

AFFECTIVE LEARNING IN A SENIOR SECONDARY SCRIPTURE STUDIES COURSE

Introduction

This paper explores the affective learning that took place in 2006 within a senior secondary scripture studies course, namely the Victorian Certificate of Education's *Texts and Traditions* course, in a large Catholic College for girls. While the class consisted of seventeen students, seven students chose to participate in the research, and they represented a cross-section of the class in terms of skills, knowledge and background in textual analysis. The data was collected in three stages: a reflective writing piece for all seven participants, interviews with four of the participants and a focus group discussion. It was found that while the *Texts and Traditions* course is cognitive in emphasis, the students did experience a range of affective dimensions. For some of the participants, these dimensions could be defined as a deepening and strengthening of faith through the illumination of scriptural truth. For others, however, various pre-conceptions and even misconceptions about textual study and the role of sacred text within the tradition were challenged, and these challenges caused them to separate their faith from textual analysis, treating their studies in a purely scientific and clinical way. It was clear from the research that an important role of the religious education teacher, particularly when it comes to scriptural analysis, is to provide opportunities for discussion in the area of affective learning and to support the students through any challenges they may face.

Research Aims

The following aims formed the basis of this research:

- To explore the affective learning that took place for students in a senior secondary scripture course, engaging in an historical-critical approach to scriptural analysis;
- To identify the specific aspects of the students' faith and spirituality that were either confirmed or challenged by the course;
- To find ways in which students could be better supported through the various challenges they may face as a result of the course; and
- To inform the professional learning of teachers of *Texts and Traditions* in terms of the impact of scriptural studies on the student and to provide a means by which teachers may be better equipped to deal with the affective dimension of religious education in the senior secondary classroom.

Texts and Traditions

The *Texts and Traditions* course

forms part of the social education component of the Victorian Certificate of Education (VCE) and is offered in many Victorian secondary schools. The study design allows schools to focus on the sacred texts of a chosen tradition, be they the texts of the Qu'ran, the prophetic books of Ezekiel and Jeremiah in the Hebrew Scriptures, or the Gospel of Luke or John in the Christian Scriptures (VCAA Bulletin, no.31, Oct 2005). As the course is offered to students in both religious and secular schools, it does not presume personal or community based faith on the part of the student, nor does it require a level of commitment to any particular religious tradition.

The course uses scientific methods of analysis to study the sacred texts of the chosen tradition. Methods of historical criticism, literary criticism, form, redaction, source and canonical criticism, each play a role to varying degrees in the interpretation of texts for the purposes of the course. Ultimately, the course analyses the authority placed on particular sacred texts and the way in which these texts form a foundation for the beliefs, rituals, values, ethics and social organisation of the tradition to which they belong (Learner, 1999). The ability of textual study to illuminate important stories of the tradition and provide a "stimulus for change" (p.7) in the religious community and in the wider society provides an appropriate rationale for offering the subject at the VCE level. By analysing the influence of the developing tradition on the writing of the sacred texts and by developing an understanding of the reciprocal power that the text has in shaping a tradition, students are given the opportunity to come to a fuller awareness of their own religious tradition and its role in the wider community. Indeed, "it is the complexity of the social relationship of the tradition with its texts that makes it an appropriate special study within senior secondary education" (Learner, 1999. p.7).

This project took place in a Catholic girls' school in Melbourne, in a Year 12 *Texts and Traditions* class, undertaking Units 3 and 4 – "Texts in the early tradition" and "Texts and their teachings" (Learner, 1999, p.19 - 27) – and the gospel of Luke was chosen for special study. There are five areas of study in Units 3 and 4. The first, *the background to the tradition*, examines texts relating to the origin and early development of the tradition, focusing on important events, people and places. In this case, an examination and analysis of the foundational texts of the Hebrew Scriptures was undertaken, particularly from the point

of view of salvation history. The historical, political and social issues that preceded the coming of Christ were also examined in detail.

The second area of study, *approaches to texts*, examines issues relating to the writing of texts such as authorship, purpose and intended audience. It allows students to develop knowledge of the text as a whole in terms of its literary structure and major themes (in this case, in the Gospel of Luke).

The third and fourth areas of study, *interpreting texts*, allows students to practise their exegetical skills. It calls for the interpretation of texts in light of their historical, political and social contexts in an effort to understand the meaning, purpose and teachings of the text as well as analysing the text's continual relevance in the contemporary tradition. The chapters for special study prescribed by the Victorian Curriculum and Assessment Authority (VCAA) in 2006 were examined in detail as part of these areas of study (in this case Luke 2; 4:14–30; 7; 9:18–36; 14; 15; and 23).

The fifth and final area of study deals with *religious ideas, beliefs and social themes*. Students examine a particular religious idea, belief or social theme which arises from the text, paying particular attention to the way in which the text deals with the issue or theme in its historical, social and religious context. Later interpretations of the issue or theme are examined in the context of the circumstances which gave rise to these interpretations and consideration is given to the impact that this theme or issue has had on the further development of the tradition (Learner, 1999, pp. 19 – 27).

Pedagogy in Religious Education

In the *Texts and Traditions* course, students are assessed on their ability to demonstrate achievement of a particular learning outcome for each of the areas of study and each of these outcomes are cognitive in emphasis. Utilising scientific methods of biblical interpretation in order to find meaning within the text, the course requires that students become proficient in a range of key skills such as gathering and reporting on information, discussing and examining issues in relation to the structure, themes and literary interpretations of the text, engaging with material and evaluating and analysing relationships within the material. The development of each of these skills forms the necessary basis for successful completion of the course.

In a Catholic secondary context, the *Texts and Traditions* course falls under the banner of Religious Education. Due to the work of theorists such as Rummery (1975), Rossiter (1998) and Moran (1983), Religious Education is understood as a subject that works on two interrelated dimensions: the cognitive dimension and the affective dimension. In 1998, Graham Rossiter called for authentic religious education to include a list of affective outcomes, to be listed as “hopes” (1998, p.23) alongside the cognitive

outcomes of the religious education lesson. This is based on the understanding that while religious education is based in the intellect, the emotions, faith and personal dimensions of the students may also be affected (Brown, 2005). The purpose of allowing for these affective dimensions is for students to be given the opportunity, should they choose to take it, to deepen their reflection and faith as a result of the content being studied. This combination of religious education and catechesis, first discussed by Rummery (1975), has been referred to as a “platform towards faith” (p.179). Rummery asserted that religious education could provide the necessary preparation for the student “for the actualisation of his [or her] potential for faith.” He said that while faith could not be assumed in the religious education classroom, the seeds for faith could be planted through sound pedagogical practices. In the same way, Moran (1983) discussed the interconnectedness between religious education and faith development, stating that the *cognitive* dimension (learning about religion) and the *affective* dimension (learning to be religious in a particular way) each have precedence at various stages in the life of a believer. He asserted that as the classroom is in fact the believing community for many students today, both aspects of this educative process may be applicable. Thus, in order to serve effectively as a “channel to faith” (Rossiter, 1987), sound religious education must provide both cognitive and affective opportunities.

This understanding was further explored by Engebretson in 1998. She stated that the affective dimension relates to the way in which the intellect, emotions and faith of the student is affected by the study and that it is the personal dimension of learning, where the student is moved or changed in a particular way through learning about their own tradition. She developed this further, outlining two levels of affective learning that could take place as a result of religious education: the intellectual-affective level and the spiritual-affective level. The intellectual-affective level relates to the intellectual response of the student, “expressed in enjoyment, interest and curiosity about the subject matter” (1998, p.2), while the spiritual-affective level hopes to assist the student in “his or her personal search for faith and meaning through the cognitive study” (p.2). This can be seen when students engage in a comparison of their own values and beliefs with those expressed in the study and when they comment on the way in which the study “touches their own beliefs and commitments” (p.3). According to Engebretson, each of these levels are implied within the religious education course, and are made explicit by the student when and if the moment arises. Thus, the course becomes an invitation to faith which the students are free to take up or ignore.

Thus, while the cognitive dimension is explicitly taught in the classroom, sound religious education, according to these theorists, must provide opportunities for this affective learning to take place. As it currently stands,

the *Texts and Traditions* course is limited to the development of cognitive knowledge and skills for the purposes of assessment, leaving little or no room for discussion of students' personal or faith development, nor for discussion about the way in which they are being personally challenged by the material. There is currently no time built into the course to support the students in the affective learning that can take place as a result of scriptural studies.

As found in this research, the cognitive outcomes that form the basis of the *Texts and Traditions* course can, in fact, illuminate an affective dimension. In coming to a cognitive understanding of the way in which the text is shaped, communicated and developed within the believing community, the students may also question the place of the text within their own lives. In this way, the affective dimension is realised. Similarly, cognitive discussions of the role of persuasive narrative in the expression of beliefs can lead to students finding a means to express their own beliefs and values. If the goal of critical study of the bible is to find "the soul of sacred theology," (*Dei Verbum*, n.24), and theology itself comes from the point of view of faith, then it follows that the result of the study – indeed its principle aim – must be a deeper, more educated faith (Pontifical Biblical Commission, 1994).

This research was concerned with understanding the impact that scriptural studies had on the personal life and values of the participants, as well as the development of their faith. The intellectual-affective level, as discussed by Engebretson (1998), is easily recognisable in the context of the classroom, however it is the spiritual-affective level that is often unclear, particularly in a rigorous, intellectual subject such as *Texts and Traditions*. The way in which the course touched the lives of the students, affected their faith and their relationship with the sacred, and affected their values and choices, was the overall focus of this study. It was hoped that, indeed, through critical study of the bible, students were able to move closer towards an authentic, ever-deepening faith, grounded in the Tradition of the Church.

Research Design

The gathering of data for this research was cumulative in its design, with the aim of discovering the way in which the affective understanding of the participants developed as the course progressed. The content of the data was then analysed using the Miles and Huberman (1994) method of qualitative data analysis.

In term one, the seventeen students of the *Texts and Traditions* class were introduced to the aims and methodologies of the study and seven students from the class chose to participate in the project. At the beginning of term two, these voluntary participants were asked to work for approximately 60 minutes on the following task:

Write a reflective piece about the impact that

the study of *Texts and Traditions* has had, or is having, on your spiritual or personal development.

While most participants addressed this question very generally, some chose to respond to a series of shorter, guiding questions in relation to the topic. These questions related to the important things they had learned thus far and the way in which these key learnings had affected their personal relationship with the Christian Tradition and with God. Participants were also questioned about whether the course had raised any challenges for them, particularly in relation to their perception of scripture, and the way in which the course to this point had affected the role of scripture in their lives. A number of themes emerged from the responses and these became important discussion points for the interviews that followed. Responses ranged from the reporting of very positive personal outcomes as a result of the course, to a discussion of the challenges associated with questioning the text and allowing these questions to inform the development of faith.

From the reflective writing responses, four participants were chosen for interviews at the beginning of term three. These participants reflected a cross-section of the reflective writing responses in terms of the impact of the course on their affective learning. The interviews were semi-structured, ranging from 25 – 45 minutes, and were recorded for later analysis. The general guiding questions used for each of the interviews related to the participants' enjoyment of the course, the various challenges of the course, the overall impact of the course on their own development of faith, further personal or affective learning that had taken place since the initial reflective writing task and the effect that the course had had to that point on their relationship with the Christian Tradition and with the Creator.

While the interviews were designed to assess the way in which the participants' original understandings had developed since the reflective writing task, they also served to clarify the impact of the various challenges of the course on each of the participants. In some of the reflective writing responses, it was unclear as to whether the course had led to a positive development of faith, coming to a stronger relationship with the Tradition, or whether the challenges associated with such study had impinged negatively on the participant. Hence, the interviewees were chosen for the specific content of their reflective writing tasks, with two highly positive responses and two responses which contained both positive and negative elements. It was clear from the interviews that those participants who initially reported negative outcomes in relation to the impact of the course, had grown in their understanding of the nature of biblical scholarship and the way in which this could serve as an enhancement to faith. The semi-structured interview allowed for further discussion and clarification regarding the affective

learning that took place and uncovered a deeper level of meaning that the participant had not previously articulated.

At the end of term four, the seven participants were invited to participate in a focus group discussion, centering on the key learnings of the year and the impact that such learnings had had on their personal understanding of the text and its Tradition. More specifically, discussion was centered on the ultimate impact of the study on the participants' faith and their relationship with the Tradition and whether the course had informed the faith, values and actions of the participants. Five of the seven participants chose to participate in the discussion and this was again recorded for later analysis. Undertaken at the end of the year, the aim of this discussion was to further assess the way in which the insights of the participants had developed throughout the year. The discussion was designed so that all participants were given the opportunity to discuss together the impact of the course in terms of the affective learning and development of faith that had taken place and to assist them in coming to an understanding of the personal and individual nature of faith. For the participants who had experienced negative challenges, this was an important way for them to see the development of the various stages of faith in their classmates and the individual way in which scripture can touch the lives of believers. As the data was cumulative in its design, this focus group discussion allowed for a clear picture to be developed in relation to the specific aims and findings of the study.

The tasks designed to gather the data, namely, open-ended questions, extended written responses and discussions, called for qualitative analysis, as both objective and subjective readings were necessary to draw out the findings (Punch, 1998). The participants were asked to respond on their own terms, using their own language and concepts. The structure and categories of the data were not predetermined, but rather emerged from the data itself and informed the collection of data to follow. The research needed to capture the "lived experience" (Punch, 1998, p.61) of the participants in order to ascertain the impact of the *Texts and Traditions* course on the lives and actions of the participants. More specifically, the Miles and Huberman (1994) method of qualitative data analysis was utilised throughout the research, as its scope allowed for the accumulation of data using open-ended questions, with the flexibility of a range of data collection methods. In line with the features and strengths of qualitative research (Miles and Huberman, 1994, p.6-7, 10), this project saw the gathering of data over a sustained period, with a different method used for each stage. It was grounded locally, in the context of the participants' natural environment as it related to the study and it was focused on a specific case, namely *VCE Texts and Traditions* as a senior secondary scripture course in the context of a large Catholic college for girls. The researcher, as the teacher of the

course, had a holistic understanding of the nature of the course, its implicit and explicit benefits and its limitations and the data was captured from the "inside" by the teacher of the course. This data was complex and rich with meaning – both explicit and implicit – and could have a multitude of interpretations and the themes emerging from the data were isolated and discussed in further stages of the research. The research data made explicit the effect that the senior secondary scripture course had on the way in which participants thought and acted in the social world and the hypotheses developed as the data was analysed, with open ended questions allowing for the researcher to clarify key themes and outcomes which emerged. Such features and strengths allowed for solid conclusions to be drawn in relation to the aims of the research and the possible enhancement of the course for future cohorts.

Research Findings

The responses from the participants during the various stages of data collection fell into a number of main themes. The first of these themes related to the enrichment of a personal faith, or at least coming to a deeper, more personal understanding of the text and scripture in general. The comments in relation to this theme discussed the participants' ability to come to a clearer understanding of faith, an ability to reflect more deeply on faith, and the development of a personal relationship with God as a result of scriptural studies. Participants discussed the provision of a more educated faith as an outcome of the course, as well as the way in which the course had validated their beliefs. Here are some of their comments:

Only truly through this subject have I actually thought on a deeper level about what the scriptures mean to me and how I view them in my life...I now feel that even just a basic knowledge of where your faith and beliefs originated is important for a strong and educated faith.

Texts and Traditions has strengthened the way I see God, especially the type of God that comes through in the scriptures. Before *Texts* I was afraid of God and I didn't really understand the vengeful and powerful God that I thought he was. Now I see him more as a loving friend who is everywhere. There are some stories in the New Testament that really teach us about who God is, and studying these texts has made me think about God differently and brought me closer to him.

I have learnt far more through the *Texts and Traditions* course, intellectually and spiritually, about who I am and my relationship with God...It demystified the characters of the Gospels; in many ways I was able to better understand Jesus, his life and his importance. He became a character with whom I could relate.

In time I have learned that there is truth in the old adage: "A document, like a witness, rarely speaks until you begin to question it."

For one participant, the course had caused her to abandon some of the beliefs she had previously held that no longer made sense to her, but had strengthened her relationship with God. Another participant, through scriptural studies, had come to understand that she had a choice about her faith and that this faith was a very personal element of her life. Indeed, two of the participants commented on the ability of the course to provide opportunities for reflection on faith, resulting in positive benefits for them. Here are their comments:

Without *Texts* I may not have thought about my faith on any deeper level. I think the study has had a positive impact on all of that. It makes you think about it more – even if you don't come to any conclusions about faith.

Texts and Traditions has given me the chance to reflect on the text and read the text in a particular way – especially particular stories that tell me something about God.

It became clear from the analysis of this first theme that the course had achieved at least one affective outcome for at least these participants in the early stages of the course: the development of a personal faith and the finding of a deeper, more personal meaning in the text through scriptural studies. For these participants, scriptural studies (or exegesis) had in fact deepened their faith.

The second theme emerging from the reflective writing pieces and the interviews related to one of the more cognitive aims of the *Texts and Traditions* course, that is, the contextualisation of the gospel writings in their original setting, exploring their time, place, and original audience. Participant comments ranged from the development of an understanding of the origins of the tradition and the context in which the scriptures came to be written, to the discovery of the nature of biblical truth and the broadening of scriptural knowledge. It is important to note that while this theme relates to a cognitive aim of the course, the intellectual-affective dimension, as discussed earlier in this paper, is clearly demonstrated in the participants' responses. Here is one of the comments made by a participant:

Through my study so far I have gained a greater understanding of the times of the writing of the gospels and the Hebrew Scriptures, which has enabled me to grasp a better knowledge of how this affects this writing, and for the people it was written for...I do not think I truly realised how important the Jewish faith was in developing the Christian beliefs until studying this subject.

Each of the participants made comments which related to this theme. Coupled with the fact that six of the participants referred also to the affective benefits of the course, it can be discerned that the course does indeed provide sound religious education according to the precepts set down by Rummery (1975) and Moran

(1983), albeit without the explicit mention and inclusion of the affective dimension. The third theme that emerged related to the impact of the course on the life of the participant and the participants' personal commitment to the Christian Tradition. For some participants, the course brought them closer to the tradition of the Church and extended their interest in Liturgy:

Overall I feel the course has brought me closer to my relationship with the tradition and God. I have found that overall through this course my beliefs in and commitment to the Church has been strengthened.

Prior to studying *Texts and Traditions*, I was somewhat disconnected from the Church and from Mass. Through studying *Texts* I have an understanding of the liturgy that is more personal. There is still a mystical element that is really important, but I can relate it to me a lot more. Mass now has more significance to me and I get excited when it comes time for the sermon because the sermons at my Church are so relatable. The priest links the background and history of the text to our lives, and it becomes a really good guide when we go out into the world. The application of the scriptural message for our own lives comes through participation in ritual, especially if you know where that ritual has come from.

It has been positive to be able to look at the text and explain something about why the Tradition is what it is. It makes you more historically aware.

My interest in the Liturgy of the Word during the Eucharistic celebration has been extended. As well as the Priest's homily, I too am able to evaluate the events in the Gospel and add my own understanding to them...Stories in the bible that once meant nothing to me now have a significant message that I can apply in my own life.

For some of the participants, the course raised concerns about the nature of the Church tradition and their own place within it, particularly when the Church did not seem to be true to the gospel message:

Through detailed study of Luke's gospel, I have found irreconcilable differences between the scriptures and the theology of the Catholic Church. The subordinate role of women in the Church is one such contradiction. It is difficult to relate the place of women in the New Testament and their utterly different role in the Church... (Through continued scriptural studies next year, I hope to) answer some of the contradictions and questions that still plague me as a young Catholic.

Textual analysis can help you see the scriptural

basis in Church teaching. I can see the inconsistencies in Church teaching and tradition, and it has benefited me to be able to take the teaching back to scripture.

Also in relation to this theme, each participant stated that the *Texts and Traditions* course had had a positive impact on her life as a whole. Much of this was seen in emerging values and attitudes. Here are some of the participants' responses in relation to this theme:

I believe (and my mother attests) that biblical studies has altered the way I act with my family and friends...Studying the Gospel through *Texts*, and coming to terms with the human Jesus has helped me adopt his example in my life.

My values have been emphasised by the text and enhanced by textual interpretation and my values are brought to the text to help to understand it. It has given me greater knowledge of the text and has helped me to explicitly identify my values and how they relate to the text.

It has helped me to understand God in a way that is relevant for me, and also about how we ought to live in the world.

The fourth theme that emerged from the analysis of the reflective writing pieces and the interviews related to the challenges that participants had faced as a result of the course. These challenges related to the demystification of the text and the impact that the study had had on previously held literal beliefs and interpretations. For many of the participants, this had led to a deeper understanding of the meaning within the text. Here are some of their comments:

Personally, I found it a stretch of the imagination to believe that Jonah was swallowed by a fish. It defied my childhood logic...(Through the study of *Texts and Traditions*) I was able to come to terms with the reality of the scriptures.

I needed to know that the scriptures did not hold literal truths all the time. I came to the conclusion that if I had based my faith for longer than I already had on the creation that is evident on face value in the bible then I would have been destroyed completely in my faith.

When I began studying *Texts and Traditions*, it did challenge my understanding of the identity of God and the validity of the beliefs and values that had been emphasised to me from a young age. Instead of looking at scripture at a more literal level, I began to take into account the society and times in which the events in the bible were occurring.

I had naïvely assumed that the stories in the Bible were all true, incredible and provocative as they

sometimes were. My belief was that even if angels' visitations and people surviving being consumed by giant fish did not happen nowadays – that we knew of – they must surely have happened in the past, because they were written in the Bible – and the Bible was the Bible. It was not the kind of book that was written to be questioned, or so I thought. As a girl, I considered it disrespectful to say that the stories were myths; to me, it was tantamount to blasphemy, even allegations of fraud. I assumed the teachers who taught in this fashion simply must have had a personal grudge against organised religion. It appeared to me to be a very radical manner of teaching, especially within the confines of a religious school. Now that I am more educated on the subject, I can appreciate that the narratives in the Bible were written not to be read as historical fact, but as aids to the faith of the Jewish and Christian people.

One of the aims of the focus group discussion was to reflect on data that had already been generated from the reflective writing pieces and the interviews. In this discussion, each participant commented on the need for a certain level of maturity and self-assurance before embarking on formal scriptural studies. In a similar vein, they commented on the need to persevere with scriptural studies in order to move through the challenges and questions that could arise as a result.

Finally, a fifth theme emerged from the interviews and focus group discussion, arising from the responses of two of the participants: the limitations of the course in relation to provisions for affective learning. These participants commented that the course did not explicitly provide opportunities to ask questions about their faith and the challenges they were facing as a result of the study. Here is an example of one such comment:

We perhaps need a briefing and a debriefing at various stages in the year because the reflective time is lacking in the course. Textual study can make or break your faith for a period of time, so if some understanding can come out of that through reflection it can help those for whom it broke. This would allow for discussion about why the Church teaches what it does and why people have varying viewpoints and interpretations.

Indeed, the pressures of time and the need to assess students on objective, cognitive outcomes causes the course to become somewhat removed from faith at times. This can have a negative effect on some students, particularly if they have had little or no previous background in textual analysis. For some of the participants, the challenges they faced in relation to the application of new questions to the text could have been minimised if they were given the opportunity for reflection and discussion throughout the year.

As stated in the initial aims of this paper, the purpose of this research was to explore the affective learning that took place for students in a senior secondary scripture course and to identify the specific aspects of the students' faith and spirituality that were either confirmed or challenged by the course. It is clear that a number of areas for affective learning have emerged for these participants as a result of their studies in *Texts and Traditions*. The course has allowed students to develop:

- a more personal faith and find a deeper, more personal meaning within the text;
- a means by which personal meaning could be found within the scriptures;
- a clearer understanding of the role of scriptural/Christian values in their own lives; and
- a deeper connection with ritual and liturgy and a stronger awareness of themselves as members of the Church.

Conclusion

Overall, as seen in the range of responses in the reflective writing task, the interviews and the focus group discussion, the course had affected the participants' personal faith, their ability to better understand the scriptures through their contextualisation and their own commitment to the life of the Tradition. It had also raised a number of challenges for them, from challenging previously held literal beliefs to challenging the way they lived and acted in the world. There is a clear indication from this data that the personal faith of the participants had been enriched, as they had been able to find deeper meaning in the scriptures. Further, the contextualisation of scripture into its original setting had provided a concrete basis from which to analyse the meaning of the text. Such study had affected the lives of the participants and their commitment to the Tradition, and challenged them to apply more questions to the text. Through scriptural studies, participants had developed a greater awareness of the role of the Church in the world, an awareness of their own faith and their relationship with the Church, and an understanding of the challenges brought about by formal scriptural studies. Through the study, they found the means to articulate these new understandings and to answer important questions for themselves about the nature of the Tradition and faith in their own lives.

References

- Brown, R.E. (1985). *Biblical Exegesis and Church Doctrine*. New Jersey: Paulist Press.
- Engebretson, K. (1998). *Theory and Method in Religious Education* (Unpublished Paper) given at Monash University, Gippsland.
- Learner, R. (Ed.) (1999) *Victorian Certificate of Education Study Design: Texts and Traditions*. Victoria: Board of Studies.
- Miles, M.B. and Huberman, A.M. (1994). *Qualitative Data Analysis: An Expanded Sourcebook* (2nd Ed.). California: Sage.
- Moran, G. (1983). *Religious Education Development*. Minneapolis: Winston Press.
- Paul VI (1965). *Dogmatic Constitution on Divine Revelation: Dei Verbum*. Retrieved May 18 2006, from http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651118_dei-verbum_en.html
- Pontifical Biblical Commission [PBC] (1994). *The Interpretation of the Bible in the Church*. Retrieved May 9, 2006, from http://www.catholicculture.org/docs/doc_view.cfm?recnum=561
- Punch, K.F. (1998). *Introduction to Social Research: Quantitative and Qualitative Approaches*. London: Sage.
- Rossiter, G. (1987). The place of faith in classroom religious education. *Living Light* 24(1) 7-16.
- Rossiter, G. (1998). The centrality of the concept faith development in Catholic School Religious Education. *Journal of Religious Education* 46(1) 20-26.
- Rummery, G. (1975). *Catechesis and Religious Education in a Pluralist Society*. Sydney: E.J. Dwyer.
- Soulen, R.N. (1981). *Handbook of Biblical Criticism* (2nd Ed.). Atlanta: John Knox Press.
- Victorian Curriculum and Assessment Authority (VCAA) (2005) *VCAA Bulletin*, 31, 11.

Teresa Brown has a Masters degree in Religious Education and is Religious Education Co-ordinator at a Melbourne Catholic secondary school.

Kath Engebretson is a staff member of the School of Religious Education at ACU National.