit-forming practices in which we participate, it is the rituals and practices of the mall—the liturgies of mall and market—that shape our imaginations and how we orient ourselves to the world. Embedded in them is a common set of assumptions about the shape of human flourishing, which becomes an implicit telos, or goal, of our own desires and actions.⁷⁷

⁷⁵ Robert A. Harris, *The Integration of Faith and Learning: A Worldview Approach* (Eugene, OR: Cascade Books, 2004), 12.

⁷⁶ Augustine, *On Christian Doctrine*, 18-19.

⁷⁷ James K. A. Smith, *Desiring the Kingdom: Worship, Worldview, and Cultural Formation* (Grand Rapids: Baker, 2009), 25.

Jeremiah 17:9 states, “The heart is deceitful above all things, and desperately wicked: who can know it?” Because humanity tends to drift toward destruction, the priorities of the heart are not instinctively good, true, and beautiful. Augustine warns against disordered loves and the struggle of loving in all the wrong ways:

Now he is a man of just and holy life who forms an unprejudiced estimate of things, and keeps his affections also under strict control, so that he neither loves what he ought not to love, nor fails to love what he ought to love, nor loves that more which ought to be loved less, nor loves that equally which ought to be loved either less or more, nor loves that less or more which ought to be loved equally.⁷⁸

And again, Augustine warns the believer to guard against unholy loves: “It is necessary, then, that each man should first of all find in the Scriptures that he, through being entangled in the love of this world—i.e., of temporal things—has been drawn far away from such a love for God and such a love for his neighbor as Scripture enjoins.”⁷⁹ Biblical instruction, conviction, and illumination from the Holy Spirit form the affections; the affections change to love what God loves and to hate what God hates. This conformity is the work of God. Yet, God uses his Word and his people to change. John Milton’s words rightly summarize the purpose of learning: “The end then of learning is to repair the ruins of our first parents by regaining to know God aright, and out of that knowledge to love him, to imitate him, to be like him, as we may the nearest by possessing our souls of true virtue, which being united to the heavenly grace of faith, makes up the highest perfection.”⁸⁰

Classical Christian education aims at forming the heart of the student by teaching both sacred and secular wisdom from a Christian worldview and a cohesive framework of truth. The following section will introduce the proposed research of racial representation of classical Christian schools.

⁷⁸ Augustine, *On Christian Doctrine*, 18.

⁷⁹ Augustine, *On Christian Doctrine*, 37.

⁸⁰ Gamble, *The Great Tradition*, 469.

Research Purpose Statement

The purpose of this explanatory sequential mixed method study was to examine racial representation and racial diversity of ACCS schools. Currently, about one third of ACCS schools record demographic information concerning their student body.⁸¹

Research Population

The population for this study consisted of accredited members or full members of the Association of Classical Christian Schools (ACCS) within the United States. ACCS has over 240 member schools and self-identifies as the national representative of classical Christian education.⁸² As stated on their website, “We are the primary public advocate for classical Christian schools.”⁸³ Representing classical Christian schools in the United States, this association was used to determine the state of racial diversity of select classical Christian schools.

Research Questions

1. To what extent, are the student bodies of ACCS schools racially diverse in comparison to their local demographics, determined by zip code?
2. What diversity emphases are represented on school websites?
3. What is the relationship, if any, between the content of the school’s website and the racial diversity of the student population?
4. What practices contribute to racial diversity in classical Christian schools?

⁸¹ National Center for Education Statistics, “Search for Private Schools—Search Results,” accessed December 22, 2018, https://nces.ed.gov/surveys/pss/privateschoolsearch/school_list.asp?Search=1&SchoolName=&SchoolID=&Address=&City=&State=&Zip=&Miles=&County=&PhoneAreaCode=&Phone=&Religion=&Association=6&SchoolType=&Coed=&NumOfStudents=&NumOfStudentsRange=more&IncGrade=-1&LoGrade=-1&HiGrade=-1.

⁸² The Association of Classical Christian Schools Mission, “Building the City on a Hill,” accessed October 15, 2017, <https://classicalchristian.org/the-mission-of-the-accs/>.

⁸³ The Association of Classical Christian Schools Mission, “Building the City on a Hill.”

Definitions

The following key terms are used in the thesis:

Classical Christian education. *Classical Christian education* is a liberal arts education focusing on the Western tradition taught within a Christian framework. It consists of the trivium: grammar, logic, and rhetoric of education. Within the Christian worldview, the Bible is the authoritative inspired Word of God that informs, constrains, and conforms the believer's understanding of God, reality, truth, values, and human nature. *Classical Christian education* unites secular and sacred wisdom within the classroom.

Ethnicity. *Ethnicity* is the grouping of people by social, national, or cultural traditions rather than physical qualities.

The gospel. God created the world. Speaking forth all that is seen and unseen, God designed, shaped, and formed everything. The last of God's creation was humanity. Humanity is made in the image of God. Distinctly, humanity is made to have a relationship with God, his Creator. Rebelling against the order that God designed, the first man, Adam, chose ingratitude and enmity toward God. He sinned.

Adversely, sin separates humanity from God's presence and hinders fellowship with God. God's holiness means that He cannot be in the presence of sinners. Further, the Bible proclaims that everyone is a sinner and has fallen short of God's perfect standard of righteousness. As sinners, humanity justly deserves the full penalty of God's wrath; this penalty is hell. Hell is a real place of eternal punishment prepared for those who reject the gift of God.

Despite warranted condemnation, God provided a way of escape and rescue from eternal punishment. The solution for sin comes through the sacrifice of Jesus Christ. Graciously, Jesus Christ bridged the chasm of sin by dying on the cross and swallowing the wrath of God. Through his resurrection, Christ conquered sin and death. Initiating reconciliation, God restored the broken relationship severed by Adam and his children. Jesus humbly condescended to share the glories of heaven with undeserving people. Each must respond to this gift of salvation.

Considering this good gift undeserved, each individual has the responsibility to respond to God's gift of salvation. To rightly respond, one must repent of rebellion and sin against God. Yet, repentance alone cannot save. Faith in the work of Christ is needed. Faith in Christ and repentance of sins completes salvation and justifies one before the Father. Gratitude for undeserved salvation overflows from the heart and transforms into obedient behavior. This transformation is the ongoing work of sanctification, which brings God glory. The gift of salvation causes the believer to pursue a life of gratitude and obedience.

The problem of sin, the solution through Christ alone, and the needed response is a brief account of the gospel. The gift of salvation is the undeserved and unmerited favor that magnifies God's goodness to a wicked, rebellious people. Within this study, the gospel is a reference to the gift of salvation offered through Christ alone through faith alone to the glory of God alone.

Hidden or implicit bias. *Hidden or implicit bias* are hidden racial attitudes of prejudice against people of color and preference toward the white majority. These acts and attitudes can be discriminatory behavior and subtle acts of omission.

Minority or minorities. *Minorities* are non-white people.

Race. *Race* is rooted within a historical ideology of classifying humanity based on physical features, like the color of one's skin. A hierarchy of races was developed with white people at the apex. Within this hierarchy, Africans were considered non-human. Race continues to shape a person's experience within American society. The term is often used interchangeable with ethnicity.

Within this study, the historical understanding of race is explored. Contrasting the historical understanding, a biblical racial identity is defined and preferred. Biblical racial identity does not ignore physical and cultural differences. It identifies a shared dignity among all people of all races.

Racial diversity. Within this study, *racial diversity* is defined as a population

different than the majority demographic or non-white. In the research phase, the study focuses on diversity that differs from the zip code.

Racism. *Racism* is a belief or doctrine that one particular race is superior to other races. Both an individual and societies can espouse racial ideals and beliefs. Racism and racist acts can be both overt and subtle. Systems of racism give preference to one particular race over and against the non-preferred race.

White privilege. *White privilege* is when the dominant viewpoint is from the white majority perspective. All other ethnicities and races are considered “other” or not essential. Within American society, the white perspective is the dominant viewpoint.

Delimitations of Research

From this population, a census of ACCS schools, which are accredited or full members and completed the Private School Universe Survey during the 2015-2016 academic year, was researched. This research was a census of schools meeting the delimitations. Therefore, ACCS schools that had not completed the Private School Universe Survey were excluded. Additionally, the study excluded schools transitioning to classical Christian education and international schools that are accredited or full members of ACCS. The transitioning schools were excluded from this research due to the lack of continuity of classical Christian education. International schools were excluded due to location and their lack of US cultural context. Published content within the parameter of this study was analyzed. The content analysis described the publicly available webpages found on the schools’ websites.

Research Assumptions

1. Information accessible through the Internet was considered public data.
2. Public data was assumed to be an accurate reflection of the educational institution.

Procedural Overview

The following study was an explanatory sequential mixed method study. One

of the aims was to examine the state and extent of racial representation and racial diversity among ACCS schools. After the demographic information was known, a second aim was to discover best practices, if any, of racially diverse and racially representative classical Christian schools with the hope of replicating diversity at other institutions.

Initially, I determined the structural diversity of select ACCS schools. The criteria for selection of ACCS schools was based on two factors: (1) schools that have completed the Private School Universe Survey, and (2) schools that are accredited or full members of ACCS. The structural diversity of select ACCS schools was researched.

Understanding a school's structural diversity helped determine if the student population is racially representative, racially diverse, or racially homogeneous in its local setting. For the purposes of this research, a racially diverse school was defined as one that is more racially diverse than the school's zip code.⁸⁴ Each school's zip code was found and the demographic information was collected. The structural diversity or the numerical representation of various races, of select ACCS schools was found through the Private School Universe Survey. The Private School Universe Survey provides the racial demographics of participating ACCS schools for the 2015-2016 academic year, the most recent data. To determine if the school is racially representative, racially diverse, or racially homogeneous, I compared the school's demographics to the school's zip code demographics.

Within the qualitative phase, I conducted a content analysis of select ACCS schools' public data located on the schools' websites. The qualitative phase looked for both visual diversity and diversity values expressed on the website of racially representative and racially diverse schools. The purpose of this content analysis was to identify the extent and frequency of diversity represented on the school website and to

⁸⁴ I acknowledge that many private schools do attract students from other zip codes, especially in urban settings.

identify any patterns or themes within the published materials to ascertain if any diversity emphases are present within the approved and published documents.

First, visual diversity was searched on the homepage, faculty page, and leadership page of the school website. Visual diversity images were defined as people of color, or non-white. The presence of people of color was counted on the select pages of the website. If an image of a person of color was pictured, then it was counted as an image of diversity.

Second, diversity values expressed on the website were searched in the published school documents. Diversity values included, but were not limited to, the following words: diverse, diversified, diversity, diversification, various backgrounds, race/racial/racially diverse, urban.⁸⁵ I specifically explored the published school documents, including the homepage, about page, core values, mission statements, and/or vision statements.

After looking at the school websites of racially diverse and racially representative schools, schools that meet at least *two of the four* criteria were selected for a semi-structured interview. These are the criteria for interview selection:

1. ACCS schools that completed the Private School Universe Survey in the 2015-2016 academic year, and the school population is considered racially diverse or racially representative in comparison to the local demographics
2. The majority of the student population is a US minority determined by the US Census Bureau
3. Minority/minorities represented within higher leadership (board of trustees) and/or administration (Head of School, Principal, Assistant Principal, etc.)
4. Diversity values represented on the school website in published school documents

⁸⁵ Rona Tamiko Halualani, Hugh Haiker, and Christopher Lancaster outline their “self-inquiry” to “identify the current status of inclusive excellence.” Rona Tamiko Halualani, Hugh Haiker, and Christopher Lancaster, “Mapping Diversity Efforts as Inquiry,” *Journal of Higher Education Policy and Management* 32, no. 2 (March 16, 2010): 127. The content analysis included terms like “‘culture,’ ‘diverse,’ ‘diversity,’ ‘multicultural/ism,’ ‘global,’ ‘difference,’ ‘identity’ and variations of those words.” Halualani, Haiker, and Lancaster, “Mapping Diversity Efforts as Inquiry,” 130. Similarly, I searched the website for many of the same words to determine if the website contains any diversity values.

(about page, core values, mission statements, vision statements, etc.)

The following preferred criteria were used for the interview selection, if many schools met the criteria. The purpose of the preferred criteria was to gain best practices, if any, of racially diverse and racially representative schools in various contexts. Schools that are racially diverse were preferred over racially representative; varying sizes of racially diverse schools were selected, rather than schools of similar sizes; and, the region and location of the school were considered for interview selection.

By maximizing the differences of school selection, my objective was to gain best practices, if any, of different types of ACCS schools. Further, it was the aim that these best practices could be transferred for other ACCS schools who desire to be racially diverse. In general, little research currently exists concerning ACCS schools and classical Christian education; therefore, this research may further understanding of racial representation and racial diversity within the student body.

CHAPTER 2

REVIEW OF PRECEDENT LITERATURE

In *The Benedict Option: A Strategy for Christians in a Post-Christian Nation*, Rod Dreher briefly comments about the relationship between private Christian education and the legacy of racism in the South:

In the South, some Christian schools carry a racist legacy that unfairly (but understandably) makes African Americans and others suspicious of Benedict Option education initiatives. In the late 1960s and early 1970s, as racial integration came to public schools, some white parents created all-white private schools that became derisively known as ‘segregation academies.’ Shamefully, more than a few of these schools claimed a Christian identity. Though times have changed and many churches have as well, the stigma remains. Benedict Option schools would be wise to make special efforts toward racial reconciliation by recruiting black families, especially given that public schools are effectively resegregating.¹

His suggestion of “making special effort” raises a question: To what extent are classical Christian schools “making *any* effort” toward racial reconciliation? Second, what is the degree of this effort?

Some researchers of private schools found that the majority of these institutions are primarily white.² Other literature on racial diversity and classical Christian education

¹ Rod Dreher, *The Benedict Option: A Strategy for Christians in a Post-Christian Nation* (New York: Sentinel, 2017), 159. Dreher throughout his book makes a case for educational reform within the United States. In chap. 7, Dreher describes the Benedictine order and his approach to discipleship. Comparing the Benedictine approach of education to American public education, Dreher introduces readers to classical Christian education. For the remainder of the chapter, Dreher encourages readers to withdraw their children from the public school and enroll their children in a classical Christian school, which he argues is a type of Benedict Option School. If there is no school available, then he encourages them to either start a school or homeschool their children using the classical Christian curriculum. Dreher, *The Benedict Option*, 160-66.

² Sean F. Reardon and John T. Yun, *Private School Racial Enrollments and Segregation* (Cambridge, MA: Harvard University, 2002), 4; Joel McFarland et al., *The Conditions of Education 2018* (Washington, DC: National Center for Education Statistics, 2018), 13; Gary Orfield et al., *Brown at 62: School Segregation by Race, Poverty, and State* (Los Angeles: UCLA Civil Rights Project, 2016), 5; Steve Suitts, *Race and Ethnicity in a New Era of Public Funding of Private Schools: Private School Enrollment in the South and the Nation* (Atlanta: Southern Education Foundation, 2016), 45; Jonyeon Ee, Gary Orfield and Jennifer Teitell, *Private Schools in American Education: A Small Sector Still Lagging in Diversity* (Los

does not explore the status of racial diversity within classical Christian schools.

Researchers have explored racial diversity within public³ and private K-12 schools,⁴ higher education,⁵ and in the church context.⁶ Others have studied classical Christian

Angeles: UCLA Civil Rights Project, 2018), 4; Emma Brown, “The Overwhelming Whiteness of U.S. Private Schools, in Six Maps and Charts,” *The Washington Post*, March 29, 2016, <https://www.washingtonpost.com/news/education/wp/2016/03/29/the-overwhelming-whiteness-of-u-s-private-schools-in-six-maps-and-charts/>

³ Joseph Fontanella, “Impact of Racial, Ethnic, and Socioeconomic Diversity” (EdD diss., Liberty University, 2008); Michal Kurlaender and John T. Yun, *Is Diversity a Compelling Educational Interest?* (Cambridge, MA: Education Publishing Group, 2001); McFarland et al., *The Conditions of Education 2018*; Leslie A. Maxwell, “U.S. School Enrollment Hits Majority-Minority Milestone,” *Education Week*, August 20, 2014, <https://www.edweek.org/ew/articles/2014/08/20/01demographics.h34.html?print=1>.

⁴ Mark Allen Stanton, “Worldview of Inclusivity: The Barriers and Paths of Including Traditionally Marginalized Students in a Christian School” (EdD thesis, Rutgers The State University of New Jersey, 2017); Eileen J. Council and Bruce S. Cooper, “Leading Classical Christian Schools: An Exploratory Study of Headmasters,” *Journal of Research on Christian Education* 20, no. 2 (May 2011): 117-37; Reardon and Yun, *Private School Racial Enrollments and Segregation*; Suitts, *Race and Ethnicity in a New Era*; Corey A. DeAngelis, “The Public Benefit of Private Schooling: Test Scores Rise When There Is More of It. Policy Analysis No. 830,” Cato Institute, January 22, 2018, https://eric.ed.gov/?q=benefits+of+diversity+in+private+education&ft=on&ff1=dtSince_2015&id=ED586215.

⁵ Ariella C. Bradley, “As Much as Things Change, They Stay the Same: How the Campus Administration Responds to Black Students’ Concerns about Climate” (PhD diss., California State University, 2017); Renee M. Overdyke, “Critical Mass on Campus: An Analysis of Race/Ethnicity and Organizational Outcomes” (PhD diss., University at Albany, 2013); Darvelle Hutchins, “Let My People in: A Comparative Study of Diversity Rhetoric to Reality in Institutions of Higher Education” (MA thesis, Marquette University, 2017); Tamene Yoseph Menna, “The Relationship of Cultural Intelligence, Transformational Leadership Style, and Team Performance in Culturally Diverse Student Leaders in Christian Higher Education” (PhD diss., Biola University, 2017); Michael Pelle, Sayari Patel, and Benedict Leung, “Affirmative Action and Subgroup Inequality in Higher Education: Adapting Indian Policy Solutions to the American Context,” *The Review of Black Political Economy* 43, no. 2 (January 2016): 233-43; Dennis Epple, Richard Romano, and Holger Sieg, “Diversity and Affirmative Action in Higher Education,” *Journal of Public Economic Theory* 10, no. 4 (August 2008): 475-501; Patricia Gurin et al., “Diversity and Higher Education,” *Harvard Educational Review* 72 no. 3 (Sept 2002): 330-367; Sylvia Hurtado et al., “Enhancing Campus Climates for Racial/Ethnic Diversity,” *Review of Higher Education* 21, no. 3 (1998): 279-302; Rona Halualani, Hugh Haiker, and Christopher Lancaster, “Mapping Diversity Efforts as Inquiry,” *Journal of Higher Education Policy and Management* 32, no. 4 (March 2010): 127-36; Ferdi Widiputera et al., “Measuring Diversity in Higher Education Institutions: A Review of Literature and Empirical Approaches,” *IAFOR Journal of Education* 5, no. 1 (2017): 47-63.

⁶ Richard Willson Hardison, “A Theological Critique of the Multi-Ethnic Church Movement: 2000-2013” (PhD diss., The Southern Baptist Theological Seminary, 2014); Stephen Gary Crouse, “A Missiological Evaluation of Southern Baptist Multiethnic Churches in the United States” (PhD diss., The Southern Baptist Theological Seminary, 2014). Through email correspondence, Crouse granted permission to adapt his approved interview instrument. He quickly gave his approval and asked to see the research once completed. In the original email, I included the adaptations of the interview questions and explained

education descriptively.⁷ Yet, no one has examined the racial representation of classical Christian schools that are full member or accredited by ACCS. Based on the lack of research, there is a need for this study. This research is important for understanding the state of racial representation at ACCS schools. Currently, about one third of ACCS schools record demographic information concerning their student body. The information on private schools gathered at the national level in the United States did not look specifically at classical Christian schools, or even more narrowly at classical Christian schools who are full members or accredited with the Association of Classical Christian Schools (ACCS). The purpose of this research was to explore the extent of effort ACCS schools extend toward racial diversity.

With this research focus in mind, a presentation of the themes concerning race, racial diversity, and education in the United States context will be explored. Following, I will outline the historical background of segregation, integration, and the resegregation of racial diversity within public and private schools. An introduction and description on the growth of classical Christian education will be given. Following, I will give an explanation of the different models of classical Christian education. Last, the need for this research will be proposed.

Recent Literature on Racial Diversity

Race and racial identity overlap every area of life.⁸ The historical formation of

the intention of this research. The original interview instrument along with the adapted instrument can be found in the appendix 1 of this study

⁷ Scott D. Calhoun, “The Classical Trivium in Contemporary Contexts: Receptions and Re-Formations of an Ancient Model of Schooling” (PhD diss., Bowling Green State University, 1999).

⁸ Robert M. Sellers et al., “Multidimensional Model of Racial Identity: A Reconceptualization of African American Racial Identity,” *Personality and Social Psychology Review* 2, no. 1 (February 1998): 18-39.

racial stratification and the pseudo-scientific methods⁹ used to create racist ideology impact American society and influence both public and private schools in the United States.¹⁰ Acknowledging and understanding race in the American context extends to understanding the systemic and structural forms of racism that exist within American society.¹¹ Contrasting with a secular view of race, this study reviews analyses of biblical racial identity. Concepts like humanity consisting of one race, made in the image of God, and unity through faith and repentance in Jesus Christ will conclude this subsection.

Race as Myth

From *Black Scholars in White Space: New Vistas in African American Studies from the Christian Academy*, Vincent Bactoe, professor at Wheaton College, encourages erasing race; meaning, Christians should understand the limitations and the misconceptions of race.¹² Race is a myth or a grand story used to help people understand the world.¹³ Classification of humanity led to ethnocentrism, or “interpreting and evaluating other people and their cultures with the worldview and values given to you by your own culture.”¹⁴ Colonization and modern science perpetuated the stratification of race. Despite

⁹ Colin Kidd, *The Forging of Races: Race and Scripture in the Protestant Atlantic World, 1600-2000* (Cambridge: Cambridge University Press, 2006). In the following section I explain and support the claim that race is based on a pseudo-science. For further support, The Human Genome Project shows that humanity is more alike than different. Contrastingly, the scientific methods used to establish racial hierarchy are invalid and based on bias and preference rather than objectivity.

¹⁰ Juanita Johnson-Bailey, Nichole Ray, and Tennille Lasker-Scott, “Race, the Black Male, and Heterogeneous Racisms in Education: Race, the Black Male, and Heterogeneous Racisms in Education,” *New Directions for Adult and Continuing Education* 144 (December 2014): 5-14.

¹¹ Johnson-Bailey, Ray, and Lasker-Scott, “Race, the Black Male, and Heterogeneous Racisms,” 5-14.

¹² Vincent Bacote, “Erasing Race: Racial Identity and Theological Identity,” in *Black Scholars in White Space: New Vistas in African American Studies from the Christian Academy*, ed. Anthony B. Bradley (Eugene, OR: Pickwick, 2015). Within this study, race was first looking at the black/white ethnic divide.

¹³ Bacote, “Erasing Race,” 123-38.

¹⁴ Bacote, “Erasing Race,” 126.

ample evidence of race being a pseudo-science, the concept of race continues to affect the American education system through hidden bias and unfair treatment of people of color.¹⁵

Historical Framework of Race

The historical background of race contributes to the learner's understanding of racial diversity by explaining the ideology that led to superiority and racial hierarchy within American society.¹⁶ This racial ideology is one part of a systematic form of oppression against minorities.¹⁷ Historically, the ideology was mostly unquestioned and accepted, while producing the fruits of white supremacy and assigning nonhuman status for people of color. Attitudes of white supremacy link to the historical construction of race developed by leading anthropologists during the seventeenth and eighteenth century. Francois Bernier¹⁸ and Carolus Linnaeus¹⁹ were influential in the development of the classification of humanity based on physical features like skin color. These classifications led to white supremacy ideology.²⁰

¹⁵ Mahzarin R. Banaji and Anthony G. Greenwald, *Blindspot: Hidden Biases of Good People* (New York: Delacorte Press, 2013); Nancy A. Heitzeg, *The School-to-Prison Pipeline: Education, Discipline, and Racialized Double Standards*, Racism in American institutions (Santa Barbara: Praeger, 2016); Pedro Noguera, *The Trouble with Black Boys: And Other Reflections on Race, Equity, and the Future of Public Education* (San Francisco: Jossey-Bass, 2009); Johnson-Bailey, Ray, and Lasker-Scott, "Race, the Black Male, and Heterogeneous Racisms." In *Blindspot*, Banaji and Greenwald expose the sneaky and subconscious preference toward white people that exists within the majority of individuals. Heitzeg and Noguera, in their separate works, assert that American public schools consistently give harsher punishment towards minorities and specifically, African American boys.

¹⁶ Ibram X. Kendi, *Stamped from the Beginning: The Definitive History of Racist Ideas in America* (New York: Nation Books, 2016).

¹⁷ John Biewen, "Scene on Radio," Seeing White, accessed December 21, 2018, <https://www.sceneonradio.org/seeing-white/>. I recognize that this a sweeping claim; however, this investigative podcast outlines whiteness, or the majority perspective, within an American context. To fully and academically support the systemic forms of oppression against people of color goes beyond the scope of this study, yet without the acknowledgement of structural forms of injustice, racial diversity will be hindered.

¹⁸ Kendi, *Stamped from the Beginning*, 55-56.

¹⁹ Kendi, *Stamped from the Beginning*, 82-83.

²⁰ Kendi, *Stamped from the Beginning*, 42.

Francois Bernier was a prominent physician and scientist during the seventeenth century. His categorization of the races relies exclusively on physical characteristics. Specifically, Bernier uses the color pigmentation as evidence *against* the humanity of each specific race. Bernier created a hierarchy by making comparisons between people of Egypt, India, and Spain. Based on Bernier's definition of species, Africans were not included within the hierarchy of humanity. Bernier considered Africans to be nonhuman or another species. Like Bernier, Carolus Linnaeus created a taxonomy of humanity based on skin tone.²¹ *Systema Naturae* described his system of living organism into a hierarchical category.²² The systems and categories of race built upon physical features like skin color and the shape of one's lips formed into a normalized, racial perspective of humanity with lasting influence.

In America in the late nineteenth century, Samuel George Morton, a physician and scientist, articulated the taxonomy of the races in a series of articles to promote slavery.²³ Morton measured and ranked human skulls to determine intelligence. His experiments, which were falsified, resulted with the white race as intellectually superior.²⁴ His articles justified and even promoted white supremacist ideology. The ideology, which was mostly unchallenged, produced the toxic fruits of superiority, racism, and disunity.

To trace the implications of the work of Francois Bernier and Carolus Linnaeus throughout American and European history goes beyond the scope of this paper.²⁵ Yet,

²¹ Kevin Cokley, "Critical Issues in the Measurement of Ethnic and Racial Identity: A Referendum on the State of the Field," *Journal of Counseling Psychology* 54, no. 3 (2007): 224-34.

²² Crispin Bates, "Race, Caste and Tribe in Central India: The Early Origins of Indian Anthropometry," in *The Concept of Race in South Asia*, ed. P. Robb (Edinburgh: University of Edinburgh, 1995), 6.

²³ Bates, "Race, Caste and Tribe in Central India," 6.

²⁴ Bates, "Race, Caste and Tribe in Central India," 6.

²⁵ For more on the historical concept of race as a cultural concept rather than a scientific one, see Kidd, *The Forging of Races*.

invisible systems of racism continue to exist within American society, and the label of “other” often describes people of color.

Juanita Johnson-Baily, Nicole Ray, and Tennille Lasker-Scott explored the historical and current experiences of American black males in educational experience. The authors acknowledge that race is a social construct with no scientific basing, yet the social construct shapes black males “lives and experiences.”²⁶ The researchers argue that accepted classifications for race and accepted labels are entrenched within society. Race has a powerful force to shape and determine one’s “rights, privileges, or baggage.”²⁷ Unfortunately, according to Noguera, this ideology is in the “hidden curriculum” or the “unspoken set of rules that ‘teaches’ certain students what they can and cannot do because of who they are.”²⁸ Identifying and researching the hidden curriculum of classical schools could be examined in future studies. If the secular perspective on race exists, then it must be replaced and reinterpreted from a biblical perspective.

Biblical Identity

As previously stated, Bacote argues for erasing race. Christians erase the myth of race by adopting a theological anthropology. Many biblical scholars agree that all people are made in the image of God.²⁹ This theological belief brings dignity without ignoring

²⁶ Johnson-Bailey, Ray, and Lasker-Scott, “Race, the Black Male, and Heterogeneous Racisms,” 5.

²⁷ Johnson-Bailey, Ray, and Lasker-Scott, “Race, the Black Male, and Heterogeneous Racisms,” 5.

²⁸ Noguera, *The Trouble with Black Boys*, 12.

²⁹ J. Daniel Hays, *From Every People and Nation: A Biblical Theology of Race*, New Studies in Biblical Theology 14 (Leicester: Apollos; Downers Grove, IL: Inter Varsity, 2003); Gordon J. Wenham, *Genesis 1-15*, Word Biblical Commentary, vol. 1 (Waco, TX: Word, 1987). The resources are numerous on the *imago Dei*.

ethnic differences. Biblical racial identity does not ignore physical and cultural differences. Biblical identity identifies a shared dignity among all peoples.³⁰

Unlike the stratification of race by Bernier and Linnaeus, biblical identity assigns universal characteristics toward humanity. The Bible expands the scope of racial identity from an individual to all humanity without ignoring individual characteristics.³¹ Every person shares a heritage from Adam and Eve.³² Biblical racial identity is one species or people made in the image of God. This universal quality is shared between all ethnicities.

A Shared Ancestry and Image

Humanity has a shared ancestry, the Bible proclaims, which unites all races into a universal family. The Bible presents the creation of humanity, argued by Grudem, as the “pinnacle of God’s creative activity.”³³ Humanity, made in the image of God, is categorically different from a machine or an animal (Gen 1:26-27, 9:6; 1 Cor 11:7).³⁴ No race or person is excluded from bearing the image of God.³⁵ According to Grudem, “All

³⁰ Kendi, *Stamped from the Beginning*, 179. This book is helpful for understanding the historical understanding of race in the United States. Specifically, Samuel Morton believed in polygenesis. Unlike the biblical account of humanity beginning with one man and one woman, which is what I am arguing in this thesis, polygenesists believe there are multiple ancestors. Kendi explores in-depth Morton’s polygenesis views and the implications of such beliefs.

³¹ Hays, *From Every People and Nation*, chaps. 3, 8.

³² Within this thesis, I argue from a monogenesis view supported from the Bible. The biblical perspective presented is that humanity originated from one man and one woman.

³³ Wayne A. Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Leicester: Inter-Varsity; Grand Rapids: Zondervan, 1994), 439.

³⁴ Millard J. Erickson, *Christian Theology*, 2nd ed. (Grand Rapids: Baker, 2003), 486-93; Daniel L. Akin, *A Theology for the Church* (Nashville: B & H, 2007), 351.

³⁵ Hays, *From Every People and Nation*, 53-55. Within this section, Hays, who presents a biblical theology of race, differentiates the biblical view of race from misconceptions like the curse of Ham. The teaching of the curse of Ham justified slavery, and southern clergy men used this text to support a hierarchy of the races within the antebellum South of the US. Unfortunately, some Christians continue to believe this teaching. As recently as 2018, the Southern Baptist Convention renounced the teaching. Southern Baptist Convention, “On Renouncing the Doctrine of the ‘Curse Of Ham’ as a Justification for

people of all races are thus created in the image of God. Blacks, Whites, and peoples of all other races are all created in the image of God. Therefore, the quality that distinguishes humankind from the animals and from the rest of creation is shared by all the races of the earth.”³⁶

A Shared Problem and a Shared Solution

Despite having a shared dignity found in the image of God, all of humanity has a shared problem. With the fall, personal individual sin was introduced into the world along with systematic forms of sins. Understanding human nature is important for understanding identity and racial relationships (Rom 3:22-24). Yet this broken relationship between God and man has one shared solution: Jesus Christ. Unfortunately, the unity provided through Christ is often hindered by societal and individual sin, which causes division and racial segregation within the church and within Christian schools.³⁷

The biblical understanding of humanity frames the pursuits of Christian educators toward racial diversity. Differentiating the secular ideology of race to the biblical understanding of the *imago Dei* guards Christian institutions from adopting unbiblical practices of exclusion. For Christian institutions to move away from exclusion, educators need to understand the history of segregation, integration, and resegregation in American public and private schools.

Historical Overview of Race and Education within the United States

Mark Twain is credited with saying, “History doesn’t repeat itself but it often

Racism,” accessed December 27, 2018, <http://www.sbc.net/resolutions/2287/on-renouncing-the-doctrine-of-the-curse-of-ham-as-a-justification-for-racism>.

³⁶ Hays, *From Every People and Nation*, 50.

³⁷ Michael O. Emerson and Christian Smith, *Divided by Faith: Evangelical Religion and the Problem of Race in America* (Oxford: Oxford University Press, 2001), 5-19.

rhymes.” To understand the rhyming between the past and the present, it is important to understand the historical framework of segregation, integration, and re-segregation within the American school system, as the current condition did not happen in a vacuum. The historical framework of American education shaped the current condition of public and private schools. One of the greatest influences of segregation was the Supreme Court ruling *Plessy v. Ferguson*.

Segregation within American Schools

The Supreme Court ruling in *Plessy v. Ferguson* in 1896, was influential in the segregation of black and white Americans. This verdict directly influenced the segregation of schools. This segregation ruling set a precedent for society and extended to housing, medical care, and education.³⁸ The decision is related to earlier voting restrictions throughout the South.³⁹ In 1890, Southern states imposed literacy tests, which inhibited black citizens of the ability to vote violating the Fifth Amendment.⁴⁰ Nightingale stated, “By 1901, most Southern states had virtually eliminated the black vote. The US Supreme Court, stacked with racial conservatives, went along with these ploys and weakened the Fourteenth Amendment’s civil rights provisions as they went.”⁴¹ *Plessy v. Ferguson* legally allowed two separate school systems to co-exist; although, legally bound to be “separate but equal” equity was never accomplished.

³⁸ *Plessy v. Ferguson* (Louisiana, May 18, 1896) (Dist. File). Homer Plessy was seven-eighths white and one-eighth African American. This detail prohibited him from sitting in the white section on the East Louisiana Railroad. Forcibly removed from the train car, Plessy refused to sit in the car reserved for African Americans. Imprisoned for protesting, he refused to pay the fine associated with sitting in this restricted section. The Supreme Court ruling “to provide separate but equal” transportation opened the door to segregation in other areas of American life. The segregation of African Americans from white society communicated a second-class status in American culture.

³⁹ Carl H. Nightingale, *Segregation: A Global History of Divided Cities* (Chicago: University of Chicago Press, 2015), 299.

⁴⁰ Nightingale, *Segregation*, 299.

⁴¹ Nightingale, *Segregation*, 299.

During the “separate but equal” era, African American schools were underfunded and below average educationally.⁴² This discrepancy was common throughout the South.⁴³ As an example, in 1885, Florida’s state leadership wrote specific laws restricting the funding for black education.⁴⁴ Further strengthened in 1889, underfunding continued in Florida for almost a century.⁴⁵ This practice was not restricted to Florida. In 1900, four years after *Plessy v. Ferguson*, Mississippi paid the least amount of money on black education.⁴⁶ Although the African American population paid a “disproportion share in public school expenses,” they received only 19 percent of the state’s funding.⁴⁷ According to Jackson, “Whites believed that if they could limit the educational achievements of blacks, they could also stifle their political, economical, and social aspirations.”⁴⁸ W. E. B. Du Bois inspected African American schools in the South and concluded that the state had ignored their needs.⁴⁹ The court ruling “separate but equal” set a precedent that lasted for almost sixty years.

⁴² *Negro Education: A Study of the Private and Higher Schools for Colored People in the United States* (Washington, DC: Government Printing Office, 1917), 1.

⁴³ David H. Jackson, *Booker T. Washington and the Struggle against White Supremacy: The Southern Educational Tours, 1908-1912* (New York: Palgrave Macmillan, 2008), 55.

⁴⁴ Irvin D. S. Winsboro and Abel A. Bartley, “Race, Education, and Regionalism: The Long and Troubling History of School Desegregation in the Sunshine State,” *Florida Historical Society* 92, no. 4 (Spring 2014): 721.

⁴⁵ Winsboro and Bartley, “Race, Education, and Regionalism,” 721.

⁴⁶ Jackson, *Booker T. Washington and the Struggle*, 55.

⁴⁷ Jackson, *Booker T. Washington and the Struggle*, 55.

⁴⁸ Jackson, *Booker T. Washington and the Struggle*, 55.

⁴⁹ Heather Andrea Williams, *Self-Taught: African American Education in Slavery and Freedom*, The John Hope Franklin Series in African American History and Culture (Chapel Hill: University of North Carolina Press, 2005), 199; du Bois, *The Souls of Black Folk.*, 19-33.

Integration within American Schools

Integration moved slowly and not without the help of student protests and legal rulings. From overcrowding and lack of classrooms, students of Robert Russa Morton High School in Prince Edward County, Virginia, protested the school board for the lack of adequate facilities for its all-black school. During the strike, the students asked the National Association for the Advancement of Colored People (NAACP) to represent them in their case against the local school board. The students did not know their involvement in improving their local school would be part of something larger—the desegregation of public schools in the United States.⁵⁰ Extending beyond one local high school with inadequate facilities, the student-led strike in April 1951 students protested for quality education and quality facilities for black students.

The Supreme Court ruling in *Brown v. Board of Education of Topeka* is a reversal of *Plessy v. Ferguson*. The Court declared that it was unconstitutional to have segregated schools. In this particular case, Brown represented five cases that all asked the same legal question: Is it legal to segregate African American children from white children in public education? Common with each location was the effect that segregated schools had on African American children. Many of the schools were inferior to white schools. Admission was denied to African Americans to attend white schools by the previous ruling of *Plessy v. Ferguson*. With the *Brown v. Board of Education* rule, integration in public education would be required. It was a landmark case for the Civil Rights Movement. However, integration in the South moved slowly and violently. Four years after *Brown v. Board*, violent protests of school integration erupted throughout the South. Winsboro and Bartley state, “Between January and May of 1958, there were forty-five racially

⁵⁰ National Archives and Records Administration, “Documents Related to Brown v. Board of Education,” accessed February 26, 2018. <https://www.archives.gov/education/lessons/davis-case>. For further reading on Barbara Johns, see Emily Richmond, “The Forgotten School in Brown v. Board of Education,” *The Atlantic*, May 16, 2014, <https://www.theatlantic.com/education/archive/2014/05/forgotten-school-in-brown-v-board/371026/>.

motivated bombings the South.”⁵¹ Some states refused to implement the law. For example, ten years after the ruling less than 2 percent of black children attended integrated schools in Florida.⁵²

During the years following the Supreme Court ruling of *Brown v. Board of Education of Topeka*, there was a rise in private school education throughout the nation, especially in the South. As reported by Suitts, “By 1958, four years after the Brown decision, the South’s private school enrollment had increased by more than 250,000 students over an eight-year period, and by 1965 there were almost one million students in Southern private schools.”⁵³ In the South, growth in private education exceeded the overall growth within the nation.⁵⁴

In response to the lack of integration in public schools, The 1964 Civil Rights Act, “which forbade discrimination in all institutions receiving federal aid,” allowed for the collection of national data concerning the federally mandated integration of Southern schools and required a ratio of integration through busing.⁵⁵ Orfield and Lee also stated, “the long exodus of blacks from the South ended.”⁵⁶ Black Americans moving from New York, Chicago, or Detroit to the South experienced a more integrated school system than the northern cities.⁵⁷ Nancy A. Heitzeg author of *The School-to-Prison Pipeline Education, Discipline, and Radicalized Double Standard*, summarizes integration following The 1964 Civil Rights Acts:

⁵¹ Winsboro and Bartley, “Race, Education, and Regionalism,” 741.

⁵² Winsboro and Bartley, “Race, Education, and Regionalism,” 741-42.

⁵³ Suitts, *Race and Ethnicity in a New Era*, 7.

⁵⁴ Suitts, *Race and Ethnicity in a New Era*, 7.

⁵⁵ Gary Orfield and Chungmei Lee, *Historic Reversals, Accelerating Resegregation, and the Need for New Integration Strategies* (Los Angeles: Report, 2007), 13.

⁵⁶ Orfield and Lee, *Historic Reversals*, 14.

⁵⁷ Orfield and Lee, *Historic Reversals*, 14.

The Civil Rights era of the 1960s did produce substantial, but ultimately short-lived, declines for school segregation; the effect was most dramatic for Black students in the South. These gains were made possible by a political commitment to enforce desegregation with federal policy and by a series of Supreme Court decisions that ordered districts to enact desegregation plans.⁵⁸

Unfortunately, the integration of public schools did not last.

Resegregation within American Schools

Gary Orfield and Chungmei Lee reported in 2002: “After three decades of preparing reports on trends in segregation in American schools the most disturbing element of this year’s report is the finding that the great success of the desegregation battle—turning Southern education, which was still 98 percent segregated in 1964, into the most desegregated part of the nation—is being rapidly lost.”⁵⁹ Orfield and Lee argue that one of the reasons for the loss of desegregation was recent reversals from the Supreme Court. The Supreme Court in 2007 ruled that the means for ensuring integration in public schools are unconstitutional.⁶⁰ This decision reversed legal requirements for race to be considered in education. Orfield and Lee stated as well, “In the process, the Court reversed nearly four decades of decisions and regulations which had permitted and even required race to be taken into account.”⁶¹ Furthermore, in 2009, Noguera found, “Throughout the United States, schools are characterized by increasing racial segregation and widespread racial disparities in academic achievement. Blatant inequities in funding, quality, and organization are also characteristic of the American educational system.”⁶² The Civil Rights Project, in 2016, identified that “nonwhite schools with zero to 10 % white enrollment have more than tripled in the most recent 25-year period for which we have

⁵⁸ Heitzeg, *The School-to-Prison Pipeline*, 19.

⁵⁹ Orfield and Lee, *Historic Reversals*, 7.

⁶⁰ Orfield and Lee, *Historic Reversals*, 3.

⁶¹ Orfield and Lee, *Historic Reversals*, 3.

⁶² Noguera, *The Trouble with Black Boys*, 5.

data, a period deeply influenced by major Supreme Court decisions (spanning from 1991 to 2007) that limit desegregation policy.”⁶³

Many minorities, specifically Black and Latino students, experience double segregation.⁶⁴ Double segregation includes segregation from white majority culture and also middle class. Noguera states, “The effects of growing up in poverty, particularly for children raised in socially isolated economically depressed urban areas, warrants greater concern, especially given that one out of every three Black children is raised in a poor household.”⁶⁵ Segregation continues to perpetrate inequity and stratification in society.⁶⁶

Private education fares no better concerning integration, and in many cases it is worse. Although more than sixty years have passed since the Supreme Court ruling of *Brown v. Board of Education of Topeka*, many private schools currently do not reflect racial diversity according to the following data by Reardon and Yun, Suitts, and Ee, Orfield and Teitell detail the current state of resegregation in public education. Reardon and Yun describe, “[In 2002], white students [were] more racially isolated in private schools than in public schools. . . . White students [were] most isolated in Catholic and other religious private schools. The racial isolation of white students [were] greatest in non-Catholic religious schools, where the average white student attends a school 90% white.”⁶⁷ Suitts found, “In 2012, African Americans, Hispanics, and Native Americans as a combined group of school-age children of color were under-represented in private schools in 49 of the 50 states of the Union.”⁶⁸ Ee, Orfield, and Teitell state, “The 2015

⁶³ Orfield et al., *Brown at 62*, 1.

⁶⁴ Orfield and Lee, *Historic Reversals*, 5; Orfield et al., *Brown at 62*, 6; Heitzeg, *The School-to-Prison Pipeline*, 6.

⁶⁵ Noguera, *The Trouble with Black Boys*, 21.

⁶⁶ Orfield et al., *Brown at 62*, 1.

⁶⁷ Reardon and Yun, *Private School Racial Enrollments and Segregation*, 4-5.

⁶⁸ Suitts, *Race and Ethnicity in a New Era*, 26.

racial composition of private school enrollment was 68.6% white, 9.3% black, 10.4 % Hispanic, 6.9% Asian.”⁶⁹

Double segregation affects private schools as well. From *Private Schools in America: A Small Sector Still Lagging in Diversity*, researchers found that the majority of private schools serve white and higher-income families: “More than half of public school students are from families so poor that they cannot afford school lunches. The nation’s private schools show a very different pattern, with only nine percent poor students.”⁷⁰

As previously explained, over the last sixty years, segregation, integration, and resegregation point to the benefits of racial diversity and the lack of diversity within both public and private education.⁷¹ Understanding the historical framework of race and education with an American context helps the researcher to know why racial diversity is important and why it should be pursued. Additionally, among the precedent literature, little is known about the state of racial representation among classical Christian schools accredited through ACCS. This research aimed to examine the state of racial representation among this group.

The upcoming section presents precedent literature on institutional approaches to racial diversity. Methodologies for measuring racial diversity from previous research will inform the definition and measurement of racial diversity within this research.

⁶⁹ Ee, Orfield, and Teitell, *Private Schools in American Education*, 5.

⁷⁰ Ee, Orfield, and Teitell, *Private Schools in American Education*, 9.

⁷¹ In chap. 1, I outlined the benefits of racial diversity. The following resources make a case for the educational benefits of diversifying the educational institution. Emily W. Kane and Else K. Kyyrö, “For Whom Does Education Enlighten? Race, Gender, Education, and Beliefs about Social Inequality,” *Gender & Society* 15, no. 5 (October 2001): 710-33; Fontanella, “Impact of Racial, Ethnic, and Socioeconomic Diversity.”

Precedent Literature on Institutional Approaches to Racial Diversity

Structural Diversity

In *Mapping Diversity Efforts as Inquiry*, Halualani, Haiker, and Lancaster describe the process taken to diversify their institution.⁷² Establishing a baseline of diversity is one of the first important steps.⁷³ Counting the number of men and women represented within a group, numbering the different religious perspectives, or measuring the various socioeconomic groups within an institution all measure a particular type of diversity. The researcher investigated structural diversity. Hurtado et al. defines structural diversity as “the numerical representation of various racial, ethnic, and gender groups on campus. . . . Research supports the notion that increasing an institution’s structural diversity is considered the first important step in the process of improving the climate for diversity.”⁷⁴ They continue with their argument by stating that this measurement communicates that the representation of different racial/ethnic groups is a high priority of the school.⁷⁵ Additionally, structural diversity affects availability and propinquity of interracial interactions.⁷⁶ Structural diversity is the first type and first important step of diversifying the educational institution.⁷⁷

⁷² Halualani, Haiker, and Lancaster, “Mapping Diversity Efforts as Inquiry,” 128.

⁷³ Halualani, Haiker, and Lancaster, “Mapping Diversity Efforts as Inquiry,” 129.

⁷⁴ Hurtado et al., *Enacting Diverse Learning Environments*, 19.

⁷⁵ Hurtado et al., *Enacting Diverse Learning Environments*, 19.

⁷⁶ Bowman and Park write, “Availability or representation of students from different groups can affect the potential of developing friendships with people from different backgrounds. . . . Propinquity (i.e. proximity in terms of time and space) of students from different groups also plays a role” in interracial interactions. Nicholas A. Bowman and Julie J. Park, “Interracial Contact on College Campuses: Comparing and Contrasting Predictors of Cross-Racial Interaction and Interracial Friendship,” *The Journal of Higher Education* 85, no. 5 (2014): 662.

⁷⁷ Halualani, Haiker, and Lancaster, “Mapping Diversity Efforts as Inquiry,” 128.

Deliberatively beginning with structural diversity, the research aimed at knowing and describing the state of racial representation among members of ACCS schools. The work of Gregory M. Anderson in *In the Name of Diversity* helps clarify the purpose of measuring racial diversity: “Continually raising uncomfortable facts and contradictory outcomes in an attempt to compel highly selective universities and colleges to confront the fundamental difference between rhetoric and reality.”⁷⁸ Likewise, this researcher wants to know the reality of racial diversity among classical Christian schools. Not to leave schools with uncomfortable facts, but rather to expose a potential problem.

Methods and Strategies: Campus Life

Although much of the research on diversifying institutions targets higher education,⁷⁹ some of the methods and strategies could be applied and contextualized to classical Christian education, especially the initial steps for understanding the status of diversity. Bowman and Park encourage institutions to intentionally consider every aspect of campus life to create opportunities of interaction and to further diversify schools. Similarly, every aspect of a private classical Christian school could be considered when measuring racial diversity on their K-12 campus. Bowman and Park explain how the school administration could evaluate for racial diversity while writing within a higher education context:

Campuses should seek not only to improve the availability of different-race peers (e.g. through recruitment, admissions, and retention practices that maintain a diverse student body), but also to facilitate the propinquity of different-race peers (e.g., through residence hall assignments and student organizations that enable interracial contact) and to reduce students’ tendencies toward homophily (e.g., through diversity-related courses and workshops). If these efforts are successful at promoting cross-

⁷⁸ Gregory M. Anderson, “In the Name of Diversity: Education and the Commoditization and Consumption of Race in the United States,” *The Urban Review* 37, no. 5 (2005): 418.

⁷⁹ Halualani, Haiker, and Lancaster, “Mapping Diversity Efforts as Inquiry”; Gurin et al., “Diversity and Higher Education”; Bowman and Park, “Interracial Contact on College Campuses.”

racial interaction and interracial friendship, then friendship balancing and sociality will function to promote additional interracial engagement.⁸⁰

Methods and Strategies: Institutional History

Researchers argue that each institution should consider its own history and role in the inclusion and exclusion of people of color. In 2002, Gurin et al. stated, “It is impossible to discuss desegregation in higher education without considering the history, role, purpose, and special mission of these institutions.”⁸¹ Along with the institution’s history and role, Milem, Chang, and Antonio recommend an investigation of the curriculum, policies, and resources of the institution as it influences racial diversity.⁸² Realistically, Anderson reports that institutions face challenging policy decisions regarding equity: “Post-secondary institutions are increasingly confronted with difficult policy decisions regarding issues of access and equity based on concerns over finance, academic standards, affirmative action, [and] mission differentiation.”⁸³ Similarly, classical Christian schools face challenges concerning access and equity. Although many classical Christian schools have not historically excluded people of color, current policies and procedures could prohibit access and equity.

As mentioned, in *Enacting Diverse Learning Environments*, authors Hurtado et al. formulated a guide to improve racial diversity on college campuses. They argue, “It is impossible to discuss desegregation in higher education [arguably in every institution] without considering the history, role, purpose, and special mission of these institutions.”⁸⁴ Each institution, if heeding these proposed guidelines, would consider its involvement,

⁸⁰ Bowman and Park, “Interracial Contact on College Campuses,” 685.

⁸¹ Gurin et al., “Diversity and Higher Education,” 9.

⁸² Milem, Chang, and Antonio, *Making Diversity Work on Campus*.

⁸³ Anderson, “In the Name of Diversity,” 401.

⁸⁴ Hurtado et al., “Enhancing Campus Climates,” 9.

actively or passively, in both segregation and desegregation. As an example, recently The Southern Baptist Theological Seminary released a report on the institution's involvement in slavery.⁸⁵ President Albert Mohler stated in a public letter,

We cannot escape the fact that the honest lament of the SBC should have been accompanied by the honest lament of her first school, first seminary, and first institution. We knew ourselves to be fully included in the spirit and substance of that resolution in 1995, but the moral burden of history requires a more direct and far more candid acknowledgment of the legacy of this school in the horrifying realities of American slavery, Jim Crow segregation, racism, and even the avowal of white racial supremacy. The fact that these horrors of history are shared with the region, the nation, and with so many prominent institutions does not excuse our failure to expose our own history, our own story, our own cherished heroes, to an honest accounting—to ourselves and to the watching world.⁸⁶

The school's recognition and acknowledgement align with Hurtado et al.'s work, yet some argue the report stopped too soon. For instance, Jemar Tisby, president of The Witness: A Black Christian Collective, criticized the report as ending historically too soon and argued the report should continue into the present.⁸⁷ Additionally, Tisby critiqued the report's silence concerning the insensitive and harmful racist acts concerning the Southern Baptist Convention and The Southwestern Baptist Theological Seminary.⁸⁸ Contrastingly, Douglas Wilson, founder of ACCS, also criticized the report but for opposing reasons. Unlike Tisby, Wilson stated that the report was unneeded. His

⁸⁵ The Southern Baptist Theological Seminary, "Report on Slavery and Racism in the History of the Southern Baptist Theological Seminary," accessed December 29, 2018, <http://www.sbts.edu/southern-project/>.

⁸⁶ The Southern Baptist Theological Seminary, "Report on Slavery and Racism."

⁸⁷ Jemar Tisby, "Report on Slavery Is Only a Start for Southern Baptists' Reckoning with Racism," *Religion News Service*, December 14, 2018, <https://religionnews.com/2018/12/14/report-on-slavery-is-only-a-start-for-southern-baptists-reckoning-with-racism/>.

⁸⁸ Tisby, "Report on Slavery Is Only a Start." Tisby cites the picture posted on Twitter of professors from Southwestern Baptist Theological seminary dressed "sagging pants and tilted caps. And one even had a gun." He also encouraged the report to include the SBC's slow condemnation of the alt-right movement in 2017. Tisby does not recognize the scope of the report within this article. From my understanding, the report is limited to the institution's involvement; however, the recognition of racially insensitive acts do need to be publicly condemned.

justification for his position was grounded in the sufficiency of Christ’s salvation.⁸⁹ The relevance of this example is to contrast the different responses to race within Christian institutions, especially given Wilson’s leading role as the founder of ACCS. Do ACCS schools share the same perspective of Wilson and think they should not consider their history while pursuing racial diversity? Similarly, classical Christian schools face equally challenging policy decisions concerning equity. One particular area is curriculum.

Methods and Strategies: Curriculum

In *Schooling for Resilience*, authors Fergus, Noguera, and Martin present particular strategies for reaching students of color. One strategy is the curriculum used within the classroom. Besides having highly skilled teachers, students benefit from “teachers who are culturally sensitive and have the ability to make the curriculum culturally relevant and responsive to their learning needs. . . . Several [teachers] described [using] ‘hooks’ as strategies that would allow the young men to ‘see themselves’ in the curriculum.”⁹⁰ Noguera also states, “Teachers can find way to incorporate information related to the history and culture of students into the curriculum.”⁹¹ Anderson contrasts other researchers and cautions inclusion curriculum: “Inclusion of multicultural texts is a necessary but insufficient condition for diversifying higher education in part because an inclusive curriculum is too often uncritically assumed to be representative of a more

⁸⁹ Douglas Wilson, “Race, Grace, and the Crimes of Nineveh,” *Blog & Mablog*, December 19, 2018, <https://dougwils.com/books-and-culture/s7-engaging-the-culture/race-grace-and-the-crimes-of-nineveh.html>; Douglas Wilson, “In Which Al Mohler Does Not Kill the Fattest Snake,” *Blog & Mablog*, December 17, 2018, <https://dougwils.com/books-and-culture/s7-engaging-the-culture/in-which-al-mohler-does-not-kill-the-fattest-snake%ef%bb%bf.html>.

⁹⁰ Edward Fergus, Pedro Noguera, and Margary Martin, *Schooling for Resilience: Improving the Life Trajectory of Black and Latino Boys*, Youth Development and Education Series (Cambridge, MA: Harvard Education Publishing Group, 2014), 64-65.

⁹¹ Noguera, *The Trouble with Black Boys*, 15.

general commitment to enhancing access.”⁹² Presumably, Anderson cautions inclusion curriculum as a singular method of diversifying an institution.

Regrettably, researchers describe Christian private schools as having used racially biased textbooks. Steve Suitts reported in March 2016,

Most private schools have a religious affiliation, especially in the South, and they curriculum in many religious schools is based on textbooks and teaching materials primarily from three sources: A Beka Books (a company started by the founders of Pensacola Christian College, a predominately white, unaccredited college); Bob Jones University (the private “fundamentalist Christian” university which prohibited interracial dating and marriage among its students until the U.S. Supreme Court upheld the denial of its tax status in 1983 on the grounds of racial discrimination), and Accelerated Christian Education (ACE). [As an example] an A Beka history book that Paterson reviewed describes slaves in the South as passive creatures who accepted their enslavement as a Biblically ordained condition that helped them learn to resist sin in the world: “Through the Negro spiritual, the slaves developed the patience to wait on the Lord and discovered the truest freedom is freedom from the bondage of sin.”⁹³

Suitts states that tokenism exists within some private schools through the textbooks and curriculum used.⁹⁴ One way to root out bias and tokenism, as the research suggests, is for each institution to evaluate its history, mission, policies and procedures, and curriculum to ensure all people are welcomed and included within the school institution.

Transitioning from racial diversity, the second portion of this chapter will examine classical Christian education. After a brief introduction, a historical overview of classical Christian education along with the summary of the philosophical shift in American education is presented. Next, the history of the growth of classical Christian education within the last three decades is explored. This section will conclude with the different types of classical education.

⁹² Anderson, “In the Name of Diversity,” 401.

⁹³ Suitts, *Race and Ethnicity in a New Era*, 72.

⁹⁴ Suitts, *Race and Ethnicity in a New Era*, 45.

Classical Christian Education

C. S. Lewis in *The Abolition of Man* states, “We make men without chests and expect of them virtue and enterprise. We laugh at honor and are shocked to find traitors in our midst. We castrate and bid the geldings to be fruitful.”⁹⁵ Written in 1944, Lewis laments the decline in English education. *The Abolition of Man* examines objective truth and exposes the harms of relativism and naturalism. Both of these philosophies have influenced the public school system of England and the United States.⁹⁶ In his simplistic yet thoughtful style, Lewis describes the need for education to form the affections of the student by defining what is true, good, and beautiful.⁹⁷ In classical Christian education, this is done while maintaining a Christian worldview.⁹⁸

Classical Christian education is a cohesive framework that teaches both secular and sacred texts with the aim of shaping the students’ affections through the best of Western civilization.⁹⁹ Rooted in the Greco-Roman culture, classical Christian education developed into a set of disciplines as early as the sixth century and as late as the ninth century.¹⁰⁰ Veith and Kern instruct on the formation of the Seven Liberal Arts: “The Christian scholar, Boethius, first divided the Seven Liberal Arts into the Trivium and the

⁹⁵ C. S. Lewis, *The Abolition of Man, or, Reflections on Education with Special Reference to the Teaching of English in the Upper Forms of Schools* (San Francisco: Harper, 2001), 26.

⁹⁶ George R. Knight, *Philosophy & Education: An Introduction in Christian Perspective*, 4th ed. (Berrien Springs, MI: Andrews University Press, 2006), chap. 4. Knight describes in this chapter modern philosophies of education. He covers pragmatism and existentialism. Moving past the definitions, Knight then applies the philosophy to education and what this philosophical framework looks within the classroom.

⁹⁷ Lewis, *The Abolition of Man*, 16.

⁹⁸ Douglas Wilson, *Recovering the Lost Tools of Learning* (Wheaton, IL: Crossway, 1991); Robert Littlejohn and Charles T. Evans, *Wisdom and Eloquence* (Wheaton, IL: Crossway, 2006); Gene Edward Veith, Jr., and Andrew Kern, *Classical Education: The Movement Sweeping the America* (Washington, DC: Capital Research Center, 2001)

⁹⁹ Lewis, *The Abolition of Man*, 16.

¹⁰⁰ Littlejohn and Evans, *Wisdom and Eloquence*, 29.

Quadrivium in the early sixth century as a part of the early Church's endeavor to understand the relationship between Greco-Roman civilization and Christianity."¹⁰¹

Littlejohn and Evans, authors of *Wisdom and Eloquence*, state the above in a similar way, but contrast slightly: "During the Carolingian Renaissance of the ninth century A.D., if not before, the two groups of the liberal arts were identified as 'trivium' (the three-way crossroad, comprising the three 'language arts') and 'quadrivium' (the four-way crossroad, comprising the four 'mathematical arts')."¹⁰² Littlejohn and Evans develop a historical framework for classical Christian education and trace its influence throughout history.¹⁰³ Classical Christian education did not cease in the Middle Ages, yet continued to be the central instructive model until the late nineteenth century.¹⁰⁴

A Transition in American Education

Within the nineteenth and twentieth centuries, the American school system shifted from a traditional, rigorous classical education focused on Western civilization to one driven by utility and efficiency.¹⁰⁵ Knight writes,

First came the new scientific discoveries and theories. They were soon followed by technological breakthroughs that made the industrial revolution possible and brought disruption and major discontinuities to the traditional social and philosophic patterns of the Western world. Throughout the nineteenth and twentieth centuries these advances in scientific knowledge, with their corresponding effects upon society continued to accelerate; and, as a result, many people came to reject an absolute reality that is static or even one that can be known.¹⁰⁶

¹⁰¹ Veith and Kern, *Classical Education*, 17.

¹⁰² Littlejohn and Evans, *Wisdom and Eloquence*, 31.

¹⁰³ Littlejohn and Evans, *Wisdom and Eloquence*, 31-33.

¹⁰⁴ Michael J. Anthony and Warren S. Benson, *Exploring the History and Philosophy of Christian Education: Principles for the 21st Century* (Eugene, OR: Wipf & Stock, 2011).

¹⁰⁵ For more on the philosophical shift in American education and specifically the focus on efficiency, see B. A. Hinsdale, *Horace Mann and the Common School Revival in the United States* (New York: Charles Scribner's Sons, 1898), 6.

¹⁰⁶ Knight, *Philosophy & Education*, chap. 4.

From the writing and leadership of John Dewey, Sigmund Freud, and Jean-Jacques Rousseau and through their influence, a philosophical change occurred within the American school system.¹⁰⁷ In a spirit of reform, a progressive response began in the late-nineteenth and early twentieth centuries. Population growth and the boom of industrialization throughout the United States changed the socio-political landscape of American society.¹⁰⁸ Within the classroom, progressivism altered the traditional practices of instruction, curriculum, and methodology.¹⁰⁹ The curriculum of the great books shifted from primacy to the scientific method; truth once absolute was relative.¹¹⁰ The focus of the curriculum transferred to the focus of the child.¹¹¹ Progressivism condemned the authoritarian teacher, higher intellectual pursuits, and memorization.¹¹² Before Dewey's influence, Calvert states that American public education was "rooted predominantly in the biblical and classical traditions. The model of education based upon these traditions carried with it the understanding that truth, beauty, and goodness were learned from sources outside the individual. In that model the individual was shaped through discipline and through study of the wisdom of the ages."¹¹³

¹⁰⁷ Knight, *Philosophy & Education*, chap. 4.

¹⁰⁸ Raymond E. Callahan, *Education and the Cult of Efficiency* (London: The University of Chicago Press, 1962), 1, Kindle.

¹⁰⁹ Anthony and Benson, *Exploring the History and Philosophy of Christian Education*, 398.

¹¹⁰ Anthony and Benson, *Exploring the History and Philosophy of Christian Education*, 398-99.

¹¹¹ Knight, *Philosophy & Education*, chap. 6; Anthony and Benson, *Exploring the History and Philosophy of Christian Education*, 398-99.

¹¹² Knight, *Philosophy & Education*. Knight in chap. 6 correlates the philosophical principles of progressivism as an educational philosophy to the out workings of pragmatism.

¹¹³ Kenneth R. Calvert, "Why Educate? A Return to the Classical Christian Model," in *Christianity, Education, and Modern Society*, ed. William Jeynes and Enedina Martinez (Charlotte, NC: IAP- Information Age, 2007), 69.

During this period of transition, a new focus on the student and the student's desires emerged. Progressivism prized practicality, utility, and efficiency. Cited by Moreland and Craig, "In general terms, the pragmatic theory implies that a belief P is true if and only if P works or is useful to have. P is true just in case P exhibits certain value for those who accept it."¹¹⁴ In other words, both truth and reality were shaped by the usefulness and value brought by the claim or practice. By extension, truth has conditions. Pragmatism rejected absolute truth and prioritized democracy. These social and education reforms shaped the American public school system. The school shifted from a classical education model to implementing educational practices that resembled a business rather than a classroom.¹¹⁵

Similar practices continue into the twenty-first century. The American school system continues to have a progressive, materialistic philosophy that drives its approach of education. Further, no educational system is neutral.¹¹⁶ The philosophy of education determines the direction of the educational pursuits and the practices within an institution. Epistemology, ontology, axiology, and ethics are interlocking concepts related to the philosophy of education.¹¹⁷ For the Christian, the progressive educational model is problematic and conflicts with the Christian worldview. Questions arise for the student. Is truth reliable or knowable? Universal or cultural? Progressivism does not simply shift the focus to the practical but questions the "possibility of knowledge."¹¹⁸ When education focuses primarily on pragmatic principles like vocation, it divorces the heart from the

¹¹⁴ James Porter Moreland and William Lane Craig, *Philosophical Foundations for a Christian Worldview* (Downers Grove, IL: InterVarsity, 2003), 144.

¹¹⁵ Callahan, *Education and the Cult of Efficiency*.

¹¹⁶ Knight, *Philosophy & Education*, chap. 3.

¹¹⁷ Knight, *Philosophy & Education*, chap. 3.

¹¹⁸ Veith and Kern, *Classical Education*.

head.¹¹⁹ Test scores and utility dictate the classroom. For the student, the purpose of education is confused. However, this is not the only option for education.

Growth of Classical Christian Schools

Many modern classical Christian schools grew in popularity throughout the last decades. One influential leader of the classical Christian school movement is Douglas Wilson. Frustration over the condition of public education, Wilson began a classical Christian school. In 1991, Wilson wrote *Recovering the Lost Tools of Learning*. Inspired by Dorothy Sayers's essay "The Lost Tools of Learning," and feeling a sense of despair over American education, Wilson started Logos, a classical Christian school in Moscow, Idaho, for his daughter.¹²⁰ From 1991, other classical Christian schools started. It is a growing educational model.¹²¹ In the 2002-2003 academic year, the total student enrollment was 17,420 for Association of Classical Christian Schools. Recently, this number has doubled in size to 41,116 students enrolled in the 2014-2015 academic year.¹²²

Differing from public education in philosophy and praxis, classical Christian education is a liberal arts education.¹²³ Veith and Kern describe, "The 'arts' in a liberal education were seven in number, and they comprised a comprehensive curriculum of

¹¹⁹ For more on the dichotomy of the head from the heart and the heart from the head, see Lewis, *The Abolition of Man*. He addresses this educational practice among other suggested educational reforms.

¹²⁰ Association of Classical Christian Schools, "Our History," accessed December 18, 2018, <https://classicalchristian.org/our-history/>.

¹²¹ Association of Classical Christian Schools, "Measure It," accessed December 18, 2018, <https://classicalchristian.org/measure-it/>.

¹²² Association of Classical Christian Schools, "Measure It."

¹²³ Douglas Wilson, *The Case for Classical Christian Education* (Wheaton, IL: Crossway, 2003), 81; Wilson, *Repairing the Ruins*, 99; Wilson, *Recovering the Lost Tools of Learning*; Littlejohn and Evans, *Wisdom and Eloquence*, 29.

study that engaged all the human faculties. The Seven Liberal Arts, as further developed in the Middle Ages, consisted of two parts; the *trivium* of grammar, logic, and rhetoric; and the *quadrivium* of mathematics, music, astronomy, and geometry.”¹²⁴ Using the trivium for a child’s development,¹²⁵ grammar, logic, and rhetoric are the pedagogy promoted at ACCS classical Christian schools.

Influenced Dorothy Sayers’s “The Lost Tools of Learning,” Wilson structures his model of classical Christian education around her essay. He states,

Our commitment to Dorothy Sayers’s basic insight—that children grow naturally through stages that correspond nicely with the three elements of the Trivium. We teach the grammar of all subjects to the younger students; we teach the dialectic to the children of junior-high age; and we teach the rhetorical disciplines to high school students.¹²⁶

While in the grammar phase, ranging from ages 6-12, a child is inclined to memorization. According to Sayers, this is the time for a child to learn the “building blocks of learning,”¹²⁷ or the grammar of every subject. Within this model, memorization is emphasized. Along with memorization, Latin is introduced in the grammar years. After the completion of the grammar phase is logic or the middle school years. As Sayers explains in her essay, the child is prone to argument, therefore, the teacher should teach them to argue logically.¹²⁸ Teaching formal logic is a pedagogical distinctive. Following the completion of the logic stage is the introduction of rhetoric. Rhetoric is the capstone

¹²⁴ Veith and Kern, *Classical Education*, 11.

¹²⁵ Littlejohn and Evans, *Wisdom and Eloquence*, 38; Wilson, *The Case for Classical Christian Education*, 84. Further in this chapter I discuss the differences between Wilson and Littlejohn and Evans concerning the trivium and the quadrivium. Wilson adheres to a pedagogical approach to the trivium while Littlejohn and Evans advocate for the trivium and quadrivium to be a curriculum or disciplines guiding the school.

¹²⁶ Wilson, *The Case for Classical Christian Education*, 84.

¹²⁷ Dorothy Sayers, “The Lost Tools of Learning” (speech given at Oxford University, England, Oxford, 1947).

¹²⁸ Sayers, “The Lost Tools of Learning.”

of the trivium.¹²⁹ Eloquent expression of ideas is one of the aims of classical Christian education.¹³⁰

With the growth and popularity of classical education over the last decades, six different types of classical education have developed. The models are Christian, Democratic, Moral, Liberating, Catholic, and Homeschooling. Veith and Kern, in *Classical Education: The Movement Sweeping America*, describe each model through summaries and school profiles. These six models “hold in common a philosophy of classical education” yet differ in purpose.¹³¹ A brief description of models relevant to this research will be given. Following, the pedagogy and cognitive development differences of Wilson and Littlejohn and Evans is introduced.

Different Models of Classical Education

Devoting a chapter to each model, Veith and Kern outline the different approaches of classical education during the twenty-first century. In the Democratic Classicism approach, Robert Maynard Hutchins and Mortimer Adler of *The Paideia Proposal* are described; David Hicks of *Norms and Nobility* follows. Next, Marva Collins and Westside Prep, then Catholic Classicism, and last, the Homeschooling and Classical Education ends the second section of their book.

The Democratic Classicism of Robert Maynard Hutchins and Mortimer J. Adler influenced the reform of public schools through the “Great Books” project.¹³² In *The Paideia Proposal*, Adler advocates, “The ultimate goal of the educational process is to help human beings become educated persons. Schooling is the preparatory stage; it

¹²⁹ Littlejohn and Evans, *Wisdom and Eloquence*, 42.

¹³⁰ Veith and Kern, *Classical Education*, 14.

¹³¹ Veith and Kern, *Classical Education*, 16.

¹³² Veith and Kern, *Classical Education*, 36.

forms the habits of learning and provides the means for continuing to learn after all schooling is complete.”¹³³ This goal is similar in other forms of classical education. Comparably, the Paideia Curricular Framework is like the trivium.¹³⁴ Column 1, an acquisition of organized knowledge (*know that*), relates to the grammar stage of learning; column 2, development of intellectual skills (*know how*), relates to the logic stage; and column 3, enlarged understanding of ideas and values (*know why*), relates to the rhetoric stage.¹³⁵ The organization and terminology differ, yet the educational emphasis is similar. Aiming for educational reform within the public school system, Adler argues for a pluralistic education.¹³⁶ The educational objectives are for students to personally grow through self-improvement; understand the duties and responsibilities of being a trustworthy citizen; and to earn a living.¹³⁷ This model of classical education differs from classical Christian education, however, many of the emphasis are similar.

Another form of classical education is the model established by David Hicks. Hicks, author of *Norms and Nobility*, developed a type of moral classicism for the private boarding school. Veith and Kern point out, “He places special emphasis on the importance of moral values and concern with virtue that is characteristic of the classical approach to learning and noticeable by its absence in most contemporary schools.”¹³⁸ This type of classicism promotes an ideal. In chapter 2 of his book, Hicks outlines and explains the use and necessity of *logos* and *mythos* in the classroom. Classical education, according to

¹³³ Mortimer Jerome Adler and Paideia Group, *The Paideia Proposal: An Educational Manifesto* (New York: Macmillan, 1999), 21.

¹³⁴ Adler and Paideia Group, *The Paideia Proposal*, 31-35.

¹³⁵ Adler and Paideia Group, *The Paideia Proposal*, 31-35.

¹³⁶ Adler and Paideia Group, *The Paideia Proposal*, 37.

¹³⁷ Adler and Paideia Group, *The Paideia Proposal*, 26-27.

¹³⁸ Veith and Kern, *Classical Education*, 38.

Hicks, merges inquiry and instruction through language and myth.¹³⁹ Further, he argues that virtue is the goal of learning, and this could be achieved through intelligence, determination, and habit.¹⁴⁰ At the end of his book, Hicks contends, “Education consists not in accepting the student’s or the teacher’s level of ability, but in challenging it; not in reflecting the expectations of society, but in questioning them.”¹⁴¹ Hick’s classical model aims at repairing instructional norms and cultivating virtue among students.¹⁴²

Differing from Adler and Hicks, Marva Collins is associated with Liberating Classicism.¹⁴³ Veith and Kern write, “Marva Collins is perhaps best-known advocate of what amounts to a classical education for inner city minorities.”¹⁴⁴ In the fall of 1975, she started Westside Preparatory School in Chicago. Four grammar students attended the first year. One student had behavioral problems and the other two had learning challenges.¹⁴⁵ Collins comments on the achievement of her students the first year: “They had achieved in our one-room school as they could not have done in schools with large budgets, resource centers, and all sorts of teaching aids and audio-visual equipment. The most important reason was that their attitude about school had changed.”¹⁴⁶ By 1980, there was a waiting list of 200 students to attend Westside Preparatory School. From phonics to Shakespeare, students were required to articulate their ideas properly in their writing and eloquently in

¹³⁹ David V. Hicks, *Norms & Nobility: A Treatise on Education* (Savage, MD: Rowman & Littlefield, 1991), 18.r

¹⁴⁰ Veith and Kern, *Classical Education*, 41.

¹⁴¹ Hicks, *Norms & Nobility*, 149.

¹⁴² Veith and Kern, *Classical Education*, 40.

¹⁴³ Veith and Kern, *Classical Education*, 47.

¹⁴⁴ Veith and Kern, *Classical Education*, 48.

¹⁴⁵ Veith and Kern, *Classical Education*, 49.

¹⁴⁶ Marva Collins and Civia Tamarkin, *Marva Collins’ Way* (Los Angeles: J. P. Tarcher, 1990), 127.

their speaking.¹⁴⁷ Additionally, she held students to rigorous academic standards. According to Collins, “Our approach pushes students to excel and students like to be pushed. They want to do well. They want to succeed. And once they have a taste for it, they will never again settle for mediocrity.”¹⁴⁸ Collins’s approach brought classical education to the inner city.

Differences in Classical Christian Education

Another model covered is classical Christian education. Within this model are differences concerning the understanding of the trivium. Through the popularity of his book *Recovering the Lost Tools of Learning*, Wilson was influential in organizing the Association of Classical Christian Schools (ACCS). This organization accredits and supports classical Christian schools within the United States and around the world. This model of classical education, distinct from the previous models presented, approaches education from a Christian worldview.¹⁴⁹ Wilson defines the goal of classical Christian education: “To move from grammar to dialectic, and then from dialectic on to rhetoric.”¹⁵⁰ Wilson argues for a classical approach committed to the Dorothy Sayers’s pedagogy correlating with the trivium.¹⁵¹

Littlejohn and Evans in *Wisdom and Eloquence* fall within the same model of classical education as ACCS described by Veith and Kern. Littlejohn and Evans, like Wilson, promote a classical education from a Christian worldview. However, they differ

¹⁴⁷ Marva Collins, *“Ordinary” Children, Extraordinary Teachers* (Norfolk, VA: Hampton Roads, 1992), 87.

¹⁴⁸ Collins, *“Ordinary” Children*, 15.

¹⁴⁹ Wilson, *The Case for Classical Christian Education*, 84.

¹⁵⁰ Wilson, *The Case for Classical Christian Education*, 84.

¹⁵¹ Wilson, *The Case for Classical Christian Education*, 84.

from Wilson over the use of the trivium. Specifically, they disagree with “portions of Ms. Sayers’s proposal and with the way her recommendations have been attempted at some schools.”¹⁵² The main disagreement they have with Sayers’s model is using the trivium as a systematic pedagogy, specifically applying the trivium to three stages of cognitive development.¹⁵³ Littlejohn and Evans argue that the grammar, logic, and rhetoric form the curriculum not the pedagogy.¹⁵⁴ Unlike Wilson, they do not recommend schools form their pedagogy around the trivium. Instead, they propose that classical Christian schools implement the liberal arts or the trivium at every grade level.¹⁵⁵

According to the precedent literature, classical Christian education is an emerging educational approach. Some research describes the methodology, pedagogy, and curriculum, like the work of Wilson, Kern, and Littlejohn and Evans.¹⁵⁶ Other literature explores the effectiveness of headmasters as seen in Council and Cooper’s *Leading Classical Christian Schools*.¹⁵⁷ Calhoun describes modern classical education,¹⁵⁸ yet no research currently exists on the racial representation of ACCS classical Christian schools.

Status of Racial Diversity and Private Schools

Harvard Civil Rights Project, UCLA Civil Rights Project, and Southern Education Foundation, motivated by civil rights initiatives, researched the racial diversity

¹⁵² Littlejohn and Evans, *Wisdom and Eloquence*, 34.

¹⁵³ Littlejohn and Evans, *Wisdom and Eloquence*, 38.

¹⁵⁴ Littlejohn and Evans, *Wisdom and Eloquence*, 38.

¹⁵⁵ Littlejohn and Evans, *Wisdom and Eloquence*, 42.

¹⁵⁶ Wilson, *Recovering the Lost Tools of Learning*; Wilson, *The Case for Classical Christian Education*; Veith and Kern, *Classical Education*; Littlejohn and Evans, *Wisdom and Eloquence*.

¹⁵⁷ Council and Cooper, “Leading Classical Christian Schools.”

¹⁵⁸ Calhoun, “The Classical Trivium in Contemporary Contexts.”

of American private schools.¹⁵⁹ Though not affiliated with one another, each group used public information from the National Center for Education Statistics (NCES) within different timeframes. NCES conducts the Private School Universe Survey (PSS) every two years with the purpose of gathering accurate information on the number of private schools, teachers, and students attending. School administration completes the survey by answering questions concerning the religious orientation; level and size of school; number of days of the academic year; number of hours for the academic day; total enrolment (K-12), etc.

There are three different categories of private schools within the United States: secular private schools, Catholic private schools, and non-Catholic religious schools. From their research, a frequent result emerged. Private schools lacked racial diversity. Each report consistently found that private schools were predominately white. All three categories of private education showed white homogeneity. Researchers were unable to determine the cause for white homogeneity. Specifically, Evangelical Christian schools, stated by Reardon and Yun, “have been increasing their share of private schools the most rapidly and now enroll roughly one-third of all private school students.”¹⁶⁰ From the precedent literature and the reports on private schools, completed by Ee, Orfield and Teitell, “the growth in private schools is largely among non-Catholic religious schools, including many fundamentalist Christian schools.”¹⁶¹ However, concerning racial homogeneity, religious private schools are no different from secular and continue to lack diversity.¹⁶²

¹⁵⁹ Reardon and Yun, *Private School Racial Enrollments and Segregation*; Orfield et al., *Brown at 62*; Ee, Orfield, and Teitell, *Private Schools in American Education*.

¹⁶⁰ Reardon and Yun, *Private School Racial Enrollments and Segregation*, 5.

¹⁶¹ Ee, Orfield, and Teitell, *Private Schools in American Education*, 9.

¹⁶² Reardon and Yun, *Private School Racial Enrollments and Segregation*.

Despite the strong religious presence within private education, racial diversity continues to be lacking. Further, the degree of racial segregation within private Christian education is concerning because of the discontinuity between its faith commitment and sociological realities.

1. Many school populations were considered “all white, defined as a school where 90 percent or more of the students are white.”¹⁶³
2. White students attending private schools are considered more racially isolated than those attending public schools.¹⁶⁴
3. White students make up 69 percent of private school enrollment.¹⁶⁵

Researchers are unable to determine the cause for the lack of racial diversity within private schools. Observing the lack of diversity and the extent of white homogeneity, researchers gave limited suggestions on promoting racial diversity within private education. Ideas like policy and recruitment changes,¹⁶⁶ curriculum changes and modifications,¹⁶⁷ and the consideration of free transportation¹⁶⁸ were given as suggestions to promote racial diversity.

Need for This Study

The previous research stated at the beginning of this chapter that private schools lack racial diversity. The question arises: to what extent are the student populations of classical Christian schools who are full members or accredited through ACCS racially representative compared to local public schools? Currently, there is no

¹⁶³ Brown, “The Overwhelming Whiteness of U.S. Private Schools,” 2.

¹⁶⁴ Reardon and Yun, *Private School Racial Enrollments and Segregation*, 3.

¹⁶⁵ Ee, Orfield, and Teitell, *Private Schools in American Education*, 6.

¹⁶⁶ Orfield et al., *Brown at 62*, 8; Reardon and Yun, *Private School Racial Enrollments and Segregation*, 8; Bowman and Park, “Interracial Contact on College Campuses,” 685.

¹⁶⁷ Suits, *Race and Ethnicity in a New Era*, 45, 46, 72.

¹⁶⁸ Reardon and Yun, *Private School Racial Enrollments and Segregation*, 7.

research on racial diversity and classical Christian schools. This research is important in understanding the state of racial diversity at ACCS schools. The previous research examined:

1. Racial diversity at the national level for both private and public K-12 schools¹⁶⁹
2. The racial diversity of independent schools¹⁷⁰
3. Racial diversity within higher education in leadership and student bodies¹⁷¹

In addition, previous research exists on Association of Classical Christian Schools (ACCS) schools, but not pertaining to racial diversity.¹⁷² Using the Private School Universe Survey (PSS), the ACCS demographic information gathered at the national level was researched to determine the extent of racial representation at full member or accredited ACCS schools. The PSS survey lists the demographic information for the 2015-2016 academic year. This information was used to measure structural diversity compared to the local public school demographics of the same year. This research sought to understand the racial representation of ACCS schools and to identify potential gaps in racial diversity.

¹⁶⁹ Orfield et al., *Brown at 62*; Ee, Orfield, and Teitell, *Private Schools in American Education*; McFarland et al., *The Conditions of Education 2018*; Reardon and Yun, *Private School Racial Enrollments and Segregation*.

¹⁷⁰ Cindy P. Chun, “Best Practices of Affinity Groups in Independent Schools” (EdD diss., Pepperdine University, 2016).

¹⁷¹ Charesse Ford, “In Pursuit of Educational Equity in U.S. Independent Schools: A Grounded Theory Study of Diversity Leadership” (PhD diss., Eastern University, 2016); Bowman and Park, “Interracial Contact on College Campuses”; Epple, Romano, and Sieg, “Diversity and Affirmative Action in Higher Education”; Pelle, Patel, and Leung, “Affirmative Action and Subgroup Inequality.”

¹⁷² Jeffrey Michael Horner, “Christian Curricular Emphases and Academic Rigor: A Mixed Methods Study” (EdD thesis, The Southern Baptist Theological Seminary, 2016); Daniel Carl Peterson, “A Comparative Analysis of the Integration of Faith and Learning between ACSI and ACCS Accredited Schools” (PhD diss., The Southern Baptist Theological Seminary, 2012).

CHAPTER 3

RESEARCH METHODOLOGY

Over the last sixty years, researchers have studied segregation, integration, and resegregation of public and private schools in the United States. Resegregation persists.¹ The precedent literature studied diversity in public schools, diversity in private schools, and diversity within higher education. However, a void in the literature exists concerning diversity and classical Christian schools. Classical Christian education emerged in the United States during the late twentieth century, and by the 1990s, the Association of Classical Christian Schools (ACCS) was formed to assist the growing movement. The Private School Universe Study looked broadly at private schools in the United States, and from this survey, the demographic information of ACCS schools can be accessed. The most recent data is the 2015-2016 academic year. The racial representation or racial diversity of classical Christian education is currently unstudied in existing published research.

Purpose Statement

The purpose of this explanatory sequential mixed method study was to examine racial representation and racial diversity of ACCS schools.

¹ L. Musu-Gillette, “Status and Trends in the Education of Racial and Ethnic Groups 2017,” report from the National Center for Education Statistics, accessed December 21, 2018, <https://nces.ed.gov/pubs2017/2017051.pdf>, 180; US Department of Education, “The State of Racial Diversity in the Educator Workforce,” 2016, accessed December 20, 2018, https://eric.ed.gov/?q=benefits+of+diversity+in+education&ft=on&ffl=dtySince_2015&id=ED571989; Joel McFarland et al., *The Conditions of Education 2018*. National Center for Education Statistics (Washington, DC: Sage, 2018); Jemar Tisby and Tyler Burns, “Racism And Christian Education,” accessed December 21, 2018, <https://open.spotify.com/episode/42MdID6kBIQOGPmjgf7wQO>.

Research Question Synopsis

1. To what extent, are the student bodies of ACCS schools racially diverse in comparison to their local demographics, determined by zip code?
2. What diversity emphases are represented on school websites?
3. What is the relationship, if any, between the content of the school's website and the racial diversity of the student population?
4. What practices contribute to racial diversity in classical Christian schools?

Research Design Overview

The following study was an explanatory sequential mixed method study. One of the aims was to examine the state and extent of racial representation and racial diversity among ACCS schools. After the demographic information was known, a second aim was to discover best practices, if any, of racially diverse and racially representative classical Christian schools with the hope of replicating diversity at other institutions.

Initially, I determined the structural diversity of select ACCS schools. The criteria for selection of ACCS schools was based on two factors: (1) schools that have completed the Private School Universe Survey, and (2) schools that are accredited or full members of ACCS. The structural diversity of select ACCS schools was researched. Understanding a school's structural diversity helped determine if the student population is racially representative, racially diverse, or racially homogeneous in its local setting. For the purposes of this research, a racially diverse school was defined as one that is more racially diverse than the school's zip code.² Each school's zip code was found and the demographic information was collected. A racially representative school is a school that mirrors the demographics of their zip code. A racially homogeneous school is one that is primarily a singular race in comparison to the school's zip code. Structural diversity defined by Hurtado et al. is "the numerical representation of various racial,

² I acknowledge that many private schools attract students from other zip codes, especially in urban settings.

ethnic, and gender groups on campus. . . . Research supports the notion that increasing an institution’s structural diversity is considered the first important step in the process of improving the climate for diversity.”³

The structural diversity or the numerical representation of various races, of select ACCS schools was found through the Private School Universe Survey. The Private School Universe Survey provides the racial demographics of participating ACCS schools for the 2015-2016 academic year, the most recent data. The survey lists the following races: American Indian/Alaska Native, Asian, Black, Hispanic, White, Native Hawaiian/Pacific Islander, and Two or More Races for participating schools. This information was collected and organized within a Microsoft Excel spreadsheet. To determine if the school is racially representative, racially diverse, or racially homogeneous, I compared the school’s demographics to the school’s zip code demographics.

I searched the United States Census Bureau website by zip code to find the local demographics of participating schools. After comparing the structural diversity of participating ACCS schools to the local demographics, the school was classified as racially representative, racially diverse, or racially homogeneous. Because of the findings in the quantitative phase, all schools were studied in the qualitative phase except for those that were interviewed. The quantitative findings were peer-reviewed.⁴

Within the qualitative phase, I conducted a content analysis of select ACCS schools’ public data located on the school’s websites. The qualitative phase looked for both visual diversity and diversity values expressed on the website of all of the schools. The purpose of this content analysis was to identify the extent and frequency of diversity represented on the school website, and to identify any patterns or themes within the

³ Sylvia Hurtado et al., “Enacting Diverse Learning Environments: Improving the Climate for Racial/Ethnic Diversity in Higher Education,” ASHE-ERIC Higher Education Report 26, no. 8, accessed December 20, 2018, <https://eric.ed.gov/?id=ED430514>, 19.

⁴ The statistics within the quantitative phase were peer reviewed.

published materials to ascertain if any diversity emphases are present within the approved and published documents.

First, visual diversity was searched on the homepage, faculty page, and leadership page of the school website. As cited by Pippert, Essenburg, and Matchett, “While there are myriad ways to portray images of diversity, most [institutions], like most organizations, have focused on a visible definition of diversity based on skin color.”⁵ Similarly, for this study, visual diversity images were defined as people of color, or non-white. The presence of people of color was counted on the select pages of the website. If an image of a person of color was pictured, then it was counted as an image of diversity. If an image was unclear, very small, or the race was unidentifiable, then this image was not counted.⁶ The purpose of this research was not to determine the race of the person pictured. Rather Pippert, Essenburg, and Matchett considered, “When viewing this photograph, would the average casual observer place the subject into a racial classification?”⁷

For this research, three coders analyzed select website pages of the ACCS schools studied in this research. Because the analysis of the visual diversity is a casual observation, the coder did not need extensive knowledge of classical Christian education or racial diversity.⁸ The coders observed the selected pages to determine the presence or non-presence of people of color. Before examining the pages, the coders were trained on

⁵ Timothy D. Pippert, Laura J. Essenburg, and Edward J. Matchett, “We’ve Got Minorities, Yes We Do: Visual Representations of Racial and Ethnic Diversity in College Recruitment Materials,” *Journal of Marketing for Higher Education* 23, no. 2 (July 2013): 262.

⁶ Pippert, Essenburg, and Matchett, “We’ve Got Minorities,” 267. Following Pippert, Essenburg, and Matchett, this research used similar methods for identifying people of color through visual diversity on the website.

⁷ Pippert, Essenburg, and Matchett, “We’ve Got Minorities,” 269.

⁸ The selection of coders was comprised of my husband, and my father-in-law, and me.

how to identify visual diversity. A similar protocol used by Pippert, Essenburg, and Matchett was used. They state,

Very small images of students such as crowd shots or photographs taken from a significant distance from the subjects were not included in the sample. The subject also had to have at least one-half of their face clearly visible before they could be classified. It was found that using the same student model (or even the same photograph) multiple times in publications was a practice used by several schools. In these cases each photograph was counted separately and used within the study, because each individual photograph, whether unique or a repeat, contributed to the overall representation of each campus's student body.⁹

Using the criteria, coders practiced for consistency. A pilot study of websites, not included in the research, was conducted to increase inter-rater reliability. Once the three coders reach a reliability of 90 percent consistency, the coders began searching the websites for visual diversity. With the training completed, the selected pages were provided for the coders. Once the pages were coded, the numbers, 0 for non-presence and 1 for presence, were collected and organized. The data was organized in a two-dimensional table. Following, a chi-square test was completed in Microsoft Excel for visual diversity. The statistical findings were peer-reviewed.¹⁰

Second, diversity values expressed on the website were searched in the published school documents. Diversity values include but are not limited to the following words: diverse, diversified, diversity, diversification, various backgrounds, race/racial/racially diverse, urban.¹¹ I specifically explored the published school documents including the homepage, about page, core values, mission statements, and/or vision statements. Foster states, "The content analysis of the digitalized text of the official documents of the authoring institutions [provide] increased validity and reliability by . . .

⁹ Pippert, Essenburg, and Matchett, "We've Got Minorities, Yes We Do," 267. Unlike Pippert, Essenburg, and Matchett, this study included crowd images and leadership images.

¹⁰ The statistics within the qualitative phase were peer reviewed.

¹¹ Rona Tamiko Halualani, Hugh Haiker, and Christopher Lancaster, "Mapping Diversity Efforts as Inquiry," *Journal of Higher Education Policy and Management* 32, no. 2 (March 16, 2010): 127-36.

the explicit and purposive communications approved and published by the gatekeepers of that information.”¹² It was an assumption of this research that the documents published on the school website would represent the values of the school.

In this content analysis, I followed Leedy and Ormrod’s strategy, I “scrutinize[d] the material for instances of each characteristic or quality defined. . . . When judgments are objective—for instance, when the study involves looking for the appearance of certain words in a text—only one judge, or rater, is necessary.”¹³ Using an Excel spreadsheet, the content collected from the website was organized and formatted. Specifically, the diversity values were tabulated and counted. The numbers, 0 for non-presence and 1 for presence, were used for each page. The diversity values increased the validity and reliability of the research by providing triangulation between, the presence/non-presence of visual diversity, and the student diversity represented at the school.

After looking at all of the ACCS school websites, schools that met at least *two of the four* criteria were selected for a semi-structured interview. Face-to-face interviews were preferred. Zoom was used to conduct the interview. If a Head of School was unable to have a face-to-face interview, then the interview questions were sent to the participating schools and written responses were received as a questionnaire. If a Head of School was not in his/her current administrative position during the 2015-2016 academic year, then he/she was not disqualified from participating in the study. The criteria for interview selection were as follows:

1. ACCS schools that participated in the Private School Universe Survey in the 2015-2016 academic year, and the school population is considered racially diverse or

¹² Anthony Wayne Foster, “A Study of Post-Baccalaureate Leadership Curricula at Select Christian Institutions of Higher Education” (PhD diss., The Southern Baptist Theological Seminary, 2010), 119.

¹³ Paul D. Leedy and Jeanne Ellis Ormrod, *Practical Research: Planning and Design*, 11th ed. (Boston: Pearson, 2016), 257.

racially representative in comparison to the local demographics

2. The majority of the student population is a U.S. minority determined by the U.S. Census Bureau
3. Minority/minorities represented within higher leadership (board of trustees) and/or administration (Head of School, Principal, Assistant Principal, etc.)
4. Diversity values represented on the school website in published school documents (about page, core values, mission statements, vision statements, etc.)

The following preferred criteria were used for the interview selection, if many schools met the criteria. The purpose of the preferred criteria was to gain best practices, if any, of racially diverse and racially representative schools in various contexts. Creswell states,

This approach consists of determining in advance some criteria that differentiate the sites or participants, and then selecting sites or participants that are quite different on the criteria. This approach is often selected because when a researcher maximizes differences at the beginning of the study, it increases the likelihood that the findings will reflect differences or different perspectives—an ideal in qualitative research.¹⁴

Schools that are racially diverse were preferred over racially representative; varying sizes of racially diverse schools were selected, rather than schools of similar sizes; and, the region and location of the school were considered for interview selection.¹⁵ By maximizing the differences of school selection, my objective was to gain best practices, if any, of different types of ACCS schools. Further, it was the aim that these best practices could be transferred for other ACCS schools who desire to be racially diverse.

The interview questions were adapted with permission from Stephen G. Crouse.¹⁶ Crouse interviewed pastors of multiethnic churches within the Southern Baptist

¹⁴ John W. Creswell and Cheryl N. Poth, *Qualitative Inquiry & Research Design: Choosing among Five Approaches*, 4th ed. (Los Angeles: Sage, 2018), 156-57.

¹⁵ All of the research instruments used in this thesis were performed in compliance with and approved by the Southern Baptist Theological Seminary Research Ethics Committee prior to use in the research.

¹⁶ Stephen Gary Crouse, "A Missiological Evaluation of Southern Baptist Multiethnic Churches in the United States" (PhD diss., The Southern Baptist Theological Seminary, 2014). Through email correspondence, Crouse granted permission to adapt his approved interview instrument. He quickly gave his approval and asked to see the research once completed. In the original email I included the adaptations of the interview questions and explained the intention of this research. The original interview instrument along with the adapted instrument can be found in the appendix 3 of this study.

Convention. His dissertation, “A Missiological Evaluation of Southern Baptist Multiethnic Churches in the United States” differs from this research; however, many of the core questions, when applied to an educational setting, continue to seek best practices for racially diverse communities. The adapted interview questions can be found in appendix 1.

During the interview, the interviewee provided information on the their school and involvement in developing a racially diverse or racially representative student body, faculty, and/or leadership. With the granted permission of the participant, the interview was recorded. Interviewees remained anonymous. Following the interview, I used *Otter*, a free transcribing program, to transcribe each interview. Once the interview was transcribed, it was sent to the participant who had ten days to review the material. If changes needed to be made, then I made the changes. If the participant did not respond, then I assumed that they approved and agreed to the content. Following the transcription and review, I analyzed the interview to identify possible best practices. The research used emerging codes looking for patterns or themes of best practices of racially diverse and racially representative schools.¹⁷ The interviews enhanced the reliability and validity of the study by providing triangulation between the website content analysis and the interview responses.

In general, little research currently exists concerning ACCS schools and classical Christian education; therefore, this research may further understanding of racial representation and racial diversity within the student body. Furthermore, best practices may be identified and transferred to promote racial diversity at other classical Christian schools.

Coding Criteria

For the qualitative phase, there was a content analysis of the schools’ public

¹⁷ Creswell and Poth, *Qualitative Inquiry & Research Design*, 189-90.

data through their websites. The select ACCS schools were analyzed to see if there was a relationship between the school's racial state and the diversity represented on the website. The content analysis assesses the visual diversity and diversity values. For visual diversity, the homepage, faculty page, and leadership page of the school website were analyzed. For diversity values, the homepage, about page, core values, and mission statement/vision statement were analyzed. Coders identified visual diversity and diversity values with presence or non-presence represented on the selected pages.

Population

The population for this study consisted of accredited members or full members of the Association of Classical Christian Schools (ACCS) within the United States. ACCS has over 240 member schools and self-identifies as the national representative of classical Christian education.¹⁸ As stated on their website, "We are the primary public advocate for classical Christian schools."¹⁹ Representing classical Christian schools in the United States, this association was used to determine the state of racial diversity of select classical Christian schools.

Sample and Delimitation

From this population, a census of ACCS schools, which are accredited or full members and completed the Private School Universe Survey during the 2015-2016 academic year, were researched. This research was a census of schools meeting the delimitations. Therefore, ACCS schools that had not completed the Private School Universe Survey were excluded. Additionally, the study excluded schools transitioning to classical Christian education and international schools that are accredited or full members

¹⁸ The Association of Classical Christian Schools Mission, "Building the City on a Hill," 2017, accessed December 18, 2018, <https://classicalchristian.org/the-mission-of-the-accs/>.

¹⁹ The Association of Classical Christian Schools Mission, "Building the City on a Hill."

of ACCS. The transitioning schools were excluded from this research due to the lack of continuity of classical Christian education. International schools were excluded due to location and their lack of US cultural context. Published content within the parameter of this study was analyzed. The content analysis described the publicly available webpages found on the school's websites.

Limitations of Generalization

This study was a census of all ACCS schools that completed the Private School Universe Survey within the United States. The results and findings of this study may not be generalized to all ACCS schools or classical Christian schools that are not accredited through ACCS. Though there may be limits to the outcomes of this study, findings may be transferable to other classical Christian schools. The practices of ACCS schools are generally similar to other classical Christian schools.

Research Method and Instrumentation

This study was an explanatory sequential mixed method study.²⁰ The quantitative phase of this research determined the state of racial diversity or representation among select ACCS schools. Using the ACCS website and the Private School Universe Survey, data was collected and inserted into Microsoft Excel spreadsheet for documentation. The statistical analysis of the proportion of both the ACCS school demographics and the local demographics was calculated followed by a t-test. All tests were calculated through Microsoft Excel.

The qualitative phase of the research was a content analysis of only racially representative and racially diverse schools. The qualitative purpose was to detect the kinds of diversity represented on the schools' websites by specifically analyzing the

²⁰ Leedy and Ormrod, *Practical Research*, 313.

visual diversity and diversity values.²¹ Schools that meet two of the four criteria were selected for interviews, which were recorded, transcribed, and analyzed to determine best practices, if any.²²

Ethics Committee Process

For the quantitative phase, this study involved an analysis of published data and content. For the first portion of the qualitative phase, institutional websites and published documents were used for analysis. The semi-structured interview questions needed to be approved by the ethics committee; however, the interview questions were adapted with permission from Stephen Crouse's interview instrument and were approved for his dissertation in 2014.

Research Procedures

The study began with an interest and curiosity in the condition of racial diversity among classical Christian schools. This study is descriptive in design. As an explanatory sequential mixed method study, it assembles both quantitative and qualitative data in regard to the research question(s). As explained by Creswell, "The two forms of data are integrated in the design analysis through merging the data, connecting the data, or embedding the data."²³ Additionally, one of the benefits of a mixed methods approach is describing or explaining the quantitative results with the qualitative results.²⁴

²¹ This is detailed previously in this chapter. See "Research Design Overview" on how visual diversity and diversity values were measured and collected.

²² This is also detailed previously in the this chapter. See the "Research Design Overview" for the criteria for the interview selection.

²³ John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 4th ed. (Thousand Oaks: Sage, 2014), 217.

²⁴ Creswell, *Research Design*, 218.

Quantitative Procedures

The quantitative portion of this study collected and analyzed the demographic data of ACCS schools. Using the public data from the ACCS website, schools that are full members or accredited were identified. ACCS schools that completed the Private School Universe Survey were gathered. At the National Center for Education Statistics' website, demographic information on private schools in the United States can be obtained. Private schools that completed the Private School Universe Survey in the 2015-2016 academic year are listed and searchable. Surveying the student population of these select schools, the demographic student body was recorded.

Next, I identified the ACCS school's zip code. By using the United States Census Bureau's website, the local demographics were collected. Two proportion tests were conducted. One proportion test analyzed ACCS schools. The other proportion test analyzed the local demographics determined by the school's zip code. The proportion of the ACCS schools were compared to the proportion of the local demographics by using an unpaired t-test. Statistical analysis determined the school's racial category: racially diverse, racially representative, or racially homogeneous.

Qualitative Procedures

After comparing the demographics of the school to the location, I saw if any schools are racially representative or racially diverse. Only schools that are racially representative or racially diverse were studied in the qualitative phase. A content analysis of visual diversity and diversity values was conducted for select schools.

First, visual diversity was searched on the homepage, faculty page, and leadership page of the school website. For this study, visual diversity was defined as images of people of color, or non-white, present on the website. If an image was unclear, very small, or the race is unidentifiable, then this image was not counted.

Diversity values expressed on the website were searched for in the published school documents. Words like diverse, diversified, diversity, diversification, various

backgrounds, race/racial/racially diverse, urban etc. were searched and counted. Looking specifically at the published school documents (core values, mission statements, vision statements, etc.) and the homepage, I identified diversity values, if any. Concluding the qualitative phase, semi-structured interview was conducted with schools that met the criteria. The purpose of the interviews was to deepen the understanding of the extent and state of racial diversity and representation, and to identify best practices, if any, of racially diverse and racially representative schools. The specific steps for research design are below:

1. Identify all schools that are full members or accredited through ACCS
2. Identify ACCS schools that participated in the Private School Universe Survey in the 2015-2016 academic year
3. Collect the demographic data for each ACCS school from the Private School Universe Survey
4. Insert ACCS demographic data into a Microsoft Excel spreadsheet
5. Complete the proportion test for the ACCS schools
6. Locate the zip code for each participating ACCS school
7. Search the United States Census Bureau website by zip code for the local demographics of the ACCS school
8. Insert local demographic data into the existing Microsoft Excel spreadsheet
9. Complete the proportion test for the local community
10. Complete an unpaired t-test
11. Categorize schools
12. Find each schools' website
13. Code the following:
 - a. Homepage
 - b. Faculty page
 - c. Leadership Page
14. Note the frequencies for presence or non-presence for visual diversity on the above attributes

15. Complete a chi-square test for visual diversity
16. Frequency count will determine the level of diversity emphases
17. Code the following for diversity values
 - a. Homepage
 - b. About page
 - c. Core Values
 - d. Mission/vision statement
18. Note the frequencies for presence or non-presence for diversity values on the above attributes
19. Frequency count will determine the diversity emphases
20. Calculate a chi-square test for diversity values
21. List schools who meet the criteria for the semi-structured interview
22. Contact selected school(s) for interview
23. Conduct, record, and transcribe the interview(s)
24. Code the interviews with *Otter*
25. Determine if any themes or patterns emerge from the interviews
26. Analyze the interview(s) for possible best practices
27. Report on the research

Data Transformation and Mixing

Lastly, findings of the quantitative results were interpreted, and then the results of the qualitative results were interpreted with the aim to give deeper understanding to the quantitative results.

CHAPTER 4

ANALYSIS OF FINDINGS

In the following chapter, an analysis of findings will be presented. This research is an explanatory mixed method study seeking to understand the state and extent of racial representation and racial diversity among select ACCS schools. The first part of the chapter focuses on the findings from the quantitative phase. During this portion of the research, the school and the school's local demographics were found and analyzed.

Following, the qualitative findings are presented. Within this phase, a content analysis of the schools' websites was conducted. The two main areas of research were visual diversity and diversity values found on the schools' websites.

Lastly, the research ended with interviews from racially diverse schools. The purpose of the interviews was to discover best practices, if any, of racially diverse schools with the hope that these practices could be replicated at other schools. The chapter ends with an evaluation of the research design.

Phase 1: Quantitative Data

One of the aims of this study was to examine the state and extent of racial representation and racial diversity among select Association of Christian Classical Schools (ACCS). This aim is reflected research question 1: To what extent are student bodies of ACCS schools racially diverse in comparison to their local demographics, determined by zip code? To successfully answer this question, the racial demographics of ACCS schools had to be ascertained. It was assumed that this information would be difficult based on these assumptions:

1. ACCS schools may not record nor know the demographic information of the student body.

2. ACCS schools that know or record demographic information may not be willing to share this information.

For this research question to be successfully answered, this demographic information needed to be publicly accessible. The racial demographics of select ACCS schools are available through the National Center for Education Statistics (NCES). The website states, “NCES collects and reports information on the academic performance of the nation’s students.”¹ Specifically, the NCES gathers information on private schools through the Private School Universe Survey (PSS). This survey began during the 1989-1990 academic year and continues today. The results of the PSS survey are available on the NCES website.

When I began my research in the spring of 2019, the most recent data from the Private School Universe Survey was from the 2015-2016 academic year. On June 25, 2019, data from the 2017-2018 academic year was released. When this information was released, I had already begun and completed the quantitative phase of this research. Therefore, this study did not use data from the 2017-2018 academic year; however, this data would be a helpful follow-up study for future research.

To begin, I located and searched the Private School Universe Survey (PSS) for schools affiliated with the Association of Classical Christian Schools (ACCS). From the PSS search, 142 schools were listed. I compared the 142 schools to the ACCS’s website. Currently, there are 319 accredited and full member ACCS schools. After comparing the two groups, 106 schools completed the PSS survey and were full members or accredited with ACCS. However, by examining the data on the survey, schools were eliminated from the research based on the following reasons: school closure, lack of membership or accreditation, lack of demographic data, or the school did not have a zip code associated with demographic data listed on their website or on the PSS survey.² In summary, about

¹ National Center for Education Statistics, “Education Statistics Surveys and Program Areas at NCES,” accessed August 29, 2019, <https://nces.ed.gov/surveys/>.

² Some schools listed a PO Box number for their school address. When I searched the U.S.

one-third of ACCS schools were researched within this study. An example of the PSS survey and the demographic information collected from the survey is figure 1.

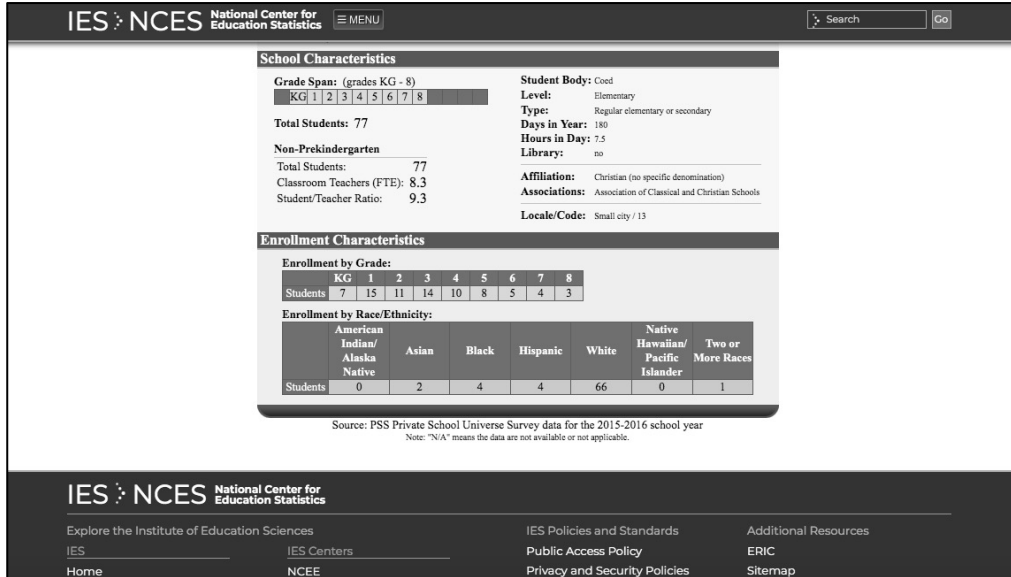


Figure 1. Private Universe school survey demographic information

The schools are located throughout the United States and are a variety of sizes. A list of the schools, without their name or city, is listed in the appendix 1. Each school is given a school identification number. This number will remain the same for each table. The following picture displays the locations of the schools studied.

After verifying the schools, I created an Excel spreadsheet. Each list contained the school’s name, address, and website. One spreadsheet contained the school’s racial demographics of the student population. The second spreadsheet contained the racial demographics of the school’s local setting, determined by zip code. Using the zip code, I searched the United States Census Bureau website to find the local demographics. The

Census Bureau with the zip code of the PO Box address of the school, racial demographics of this zip code were not available. Because of this, these schools were excluded from the study.

most recent data from the Census Bureau is from the 2010 Census.³ Figure 3 illustrates how I searched for the demographic information through the Census Bureau website.

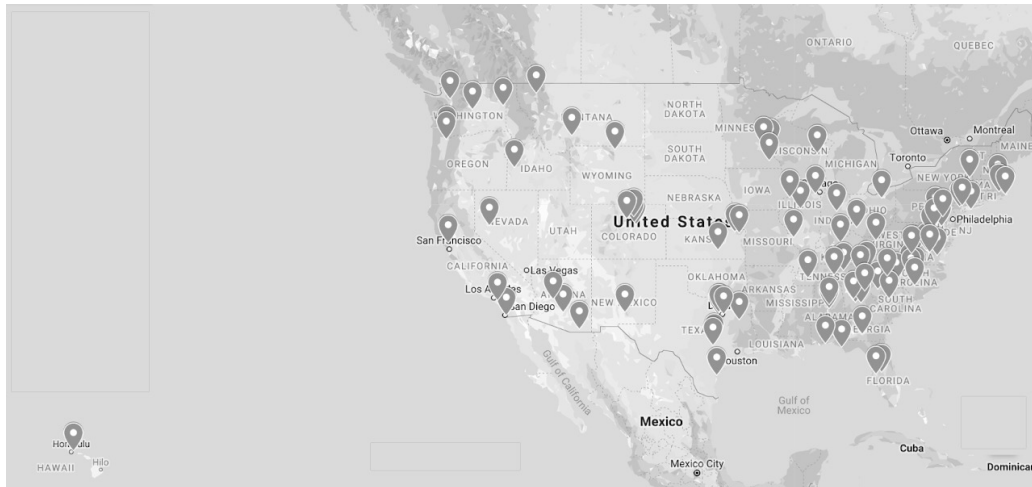


Figure 2. ACCS schools studied in the U.S.

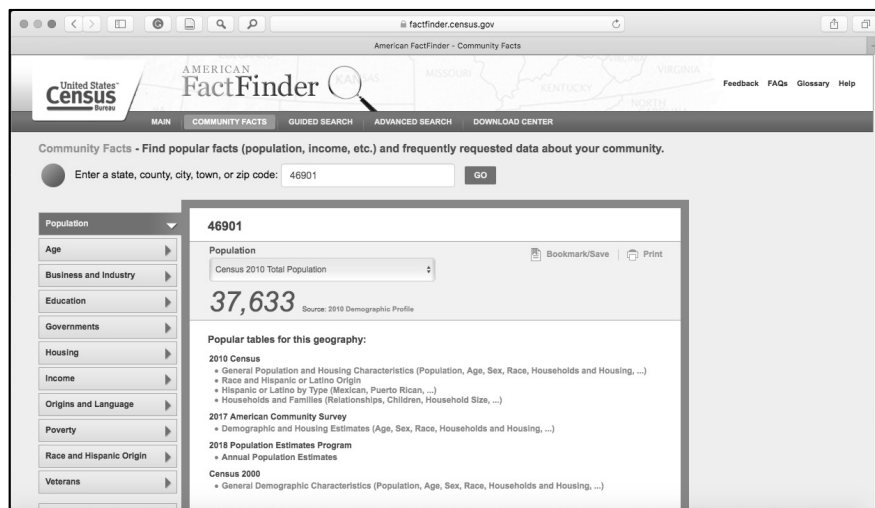


Figure 3. U.S. Census Bureau results with zip code search

Additionally, the website includes more information than the PSS survey. I limited the Census Bureau search to the information included on the PSS survey.

³ Although this information is dated and much can change in 5 to 10 years, this was the most recent data. This weakness will be detailed in chap. 5 in the analysis of the research design.

Searching the profile of General Population, I gathered data from the following categories for each zip code: Total Population, White, Black or African American, American Indian and Alaska Native, Asian, Native Hawaiian, and Two or More races. The data for each were gathered and recorded for each school zip code. Figure 4 illustrates the information gathered.

American FactFinder - Results			
RACE			
Total population	37,633	100.0	
One Race	36,572	97.2	
White	32,664	86.8	
Black or African American	3,157	8.4	
American Indian and Alaska Native	159	0.4	
Asian	199	0.5	
Asian Indian	26	0.1	
Chinese	60	0.2	
Filipino	50	0.1	
Japanese	9	0.0	
Korean	19	0.1	
Vietnamese	16	0.0	
Other Asian [1]	19	0.1	
Native Hawaiian and Other Pacific Islander	11	0.0	
Native Hawaiian	4	0.0	
Guamanian or Chamorro	7	0.0	
Samoan	0	0.0	
Other Pacific Islander [2]	0	0.0	
Some Other Race	382	1.0	
Two or More Races	1,061	2.8	
White; American Indian and Alaska Native [3]	216	0.6	
White; Asian [3]	75	0.2	
White; Black or African American [3]	543	1.4	
White; Some Other Race [3]	87	0.2	

Figure 4. U.S. Census Bureau demographics by zip code

Once the information was recorded in Excel, a proportion test was calculated in the program for the student population, and then a second proportion test was calculated for the zip code. An unpaired t-test compared the school to the zip code. Each test was

peer reviewed and is located in the appendix 1.⁴ From the findings, the schools were categorized based on their comparisons.

Three categories—racially homogeneous, racially representative, and racially diverse—were used to organize the schools. When defining these categories, I wanted to highlight the distinctions between each type of school. The percentage above or below the local demographic clarifies how much homogeneity or diversity exists within the population. Racially homogeneous schools are less diverse than their local context. To be racially homogeneous, according to this research, the school had no minorities represented within their student body; or the school was 11 percent more racially homogeneous than the demographics of the local zip code.

Racially representative schools reflect their local context. To be in this category, the school fell within the margin of 10 percent above or 10 percent below the local demographics.

Lastly, racially diverse schools are more diverse than their local context. The schools' diversity must exceed the local diversity by 11 percent or more. Again, this percentage was my design to show how the extent of the diversity in comparison to the local demographics. Here are the findings:

1. 24 schools were considered racially homogeneous
2. 54 schools were considered racially representative
3. 18 schools were considered racially diverse

After the calculations it was found that ACCS schools were similar to their local demographics. Table 1 provides the standard deviation, mean, and variance for both the school's zip code and ACCS schools.

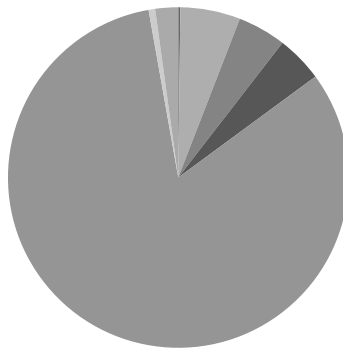
⁴ Brian Legg reviewed the statistics throughout this methodology.

Table 1. Standard deviation for ACCS schools and the local zip code

Standard Deviation for Percent Majority		
	Local Zip Code	ACCS
Standard Deviation	0.13954221	0.19378314
Mean	80%	81%
Variance	0.01926706	0.037156622

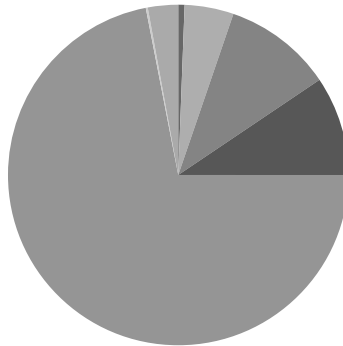
Most schools were classified as racially representative within their zip code. Six schools had no diversity present in their student population. Six schools had a majority of minority students. Figures 5 and 6 illustrate the racial demographics of the school and the local zip code. As observed, the racial demographics of the schools are very similar to the racial breakdown of the local demographics.

Although the previous figures reflect the demographics of the school and zip code, figure 7 is more specific. It illustrates the comparison made between the diversity of the local context and the school for each individual school. The horizontal line represents the zip code, and the dots represent each school. The distance above the line is the homogeneity within the school in comparison to the local demographics. The distance below the line is the diversity of the school in comparison to the local demographics. Many schools are near the line, which means the school reflects the local demographics.



■ American Indian ■ Asian ■ Hispanic ■ Black ■ White ■ Pacific ■ Two or More

Figure 5. ACCS school demographic data



■ American Indian ■ Asian ■ Hispanic ■ Black ■ White ■ Pacific ■ Two or More

Figure 6. ACCS zip code demographic data

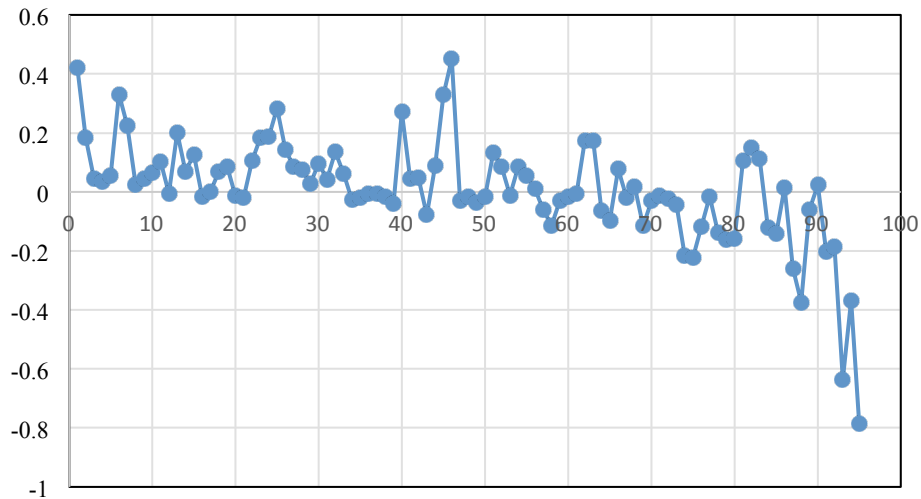


Figure 7. Difference between ACCS and local zip code demographics

After the information for each school was analyzed, the schools were categorized according to their comparison. Figure 8 represents the number of schools according to each category. Bar 1 represents racially diverse schools, bar 2 represents racially representative schools, and bar 3 represents racially homogeneous schools.

Additionally, the ACCS racially diverse schools ranged in size. The smallest

school consisted of 61 students in the 2015-2016 academic year, and the largest school had 304 students. Of the racially diverse schools, the top six schools had diversity that exceeded the diversity of the local context by 18-64 percent (see table 2). Table 2 illustrates the percentage difference of diversity above the local context.

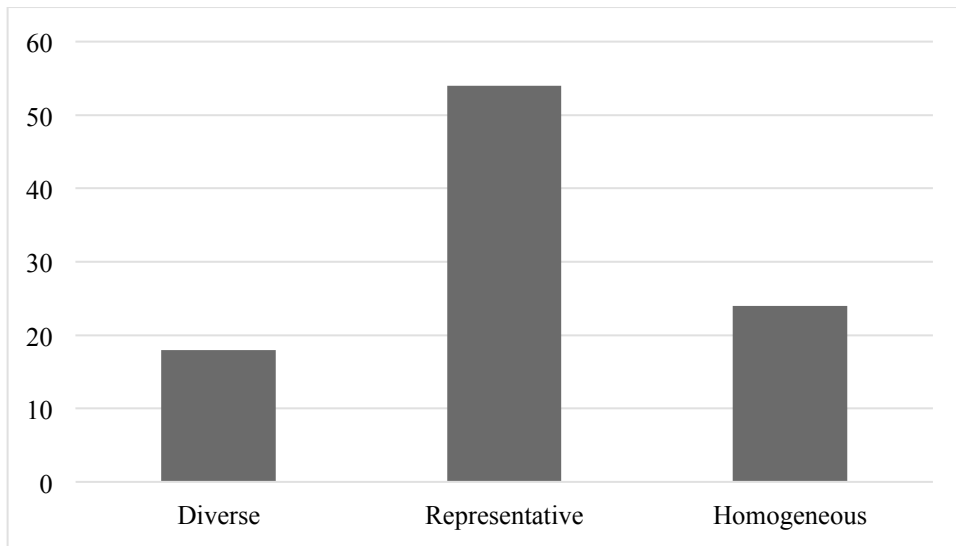


Figure 8. All ACCS schools studied categorized by racial representation

Table 2. Racially diverse schools

	Diversity Above Local Diversity	State
1	64%	New York
2	37%	Maryland
3	37%	California
4	26%	Texas
5	20%	Virginia
6	18%	Georgia

This section concludes the quantitative portion of this mixed method research. The next phase of this research is the qualitative phase.

Phase 2: Qualitative Phase

After the demographic information was determined, I began the qualitative phase. The qualitative phase is related to the second and third research question. Research question 2 asked, What diversity emphases are represented on their school websites? Research question 3 asked, What is the relationship, if any, between the content of the school's website and the racial diversity of the student population? The qualitative phase consisted of two components: visual diversity and diversity values represented on the school's website. Originally, the methodology was to gather visual diversity and diversity values for only racially representative schools and racially diverse schools. Yet, because the majority of the schools were racially representative or racially diverse, I gathered visual diversity and diversity values for all of the schools in this study.

Visual Diversity

For the visual diversity phase, a team of three coders analyzed images from the homepage, faculty page, and the leadership page. Before any image could be observed or coded, images from the website had to be gathered, organized, and shared with the team of coders. Once every image was gathered and organized, each coder had access to the images and individually coded. As a team of coders, we recognized our bias. Further, the team did not determine an individual's ethnicity, but rather, determined if the individual would be considered non-white by casual observation. After the coding was completed individually, the team met and collaborated on the differences within the coding results. The team reviewed each image with inconsistent coding. Following the collaboration, the team of coders agreed on all but two images. There were 285 images coded.

Each coder was given a checklist for coding for visual diversity. The search for visual diversity included only the homepage, faculty page, and leadership page. These pages were given to the coders.⁵ Each coder searched for people of color or non-white

⁵ The process of sharing each website page will be described in the following paragraph.

person(s) represented on the website pages. If a non-white person was present, then this counted as diversity presence and was marked with a 1. A coder would mark 0, or non-presence, if the image was a white person, unclear, too blurry, too distant, too small, if less than half of their face was visible, or if their ethnicity was unidentifiable.

To begin, I created folders in Dropbox for each school. Within the school folder were three additional folders in Dropbox: homepage, faculty page, leadership page. Going to each schools' website, I saved images from the homepage, faculty page, and leadership page as a PDF for consistency for the coders. Many of the website had videos from their school day or a banner of images that would rotate in succession. Videos and banners did not appear in the PDF. When this happened, I took a screen shot of the image(s) from the website. By taking a screen shot, the image was captured and could be viewed at a later point. Each PDF and screen shot was placed within the school folder and was further organized by homepage, faculty page, and leadership page.

Many schools would picture their Head of School and administration team with the entire faculty. When this happened, I highlighted the title to notify the coders of the role the person played within the school. If the school pictured the Head of School, Administration Team, or Board of Trustees on a separate page, I saved the image(s) and placed it in the leadership folder. If a school did not have any pictures on the homepage, faculty page, or leadership page, then a PDF and/or screen shot would still be captured and saved for the coders. When this happened, the coders left this category blank. If a school did not have a website, then no images could be captured and the school was removed from the research.

Once all the data was collected, I shared all the folders with the team of coders through Dropbox. The coders analyzed each PDF and screen shot for each school and each category. If an image had a person of color, then the coder would mark a 1 for presence within this category. If the image did not have a person of color represented, then the coder would mark a 0. Some of homepages did not have any people pictured, but instead, had images like a new school construction or an image of school supplies. When

this happened, the coders left this category blank. If the faculty or leadership was not pictured, then no code was given. Each coder recorded their data in an Excel spreadsheet. The three individual spreadsheets were combined into one spreadsheet to compare results.

With all the coders’ responses in one spreadsheet, I looked at each school and category and noted inconsistencies. If there was a discrepancy between the three codes, this school and category was noted. Following, the coders met to discuss the findings. For the schools and categories that were different, the coders looked at the images again and re-coded the image. The team of coders agreed on all but two images. In the final spreadsheet for these two inconsistent codes, I left the code blank because the team could not determine if there was diversity present on the page.

Most schools have visual diversity represented on their website. Out of the schools, 63 have images of diversity on their homepage. For the faculty and staff, 37 schools have at least one person of color serving at the school. For the leadership page, there are only 7 schools with visual diversity represented. Table 3 and figure 9 illustrate the findings for the visual diversity found on the websites of ACCS schools studied within this research.

Table 3. Overview of the visual diversity on the schools’ websites

Homepage	Faculty & Staff Page (e.g. Teachers, Administrative Assistants, etc.)	Leadership Page (e.g. Head of School & Board of Directors)
About 60 out of 96 schools have visual diversity on their homepage	About 40 schools out of 96 have at least 1 person of color working on the faculty or staff	Fewer than 10 schools out of 96 have a person of color working as the Head of School, Grammar Head, Logic/Rhetoric Head, or on the Board of Directors/Trustees

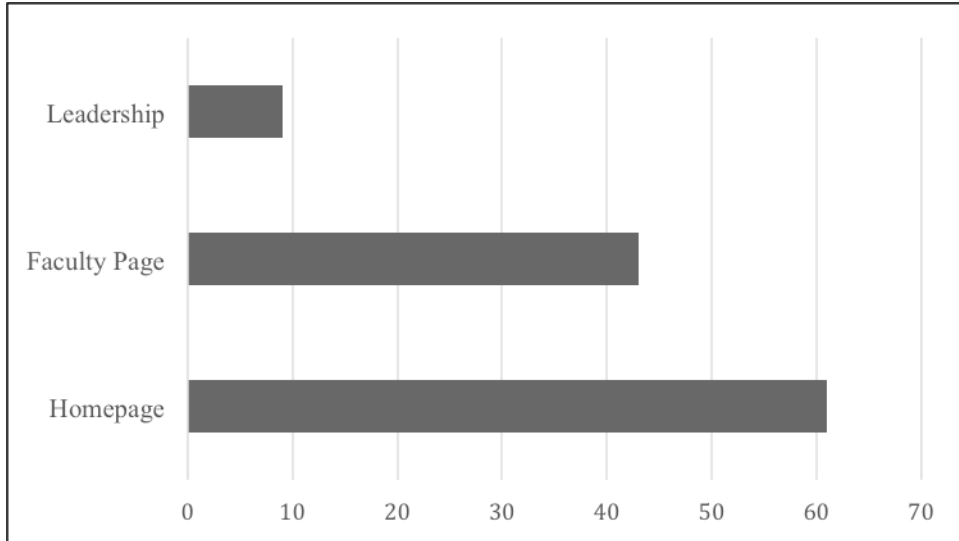


Figure 9. Images of diversity found on ACCS websites

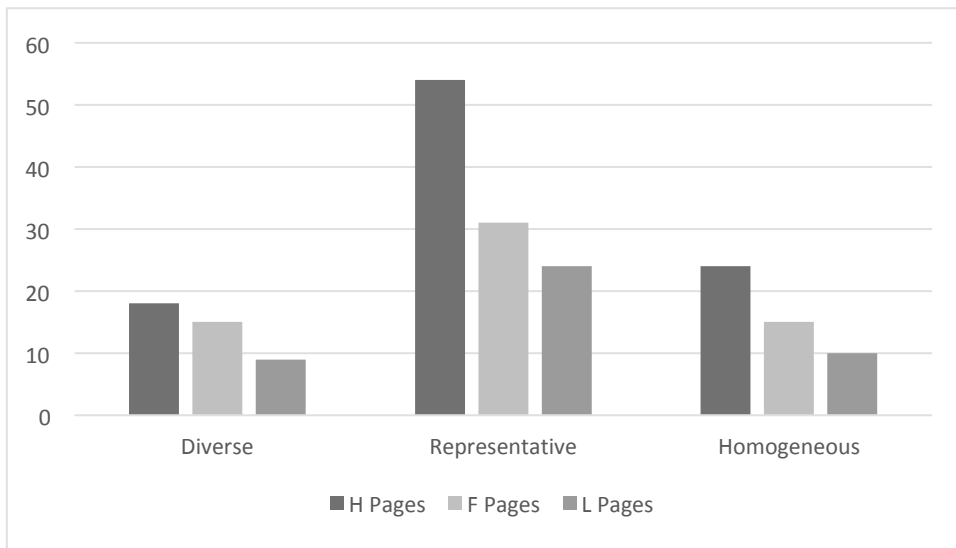


Figure 10. Visual diversity found on the homepage, faculty page, and leadership page by school classification

Twenty-two schools have no visual diversity on their website. This number included websites that did not have images of people on their homepage, faculty page, or leadership page. For extra findings, it was discovered that 49 white men, 18 white women, and 1 woman of color serve as the Head of School represented on websites.

There were no images of minority males serving as a Head of School or principal.⁶ However, 26 schools did not picture any of their leadership on their school website.

After the data was gathered and confirmed, a chi-square test was calculated. The null hypothesis was that there is no relationship between the level of diversity at the school and the presence of a non-white person as an image on the school website. The alternative hypothesis was that there is a relationship between the level of diversity at the school and the presence of a non-white person as an image on the school website. Based on the analysis from the chi-square test, the null hypothesis is accepted. There is no relationship between the images of diversity present on the website and the diversity represented at the school.

Table 4. Results of the chi square test

Observed					
	Classified	H Pages	F Pages	L Pages	Pages Sum
Diverse	18	15	9	1	25
Representative	54	31	24	6	61
Homogeneous	24	15	10	2	27
Total	96	61	43	9	113
Expected					
	Classified	H Pages	F Pages	L Pages	Pages Sum
Diverse	18	13.49558	9.51327	1.99115	25
Representative	54	32.9292	23.2124	4.85841	61
Homogeneous	24	14.57522	10.2743	2.15044	27
Total	96	61	43	9	113
Chi Square Test 0.889966014					

Diversity Values

The next part of the qualitative phase was analyzing the diversity values represented on the school's website. For each school, I collected information from the

⁶ Because this research did not consider surnames for determining ethnicity, I did not include one school whose Head of School is a person of color. He was not pictured on the website, but his name was listed among the faculty and staff. His school was interviewed and his ethnicity was stated.

homepage, about page, core values or core principles page, mission statement, and vision statement from the school websites. To collect this information, I created an Excel spreadsheet with the list of the participating schools. Searching the websites, I copied the stated values from the website to the spreadsheet. The school websites were searched and read multiple times. I printed the spreadsheet, read each category again, and highlighted any text that dealt with any type of diversity. This process was completed for all schools in this study.

The diversity values expressed on the websites were related to socio-economic diversity, doctrinal diversity, and racial diversity. One school had a clear and defined diversity statement on their website. Five other schools mentioned racial diversity among other diversity values. In total, only six schools mentioned racial diversity on their homepage, about page, core values, or mission and vision statement.

Table 5. Overview of the content analysis of diversity values

Content Analysis	Purpose
<input type="checkbox"/> Homepage <input type="checkbox"/> About Page <input type="checkbox"/> Core Values <input type="checkbox"/> Mission Statement <input type="checkbox"/> Vision Statement	The purpose of this content analysis is to identify the extent and frequency of diversity values represented on the school website, and to identify any patterns or themes within the published materials to ascertain if any diversity emphases are present within the approved and published documents.

In table 6, the diversity values from select schools are cited. The name and city of the school are removed, but the main idea remains. All racial diversity statements are included in the following table.

Table 6. Types of diversity values found on the schools' websites

Category	Diversity Statements
Diverse Economic Background	[School name] will strive to be accessible to families of all income levels through need-based financial assistance.
	We know that the cost of a private education is intimidating for many families. Tuition at [school's name] is approximately one-half that of [city name] area private schools. Because we work hard to keep our tuition low, the superior education we offer at [school name] is accessible to those of diverse economic backgrounds.
	Christian school families come from a variety of educational, socio-economic, and professional backgrounds. They share a conviction that the school years are formative... The Body of Christ consists of believers from every walk of life. This unity and diversity should also be reflected in a Christian school. It is [school name]'s desire that classical Christian education be made available to those to whom the associated costs might seem prohibitive (single-parent families and families with economic changes).
	A critical component to our Christ-centered and classical mission is to make a classical education financially accessible to as many families in our community as possible. Jesus commands his people to, "Let the little children come to me," (Matthew 19:14). In an effort to make it possible for like-minded Christian families of diverse socio-economic backgrounds to attend [school name], we offer the following range of tuitions based on family need. [The tuition range is \$2,200 - \$10,600 for kindergarten to eighth grade.]
	[School name] maintains an aggressive tuition assistance policy and program to ensure socio-economic diversity. For the 2018-2019 school year, 35% of students receive financial aid; over \$1,000,000 in assistance has been awarded.
Diverse Beliefs within Christianity	[School name] celebrates the diversity of belief and practice found within the larger Christian community in [city name] and is committed to preserving the unity of all Christians in the bond of peace. As an interdenominational and ecumenical Christian community, our motto is "In essentials unity, in non-essentials liberty, in all things charity.
	In holding fast to the core doctrine of orthodox Christianity, we also recognize the diversity and divisions within Christendom and approach these differences with honesty and respect. This shapes not only the content of the doctrine that we teach, but also our approach.
	Ultimately, our goal is to have unity in the essential issues of the Christian faith, allow for diversity in the non-essential issues, and cultivate love above all!
	Many Christian denominations are represented among the student body resulting in a diversity of discussion while maintaining the fundamental truths of the Christian faith.
	We foster relationships that reflect a united body of Christ as we celebrate diverse gifts, challenges, and victories together.
	Ultimately, our goal is to have unity in the essential issues of the Christian faith, all for diversity in the non-essential issues, and cultivate love above all!
Diverse Faculty	[School name] is a non-denomination school with a desire to enter into training and nurturing partnerships with parents and churches of various backgrounds.
Diverse Community	At [school's name], we enjoy a diverse faculty, many of whom have advanced degrees in their field of study and many years of educational experience.
	We expect our school's people, priorities, and policies to attract students from all different denominations, races, cultures, and even religions.
	We have a very diverse student body that is unified in Christ!
	Together with [school name] families, we cultivate community across race, gender, grades, and generations... Together, we are recovering culture and building the kingdom of God afresh in our region. We believe our school community should reflect God's Kingdom in its racial, ethnic, and economic make-up. We desire to exemplify unity in the body of Christ through support and cooperation with area churches.

Table 6 continued

Category	Diversity Statements
Diversity Emphasis of One School	<p>At [school name], we value, respect, and seek to accommodate our difference from one another: varying racial or ethnic identities, church and confessional commitments, social or economic backgrounds, vocations, one-or two working-parent households, varying giftedness among students, natural interests, etc.</p> <p>Scripture makes clear that the creative and redemptive purposes of God are sweeping and rich in diversity. His purposes culminate in a multitude from "every nation and tribe and people and tongue" (Revelation 5:9; 7:9). The Bible also makes clear that we are to extend the love of God to all persons, to every nation, tribe, people, and tongue.</p> <p>From its inception, [school name] has recognized that the world in which we live is diverse in language, race and background, and has purposed to create an educational environment whereby students and faculty of all backgrounds engage with one another in the pursuit of academic excellence and service. We actively seek to make the educational opportunities of our school available and accessible to all who desire scholastic excellence in a liberal arts education, and specifically to be an open door of opportunity for many students who are qualified academically but have no financial means to take advantage of a private college-preparatory education.</p> <p>[School name] is committed to a particular educational mission and philosophy. At the same time, we are committed to the strength of diversity around this common mission. We believe that a diverse student body, faculty, and staff enrich the educational environment. [School name] is an embracing place, and we invite you to discover that for yourself.</p>

As stated previously, only one school contained on their website a well-defined statement of diversity. Meaning, this statement was longer than a single sentence or phrase. Five of the diversity emphases contained the word diversity but did not have a developed vision or philosophy of diversity at their school. The school with a developed diversity statement is featured in full in table 6. From economical and racial diversity, the school states its desire is to be a welcoming place for all students. Again, no other school expressed on their website this level of commitment for diversity.

However, on 29 school websites, a non-discrimination statement was given concerning admissions and hiring practices. Here is an example of this type of policy:

[School name] admits students of any race, color, national and ethnic origin to all the rights, privileges, programs, and activities generally accorded or made available to students at the school. It does not discriminate on the basis of race, color, national and ethnic origin in administration of its educational policies, admission policies, scholarship and loan programs, and athletic and other school administered programs.

Because this statement appears to be a legal protection rather than a reflection of the school’s values, these statements were not counted as a diversity value within this study. A diversity value is an expression of the school to attract and retain a diverse student body, faculty, and leadership. Although this statement proclaims non-discrimination, it does not go beyond the legal requirements of non-discrimination to express a diversity emphasis.

After the diversity values were collected, organized, and analyzed, I coded each category within a spreadsheet. Originally, the methodology of this research intended to calculate a chi-square test for diversity values; however, there are too few data points to calculate a chi-square test. For a chi-square test to be calculated, more than five data points are need. With this data, there are only 2 to 3 data points per group, making it too few to calculate the test. Table 7 illustrates the number of points.

Table 7. Findings of diversity values on the schools’ websites

	Observed						
	Classified ACCS Schools	Homepage	About Page	Core Values & Core Principles	Mission Statement	Vision Statement	Total
Diverse	18	1	1	0	0	0	2
Representative	54	1	1	0	0	1	3
Homogeneous	24	0	0	1	0	1	2
Total	96	2	2	1	0	2	7

The null hypothesis was that there is a relationship between the school’s diversity and the diversity values represented on the school website. The alternative hypothesis was that there is no relationship between the school’s diversity and the diversity values represented on the school website. Based on the analysis, the null hypothesis is rejected. There is no relationship between the diversity represented at the school and diversity values on the school website of select ACCS schools.

This concluded the content analysis of the schools’ websites and led to the final phase of this study, which involved interviewing and gathering information from

racially diverse and racially representative schools to discern best practices. The last phase of the qualitative portion includes an analysis of questionnaire responses and an interview.

Interviews and Questionnaires

In the last phase of this study, schools were selected for a semi-structured interview to determine best practices, if any, of racially diverse schools. The interview questions were adapted from Stephen G. Crouse.⁷ Crouse interviewed multiethnic churches within the Southern Baptist Convention. Many of the core questions from his study, when applied to an educational setting, continue to seek best practices for racially diverse communities.

Additionally, this portion of the study is related to research question 4: What practices contribute to racial diversity in classical Christian schools? After the information on the school websites was gathered and analyzed, I took the existing list of racially diverse schools to see if any schools qualified for an interview. Within the quantitative phase of this study, the racially diverse schools were discovered, and this group of schools was preferred over the racially representative schools for interviews. However, two racially representative schools were approached for an interview. Of the racially representative schools, one has a person of color serving as the Head of the School, and the other school had a majority of minority students.

For a school to qualify for an interview, they had to meet two of the four criteria. The criteria for qualifying for an interview were:

1. Participation in the Private School Universe Survey in the 2015-2016 academic year, the most recent data during this study
2. The majority of the student population is considered a U.S. minority determined by the U.S. Census Bureau

⁷ See appendix 3 for Crouse's interview questions.

3. Minority or minorities represented within higher leadership (Head of School, Principal, etc.)
4. Diversity values represented on the school website in published school documents (about page, core values, mission statement, vision statement, etc.)

Table 8 displays the schools that qualified for an interview, the criteria for an interview, and extra findings on the racially representative and racially diverse schools sought for an interview.

Table 8. Schools that qualified for an interview

School ID	Total Students	Criteria for an Interview			Extra Findings	
		Minorities in Leadership	Diversity Values on Website	Student Body Majority is a Minority	International Program	Tuition
3	202					Not listed
4	259					\$4,099 to \$9,599
18	232				X	\$3,575 to \$16,400 International Tuition: \$21,500
22	181	X		X		\$6,692 to \$10,654
32	115		X	X	X	Not Listed International Tuition: \$21,500
49	109					\$2,200 to \$9,025
51	79					\$3,680 to \$10,300
55	130			X	X	\$11,350 to \$12,300 International Tuition: \$21,500
68	226					\$2,800 to \$8,300
69	89					\$4,1500 to \$5,950
73	105		X			\$18,900 to \$23,100
79	304			X		Not Listed
80	173					\$6,530 to \$10,570
84	108					Not Listed
86	61			X		Not Listed

Seven schools were contacted: five racially diverse schools and two racially representative schools. Four schools responded and were willing to participate for further

study.⁸ Of the five racially diverse schools that qualified for an interview, four schools responded with either an interview or by completing the interview questions as a questionnaire. The responses of the racially diverse schools are the focus of the following section. Within this section, an overview of each of the schools is given with unique practices related to the individual schools, followed by the similarities of ideologies and practices of the four schools.

The four racially diverse schools that participated in the interview or questionnaire are Schools 22, 32, 73, and 86. The schools are located throughout the United States in New York, Georgia, Texas, and California. The schools varied in sizes from 61 students to 181 students in the 2015-2016 academic year. The tuition ranged from \$6,692 to \$23,100 annually.

School 86 is a Korean American classical Christian school with Korean American leadership, faculty, and staff. School 22 is racially diverse among the leadership, faculty, and staff and racially diverse among the student body. School 73 is racially diverse among the student body with little diversity among the leadership, faculty, and staff. Additionally, School 73 is pursuing diversity philosophically and relationally. Differing from the other schools, School 32 is racially diverse among the student body with little diversity among the leadership, faculty, and staff. This school is not pursuing diversity philosophically or relationally.

Table 9 contains the information on the four schools that participated with an interview or a questionnaire.⁹

⁸ These seven schools were contacted through email and phone calls over several weeks. The email requesting an interview is in appendix 5. In addition, a timetable of when I contacted the schools can be found in appendix 6.

⁹ See completed questionnaires and the interview transcripts in th appendix 7 and appendix 8.

Table 9. Participants in the interview and questionnaire

School ID	Total Students	Criteria for an Interview			Extra Findings	
		Minorities in Leadership	Diversity Values on Website	Student Body Majority is a Minority	International Program	Tuition
22	181	X		X		\$6,692 to \$10,654
32	115		X	X	X	Not Listed
						International Tuition: \$21,500
73	105		X			\$18,900 to \$23,100
86	61			X		Not Listed

Within the following section, a description of the four participating schools is given to frame and contextualize their responses. The questionnaires requested information concerning specific practices and details concerning their school setting. The purpose was to ascertain best practices, if any, of racially diverse schools. Another aspect of the questionnaire was seeking to understand how racially diversity was achieved within this particular school context. The questionnaire also requests information to determine challenges of racially diverse schools, identify problems and solutions of recruiting, and retaining a racially diverse community. Besides the implications for admissions, understanding the challenges of racially diverse communities could lead to less turnover within faculty, staff, and leadership. After the description of each school, shared attributes and commitments are explained and explored.

School 22

School 22 is located in Georgia and is the only school that has a racially diverse student body and faculty, staff, and leadership. Within the leadership, an African American woman serves as a principal of the school. On the faculty and staff, there are over ten people of color. The Head of School shared the interview questions as a questionnaire to the faculty, staff, and leadership, and he returned three completed questionnaires.¹⁰

¹⁰ See responses for School 22 in appendix 7.

Why the School Is Racially Diverse

From the questionnaire, three ideas emerged as to what led to the racial diversity of School 22. The factors mentioned were the local context of the school, changes within the school community, and the partnership of a local church. It was stated that the school had gone through many shifts and changes throughout the years, which may have led to the diversity of the school. The responses from the questionnaire only alluded to changes, so it is difficult to say how or what changes led to diversity within the school. Another response stated that the school partners with a local church, and this church serves a diverse community. It appears this community is diverse and the school is more diverse than this community. This school's diversity was 18 percent more diverse than its context. One respondent stated, "I assume [the diversity is related to] word of mouth [as] most families know one another outside of school." The local context and church involvement, along with families recruiting through word of mouth, may play a factor in the state of diversity at the school.

Challenges of a Racially Diverse School

A consistent response on challenges of a racially diverse school from School 22 concerned interpersonal relationships between faculty members. Insensitivity, offensive comments, white flight, and colorblind approaches to race were listed as issues that the school faces within its community. One stated, "Where 'long-time' faculty members are not given diversity training, [then] inappropriate and offensive comments or decisions are made." Another stated that "discussing racially charged issues" is needed along with the "ability to critically think and check facts [in regard to media]—to understand the truth." Within a racially diverse faculty, staff, and leadership, these suggestions of diversity training, navigating racially charged conversations, and sensitivity could lead to greater understanding among the working community, which could lead to meaningful relationships among staff and among students' families.

Another critical issue is that one race, specifically white people, tended to leave the school while minorities joined the school. The specifics of when this happened were not given. This particular school is predominantly African Americans. This minority presence may be related to why the respondent cited white flight as a critical issue for this school. Historically, white flight happened during other times of integration, which was described within the precedent literature. Other researchers have found that as a school becomes more diverse, the white majority tends to recede, causing further segregation within educational settings. Within the responses, no suggestions or practices were given to address white flight.

Benefits of Being Racially Diverse

Although challenges were stated, many benefits to racial diversity and ways to implement more diversity in the classroom were also given. One stated, “A classical Christian school should reflect the kingdom of heaven” and “be more racially diverse” than other schools in the area. Another stated that students can “learn from one another.” Respondents briefly commented on the benefits. Yet, other helpful practices to add diversity without changing the classical Christian curriculum or pedagogy were given. It was identified that there are small, yet significant ways to add diversity for students by adding visual images of racial and gender diversity to lessons, adding cultural projects with presentations, and adding cultural discussions within the classroom. These practices suggested a way to diversify the classical Christian curriculum and classroom experience.

School 32

School 32 is the most racially diverse school within this study. It is 64 percent more diverse than its local context. It is located in New York and had 115 students during the 2015-2016 academic year. On the website an international program is listed; yet, the diversity achieved at the school does not appear to be from this particular program. This school is unique within the study as it is the most racially diverse, but as is discussed in

the following paragraphs, the Head of School states that it does not pursue racial diversity. Overall, diversity values are not a contributing factor within the school's philosophy or governance.

Why the School Is Racially Diverse

When asked about why the school is racially diverse, the Head of School mentions that their school attracts students from neighboring communities due to the failing public school system. He states that the city "has very little diversity. . . . We actually have only two students from [city's name] and they are siblings. . . . Christian minority families see the problems produced in their neighborhoods by failing school districts and immoral behavior and they do whatever they can to rescue their children from becoming part of that status quo." When asked if racially diverse schools will become more prevalent in the United States, he states, "I do [believe so] but not because diversity has been necessarily sought. [Schools will be] able to rescue kids from their community schools that are failing them in areas of academics and safety." Overall, the Head of School asserts that the racial diversity of the school is due to the failure of the public school system rather than any action of the school to attract minorities.

Understanding of Race

When I originally emailed the Head of School requesting an interview, he hesitated from participating in the study. He responded,

As the headmaster and, thus, the one charged with developing the vision for the school and maintaining a Biblical approach to all things, I do not believe in making race or any kind of diversity matter of division or attraction. . . . Because the issue of race has become such a manipulative tool at least in metro areas such as ours and has been at the center of divisions, contentions, and identity politics, we intentionally steer away from entertaining it.

As he stated, his philosophical views and visions of race influence the school's mission and vision. At other points within the questionnaire, the Head of School stated that race and racial pursuits are a part of the progressive educational philosophy, and those who make special interest toward racial recruitment may be, in his words, "bowing to special

issues.” Overall, the Head of School does not consider race or seems to avoid race altogether in the school’s affairs. Furthermore, he often states race can be an idol within the American context. This is explored further in the following section.

Challenges of a Racially Diverse School

When the Head of School was asked to list challenges of racially diverse schools, the first challenge listed was “race can become an idol. . . . It is critical that we do not modify good pedagogy or compromise standards in order to accommodate any special interest group.” It is my understanding from his responses that his experience in the public school system, which he described as a progressive educational philosophy, may have influenced his understanding of racial diversity within the education setting. He states, “I began my teaching career in the [city name] public school system in September 2001. The progressive views of that system highly and regularly emphasize this dynamic and commit many resources to developing awareness of and achieving its manifestation.” He opposes approaching race in this manner. The second challenge listed is “overcompensating for historical racism by demeaning or neglecting another . . . by inducing evils such as white guilt, which is simply counter racism.” This comment may represent his understanding of race and racism in the United States.

He describes a related challenge in another part of the questionnaire. Within the following comment, he explains his understanding of race within Christianity, particularly minority Christians, in the United States: “Political views that tend to be held within minority communities are often automatically embraced by their churches . . . [these political views are] divisive . . . [and] hostile to the biblical worldview.” Specifically, these political views are listed as “kneeling during the Pledge of Allegiance to moving our economy closer to one of socialism to supporting abortion and LGBT matters. Reducing the authentic Gospel to a false social gospel is always a potential problem in this kind of a setting.”

In summary, the Head of School does not see racial diversity as an authentic gospel issue; but rather, he equates racial diversity and racial issues to be a social gospel issue that is antithetical to the gospel.

School 73

School 73 is located in Texas. It is 26 percent more racially diverse than its local context. This school offers classes for 9th to 12th grades. Out of all the schools, this school alone had a developed diversity value statement on their website. Participating in an interview rather than filling out a questionnaire, the Head of School answered the interview questions.¹¹ Different from the other three racially diverse schools, this school is considered racially diverse while not having a racially diverse faculty, staff, and leadership; however, this school intentionally pursues racial diversity philosophically and relationally. The strategic actions of the school are described in the overview.

Why the School Is Racially Diverse

The Head of School indicated that there are three reasons why their school is racially diverse: to imitate the emphasis of redemption found in the Scriptures, because of the racially diverse context of the school, and the school's relationships with other private Christian schools in the area. In the following excerpt, the Head of School explains the racial diversity of the school.

As you well know, throughout the Scriptures, from the beginning of the history of redemption to the end . . . you can read the Scriptures in full, there is a sense and there is a portrayal of God's grace, extending to every tribe and nation and people and tongue. . . . If that is the intentional, fulfilling, fruitful work of God, and we are to imitate God, as Paul says, in Ephesians 5:1, then I think our work needs to represent that same kind of commitment, that same breath, that same inclusiveness at the center.

[Secondly,] we are racially diverse because our socio-economic and geographical context is racially diverse . . . [the school is located around] some of the nation's

¹¹ See appendix 8 for the interview transcript.

most wealthy people . . . and less than half a mile to the west, you get into extremely racially diverse and lower socio-economic status.

[Next,] there are some very good Christian schools . . . that are virtually all minorities, they end at grade six . . . or eight . . . [and] we need to provide some place for those students to go where they can get the best education possible.

Their understanding of race and pursuit of racial diversity influence admissions and recruitment strategies. When asked about the distinct practices, he described intentional relationships with minority schools within the area. This intentional relationship includes joint field trips. Furthermore, one of the parents from the minority school joined the board of School 73. Additionally, the intentional relationship includes community service opportunities serving other schools and joint in-services in August with two other schools in the area. These practices are discussed later in the overview.

Challenges of a Racially Diverse School

When asked about the challenges of racially diverse schools, the Head of School mentioned that the challenges are not different than other school challenges: “There are none which are truly unique. . . you can find [the] same kind of problems, you just find them manifested a little bit differently.” Although he initially stated that there were no unique problems of racially diverse schools, he did describe some challenges his school faces.

The Head of School went on to describe how the lack of money and a lack of empathy impact their school negatively. More specifically, he stated, “Racial minorities do not have the advantages, typically [that many in the majority race have] . . . a lot of people don’t even come apply, because they think there’s no way they could do it financially.” The cost of offering financial aid is a challenge for racially diverse schools. The Head of School further explained that they give “tremendous amounts of financial aid.” Because of this, he stated, the school does a lot of fundraising to provide scholarships for their students.

Another challenge is a lack of empathy for one another, which he mentioned on more than one occasion during the interview. He commented,

Our common human experiences are contextualized so differently. And because they are contextualized so differently, they are perceived so differently . . . different types of barriers, because of the different context. . . . It's easy to look past those shared human experiences, because we don't have the empathy.

I think there is, in a racially diverse school, there is a demand, whether one is conscious of it or not, there is a demand that we are more empathetic and more open to the other. . . . To be open to the other, as Paul says in Philippians, "consider others more important than yourself." So, we are to be other centered as Christians. It's easy to gloss over that, in certain respects, when everybody around you looks like you comes from a similar enough socio-economic status, etc. But when you are surrounded by and in the context of a racially diverse environment . . . you're forced to reckon with otherness in different ways.

The lack of empathy and the lack of money are challenges to racially diverse schools.

Other institutions share some of these challenges, yet the lack of empathy related to understanding and deepening relationships may be a barrier to interracial relationships, especially within racially diverse schools.

Unique Practices

The unique practices of this school are reflected in the intentional relationships with neighboring schools and providing leadership opportunities for both parents and students. School 73 is a high school, so the intentional relationships are with 6th to 8th grade schools. These elementary and middle schools share the same philosophy of education with School 73: "We invited them to begin going on our middle school trip to Washington, DC with us. And it was the year after the very first time they went to DC with us that we had a big influx of students from there to us. And that influx has continued every year."

Along with the invitation to the DC field trip, School 73 invited a parent from a partnering school to join their board: "She served on our board for three years. And she had as much of a say as anyone else did." These leadership opportunities were not for parents alone. He states, "We have tried to incorporate the minority students in leadership positions in the school . . . our intent is not just to get those kids [from the partnering school] to come here, but to actually involve them in student life and school life, in every level in every sphere." The well-defined diversity statement rooted in the gospel,

intentional relationships with minority private schools in the area, and strategically placing minorities in leadership positions throughout the school may have led this school to be racially diverse.

School 86

School 86 is located in California and had 61 students who attended in the 2015-2016 academic year. This school stands out because the majority of students and the faculty, staff, and leadership consist of Korean Americans. From the questionnaire, the racial breakdown of the student population is “88 percent Korean American, 7 percent of other Asians (Chinese Americans, Japanese Americans), and the rest are either mixed Asian/Caucasians, and we have 1 student who is Armenian.” Because most of the students are Korean American, the school faces unique strengths, challenges, and practices, which are presented in the following section.

Why the School Is Racially Diverse

The school representative did not consider their school to be racially diverse because the school was majority Korean Americans. While the school may not be racially diverse, this did not disqualify them to participate in the interview because it is one of the aims of this study to understand why some schools attract and retain a majority of minority students and families.

One of the reasons stated for their minority presence was related to their local context. With a location change, the school moved to a “concentrated Korean population.” This change resulted in attracting more Korean American students, leadership commented. Further, this context impacts the number of students who attend their school.

Another reason stated for the Korean American majority is that the leadership speaks Korean: “Many Korean parents who do not speak English come to our school and they feel very at home since our leadership can speak fluent Korean. Many of them feel like they can volunteer and be more involved at our school because we have Korean

speaking leadership.” Although not plainly stated, Korean Americans may be attending the school because the leadership is also Korean American. Leadership reflecting the student body, along with speaking a familiar language, may have influenced the influx of Korean Americans who attend the school.

Lastly, another possible reason for the Korean American majority is a weekly broadcast with a Korean Christian radio channel. The Head of School discusses classical Christian education during these weekly broadcasts. In summary, being located in a Korean community, having Korean leadership, and weekly broadcasts on a Korean Christian radio station may lead to the majority Korean American presence of School 86.

Challenges of a Racially Diverse School

The challenges facing School 86 are unlike challenges described at the other racially diverse schools. Language barriers were listed as a primary challenge: “We have unique problems of our own since about half of our parents are not fluent in English. Most of our announcements need to go out in both Korean and English.” It is a strength of the school that many of the leadership speak Korean, but many teachers are unable to communicate with the parents in English: “[The] majority of our teaching staff are non-Koreans.”

Second, the language barrier also affects how the administration trains and teaches parents on classical Christian education: “When we do have seminars for parents, we bring in English speaking speakers and many Korean parents have [a] hard time understanding them. However, most do value the type of Christian education that their children are receiving from our school.”

Another challenge particular to School 86 is related to patriotism found within other ACCS schools. She described that many minorities do not have the same drive or care for the United States: “I noticed . . . that many people in classical education are very patriotic. . . . However, my experience with especially Korean Americans and other minorities is that we don’t really have the ownership of this country. Many don’t really

care much about the future of this country.” This apathy, although not described in depth, may be related to immigration, not knowing the English language, and acclimating into a Western society. The reasons for the lack of patriotism were not given within the interview.

Unique Practices

One of the unique practices of School 86 is related to their greatest challenge. Many of the parents do not speak English. The school addresses language barriers with helpful solutions. The official documents and announcements of the school are in English: “For parents who are not comfortable with English, [they] can get their updates through a Korean chatting group app for smart phones.” They also try to translate some of the educational material in Korean for the parents, yet they cannot translate everything. The helpful practices for School 86 are related to the problems facing the school. Communication is essential. Having leadership who speak Korean and the ability to translate announcements, updates, and educational resources is a unique strength and practice of this school.

Shared Values among the Racially Diverse Schools

Each of the four schools differed greatly. In the next section, shared values among these racially diverse schools are described. These shared values impact the way they lead and govern their school, which lead to particular practices of each school. From the interviews, the following themes emerged: commitment to classical Christian education, the influence of the local context, common challenges facing racially diverse schools, and the benefits of racially diverse schools.

In each of the school’s responses, the leadership commented on the value and necessity to maintain the educational philosophy of a classical Christian education. Even schools with diametrically opposing ideologies on race and racial diversity shared a commitment to classical education. Overall, the four schools did not desire to change the curriculum; they were committed to maintaining a classical Christian education and prized

this pedagogy over racial diversity values. This did not mean that they were unwilling to add diversity through images, projects, and presentation, or even add reading to the curriculum. In summary, little to no changes were made to the curriculum.

Next, all four schools mentioned their local context and how this influenced their racial diversity. From being in a minority community to particularly poor public schools, the context influenced who attended and stayed at their school.

Third, three of the four schools saw benefits for being a racially diverse school. The benefits ranged from reflecting the gospel to equipping and exposing students to different cultures. Most of the ACCS schools studied did not have a developed mission and vision for diversity. For the school that did have a well-developed vision of diversity, this led to strategic practices within their school and within their community to attract and retain minorities.

Lastly, three of the four schools shared similar challenges faced by racially diverse schools. The two challenges mentioned most were the lack of empathy and insensitivity among interracial relationships. Deeper understanding and empathy for one another was described as being needed within racially diverse schools.

The commitment to classical Christian education, the influence of the local context, common challenges facing racially diverse schools, and the benefits of racially diverse schools could impact the practices of the school; however, no practices shared by all of the schools emerged from the interviews. Each school varied. Such diversity among racially diverse schools led to specific practices found within each school. Therefore, no best practices were identified among all four schools; however, contextual insights were gained from the interviews. The insights do not apply to every context, yet some of the practices of the racially diverse schools could be applied in other contexts.

Contextual Insights from the Racially Diverse Schools

From the interviews, contextual insights were gained. These practices were not shared among all the racially diverse schools, but the insights and practices could be

replicated at other schools that share a similar context and desire to be racially diverse.

1. Classical Christian schools seeking racial diversity could partner with local churches that are seeking racial diversity.
2. Classical Christian schools seeking racial diversity could encourage families to recruit by word of mouth.
3. Classical Christian schools seeking racial diversity could add visual diversity, cultural projects and presentations, and cultural discussions to the curriculum and classroom experience.
4. Classical Christian schools seeking racial diversity could develop a clearly written diversity statement and publish it on the school's website.
5. Classical Christian schools seeking racial diversity could partner with local minority schools through strategic and intentional relationships.
6. Classical Christian schools seeking racial diversity could give leadership opportunities to minority parents and minority students.
7. Classical Christian schools seeking racial diversity could intentionally fundraise to provide scholarships for those who could not afford a private education.
8. Classical Christian schools seeking racial diversity could hire leaders who speak a common foreign language(s) within the region.
9. Classical Christian schools seeking racial diversity could hire more minorities within the leadership, faculty, and staff.

In the following section, an evaluation of the research design is given. Both the strengths and weaknesses of the methodology are described and evaluated.

Evaluation of Research Design

This research was an explanatory mixed method study seeking to understand the state and extent of racial representation and racially diversity among select ACCS schools. The quantitative phase gathered demographic information on the schools' student body and the local context determined by zip code. The qualitative phase consisted of two components. The first segment of the qualitative phase was an analysis of select ACCS websites searching for visual diversity and diversity values on the schools' websites. The second segment of the qualitative phase was searching for best practices among racially diverse ACCS schools through interviews or questionnaires.

Strengths of the Research Design

Generally, the design accomplished the intended goals. This explanatory sequential mixed method study sought to examine racial representation and racial diversity of select ACCS schools, and this was successfully accomplished. Additionally, this research sought new and unknown information. This research is significant for those interested in classical Christian education and racial diversity. However, this research could have been improved, if the following weaknesses were addressed.

Weaknesses of the Research Design

There are some weaknesses within this research design. First, the most recent data was not recent enough. Because I began before the 2017-2018 Private School Survey data was available, I used information from 2015-2016, so my results were dated. In addition, the United States Census Bureau collects demographic information every ten years. The most recent demographic data for the zip code was from 2010. Therefore, the information gathered from the zip codes was also dated. However, this was the most recent data available at the time of the research.

Another weakness with the quantitative phase was the narrow selection of zip codes. Some of the schools were located in metropolitan contexts and many students traveled outside of the school's zip code to attend school. Using only the school's zip code limited the demographic representation of the local community. To strengthen the study, the researcher could add the surrounding zip codes to gain a deeper understanding of the demographics surrounding the school.

Third, in the qualitative phase, measuring only the presence or non-presence for visual diversity was another weakness of the research design. This limits the true representation of minorities on the website. The methodology did not measure the number of minorities within the faculty, staff, or leadership. In the extra findings, I counted how many minorities were present within the faculty, staff, or leadership. Counting creates a clearer picture of how many minorities are present within a school.

Within the interviews and questionnaires, a weakness of the design was too narrow of criteria for requiring an interview. When originally designing this methodology, the number of racially diverse schools was unknown. Certain protections were put into place to ensure that further study could happen. For future studies, researchers could add an exception to the criteria allowing for all racially diverse schools to qualify for interviews.

Overall, the research design met the intended aims.

CHAPTER 5

CONCLUSIONS

This research planned to reveal the extent and status of racial diversity and racial representation among select ACCS schools. It was an explanatory mixed method study that filled a void in the precedent literature by describing and analyzing the current state of racial diversity among select ACCS schools and provided the basis for future research in classical Christian education and racial diversity. This chapter presents information concerning the research implications, application, and limitations of this particular study. Additionally, contributions, recommendations, and further research suggestions are presented.

Research Purpose

Currently, about one third of classical Christian schools accredited through Association of Classical Christian Schools record demographic information concerning their student body through the Private School Survey. The findings from the Private School Survey were used within the first stages of this research to determine the extent and status of racial diversity and racial representation among select ACCS schools. The purpose of this explanatory sequential mixed method study was to examine racial representation and racial diversity of ACCS schools.

Research Questions

The following research questions guided the methodology and purpose of this research.

1. To what extent are the student bodies of ACCS schools racially diverse in comparison to their local demographics, determined by zip code?
2. What diversity emphases are represented on school websites?

3. What is the relationship, if any, between the content of the school's website and the racial diversity of the student population?
4. What practices contribute to racial diversity in classical Christian schools?

Research Implications

Within this section, a list of research implication is given from this mixed methods study. Following, an explanation of the research implications is given for each research implication. Each finding is grouped among the research question.

1. Most ACCS schools reflect their local demographics
2. Most ACCS schools have visual diversity on their homepage and faculty page
3. Few ACCS schools have visual diversity within their leadership
4. ACCS schools have little to no diversity values represented on their school websites
5. There is no relationship between the visual diversity represented within the student body and the visual diversity on the school website
6. There is no relationship between the diversity values represented on the school website and the diversity represented in the student body
7. Few consistent best practices could be identified among all four of the racially diverse ACCS schools

Racial Diversity of ACCS Schools and their Local Demographics

Research implication 1: Most ACCS schools reflect their local

demographics. By comparing the local demographics to the racial demographics of the school, select ACCS schools were classified as racially homogeneous, racially representative, or racially diverse. Most of the ACCS schools reflected the demographics of their communities. There were some outliers within the findings. About twenty schools were more homogeneous than their local demographics while about twenty schools were more diverse than their local demographics. Overall, out of the ACCS schools studied, the majority reflected the school's zip code. I expected the majority of the schools to be racially homogeneous based on casual observation. I did not expect that the schools

would reflect their local communities. However, if the zip code analysis was expanded to include surrounding zip codes, then the findings may differ.

Diversity Emphases on School Websites

Research Implication 2: Most ACCS schools have visual diversity on their homepage and faculty page. Overall, two-thirds of the schools have visual diversity on the homepage and faculty page. This visual diversity was expected. Meaning, I expected that each school would strive to have at least one image of diversity on their website. However, I was not expecting that twenty-two schools would *not* have any visual diversity.

Within this phase of the research I also looked at the diversity represented within the faculty and staff. Initially, I did not know how many minorities would be present within the faculty and staff. The majority of the schools (fifty-eight schools) do not have any minorities represented within their faculty and staff. Most ACCS schools with minorities present within their faculty and staff only had only one minority serving at the school. Having only one person of color on staff could lead to perceptions of tokenism and stereotyping of minorities within these institutions.

Research implication 3: Few ACCS schools have visual diversity within their leadership. As I researched diversity emphases on school websites, I also gathered information on the leadership. Leadership within this study was the Head of School, the Head of Grammar, Logic or Rhetoric, a Principal, or the Board of Trustees. For the majority of the schools, the Head of School and Principal were pictured. Most schools did not picture the Board of Trustees.

Little diversity was represented at the higher levels of leadership within select ACCS schools. Specifically, no male minority leaders were pictured on the websites; however, one school does have a Head of School led by a Korean American male. Again, he is not pictured on the website, so he was not counted within the study.

About twenty women, both white women and women of color, were serving in a higher level of leadership within select ACCS Schools. When a person of color was serving as the Head of School or as the Head of Grammar, Logic, or Rhetoric, there was a greater number of minorities represented throughout the entire faculty and staff. Because there are so few of these instances, it is difficult to say if there is correlation with this particular finding. Yet, with the instances of a person of color serving in leadership, the number of faculty and staff increased from 1 person of color to 7-10 persons of color serving the school.

Overall, the majority of ACCS schools did not have diversity represented within leadership. Less than ten schools have a person of color serving as the Head of School, Logic and Rhetoric Head, or on the Board of Trustees.

Research implication 4: ACCS schools have little to no diversity values represented on their school websites. Within the content analysis phase of this research, I gathered information from the websites on diversity values. The majority diversity values expressed on the website were related to socio-economic diversity and doctrinal diversity. Few diversity values related to racial diversity were represented on the select ACCS schools' websites. Out of the ninety-five schools studied, only five mentioned racial diversity. Four out of the five schools where diversity values were on the website, this diversity value is briefly mentioned. Meaning, the presence of a diversity value is in a single sentence. However, one school had a well-developed philosophy of racial diversity. A diversity document was on the school's website, and this philosophy was further revealed through an interview. Moreover, this school is racially diverse.

Six ACCS schools had socio-economic values represented on their website. Some may argue that this is an approach to attract racially diverse families through socio-economic values being present on the website. This may be an approach, but without further research, this correlation may not be determined.

Relationship between School Demographics and Website Content

Research implication 5: There is no relationship between the visual diversity represented within the student body and the visual diversity on the school website. After conducting a chi-square test for diversity presence for the schools' websites, it was discovered that there is no relationship between the visual diversity represented on the website and the student population at the school. It was expected that many schools would use visual diversity on the website, and that this diversity presence on the website may not reflect the demographics of the school.

Research implication 6: There is no relationship between the diversity values represented on the school website and the diversity represented in the student body. Within this section of the research, a chi-square test could not be done because too little data was available for testing. A chi-square test requires that at least five data points are available for calculation. For the homepage, there were only two instances of diversity values being present among all the schools. For the "About" page, there were only two instances of diversity values present among all schools. For the "Core Values" page, there was only one instance of diversity values being present among all schools. There were no instances of diversity values for the mission statement among all schools. For the vision statement, there were only two instances of diversity values present among all schools. By looking at the raw data, it is evident that little diversity values are present on ACCS school websites.

Best Practices of Racially Diverse Schools

Research implication 7: Few consistent best practices could be identified among all four the racially diverse ACCS schools. This research ended with gathering information from racially diverse schools to ascertain if there were best practices of racially diverse ACCS schools. Among the four racially diverse ACCS schools, no practices were shared. However, contextualized insights were determined based on each school's

particular practices. Each school developed particular methods for attracting and retaining diversity, particular challenges and solutions for race related conflicts, and particular practices within their racially diverse school.

Additionally, the four schools did have shared values. From the interviews, the following themes emerged: commitment to classical Christian education and the influence of the local context leading to their racial diversity. Three of the four schools highlighted the benefits found within racially diverse schools. Each school varied, and no practices were shared among all four schools, yet contextualized insights were gained and noted.

In closing, it could not be determined from this research, but there could be a correlation between the ethnicity of the leadership and the demographics of the school. In at least two instances, schools with a minority in leadership also had a greater number of minorities within the student body, on faculty, and on staff. These two schools participated by filling out questionnaires.

Research Applications

The purpose of this study was to gather, organize, and analyze the state and extent of racial diversity among select ACCS schools. From these findings, research applications have been identified and are presented within this section. ACCS schools will be able to use this study for the current state and extent of racial diversity. This study provides several areas to seek improvement.

First, one area that ACCS schools seeking racial diversity may find helpful is to measure the state of diversity within their school setting by analyzing the number of minorities represented in their student population. Measuring diversity is an important first step. After this information is gathered, ACCS schools may find it helpful to compare their structural diversity to their local context. By doing this, the school may have a better understanding of their local demographic context and how their school could reflect their local community, if not currently reflecting the community. Further, ACCS schools seeking

diversity may find it helpful to analyze their admission and retention practices. This may lead to practices that attract and retain minority students to their institutions.

Second, ACCS schools seeking diversity may find it helpful to measure the number of minorities present within the faculty, staff, administration, and Board of Trustees. Although a correlation between minorities represented in leadership and the number of minorities represented in the student population is not clearly identified, ACCS schools will benefit from having more than one minority present within their faculty, staff, and leadership. This hiring practice will prevent perceptions of tokenism and stereotyping of minorities, and could lead to further diversity among the student population. Related, ACCS schools seeking diversity may find it helpful to analyze recruiting and hiring practices. By this evaluation, ACCS schools may find ways in which diversity is hindered in their particular context. Positively, ACCS schools may find ways in which minorities will be attracted to their institution.

Third, ACCS schools may find it helpful to measure diversity values present on their websites. If there are no diversity values represented on the school website, then ACCS schools seeking racial diversity may consider developing a philosophy and statement concerning racial diversity. Within this study, a well-developed diversity statement is used. Developing a diversity statement and making it publicly accessible may lead to further diversity among the faculty, staff, leadership, and student population.

Fourth, classical Christian schools not affiliated or accredited with ACCS but are seeking methods to measure the state and extent of racial diversity among their school may find this research helpful as a guide. This methodology could also be transferred to other Christian K-12 schools and churches seeking diversity.

Research Limitations

Besides the limitations of the research described in chapter 3, this study contains additional limitations. This information is limited to select ACCS schools and may not represent ACCS schools that did not participate in the Private School Universe

survey. Additionally, these research findings may not apply to classical Christian schools that are not accredited or full members of ACCS. However, further research of classical Christian schools within the United States may find similar findings.

Second, this research did not study other ways that classical Christian schools could be pursuing racial diversity. Specifically, this research methodology did not evaluate the curriculum, instruction, admission and retention practices, and community partnerships and service projects. Therefore, the findings of this research are limited to the information from the Private School Survey, the school websites during the summer of 2019, and interviews from four racially diverse ACCS schools.

Contribution of Research to the Precedent Literature

This research filled a void in the existing literature by gathering, organizing, and analyzing the data on the racial diversity among classical Christian schools accredited or full members of ACCS. To my knowledge, there is no current research looking at the extent of racial diversity of select ACCS schools. This research met this aim.

As an initial study of racial diversity and racial representation of ACCS schools, this research methodology determined the status of diversity presence on websites, diversity language, and the diversity represented at the schools. Consequently, this descriptive research equipped classical Christian schools of the state and extent of racial diversity. It is the hope and aim that this research would inspire further pursuits of racial diversity among classical Christian education and private Christian education broadly.

Recommendations for Practice

Classical Christian schools and ACCS schools interested in racial diversity should consider the following practices:

1. ACCS schools who desire to diversify their student population should begin recording the structural diversity among their students, faculty, staff, and administration.
2. ACCS schools who desire to diversify their student population should write a diversity statement and publish it on their website.

3. ACCS schools with little diversity among their faculty and staff should review and analyze their hiring practices.
4. ACCS schools who desire to diversify their student population should consider ways in which they can meaningfully partner with regional schools with higher numbers of minorities.
5. ACCS schools who desire to diversify their student population should consider offering more financial aid to allow more families to attend their institution.
6. ACCS schools who desire to retain a diverse faculty, should consider attending diversity training to broaden understanding about race and racial issues in the United States.¹
7. ACCS schools who desire to attract immigrants and non-English speaking students should consider translating classical curriculum into other languages.
8. ACCS schools who desire diversity within their institution should consider educating the school community on a biblical understanding of race and racial diversity; specifically, schools should articulate distinctions on the biblical understanding of race and racial diversity and the social gospel.

Further Research

Within this section are recommendations for further research on classical Christian education and racial diversity. This descriptive research provides a starting point for future researchers; however, more is needed to understand and promote racial integration within classical Christian education in the United States. In the following section, suggestions for other studies that could deepen, develop, and discover more on racial diversity and classical Christian education are proposed.

1. Using a similar design and method, data from the 2017-2018 Private School Survey, or a later P.S.S. survey, and data from the 2020 U.S. Census Bureau, could be used to compare the results of this study to future findings.
2. Using a similar design and method, a study of non-ACCS classical Christian schools could measure the state and extent of racial diversity among these schools. This study could discern possible differences and similarities concerning racial diversity among classical Christian schools within the United States.
3. A content analysis of classical Christian curricula could be studied to find the state and extent of diversity within classical Christian curricula.

¹ School 22 listed diversity training as a way to retain diverse faculty. This school had diverse leadership, faculty, and a diverse student body.

4. A case study of best practices of racially diverse classical Christian schools not affiliated with ACCS could be studied.
5. A case study of best admission and retention practices of racially diverse classical Christian schools not affiliated with ACCS could be studied.
6. A case study of best practices of racially diverse classical Christian schools that offer tuition on a sliding scale. Additionally, the researcher could gather and analyze best practices of fundraising tactics of schools that offer tuition on a sliding scale.
7. A mixed method study of racially diverse leadership at classical Christian schools.
8. A mixed method study to determine if a racially diverse leadership leads to greater diversity among the faculty, staff, and administration.

This concludes the research implications, application, and limitations of this study. It is my hope that this study will strengthen racial diversity emphases among classical Christian schools and that these schools, and all Christian schools, will reflect the vision of heaven as seen in Revelation 5:9: “And they sang a new song, saying, ‘Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation, and you have made them a kingdom and a priests to our God, and they shall reign on the earth.’” May classical Christian schools reflect the diversity of the ransomed people of God.

APPENDIX 1
TABLES OF FINDINGS

Table A1. Student body demographics with proportions

School ID	Pop.	A. Indian	Asian	Hispanic	Black	White	Pacific	Two or More	% Majority
1	77	0	2	4	4	66	0	1	0.857142857
2	47	0	3	4	2	37	0	1	0.787234043
3	202	1	6	21	27	128	0	19	0.633663366
4	259	0	16	77	14	149	1	2	0.575289575
5	83	4	2	0	1	71	0	5	0.855421687
6	37	0	1	3	4	27	0	2	0.72972973
7	103	0	0	8	5	90	0	0	0.873786408
8	36	0	0	2	0	34	0	0	0.944444444
9	84	0	4	1	4	79	0	0	0.94047619
10	103	0	0	0	4	96	0	3	0.932038835
11	61	2	1	4	0	54	0	0	0.885245902
12	83	0	1	6	4	72	0	0	0.86746988
13	325	0	8	10	13	277	5	12	0.852307692
14	776	0	80	15	40	631	0	10	0.81314433
15	179	0	4	9	4	162	0	0	0.905027933
16	262	0	1	0	0	261	0	0	0.996183206
17	40	0	0	0	0	40	0	0	1
18	168	9	6	1	0	150	0	2	0.892857143
19	232	0	10	23	14	183	2	0	0.788793103
20	200	0	15	9	10	166	0	0	0.83
21	615	0	5	40	23	508	3	36	0.82601626
22	117	0	4	3	0	100	5	5	0.854700855
23	181	0	3	3	113	62	0	0	0.342541436
24	46	0	1	0	2	43	0	0	0.934782609
25	217	0	0	0	10	207	0	0	0.953917051
26	352	0	5	11	0	334	0	2	0.948863636
27	151	0	1	0	1	145	0	4	0.960264901
28	199	0	7	4	12	176	0	0	0.884422111
29	235	0	18	8	5	197	0	7	0.838297872
30	130	0	3	2	4	119	1	1	0.915384615
31	98	0	2	6	9	81	0	0	0.826530612

Table A1 continued

School ID	Pop.	A. Indian	Asian	Hispanic	Black	White	Pacific	Two or More	% Majority
32	189	0	0	5	1	177	0	6	0.936507937
33	115	0	17	34	19	33	0	12	0.286956522
34	159	0	3	7	0	146	0	3	0.918238994
35	140	0	5	26	4	103	2	0	0.735714286
36	64	0	0	0	0	64	0	0	1
37	89	0	1	1	3	84	0	0	0.943820225
38	69	0	1	5	3	55	2	3	0.797101449
39	132	0	3	0	10	118	0	1	0.893939394
40	465	0	3	4	12	427	0	19	0.91827957
41	90	0	2	0	0	87	1	0	0.966666667
42	350	0	22	27	6	295	0	0	0.842857143
43	21	0	0	1	0	20	0	0	0.952380952
44	106	0	0	8	0	97	1	0	0.91509434
45	72	0	2	1	1	68	0	0	0.944444444
46	152	1	12	3	2	125	5	4	0.822368421
47	49	2	0	11	4	32	0	0	0.653061224
48	72	0	1	1	0	66	2	2	0.916666667
49	356	1	35	9	27	284	0	0	0.797752809
50	20	0	0	0	0	20	0	0	1
51	109	0	14	14	2	73	3	3	0.669724771
52	184	0	1	0	3	178	0	2	0.967391304
53	79	0	8	5	9	48	4	5	0.607594937
54	148	0	11	4	13	116	4	0	0.783783784
55	117	0	0	0	1	116	0	0	0.991452991
56	440	3	12	9	9	388	1	18	0.881818182
57	130	0	67	2	12	49	0	0	0.376923077
58	129	0	8	0	4	117	0	0	0.906976744
59	182	0	2	2	0	178	0	0	0.978021978
60	143	0	3	4	6	124	0	6	0.867132867
61	163	0	1	7	4	148	2	1	0.90797546
62	119	0	0	2	2	111	0	4	0.932773109
63	159	0	15	1	7	123	0	13	0.773584906
64	45	0	2	1	0	41	0	1	0.911111111
65	1011	0	30	85	16	842	0	38	0.832838773
66	85	1	3	15	27	36	3	0	0.423529412
67	159	0	4	4	0	146	0	5	0.918238994
68	49	2	0	1	0	46	0	0	0.93877551
69	353	0	27	15	15	296	0	0	0.838526912
70	226	0	35	7	8	149	4	23	0.659292035
71	89	0	0	7	26	48	1	7	0.539325843
72	25	0	0	0	0	25	0	0	1

Table A1 continued

School ID	Pop.	A. Indian	Asian	Hispanic	Black	White	Pacific	Two or More	% Majority
73	220	0	31	5	40	134	0	10	0.609090909
74	527	0	27	13	9	478	0	0	0.907020873
75	230	0	76	7	7	137	3	0	0.595652174
76	105	0	14	12	8	68	0	3	0.647619048
77	309	0	23	1	2	280	0	3	0.906148867
78	95	0	5	10	20	60	0	0	0.631578947
79	194	0	2	11	2	179	0	0	0.922680412
80	95	0	3	3	19	60	0	10	0.631578947
81	177	0	2	2	8	165	0	0	0.93220339
82	304	0	103	17	5	132	47	0	0.434210526
83	173	2	11	17	8	112	2	21	0.647398844
84	38	0	0	0	0	38	0	0	1
85	19	0	0	0	1	16	0	2	0.842105263
86	206	0	11	11	1	181	0	2	0.878640777
87	108	0	0	33	9	65	1	0	0.601851852
88	165	3	3	1	3	147	0	8	0.890909091
89	61	0	57	0	0	4	0	0	0.06557377
90	422	0	26	6	10	372	0	8	0.881516588
91	548	0	6	4	12	515	0	11	0.939781022
92	126	0	3	8	3	111	0	1	0.880952381
93	133	2	0	4	0	127	0	0	0.954887218
94	100	0	1	10	0	88	0	1	0.88
95	71	0	2	5	0	64	0	0	0.901408451

Table A2. Zip code demographics and proportions

School ID	Pop.	A. Indian	Asian	Hispanic	Black	White	Pacific	Two or More	% Majority
1	37633	159	199	1106	3157	32664	11	1061	0.867961629
2	27628	70	1486	751	2651	22598	9	648	0.817938323
3	54469	163	335	3045	8218	43103	16	1158	0.791330849
4	28024	201	331	16992	822	23344	18	636	0.833000285
5	9213	16	20	124	1882	7096	2	163	0.770215999
6	17171	37	271	367	232	16241	7	314	0.945838914
7	39698	179	2051	2802	500	35343	17	1020	0.89029674
8	13897	23	165	281	91	13351	3	198	0.960710945
9	30930	418	865	9201	519	24326	24	1070	0.786485613
10	49808	98	807	2399	14457	32276	16	796	0.648008352
11	6278	23	41	89	46	6048	0	85	0.963364129
12	26412	142	213	1827	5248	19395	15	630	0.734325307
13	11284	138	124	1074	701	9499	4	485	0.841811414
14	40755	141	4784	2831	3886	29937	12	1070	0.734560177
15	15696	109	342	725	127	14452	24	413	0.920744139
16	22772	283	903	4428	3130	15138	36	1190	0.664763745
17	23617	95	131	3245	7406	13701	14	321	0.580132955
18	17444	80	112	2287	779	14787	30	391	0.847684017
19	50944	91	945	3203	1202	46029	5	822	0.903521514
20	23131	47	920	1809	5453	15141	9	906	0.65457611
21	22748	108	1354	1159	450	20213	3	439	0.888561632
22	29980	144	620	1763	3761	24005	43	930	0.800700467
23	49905	205	2429	8505	15696	26299	25	1471	0.526981264
24	30109	58	1542	803	2785	24936	23	549	0.828190906
25	55435	219	1602	5818	7837	41711	33	1212	0.752430775
26	38227	287	773	7778	2137	31438	41	1100	0.822403014
27	23284	77	328	287	2256	19968	8	568	0.857584607
28	17558	40	2349	1081	406	13976	5	560	0.795990432
29	27787	256	695	4127	1727	23724	74	1486	0.853780545
30	31698	96	931	3253	1840	27675	10	623	0.873083475
31	34373	170	412	5830	8140	22456	16	617	0.653303465
32	19349	81	172	1274	143	18488	7	183	0.955501576
33	35321	39	1245	2206	475	32615	2	449	0.923388353
34	46979	103	1324	2587	4395	39601	14	747	0.842951106
35	37365	244	2123	8979	595	29089	87	1547	0.7785093
36	18306	43	203	780	2502	14930	4	266	0.815579591
37	49566	121	1272	1912	3555	43364	10	625	0.874873905
38	34630	475	511	8377	1570	27029	50	1218	0.78050823
39	24267	95	1760	3968	4578	15139	8	655	0.623851321
40	50026	165	1576	4833	3122	41709	21	996	0.833746452
41	36687	197	584	2250	914	33017	24	659	0.899964565
42	9535	12	452	636	60	8623	8	234	0.904352386
43	4634	8	59	98	360	4098	3	56	0.884333189
44	35776	521	575	10644	1724	27861	104	1687	0.778762299

Table A2 continued

School ID	Pop.	A. Indian	Asian	Hispanic	Black	White	Pacific	Two or More	% Majority
45	5278	33	85	46	23	4980	8	130	0.943539219
46	37759	143	1163	1106	658	34659	13	813	0.917900368
47	50942	2401	870	20667	2293	34082	80	2633	0.669035374
48	24772	1127	664	2984	395	20311	51	1047	0.819917649
49	50627	71	5940	1623	1901	41343	55	897	0.81661959
50	24558	238	180	889	104	23431	22	393	0.954108641
51	34647	172	1390	2651	868	30902	30	761	0.891909833
52	34754	70	1044	1240	749	32041	17	610	0.921937043
53	35922	86	5321	2910	2407	26200	6	935	0.729358054
54	29766	69	1105	1132	3813	23720	25	768	0.796882349
55	39101	91	556	1026	7505	29975	5	606	0.766604435
56	26757	99	492	800	10356	14768	11	658	0.551930336
57	45887	104	13029	3092	3506	26558	20	1629	0.578769586
58	14527	27	333	484	504	13279	2	229	0.914091003
59	27367	214	321	654	99	26078	18	474	0.952899477
60	27041	1248	1301	2069	1377	21149	11	1035	0.78210865
61	15112	18	414	302	237	14128	8	247	0.934886183
62	11985	20	323	386	2320	8988	6	179	0.749937422
63	38733	106	982	1575	5240	30898	42	1027	0.797717708
64	49103	188	1159	2118	4196	41659	15	899	0.848400301
65	16131	92	926	2708	260	13526	7	410	0.838509702
66	54520	455	1919	6878	24652	21774	351	3064	0.399376376
67	31064	155	1367	2707	228	27674	25	806	0.890870461
68	23106	56	170	367	361	22000	4	368	0.952133645
69	17598	45	1050	624	609	15269	10	348	0.867655415
70	28969	183	1695	4827	583	22528	207	1340	0.777658877
71	37941	93	832	879	1667	34623	3	565	0.91254843
72	11880	103	38	253	10	11447	4	213	0.963552189
73	59250	203	1476	7574	23109	29305	30	1870	0.494599156
74	47098	179	864	2845	331	43634	65	1325	0.926451229
75	51536	151	15465	5061	1326	29971	147	3081	0.581554641
76	31571	213	781	13484	1032	24810	10	732	0.785847772
77	34802	416	481	1594	370	31815	117	1112	0.914171599
78	41443	197	1585	7279	14849	21790	46	1362	0.5257824
79	40977	446	427	11233	156	31915	68	1253	0.778851551
80	34562	237	862	12707	9842	16610	34	1309	0.480585614
81	37399	268	962	2096	6396	27944	15	1193	0.747185754
82	50746	200	8971	4550	941	25007	2933	11786	0.492787609
83	10127	5	1624	348	81	8193	2	163	0.809025378
84	12904	37	88	585	143	12190	3	151	0.94466832
85	3278	8	36	36	19	3133	3	55	0.955765711
86	9791	14	386	618	125	8967	5	139	0.915841079
87	34727	400	1323	7624	2752	25807	213	2034	0.743139344
88	28417	611	1070	1536	1153	23996	34	1218	0.844424112
89	51767	330	17820	17378	1041	22399	119	1892	0.432688779
90	24440	48	416	710	12670	10509	6	491	0.429991817
91	49545	95	1750	2037	3963	42306	17	624	0.853890403

Table A2 continued

School ID	Pop.	A. Indian	Asian	Hispanic	Black	White	Pacific	Two or More	% Majority
92	32729	23	1599	812	518	29847	18	529	0.911943536
93	12588	124	82	301	39	12082	9	206	0.959802987
94	8621	110	43	1236	18	7729	2	137	0.896531725
95	1606	8	38	47	13	1513	0	21	0.942092154

Table A3. Proportion results with the diversity category

School ID	State	Local Majority	ACCS Majority	Delta	Category
1	IN	87%	86%	-1%	Representative
2	IL	82%	79%	-3%	Representative
3	NJ	79%	63%	-16%	Diverse
4	TX	83%	58%	-26%	Diverse
5	VA	77%	86%	9%	Representative
6	RI	22%	95%	73%	Homogeneous
7	CO	89%	87%	-2%	Representative
8	CO	96%	94%	-2%	Representative
9	NY	79%	0%	-79%	
10	TN	65%	93%	28%	Homogeneous
11	WI	96%	89%	-8%	Representative
12	NC	73%	87%	13%	Homogeneous
13	KS	84%	85%	1%	Representative
14	NC	73%	81%	8%	Representative
15	WA	92%	91%	-2%	Representative
16	KS	66%	100%	33%	Homogeneous
17	GA	58%	100%	42%	Homogeneous
18	TN	85%	89%	5%	Representative
19	MA	90%	79%	-11%	Diverse
20	PA	65%	83%	18%	Homogeneous
21	TX	89%	83%	-6%	Representative
22	FL	80%	85%	5%	Representative
23	GA	53%	34%	-18%	Diverse
24	KY	83%	93%	11%	Representative
25	NC	75%	95%	20%	Homogeneous
26	TX	82%	95%	13%	Homogeneous
27	WV	86%	96%	10%	Representative
28	VA	80%	88%	9%	Representative
29	CO	85%	84%	-2%	Representative
30	FL	87%	92%	4%	Representative
31	TX	65%	83%	17%	Homogeneous
32	TX	96%	94%	-2%	Representative
33	NY	92%	29%	-64%	Diverse
34	SC	84%	92%	8%	Representative
35	CA	78%	74%	-4%	Representative
36	NC	82%	100%	18%	Homogeneous
37	SC	87%	94%	7%	Representative
38	CA	2%	78%	80%	Homogeneous
39	GA	62%	89%	27%	Homogeneous
40	NC	83%	92%	8%	Representative
41	TN	90%	97%	7%	Representative

Table A3 continued

School ID	State	Local Majority	ACCS Majority	Delta	Category
42	CA	90%	84%	-6%	Representative
43	VA	88%	95%	7%	Representative
44	NM	78%	92%	14%	Homogeneous
45	WA	94%	94%	0%	Representative
46	MN	92%	82%	-10%	Representative
47	AZ	67%	65%	-2%	Representative
48	NV	82%	92%	10%	Representative
49	OH	82%	80%	-2%	Representative
50	WY	95%	100%	5%	Representative
51	TX	89%	67%	-22%	Diverse
52	IA	92%	97%	5%	Representative
53	IL	73%	61%	-12%	Representative
54	MD	80%	78%	-1%	Representative
55	SC	77%	99%	22%	Homogeneous
56	VA	55%	88%	33%	Homogeneous
57	VA	58%	38%	-20%	Diverse
58	TN	91%	91%	-1%	Representative
59	MT	95%	98%	3%	Representative
60	WI	78%	87%	9%	Representative
61	MO	93%	91%	-3%	Representative
62	GA	75%	93%	18%	Homogeneous
63	VA	80%	77%	-2%	Representative
64	TN	85%	91%	6%	Representative
65	TX	84%	83%	-1%	Representative
66	NC	40%	42%	2%	Representative
67	CO	89%	92%	3%	Representative
68	MA	95%	94%	-1%	Representative
69	MN	87%	84%	-3%	Representative
70	OR	78%	66%	-12%	Diverse
71	MD	91%	54%	-37%	Diverse
72	MT	96%	100%	4%	Representative
73	DE	11%	49%	61%	Homogeneous
74	ID	93%	91%	-2%	Representative
75	CA	58%	60%	1%	Representative
76	TX	79%	65%	-14%	Diverse
77	WA	91%	91%	-1%	Representative
78	FL	53%	63%	11%	Homogeneous
79	WA	78%	92%	14%	Homogeneous
80	GA	48%	63%	15%	Homogeneous
81	FL	75%	93%	19%	Homogeneous
82	HI	49%	43%	-6%	Representative
83	NJ	81%	65%	-16%	Diverse
84	GA	94%	100%	6%	Representative

Table A3 continued

School ID	State	Local Majority	ACCS Majority	Delta	Category
85	MA	96%	84%	-11%	Diverse
86	PA	92%	88%	-4%	Representative
87	AZ	74%	60%	-14%	Diverse
88	KS	84%	89%	5%	Representative
89	CA	43%	7%	-37%	Diverse
90	VA	43%	88%	45%	Homogeneous
91	AL	85%	94%	9%	Representative
92	OH	91%	88%	-3%	Representative
93	MT	96%	95%	0%	Representative
94	AZ	90%	88%	-2%	Representative
95	CO	94%	90%	-4%	Representative

Table A4. Visual diversity

School ID	Homepage	Faculty Page	Leadership Page: Board of Trustees, Headmaster, etc.	Comments
1	1	0		The Board of Directors are listed but not pictured.
2	1	1		The Board of Directors is not pictured.
3	1	1	0	The leadership page includes many pictures. One picture of the principal is unidentifiable for her race.
4	1			No pictures of the faculty or leadership page.
5	1	0		Head of School is a white woman pictured on the homepage.
6				
7	1	0	0	The Chairman of the Board looks to be a POC.
8	0	0	0	Looking at the photo gallery, which is not included in the research, I noticed that there's no pictures of people of color located in the photo gallery either.
9	1			No pictures of the faculty and staff no the head of school nor board of trustees.
10	1	0	1	On the Staff Directory, there's one picture of the School Administrator, and she looks to be First Nations. Head of School not pictured.
11	0	0	0	The Head of School is a white male.
12	1	0		The Head of School is a white male.
13	1	1		The Board of Directors is not pictured.
14	1	1		The Board of Directors is not pictured.
15	1	0	0	The Head of School is a white male. The Board of Directors consists of only white males.
16	1	1	0	On the homepage, there's a picture of all the students. In this group shot, there are 4 students of color.
17		1	0	The Board of Directors is not pictured.
18	1	1	1	On the Leadership Team, there are three POC.
19	1	1		The Board of Directors is not pictured.
20	1	0	0	The Board of Directors is not pictured.
21	1	1	1	The Head of School is a white male. The Board of Directors consists of only white males.
22	1		0	The Board of Directors is not pictured.
23	1	1	1	The Board of Trustees is mostly white men with one woman.

Table A4 continued

School ID	Homepage	Faculty Page	Leadership Page: Board of Trustees, Headmaster, etc.	Comments
24	1	0	0	No pictures of the faculty or leadership page.
25	1	1	0	The Board of Directors is both white men and women.
26	0	1	0	The Board of Directors is not pictured.
27	1	0	0	
28	1	1	0	The Board of Directors not pictured.
29	1	0		The Board of Directors is not pictured.
30	0	1	0	The Board of Directors is listed but not pictured.
31	0			The Leadership Page and the Faculty Page is not pictured on the website.
32	0	0	0	
33	1			The Leadership Page and the Faculty Page is not pictured on the website.
34	1	1	0	The Board of Trustees consists of white men and women.
35	1	0	0	The Administration consists of white men and women. The Board of Directors is both white men and women.
36	1	1		The Board of Trustees/Directors is not pictured.
37			0	The Board of Trustees/Directors is not pictured on the website. Faculty not pictured.
38	1	1	0	The Board of Trustees/Directors are not pictured on the website.
39	1	1	0	The Head of School is a white woman. The President is a white male. The Leadership Page is not pictured on the website. On Staff, there are two people of color serving as a Business Manager and a Facilities Manager.
40	0		0	No pictures could be found of the faculty.
41	0	0		The Head of School is a white male.
42	1	1	0	
43	1	0	0	The Board of Directors are all white men and women.
44	1	0	0	The Board of Directors is not pictured.
45	0	0	0	
46	0		0	The Faculty Page is not on the website.
47	1	1	0	The Board of Directors not pictured.
48	0	0	0	The Board of Directors not pictured only listed.

Table A4 continued

School ID	Homepage	Faculty Page	Leadership Page: Board of Trustees, Headmaster, etc.	Comments
49	1	0	0	
50				The Leadership Page and the Faculty Page is not pictured on the website.
51	1			The Leadership Page and the Faculty Page is not pictured on the website.
52	1	0	0	The Board of Directors consists of white men and one white woman.
53	1	1		The Board of Directors is not pictured on the website.
54	1	1		The Board of Directors is not pictured.
55	0		0	The Board of Directors is not pictured.
56	0			The Leadership Page and the Faculty Page is not pictured on the website.
57	1	1		The Head of School and Board of Directors is not pictured on the website.
58	1	0	0	The Board of Directors is not pictured.
59	0	1	0	The Head of School is a white male. The Board of Trustees is all white men and women. There is one leadership position held by a person of color. He is the Housemaster, Events Coordinator, Drama, and Yearbook Coordinator. He is under Administrative Leadership.
60	1			The Leadership Page and the Faculty Page is not pictured on the website. Using the surnames, the head of school may be a person of color.
61	0	0	0	
62	1	1		
63	1	0	0	
64	0	0	0	The Head of School is not pictured.
65	1	1	0	The Board of Directors consists of both white men and women. There's one person of color on in the Athletics Department. There's another person of color on staff. He's not in leadership but is working in Operations as a Facilities Assistant.
66	1			The Leadership Page and the Faculty Page is not pictured on the website.
67	0	1	0	The Board of School consists of white men and white women.
68	0	0		
69	1			The Leadership Page and the Faculty Page is not pictured on the website.

Table A4 continued

School ID	Homepage	Faculty Page	Leadership Page: Board of Trustees, Headmaster, etc.	Comments
70	1	1	0	The Board of Directors consists of only white males.
71	1	0	0	The Board of Directors consists of both white men and women.
72	0		1	The Board of Directors consists of one white male and two women. One of the women on the Board, looks to be First Nations. The Faculty Page is not pictured on the website.
73				I could not find the school on the website listed.
74	1	1	0	The Board of Directors is all white males.
75	1	1	1	The Head of the School is a person of color, Asian, and a woman. Her staff consists 7 POC.
76	1	1	0	The Board of Directors consists of both white men and women.
77	1	0	0	The Board of Directors is not pictured.
78	1	0		The Head of School is a white woman.
79	0	0	0	The Board of Directors consists of white men and women.
80	1	1	1	The Board of Directors has a POC.
81	1	1	0	The Board of Directors is not pictured only listed.
82				The Leadership Page and the Faculty Page is not pictured on the website.
83	1	0	0	The Board of Directors is not pictured.
84	0	0		The Board of Directors is not pictured.
85	0			The Leadership Page and the Faculty Page is not pictured on the website.
86	1	0	0	The Board of Directors consists of both white men and women.
87	1	1		The Board of Directors is not pictured.
88	1			The Leadership Page and the Faculty Page is not pictured on the website.
89	1			The Leadership Page and the Faculty Page is not pictured on the website.
90	1	1	1	The Board of Directors is not pictured.
91	1			The Leadership Page and the Faculty Page is not pictured on the website.
92	0	1	0	The Board of Directors consists of both white men and women.
93	0	0	0	The Board of Directors consists of both white men and women.
94	0	0	0	The Board of Directors consists of both white men and women.
95	0	1	0	The Board of Directors consists of both white men and women.

Table A5. Diversity values

School ID	Homepage	About Page	Core Values & Core Principles	Mission Statement	Vision Statement
1	0	0	0	0	
2	0	1	0	0	0
3	0		0	0	0
4	0	0		0	0
5	0	0	0	0	0
6					
7	0	0		0	0
8	0	0		0	
9	0		0	0	0
10	0	0	0	0	0
11	0	0	0	0	
12	0			0	0
13	0			0	0
14	0		0		
15	0		0	0	
16	0		0	0	0
17	0		0		0
18	0	0	0	0	0
19	0		0	0	
20	0	0	0	0	
21	0		0	0	
22	0	0			
23	0	0			
24	0		0	0	0
25	0			0	
26	0			0	0
27	0	0	0		0
28	0	0	0		
29			0	0	0
30	0		0	0	0
31	0		0	0	
32	0			0	
33	1		0		0
34	0	0	0	0	
35	0			0	0

Table A5 continued

School ID	Homepage	About Page	Core Values & Core Principles	Mission Statement	Vision Statement
36	0		0		0
37	0	0	0	0	
38				0	0
39	0	0	0		0
40	0	0	0	0	
41		0	0		0
42	0	0	0	0	0
43	0	0	0	0	0
44	0			0	0
45	0	0		0	
46	0	0	0	0	
47	0	0	0		
48	0	0	0		0
49	0	0	0	0	0
50	0			0	
51	0	0		0	
52	0	0	0	0	
53	0	0	0	0	
54	0	0		0	0
55	0	0	0	0	
56	0				0
57	0				
58	0	0		0	
59	0	0	0	0	0
60	0	0			0
61	0	0			1
62	0		0	0	
63	0	0	0		0
64	0		0	0	0
65	0	0	0	0	
66	0	0		0	
67	0	0	0	0	
68	0	0	0	0	0
69	0	0	0		0
70	0	0	0	0	0
71	0		0	0	
72				0	0

Table A5 continued

School ID	Homepage	About Page	Core Values & Core Principles	Mission Statement	Vision Statement
73					
74	0	0		0	
75	0		0	0	0
76	0	1	0	0	
77	1		0	0	0
78	0	0			
79	0		0	0	0
80	0	0	1	0	1
81	0	0	0	0	0
82	0				
83	0	0	0	0	0
84	0		0	0	0
85	0			0	0
86	0	0	0	0	0
87	0	0			
88	0	0	0	0	
89	0	0	0		
90	0			0	
91	0	0	0	0	0
92	0		0	0	
93	0			0	0
94	0			0	
95	0			0	0

APPENDIX 2

PERMISSION TO USE THE INTERVIEW QUESTIONS

April 25, 2019 at 3:36 PM

Hello, Dr. Crouse.

My name is Miranda Webster, and I am currently pursuing my Doctorate in Education at The Southern Baptist Theological Seminary. The working title for my thesis is "Classical Christian Education and Racial Representation: A Mixed Method Study." Your dissertation, "A Missiological Evaluation of Southern Baptist Multiethnic Churches in the United States," is extremely helpful. I learned much from your presentation of the Homogeneous Unit Principle in your dissertation. More specifically, I found your interview questions to be applicable to my current research project.

One of the purposes of my research is to identify best practices of racially diverse classical Christian schools. As you know, your interview consisted of 30 questions. With your permission, I would like to adapt and condense your interview questions for a face-to-face interview with the Head of School of racially diverse and/or racially representative schools. Many of your questions concerning multiethnic churches when adapted and applied to classical Christian schools could reveal possible best practices for attracting racially diverse students, faculty, and leadership. Additionally, these interviews may identify practices that could be replicated in other schools.

This spring and summer I hope to begin my mixed method study by identifying classical Christian schools that are racially diverse and/or racially representative to their local demographics. Schools that meet the criteria of diversity will be selected and interviews will be requested and completed.

With your permission, I would like to adjust your research instrument and apply the questions to a classical Christian school setting. Would you allow me to do this?

I have attached your original interview questions and the proposed changes.

I look forward to hearing from you.

Kind regards,

Miranda Webster

Miranda Webster
Research Doctoral Student
The Southern Baptist Theological Seminary
2825 Lexington Road, Louisville, KY 40280
Phone (502) 777-5903
sbts.edu

April 25, 2019 at 4:26 PM

Hi Miranda,

I am happy to give approval to the adaptation of the research instrument I developed and employed in my doctoral dissertation for your research purposes. I wish you well in your work. Please let me know if I can help in any other way.

When you complete your work, I would be interested in reading your dissertation.

Grace and Peace,

Stephen G. Crouse, D.Min., Ph.D.
Vice President for Campus Ministries
Senior Campus Pastor
Co-Director of the Christian Ministry Scholarship Fund

Office Phone: 864.977.7022

Steve.Crouse@ngu.edu

www.ngu.edu

APPENDIX 3

CROUSE'S INTERVIEW QUESTIONS

Agreement to Participate

The research in which you are about to participate is designed to evaluate Southern Baptist multiethnic churches in light of the biblical mission of the church. This interview is being conducted by Stephen G. Crouse as a part of his dissertation research at the Southern Baptist Theological Seminary. In this interview you will provide valuable information about your involvement and experiences in Southern Baptist multiethnic churches. Participation in this study is totally voluntary and you are free to withdraw from the study at any time. By your completion of this interview, you are giving informed consent for the use of your responses in this research. For the purposes of this research, a multiethnic church is defined as a church that is made up of no more than 80 percent of the majority ethnic group. If you do not serve a church that meets this definition, then please do not participate in this interview.

Background

1. How would you characterize your ethnicity?
2. Describe your educational background.
3. Share your spiritual heritage and pilgrimage.
4. Explain your call from God to serve as a pastor.
5. When did you become a Southern Baptist and why are you affiliated with the Convention?
6. What was your first exposure to a multiethnic church?

Ministry Setting

7. How long have you served your current church?
8. Have you served a multiethnic church prior to serving at your current church?
9. When was the church you serve founded?
10. How long has the church been multiethnic (less than 80 percent of the majority ethnicity)?
11. Why is your church multiethnic?

12. Other than the leadership of the Lord, what drew you to become a multiethnic pastor?
13. How many people regularly attend your primary worship service?
14. How many resident members does your church have?
15. How many people were baptized at your church in the last year?
16. Share how your church is involved in evangelism.
17. Describe how your church develops disciples of Christ.
18. What is the ethnic breakdown of your primary worship service?
19. What is the ethnic breakdown of your student ministry (6-12 grades)?
20. How do you view multiethnic churches in relation to the mission of the church in the world?
21. Do you feel that multiethnic churches will become more prevalent in the United States? Why/why not?
22. How do you respond to the Homogeneous Unit Principle (People like to become Christians without crossing racial, linguistic, or class barriers)?
23. What do you consider to be the three most critical issues facing Southern Baptist multiethnic churches in the United States?
24. How would you describe the leadership in your church setting? Are your leaders as ethnically diverse as your congregants? Should this be an issue? Why or why not?
25. Describe a typical worship experience in your church setting. How is the diversity of the worshipers reflected in the service?
26. What challenges are unique to planning worship in a multiethnic setting?
27. How would you describe your preaching style?
28. In what ways, if any, have you modified your preaching style in seeking to reach a multiethnic congregation?
29. How would you describe the style(s) of music employed in worship at your church?
30. How long are your typical worship services? Does your congregation have differing opinions about how long a worship service should be? What are their concerns?

APPENDIX 4

INTERVIEW QUESTIONS FOR RACIALLY DIVERSE SCHOOLS

Agreement to Participate

The research in which you are about to participate is designed to discover possible best practices of racially representative and racially diverse ACCS schools. This research is being conducted by Miranda R. Webster for purposes of her thesis for The Southern Baptist Theological Seminary. In this research, you will give information on your school and involvement in developing a racially diverse or racially representative student body, faculty, and or/leadership. Any information you provide will be held *strictly confidential*, and at no time will your name be reported, or your name identified with your responses. *Participation in this study is totally voluntary and you are free to withdraw from the study at any time.*

Background

1. How would you characterize your ethnicity?
2. When did your school become affiliated and/or accredited with ACCS?
3. How did you first become exposed to a racially diverse and/or racially representative school community?

School Setting

4. Please describe your experiences serving in a racially diverse and/or racially representative school.
5. How long has the school been racially diverse and/or racially representative?
6. Why is your school racially diverse and/or racially representative?
7. Please describe how your school addresses diversity in recruitment and/or admissions.
8. How do you view racially diverse and/or racially representative schools in relation to the mission of classical Christian education?
9. Do you feel that racially diverse and/or racially representative schools will become more prevalent in the United States? Why/why not?
10. What do you consider the three most critical issues facing racially diverse and/or racially representative schools in the United States?

11. How would you describe the leadership in your school setting? Are your leaders as racially diverse as your student population? Should this be an issue? Why or why not?
12. What challenges are unique to a racially diverse and/or racially representative school?
13. In what ways, if any, have you modified your curriculum in seeking to reach a racially diverse and/or racially representative school?

APPENDIX 5

INITIAL EMAIL REQUESTING AN INTERVIEW TO RACIALLY DIVERSE SCHOOLS

Good morning, ____.

My name is Miranda Webster, and I am currently pursuing my Doctorate in Education at The Southern Baptist Theological Seminary. Over the last two years, I studied the extent of racial diversity of select ACCS schools. The working title for my thesis is "Classical Christian Education and Racial Representation: A Mixed Method Study." One of the purposes of my research is to identify possible best practices of racially diverse schools.

Out of 92 schools studied, your school stood out as having a racially diverse student body. One aspect of my research is to interview racially diverse schools to learn best practices. To qualify for an interview, schools needed to meet two of four qualifications:

1. Participation in the Private School Universe Survey in the 2015-2016 academic year, the most recent data
2. The majority of the student population is considered a U.S. minority determined by the U.S. Census Bureau
3. Minority or minorities represented within higher leadership (Head of School, Principal, etc.)
4. Diversity values represented on the school website in published school documents (about page, core values, mission statement, vision statement, etc.)

Again, the purpose of the interview is to reveal possible best practices for attracting racially diverse students, faculty, and leadership. Secondly, it is my aim that these practices could be replicated at other schools interested in racial diversity. Would you please consider participating in an interview to promote racial diversity within ACCS schools?

The interview consists of thirteen questions and should last about thirty minutes. It will be confidential. With your permission, I will record the interview for transcription. Once I have transcribed the interview, I will email you a copy and you will have 10 days to review the interview. If there are needed changes, then revisions will be made. If no response is given within the timeframe, then I will assume that you approve and agree to the content. If you would like to participate but are constricted by scheduling conflicts, then the interview can be filled out and return to me as a questionnaire. Because of distance, the interviews will take place through programs such as Skype or Zoom.

If you have any questions, please do not hesitate. I would be happy to help. Thank you for considering, and I look forward to hearing from you.

Kind regards,

Miranda Webster

APPENDIX 6

TIMETABLE FOR REQUESTING INTERVIEWS
AND RESPONSES

School	Date and Time		Contact and Response
School ID: 86	Date	Friday, August 23, 2019	Emailed
	Time	10:56 AM	
	Date	Monday, August 26, 2019	Emailed
	Time	2:44 PM	
	Date	Thursday, August 29, 2019	Called
	Time	10:25 AM	
	Date	Thursday, September 12, 2019	Questionnaire Returned
Time	11:35 PM		
School ID: 32	Date	Friday, August 23, 2019	Emailed
	Time	10:47 AM	
	Date	Tuesday, August 27, 2019	Emailed
	Time	2:18 PM	
	Date	Wednesday, August 28, 2019	Questionnaire Returned
Time	3:58 PM		
School ID: 72	Date	Saturday, August 31, 2019	Emailed
	Time	11:21 AM	
	Date	Saturday, September 7, 2019	Emailed No Response
	Time	9:48 AM	
School ID: 55	Date	Friday, August 23, 2019	Emailed
	Time	10:50 AM	
	Date	Monday, August 26, 2019	Emailed
	Time	2:43 PM	
	Date	Thursday, August 29, 2019	Called
	Time	10:18 AM	
	Date	Thursday, August 29, 2019	Emailed
	Time	10:24 AM	
	Date	Saturday, September 7	Emailed No Response
Time	9:50 AM		
School ID: 22	Date	Friday, August 23, 2019	Emailed
	Time	10:44 AM	
	Date	Tuesday, September 10, 2019	Questionnaires Returned
	Time	10:40 AM	

School ID: 73	Date	Friday, August 23, 2019	Emailed
	Time	10:47 AM	
	Date	Thursday, September 12	Interview Completed
	Time	2:30 PM	
School ID: 79	Date	Saturday, September 7, 2019	Emailed
	Time	12:38 PM	
	Date	Tuesday, September 10, 2019	Emailed
	Time	10:27 AM	No Response

APPENDIX 7

QUESTIONNAIRE RESPONSES

Response: School 32

Agreement to Participate

The research in which you are about to participate is designed to discover possible best practices of racially representative and racially diverse ACCS schools. This research is being conducted by Miranda R. Webster for purposes of her thesis for The Southern Baptist Theological Seminary. In this research, you will give information on your school and involvement in developing a racially diverse or racially representative student body, faculty, and or/leadership. Any information you provide will be held strictly confidential, and at no time will your name be reported, or your name identified with your responses. Participation in this study is totally voluntary and you are free to withdraw from the study at any time.

Background

1. How would you characterize your ethnicity?
Caucasian (paternal German ancestry, maternal British ancestry, very little of anything else).
2. When did your school become affiliated and/or accredited with ACCS?
We are not yet accredited but became members on 4/7/2015.
3. How did you first become exposed to a racially diverse and/or racially representative school community?
I began my teaching career in the [city name] public school system in September of 2001. The progressive views of that system highly and regularly emphasize this dynamic and commit many resources to developing awareness of and achieving its manifestation.

School Setting

4. Please describe your experiences serving in a racially diverse and/or racially representative school.
In my current setting, the student body is particularly diverse, often making it difficult to determine simply by looking at a yearbook what the student body dominantly consists of. This dynamic has not been intentionally pursued. I believe that due to our extreme diversity there is not a perceived need to initiate a pursuit of diversity and it really tends to be a non-issue. The only time it has become an issue is when a student was either struggling academically or has gotten disciplined and they blamed race instead of personal responsibility. Outside of those things there really are no issues.

5. How long has the school been racially diverse and/or racially representative?
I can only speak for the years that I have been here which are fall of 2012 to present and it has been diverse during that time frame.
6. Why is your school racially diverse and/or racially representative?
[City name], where the school is located, has very little diversity – predominantly Jewish and Catholic (Italian). We actually have only two students from [city name] and they are siblings. We have over 45 school districts represented in our student body. I believe that one major contributor to our diversity is the failure of public schools in particularly minority districts. Christian minority families see the problems produced in their neighborhoods by failing schools and immoral behavior and they do whatever they can to rescue their children from becoming part of that status quo. Wealthier minorities come to us less for socio-economic reasons and more because they have a sound Biblical worldview that they wish to duplicate in their children, and they know that we have very high standards academically.
7. Please describe how your school addresses diversity in recruitment and/or admissions.
We intentionally don't unless asked. We do not believe that it should be made an issue. Once it is made an issue the institution runs the risk of bowing to special interest, expectations of special treatment, "white guilt", and a long list of things that the flesh will tend to pervert once race becomes a focus. If and when asked by a prospective family about our diversity, I simply show them our latest yearbook and instruct them to tell me. If the matter is pushed, I might tell them that we do not make race an issue or use it as a factor in guiding our curriculum and that if it is a demand of theirs that we do, that they would be better served elsewhere.
8. How do you view racially diverse and/or racially representative schools in relation to the mission of classical Christian education?
I believe that classical Christian schools, if directed Biblically, will be the academic hope for any student, regardless of race. When the human being is viewed through a Biblical lens, race is not seen – an eternal soul in desperate need of a Savior is and a soul that, once redeemed, can reach its fullest potential as God has intended. I do believe that in seeking to be racially diverse, race can become an idol and God will not honor that, unless that which is inhibiting diversity is intrinsically sinful.
9. Do you feel that racially diverse and/or racially representative schools will become more prevalent in the United States? Why or why not?
I do but not because diversity has been necessarily sought. I believe it will be because schools that approach this matter in a healthy way will be able to rescue kids from their community schools that are failing them in areas of academics and safety.
10. What do you consider the three most critical issues facing racially diverse and/or racially representative schools in the United States?
#1: Turning race into an idol. As Christians we bow to Christ, not to any special interest. It is critical that we do not modify good pedagogy or compromise standards in order to accommodate any special interest group.

#2: Overcompensating for historical racism by demeaning or neglecting another race. Martin Luther King had the right idea in achieving equality through striving for excellence. Unfortunately, a counterfeit has taken his approach's

place by inducing evils such as white guilt, which is simply counter racism. Excellence should be sought for all students in such a way that all move forward, not by moving some backward.

#3: Extending diversity beyond race and into moral identities. Race is sacred – a specific creation orchestrated by the Creator. Homosexuality, for example, is not sacred. In fact, it is a violation of that which the Creator has established as sacred: union between one man and one woman in permanent marriage. Unfortunately, even in many churches now, the legitimate sensitivity and defense of race has been superimposed on sexual preference and identity.

11. How would you describe the leadership in your school setting? Are your leaders as racially diverse as your student population? Should this be an issue? Why or why not?

Our leaders/teachers are not nearly as diverse as our student body. In fact, they are not very diverse at all. I don't believe it should be an issue because if God's people, regardless of their race, are properly going about God's work in a Biblical manner, the love and work necessary to educate all will be effectively manifest. Also, because we have very little to offer in terms a competitive salary and we demand mature spiritual involvement from our teachers, we take those who qualify from a very, very small pool. We are composed of the teachers we have because they were the ones to make themselves available. Also, being theologically reformed, we tend to attract those of like mind and in this case tend to be less racially diverse, although we do have some diversity.

12. What challenges are unique to a racially diverse and/or racially representative school?

Fortunately, I don't have much of an answer for this because it has not created many issues for us. The biggest challenge we have as a very diverse Christian school is that political views that tend to be held within minority communities are often then automatically embraced by their churches, yet tend to be at least divisive if not completely hostile to a biblical worldview, from kneeling during the Pledge of Allegiance to moving our economy closer to one of socialism to supporting abortion and LGBT matters. Reducing the authentic Gospel to a false social gospel is always a potential problem in this kind of a setting.

13. In what ways, if any, have you modified your curriculum in seeking to reach a racially diverse and/or racially representative school?

No, nor will we. When curriculum is handled responsibly, all peoples come out equally as saints and sinners, made right only by the grace and mercy of God. Great things have been accomplished by people of every walk and great atrocities the same. History should not teach us that one race is superior, nor make an attempt to demonstrate that another is really O.K. It should, however, reveal that the human race, regardless of tint or shade, is a pitiful mess in desperate need of a Redeemer, and that that Redeemer does indeed do wonderful things in and through His people, again regardless of tint or shade. At our school we have found that if you teach all with equal zeal and expectation, diversity and attention to race quickly fades into non-influential obscurity.

Response: School 22 A

Agreement to Participate

The research in which you are about to participate is designed to discover possible best practices of racially representative and racially diverse ACCS schools. This research is being conducted by Miranda R. Webster for purposes of her thesis for The Southern Baptist Theological Seminary. In this research, you will give information on your school and involvement in developing a racially diverse or racially representative student body, faculty, and or/leadership. Any information you provide will be held strictly confidential, and at no time will your name be reported, or your name identified with your responses. Participation in this study is totally voluntary and you are free to withdraw from the study at any time.

Background

1. How would you characterize your ethnicity?
Our ethnicity is diverse.
2. When did your school become affiliated and/or accredited with ACCS?
N/A
3. How did you first become exposed to a racially diverse and/or racially representative school community?
N/A
I have only been teaching at the school for 3 years.

School Setting

4. Please describe your experiences serving in a racially diverse and/or racially representative school.
It is a blessing to encounter a diverse group through teaching. I have assignments that allow students to share their culture with their class.
5. How long has the school been racially diverse and/or racially representative?
N/A
6. Why is your school racially diverse and/or racially representative?
I assume by word of mouth. Most families know one another outside of school.
7. Please describe how your school addresses diversity in recruitment and/or admissions.
N/A
8. How do you view racially diverse and/or racially representative schools in relation to the mission of classical Christian education?
I feel it is a growth for others to be apart of this educational experience.
9. Do you feel that racially diverse and/or racially representative schools will become more prevalent in the United States? Why or why not?
Yes, the ... has more people being acceptable of others and families are more diverse than ever before
10. What do you consider the three most critical issues facing racially diverse and/or racially representative schools in the United States?
 - a) The more diverse a school becomes one race leaves; “white flight”

- b) Struggling financially
- c) Low enrollment

11. How would you describe the leadership in your school setting? Are your leaders as racially diverse as your student population? Should this be an issue? Why or why not?

We have a new leader. He is strong business oriented and open to change.

No. Leadership should represent the student body, because that is the school population.

12. What challenges are unique to a racially diverse and/or racially representative school?

Staff or teachers do not represent what the student body looks like.

13. In what ways, if any, have you modified your curriculum in seeking to reach a racially diverse and/or racially representative school?

I have included projects and use brainstorming for topics discussing culture topics or interests of my students.

Response: School 22 B

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Background

1. How would you characterize your ethnicity?
Caucasian
2. When did your school become affiliated and/or accredited with ACCS?
Not sure
3. How did you first become exposed to a racially diverse and/or racially representative school community?
When I played basketball growing up on a middle school and high school teams, this was really the first “racially diverse” school/team type of exposure. As an adult, being hired [at our school].

School Setting

4. Please describe your experiences serving in a racially diverse and/or racially representative school.
So far, things have been good. The majority of our students are African American. They and their parents have been very welcoming.
5. How long has the school been racially diverse and/or racially representative?
I’m not sure.
6. Why is your school racially diverse and/or racially representative?
The school is a ministry of the church. I imagine this is why the school serves the [city name] community, which is diverse.
7. Please describe how your school addresses diversity in recruitment and/or admissions.
We do not discriminate whatsoever regarding race.
8. How do you view racially diverse and/or racially representative schools in relation to the mission of classical Christian education?
Racially diverse schools seem more like what the kingdom of heaven is supposed to be like. Jesus’s ministry was aimed at all people. With the divisions in our country along the lines of race, classical Christian education should be *more* diverse. (Emphasis added by the author.)

9. Do you feel that racially diverse and/or racially representative schools will become more prevalent in the United States? Why or why not?
Yes, that's been the direction of history in the U.S. The younger generations have been more progressive regarding diversity and race relations since WWII.
10. What do you consider the three most critical issues facing racially diverse and/or racially representative schools in the United States?
 - 1) Being able to "be real" when discussing racially charged issues
 - 2) Media accuracy on TV and social media – citizens ability to critically think and check facts – to understand truth
 - 3) Christians following love thy neighbor and neighbor being everyone
11. How would you describe the leadership in your school setting? Are your leaders as racially diverse as your student population? Should this be an issue? Why or why not?
[no response given]
12. What challenges are unique to a racially diverse and/or racially representative school?
[no response given]
13. In what ways, if any, have you modified your curriculum in seeking to reach a racially diverse and/or racially representative school?
History needs to be more inclusive for classical Christian schools. Most [curriculum] is geared towards a Eurocentric version of history. This breeds a lack of full perspectives for all needs.

Response: School 22 C

Agreement to Participate

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Background

1. How would you characterize your ethnicity?
African American
2. When did your school become affiliated and/or accredited with ACCS?
?
3. How did you first become exposed to a racially diverse and/or racially representative school community?
In college

School Setting

4. Please describe your experiences serving in a racially diverse and/or racially representative school.
The school has undergone several major shifts among students and faculty.
5. How long has the school been racially diverse and/or racially representative?
?
6. Why is your school racially diverse and/or racially representative?
Economics
7. Please describe how your school addresses diversity in recruitment and/or admissions.
?
8. How do you view racially diverse and/or racially representative schools in relation to the mission of classical Christian education?
9. Do you feel that racially diverse and/or racially representative schools will become more prevalent in the United States? Why or why not?
Historically, upper socio-economic groups have been able to maintain ethnic homogeneity; however, as ethnic minorities [] economic barriers
10. What do you consider the three most critical issues facing racially diverse and/or racially representative schools in the United States?
 - a) Lack of sensitivity ...when racial charge comments are made
 - b) The comment: "I don't see color."

11. How would you describe the leadership in your school setting? Are your leaders as racially diverse as your student population? Should this be an issue? Why or why not?

Racially diverse...yes

12. What challenges are unique to a racially diverse and/or racially representative school?

When long term faculty members are ... diversity training and inappropriate and offensive comments or decisions are made.

13. In what ways, if any, have you modified your curriculum in seeking to reach a racially diverse and/or racially representative school?

I have modified or adapted new visual images which complement my lesson and which also represent ethnic and gender diversity.

Response: School 86

Agreement to Participate

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Background

1. How would you characterize your ethnicity?
I am a Korean-American.
2. When did your school become affiliated and/or accredited with ACCS?
Our school became a member school with ACCS in 2013.
3. How did you first become exposed to a racially diverse and/or racially representative school community?
I first started to teach at VCA because it was a school founded by my brother in law and he asked me to come and start teaching at VCA. He was also the one who introduced our family to classical education. He himself is a Korean-American.

School Setting

4. Please describe your experiences serving in a racially diverse and/or racially representative school.
I don't really consider our school as a racially diverse school. However, we do understand that we stand out especially in ACCS because we are not mostly white Caucasians but we are mostly Korean-Americans. Our school consists of about 88% Korean-Americans, 7% of other Asians (Chinese-Americans, Japanese Americans), and the rest are either mixed Asian/Caucasians, and we have 1 student who is Armenian.

We have unique problems of our own since about half of our parents are not fluent in English. Most of our announcements need to go out in both Korean and English. However, we do hold to a policy where all our official documents and announcements will be in English only and for parents who are not comfortable with English can get their updates through a Korean chatting group app for smart phones. Many parents also need help in communication with teachers. It is also very hard to communicate and teach our parents concerning Classical Education and its philosophy. When we do have seminars for parents, we bring in English speaking speakers and many Korean parents have hard time understanding them. However, most do value the type of Christian education that their children are receiving from our school.
5. How long has the school been racially diverse and/or racially representative?
For about past 5 years, we have been mostly Korean-Americans. We are now on our 7th year.

6. Why is your school racially diverse and/or racially representative?
We were more racially diverse in the beginning. However, we had to move our location to a city that has more concentrated Korean population. We didn't intentionally move to this city but it was the only door opened to us at that time. Since then, I feel like we have attracted mostly Korean students. Many Korean parents who do not speak English come to our school and they feel very at home since our leadership can speak fluent Korean. Many of them feel like they can volunteer and be more involved at our school because we have Korean speaking leadership.
7. Please describe how your school addresses diversity in recruitment and/or admissions.
We also have hard time becoming multiethnic. We have many visitors and most are Koreans that come and visit us. Our headmaster (my brother in law who is also a Korean-American) does a radio broadcast with a Korean Christian channel every week talking about the Classical Education. I think that also made our selves more known to Korean Christian community. We try to make sure we have English fluent staff in the office as part of our strategy to attract more non-Koreans. Majority of our teaching staff are non-Koreans. Other than that, we are not really actively seeking to become multiethnic at this point. The fact that our school is located in a heavily Korean populated city does not help either. We have tried advertising in local Christian radio station but it did not help very much at all.
8. How do you view racially diverse and/or racially representative schools in relation to the mission of classical Christian education?
I think being racially diverse and/or racially representative school is not as important in terms of achieving classical Christian education. Each student that God sends to us is very important to us no matter who they are. However, I do see some advantages of being a racially diverse school. It will certainly expose our students to different cultures and better equip them to be the salt and the light of this world. We had students that graduated from our school who grew up only in Korean culture environment. One of those students said she felt uncomfortable being around other non-Koreans outside of school. She has now moved on and is attending a college where she is surrounded by more racially diverse environment and she has adjusted well. But I do feel the need of our students being exposed to more diverse and different cultures and learn from each other.
9. Do you feel that racially diverse and/or racially representative schools will become more prevalent in the United States? Why or why not?
US demographic is becoming more racially diverse. But more importantly, the ethnic minorities tend to be trending more Christian while the predominant white class is trending more secular like Europe and Canada. Therefore, because of the dearth of minorities in ACCS at the present time, the only question is how fast will this portion grow. I do feel as though this growth in ACCS is too slow compare to the trend in America. Part of the reason might be simply because the minority churches have failed to respond to the rapid growth of secular humanism. I noticed also that many people in classical education are very patriotic. We care about this nation and we care about producing good leaders for the future of this country. However, my experience with especially Korean Americans and other minorities is that we don't really have the ownership of this country. Many don't really care much about the future of this country. Also, many minorities that do recognize problems with public education often lack solution. For example, here in southern California, many

have started to wake up to the dangers of sex education in public schools and many Korean American Christian leaders organized events to protest against the public schools. However, these leaders were not able to offer an alternative way to educate their children except to protest. When some of these leaders found out about our school, they pulled their children out and started to send them to our school. It is slow but many now are starting to find out more about this classical education.

10. What do you consider the three most critical issues facing racially diverse and/or racially representative schools in the United States?

From my own school, our critical issues are:

- 1) Lack of strong support base. We don't have a volunteer admin, or board member who does not have a child in this school. We also don't have any church support/collaboration at this time.
- 2) Lack of understanding and awareness of Classical Christian Education. It might be due language barrier and also the failure of our churches (Korean American) equipping their church members to face the tide of secular humanism.
- 3) Lack of diversity in our school.

11. How would you describe the leadership in your school setting? Are your leaders as racially diverse as your student population? Should this be an issue? Why or why not?

Our leadership is almost 100% Korean-Americans with 1 Japanese American staff. All our board members are Korean-Americans. All our critical admin members are Korean-Americans with the exception of that 1 Japanese American. I do believe this is an issue and it is the one of the most dominant reason why we are not attracting other non-Korean Americans.

12. What challenges are unique to a racially diverse and/or racially representative school?

- 1) Language barrier. Many parents do not read our English emails and announcements. Many educational materials for Classical Education are in English and we cannot translate everything for them. So, educating parents in Classical Education is very limited in how much we can accomplish.
- 2) Lack of ownership of American Christian heritage. Many come to our school with very different goals than what we try to accomplish through Classical Education. Many are attracted to our school for its rigor and most common question we get from these parents is how our school can help their children to go to a prestigious college.
- 3) Educationally, students that do not have English speaking parents often lack engagements with their parents. I guess this is also part of that language barrier. We often find students who can engage with their parents at home thrive more in this classical education environment.

13. In what ways, if any, have you modified your curriculum in seeking to reach a racially diverse and/or racially representative school?

We have not modified our curriculum. We generally follow Ambrose and Logos School curriculum model. We try to stay true to classical model as much as possible.

APPENDIX 8

TRANSCRIPT OF INTERVIEW OF SCHOOL 73

Miranda: Yeah. So, you ready to start?

Head of School: Sure.

Miranda: So the first three questions are background information, you may have it in front of you.

Head of School: Yes.

Miranda: So how would you characterize your ethnicity?

Head of School: Well, you should know, I looked up this, because I wanted to do it according to government standards. And I think there are only two choices if I understood it. And so I would say mostly not Hispanic or Latino. Isn't that one of the two categories?

Miranda: They, you know, they go back and forth with the US Census Bureau and the technicalities of even classifying ethnicity and race get such a kind of a heated thing. So I understand. Yeah, it's kind of complicated, but not complicated.

Head of School: Well, I'm Anglo, but for those very narrow technical discussions, I'm mostly not Hispanic or Latino.

Miranda: Perfect. So when did your school become affiliated or accredited with ACCS?

Head of School: I think in 2010. I think. Now, I began here in 2009. And it's possible. There was an affiliation prior to me coming, but I don't think so. I think I began that in 2010. Okay.

Miranda: Okay. And then how did you become exposed to a racially diverse racially representative school community?

Head of School: By coming here. Meaning, I assume we're talking about secondary schools?

Miranda: Yeah.

Head of School: I'd never been involved in one other than coming here.

Miranda: Described your experiences serving in a racially diverse and/or racially representative school.

Head of School: Well, I actually left this blank for the moment, but as I, as I reflect on it a little bit more, I think I would say, if I were to describe it in sort of general terms, I would say it's, it's enriching and humbling.

When I say humbling, what I mean is, clearly minorities read the world in ways different from non-minorities, and so I oftentimes am forced to re-examine my own reading of the world. And to see, is it necessary or not? Is it helpful or not? Is it profitable in this scenario, or not? And that's kind of humbling to have to reconsider some of your own assumptions and presuppositions.

It's enriching because it forces me to remember at all times, the breadth, the scope, the depth, the multi-colored, and no pun intended, it's intended to be a figure of speech, the multi-colored richness of God's graces, as Paul says. In fact, he uses that exact expression, the variegated grace of God. And by being in a multicultural or diverse environment, I'm reminded of that regularly. So, it's positive even when it's negative.

Miranda: It all that makes sense. Yes, it does. Let's see the next question. I'm trying to take some notes here. And I'm recording us. I don't think I said that at the beginning. But I, I am recording us.

Head of School: Okay. Thank you for telling me. But that's fine.

Miranda: Okay, good. How long has the school been racially diverse or racially representative?

Head of School: Since about 2009, when I first came, now, I was not the one who initiated it. I am, I think, the one who has led it to become even more so. But I don't want to jump ahead here, Miranda. But in 2009 the school began a relationship with a minority majority school that ends at grade eight. And we began that relationship because we share certain philosophies and commitments. And we wanted to recruit those people to come here. And they're virtually all minorities.

Miranda: Okay. Why is your school racially diverse?

Head of School: Because we're orthodox Christians, lowercase "o", right? We pay attention to the scriptures. And, I don't mean that in a snarky way as critical to those schools that aren't, that's not my point. And I have a couple of other points to make too, to demonstrate that that's not the case. But let me expound on that for just a moment.

As you well know, throughout the Scriptures, from the beginning of the history of redemption to the end, at least in the Scriptural record, we're not at the end yet. But you can you can read the Scriptures in full, there is a sense and there is a portrayal of God's grace, extending to every tribe and nation and people and tongue, right. And we might say, every color, so to speak. If that is the intentional, fulfilling, fruitful work of God, and we are to imitate God, as Paul says, in Ephesians 5:1, then I think our work needs to represent that same kind of commitment, that same breath, that same inclusiveness at center. And so when I say we are racially diverse because we're orthodox Christians, again, lowercase o, that's all I mean. Now, let me go a little bit further.

We also are racially diverse because our socio economic and geographical context is racially diverse. And in fact, our situation straddles that more than most private schools in this area. We, we live right down the street from some of the nation's most wealthy people, when I say we live, I mean, our school, but just less than half a mile to the west, you get into extremely racially diverse and lower socio economic status. So, we cannot draw a circle around the school, that is not profoundly racially diverse.

Plus, there are, as I have indicated earlier, there are some very good Christian, in one case, classically oriented, Christian school, that are virtually all minorities, they end at either grade six, in one case, or grade eight in the other, we need to provide some place for those students to go where they can get the best education possible, and in a context that is, is like minded in terms of philosophy of education.

Miranda: Good. Describe your school and how your school addresses diversity in recruitment and/or admissions.

Head of School: Well, we first off, and this is where it all began, we were very, very intentional about building positive relationships with those primarily minority schools that I mentioned earlier, one in particular, so much so that we invited them to begin going on our middle school trip to Washington, DC with us. And it was the year after the very first time they went to DC with us that we had a big influx of students from there to us. And that influx has continued every year. Now, we don't accept all that apply. Well, we certainly accepted a good number of them. And so we continue the process of building those positive relationships, some of our alumni teach in those minority schools. So, we have an advantage there.

We've actually invited one of the parents of those students to join our board. She served on our board for three years. And she had as much of a say as anyone else did. We have, we have tried to incorporate the minority students in leadership positions in the school. All of that we then take to message in our recruiting and try and show that our intent is not just to get those students to come here, but to actually involve them in student life and school life, in every level in every sphere. And then we try and demonstrate that and show that as much as we can.

And then I guess the other thing is, we are a school that tries to be very relational, in some ways, even pastoral, in all that we're doing. And we try to reach out to these communities in that way as well.

One last point, I'll make here, Miranda. We do we try to do community service projects throughout the year. We don't require them. We want an environment where students do it because they see the goodness it. And we have gone to some of these other schools and engaged in community service there, for example, helping build the playground one year, helping do some painting one year, we actually promote some of their events occasionally.

And then lastly, every year, at the beginning of the year in August, the week of in-service, our school, one other school that's not diverse at all, and it's in the Highland Park area here in Dallas, and then a third school. And this third school is the almost exclusively racially minority filled school. We all have a breakfast together. At the beginning of the year, all the faculty and staff from all three schools come together, we have breakfast, each of the three schools hosts it. And so this year was our year to host it. And so someone from our school speaks, we mix the faculty up, we don't have cliques, you know, and who we sit with, and that sort of thing. So we're sitting with, with faculty and staff from these other schools, and we're trying to build relationships with them. So those are basically the things we do. There are there are other things, but it's all built around relationships.

Miranda: Good. Next question, how do you view racially diverse and racially represented schools in relation to the mission of classical Christian education?

Head of School: This was a question which I guess you could say my answer on the surface might sound a little smart-alec, but the same way you would with other schools.

And so if I were to unpack that a little bit, I would simply say, we have a very, very intentional philosophy of education, a way [in which] we understand education. And that philosophy of education, among other things, involves a commitment to learn from others.

I can't remember what father it was. It was probably in the Medieval Ages. There was one of the headmasters, who exhorted his followers to not look down on learning from anyone. And so, in a sense, we look at all schools as engaged in a noble calling and doing good things.

And there may be some things we could learn from them. Similarly, the reverse is true, there may be some things they could learn from us. And so we try and pay attention to them, and get to know them as best we can. Now that's how we view them. We are not highly active in some of that simply because our plate is full all the time. But when we do interact, it's in that spirit.

Miranda: Yes. Do you feel that a racially diverse and racially representative schools will become more prevalent in the United States? Why or why not?

Head of School: I doubt it, to be quite honest. And I doubt it simply because of the hardness of human hearts. I think, and these are these are not political statements. What I'm saying I think I would have said, you know, seven years ago, 10 years ago, I think we're seeing more of this played out right now.

But I think there is an increasing sense of intimidation, of skepticism, of cynicism, and perhaps most increasing sense of tribalism. And as those things increase, I cannot see how we're going to have more prevalence for racially diverse schools. It seems to me we're in more danger of going the other direction. And in fact, we see that from time to time, even though we're pretty diverse, we see that some of the minorities that come here still feel out of place, even though we do everything we can to welcome them, they still feel out of place.

Miranda: What do you consider the three most critical issues facing racially diverse schools in the United States?

Head of School: I'm going to give you three things, but you will laugh because in effect, there are only two things.

One is money. And what I mean is there is no getting around it. Racial minorities do not have the advantages, typically, that what are regarded as the racial majority, and you can see that very, very much. It takes money to operate schools like this, it takes money to be a part of schools like this. And a lot of people don't even come apply, because they think there's no way they could do it financially. Even though we give tremendous amounts of financial aid. We don't really have it have the money to do so. We welcome them, we discount their tuition. And then we say, okay, where are we going to get that money? Where are we going to get it? We have to go out and raise it. So money, there's no getting around that.

Secondly, is empathy. Now, this is one that has to be kind of unpacked a little bit. Because I want to say it is empathy due to the lack of shared experience. However, I don't mean that somehow or another, they're different sorts of humans. No, no. And if they are human, in the same way, we are human, and vice versa, we're human in the same way they are, then we have common human experiences. But as you well know, our common human experiences are contextualized so differently. And because they are contextualized so

differently, they are perceived so differently, they have different results, they that they create, in some cases, different types of barriers, because of the different context.

And if we do not have some of those same shared experiences, within at least similar kinds of contexts, then it's hard for us to have a real empathy. And if we don't have a real empathy, it's hard for us to have a real commitment and a real openness.

After all, what drives most of what we do from a business perspective, money. And because we're all striving, struggling, trying to figure out how to be more stable, more secure, etc, etc. It's easy to look past those shared human experiences, because we don't have the empathy. I mean, that the common experiences, and therefore we don't have the empathy, because after all, empathy doesn't pay the bills. Money does.

So, I would say empathy. And then lastly, back to money. That's why I said, I'm going to give you three answers. But really, it's only two. I cannot identify a third thing, Miranda, that I would put on the same level as those two.

Miranda: How would you describe the leadership in your school setting? Are your leaders as racially diverse as your student population? Should this be an issue? Why or why not?

Head of School: We are predominantly Anglo. Um, currently, we have two employees that are African American. As is often the case, they are in the athletic department. In fact, they are co-athletic directors. We have in the past, had an African American faculty member. And we certainly have had Hispanic faculty member. We also had an Asian but I don't think that counts for this kind of discussion.

So no, our faculty and staff, our leadership as a whole, our leadership, in particular, our faculty and staff, as a whole, do not reflect the diversity of our school. Does that matter? Yes, it does. Why does it matter?

One of the most compelling influences in all of our lives are role models. And of course, in a classical Christian educational context, we might even refer to them as heroes, and large part of what we're focused on in history and literature, in theology, and in other areas, as well, are heroes of faith, heroes of the tradition, heroes of great historical moments, etc,

And most compelling are those heroes, those noble figures, those noble examples, who we can identify with? And the most fundamental points of identification for most people is? Are they black like me? Are they Latino, like me? Are they white like me? Are they Swedish like me, or the Irish like me? Whatever, right?

So we do regard our faculty, as most classical schools do, as role models, as master teachers, and students as apprentices. And if there is no one on the faculty, staff, administrative team leadership team, truly like me in race, then it's hard to see them as fully as a noble example, a noble model, a hero in any sense. And I've heard things like that from students. So I think that's why it matters and why it should be an issue.

And just a little side note, I have worked very hard at trying to recruit minority faculty; it is really hard. It was even harder at the seminary and the college when I taught at those levels. But it's hard here too, very, very hard for a multitude of reasons.

Miranda: There's more I would like to know on that topic, but unfortunately, I want to respect your time. What challenges are unique to a racially diverse school?

Head of School: I want to say that there are none, which are truly unique. Now, as an academic, I'm taking your words at face value, and interpreting them in a particularly

strict manner, unique, meaning only one of a kind, right? So in that sense, I want to say, there are none which are truly unique.

The problems in a racially diverse, racially representative school, you can find those same kinds of problems, you just find them manifested a little bit differently. You've still got various groups of the haves and the have-nots. You've got other groups. And ultimately, it all comes back to some of those same kinds of things.

Now, if I want to understand your question a little bit more broadly, rather than in such a strict manner, I guess I would go back to what I was saying earlier about empathy. I think there is in a racially diverse school, there is a demand, whether one is conscious of it or not, there is a demand that we are more empathetic and more open to the other.

And of course, that's what Christianity forces us to do. To be open to the other, as Paul says, in Philippians, "consider others more important than yourself." So, we are to be other centered as Christians. It's easy to gloss over that, in certain respects, when everybody around you looks like you comes from a similar enough socio economic status, etc. But when you are surrounded by and in the context of a racially diverse environment, and especially when you're in that context, every day, almost at least Monday through Friday. And, we do a lot of other things together too. We go on various trips together. We take retreats together, etc. When you're surrounded by that, that frequently that comprehensively and racially diverse, you're forced to reckon with otherness in different ways.

And so how would I put that in terms of a particular a particular challenge? Well, I guess just being humble enough to be other-centered that we actually are able to learn from one another, edify one another, hold one another, accountable, etc. And I think that challenges, different interactions, diverse school, even though it's not a different challenge, I think it's more emphatic, more comprehensive, maybe. So I think it comes back to relationships in one way or another.

Miranda: Yeah, for sure. And what ways, if any, have you modified your curriculum and seeking to reach a racially diverse and racially representative school?

Head of School: Yeah, that's a good question. I would say we have not modified our curriculum. We've had do racially diverse art. We've had minority families who've wanted us to, matter of fact, they wanted us to, for example, include literature from minorities, that we did not currently have. We have not made those changes, not because we're not open to it. But we have concluded that our curriculum, as it stands, better represents our goals and our commitments and our philosophy, than if we made those changes merely to get more minorities represented.

Are we open to it? Sure. Absolutely. At this point, we've not discovered anything that we think would actually fulfill our mission more effectively. I guess the question is, well, isn't adding more, thus demonstrating more openness, a step in that direction? Maybe, maybe. Maybe not.

Because we're pursuing truth, which is the unifying reality for all knowledge and all understanding. I don't think truth is racially determined. And if we can effectively communicate that, then I think we don't have to change the curriculum, but we haven't at this point. Yeah, I'll shut up with that.

Miranda: No, that's good. Thank you. Well, that concludes the questionnaire.

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ABSTRACT

CLASSICAL CHRISTIAN EDUCATION AND RACIAL REPRESENTATION: A MIXED METHOD STUDY

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This explanatory sequential mixed method study examined the extent and state of racial diversity and racial representation among select Association of Classical Christian Schools (ACCS) schools. The following study asked four research questions: (1) To what extent, are the student bodies of ACCS schools racially diverse in comparison to their local demographics, determined by zip code? (2) What diversity emphases are represented on school websites? (3) What is the relationship, if any, between the content of the school's website and the racial diversity of the student population? (4) What practices contribute to racial diversity in classical Christian schools?

Chapter 1 is an introduction to the research problem with definitions of classical Christian education and racial diversity. Chapter 2 outlines the background on racial diversity, historical overview of race and education within the United States, institutional approaches to racial diversity, the status of racial diversity and private schools within the United States, and the need for this study. Chapter 3 introduces, explains, and outlines the research methodology of this explanatory mixed method study. Chapter 4 is an analysis of findings for the quantitative data, qualitative data, and the responses from the interviews and questionnaires. Chapter 5 concludes with the research implications, applications, and limitations of this study. This research fills the void on understanding the state and extent of racial diversity among select ACCS schools.

Key Words: Classical Christian Education, Race, Racism, Racial Diversity

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