

**AN ETHNOGRAPHIC STUDY OF A VICTORIAN  
CATHOLIC SECONDARY SCHOOL**

Submitted by  
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## STATEMENT OF SOURCES

This thesis contains no material published elsewhere or extracted in whole or in part from a thesis by which I have qualified for, or been awarded, another degree or diploma.

No other person's work has been used without due acknowledgment in the main text of the thesis.

This thesis has not been submitted for the award of any degree or diploma in any other tertiary institution.

All research procedures reported in this thesis were approved by the relevant Ethics Committees.

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## SUMMARY OF THESIS

This thesis constitutes a study of a Catholic secondary school in the State of Victoria, Australia, in the year 2001. It addresses the issue of the nature and purpose of Catholic schools in situ, the focus of the research being an in-depth analytical description of the participant school. Consequently, the findings are of potential relevance to those interested in the issue of the nature and purpose of the Catholic school in situ from a general and holistic perspective.

Specifically, given the concern of the research with the nature and purpose of a Catholic school in situ, two anticipated areas of focus for the study were identified. These were the defining features of the school, in relation to the concern of the study with the nature of the school, and the ends of the school, in relation to the concern of the study with the purpose of the school. The study was thus governed by 2 two-part general research questions.

1. What are the defining features of the school, and how are they maintained?
2. To what ends is the school oriented, and how is this orientation sustained?

In the form of an ethnographic study, the research describes and interprets the participant school from the perspective of those who constitute the day-to-day community. The findings of the study are located within a contextual understanding involving historical and prescriptive perspectives for, and literature pertaining to, the contemporary Catholic school.

Given the concern of the ethnography with the development, as opposed to the verification, of theory, data gathered from five major sources over the period of a school

year were focused and analysed, through the method of grounded theory, to arrive at the findings of the study. These five sources were participant-observation, in-depth interviews conducted with a number of the school personnel, observation of various school meetings, school documents, and a survey of the student body.

The findings of the study, in their descriptive and analytical dimensions, are presented in four chapters. Specifically, these are presented in Chapters Five through to Eight, in relation to four main organising principles pertaining (a) to the description of the school, (b) to predominant perspectives on the school from within its day-to-day community, (c) to the prevailing characteristics upon which the perspectives of the day-to-day community turn, and (d) to the theoretical construct consequent upon the description, the predominant perspectives, and the prevailing characteristics. As with the descriptive aspect, to which the first two organising principles predominantly pertain, the interpretive dimension of the findings is largely undertaken in two chapters. The first of these chapters (i.e., Chapter Seven), pertaining to the delineation of the prevailing features evident within the perspectives of the day-to-day community, provides an interpretation of the descriptive findings in terms of an autocratic hegemony, a managerial administrative focus, and a bureaucratic organisational culture. Thus, this chapter signifies the primary analysis of the findings of the two previous chapters through completion of the descriptive dimension. The second of these chapters (i.e., Chapter Eight) places this preliminary analysis of the descriptive findings within a theoretical construct pertaining to concepts of disparity and congruity, opposition and compliance. The concepts of disparity and congruity relate to the school's adherence to ideological and primitive imperatives respectively. Those of opposition and compliance relate to the degrees of consonance, within the day-to-day community, in terms of assent to the prevailing order within the school. Consequently, it is to be observed that the elements of description and interpretation, essential to the in-depth analytical description demanded of the ethnographic methodological approach, decrease and increase, respectively, across these four chapters.

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The study concluded that the nature and purpose of the school were consequent upon its prevailing autocratic hegemony, its pre-eminently managerial administrative focus, and its profoundly bureaucratic organisational culture. These interconnected elements of the school's practices, disparate from the ideological imperatives advocated for the Catholic school, were found to effect a latent opposition within the school community, principally in relation to the teaching personnel, masked by the overall compliance of the day-to-day community with the prevailing order.

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## LIST OF ABBREVIATIONS

ABS	Australian Bureau of Statistics
ACU	Australian Catholic University
BMS	The Benedictine Monks of Solesmes
CCE	Congregation for Catholic Education
CEO	Catholic Education Office
Church	Catholic Church
DP	Deputy Principal
ICC	Industrial Consultative Committee
Int	Interview
LOTE	Language other than English
P	Principal
POL	Position of Leadership
PPT	People, Places, and Times
PR	Public Relations
OSB	Order of Saint Benedict
RE	Religious Education
SCCE	The Sacred Congregation for Catholic Education
SS	Senior Staff
St	Student
Sy	Survey
TS	Teaching Staff
TSS	Teaching Support Staff
UHREC	University Human Research Ethics Committee
Vatican I	First Vatican Council

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Vatican II	Second Vatican Council
VCE	Victorian Certificate of Education
VET	Vocational Education and Training
VETIS	Vocational Education and Training in Schools
Yr	Year

## INTRODUCTION

### The Background to the Study

The nature and purpose of a school are recognised as consequent upon the integration of policy and practice, the essence of which reflects, in turn, that school's general philosophical stance. As a fundamental commitment to the Christian view of the world is to be the basis of the philosophy of a Catholic school (Abbott, 1967, pp.637-651; Congregation for Catholic Education [CCE], 1982, 1988, 1997; The Sacred Congregation for Catholic Education [SCCE], 1977), these observations have implications for its nature and purpose. Specifically, these observations have implications for the policies and practices that prevail in a Catholic school through its various dimensions.

Throughout the history of the Catholic Church (Church) the nature and purpose of its educational role have been shaped by, and adapted to, the prevailing times. In the current era education is faced with challenges peculiar to a new socio-political and cultural context, characteristics of which include economic globalisation, rapid social and profound technological change, pluralism, and marginalisation of the Christian message (CCE, 1997, p.5). The complex, secular essence of this new epochal order, together with the continuing principle of *aggiornamento*<sup>1</sup> of the Second Vatican Council (Vatican II) (1962-1965), has occasioned consideration, in principle and practice, of the nature and purpose of the contemporary Catholic school, primary and secondary, local and global (Abbott, 1967, pp.645-648; CCE, 1982, 1988, 1997; SCCE, 1977).

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<sup>1</sup>That is, renewal.

## The Focus of the Study

Given the researcher's experience of, and interest in, this issue in relation to Victorian Catholic secondary schools, this research consequently constitutes a study of one Catholic secondary school in the State of Victoria, Australia, in the year 2001. It addresses the issue of the nature and purpose of Catholic schools in situ, the focus of the research being an in-depth analytical description of the participant school. Consequently, the findings are of potential relevance to those interested in the issue of the nature and purpose of the Catholic school in situ from a general and holistic perspective.

Specifically, given the concern of the study with the nature and the purpose of a Catholic school in situ, two anticipated areas of focus for the study were identified. These were the defining features of the school, in relation to the concern of the study with the nature of the school, and the ends of the school, in relation to the concern of the study with the purpose of the school. The study was thus governed by 2 two-part general research questions.

1. What are the defining features of the school, and how are they maintained?
2. To what ends is the school oriented, and how is this orientation sustained?

## The Research Methodology

In the form of an ethnographic study, the research describes and interprets the participant school from the perspective of those who constitute the day-to-day community. The findings of the study are located within a contextual understanding involving historical and prescriptive perspectives for, and literature pertaining to, the contemporary Catholic school. These elements of the literature review constitute the first section of this thesis.

Given the concern of the ethnography with the development, as opposed to the verification, of theory, data gathered from five major sources over the period of a school

year were focused and analysed, through the method of grounded theory, to arrive at the findings of the study. These five sources were participant-observation, given the researcher's role as a participant-observer; interviews, given the in-depth interviews conducted by the researcher with a number of the school personnel; observation, given the researcher's attendance at, but non-participation in, the school's various meetings; school documents; and a survey, given the written survey of the student body conducted by the researcher. The elements of methodology, description, and analysis, together with the conclusion, constitute the second section of the thesis.

### The Structure of the Thesis

In seeking a comprehensive framework for the study, a two-dimensional review of literature was undertaken. Herein, this is organised, firstly, in relation to literature specific to the development of context for the study and, secondly, in relation to literature specific to the issue, that is, literature specific to the nature and purpose of the contemporary Catholic school. The first of these dimensions has two main perspectives: historical, pertaining to the Church and its involvement in education; and prescriptive, pertaining to the Church and its documents on education and the Catholic school.

These elements constituting the first section of this thesis are presented in three chapters. Chapter One addresses the historical background pertaining to the current status of the contemporary Australian Catholic secondary school. Within the context of the Church's involvement in education across two millennia, Chapter One places the contemporary western Catholic school within a consideration of educational epochs within the history of the Church. Within the context of the history of the 200-year involvement of the Church in Australian education, Chapter One subsequently details the evolution of the contemporary Australian Catholic school.

In view of the fact that Catholic schools operate under the auspices of the Church, Chapter Two presents a review of post-conciliar Church documents pertaining to the Catholic school. This review is placed within an historical context pertaining to Church documents dating from the rise of the era of the teaching religious, the advent of widespread education, and the European settlement of Australia; that is, the period from about 1800 up to, and including, Vatican II (1962-1965).

Given the concern of this research with a contemporary Australian Catholic school, Chapter Three, the final chapter in this section of the thesis, presents an overview of the literature pertaining to the nature and purpose of the contemporary Catholic school. This consideration of contemporary literature is undertaken in two parts. Specifically, in consequence of the interdependent and interconnected nature of the literature's discussion of the nature and purpose of the Catholic school, these two qualities are treated as one entity in terms of characteristics by which the Catholic school is to be distinguished. A second section addresses the issue of leadership within the Catholic school, leadership being recognised within the literature as of fundamental importance in the realisation of the distinctiveness of the nature and purpose of the contemporary Catholic school. In addition, it presents a review of the one extant large-scale study, also an ethnography, pertaining to the nature and purpose of an Australian Catholic secondary school (Angus, 1988).

Given the profundity of the ecclesial and sociological changes associated with the post-conciliar period and their impact not only upon the contemporary Australian Catholic school but also upon contemporary Catholic schools of the western world in general, Chapter Three incorporates considerations of these two changed contexts. These are undertaken as contextual preludes to the review of the literature pertaining to the nature and purpose of the contemporary Catholic school. The nature of the contemporary ecclesial situation is undertaken within an historical context dating from the Reformation, whilst a consideration of the sociological features of the contemporary period is undertaken, specifically in relation to the contemporary western status of Christianity, within an

historical context dating from the Enlightenment: The post-conciliar ecclesial condition and the contemporary western status of Christianity are to be appreciated in relation to periods dating from the Reformation (Komonchak, 1987a, p.vii) and the Enlightenment (Alberigo, 1987, p.14) respectively.

Those elements constituting the second section of this thesis are presented in six chapters. Chapter Four details the methodological framework of the study. This is undertaken in two parts. The first part relates to general perspectives of the research addressing the choice of methodology, the particular approach used, methodological implications for the study, and relevant ethical considerations. The second part relates to the specifics of the research method addressing the selection of the site, the techniques employed in gathering the data, the techniques employed in focusing and analysing the data, and the manner in which the data are presented. Chapter Five presents a description of the school, whilst Chapters Six and Seven, consequent upon the aforementioned description, present, respectively, predominant perspectives on the school from within the day-to-day community and the prevailing characteristics of the school upon which the latter turn. The delineation of the school's prevailing features, presented in Chapter Seven and signifying the primary analysis of the findings of the previous two chapters through completion of the descriptive dimension, anticipates the secondary analysis of the findings pertaining to these three chapters. This secondary analysis places the primary analysis of the findings in their descriptive dimension within a theoretical construct consequent upon the description, the predominant perspectives, and the prevailing characteristics. This is presented in Chapter Eight. It is to be observed that the elements of description and interpretation, essential to the indepth analytical description demanded of the ethnographic methodological approach, decrease and increase, respectively, from Chapters Five through to Eight. Chapter Nine details the conclusions of the study in relation to its findings at the descriptive and analytical levels.

## The Significance of the Study

As an ethnographic study of the nature and purpose of an Australian Catholic school, two relevant issues are discerned. In noting the extent to which all schools are currently subject to external influences, including changing societal expectations, and that the present era is, therefore, one in which Australian education is being remade, the call to reflect on the nature and purpose of the Catholic school is identified as timely (Dwyer, 1998, pp.5-6). In the perceived need for in-depth analyses pertaining to the present status of Catholic education in the West, research imperatives indicate a demand for ethnographic studies of Catholic schools (O'Keefe & O'Keefe, 1996, p.308). Consequently, this ethnographic study of the nature and purpose of an Australian Catholic school addresses two identified needs, one in relation to the local Australian context, the other in relation to the broader context of research pertaining to western Catholic schools. The significance of this research is thus two-fold relating to its focus upon the nature and purpose of the Australian Catholic school, and to its use of the methodological approach, the ethnography. This study, on both counts, extends, in a variety of ways, a limited body of Australian research. Most significantly, it makes an original contribution to the small body of research entailing large-scale studies pertaining to the nature and purpose of the Catholic school studied in situ (Angus, 1988), this present study varying from Angus' (1988) research in three distinct ways. These pertain to its contemporary nature, its focus upon a co-educational regional school owned by a diocese and operated by local parishes rather than a single-sex school owned and operated by a religious order, and its inclusion of the student perspective. Additionally, it contributes to the small body of ethnographic studies of Australian schools<sup>2</sup> (Angus, 1988; Bullivant, 1975), the rare application of the ethnography as a research approach seemingly indicative of its overtly demanding methodology. This research, therefore, appears to be the third ethnographic study of an

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<sup>2</sup>As Bullivant's (1975) study focuses upon a Jewish school and Angus' (1988) study focuses upon a Catholic school, both of these studies pertain to religious schools. Whilst van Eyk's (1997) study of a Catholic school utilises many of the methods more usually associated with the ethnography, van Eyk (1997, pp.24 and 29) describes the research as an extended case study rather than an ethnography.



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Australian school (Angus, 1988; Bullivant, 1975) and the second ethnographic study pertaining to the nature and purpose of an Australian Catholic school (Angus, 1988), the combination of these two elements of focus and method highlighting the need to study these phenomena of nature and purpose in situ and for an extended period of time.

## CHAPTER ONE

### HISTORICAL CONTEXTS FOR THE STUDY

Throughout the history of the Church the nature and purpose of its educational role have been shaped by, and adapted to, the prevailing times. This study of a contemporary Australian Catholic school consequently suggests a two-fold historical overview. Firstly, given that the present era appears to signify the latest in a series of major educational epochs for the Church in the course of its history, it suggests a consideration of the epochal nature of education in the history of the Church in the western world. Secondly, given the concern of this study with a contemporary Australian Catholic school, it suggests a consideration of the history of education in the life of the Church since its establishment in Australia. These two interdependent histories, undertaken in consideration of the fact that an understanding of the contemporary Catholic school is to be enhanced by an appreciation of its historical context (D. McLaughlin, Spry & Kelty, 2000, p.7), are dealt with in the two ensuing sections respectively.

#### A History of the Church and Education: The Western Perspective

In an overview of the history of education in the life of the Church in the West, six historical aspects appear to be significant: relevant historical eras; the status of the Church in history; the developmental status of the Church in the history; the nature of religious life in the history of the Church; education in the history of the Church; and extant Church documents pertaining to education. It is the purpose of this section to address the first five of these aspects, whilst the sixth will be addressed in Chapter Two.

Within the two-millennia history of the Church, seven--by no means distinct--historical eras are discernible: the Roman Empire; the Dark Ages; the Middle Ages; the

Renaissance; the Enlightenment; the modern era; and the contemporary, or postmodern, period. These eras correspond respectively to ages of foundation, involving periodic persecution; expansion, through ascendancy in the Roman world and conversion of the Germanic peoples; stabilisation, through ascendancy in Europe; destabilisation and expansion, in consequence of the Reformation and European colonisation of the New World respectively; secularisation, in consequence of the Enlightenment; attenuation, given the western decline in the sociological significance of Christianity over the course of the modern era; and marginalisation, given the post-Christian nature of the West in the contemporary period. The interdependence of historical eras, the status of the Church, and its developmental stages may be extended to include the changing nature of religious life in the history of the Church. Likewise, and finally, the interdependence of education and the nature of religious life in the history of the Church is to be noted, for through the latter the former largely emerged.

The origins of the Church were in a world dominated by the Roman Empire given, at that time, to periodic persecution of the early Christians (Chadwick, 1990a, pp.46-52 and pp.63-64; Dijkstra, 1996a, pp.772, 803, 819 and 831; Partner, 1999a, pp.36, 43 and 57; Stark, 1997, p.46). This period of intolerance ended with Constantine's imperial sanction of Christianity in the fourth century (Boyd & King, 1975, p.85; Chadwick, 1990a, p.64; Dijkstra, 1996a, p.831; Stark, 1997, p.11) and saw, in consequence, the ascendancy of the Church through the associated mass Christianisation of the empire (Boyd & King, 1975, p.88; Chadwick, 1990a, p.69; Markus, 1990, pp.71-72; Stark, 1997). Essentially an urban movement (Stark, 1997, pp.129 and 147), Christianity during the first century, and in growing numbers in the second century particularly, included among its members those who were wealthy, educated, or from the upper-classes and for whom an education was an expectation if not an imperative (BurrIDGE, 1970, p.43; Boyd & King, 1975, p.82; Markus, 1990, pp.71 and 74; Stark, 1997, pp.29-32). The educational emphasis within the Church consequently became two-fold to include not only the first century emphasis upon the provision of religious instruction largely undertaken within a familial context (Westerman,

1997, p.52) but also the synthesis of Christian life with the best secular culture of the available schools (Boyd & King, 1975, p.82; Markus, 1990, pp.73-75; Ryan, 1997a, pp.5-6). The most notable reduction of this principle in practice were the catechetical schools for converts to Christianity (Boyd & King, 1975, pp.83-85; Ryan, 1997a, p.6). However, with the exception of these catechetical schools for converts (among the more famous of these was the school of Alexandria [Boyd & King, 1975, p.83; Ryan, 1997a, p.6]), the Church did not attempt to set up its own system of education to rival or parallel the available secular education (Markus, 1990, p.74; Ryan, 1997a, p.6). Thus, whilst there existed within the Church concern about a shared intellectual and literary culture (Boyd & King, 1975, pp.82-83; Markus, 1990, p.75; Ryan, 1997a, p.6; Westerman, 1997, p.53), in a reflection of Christianity's assimilation of the dominant Roman culture (Markus, 1990, pp.73-74), wealthy, educated Christians, or those from the upper-classes, attended the secular schools of the Roman world (Boyd & King, 1975, pp.82-83; Ryan, 1997a, p.8; Westerman, 1997, pp.52-53).

The decline of the empire, occasioned in the first instance by the reorganisation of its eastern and western domains in the fourth century (Dijkstra, 1996a, p.832; Herrin, 1989, pp.22-24; Markus, 1990, p.70) and in the second instance by the subsequent collapse of the latter in the fifth century owing to the rise of the Germanic peoples in its western provinces (Boyd & King, 1975, p.99; Herrin, 1989, p.19; Markus, 1990, p.70) (the eastern empire would continue for another thousand years [Dijkstra, 1996a, p.834; Ware, 1990, pp.131-132]), led Europe into the period of the Dark Ages (Palanque, 1960, p.8). Within this period succeeding that of the western Roman Emperors and initially preceding that of the Holy Roman Emperors (Herrin, 1989, pp.19 and 295; Palanque, 1960, p.8), Europe endured frequent warfare and, in consequence of the associated political instability, experienced not only general social impoverishment, effected through economic, cultural, and educational decline, but also the virtual disappearance of urban life (Burridge, 1970, p.42; Gutek, 1972, p.67; Palanque, 1960, p.8). The only force capable of providing a basis for social unity proved to be the Church (Burridge, 1970, p.42; Dijkstra, 1996b, pp.1177-

1188; Herrin, 1989, pp.90, 126 and 134-135; Markus, 1990, p.90), for apart from Charlemagne (742/43-814), who reigned from 768 until 814, and the Carolingian Court, no large kingdom or other political structure arose in Europe to provide stability (Dijkstra, 1996b, pp.1165-1188; Herrin, 1989, p.295; Palanque, 1960, p.8). Specifically, the Dark Ages were distinguished by the growth of the Church. Initially, this occurred through the emergence and expansion in Europe of the monastic life first begun in the deserts of Syria and Egypt (Burridge, 1970, p.45; McMahon, 1993, p.43; O'Murchu, 1989, p.68 as cited in McMahon, 1993, p.42; Partner, 1999a, pp.87, 90, 92 and 93). Subsequently, this occurred through conversion of the western Germanic provinces, monastic culture being instrumental in the conversion, civilisation and education of these races (Markus, 1990, pp.70-71; Mayr-Harting, 1990, p.119).

Whilst the gradual subjugation of the western empire by the Germanic peoples had entailed the breakup of the educational system of the Roman Empire (Boyd & King, 1975, p.95; Deanesly, 1969, p.12), its method survived into the sixth century through private maintenance in episcopal households and monasteries (Boyd & King, 1975, pp.100 and 111; Deanesly, 1969, pp.12 and 31-33; Markus, 1990, p.75). In thus signifying the passing of schools from secular to ecclesial control, this also marked the transfer, not always uncritically accepted, of the responsibility for religious instruction from parent to monk (Westerman, 1997, p.53). With the more formal organisation of the Church, the spread of monastic culture, and the rise of rudimentary cathedrals, monastic and cathedral schools--to which the laity were admitted<sup>3</sup>--began to be formed (Burridge, 1970, pp.46 and 48; Deanesly, 1969, p.128; Gutek, 1972, p.71). Thus was ensured the continuation of an educational system pre-eminently ecclesial in its organisation and profoundly religious in its aim (Burridge, 1970, p.47; Gutek, 1972, p.69). As principal centres of education and learning, the monasteries evolved a dual system of teaching within their schools, namely, the *schola interior* for those intent upon the religious life, and the *schola exterior* for those

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<sup>3</sup>The children of the more affluent and influential were often educated in monastic or cathedral schools without aspiring to, or even interest in, the religious life (Burridge, 1970, p.46; Daniel-Rops, 1957, p.307; Deanesly, 1969, p.129; Leclercq, 1974, p.238).

destined to apply their learning in the secular world (Daniel-Rops, 1957, p.306; Leclercq, 1974, p.238; Ryan, 1997a, pp.10-11). In addition to the monastery schools, bishops operated and maintained cathedral schools for their clergy (Burridge, 1970, p.48; Ryan, 1997a, p.11). In both these schools, monastic and cathedral, where circumstance permitted the development of the curriculum beyond practical essentials such as reading and writing, secular subjects, derived from classical antiquity<sup>4</sup> but purged with Christian purpose, came to be taught (Burridge, 1970, pp.46 and 48; Daniel-Rops, 1957, p.307; Davis, 1999, p.208; Deanesly, 1969, pp.33 and 128; Gutek, 1972, pp.72 and 75-76; Meyer, 1965, p.143; Ryan, 1997a, p.11).

This period of conversion, expansion, and growing stability led into the era of the Middle Ages. This age was distinguished by four features: the ascendancy of the Church; the pre-eminence of monastic culture (Mayr-Harting, 1990, pp.101-129; Morris, 1990, pp.205-242); by the 11th century, given the correlated growth in the intellectual life consequential upon the revival of urban centres, the beginnings of an intellectual renaissance in the Church (Burridge, 1970, pp.47 and 48; Boyd & King, 1975, p.125; Deanesly, 1969, p.128; Gutek, 1972, pp.72 and 83; Ryan, 1997a, p.12); and, consequently, the centrality in ecclesial policy of the establishment of an effective educational system (Boyd & King, 1975, p.155; Daniel-Rops, 1957, p.305). Within this period of stability for the Church came the closure of the monastic schools to those not intending to enter religious life (Deanesly, 1969, p.128; De Jong, 1995, p.71 as cited in Westerman, 1997, p.53), an action occasioning two educationally significant consequences. Firstly, whilst many monasteries continued to be important centres of learning, with the contemporaneous growth of urban life, the cathedral schools, precursors to the 13th century university, challenged the monastery in educational significance (Burridge, 1970, pp.48-49; Daniel-Rops, 1957, p.308; Deanesly, 1969, p.129; Gutek, 1972, pp.72-73, 76, 77, and 85; Morris, 1990, p.209; Ryan, 1997a, p.11). Secondly, in an increasingly urban society, the mendicant

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<sup>4</sup>That is, the seven liberal arts comprising the *trivium* (grammar, dialectic, rhetoric) and the *quadrivium* (arithmetic, geometry, astronomy, music).

orders of the 13th century, in comparison to the monks bound to their abbeys by the rule of stability, provided a new and effective way for the Church to teach and to preach (Davis, 1999, pp.207-208; Gutek, 1972, pp.84-85; McMahon, 1993, p.45; Morris, 1990, p.224; Oakley, 1979, pp.86-87). Education thus continued under the auspices of the Church through the aforementioned adaptation in religious life and, given the unity of Europe under the Church, through the central role of the unifying force of the Church in the evolution of the universities (Burridge, 1970, pp.49-50; Daniel-Rops, 1957, p.308; Gutek, 1972, pp.84-85). The privilege of the status of university was thus generally, though not always, conferred by the papacy (Burridge, 1970, p.50; Daniel-Rops, 1957, p.308) and in an age of the Church's ascendancy, as with the monasteries before them, the Christian religion was the pervading inspiration of university life and work (Deanesly, 1969, p.204).

Education in the monastic and cathedral schools was of an intermediate level (Daniel-Rops, 1957, p.306), the former designed to anticipate the requirements associated with monastic life and the latter aimed at competence in liturgical and other clerical tasks associated with pastoral activity (Leclercq, 1974, p.239; Ryan, 1997a, p.11). With the closure of the former to non-aspirants, the evolution of the cathedral schools into the universities, the transfer in concentration of higher education from the monasteries to the universities, and the associated increase in opportunity for a higher education occasioned by the latter, there was brought about a corresponding reinvention of, and increase in, schools of lower rank (Boyd & King, 1975, pp.154 and 156; Burridge, 1970, pp.54-55; Davis, 1999, p.209). Many such schools were founded in connection with chantries and with some of the many guilds into which medieval middle class life organised itself (Boyd & King, 1975, pp.156-157; Deanesly, 1969, pp.207-208), these newer foundations thereby extending the extant parish system through which an elementary education was provided (Gutek, 1972, p.71; Power, 1970, p.241). In the 14th century, the grammar schools consequently emerged with new emphasis, a seemingly inevitable by-product of the growth in the intellectual life as signified by the rise of the universities and by the beginning of the Renaissance period (Boyd & King, 1975, pp.154 and 156; Burridge, pp.47 and 54-55;

Deanesly, 1969, p.206), an era primarily lay, secular, and classical in inspiration, and distinguished by social, political, and intellectual transformation (Boyd & King, 1975, pp.159-162; BurrIDGE, 1970, pp.58-62; Gutek, 1972, pp.99-100; Power, 1970, p.336). The Renaissance movement thus promoted a new form of general and secular education, and in a specific reaction to the theocentric concerns of medieval studies, whilst retaining Christian doctrine and morality as an integral part of the curriculum, education of the period denoted a return to the classical ideals of man of ancient Greek and Roman literature and art (BurrIDGE, 1970, pp.38, 59, 61 and 63; Gutek, 1972, p.99; Power, 1970, p.336). The Renaissance thus designated a shift in perspective, the focus of the interest of the period being concerned with the humanistic and secular implications of the Greek and Latin classics rather than with their providential and religious dimensions (Gutek, 1972, p.99). More specifically, with the establishment of schools by princes, nobles, town authorities, and private teachers, it marked the beginning of the end of the Church's educational monopoly (Gutek, 1972, p.113).

The ascendancy of the Church through the Middle Ages, increasingly challenged by the emergence of the nation states (Boyd & King, 1975, p.160; Gutek, 1972, p.118; Morris, 1990, pp.239-240), the growth of lay authority (Morris, 1990, p.240), the humanism of the Renaissance (Gutek, 1972, pp.99-100; Hollis, 1968, pp.119-120), and its own need of internal reform (Olin, 1969, p.xiii), gradually came into decline. Thus, with the Reformation of the 16th century, the Church, as a unifying force and influence in Europe, entered a period of instability and diminishment (Collinson, 1990, pp.243-276). Contemporaneously, the age saw the emergence in religious life of the apostolic orders (McMahon, 1993, p.46), the most notable of which was the Society of Jesus (McMahon, 1993, p.47; Olin, 1969, p.198): What the Benedictine way of life was to the age of the monasteries, and the Franciscans and Dominicans to the age of the mendicants, the Jesuits were to the age of the apostolic orders (McMahon, 1993, pp.43-46). The essential tenet of this new approach to religious life, as a means of reform within the Church, was that of personal holiness through individual witness in action (Cada, Fitz, Foley, Giardino, &



Lichtenberg, 1985, p.35 as cited in McMahon, 1993, p.48; McMahon, 1993, pp.46-48; Olin, 1969, pp.201-202). Of their various apostolates, two are notable: education and conversion, the former in response not only to the growing educational demands of the era but also to the Reformation and later to the increasing secularisation of society through the Enlightenment of the 17th and 18th centuries (Collinson, 1990, pp.243-276; McManners, 1990a, pp.277-309; Power, 1970, p.409), and the latter in response to the colonisation of the New World (McManners, 1990b, pp.310-345).

The immediate effect of the Reformation on education was two-fold, catalysing the provision of elementary education in the vernacular (Burridge, 1970, p.67; Gutek, 1972, p.136; Ryan, 1997a, p.11) and affecting extant educational institutions. In the first instance, antagonism against the Church produced a reaction against the institutions of learning which were directly or indirectly under its jurisdiction, and in many cases, the endowments of schools were confiscated by those rulers who favoured the Reformation cause (Boyd & King, 1975, p.186). In the second instance, given that the Protestant churches were as determined to have complete control over education as was the Church (Burridge, 1970, p.66), in view of the fact that the early Protestant churches were dependent on the state for defence against the Church's educational endeavours of the Counter Reformation (Burridge, 1970, p.66), the state increasingly became involved in education in Protestant areas (Burridge, 1970, p.66; Gutek, 1972, p.137). Thus was wrought not only the end to the Church's 1,000-year educational monopoly (Boyd & King, 1975, p.183; Gutek, 1972, pp.81 and 136-137) but also the nascent involvement of the state in education (Boyd & King, 1975, p.183). In Catholic countries, however, the Church retained control of education and the practical reformation of abuses by the Council of Trent (1545-1547, 1551-1552, 1562-1563) (Cristiani, 1962, p.128; Gutek, 1972, pp.129-130; Power, 1970, pp.400-401), together with the activity of the Jesuits in education, particularly in the education of the influential, did much to renew the life of the Church (Burridge, 1970, p.68; Hollis, 1968, pp.118-121; Power, 1970, pp.401-409; Ryan, 1997a, p.17). Although the Jesuits exerted the greatest influence (Boyd & King, 1975, p.255; Hollis, 1968, pp.119-

120; Meyer, 1965, p.172), their educational program integrating Renaissance humanistic ideals with the spiritual values of the Middle Ages (Boyd & King, 1975, p.203; Davis, 1999, p.215; Gutek, 1972, p.131), many religious orders, and indeed the laity, contributed to the educational dimension of the Church's internal reform (Boyd & King, 1975, p.255; Hollis, 1968, pp.119-120; Power, 1970, p.409; Ryan, 1997a, pp.16-17).

With the mass Christianisation that followed Constantine's fourth century imperial sanction of Christianity had come an associated attenuation in the requirement for religious instruction, the Christian education of all but the wealthy, influential, and those intended for the religious life lacking continuity and regularity (Burridge, 1970, p.41; Markus, 1990, p.72; Ryan, 1997a, pp.7 and 8). This neglect in the education of the majority of Christians was characteristic of Church life for the better part of the Middle Ages, and it was not until the Reformation that it came to be redressed (Ryan, 1997a, p.8).

The Protestant Revolt and the Catholic Reformation had important consequences for education. Neither was an educational movement in any narrow sense, yet both were movements that looked to education for the fulfilment of their ideals. (Power, 1970, p.409)

However, schools continued to be rare and mainly for the affluent and influential, and in response to this state of affairs, other efforts to provide organised religious instruction began to emerge (Ryan, 1997a, p.16). Among the most successful of these movements was the Confraternity of schools of Christian Doctrine, its principal ministry being confined to the Sunday religious instruction of children and adults (Ryan, 1997a, p.16). Effective from the second half of the 16th century up until the middle of the 18th century, this lay movement was gradually superseded with the greater acceptance by local parishes of responsibility for the teaching of children in parochial schools (Ryan, 1997a, p.16).

From the 16th through to the 19th century, in response not only to the religious implications of universal literacy but also to the needs of the rising commercial classes (Gutek, 1972, p.136), the Church, in consequence of the Council of Trent (1545-1547,

1551-1552, 1562-1563), endorsed "the revival and revitalization of Catholic education" (Power, 1970, p.401; see also Meyer, 1965, p.172). The Church thus became extremely active in educational practice and made a notable effort to extend a practical and methodically sound education to many who had previously been denied its advantages. Consequently, awareness of the importance of elementary education constituted the Church's chief educational concern in these centuries (Meyer, 1965, p.172; Power, 1970, p.401). A most important educational group in this regard was the Brothers of the Christian Schools founded by John Baptist De La Salle in the late 17th century whose apostolate was the gratuitous education of the children of artisans and the poor (Boyd & King, 1975, p.281; Lauraire, n.d., p.2; Meyer, 1965, pp.179 and 180). The order made three significant contributions to education: they emphasised a practical education in the vernacular; they established a training school for lay teachers, the first definite record of such; and they were instrumental in making the simultaneous<sup>5</sup>, or collective, method of teaching, although advocated and successfully practised previously, an effective workable device in elementary schools, the historic importance of which is evident in the spread of elementary education (Lauraire, n.d., pp.5 and 10; Meyer, 1965, pp.182 and 183).

The involvement of the apostolic orders in education anticipated new eras in both education and religious life. Respectively, these signified the contemporaneous emergence of the modern practice of widespread education in the vernacular (Burridge, 1970, pp.95 and 114; Deanesly, 1969, p.205). This occurred not only under the auspices of the various churches, and in particular of the teaching orders, per se, of the Church of the 19th and 20th centuries (McMahon, 1993, pp.48-49), but also, in consequence of the socio-economic effects of the Industrial Revolution (Boyd & King, 1975, p.330; Burridge, 1970, p.95; Deanesly, 1969, p.205), increasingly the state (Burridge, 1970, pp.69 and 97). Where education had previously concentrated on the elite, that of the new era focused on the

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<sup>5</sup>Historians have emphasised the contribution of the order to simultaneous, or collective, teaching (Lauraire, n.d., p.5; Meyer, 1965, p.182) wherein a class was to be seen not as one group engaged upon the same work but as a collection of distinct co-existent groups--differentiated by the level of knowledge attained and by the individual rate of progress--working simultaneously upon secular subjects (in the matter of religious instruction and practice there was no differentiation) (Lauraire, n.d., p.10; see also Meyer, 1965, p.182).

education of the populace (Burridge, 1970, pp.96-103; Lauraire, n.d., p.3; McMahon, 1993, p.49). Thus, the 19th century was distinguished by a trend of lateral expansion in both the availability of education (Boyd & King, 1975, pp.381-382; Burridge, 1970, pp.96-103; Deanesly, 1969, p.205) and in the foundation of the religious orders who were increasingly the means of its provision in Catholic schools (McMahon, 1993, pp.48-49). Subsequently, the 20th century witnessed, in addition to the continued lateral expansion of both the former and the latter, the emergence of widespread secondary education (Burridge, 1970, p.117), similarly involving, in the Catholic context, the religious orders in its provision.

The Catholic system of education, effectively consolidated in the first half of the 20th century and, thus, one of many given the modern phenomenon of mass education under the auspices of a variety of education systems, has continued to flourish. The post-conciliar period has, however, occasioned profound change in both the ecclesial and sociological contexts of the Catholic schools of the West, these altered contexts entailing change at four significant levels for the Catholic school.

Firstly, in relation to the sociological change of the broader context in which the western Catholic school exists, there has been a shift--albeit in varying degrees--throughout the West, in keeping with the western attenuation in the sociological significance of Christianity over the course of the modern era (de Vaucelles, 1987, p.56), to the effectively post-Christian status of the contemporary western world (Treston, 1998, p.58). The greatest challenge facing the contemporary Catholic school consequently appears to be the demise of a culturally supported belief system (Grace, 2002, pp.236-237; Looney, 1998, p.73).

Secondly, the post-conciliar decline in the phenomenon of the teaching religious has occasioned the transferral of the educational responsibility of the Catholic school to the laity (Sullivan, 2000, p.134). This movement in the staffing of the Catholic school is in keeping with two phenomena. At a fundamental level, it is in keeping with the foundation of the post-conciliar Church on an inclusive understanding of the whole Church as the

People of God, an agent of witness, ministry, and fellowship at the service of humanity (Abbott, 1967, pp.14-96) and, therefore, its enunciation of a new vision of the role of the laity in the post-conciliar Church, that being the co-responsibility of the laity with the bishops, priests and religious for the ministry of the Church (Abbott, 1967, pp.489-521). Moreover, it is in keeping with the emergence of a new era in religious life distinguished by location in secular settings in solidarity with the advancement and liberation of humanity (Tillard, 1986, p.17 as cited in McMahon, 1993, p.53).

Thirdly, Vatican II (1962-1965) marked the beginning of a period of transition for the Church. From the singularity of its pre-conciliar era, entailing a cultural predominance of European forms and a theological predominance of a "consistent, strongly enforced system of theology" (Sullivan, 2000, p.86), the Church has embraced a post-conciliar plurality distinguished by the cultural diversity of its global expression (Ryan, 1997a, p.45) and of a theology less confident, certain, and imperialistic than that of the pre-conciliar period (Sullivan, 2000, p.93).

In consequence of these three sources of change, two transitional movements for the contemporary Catholic school are discerned. The first of these relates to the rise of a plurality of theological perspectives within, and cultural expressions of, Catholicism (de Vaucelles, 1987, p.46; Komonchak, 1987b, pp.77-79, 81 and 84; Ryan, 1997a, p.45). Given not only the collapse of the subculture associated with Catholicism (Arbuckle, 1993, p.36; Komonchak, 1987b, p.85) but also the western decline of Christianity (de Vaucelles, 1987, p.56; Treston, 1998, p.58), the second of these relates to the emergence of diversity in the nature and extent of the affiliation of Catholics with the Church (Collins, 1986, p.6; Ludwig, 1995, p.42; T. McLaughlin, O'Keefe & O'Keefe, 1996, pp.15-16; Sullivan, 2000, p.23). Consequently, the contemporary western Catholic school, in relation to its staff (given the transferral of the educational responsibility from the religious to the laity [Sullivan, 2000, p.134]), its students, and the parents of the latter, experiences diversity in terms of its Catholic population (T. McLaughlin et al., 1996, pp.15-16; Sullivan, 2000,

p.23). This diversity ranges over three principal categories. Firstly, it ranges over "practising" Catholics (T. McLaughlin et al., 1996, p.15), embracing differing theological perspectives and/or cultural expressions, the latter manifestation arising in consequence of the multi-cultural nature of the contemporary western world (Sine, 1997, p.30). Secondly, it ranges over "lapsed" Catholics (T. McLaughlin et al., 1996, p.15), embracing differing perspectives as to the meaning of their break from the Church. Thirdly, it ranges over "nominal" Catholics (T. McLaughlin et al., 1996, pp.15-16), invariably embracing the stance of non-belief as opposed to the accommodation of another belief system, non-belief having increased more significantly than belief in the West (Sine, 1997, p.36; Taylor, 1990, p.648). This diversity within Catholicism appears to present the contemporary western Catholic school with its second challenge (T. McLaughlin et al., 1996, pp.15-16; Sullivan, 2000, p.23).

Fourthly, in consequence of the conciliar principle of *aggiornamento*, the monoconfessional nature of the pre-conciliar school has--albeit in varying degrees--attenuated. The population of the contemporary western Catholic school, at the staffing, student, and parental levels, is observed to incorporate individuals of three principal types. Given the ecumenical imperative of Vatican II (1962-1965) (Abbott, 1967, pp.341-366), the first of these pertains to those of other Christian denominations. Given the conciliar embrace of non-Christian religions (Abbott, 1967, pp.660-668) and the rise of the post-conciliar multi-cultural nature of the contemporary western world (Sine, 1997, p.30), the second of these pertains to those of other faiths. Finally, given, in relation to the increase of non-belief in the West (Sine, 1997, p.36; Taylor, 1990, p.648), the staffing imperatives of the Catholic school and its mission of service to the new poor among its students (CCE, 1997, p.19), the third of these pertains to those of no religious persuasion. Whilst this second source of diversity within the population of the contemporary Catholic school appears to present the latter with its third challenge (T. McLaughlin et al., 1996, pp.15-16; Sullivan, 2000, p.23), it is regarded as subordinate to the challenge presented by the diversity within Catholicism (Sullivan, 2000, p.23).

The ensuing post-conciliar period has witnessed--in response to these three challenging trends in consequence of these four sources of change--a discernible preoccupation with the question of the nature and purpose of the Catholic school. Consequently, as has happened in history and is in keeping with the profound changes in the life of the post-conciliar Church and of contemporary western society in general, the need for transition in principle and the fact of transition in practice, with regard to the nature and purpose of the Catholic school in the life of the Church, have been predicated.

### A History of the Church and Education: The Australian Perspective

The study of a contemporary Victorian Catholic school, suggests a two-fold historical overview, firstly, of the history of education in relation to the Church in the time since the European settlement of Australia, and secondly, of the history of education in relation to the Church in the time since the European settlement of Victoria. However, for the purpose of this thesis, an overall consideration of these two histories, on a national basis, is appropriate.

In an overview of the history of education in relation to the Church in the time since the European settlement of Australia, five historical aspects appear to be relevant: significant developmental events; population trends in terms of size, ethnicity, and religious persuasion; educational development; Catholic educational development; and the history of the Church in Australia.

In 1770, after some 350 years of geographical exploration of the southern hemisphere, with varying degrees of success, by the Chinese (Menzies, 2002), Portuguese, Dutch, and English for the great south land, *Terra Australis*<sup>6</sup>, Lieutenant James Cook in his ship the Endeavour claimed the previously uncharted east coast of Australia for Great

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<sup>6</sup>With Dutch exploration, it also came to be known as New Holland (Clark, 1971, pp.31-39; Ross, 1993, pp.49-53).

Britain (Clark, 1971, pp.11-49; Ross, 1993, pp.40-57). With the American War of Independence came the British New Transportation Act of 1784, the loss of the American colonies forcing the British to suspend the penal practice they had developed over the preceding 60-year period (Clark, 1971, pp.60-61; Crowley, 1978, p.4; Ross, 1993, p.62). This act of parliament provided for the possibility of sending convicts to places not yet settled by British subjects, and in 1788 the first European settlement was made at Botany Bay, New South Wales on the eastern coast of *Terra Australis* (Clark, 1971, pp.65-69 and 85; Crowley, 1978, p.3; Ross, 1993, p.70).

Arriving in 11 ships, this first fleet of settlers comprised in the order of 1,000 people of whom the majority were convicts<sup>7</sup> (Clark, 1971, pp.76 and 79). The second and third fleets of 1790 and 1791 respectively, less humanely handled than the first, nevertheless increased European settlement (Clark, 1971, p.90; Rienits, 1970a, p.20; Ross, 1993, pp.70, 83 and 87) and thereby established, with few exceptions, a trend involving an annual arrival of convicts (Clark, 1971, p.90): Between 1788 and 1823 in excess of 37,000 convicts had embarked for New South Wales (Clark, 1971, p.90). In 1803, given fears of French territorial ambitions, a second penal colony was established in Tasmania (Clark, 1971, p.190; Crowley, 1978, p.6; Fletcher, 1993, p.68; Ross, 1993, p.126), and over the period of the next 33 years those European settlements that would be the foundation of the modern-day states of Australia were made on the continent<sup>8</sup>: Queensland in 1825; Western Australia in 1829; Victoria in 1835; and finally, South Australia in 1836 (Crowley, 1978, p.7; Ross, 1993, pp.200, 213, 233 and 237).

Within the first 60 years of settlement, the European inhabitants of Australia, in being largely drawn from Great Britain, were ethnically homogenous. A large Irish minority offset English dominance, with few continental Europeans apart from some

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<sup>7</sup>Sources vary considerably in their estimate of the size of the first fleet.

<sup>8</sup>Settlement of what would become the Northern Territory was finally made in 1869 after several unsuccessful attempts in the area (Ross, 1993, p.342). The Australian Capital Territory, consequent upon the Federation of Australia in 1901, was formed in 1911 (Ross, 1993, p.479).



German settlement in South Australia (Clark, 1968, pp.7-13, 1973, pp.66-67; Bolton 1993, p.181; Hartwell, 1978, p.46) and in south eastern Queensland (Bolton, 1993, p.181). However, with the goldrush of the 1850's came the first challenge to the dominance of British ethnicity in the European population with Germans, Chinese, and, to a lesser extent, Scandinavians and Italians, becoming significant minorities in the ensuing period (Curthoys, 1993, p.278).

The discovery, in 1851, of gold in New South Wales and Victoria (Clark, 1973, pp.454-455; McNaughtan, 1978, p.99; Ross, 1993, p.282) followed the localised economic decline of the 1840's (Clark, 1973, pp.188, 190, 197 and 293-295; Rienits, 1970b, p.802; Ross, 1993, pp.253, 254, 256, 259 and 271). However, whilst gold had been identified as early as 1823 and at several times during the aforementioned decade (Rienits, 1970b, p.815), uncertainty about legal title, and concern about its effects on a largely ex-convict population in a relatively lawless colonial climate, had discouraged exploitation (Bolton, 1993, p.181). The population explosion associated with the goldrush had two principal causes: initially, the discovery of gold per se (Clark, 1978, pp.17 and 46; Curthoys, 1993, p.278) and, thereafter, the burgeoning economy it brought (Curthoys, 1993, p.278; Hartwell, 1978, p.46). Although centred on New South Wales and Victoria, immigration to most Australian colonies grew rapidly in this period and whilst New South Wales and Victoria experienced similar socio-economic changes, those of New South Wales were less dramatic than those of Victoria (Curthoys, 1993, p.278; McNaughtan, 1978, p.99): Within 10 years the total population of Australia had trebled, to the effect that in 1861 the population of Victoria alone exceeded that of the entire country in 1851 (McNaughtan, 1978, p.99).

The Australian population would be thus similarly affected during four more historical periods. In a reflection of the White Australia policy that had emerged in the 1880's in consequence of the influx of Chinese associated with the goldrush, this occurred, firstly, during the period of post-Federation, with the acceptance of British immigrants

(Curthoys, 1993, p.279; McNaughtan, 1978, pp.122-124; Rienits, 1970c, p.1470; see also Clark, 1981, 1987): Between 1907 and 1913 more than 771,000 people arrived (Rienits, 1970c, p.1577). Secondly, it occurred in the period after World War I, in a continuation of the White Australia policy (Clark, 1981, pp.196-197 and 200-203) and in keeping with its British character (Clark, 1987, p.293), with the post-war immigration of British subjects (Clark, 1987, pp.198, 216-217 and 224-225): During the period from 1921 to 1929 more than 300,000 people emigrated to Australia (Rienits, 1970d, p.1810). Thirdly, it occurred in the period after World War II, with the post-war immigration of British and continental Europeans: By 1970, more than 2,500,000 people, of whom more than 55% were of non-British stock, had migrated (Rienits, 1970e, p.2246). Finally, it has occurred in the period from the 1970's onwards, given the discontinuation of the White Australia policy and the correlated inception of the contemporary multi-cultural/multi-faith status. This current status has emerged in relation to two phenomena. Initially it occurred in relation to the commencement in the 1970's, following the Vietnam war, of significant Asian immigration (Australian Bureau of Statistics [ABS], 2000, p.93; Ross, 2000, p.732). Subsequently it has occurred, from the 1980's onwards, in relation to cultural diversity in immigration to include, given the political unrest in their respective regions and in response to humanitarian needs, significant Middle Eastern, Indochinese, Latin American, and African immigration (Coppell, 1994, p.145; Ross, 2000, p.732): "Immigration whether independent, assisted or refugee has profoundly shaped, and continues to shape, Australian society" (Davison, Hirst & Macintyre, 1998, p.377).

The late 1860's marked the end of an 80-year period of penal practice during which time in the order of 155,000 convicts were transported, the number of male convicts being six times that of female convicts (Crowley, 1978, p.4; Ross, 1993, p.339). The earlier colonial period of penal settlement and requisite exploration had largely promoted a culture of the individual male worker (Berzins, 1988, 99; Crowley, 1978, p.40; Curthoys, 1993, p.278). However, given that the proportion of women in most of the colonies began, as a consequence of the discovery of gold, to approach half the population, the ensuing period

promoted that of the family, and during the 1860's and 1870's large families were the norm (Berzins, 1988, p.99; Curthoys, 1993, p.278).

With this increasing prominence of the family in society there came a correlated, though by no means new, colonial emphasis upon education (Curthoys, 1993, p.279). Within several years of the landing of the first fleet, a small number of schools had been established (Crowley, 1978, p.39; Fogarty, 1957a, p.5; Ross, 1993, p.77) and somewhere in the period from 1803 to 1806, in a period of educational firsts, the first Catholic school was opened, albeit briefly (Fogarty, 1957a, p.17; Ross, 1993, p.133). The latter was instituted in a period of intolerance, if not suppression, of the Church in the colony, a state of affairs largely associated with the colony's British foundation, and with a Catholic population largely represented by a significant number of Irish convict inhabitants including political prisoners from the Rebellion of 1798 (Clark, 1971, p.170; Ross, 1993, pp.113, 128 and 133).

Whilst, from the time of the colony's foundation, official permission was periodically sought for a priestly presence, the Catholic population was not to enjoy the regular services of a chaplain until 1820 (Clark, 1971, p.170; Fogarty, 1957a, p.16; Ross, 1993, p.90), colonial policy reflecting the established opinion of the synonymous nature of Catholicism with ignorance and sedition (Clark, 1971, p.170; Fogarty, 1957a, p.17; Ross, 1993, pp.113 and 124). Thus, whilst three priests, Fathers Dixon, O'Neal, and Harold, were among the convict population (Clark, 1971, p.170; Fogarty, 1957a, p.17), public ministry from 1803 to 1810 was severely restricted<sup>9</sup> (Fogarty, 1957a, p.17). For the next 10 years, apart from a few months in 1817-1818 with the arrival of a Father O'Flynn, the colony was without a priest (Fogarty, 1957a, pp.16, 17 and 18). The landing of the latter, his lack of colonial accreditation occasioning his subsequent deportation, was not without its consequences (Clark, 1971, pp.320-321; Fogarty, 1957a, pp.18 and 20): So much was

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<sup>9</sup>In spite of their priestly presence predating it, public worship, under strict guidelines, was first permitted for Catholics in April of 1803 (Clark, 1971, p.171; Ross, 1993, p.124), a practice suspended for a time following the Castle Hill rebellion of 1804 (Clark, 1971, p.171; Ross, 1993, p.127).

made of the affair in London that permission was at last given for a Catholic ministry (Fogarty, 1957a, p.20). With the arrival of Father Therry, Catholic ministry and, therefore, education in Australia began in earnest (Clark, 1971, pp.349-351; Croke, 2002, p.35; Fogarty, 1957a, p.21): By 1833, the year of the appointment of the first Vicar-General, Doctor Ullathorne, in the order of 10 Catholic schools had been established (Fogarty, 1957a, p.21).

That same year two educationally significant events occurred: the responsibility of the Church of England for colonial religion and education was revoked<sup>10</sup>; and the notion of a national educational system was mooted (Clark, 1968, p.240; Fogarty, 1957a, p.27; Hartwell, 1978, pp.59-60). In essence this latter motion advocated a general system of education, accommodating denominational needs, under the auspices and financial governance of the state (Clark, 1968, p.240; Fogarty, 1957a, pp.27-28; Hartwell, 1978, p.60; Rogan, 2000, p.2). Both developments were greeted with approbation by the Church, the latter, however, only initially (Fogarty, 1957a, p.30; Rogan, 2000, p.2). In the ensuing period, all denominations were to experience difficulty with the concept, the problem essentially being one of finding a model that would meet both the demands of the various colonies and at the same time satisfy the requirements of the different ecclesial authorities (Fogarty, 1957a, p.34). However, during this time of mediation, contemporaneous with fundamental growth in colonial education, the state, finding the denominational schools<sup>11</sup> to be rivals of its own, by withdrawing support gradually isolated them (Fogarty, 1957a, p.27). In consequence, whilst Catholic schools were increasingly and significantly marginalised, Protestant schools were destroyed altogether (Fogarty, 1957a, p.27).

The concept, from its inception to the final form in which it was implemented, in a 50-year period of gestation, entailed a movement from a position of denominational

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<sup>10</sup>This responsibility, first assumed in 1826, was suspended in 1829 but not formally revoked until 1833 (Fogarty, 1957a, pp.16, 17 and 27).

<sup>11</sup>That is, schools within the government system, given their receipt of aid, under the auspices of a denomination (Fogarty, 1957a, pp.26-27).

accommodation to a purely secular consideration of education (Fogarty, 1957a, pp.26-75; McNaughtan, 1978, pp.111-112). In particular, the denominational schools passed through three phases during this developmental period of a national system of education, phases distinguished on the one hand by increasing bureaucratic control and on the other by decreasing state aid (Fogarty, 1957a, pp.26-75). The era thus saw attenuation in, and the subsequent demise of, the denominational school (Fogarty, 1957a, pp.118-166; McNaughtan, 1978, p.112). Where for the most part, as government schools increased, the Protestant view became one of effective indifference to the denominational school (Fogarty, 1957a, p.118; McNaughtan, 1978, p.112), from the specifically Catholic perspective, the concessions wrought by the continuation of government aid effectively and significantly delimited their ecclesial nature and control (Fogarty, 1957a, p.207). Consequently, in the lead up to this educational denouement, the Church was increasingly faced with the dilemma of either continuing in the system, and thus effectively abandoning the concept of the denominational school through having to accept aid on the state's terms, or withdrawing from the system altogether and supporting their own schools (Fogarty, 1957a, p.208). Thus, by the end of the 19th century, through the effect of a series of secular education acts in the various colonies, and the consequent withdrawal of state aid to non-government schools nationally<sup>12</sup>, separate systems of education existed in Australia (Fogarty, 1957a, pp.208-255, 1957b, pp.257-351). These included, largely under the auspices of the teaching religious, a self-supporting Catholic educational system, a state of affairs that would continue well into the second half of the 20th century (Fogarty, 1957a, pp.208-255, 1957b, pp.257-351).

Whilst the discovery in 1802 of a large harbour to the south, Port Phillip, had occasioned the first attempted settlement in 1803 (Crowley, 1978, p.5; Garden, 1984, pp.17-19; Ross, 1993, pp.118, 122, 124 and 126), Victoria was not permanently inhabited

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<sup>12</sup>By 1880 state aid had been effectively terminated in all colonies with the exception of Western Australia (Fogarty, 1957a, p.26). With regard to the receipt of state aid, the histories of South Australia and Western Australia differ in comparison to the other states: Neither received state aid in the first period from 1830 to 1848, and after a period of assistance during the middle phase, Western Australia again lost it only to have it reinstated for a 20-year period from the mid 1870s to the mid 1890s (Fogarty, 1957a, p.26).

until 1835, some 47 years after the arrival of the first fleet (Garden, 1984, pp.26-30; Ross, 1993, p.233). That same year Dom John Bede Polding OSB was appointed the first bishop to the New South Wales colony (Ross, 1993, p.232), and in 1842, in response to the papal approval of the establishment of an Australian ecclesial hierarchy, he was subsequently installed as the colony's first archbishop (Ross, 1993, p.257). Thus, as Victoria did not gain independent ecclesial or colonial status from the former until 1848 and 1851 respectively, a common history in part was shared (Garden, 1984, p.68; Ross, 1993, p.281; Ryan, 1997b, p.4). With Melbourne's proclamation as a city<sup>13</sup>, some three years before Victoria's colonial independence, came the city's first episcopal appointment, that of Bishop Goold in 1848, by which time six Catholic schools had already been established (Ryan, 1997b, p.4). Hence, for Victoria, like New South Wales before it, a corresponding ecclesial, and thus educational, development ensued (Fogarty, 1957a, p.54). Significantly, Victorian educational development was from the start, contemporaneous with both the question of the national system of education and the movement towards its final resolution. Thus, it was in 1872 in the colony of Victoria that the first of the Australian secular education acts was passed. This instituted a system of free, secular, and compulsory education<sup>14</sup>, and thereby brought state aid to non-government schools in Victoria to an end<sup>15</sup> (Fogarty, 1957b, p.482; McKinlay, 1985, p.125; McNaughtan, 1978, p.112; Ryan, 1997b, p.19).

The effect of the 1851 goldrush on the newly founded colony was profound. The population trebled in just three years (Garden, 1984, p.79)--thereby exceeding that of the New South Wales colony (Ryan, 1997b, p.9)--producing equally dramatic socio-economic changes felt keenly through the issue of education (Ryan, 1997b, p.9). Thus, of the various reasons for the 1872 Victorian act, three appear to be most significant: the need for economic efficiency in a rapidly expanding community and growing economy (Ryan, 1997b, pp.9 and 17-18); the sectarian disputes being expressed through the educational

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<sup>13</sup>The appointment of the first Anglican bishop endowed Melbourne with this status (Garden, 1984, p.47).

<sup>14</sup>Schooling was made compulsory between the ages of 6 and 15 (Ryan, 1997b, p.29).

<sup>15</sup>It was also the first legislation in a British colony anywhere in the world to provide free, compulsory, and secular schooling for colonial children (Ryan, 1997b, p.28).

question (Ryan, 1997b, pp.9 and 12-16); and the influence of secular liberalism within the political arena (Ryan, 1997b, pp.9 and 9-12). Consequently, whilst education and Catholic education in Victoria both shared developments similar to the rest of Australia, they differed in the rapidity of emergence of the socio-economic circumstances under which educational expansion was required to occur.

From the rudimentary beginnings of an ecclesial hierarchy in 1820, the recruitment of European teaching religious for the Australian colonies had been a principal activity, each phase of the Church's colonial development bringing new effort by its leaders (Fogarty, 1957b, p.260). Thus, whilst religious were an increasing presence from the late 1830's onwards<sup>16</sup> (Fogarty, 1957b, p.280), their numbers were few, and their initial Australian apostolates often engaged them in aspects of pastoral work other than teaching (Fogarty, 1957b, p.269). The presence of teaching religious only began to increase significantly from the 1880's onwards and reflected the influence of two factors: necessity, occasioned firstly, by the secular education acts, and secondly, by the subsequent decision of the Church hierarchy to establish its own system of education staffed by teaching religious (Fogarty, 1957b, pp.257 and 268); and availability, given the expansion and, therefore, coincidental readiness of the European teaching orders for missionary work abroad (Fogarty, 1957b, p.273).

At the time of the 1872 Victorian education act, local in application but national in consequence (Ryan, 1997b, p.v), Australian Catholic schools corresponded to one of three possible types. The first of these types were parish schools, usually focused on primary education. The second of these types were secondary schools<sup>17</sup> corresponding to one of two categories, official and semi-official, the former usually under the governance of diocesan

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<sup>16</sup>From the first incidence of religious life in Australia, three trends prove noteworthy: female religious were significantly more numerous than their male counterparts; European orders outnumbered those founded in Australia; and the incidence of Irish orders was four times that of the other two major sources, France and England respectively (Fogarty, 1957b, pp.269, 273, 274 and 280).

<sup>17</sup>In each of the early colonies, an attempt was made to establish at least one secondary school, and the significant involvement of the Church in Australia in secondary education from about 1860 predates that of the government by some 50 years (Fogarty, 1957b, pp.311-312).

clergy, and the latter, private schools, under the auspices of Church patronage. Finally, the third of these types were schools under the direction of a religious order (Fogarty, 1957b, pp.304-324; Ryan, 1997b, pp.35-36). Schools run as private ventures inevitably enjoyed only short periods of duration and, as a mode of Catholic education in the national aftermath of the 1872 act, were effectively superseded by the religious congregations (Ryan, 1997b, pp.35 and 36). Whilst the employment of teaching religious came to assume the status of policy, and whilst they were initially prominent in the establishment of secondary schools, their assumption of responsibility for primary education was not immediate (Ryan, 1997b, p.36). This was consequent upon the relatively small number of teaching religious and the small number of secondary schools in comparison to the number of primary schools (Ryan, 1997b, p.36). Thus it was ensured that lay teachers were principally responsible for Catholic education in Australia until the turn of the century (Ryan, 1997b, p.36). The significant involvement of the religious across both levels of education would be achieved during the first 25 years of the 20th century (Fogarty, 1957b, pp.280 and 281).

Events contemporaneous with Vatican II (1962-1965) eventually brought this self-sustaining Catholic educational system to a close. This occurred not only through the decline in numbers of the teaching religious from just on 95% in 1950, to approximately 50% by 1970 (Dwyer, 1993, p.12), but also through the gradual re-introduction of state aid to non-government schools in Australia in the period from 1962 to 1973 (Dwyer, 1993, pp.8-10), staffing concerns thus reinforcing the pre-existing need for funding: The post-war population explosion, due not only to the resumption of normal family life but also to the massive immigration program, occasioned an unprecedented surge in enrolments in Catholic schools, the latter ill-equipped to accommodate the demand (Croke, 2002, p.37; Rogan, 2000, p.63). The re-introduction of state aid, however, was not without its opponents who challenged the constitutional validity of state aid to Catholic and private schools, and the decision upholding validity, in response to the challenge launched in 1971, was not handed down until 1981 (Ryan, 1997a, p.53). Further, the predominance in the



program of continental European, as opposed to British, migrants, together with conciliar inculturation and reform imperatives (Komonchak, 1987b, pp.77-79 and 81; Ryan, 1997a, p.45), signified the decline of the Irish nature of the Australian Church (Croke, 2002, pp.36 and 37; Engebretson, 1997, p.159; see also Campion, 1982, pp.44-58).

The subsequent period, of more immediate concern to this study of a contemporary Catholic school, has seen a continuation in the decline in the numbers of teaching religious to the extent that the present era reflects an almost negligible religious presence in Catholic schools (Dwyer, 1993, p.12). In common with the rest of the western Church and world respectively, profound changes have been experienced in the life of the post-conciliar Australian Church and in the life of contemporary Australian society at large. Thus, the continuing expansion of the system, supported by state aid and dependent upon lay staffing (Dwyer, 1993, pp.10-12), together with such profound changes, has occasioned three new trends in Catholic secondary schooling.

Firstly, given the decline in the teaching religious, these changes have occasioned the emergence of the regional secondary college, that is, schools owned by a diocese and operated by local parishes, as opposed to a religious order. Secondly, in a reflection of the more widespread secular educational practice and of contemporary cultural mores, these changes have occasioned the introduction of co-education to the secondary school system. Whilst co-educational primary schools had been effective in practice in Catholic primary education through the co-educational primary schools based on the parish system, co-educational secondary schools had been few and exceptional (Fogarty, 1957b, p.324; Rogan, 2000, p.25): The favoured practice of single-sex schooling--established under the denominational system and continuing under the teaching religious (Fogarty, 1957b, p.408)--had been advocated, by virtue of the condemnation of co-education, by the Fourth Plenary Council of Australia (1937) (Fogarty, 1957b, p.408).

Thirdly, these changes have occasioned, across the system generally, as has happened globally, a discernible concern within this period with the question of the nature and purpose of the Australian Catholic school. In keeping with the wider western world, this preoccupation is indicative of the need for transition in principle, and the fact of transition in practice, in the nature and purpose of the Australian Catholic school. In accordance with the profound changes in the life of the post-conciliar Australian Church and of contemporary Australian society in general, four basic factors appear to have contributed to the rise of this third trend. Firstly, and initially, this focus of concern is attributable to the immediacy in history of the identification of the Catholic school with the teaching religious and not with the laity. In keeping with the conciliar stance of embracing cultural diversity and institutional, liturgical, and theological reform, and the consequent collapse of the subculture associated with Catholicism, the post-conciliar attenuation of the predominance of the forms through which previously the Catholic identity had been defined is to be observed. Thus, secondly, and with diminishing significance over the period, it is attributable to the attenuation in the predominance of the means through which the Catholic identity had been previously determined. Thirdly, and of contemporary significance, in terms of both the lay nature of the staff of the Catholic school and those the Catholic school seeks to serve, that is, the students and parents, it is attributable to the overt manifestations of the pluralistic nature not only of contemporary Catholicism but also of contemporary society. Finally, and also of contemporary significance, it is attributable to the post-Christian nature of the larger society in which the Catholic school resides, a cultural phenomenon posing a significant challenge for the contemporary Catholic school: The "religious dimension of Catholic schools . . . is clearly under stress from the growing materialism and secularisation of Australian society" (Flynn & Mok, 2002, p.316).

These last two trends suggest contextualisation in terms of research, of the post-conciliar era, conducted specifically in relation to Australian Catholic secondary schools. These studies (Flynn, 1975; 1985; 1993; Flynn & Mok, 2002), conducted over a period of some 25 years, reveal that whilst within this period there has been a marked decline "on

almost all religious issues and practices" (Flynn & Mok, 2002, p.319; see also Flynn, 1985, p.351), the home as opposed to the school having the principal effect on the religious practice of students (Flynn, 1985, p.352; Flynn & Mok, 2002, pp.318-319), the Catholic school continues to have a religious influence on students that is independent of the home (Flynn, 1975, p.286; Flynn & Mok, 2002, p.319). A conclusion presupposing the condition of the Catholic school's religious authenticity (Flynn, 1975, p.286), as the "environment of Catholic schools would appear to be their greatest formative influence and in a real sense . . . is the Christian Message" (Flynn, 1975, p.284) it appears that now more than ever the Australian Catholic school is being called upon to provide "that environment of Christian community so crucial to the transmission of the Christian Message" (Flynn, 1975, p.285), the contemporary "alienation of adults and youth from the Catholic Church . . . one of the most pressing pastoral problems of our time" (Flynn & Mok, 2002, p.321; see also Treston, 1997, pp.10-11).

## Conclusion

In consideration of these two interdependent histories, two sources of dramatic change in the post-conciliar period, one ecclesial the other sociological, in the profundity of the changes they represent, appear to emerge in epochal significance for this study of a contemporary Catholic school. Firstly, in the light of the conciliar imperative of *aggiornamento* and the profound nature of the sociological change wrought over the course of the post-conciliar period, involving the decline of western Catholicism in particular and of western Christianity in general, the pluralistic, post-Christian nature of the sociological context in which the Catholic school is situated is of significance to a concern with the nature and purpose of Catholic schools: The greatest challenge facing the contemporary Catholic school thus appears to be the post-Christian nature of the larger society in which the Catholic school resides (Grace, 2002, pp.236-237; Looney, 1998, p.73). Secondly, in consequence of the profound nature of the ecclesial change wrought by the Vatican II (1962-1965), the post-conciliar pluralism of Catholicism (de Vaucelles, 1987, p.46;

Komonchak, 1987b, pp.77-79, 81 and 84; Ryan, 1997a, p.45), is of significance to a concern with the nature and purpose of Catholic schools.

Given the importance, thus determined, of the contexts of ecclesial and sociological change for a concern with the nature and purpose of the contemporary Catholic school, examination, in greater detail, of the nature of the change occasioned in these two realms emerges as an issue for consideration. Thus, the nature of the contemporary ecclesial situation is undertaken specifically in relation to an historical context, deemed relevant, dating from the Reformation (Komonchak, 1987a, p.vii). Similarly, a consideration of the sociological features of the contemporary period is undertaken, specifically in relation to the contemporary status of western Christianity, within an historical context, deemed relevant, dating from the Enlightenment (Alberigo, 1987, p.14). These considerations are undertaken as preludes to the Chapter Three review of the literature pertaining to the nature and purpose of the contemporary Catholic school. The latter includes, given the transferral of responsibility from the religious to the laity, coverage of the presenting issue of leadership associated with these two attributes of the Catholic school: Leadership is recognised within the literature as being of fundamental importance in the realisation of the nature and purpose of the contemporary Catholic school. These constituent elements of Chapter Three are preceded by the examination, presented in Chapter Two, of pertinent Church documents. That is, where it has been the purpose of this chapter to present historical contexts for the study, it is the purpose of the next two chapters to further contextualise this study--in greater appreciation of the two aforementioned sources of change--in relation to Church documents and to literature pertaining to the contemporary Catholic school.

Finally, it remains to note, in accordance with the nature and purpose of the Church's educational role having been shaped by, and adapted to, prevailing times, the necessity of appreciating two phenomena. The first of these pertains to an appreciation of the nuances of these dual characteristics of the Catholic school in terms of the times and

the context in which it is situated. The second of these pertains to an appreciation of the position of the Catholic school as an essentially provisional one "in service of a larger purpose, which may, in some contexts and at different times, allow for, even demand, alternative approaches to Christian formation and to the Church's influence on education" (Sullivan, 2000, p.16). The historical perspective thus appears to affirm the concern of this study with the nature and purpose of contemporary western Catholic schools in general and of a contemporary Australian Catholic secondary school in particular.

## CHAPTER TWO

### THE CHURCH DOCUMENTS

Catholic schools operate under the auspices of the Church. Consequently, this study of a contemporary Catholic school warrants examination of pertinent Church documents wherein ecclesial prescriptions--normative given the intention of universal application--for the Catholic school are detailed. The plethoric nature of documents pertaining to education produced in the history of the Church requires, in terms of those to be considered here, delimitation. This has been taken at three levels. Firstly, in consideration of the contemporaneous rise of widespread education and of the teaching religious who have been a principal means of its provision in the Catholic context, the first restriction which suggests itself is the period from 1800 onward. The concern of the Church in this period with the effect of the secularism of the Enlightenment upon education, together with the timing of the development of Catholic education in Australia, contemporaneous with the nascent development of the phenomenon of mass education largely under the auspices of the state, also appears to advance the appropriateness of this proposition.

The second delimitation to suggest itself is the manner in which the documents are grouped for review. The significance for the Church of Vatican II (1962-1965) and the concern of this study with a contemporary Catholic school suggests a chronological grouping. Thus, this period spanning two centuries is broken up into three phases corresponding to the period prior to the council, the duration of the council, and the post-conciliar period. Again in consequence of the concern of this study with a contemporary Catholic school, the third delimitation which suggests itself relates to the manner in which the documents of these three eras are reviewed: those of the first period are dealt with collectively, in terms of the general educational principles advocated therein; the conciliar document on education is discussed on an individual basis with reference, as relevant, to

other conciliar documents; those of the last period, relating to the Catholic school per se, are dealt with on a comprehensive and individual basis.

### The Pre-Conciliar Period

The documents of the pre-conciliar period from 1800 to late 1962 stem from ten papacies. The most prolific pontificates were those of Leo XIII (1878-1903), Pius XI (1922-1939) and Pius XII (1939-1958) (The Benedictine Monks of Solesmes [BMS], 1960), with the most significant document of the period, *Education of the Redeemed Man* (1929) (BMS, 1960, pp.200-248), arising in the papacy of Pius XI (1922-1939) to become the authoritative statement on Catholic education throughout the world (Fogarty, 1957b, p.385).

The documents of this period reveal four main themes principally argued through the documents of Pius XI (1922-1939) and Pius XII (1939-1958): the nature, aim, and importance of education; the respective roles of the family, Church and State in the matter of education; commentaries on the practice of Christian education through these three principal means; and concern for, and remedies against, the effect of naturalism (i.e., the denial of a supernatural explanation of the origin and development of the universe) in education (BMS, 1960, pp.609-643).

The documents essentially describe education as a formation of the person aimed at perfecting life in all its aspects--corporal and spiritual, intellectual and moral, natural and supernatural, individual and social--and of consequence, therefore, not only to the individual but also society, and to the supernatural destiny, as well as the temporal existence, of the human person (BMS, 1960, pp.611-612 and 626).

Three societal groupings are thus assigned importance in the work of education: the family; the Church; and the state (BMS, 1960, pp.613-617). To the parent is accorded the

inalienable right to educate, a right taking precedence over that of the state, but subordinate to natural and divine law and subject to the judgement and authority of the Church (BMS, 1960, p.613). The documents predicate the educational role of the Church, exercised through history, on two obligations superior to that of natural law: its duty to teach infallibly; and its responsibility for spiritual salvation (BMS, 1960, pp.614-615). Meanwhile, the educational rights of the state, recognised as different from those of the family and the Church and seen to pertain to the primary state function of serving the common good, are, therefore, limited by the prior rights of the family and the superior rights of the Church (BMS, 1960, pp.616-617).

Consequently, education is the combined responsibility of these three aspects of society, to each of which is apportioned a differing but appropriate share in the matter (BMS, 1960, p.618). That of the family, founded on the sacrament of marriage, is identified as principal, with the Church seen to harmoniously extend, through its various agencies, the educational environment that the family provides (BMS, 1960, pp.618-622). With regard to its various agencies, the importance of the school, through its teachers and as an auxiliary to the family and to the Church, is especially recognised (BMS, 1960, pp.622-626). In consequence, the educational concern of the state is fundamentally seen as ensuring the right of the family and the child to a Christian education (BMS, 1960, pp.616-617).

Hence, the concern for the impact of naturalism focuses on three issues: its occurrence in the family through the secularisation of marriage and the moral life in general; its influence on educational methods; and the emergence of the secular school (BMS, 1960, pp.635-640). The documents thus advocate, in recognition of the general necessity for action (BMS, 1960, p.640), two remedies to counteract this influence: the importance of direct action; and the specific necessity for legislation (BMS, 1960, pp.641 and 642). The importance of direct action is noted in relation to the defence of the family and the sacramental status of marriage, the safeguarding of the moral life in general, and



the necessity of prohibiting Catholic children from attendance at secular schools. The specific necessity for legislation, noted principally in relation to education, reinforces the issue of the education of Catholic children in Catholic schools (BMS, 1960, pp.641-643).

Three aspects of the role of these documents in the development of Catholic education in Australia are noteworthy. Firstly, all important decisions affecting Catholic education in Australia were made in the pontificate of Pius IX (1846-1878) (Fogarty, 1957b, p.383). Secondly, it would appear that the bishops were often obliged to work from first principles in solving the problems they confronted, and relied on the sound basic theology and philosophy of Church leaders such as Archbishop Polding OSB and the decisions of their brother bishops in Ireland (Fogarty, 1957b, pp.383-384). Thirdly, the decisions thus made were ratified by the First Plenary Council of Australia (1885), and as the Second (1895) and Third (1905) Councils reiterated without substantial alteration the decrees thereof, the First Council (1885) thus provided the defining legislation that was to guide the development of Catholic education in Australia (Fogarty, 1957b, p.384).

In consequence of the above considerations, two observations are to be made. Firstly, the documents of the pontificate of Pius IX (1846-1878) touched on all the significant themes of the period, as have been delineated, with three exceptions (BMS, 1960, pp.609-643). Neither the rights and responsibilities of the parent and the state as educators, nor the school as an educational agency of the Church, were addressed as such; rather, the documents emphasised the role of the Church and touched on these three agencies in a manner incidental to the concern of the Church with the effects of naturalism (BMS, 1960, pp.609-643). Secondly, these three areas of concern, dealt with in the documents of the second-half of the pre-conciliar period (BMS, 1960, pp.609-643), were effectively being addressed in the Australian context from first principles as described, thus pre-empting subsequent papal pronouncements (Fogarty, 1957b, pp.383-384): Whilst the First (1885), Second (1895), and Third (1905) Plenary Councils of Australia were contemporaneous with the encyclicals of Leo XIII (1878-1903), the First Council (1885)

had occurred before the better known of his pronouncements (Fogarty, 1957b, pp.383 and 384).

By the time of the publication of the document *Education Of The Redeemed Man* (1929) (BMS, 1960, pp.200-248) in the pontificate of Pius XI (1922-1939), Australian and international educational development had effectively converged, and this pronouncement became the authoritative statement on Catholic education, not only in Australia but globally, for the remainder of the period (Fogarty, 1957b, p.385; Kelty, 2000, p.11). Fifty years of world wide state education, which had proven to be profoundly secular, had significantly undermined the Christian basis of education and of life in general, and thus, in an effort to safeguard the Catholic school against such effects, the document re-stated and re-emphasised the Christian foundation of education (Fogarty, 1957b, p.385).

### The Second Vatican Council

With one exception, the *Declaration on Christian Education* (Abbott, 1967, pp.637-651), the fourteenth of the sixteen documents of Vatican II (1962-1965), essentially re-iterates basic positions defined through the pre-conciliar era (Abbott, 1967, p.635). Specifically, it reiterates basic positions related to the respective rights and roles of the Church, state, and parents in the matter of education. Basic positions principally argued in the documents of the period dating from the publication of *Education Of The Redeemed Man* (1929) (BMS, 1960, pp.200-248) in the pontificate of Pius XI (1922-1939) (BMS, 1960, pp.609-643), the one exception relates to the concern of the Church in that period with a segregated Christian education as a means of protection from the world (Abbott, 1967, p.635): The conciliar document "spells the official and definitive end of any possible false thinking on this score" (Abbott, 1967, p.635).

In this document, education is seen to be in, of and for the world, and thus, in total conformity with the spirit of Vatican II (1962-1965) and its documents, the most

distinctive characteristic of the *Declaration on Christian Education* (Abbott, 1967, pp.637-651) "is the insistence upon the integration of Christian education into the whole pattern of human life" (Abbott, 1967, p.635). Hence, the document enunciates certain basic principles among which is included, given its particular focus upon formal schooling (Abbott, 1967, p.634 and 645-648), the notion that all schools that are in any way dependent on the Church should conform to the ideal of creating for the school community "an atmosphere enlivened by the gospel spirit of freedom and charity" (Abbott, 1967, p.646).

In accordance with the Church's consistent advocacy of approaches of integration in, and dedication to, humanity's legitimate aspirations (Abbott, 1967, p.636), the document reiterates and enunciates basic positions and principles in regard to formal education, particularly in relation to schools. However, in spite of its primary focus upon formal schooling, the document defers to the post-conciliar period for the development and illumination of the conciliar understanding of the Catholic school (Abbott, 1967, p.636).

### The Post-Conciliar Period

Subsequent to Vatican II (1962-1965), there have been four key documents published by the Congregation for Catholic Education that "encapsulate the theoretical basis of the post-Conciliar Catholic school" (Dwyer, 1998, p.5): *The Catholic School* (SCCE, 1977); *Lay Catholics in Schools: Witnesses to the Faith* (CCE, 1982); *The Religious Dimension of Education in a Catholic School* (CCE, 1988); and *The Catholic School on the Threshold of the Third Millennium* (CCE, 1997). These four documents are considered individually in the four ensuing sections.

#### *The First Post-Conciliar Document*

The first of the post-conciliar documents, *The Catholic School* (SCCE, 1977), which aims to provide a statement of the renewed understanding of the nature and purpose

of Catholic schools flowing from the reforms of Vatican II (1962-1965), places the school within the evangelising mission of the Church, and enlarges on the nature and distinctive characteristics of a school which would present itself as Catholic (Dwyer, 1998, p.5). This elucidation is achieved through the discussion of six main themes: the Catholic school as part of the evangelising mission of the Church; the identification of difficulties for Catholic schools; schools, in general, as centres of human formation; the educational work of the Catholic school in particular; the responsibilities of the Catholic school; and practical directions for, and the apostolic nature of, the Catholic school (SCCE, 1977).

In identifying the school as part of the evangelising mission of the Church, the document acknowledges the adaptation through history of the means by which the Church has promoted the formation of the whole person, and the school in particular as a privileged means through which this has, and may be, achieved (SCCE, 1977, pp.12-13). Further, it acknowledges the use of culture through history in the promotion of dialogue with the world and as a means of giving depth to the understanding of revelation (SCCE, 1977, p.14). Consequently, the importance of the school is recognised in the context of the need for a Christian mentality, nurtured by genuine Christian living and apostolic communities, in a contemporary society distinguished by cultural pluralism (SCCE, 1977, p.15).

Extant objections to the validity of the existence of the Catholic school are five-fold. These are identified as ranging from a general rejection, both within and without the Church, of its institutions (SCCE, 1977, p.20); the danger of proselytism (SCCE, 1977, p.20); the Catholic school as an outdated institution, given the assumption by civil authority of responsibility for education (SCCE, 1977, p.21); the Catholic school as a means of perpetrating class distinction (SCCE, 1977, p.21); and the inability of the Catholic school to "form convinced articulate Christians ready to take their place in social and political life" (SCCE, 1977, p.22). All five arguments are repudiated: the first on the basis that it stems from a misguided sense of the lay role in secular society and the matter

of witness as a purely individual concern precluding institutional potential (SCCE, 1977, p.20); the second in terms of proselytism as a misrepresentation of the nature and methods of Christian education (SCCE, 1977, p.20); the third on the basis of the Catholic school as a necessary alternative (SCCE, 1977, p.21); the fourth, though not ideal, in terms of situational imperatives (SCCE, 1977, p.21); and the fifth, in consideration of the fact that to educate is to risk failure, real or apparent, and that results often need to be evaluated in the long-term (SCCE, 1977, p.22).

On the understanding that "that which does not reproduce the characteristic features of a school cannot be a Catholic school" (SCCE, 1977, p.25), the document considers the basic concept of a school. It identifies a school as a place of "integral formation by means of systematic and critical assimilation of culture" (SCCE, 1977, p.25), notes the role of the school in the development of the ethical dimension of education (SCCE, 1977, p.27), and observes the contemporary need for truly educative schools (SCCE, 1977, p.28). The educational work of the specifically Catholic school is identified as having its foundation in the revelation of Christ (SCCE, 1977, p.31), premising a task involving the synthesis of culture and faith, and of faith and life (SCCE, 1977, pp.33-39). Consequently, the document notes, in a refinement of its general comment that a school must be steeped in this shared vision of reality--"albeit with differing degrees of awareness" (SCCE, 1977, p.27)--from which it draws its inspiration (SCCE, 1977, p.26), that a school is Catholic to the extent that members of the school community share, in their individual ways, this Christian vision (SCCE, 1977, pp.31-32).

Whilst recognising that the classroom is not the sole province of religious education, the document highlights the importance for religious education, and of it being imparted in an explicit and systematic manner so as to prevent a distortion between general and religious culture (SCCE, 1977, p.40). Thus, whilst acknowledging the family as the most appropriate place for catechesis, the document emphasises the catechetical role of Catholic schools (SCCE, 1977, p.40). Hence, the Catholic school is described as a

community of faith (SCCE, 1977, p.41) sustained by the word of God (SCCE, 1977, p.42), at the service of society (SCCE, 1977, p.47), creating "an atmosphere permeated with the gospel spirit of freedom and love" (Abbott, 1967, p.646 as cited in SCCE, 1977, p.42) in which knowledge "is not to be considered as a means of material prosperity and success, but as a call to serve and to be responsible for others" (SCCE, 1977, p.43).

The document consequently describes, as essential responsibilities in the Catholic school, the critical identification and maintenance of the conditions necessary for it to fulfil its mission (SCCE, 1977, pp.49-51 and pp.56-57). Thus, practical directions for the Catholic school are identified as the maintenance of a distinctive Christian educational environment (SCCE, 1977, p.57), the active employment of the principles of participation and co-responsibility through that of subsidiarity (SCCE, 1977, p.54), and the exercise of its apostolic mandate (SCCE, 1977, p.54) in union with the local Church hierarchy to ensure cohesion in pastoral strategies (SCCE, 1977, pp.55-56). In particular, the teaching religious, in the light of the *Decree on the Appropriate Renewal of the Religious Life* (Abbott, 1967, pp.466-482), are exhorted not to underestimate the benefits of a community apostolate in education in favour of other apostolates (SCCE, 1977, p.58). In recognition of the primary importance of the person of the teacher as a living witness, the document recommends not only the pastoral and professional care of teachers (SCCE, 1977, pp.60-62) but, in turn, the responsibility of the teacher in the Catholic school in the active support of its endeavours (SCCE, 1977, p.62). In closing, the document reiterates the importance of faith in the validity of the school apostolate (SCCE, 1977, p.65), of grace in the validity of its educational endeavours (SCCE, 1977, pp.65-66), and of the openness of the Catholic school to all (SCCE, 1977, p.66).

### *The Second Post-Conciliar Document*

The second of these four post-conciliar documents, *Lay Catholics in Schools: Witnesses to the Faith* (CCE, 1982), occasioned by the shift in the teaching population

from religious to lay personnel, affirms the themes of the previous document for the growing number of lay teachers in Catholic schools, and expands on it to give an extensive rationale for teachers seeking to clarify their own personal vocation in the Church (Dwyer, 1998, p.5). This rationale is elucidated through four main themes: a delineation of the identity of the lay Catholic in the school environment; the means by which the lay Catholic may live out his or her personal identity in the field of education; identification of the elements of formation required by the lay Catholic in order to give witness in the school environment; and finally, the nature of the support that the Church offers to lay Catholics working in the field of education (CCE, 1982).

These four themes are themselves introduced by way of addressing several factors pertinent to the document as one addressing the role of the laity in schools. Firstly, it acknowledges the theological nature for the new role of the laity in the Church in the emerging clarity of "the authentic image of the laity within the People of God" (CCE, 1982, p.8). Secondly, whilst regretting the decline in teaching religious (CCE, 1982, p.9), it acknowledges sound secular reasons for the new role of the laity in the Church: the advances in the human condition that "have required, and in part have created, an extensive development of school systems everywhere . . . [resulting in] an extraordinary increase in the number of people . . . trained in education" (CCE, 1982, p.9) and, therefore, a corresponding increase of Catholic laity in this field (CCE, 1982, p.9). Thirdly, in view of this increasing incidence of lay teachers, the growing importance of the laity is identified: "It is the lay teachers, and indeed all lay persons, believers or not, who will substantially determine whether or not a school realises its aims and accomplishes its objectives" (CCE, 1982, p.7). Finally, the document sees in these various facts and causes, as a genuine sign of the times, an invitation to give special consideration to the role of the laity "as witnesses to faith in what can only be described as a privileged environment for human formation" (CCE, 1982, p.10).

In outlining the identity of the lay Catholic in the school environment, the document highlights the vocation of every Christian to personal holiness and apostolic mission (CCE, 1982, p.12), acknowledging that there exist many circumstances in which only the laity can be effective witnesses of the gospel (CCE, 1982, p.14), and through which instances of Christian inspiration the temporal order may be renewed (CCE, 1982, p.13). Asserting its suitability for, and applicability to, other roles within the school environment, in turning to the specific vocation of the lay Catholic within the latter, the document concentrates on the role of the teacher (CCE, 1982, p.19), interpreting the role of teacher as *educator*, that is, one who assists in the formation of human persons (CCE, 1982, p.19). Consequently, the document emphasises two points. Firstly, as any one type of educational philosophy is influenced by a particular concept of the human person, the Catholic educator is exhorted to consciously inspire his or her activity with the "Christian concept of the person" (CCE, 1982, p.21). Secondly, as the integral formation of students is a process in which the communication of truth assumes profound significance for the Catholic educator, the role of teacher requires adequate professional preparation (CCE, 1982, pp.19-20).

In keeping with the understanding of the purpose of education as the integral formation of the human person (CCE, 1982, p.20), two further points are made. Firstly, the vocation of the Catholic educator is seen to require a commitment to the work of ongoing social development for the advancement of humankind through contributing to the formation of individuals able to make the Christian vision of life a reality (CCE, 1982, pp.22-23). Thus, the document argues that, based on a Christian concept of the human person, the choice of the Catholic educator should be the practice of a pedagogy which gives special emphasis to direct and personal contact with the students (CCE, 1982, p.25). Secondly, as a school uses the vehicle of culture in this process of integral formation, it is essential for the Catholic educator to reflect on the profound relationship that exists between culture and the Church (CCE, 1982, pp.23-24): The Church embraces everything in human culture compatible with Revelation in order to express all the more adequately



"the message of Christ according to the cultural characteristics of each people and each age" (CCE, 1982, p.24). Consequently, the document advocates a concept of the school as an educational community within which the Catholic educator may live and bring to life in his or her students the communitarian dimension of the human person (CCE, 1982, p.26). Further, as the school brings the Catholic educator into contact with a circle of people other than students (e.g., colleagues, parents, and external organisations such as parishes), the document contends that he or she is also called to be a source of spiritual inspiration within this wider view of the school community (CCE, 1982, p.27).

In turning its direction to the means by which the lay Catholic may live out his or her personal identity in the educational field, the document emphasises that a vocational identity, involving the whole person, must in fact be lived (CCE, 1982, p.29). Seven elements are described as common and essential to an identity that is lived. Firstly, as the identity of the Catholic educator is necessarily an ideal, he or she should display hopeful realism when faced with obstacles which stand in the way of its accomplishment (CCE, 1982, pp.30-31). Secondly, it reiterates the premise that the Catholic educator must acquire "a solid professional formation" (CCE, 1982, p.31). Thirdly, the Catholic educator must present the Christian vision of life so as to enable accommodation of the many different levels of faith response in his or her students (CCE, 1982, p.33). Fourthly, he or she must endeavour to accomplish a synthesis of faith, culture and life (CCE, 1982, pp.33-36): "Few Catholics . . . have the opportunity that the educator has to accomplish the very purpose of evangelisation: the incarnation of the Christian message in the lives of men and women" (CCE, 1982, p.36). Fifthly, the document reiterates the value and necessity of direct and personal contact with students to the credibility of giving witness to students (CCE, 1982, pp.36-38). However, in regard to students who do not profess the Catholic faith, and in recognition of faith as a free response, whilst remaining true in their teaching to the Magisterium, due respect is to be shown by teachers (CCE, 1982, p.47). Sixthly, the document draws attention to the significance of communitarian aspects for the Catholic educator. That is, it draws attention to the importance of social interaction with members

of the school community (CCE, 1982, p.39), of attendance to its socio-cultural, economic, and political ambience (CCE, 1982, p.40), and of collaboration in professional associations both within and outside the Church (CCE, 1982, p.41). Finally, the work of the Catholic educator as primarily an expression of vocation, in which notion the concept of profession is assumed, is emphasised (CCE, 1982, p.42).

In consequence of these seven elements, the Catholic educator is thus exhorted to be aware, in the general sense, of what is proper to a Catholic school (CCE, 1982, p.43), and in the specific instance of his or her own school, to an understanding of, and an identification with, its particular educational philosophy (CCE, 1982, pp.44-45). As "the more fully the educational community represents the richness of the ecclesial community, the more capable it will be of fulfilling its mission" (CCE, 1982, p.47), the document thus commends the Catholic educator to contribute, in connectedness to the local Church, to the ecclesial life of the school (CCE, 1982, pp.47 and 48). Specifically, it highlights the importance of simple and active participation not only in the liturgical and sacramental life of the school (CCE, 1982, p.45), but also in other ways capable of nourishing the spiritual life of the school community (CCE, 1982, p.46). The document concludes the discussion of these seven elements by addressing the appropriateness of the Catholic educator as a teacher of religion and of religious instruction as an important instrument for attaining, in fidelity to the Magisterium (CCE, 1982, p.59), an adequate synthesis of faith and culture (CCE, 1982, p.57).

Having acknowledged the importance of professional formation, the document directs its discussion to the question of religious formation. The first element of formation to be identified by the document as essential to the lay Catholic in order to give witness in the school environment, is fundamentally that of "a mature spiritual personality, expressed in a profound Christian life" (CCE, 1982, p.61). Reiterating the importance of teaching as vocation (CCE, 1982, p.62), the Catholic educator is reminded of the need to keep abreast of his or her religious formation (CCE, 1982, p.63). This is to be "oriented toward both

personal sanctification and apostolic mission" (CCE, 1982, p.65), and in the current climate of constant change, the document draws attention to the need for vigilance in this matter (CCE, 1982, p.67). This is to be achieved through two principal means: by addressing areas of deficiency and in maintaining adequately that which has already been acquired (CCE, 1982, p.63); and by judicious choice in the selection of centres chosen for professional and religious formation (CCE, 1982, pp.64-66). The document closes this discussion on religious formation by acknowledging the importance of adequate preparation in religious pedagogy for the teaching of religion (CCE, 1982, p.66).

By way of concluding, the document identifies the means of support offered by the Church to lay Catholics working in the field of education. Firstly, the lay educator will find support in his or her own faith (CCE, 1982, p.71). Secondly, it is to be found in community support through appreciation of the vocation of the lay educator (CCE, 1982, p.73) realised in community support for the attainment of appropriate social status and monetary remuneration (CCE, 1982, pp.73-74) and in the promotion of Catholic associations for the advancement of education (CCE, 1982, p.74). Thirdly, it will be found through encountering in the Catholic school "an atmosphere of sincere respect and cordiality . . . in which authentic human relationships can be formed" (CCE, 1982, p.75). This will involve each person, whatever their vocation--lay, priestly, religious--being treated as a fully equal member of that community (CCE, 1982, p.75), and will, therefore, enable the laity to participate authentically (where skill and commitment permit) in the responsibility of the school (CCE, 1982, p.76). Fourthly, the lay educator will find it through the school's "solicitous care for the . . . professional and religious formation of its lay members" (CCE, 1982, p.77). Finally, it will be found through the support of Catholic families in accomplishing the objectives of the school (CCE, 1982, p.78). The document closes by acknowledging the laity as a source of great hope (CCE, 1982, p.79) and by extending to them an invitation to collaborate in the salvific mission of the Church (CCE, 1982, p.79).

### *The Third Post-Conciliar Document*

The third in this series of four documents, *The Religious Dimension of Education in a Catholic School* (CCE, 1988) challenges educators to reflect on the day-to-day operation of Catholic schools and to examine whether or not the words of the council about authentic Catholic schooling have become a reality (Dwyer, 1998, p.5). Acknowledging the basic premise of the *Declaration on Christian Education* (Abbott, 1967, pp.645-646 as cited in CCE, 1988, p.7) that it is the religious dimension which makes a Catholic school distinctive, the document advocates various guidelines in order that this dimension of the Catholic school might be enhanced. The document thus constitutes a five-fold undertaking addressing the religious dimension (a) in the lives of today's youth, (b) of the school climate, (c) of school life and work, (d) of formation in terms of religious education in the classroom, and finally, (e) of the formation process as a whole (CCE, 1988).

In directing its attention to the religious dimension of the lives of today's youth, the document notes that many Catholic schools are in countries "characterised by a high standard of living, a wide choice of educational opportunities and complex communication systems" (CCE, 1988, p.14). Thus, whilst the document acknowledges that, from an early age, the young are well-informed, it consequently recognises that they also lack religious and moral points of reference (CCE, 1988, p.14). Hence, educators are exhorted to be attentive to the "religious behaviour of the young 'in loco' " (CCE, 1988, p.15) and, therefore, to the results of research done at a local level on the religious attitudes of youth (CCE, 1988, p.13). Similarly, in addressing the phenomenon of the abandonment of religious practice by the young (CCE, 1988, p.18), often to the point of religious indifference (CCE, 1988, p.18) and more commonly associated with places of "high economic development and rapid social and cultural change" (CCE, 1988, p.18), educators are encouraged by the document to investigate and determine the causes (CCE, 1988, p.19). When this phenomenon moves beyond the notion of the personal to a stance embraced by society, the crisis is to be recognised as a "split between the Gospel and

culture" (Paul VI, 1975, p.25 as cited in CCE, 1988, p.18). This is held to be "without a doubt the drama of our time" (Paul VI, 1975, p.25).

The multiplicity of local situations, to the study of which the reader of the document is directed (CCE, 1988, p.13), naturally precludes the document from addressing the particular. However, whilst not ignoring the presence in Catholic schools of outstanding examples--religiously, morally, academically--of the young who give rise to hope (CCE, 1988, p.19), attention is given to a number of less positive characteristics shared by the young. Firstly, many find themselves in conditions of "radical instability. . . . in which the only criterion is practical utility and the only value is economic and technological progress" (CCE, 1988, p.15), whilst others live "devoid of truly human relationships" (CCE, 1988, p.16), a phenomenon seemingly independent of lifestyle (CCE, 1988, p.16). Worried and insecure about the future (CCE, 1988, p.16) and critical of the world (CCE, 1988, pp.20-21), "not a few take refuge in alienating experiences" (CCE, 1988, p.17), the normal instability of youth accentuated by the times in which they live (CCE, 1988, p.17). In view of these concerns, therefore, the document presupposes the importance of an understanding of these difficulties if the Catholic school is to fulfil its role effectively (CCE, 1988, p.19). Thus, it acknowledges the imperative of renewal, rendered by both good pedagogy and concern for pastoral care, for those schools that, however well-deserved their academic reputations, do not bear witness to authentic values (CCE, 1988, p.20).

Acknowledging the concern today, as in the past, of educational circles with the climate of a school, that is, "the sum total of the different components at work in . . . [a] school which interact with one another in such a way as to create favourable conditions for a formation process" (CCE, 1988, p.25), the document directs its discussion to the religious dimension of the school climate. The document reiterates the principal notion of the Catholic school as one "permeated with the Gospel spirit of love and freedom" (Abbott, 1967, p.646 as cited in CCE, 1988, p.26), manifestly centred in the living person of Christ

(CCE, 1988, p.26). The responsibility for the creation of such a climate, through the "celebration of Christian values in Word and Sacrament [and deed]" (CCE, 1988, p.27), is held to rest with the teaching staff, individually and as a community (CCE, 1988, p.26).

Therefore, since a Catholic school is to have a "climate which is humanly and spiritually rich" (CCE, 1988, p.28), firstly, the communitarian dimension of the school, involving teachers, administrators, auxiliary staff, students and parents, in a spirit of collaboration, trust and openness, is to be promoted and advanced (CCE, 1988, pp.29-30 and 35-37). Secondly, in its physical dimension, it should aim, in a spirit of "simplicity and evangelical poverty" (CCE, 1988, p.28), to supply amenities so as to "create a pleasant and happy family atmosphere" (CCE, 1988, p.27), to be in possession of facilities adequate to its educational needs (CCE, 1988, pp.27-28), and to have proximity to, and familiarity with, a place of worship (CCE, 1988, p.29). Thirdly, the Catholic school is to be identified as a "place of evangelisation, of authentic apostolate and of pastoral action" (CCE, 1988, p.31), "based on an educational philosophy in which faith, culture and life are brought into harmony"<sup>18</sup> (CCE, 1988, pp.31-32). The document concludes this discussion on the religious dimension of the school climate by identifying the Catholic school as an open community. Thus, three observations are made. Firstly, given the role of parents as principal educators<sup>19</sup>, the Catholic school is to be in close cooperation with the family (CCE, 1988, p.38). Secondly, given their reciprocal commitment, it is to be in communion with the Church community (CCE, 1988, pp.39-40). Thirdly, the Catholic school must give genuine service to civil society through the promotion of civic values in keeping with a search for the common good and in the celebration of significant civic events (CCE, 1988, pp.41-42).

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<sup>18</sup>In a spirit of support and appreciation for the efforts--past, present, and future--made firstly in the establishment of the Catholic school, and then in the realisation of the aforementioned identity, the various roles of the religious congregations, laity, and diocesan authorities are noted and encouraged (CCE, 1988, pp.32-34, 35 and 37).

<sup>19</sup>As this role is not always uppermost in the consciousness of parents, the document also holds it to be the responsibility of the school to draw parents' attention to it (CCE, 1988, pp.38-39).

In view of the profound nature of the relationship between human culture and faith (CCE, 1988, p.46), the document thus describes the educational process as a "genuine Christian journey" (CCE, 1988, p.44) involving ordinary everyday activities and human interactions (CCE, 1988, p.44) as well its intellectual work (CCE, 1988, pp.44-45). Hence, schools are called upon to "give order to human culture in the light of faith" (CCE, 1988, p.48) and are, therefore, to give special attention to presenting not only a complete picture of the human person in all its dimensions (CCE, 1988, pp.50-51), but also "the 'challenges' that human culture poses for faith" (CCE, 1988, p.47), particularly those that arise in the field of science and technology (CCE, 1988, p.49). In view of the increased attention given to the latter areas of study, teachers are exhorted not to neglect the humanities--philosophy, history, literature, and art (CCE, 1988, p.54). The Catholic school is, therefore, to recognise the value of philosophy and its ability to "bring human wisdom into an encounter with divine wisdom" (CCE, 1988, p.52). Thus, teachers are encouraged to develop in their students a "taste for historical truth" (CCE, 1988, p.52), thereby creating awareness of history as the drama of human grandeur and human struggle (CCE, 1988, p.53) and developing appreciation of the history of the human struggle "within the divine history of universal salvation" (CCE, 1988, p.53). Similarly, literary and artistic works are extolled and identified as means of bringing students to a "deeper awareness of all peoples as one great human family" (CCE, 1988, p.54) experiencing "the human struggle and the mysteries of the human spirit" (CCE, 1988, p.55) in common. The document completes its commentary on the religious dimension of school life and work by addressing the importance of the study of educational science (CCE, 1988, pp.55-56), the notion that a genuine educational philosophy will be based on the nature of the human person in all its dimensions including the religious (CCE, 1988, pp.56-57), and the significance of interdisciplinary work in the Catholic school (CCE, 1988, p.57).

Given identification of the potential of the role of the religion teacher in the matter of an interdisciplinary approach (CCE, 1988, p.58), the document, without presupposing the personal Christian faith of its students (CCE, 1988, pp.10-11), subsequently turns its

focus to religious education in the classroom and the religious dimension of formation. Having acknowledged the school as a vehicle for the Church's mission of evangelisation (CCE, 1988, p.59), the document identifies the need for religious education per se (CCE, 1988, p.60), the difficulties over principles governing religious formation (CCE, 1988, p.60), and, therefore, concerns regarding appropriate modes of religious instruction (CCE, 1988, p.60). In consequence, the document clarifies the fundamental distinction to be made between religious instruction and catechesis.

Unlike religious instruction, catechesis presupposes that the hearer is receiving the Christian message as a salvific reality. Moreover, catechesis takes place within a community living out its faith at a level of space and time not available to a school: a whole lifetime. . . . The aim of catechesis . . . is maturity: spiritual, liturgical, sacramental and apostolic; this happens most especially in a local Church community. The aim of the school, however, is knowledge. (CCE, 1988, p.61)

As the school has as its purpose the "students' integral formation" (CCE, 1988, p.62), religious instruction is to be integrated into the school's weekly order alongside, and in the manner of, other classes (CCE, 1988, pp.62-63). Two basic presuppositions concerning religious instruction are, therefore, put forward: the profound significance of developing courses which will "present the Christian faith systematically and in a way suited to the young people of today"<sup>20</sup> (CCE, 1988, p.65); and the fundamental importance of establishing an atmosphere of trust and acceptance (CCE, 1988, pp.63-64). In regard to the presentation of the former and the creation of the latter, the document acknowledges the significance of the religion teacher in terms of his or her personal witness and authentic human qualities respectively (CCE, 1988, p.85).

The document concludes with a general summary of the religious dimension of the formation process as a whole. The Christian formation process is identified as one directed

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<sup>20</sup>Regarding this, the document gives guidelines for an organic presentation not only of the Christian event and the Christian message (CCE, 1988, pp.66-74), but also of the Christian life (CCE, 1988, pp.74-84).



toward an ideal goal that, whilst going beyond the limitations of anything human, is in harmony with, and takes place within, the course of human formation (CCE, 1988, pp.87-88). In order to facilitate this process, the school is to be inspired by fidelity to the gospel, in careful consideration of culture and the needs of the individual, in co-responsibility with the Church (CCE, 1988, pp.90-91). Consequently, the school will have a characteristic set of goals, open to revision (CCE, 1988, p.91), providing a frame of reference so as to allow a commitment of organic effort for the integral formation of every student (CCE, 1988, p.88). Nor is the dependence of the co-operation of the student in the formation process overlooked, and the document delineates various ways in which the student body may be encouraged to "become active participants in their own formation" (CCE, 1988, p.95). Thus, whilst the discussion of conditions, both conducive, and detrimental, to the development of the religious dimension of the school concentrates on matters chiefly pertaining to the role of the teacher (CCE, 1988, pp.92-94), the document acknowledges the part played by the student body in determining the quality of the climate (CCE, 1988, pp.94-95). The document completes this section by acknowledging the role of religious instruction in the "development of religious values and religious motivation" (CCE, 1988, p.96). In the case of the increasing number of young people from different faiths and different ideological backgrounds, it thus looks to pre-evangelisation (i.e., the development of a religious sense of life) in those instances where evangelisation proves difficult, if not impossible (CCE, 1988, p.98). The document closes by expressing appreciation and thanks to those engaged in the work of the Catholic school (CCE, 1988, p.103) and invites further study and research in all areas that affect the religious dimension of education in Catholic schools (CCE, 1988, pp.103-104).

#### *The Fourth Post-Conciliar Document*

The last in this series of four post-conciliar documents, *The Catholic School on the Threshold of the Third Millennium* (CCE, 1997), reiterates six fundamental characteristics of the authentic Catholic school previously identified in the earlier documents: that the

Catholic school is person centred and Christ centred; that the Catholic school is part of the evangelising mission of the Church; that the Catholic school has its own cultural identity; that the Catholic school has a special option for the poor and weak; that the Catholic school seeks to serve society; and that the Catholic school has a communal dimension that has a theological, as opposed to a merely sociological, foundation (Dwyer, 1998, pp.5-6).

In view of the challenges presented by a new socio-political and cultural context (CCE, 1997, p.5) in which the school constitutes a sensitive meeting-point for associated problems (CCE, 1997, p.9), the difficulties of which are compounded by contemporary complexities in the field of education (CCE, 1997, p.6), the document identifies a call for renewal on the part of the Catholic school (CCE, 1997, p.6). The document thus opens by stating its intention to focus on the "nature and distinctive characteristics of a school which would present itself as *Catholic*" (SCCE, 1977, pp.7-8 as cited in CCE, 1997, p.7).

Six characteristics are consequently identified as of importance to the Catholic school if its "educational activity is to be effectual in the Church and in society" (CCE, 1997, p.7). Firstly, the Catholic school is to be a "*place of integral education of the human person through a clear educational project of which Christ is the foundation*" (CCE, 1997, p.7). Thus, the Catholic school, inspired by the gospel, is called to respond to the challenge, presented by the contemporary social and cultural context, to its *raison d'être* and to the basis of its apostolate: the promotion of the human person through the centrality of the human person in its educational endeavours (CCE, 1997, pp.11-14).

Secondly, in view of the contemporary social and cultural context of the modern world, the ecclesial identity of the Catholic school is to be promoted (CCE, 1997, p.14). For, by virtue of the fact that the "Catholic school participates in the evangelizing mission of the Church and is the privileged environment in which Christian education is carried out" (CCE, 1997, p.14), the Catholic school is a fundamental experience of Church (CCE, 1997, p.14). The school is, therefore, to be a place of ecclesial experience within a context

of integration in the pastoral work of the wider Church community<sup>21</sup> (CCE, 1997, p.15). In its ecclesial identity, by virtue of the ecclesial experience offered, originates the third characteristic of the authentic Catholic school and "one of the most significant elements of the school's educational project: the synthesis between culture and faith" (CCE, 1997, p.17). That is, in the Catholic school, which demands an atmosphere characterised by the search for truth, "there is no separation between time for learning and time for formation" (CCE, 1997, p.17). Similarly, the fourth characteristic of the Catholic school has its roots in its ecclesial dimension: "*its mission of education as a work of love*" (CCE, 1997, p.7). Thus, it is a school for all, giving "special attention to those who are weakest" (CCE, 1997, p.18), the past inspiration of responding to the needs of the socially and economically oppressed being found again in the new poor (CCE, 1997, pp.18-19):

those who have lost all sense of meaning in life and lack any type of inspiring ideal, those to whom no values are proposed and who do not know the beauty of faith, who come from families which are broken and incapable of love, often living in situations of material and spiritual poverty, slaves to the new idols of a society, which, not infrequently, promises them only a future of unemployment and marginalization. (CCE, 1997, pp.18-19)

Thus, fifthly, the Catholic school is to be at the service of society and, therefore, "must be related to the world of politics, economy, culture and society as a whole" (CCE, 1997, p.19). In consequence, therefore, "although clearly and decidedly configured in the perspective of the Catholic faith, [the Catholic school] is not reserved to Catholics only, but is open to all those who appreciate and share its qualified educational project" (CCE, 1997, p.20). Thus, in order to ensure the right by which any individual may freely choose the education of their choice, the Catholic school, so as to ensure the principle of distributive justice, is to undertake "cordial and constructive dialogue with States and civil authorities" (CCE, 1997, pp.20-21).

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<sup>21</sup>In regard of this last point, the document expresses appreciation for the religious teaching apostolate and exhorts, as did the 1982 document, the teaching religious not to abandon the apostolate (CCE, 1997, p.16).

Finally, the document addresses, by way of the sixth defining characteristic, the climate and role of the educating community. The document recognises that "what is taught has greater influence on the student's formation when placed in a context of personal involvement, genuine reciprocity, coherence of attitudes, lifestyles and day to day behaviour" (CCE, 1997, p.22). Thus, whilst respecting the individual, the community dimension, constituted of students, parents, teachers, administrators, and non-teaching staff (CCE, 1982, p.26 as cited in CCE, 1997, p.22), is to be nurtured (CCE, 1997, p.22). In keeping with Vatican II (1962-1965), this communitarian dimension of the Catholic school has a theological foundation and is not merely to be regarded as a social category (CCE, 1997, p.22). Consequently, whilst the prime responsibility for creating the school climate is recognised as resting with the teachers, both individually and as a community (CCE, 1997, p.23), since responsibility for a child's education lies principally with his or her parents, constant contact and dialogue with students' families is to be encouraged (CCE, 1997, pp.23-24). This is held as particularly noteworthy in view of the "widespread tendency to delegate this unique role" (CCE, 1997, p.24). In closing the document reiterates the prophetic and irreplaceable nature of the Catholic school (CCE, 1997, p.25).

## Conclusion

In consideration of this review of Church documents of the last two centuries, a number of general themes emerge in significance for the nature and purpose of the contemporary Catholic school. In direct contrast to the pre-conciliar concern with a segregated Christian education as a means of protection from the world, the conciliar/post-conciliar stance, intent "upon the integration of Christian education into the whole pattern of human life" (Abbott, 1967, p.646), is to be identified, whilst with post-conciliar emphasis, the fundamental recognition for the Catholic school to be a genuine educational institution is also to be noted (CCE, 1982, 1988, 1997; SCCE, 1977). In keeping with the aforementioned change, prompted by conciliar imperatives, in the Church's general stance towards the world, the shift from the pre-conciliar emphasis of the Catholic school as

institution to the conciliar/post-conciliar stance of the Catholic school as community is to be observed (CCE, 1982, 1988, 1997; SCCE, 1977). With post-conciliar emphasis, the identification of the Catholic school with the Church's mission of evangelisation is to be recognised (CCE, 1982, 1988, 1997; SCCE, 1977). Thus, the evangelising role of the Catholic school is to be identified (CCE, 1982, 1988, 1997; SCCE, 1977). In keeping with the documents across the pre-conciliar and the conciliar/post-conciliar eras, the pre-eminent concern of the Catholic school with the integral formation of the whole person is to be noted (CCE, 1982, 1988, 1997; SCCE, 1977). Finally, and with post-conciliar emphasis in keeping with its stance of integration, the concern of the Catholic school with the synthesis of culture and faith, and of faith and life is to be recognised (CCE, 1982, 1988, 1997; SCCE, 1977).

These six main themes, as advanced through the post-conciliar documents, presuppose four foundational characteristics of the Catholic school: Christ as the fundament of the Catholic school (CCE, 1982, 1988, 1997; SCCE, 1977); the centredness of the Catholic school upon the human person (CCE, 1982, 1988, 1997; SCCE, 1977); and the reliance of the Catholic school upon its staff in realising its nature and in effecting its purpose (CCE, 1982, 1988, 1997; SCCE, 1977); and the atmosphere of the Catholic school as one "enlivened by the gospel spirit of freedom and charity" (Abbott, 1967, p.646). Further, as the Church has consistently advocated approaches of integration in, and dedication to, humanity's legitimate aspirations (Abbott, 1967, p.636), this principle of legitimacy, which transcends the particulars of time and context, is also presupposed as an inspirational basis for the Catholic school.

Finally, it remains to note that the prescriptive perspective, in particular, that emanating from the conciliar and post-conciliar documents, appears to affirm, as did the historical perspective, the appropriateness of the concern of this study with the nature and purpose of the contemporary western Catholic school in general and of a contemporary Australian Catholic secondary school in particular.

Section headings for the Introduction through to the References have necessarily been deleted for electronic presentation. Likewise, page numbers have necessarily been deleted for electronic presentation.

Where it has been the purpose of the two previous chapters to contextualise this study through consideration of historical and prescriptive perspectives respectively, it is the purpose of the next chapter to complete this contextualisation through consideration of the literature pertinent to the contemporary Catholic school. As has been indicated, consideration of the post-conciliar ecclesial condition and the contemporary status of western Christianity are undertaken as preludes to this review of literature.

## CHAPTER THREE

### THE CATHOLIC SCHOOL

In order to provide a contemporary context for this study, a consideration of current literature in relation to the nature and purpose of the Catholic school is considered here. This is undertaken subsequent to a contextual prelude pertaining to the contemporary natures of the ecclesial condition and the sociological status of Christianity and prior to a review of Angus' (1988) ethnographic study pertaining to the nature and purpose of an Australian Catholic secondary school.

#### Contextual Considerations for the Contemporary Catholic School

As was indicated in Chapter One, the historical perspective suggests the undertaking of two contextual preludes. The first, given that as an agent of the Church the Catholic school is affected by change within the ecclesial condition, is undertaken in relation to the ecclesial nature of the post-conciliar period. The second, given the post-Christian nature of the larger society in which the western Catholic school resides, is undertaken in relation to the contemporary sociological status of Christianity in the West. These two contextual preludes are undertaken in historical depth, deemed appropriate, relating to the Reformation (Komonchak, 1987a, p.vii) and the Enlightenment (Alberigo, 1987, p.14) respectively. In view of the similarity between the Australian and western experiences across these two aspects of change, an overall consideration on a general basis is appropriate.

### *A Changed Ecclesial Context*

Whatever the viewpoint, positive, negative, or somewhere along the continuum between these two extremes, Vatican II (1962-1965) has rightly been described as the "most important event in the history of the Roman Catholic Church since the Protestant Reformation" (Komonchak, 1987a, p.vii). The council must thus be appreciated within the context of the historical period ensuing from the latter, the extensive period of Christian history involved in the phenomenon of Vatican II (1962-1965) reaching out beyond the First Vatican Council (Vatican I) (1869-1870) to include the Council of Trent (1545-1547, 1551-1552, 1562-1563) (Alberigo, 1987, p.1). The closed monoconfessional, monocultural nature of these two councils (Alberigo, 1987, p.1), aimed at restoring internal stability and establishing a dogmatic front (Pottmeyer, 1987, p.27), provides a pronounced contrast to that of Vatican II (1962-1965). Specifically, it provides a pronounced contrast to the openness, intent upon dialogue with the world (Chadwick, 1990b, p.385), of the ecumenical, multicultural imperatives of Vatican II (1962-1965) (Alberigo, 1987, p.1; Marty, 1990, p.433; Ryan, 1997a, p.45). In its genuine aim not only to subordinate its workings to the word of God but also to involve itself in human history (Alberigo, 1987, p.1), Vatican II (1962-1965) thus represents a "recovery of directions--neglected but not abandoned--that are profoundly embedded in Christian tradition as understood in its fullest Catholic sense" (Alberigo, 1987, p.2).

Limited in its representation of the Catholic world to the Latin and Mediterranean cultures, the Council of Trent (1545-1547, 1551-1552, 1562-1563) resulted in a "drastic narrowing, both qualitative and quantitative, of the Catholic horizon" (Alberigo, 1987, p.13). In endeavouring to counter the effects of the Reformation, it effected the dramatic isolation of the Church (Alberigo, 1987, p.13)--already separated from the Eastern traditions (Ware, 1990, pp.151-152)--through conciliar undertakings whereby the Church not only isolated itself from the newer western Christian confessions but also condemned itself to an attitude of defensiveness towards the modern world (Alberigo, 1987, pp.13 and



14). Catholicism thus assumed a direction--new by comparison with previous tradition--that, from the 16th to the 19th centuries, became increasingly radical (Alberigo, 1987, p.14). In the face of its struggle initially with the Protestant Reformation and subsequently with a modern culture distinguished by a liberal ideology and a secular nature, its stance increasingly became one of withdrawal from, resistance to, and condemnation of, a social environment, perceived to be ever more threatening, in defence of a fixed position (Alberigo, 1987, p.14; de Vaucelles, 1987, p.45). This entailed a movement of the Church to a closed, insular concept of itself dependent upon an organisational structure involving the notion of hierarchical authority, a prevailing understanding of the Church ultimately ratified by the proceedings of Vatican I (1869-1870) (Alberigo, 1987, p.14; de Vaucelles, 1987, p.45). The centralisation of disciplinary decisions and doctrinal directives thus stimulated by Vatican I (1869-1870) and intensified by the experience of the anti-Modernist movement, consequently culminated in a de facto monopoly by the Curia and Roman theologians during the pontificate of Pius XII (1939-1958) (Alberigo, 1987, p.8).

The result [of Vatican I] was an ecclesiology not unknown before, but never sanctioned either in its structure or in the central place given to it in the Christian economy. Ecclesiocentrism thus reached levels that were new in relation to the entire Christian tradition. (Alberigo, 1987, pp.14-15)

In the century between Vatican I (1869-1870) and Vatican II (1962-1965), Church life came to be steeped in the influence of the neo-Thomist theology<sup>22</sup> (Kelty, 2000; pp.10-11; Sullivan, 2000, p.85; see also McBrien, 1981, p.642). From being one style of theology among several others within Catholicism, neo-Thomism was "elevated into pole position, made normative for all clerical intellectual formation"(Sullivan, 2000, p.85; see also Kelty, 2000, p.17; McBrien, 1981, p.27), "fervently advocated as an eternally essential foundation" (Sullivan, 2000, p.85), and advanced as the "sole valid medium for the expression of Catholicism" (Sullivan, 2000, p.85; see also McBrien, 1981, p.645).

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<sup>22</sup>Also known as neo-scholasticism.

Concerned with demonstrating the rationality of faith, defending the Church as institution, emphasising the dangers of the Enlightenment (Sullivan, 2000, p.86), liberal thinking (de Vaucelles, 1987, p.45; McBrien, 1981, pp.642-643; Sullivan, 2000, p.86), and the incursions of a secular state (Sullivan, 2000, p.86), and promoting the primacy of jurisdiction (de Vaucelles, 1987, p.45), it offered a "consistent, strongly enforced system of theology" (Sullivan, 2000, p.86). This may be explicated in terms of (a) its emphasis of "the transcendence of God, the divinity of Christ, the objective nature of revelation and dogma and the holiness of the Church" (Sullivan, 2000, pp.87-88); (b) its tendency to denigrate the concerns of the natural world in favour of supernatural considerations (Sullivan, 2000, p.88); and (c) its advocacy of the necessity of obedience, the importance of hierarchical authority (Sullivan, 2000, p.88), and the preservation of a distinction between the teaching Church, the elite minority, and the learning Church, the passive majority (Sullivan, 2000, p.88; see also McBrien, 1994, pp.265 and 1034). Consequently, the Church's self-understanding in this period was distinguished by features of triumphalism, clericalism, juridicism, papalism, dogmatism, and ritualism each entailing serious distortions of the Church's true nature (Dulles, 1985, p.159 as cited in Sullivan, 2000, pp.90-91).

Such was the background to John XXIII's decision to convoke a new council that, in its intention to renew Catholicism in relation to all of Christianity, was designed to draw to a close a now seemingly irrelevant historical stage and to initiate a new phase in fidelity to the central Christian tradition (Alberigo, 1987, p.15, see also Arbuckle, 1993, pp.22-25). That is, Vatican II (1962-1965) realised the historical need for the Church, in the fuller context of the Christian world, to move beyond its tridentine age, distinguished by its *contra mundum* stance, into an era, marked by a spirit of *aggiornamento*, demanding a creative response, in fidelity to the gospel, to the situational imperatives of a new age, anticipated but yet unknown, beyond that of the Council of Trent (1545-1547, 1551-1552, 1562-1563) and the Constantinian phenomenon (Alberigo, 1987, pp.15-17; Ryan, 1997a, p.45; see also Arbuckle, 1993, pp.22-25): "This epochal shift was both the cause and the

purpose of Vatican II" (Alberigo, 1987, p.15). At this juncture, it is appropriate to note, in relation to the achievement of the council's outcomes, the significance of the refusal of the council to succumb to the incumbent Roman oligarchy (Alberigo, 1987, p.9).

Vatican II had to end either in the further ratification and definitive sacralization of the Roman monopoly or in the dismantling of that anomalous situation and the reestablishment . . . of a normal and healthy dynamic of ideas and tendencies. (Alberigo, 1987, p.8)

The major thrusts of the council were three-fold pertaining to the respective natures of the Church, theology, and the relationship of the Church with the world. Firstly, it advocated an inclusive understanding of the whole Church as the People of God, an agent of witness, ministry, and fellowship at the service of humankind (Abbott, 1967, pp.14-96). Thus, it enunciated a new vision of the role of the laity in the post-conciliar Church. This entailed co-responsibility of the laity with the bishops, priests, and religious for the ministry of the Church (Abbott, 1967, pp.489-521). Further, given its abandonment of the notion of a "single normative culture, identified with Western 'Christian civilization' " (Komonchak, 1987b, p.81), it advanced the need for the Church to move away from its predominance of European forms to a stance embracing the cultural diversity of its global expression (Komonchak, 1987b, pp.77-79; Ryan, 1997a, p.45). This post-conciliar imperative of unified diversity (Ryan, 1997a, p.46), in necessitating a "spirit of cooperation and consultation" (Ryan, 1997a, p.46), required the reconfiguring of the authoritative decision-making structures of the Church in accordance with the concept of collegiality (Ryan, 1997a, p.46): "Vatican II highlighted the need for [the Church] to look at authority as service exercised through subsidiarity and co-responsibility" (Arbuckle, 1993, p.60).

Secondly, the council promulgated a pronounced shift in all three areas of pre-conciliar theological emphasis. Post-conciliar theology (a) stresses the immanence of God, the humanity of Christ, the pilgrim nature of the Church, and the importance of subjective readiness for revelation and dogma (Sullivan, 2000, p.88); (b) adopts a positive attitude of

openness to the world (Sullivan, 2000, p.88); and (c) encourages full participation of all, regarding each as having something to teach and learn (Sullivan, 2000, p.88). The pre-conciliar and post-conciliar theologies may thus be compared in terms of the differing effects they thereby produced wherein their respective strengths and weaknesses can be determined: the isolation of the Catholic community within society, as opposed to its assimilation (Sullivan, 2000, pp.88-89); the distinctiveness of Catholicism, as opposed to its inclusiveness (Sullivan, 2000, p.89); the diminishment of the person, as opposed to the diminishment of God (Sullivan, 2000, p.89); the promotion of uniformity over diversity, as opposed to diversity over unity (Sullivan, 2000, p.89); and the prioritisation of doctrine, as opposed to people (Sullivan, 2000, p.89).

Thirdly, at the council the Church introduced a new type of relationship to its social environment (de Vaucelles, 1987, p.45). Ratifying the changed attitude to modernity in part already adopted within the Church, and drawing conclusions from the de facto reconciliation that had already taken place between the Church and western democracies, the council made openness to the world and attention to the realities of the world's contemporary societies, particularly in relation to universal human rights, one of the cardinal points of its teaching (de Vaucelles, 1987, p.45; Pike, 1990, pp.464-465). In this spirit it acknowledged, along with religious freedom, "the values specific to other Christian confessions, other religions, and historical movements embodying an ideal of human liberation" (de Vaucelles, 1987, p.45). Consequently, it developed a basic anthropology by which it would endeavour to account for the new conditions of the shared scientific and technological civilisation affecting humanity (de Vaucelles, 1987, p.45). The council thus effected an historic shift of focus from an "intransigent Catholicism to the positive aspects of the human adventure of our time" (de Vaucelles, 1987, p.45). Instead of condemning the civilisation emanating from the Enlightenment, the council tried to "uncover and foster its valid elements in economic, social, and cultural life" (de Vaucelles, 1987, p.45). That is, from the time of the council the Church has sought to involve itself in its environment by trying to "know it, understand it, and serve it in accordance with the specifically spiritual

character of the Church" (de Vaucelles, 1987, p.46), Vatican II (1962-1965) having represented a

long-overdue effort by the Catholic Church to deal seriously and discriminatingly with the culture created in the West by the Enlightenment, the economic and political revolutions of the last two centuries, the development of the natural and human sciences, and the secularization and pluralization of society. (Komonchak, 1987b, p.79)

Given the theological and/or cultural focus of much of the debate of, and many of the tensions in, the post-conciliar period, four particular conciliar consequences, pertaining to theological and cultural considerations, require comment. Firstly, the collapse of neo-Thomism premised the rise of a post-conciliar theological pluralism within the Church (Komonchak, 1987b, p.84). Secondly, the pluralism thus produced has been compounded by the pluralisation consequent upon the post-conciliar conception of theology as "reflection on the role of religion within a culture" (Komonchak, 1987b, p.84). Thirdly, whilst the conciliar sanction of "institutional, liturgical, and theological reform" (Komonchak, 1987b, p.81) might well have been assimilable, the "cultural crisis and challenge brought on by the Council" (Komonchak, 1987b, p.85) was not. The council's serious qualification of the Church's attitude towards the modern world and its questioning of the basic motives for much of the logic, structure, and practice of the ecclesial condition (Komonchak, 1987b, p.85), resulted not only in a "cultural revolution within the Church" (Komonchak, 1987b, p.85) but also in the collapse of the subculture Catholicism had thus produced (Arbuckle, 1993, p.36; Komonchak, 1987b, p.85). Thus was occasioned not only the cultural plurality of the post-conciliar Church but also the quest for a renewed sense of identity, the latter still in the process of evolving (Hugonnet, 1997, p.19; Ryan, 1997a, p.45). Thus, fourthly, in the context of the profound sociological change wrought in the post-conciliar era, and in particular of the western decline of Christianity, the "tensions between the proponents and opponents of the Church's cultural accommodation to the

modern world" (Komonchak, 1987b, p.87) have affected the manner in which the directives of the council have been received.

Specifically, reception of the council has manifested two general and opposed responses, in which are rooted the divisions to be found within post-conciliar Catholicism (de Vaucelles, 1987, p.58; see also Arbuckle, 1993, pp.3-4). On the one hand there are those who maintain that the influence of the social environment should not be exaggerated, regarding its repercussions on the ecclesial body as eventualities of minor importance that should merely lead the church from time to time to "adapt itself in limited ways" (de Vaucelles, 1987, p.58). Thus, the contemporary restoration movement (Arbuckle, 1993, pp.3-4, p.37; Hodgins, 1999, p.17; Ludwig, 1995, pp.29 and 32), "almost inevitable in the wake of a council such as Vatican II" (Hodgins, 1999, p.17; see also Arbuckle, 1993, p.4) but deemed unable to succeed (Hodgins, 1999, p.17), seeks to redress what it perceives as too pronounced an adaptation by the Church to its social environment. On the other hand there are those who maintain that Vatican II (1962-1965) has laid the foundation for "a renewed understanding by the Church of itself and its situation in the midst of human societies" (de Vaucelles, 1987, p.58). Consequently, it is identified as having begun a period of explicit recognition by the Church of the very real and profound effect of the developments in the social environment upon the ecclesial body (de Vaucelles, 1987, p.58). That is, that it is recognised that in "its doctrines and practices it can no longer lead an abstract existence above and beyond history" (de Vaucelles, 1987, p.58), the council's innovative insights being deemed capable of enabling the Church to address problems that the council neither resolved nor perceived (de Vaucelles, 1987, p.58).

Thus, it may be seen that the new perspective promulgated by the council has effected and continues to sustain the phenomenon of diversity within the Church (de Vaucelles, 1987, p.46). Occurring across the various Church levels, ranging from its micro through to its macro aspects, this has occasioned an internal pluralism at the theological (de Vaucelles, 1987, p.46; Komonchak, 1987b, p.84) and cultural dimensions of

contemporary Catholicism (de Vaucelles, 1987, p.46; Ryan, 1997a, p.45). In particular, the cultural plurality of contemporary Catholicism is to be observed in relation not only to the conciliar imperative of the realisation of local Church but also in relation to the diversity of response to the conciliar imperative of engagement with the contemporary world.

Essentially a transitional council, that is, one undertaken in recognition of a general need for reform (Pottmeyer, 1987, p.28), Vatican II (1962-1965) thus stands apart among the Church's councils. This is on account not only of its distinct transitional quality, but also on account, in comparison to the proceedings of the Council of Trent (1545-1547, 1551-1552, 1562-1563) and Vatican I (1869-1870), of its lack of conceptual precision and its ambiguous positional definitions (Pottmeyer, 1987, p.27). Thus, whilst the council presents an interpretative challenge (Pottmeyer, 1987, pp.27 and 28), in which many conflicts of the post-conciliar period find their origin (Pottmeyer, 1987, p.28), it must also be noted, that those councils whereby the life of the Church has been profoundly affected have invariably been followed by complex and somewhat lengthy post-conciliar periods involving tensions caused by requisite adjustments in the life of the Church (Alberigo, 1987, p.5). That is, councils which have produced decisions of importance have had demanding yet fruitful post-conciliar stages (Alberigo, 1987, p.5) with that of Vatican II (1962-1965) not yet appearing to have reached completion. At this juncture it is, therefore, important to note that the origins of the crises faced by the Church in its post-conciliar years, at times attributed to the change promulgated by the council in a cause-effect relationship, predate John XXIII's summoning of the council (Alberigo, 1987, p.15; Hodgins, 1999, p.10). That is, Vatican II (1962-1965) appeared to be contradicted by the appearance of the "very needs and demands that played a normative role in its most enlightened decisions" (Alberigo, 1987, p.19), notably, given the western decline of Catholicism, in particular, and of Christianity, in general, Christianity's palpable loss of relevance and social effectiveness (Alberigo, 1987, p.16; de Vaucelles, 1987, p.56; Hodgins, 1999, pp.9-17; Partner, 1999b, pp.163, 164 and 177). It only remains to note that in the nature and extent of the ecclesial change wrought in the post-conciliar period,

Vatican II (1962-1965) is regarded as having initiated a paradigmatic shift within Catholicism (Ludwig, 1995, pp.33-36; Murphy, 1997, p.19 as cited in D. McLaughlin, 2000, p.31; Treston, 1997, p.9) of such significance that it has only one previous parallel in the life of the Church. This is recognised as the rise, subsequent to a relatively brief period of foundation distinguished by a Church focused upon small communities and the subject of periodic persecution, of the Constantinian phenomenon whereby the Church, sanctioned by the Roman Emperors, came into close association with the cultures and power structures of European civilisations (Rahner, 1979, pp.716-727 as cited in D. McLaughlin, 2000, p.31 and Ryan, 1997a, p.45).

### *The Contemporary Status of Christianity*

Just as an understanding of the post-conciliar ecclesial nature required historical context, so this consideration of the contemporary sociological status of Christianity, given its origins within a larger historical context dating from the Enlightenment (Alberigo, 1987, p.14), also requires historical contextualisation. The particular concern of the Church with, and the nature of its response to, its social environment in the time since the Enlightenment (Alberigo, 1987, p.14; de Vaucelles, 1987, pp.44-45) appears to advance the appropriateness of placing a consideration of the status of Christianity in the present era within the context of the historical period dating from the Enlightenment. Likewise, the formative role of Christianity in the development of western society, given the origins of the latter within the matrix of a Christian world-view (Mitchell, 1990, pp.618 and 628) and, paradoxically, the concern of the Church with the effects of western culture (Komonchak, 1987b, p.79; Mitchell, 1990, pp.618-643), also advances the appropriateness of this proposition. This overview of change in relation to the status of Christianity is undertaken with reference, as appropriate, to other pertinent factors.



Modern<sup>23</sup> society is regarded as owing its origin to two great upheavals of the 18th century, one political and the other economic, both part of the broader pattern of change of the Renaissance, the Reformation and the Enlightenment that would set the West on a path different from the rest of the world: the political revolutions of France and America (de Vaucelles, 1987, pp.44-45); and the emergence of the Industrial Revolution--the great transformation (Bryson and Winter, 1999, p.12)--in Britain (Delanty, 2000, p.154). The former, provoked by the individualism and ultimately the secularism that was the legacy of the Reformation (McManners, 1990a, pp.277-278), established the democratic political pattern of the modern world (Mitchell, 1990, p.618). The latter, consequent upon the Enlightenment's rise of science as method and practice whereby a culture conducive to technical innovation was created (Mitchell, 1990, p.618), laid down the inextricable link of the modern world's economic pattern with industrialisation. In particular, the foundation of modern culture lay in the doctrine of the autonomy of the self and its project of self-determination, a doctrine which presupposed the structures of democracy and of industrial society (Delanty, 2000, p.3; Wolterstorff, 1997, p.6; see also Kelly, 1990, p.19). Encapsulating the fundamental change that had taken place in western society and culture across the 17th and 18th centuries, autonomy of the self, definitively described as the "emergence of the rejection by the self of all authority which could not be justified to the self" (Wolterstorff, 1997, p.6), rendered the modern era that followed "profoundly different from anything that had preceded it" (Wolterstorff, 1997, p.6). This all-pervasive rejection of non-legitimated authority affected all aspects of life. Significantly for the prevailing Christian world-view of Europe and, in view of European colonisation, the Christian context of the New World's European settlement, this included the religious dimension, the ramifications of which are still being felt in the present day (Mitchell, 1990, p.624; Wolterstorff, 1997, p.6).

The intellectual culture in Western societies since the Enlightenment has been largely a revolt against Christianity with its unified vision of the world and its idea

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<sup>23</sup>Given the synonymous nature of the terms *western*, *modern*, and *industrial* when applied to society (Delanty, 2000, p.154), the terms western, modern, and industrial are used interchangeably.

of an objective moral order founded upon the creative purposes of God. The dominant theme of this revolt has been individual autonomy and the rejection of authority; and the church remains a potent symbol of authority even though its actual political power has long been in decline. (Mitchell, 1990, p.624)

The two centuries preceding the social and technological revolutions of the 18th century had been marked by the growing secularisation of European society, the secularising effects that were the counterpart of the humanism of the Renaissance and the individualism of the Reformation, culminating in those of the Enlightenment, that is, the scientific world view, the application of reason, and the autonomy of the self (Delanty, 2000, p.1; de Vaucelles, 1987, p.44; McManners, 1990a, p.278; Wolterstorff, 1997, p.6). In view of the inextricable link of modernity with European civilisation (Bryson & Winter, 1999, p.12), and the Christian influence in which the history of the latter is steeped (Taylor, 1990, p.675), the secularisation of society, furthered firstly, by the fragmentation of the universal Church (McManners, 1990a, p.278) and secondly, by the growing literacy of the population (McManners, 1990a, p.294), can be associated with two distinct, though related, processes. Firstly, Christianity as an intellectual framework was overtaken by the Enlightenment; that is, religious institutions, beliefs and practices were systematically displaced and substituted by those of reason and science (Taylor, 1990, p.675). Secondly, Christianity as folk religion was broken up by industrialisation (Chadwick, 1990b, p.352; Taylor, 1990, p.675), the phenomenon of urbanisation occasioned by the latter actualising the demise of community and the pre-eminence of the social (Delanty, 2000, pp.7 and 114).

This is not to imply that religion was driven out of society. Rather, it is to be observed that the religious phenomenon central to the life of the individual lost its centrality in the life of society as a whole (McManners, 1990a, p.277). That is, western civilisation, in a process beginning with the critical approach of the Enlightenment to religious tradition and moving into the socio-political order with the French and American

revolutions, gradually asserted its independence of Christian authorities in the areas of science and culture, ethics and social organisation (de Vaucelles, 1987, p.44). Nor is it to be understood as "a change from a 'Christian' to a 'secular' order" (McManners, 1990a, p.277). As Christian civilisation had arisen ahead of "all possible processes of individual conversion" (McManners, 1990a, p.277; see also O'Keeffe, 1998, p.40), medieval life could be described, in part, as " 'Christian' only in so far as every secular passion and inspiration had to be expressed in Christian form" (McManners, 1990a, p.277). Thus, paradoxically, given a medieval practice of religion not unwholly linked to compulsion and routine if not superstition and magic (McManners, 1990a, p.277; O'Keeffe, 1998, p.40), whilst the framework of life was becoming remorselessly secularised, the secular order taking over many of the "emotions and preoccupations which had once been purely religious" (McManners, 1990a, p.296), religion was on its way to becoming a matter of intense personal decision for more people than ever before (McManners, 1990a, p.277).

In the wake, firstly, of the wars of religion, then of the Enlightenment, and then of the French revolution (Chadwick, 1990b, p.349), the 19th century was notable for the advances made in the realm of democratic tolerance, particularly in relation to religious tolerance (Chadwick, 1990b, pp.349-350): "Democracy meant the equality of everyone before the law; therefore everyone must have an equal right to practise his or her religion or irreligion" (Chadwick, 1990b, p.378).

Thus, from the European perspective, the period, in progressively bringing to bear the separation of churches from their states (Chadwick, 1990b, p.378), also witnessed the dismantling of the social disadvantages attached to professing a faith which was not the majority faith (Chadwick, 1990b, p.350), whilst from the perspective of the newer western countries such as the United States of America (USA), Canada, and Australia, the notion of an established church was effectively eschewed (Fogarty, 1957a, p.27; Hartwell, 1978, pp.58-61; Marty, 1990, pp.396-397). Regarded as the "greatest possible gain to Christendom" (Chadwick, 1990b, p.350), toleration also presented it with its greatest

challenge: Religious freedom effectively brought the notion of "Christendom to a close" (Chadwick, 1990b, p.350). Signifying a movement to personal faith as a conscious embrace of Christianity, thereby engendering sincerity of religious expression, toleration simultaneously diminished the Christian moral influence in society, Christianity and, in particular, Christian moral standards no longer an unquestioned source of influence (Chadwick, 1990b, p.350).

Where the 19th century was remarkable for its growing religious tolerance, the "most astonishing feature of the 20th century was the reversion to an age of persecution of Christianity" (Chadwick, 1990b, p.366; see also Partner, 1999b, pp.163 and 164). The age of toleration drew forth two principal anti-Christian stances, not so much on the basis that Christianity was untrue as on the basis that its morals were bad for society. The first of these pertained to a notion of Christianity as a means of keeping the "wretched in their place" (Chadwick, 1990b, p.366). The second of these pertained to a notion of Christianity that, in its doctrine of equality before God, protected the weak and thereby effected societal weakness, decadence, and degeneration (Chadwick, 1990b, p.366). The first notion, however, to take effect in a form of persecution was the idea that democracy was insecure if it did not suppress Catholicism (Chadwick, 1990b, p.367): "The coming liberal democracy felt itself to be fighting for its rights against a reactionary church whose bishops were supported by obedient religious orders and by an even more reactionary pope<sup>24</sup>" (Chadwick, 1990b, p.367).

An issue rising in the 19th century European context and principally expressed over who was to control education, the focus upon educational responsibility in terms of the church-state debate, was by no means confined to the European context nor limited to the Catholic dimension of Christianity. It also arose in the newer western countries such as the USA, Canada, and Australia in the context of debate as to the matter of state-subsidised

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<sup>24</sup>That is, Pius IX (1846-1878).

denominational education. Religious schools in the USA were not subsidised, whilst in Canada, which followed the European model, state support for denominational elementary schools was available (Marty, 1990, p.397). Further, as has been previously discussed, state aid to Australian denominational schools was effectively withdrawn for the better part of a century from the 1872 Secular Education Act (Fogarty, 1957a, p.26; McKinlay, 1985, p.125; Ryan, 1997b, p.19).

By the beginning of the 20th century the two principal anti-Christian doctrines had gained ground in the political arena and, in consequence of the First World War, came to take hold of the "two most powerful military nations in the world" (Chadwick, 1990b, p.373): the Marxist government of Russia which in the period from 1920 until about 1950 "tried to strangle Russian Christianity" (Chadwick, 1990b, p.373); and the violently nationalist Nazi party of Germany that, after initial efforts to harness the churches to its cause, in the face of their opposition--however divided and weak--determined to destroy them (Chadwick, 1990b, pp.373-374).

Where the passage of the 19th century signified growing religious tolerance it also marked the emerging decline of Christianity in the West, the lead taken by Europe eventually followed by the rest of western society. By the beginning of the 20th century fewer people, particularly in Europe, were professing Christianity (Chadwick, 1990b, p.352). Thus, the course of the 20th century, in particular, the post-conciliar period, effected a marked decline in western Christianity (de Vaucelles, 1987, p.56; Partner, 1999b, p.163) to thus render the era effectively post-Christian in nature (Treston, 1998, p.58). Far from indicating its decline as a world religion, Latin America, Africa, and Asia predominating as centres of Christianity at the end of the century as opposed to the predominance of the western countries of 100 years ago (Kelly, 1990, p.11; Partner, 1999b, pp.163, 164 and 177), it signifies its reversion in the West, particularly in Europe, to the state of the early centuries of Christianity: "a minority religion with only weak support among cultural and political elites" (Partner, 1999b, p.164).

This western attenuation in the significance of Christianity warrants examination of the current religious trends in western society. Five trends emerge in relation to the contemporary status of religious allegiance in the West. Firstly, non-belief has increased more significantly than belief (Sine, 1997, p.36; Taylor, 1990, p.648). Secondly, with the increasingly multi-cultural nature of the West, the phenomenon of the multi-faith society has arisen (Sine, 1997, p.36). Thirdly, in reaction to the consequent need for a sense of control in the face of the profound change of the present era, religious revival tends to the fundamental end of the theological spectrum (Mackay, 1999, p.221; MacKenzie, 1999, p.246; Sine, 1997, p.37). Fourthly, the current wave of western interest in spirituality is focused on the likes of New Age philosophies rather than traditional, conventional expressions of religion (Mackay, 1999, p.223; Sine, 1997, p.36), the present era encouraging an unparalleled rise in religious promiscuity<sup>25</sup> (Anderson, 1990, p.187; Walsh, 1997, p.17). Finally, the post-traditional quality of contemporary society (Delanty, 2000, pp.5 and 32) has delimited society, in general, and the family, in particular, as places of encounter with religious tradition: The modern era, having championed the ideal of the autonomous self, independent of tradition and from every semblance of tradition's authority (Groome, 1998, p.217; Wolterstorff, 1997, p.6), has, given its emphasis of virtual reality, paved the way for the postmodern preclusion of the notion of tradition (Groome, 1998, p.218; Walsh, 1997, p.17).

The sociological attenuation of western Christianity, and indeed of western religious belief in general, in the post-conciliar period--within a larger historical context of decline--is, however, but one aspect of the profound change wrought in a period whereby an epochal shift to a postmodern era has been signified (Bryson & Winter, 1999, p.12). Just as the social and technological revolutions of the 18th century hailed the modern era, so the social, cultural, religious, political, and economic trends of the present time, in their profundity and rapidity of emergence, appear to herald a postmodern era. The advent of

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<sup>25</sup>That is, the heterogeneity associated with the selective amalgamation of disparate religious and/or spiritual and/or philosophical elements as opposed to the homogeneity associated with the coherence afforded by adherence to the tenets of one particular belief system.

postmodernity, like that of the modern era before it, is distinguished by a transition in the significance of the individual perspective in relation to the construct of social hegemony, a construct similarly presupposing, as with the modern era, the significant in the contemporary social condition: The postmodern condition presupposes the necessity, if not compulsion, of choice demanded by its pluralism (Anderson, 1990, p.8). That is, where modernity was about the centrality of the "self", postmodernity reflects a turning to the "other" (Delanty, 2000, p.150; Walsh, 1997, p.20) in an ethos of pluralisation (Connolly, 1995 as cited in Delanty, 2000, p.150): "From a [modern] concern with equality--a struggle for the recognition of the sameness of the Self and the Other--postmodernity is about the struggle for the recognition of the difference" (Delanty, 2000, p.150).

Signifying the assertion of cultural values in opposition to those of modernity, this movement of self towards other within the context of community--the re-emergence of community figuring as a key concern of postmodernity (Delanty, 2000, pp.7 and 114)--is making a claim for a way of life which denies the legitimacy of uniform culture (Delanty, 2000, pp.7, 114 and 150), and the notion of the closed society (Dulles, 1987, p.45). For this fundamental cultural shift, a new approach to the understanding of social reality that has emerged in most western societies over the last four decades (Mackay, 1999, p.xx), insists that an infinity of alternatives exist where previously none were perceived, and consequently requires the individual to make choices about his or her realities (Anderson, 1990, p.7).

In premodern societies, social constructions of reality took form slowly and invisibly, and the symbolic universes that people wove about themselves seemed to be permanent fixtures of life. The duty of persons in authority was to maintain the official worldview; that of everybody else, to conform to it. . . . In modern societies--born out of social and physical mobility, with people beginning to suspect that there were different possible realities--individuals and groups gained, or tried to gain, more options. And so were played out the dramas of recent centuries--inquisitions and revolutions, the explosive appearance of new ideas such as human rights and the

separation of church and state. [Thus] . . . people gained freedom to make their own choices about what to accept as real. The modern era . . . a long period of transition, now nearing completion. . . . [has heralded a] postmodern world [in which] we are all *required* to make choices about our realities. (Anderson, 1990, p.7)

It only remains to note that in the profundity of the change they represent, the recent social, cultural, religious, political, and economic trends, propelling society towards the age of postmodernity, are thought to be indicating signs in the current era of what "history may well term 'the second great transformation' " (Bryson & Winter, 1999, p.12).

### *In Consideration of Two Contexts of Change*

In consideration of these two contexts of change, three trends, relating to the developments of recent decades, are to be observed. Firstly, the theological and cultural paradigmatic shifts within Catholicism (de Vaucelles, 1987, p.46; Komonchak, 1987b, pp.77-79, 81 and 84; Ludwig, 1995, pp.33-36; Murphy, 1997, p.19 as cited in D. McLaughlin, 2000, p.31; Ryan, 1997a, p.45; Treston, 1997, p.9), catalysed by the conciliar imperatives of Vatican II (1962-1965), together with the additional conciliar imperative of engagement with the contemporary world (Abbott, 1967, p.635; Chadwick, 1990b, p.385), signify the distinguishing characteristics of a third developmental stage in the history of the Church. Centred on the entire world, as opposed to the spheres of Jewish Christianity and European civilisation of the first and second stages respectively (Rahner, 1979, pp.716-727 as cited in McQuillan, 1996, p.35), this third stage is to be observed in relation to the demise of the Constantinian phenomenon, in general, and the absolutism, assumed in the period between the Council of Trent (1545-1547, 1551-1552, 1562-1563) and Vatican I (1869-1870) (Collins, 1986, p.12), in particular. Secondly, the marginalisation of Christianity in the West (Alberigo, 1987, p.16; de Vaucelles, 1987, p.56; Hodgins, 1999, pp.9-17; Partner, 1999b, pp.163, 164 and 177), occurring within a larger historical context of the attenuation of the western hegemony associated with Christianity, signifies the post-conciliar engagement of the Church with a post-Christian contemporary western world



(Treston, 1998, p.58). Thirdly, the pluralisation of a western society on the cusp of the modern and postmodern eras, the former championing the ideal of the autonomous self, independent of tradition and from every semblance of tradition's authority (Groome, 1998, p.217; Wolterstorff, 1997, p.6), the latter, in its emphasis of virtual reality, effectively precluding the notion of tradition (Groome, 1998, p.218; Walsh, 1997, p.17), signifies the marginalisation of Christianity not only on account of plurality but also on account of the post-traditional nature of contemporary society (Delanty, 2000, pp.5 and 32).

These three trends have two implications for the contemporary Catholic school. Firstly, on account not only of the post-Christian nature of society but also of its post-traditional quality, as living communities of faith "vanish from the cultural horizon" (Looney, 1998, p.81), an emerging purpose for the Catholic school is that of providing a fundamental "locus of encounter with Gospel values" (Looney, 1998, p.81). Generally, this advances a concept of the Catholic school as a means of providing a "countervoice to both modernism and postmodernism . . . which appreciates their insights but refuses their bias against tradition" (Groome, 1998, p.218). Specifically, this advances the validity of the notion of the "transforming Catholic school" (Treston, 1998, p.69) which, in having an explicitly Catholic culture, invites its community members to "experience what the Gospel means by participation in the culture of the school" (Treston, 1998, p.69). In view of the "demise of a Catholic sub-culture and the dramatic shift in religiosity . . . in the student population" (Treston, 1998, p.69), this model of the Catholic school appears to be more appropriate than the traditional Catholic school which presupposes a monoconfessional and practising student body (Treston, 1998, pp.68-69). Secondly, and reminiscent of the rise of Christianity within the Greco-Roman world precisely because of its counter-cultural quality (Stark, 1997, pp.161-162), the marginalised Christian view of reality, presently one of many in the pluralistic West, advances and affords a counter-cultural role for the contemporary Catholic school (Sullivan, 2000, p.14): The present era, in being a time of redefinition in which the prophetic questions regarding the current changes and directions in society and associated cost to humanity (Carroll, 1997, p.45), indicates a contemporary

imperative for the Catholic school to contribute to public debate, as a means of transformation, a "Catholic vision of the human person and society" (Carroll, 1997, p.47).

### Nature and Purpose: Contemporary Considerations for the Catholic School

This consideration of contemporary literature pertaining to the nature and purpose of the Catholic school is undertaken in two parts. Specifically, in consequence of the interdependent and interconnected nature of the literature's discussion of these two attributes, these two qualities are treated as one entity in terms of distinguishing characteristics of the Catholic school. A second section addresses the issue of leadership within the Catholic school, leadership being recognised within the literature as of fundamental importance in the realisation of the distinctiveness of the contemporary Catholic school.

The substance of the body of literature pertaining to the Catholic school, it was found, could be categorised under a general concern with the two attributes of nature and purpose in terms of distinguishing characteristics of the Catholic school. The somewhat nebulous and mutual nature of the literature's discussion of these two attributes, and, therefore, the requisite classification in terms of distinctiveness, appears to relate to three traits. The first of these relates to the interconnectedness of these two qualities. The second of these relates to the cultural upheaval of the post-conciliar Catholic school, occasioned not only by the plurality of the post-conciliar condition but also by the post-conciliar quest for a renewed sense of Catholic identity. The third of these relates to the revisioning occasioned by the concern of the post-conciliar Catholic school with its response to the contemporary post-Christian/post-traditional social condition. It is noteworthy that the literature calls for clarification of the distinctiveness of the Catholic school: "Without such clarity, Catholic education will lack direction and focus" (T. McLaughlin, 1996, p.137; see also D'Orsa & D'Orsa, 1997, p.77; Duminuco, 1999, p.135; Groome, 1996, p.107; Keane & Keane, 1997, p.3; Spry & Sultmann, 1997, p.144; Sullivan, 2001, pp.59-62). Further,

that of the "critical questions which are posed to Catholic schools today, perhaps the most fundamental, and the most difficult, concern the distinctiveness of Catholic schools" (T. McLaughlin, 1999, p.66): Of the various factors underlying the contemporary preoccupation with distinctiveness is the trend for "Catholic schools to become . . . less straightforwardly distinguishable from schools of other kinds" (T. McLaughlin, 1996, p.136).

Whilst acknowledging the reality of contemporary Catholic schools, the concern of the literature with distinguishing characteristics of the Catholic school tends to be focused primarily upon these qualities in the ideal, and thence upon the school personnel in terms of their responsibility for their realisation. Two categories thus emerge: distinguishing characteristics of the Catholic school; and the leadership of the Catholic school, given the significance of leadership in the realisation of the former. The literature is consequently dealt with in the two ensuing sections pertaining to these two categories.

### *Distinguishing Characteristics of the Catholic School*

In identifying that "what people know should [not] be divorced from who they are and how they live; . . . [and] that the environment and life of [a] school is . . . an aspect of its curriculum" (Groome, 1996, p.107), Groome (1996, p.107, 1998, p.53) suggests a fundamental principle for the distinctiveness of the Catholic school. Specifically, Groome (1996) suggests "that the distinctiveness of Catholic education is prompted by the distinctive characteristics of Catholicism itself, and [that] these characteristics should be reflected in the whole curriculum of Catholic schools" (p.107; see also Groome, 1998, p.53; T. McLaughlin, 1999, p.67), curriculum understood--in its holistic sense--to entail not only the content taught, but also the teaching process, and the school's environment (Groome, 1996, p.107, 1998, p.53).

As the literature does not provide "any homogenous consistency about the distinctiveness of Catholic schools" (D. McLaughlin, 2000, pp.105-106), Groome's (1996, 1998) schema provides the basic framework for this discussion on this issue of distinctiveness<sup>26</sup>. This schema is adopted not only on account of the capacity of its fundamental principle of Catholicism's distinctiveness, in terms of its associated elucidation of distinguishing characteristics, to incorporate the various elements discussed within the literature but also in respect of the recognition of its significance as an organising principle for the distinctive qualities of Catholic schools (McCann, 1998, p.18; D. McLaughlin, 2000, pp.108-109; O'Keefe, 1999, p.23). In recognising the primacy of Groome's (1996, 1998) work to the ensuing discussion, the significance of D. McLaughlin's (2000, pp.59-97) treatment of the distinctive purposes of the Catholic school, in its synthesis of the various perspectives reflected in the literature (D. McLaughlin, 2000, pp.59 and 61), must also be acknowledged. Whereas Groome's (1996, 1998) discussion, which reflects the mutuality of the dimensions of both nature and purpose, predominates in relation to the nature of the Catholic school, D. McLaughlin's (2000, pp.59-97) treatment, influenced by that of T. McLaughlin (1996), predominates in relation to the purposes of the Catholic school. However, as D. McLaughlin's (2000, pp.59-97) synthesis is effectively subsumed by that of Groome (1996, 1998), it is the latter's schema that achieves pre-eminence overall.

Groome (1996, 1998) delineates eight features of Catholicism that underpin an educational response appropriate to the current social context (O'Keefe, 1999, p.23). These are divided into five theological and three cardinal characteristics, the former so identified in that they are "grounded in Catholic understanding of God and of human existence (Groome, 1996, p.109), the latter so classified in that they "permeate and bind the other five together" (Groome, 1996, p.109). The theological characteristics of Catholicism are identified as a positive anthropology of the person, a sacramentality of life, a communal

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<sup>26</sup>Groome's (1996, 1998) schema adapts the insight of the American theologians Gilkey (1975 as cited in Groome, 1996, p.108) and McBrien (1980 as cited in Groome, 1996, p.108).

emphasis regarding human and Christian existence, a commitment to tradition, and an appreciation of rationality and learning (Groome, 1996, p.108; see also Groome, 1998, pp.59-60; McCann, 1998, pp.18-20; D. McLaughlin, 2000, p.109; O'Keefe, 1999, p.23). The cardinal characteristics of Catholicism are identified as a three-fold commitment (a) to an holistic notion of people's personhood, encompassing the notion of spirituality; (b) to a fundamental sense of justice; and (c) to the openness and inclusivity that signifies the concept of catholicity (Groome, 1996, p.109; see also Groome, 1998, p.60; D. McLaughlin, 2000, p.109; O'Keefe, 1999, p.23).

*A positive anthropology of the person.*

Catholicism's positive anthropology of the person designates a theological understanding of the human condition as one that--whilst capable of, and prone to, sin--is, in its innate capacity for good and for God, essentially good (Groome, 1996, pp.109 and 110, 1998, pp.78 and 92). That is, Catholicism presupposes and promotes a particular concept of the human person (D. McLaughlin, 2000, pp.62-66; T. McLaughlin, 1996, pp.140-141) involving a benevolent understanding of the human condition (Groome, 1998, p.59) based upon hope (O'Keefe, 1999, p.24). The curriculum of the Catholic school thus calls for the reflection and promotion of three commitments. The first of these pertains to the affirmation of the human person's basic goodness, the promotion of the dignity of the human person, the honouring of the fundamental rights of the human person, and the development of each individual's capacities, including the spiritual (Groome, 1996, p.111, 1998, pp.92-93). The second of these pertains to the desirability of an education in responsible living at the individual and collective levels, for the well-being of the individual person and the common good of society (Groome, 1996, p.111, 1998, p.92). The third of these pertains to promoting the conviction and lived reality of the worth-whileness and ultimate significance of each human life (Groome, 1996, p.111, 1998, p.93). For the Catholic school, the commitments demanded of its Catholic anthropology may consequently be "more pertinent for how people are taught and for the politics of the

school environment than for the content of the teaching" (Groome, 1996, p.111). Further, in standing as a challenge to the dehumanising mores of the contemporary age, Catholic anthropology thereby offers a compelling alternative by which the Catholic school may be distinguished (O'Keefe, 1999, p.24).

*A sacramentality of life.*

Resonant with its anthropology, Catholicism embraces a cosmology that advocates a positive perspective on life and creation, a stance recognising the essential goodness of all of creation (Groome, 1996, p.112). This, in turn, promotes the Catholic principle of sacramentality which, whilst more usually associated with the seven sacraments, denotes an awareness of "the presence of God as the backdrop and foreground of life" (Groome, 1996, p.112; see also Treston, 1998, pp.65-66), the sacraments climatic expressions of this general principle (Groome, 1996, p.112). The Catholic school consequently calls for a curriculum directed towards the intention of forming in the human person a sacramental consciousness whereby the religious dimension of life comes to be perceived in the ordinary of the individual's everyday existence (Groome, 1996, p.113, 1998, p.59; O'Keefe, 1999, p.23; see also van Eyk, 1998, p.53). The Catholic school is, therefore, fundamentally called to "educate students within a cultural environment which[--in its provision of sacramental experience--]is essentially religious" (Treston, 1997, p.15; see also van Eyk, 1998, p.53).

*A communal emphasis.*

In keeping with its positive anthropology and its positive perspective on life and creation is Catholicism's emphasis upon relationship and community (Groome, 1996, pp.108 and 114, 1998, p.60; McCann, 1998, p.19; D. McLaughlin, 2000, pp.54 and 99; O'Keefe, 1999, p.23). That is, in keeping with the principles of solidarity (O'Keefe, 1999,

p.29) and justice (D. McLaughlin, 2000, p.100), Catholicism promotes the affinity of the human person for right relationship with others (Groome, 1996, p.114),.

This communal dynamic, "deepened and amplified [by Vatican II in relation] . . . to a more clearly communal understanding of the nature and mission of the Church" (Groome, 1996, p.115), which pervades the conciliar and post-conciliar documents (as has been seen) and, consequently, the general body of literature, should distinguish the Catholic school (D. McLaughlin, 2000, p.99; see also Hugonnet, 1997, p.24). More specifically, given the concern of Catholic theology with appropriate social and institutional arrangements (McCann, 1998, p.20) and the primacy of the relational environment to the educational process, in general (Day, 1999, p.265; see also Coyle, 1988), and to moral formation, in particular (Day, 1996, p.170), the concepts of personalism and subsidiarity are to shape the life of the Catholic school and are called for as communal norms (Bryk, 1996, p.30; see also McCann, 1998, p.27; O'Keefe, 1999, p.28): "Personalism calls for humaneness in the hundreds of mundane social interactions that comprise daily life. . . . Similarly, subsidiarity means that the school rejects a purely bureaucratic conception of an organisation" (Bryk, 1996, p.30). Whilst the communitarian characteristic should "permeate the content and process of the school's pedagogy, it is clearly most significant for the life of the school itself" (Groome, 1996, p.115). In view of its capacity to socialise through its "whole way of being together as school" (Groome, 1996, p.115), the "environment of a Catholic school needs to reflect community, not simply as an ideal taught but as a value realized" (Groome, 1996, p.115): The need for a communal ethos has never been as great as in the contemporary era (O'Keefe, 1999, p.22).

#### *A commitment to tradition.*

Where the anthropological and communal characteristics have import for the curriculum of the Catholic school in a pervasive sense in terms of the relational environment, like the principle of sacramentality, the fourth characteristic, has a particular

bearing on the curriculum given its advocacy of a religious view of life; specifically, the Christian view of reality. In honouring "a tradition that is centuries old" (O'Keefe, 1999, p.25), Catholicism has a commitment to tradition (Duminuco, 1999, p.137; Groome, 1996, p.108; D. McLaughlin, 2000, p.59), as a life-giving source (Groome, 1998, p.226; see also Sullivan, 2001, pp.160-163), which calls upon the Catholic school to expose its students not only to its "Christian Story and Vision" (Groome, 1996, p.118; see also Treston, 1998, p.68) and to its "Catholic truths and . . . values" (Haldane, 1996, p.135) but also to its Catholic culture--its literature, history, music, and art (O'Keefe, 1999, p.25). That is, the Catholic school is called upon to "immerse students in a living Catholic culture that permeates all aspects of school life" (O'Keefe, 1999, p.23; see also van Eyk, 1998, p.53). Further, it is called upon to undertake this in a manner whereby it reflects the concern of the Catholic school with the formation of the very being of its students (Groome, 1996, p.118): "Beyond 'learning about', Catholic education intends students to 'learn from', and even, with ecumenical sensitivity and respecting students' backgrounds, to be personally influenced and enriched by Catholic faith" (Groome, 1996, p.118; see also D. McLaughlin, 2000, p.59).

*An appreciation of rationality and learning.*

The last of the theological characteristics, the principle of rationality, is "fundamental to the idea of education and schooling: Catholicism has always embraced reason and rationality, subjecting even the sacred truths of religion to the probing light of the human mind" (McCann, 1998, p.19; see also, Groome, 1998, p.272). That is, Catholicism's appreciation of rationality and learning is demonstrated in its historical commitment to education (Groome, 1996, pp.108 and 119). A commitment stemming from the Jewish heritage of Christianity (Groome, 1996, p.119), Catholicism demonstrates three particular warrants for education (Groome, 1996, p.119). Firstly, there is "its optimistic but realistic anthropology that affirms both the need and potential of education" (Groome, 1996, p.119). Secondly, there is its understanding of salvation, in terms of both its



temporal and supernatural dimensions, that recommends a humanising education as an aspect of salvation (Groome, 1996, p.119). Thirdly, there is its conviction that "reason and revelation are essential partners in the life of Christian faith" (Groome, 1996, p.119). The Catholic school is thus called to advocate a reflective way of knowing (Groome, 1998, p.60) that, in its engagement of the whole person (Groome, 1998, p.285), encourages responsibility and wisdom for life (Groome, 1998, p.60; O'Keefe, 1999, p.23). This is to occur within a "challenging, authentic educational environment" (D. McLaughlin, 2000, p.59), involving a curriculum that preserves the notion that a person's knowledge should inform the individual's way of life (Groome, 1996, p.107, 1998, p.275). Consequently, the Catholic school is called to equip people for independence of thought by forming in them the habit of critical reflection (Groome, 1996, p.120). For the Catholic school this has particular import. The principle of rationality, when coupled with that of tradition through relating the whole of the curriculum to a coherent Catholic philosophy (Davis, 1999, p.225; Sullivan, 2000, p.175; Treston, 1998, p.65), advances a critical appropriation of tradition to life--as opposed to passive inheritance--whereby personal responsibility is encouraged (Groome, 1996, p.121; D. McLaughlin, 2000, p.59): The primary task of Catholic education is to "create adults who are independent and who decide in their own right to become disciples, not of others, but of Jesus" (Brick, 1999, p.102).

*Distinctiveness: A definitive summation.*

By virtue of their permeation and incorporation of all five theological qualities (Groome, 1996, p.109, 1998, p.60), whilst the cardinal characteristics stand as distinct points of emphasis within the Catholic identity (Groome, 1996, p.109, 1998, p.60), their consideration is offered here by way of providing a definitive summary of the distinctiveness of the Catholic school.

Counter-cultural to the movement within contemporary education that "severs people's 'knowing' from their 'being' " (Groome, 1996, p.121), is the first attribute to

permeate all five of the essential characteristics of Catholicism and, therefore, of Catholic education: the intention of Catholic education "to inform the very 'being' of its students, to mold their identity and agency--who they are and how they live" (Groome, 1996, p.121). That is, Catholic education seeks to promote the Christian "view about the meaning of human persons and of human life" (T. McLaughlin, 1996, p.140; see also D. McLaughlin, 2000, p.61), within a context of holistic influence (T. McLaughlin, 1996, p.141; see also D. McLaughlin, 2000, p.61; Sullivan, 2001, p.xiii), directed towards religious and moral formation (T. McLaughlin, 1996, p.143; see also Duminuco, 1999, pp.140 and 141; D. McLaughlin, 2000, p.61).

Given Catholicism's historic concern with corporal and spiritual works of mercy, the second attribute to incorporate Catholicism's five essential characteristics is the Catholic concern, in the light of a shift in focus from charity to justice, with social responsibility (Groome, 1996, p.122; D. McLaughlin, 2000, p.59). The Catholic school is thus to be concerned with the dignity of the human person and with the common good (Groome, 1996, p.122; Treston, 1998, p.67) in relation to the principle of solidarity (O'Keefe, 1999, p.29).

The third attribute to be discerned in its capacity to encompass Catholicism's fundamental qualities, and which the Catholic school is, therefore, called to demonstrate, is the quality of inclusiveness (Groome, 1996, p.123; Williams, 1998, p.50). In its need to demonstrate distinctive qualities, of which one is that of inclusivity, the Catholic school is called, within a context of creative tension (Sullivan, 2001, p.201)--distinctiveness and inclusivity being "two apparently conflicting imperatives" (Sullivan, 2001, p.27)--to be both distinctive and inclusive (Sullivan, 2001, p.198). The particularism called for by the Catholic school can be upheld, "without denigrating the beliefs and customs of others in today's pluralistic world" (O'Keefe, 1999, p.34; see also T. McLaughlin, 1999, pp.83-86). This is to be achieved through focusing on the notion of a lived and living tradition (Sullivan, 2001, pp.35 and 161) whereby the dangers of either the ossification or the

assimilation of tradition, through the inappropriate emphasis of distinctiveness or inclusivity respectively, are avoided (Sullivan, 2001, p.172).

### *Leadership of the Catholic School*

#### *Leadership: A contemporary focus of consideration.*

Leadership of the Catholic school has, in the post-conciliar era, emerged as a focus of consideration: Leadership is recognised as having a "strategic role to play in the maintenance of the distinctive character of Catholic education" (Grace, 1996, p.70). This appears to relate to three factors. In consequence of the transference of the responsibility of the Catholic school from the teaching religious to the laity, the leadership of the Catholic school is no longer the sole province of religious under the governance of a religious order, whereby the administration of a school is confined to the domain of the order, and subject, therefore, to its particular ordinances: It is "no longer possible to take for granted a common set of assumptions held by all or the majority [of the school's personnel] (Duminuco, 1999, p.136). Initially occurring in relation to the Catholic school as owned and operated by a religious order wherein religious personnel came to be ever more increasingly replaced by the laity, this principle of transference has been extended to include the foundation of schools owned by dioceses and operated by local parishes, as opposed to religious orders, staffed principally, but not exclusively, by the Catholic laity.

The second factor contributing to the post-conciliar concern with the issue of leadership emerges in consequence of the changed ecclesial condition. The third factor contributing to the post-conciliar concern with the issue of leadership emerges in consequence of the aforementioned changes in the post-conciliar personnel of the Catholic school in connectedness to a changed social context. In the first instance, the cultural upheaval of the post-conciliar Catholic school, occasioned not only by the plurality of the post-conciliar condition but also by the post-conciliar quest for a renewed sense of Catholic

identity, has procured a less than clear sense of the Catholic school's nature and purpose: The singularity of the pre-conciliar neo-Thomist theology, which offered Catholic educators "a rationale for the whole educational endeavour" (Sullivan, 2000, p.86; see also Grace, 1996, p.77), and of the pre-conciliar Catholic subculture, are no longer available. In the second instance, the plurality of the larger post-Christian society in which the western Catholic school resides, is reflected not only in the student body but also in the school's personnel: "The dissonance between the official rhetoric about Catholic schools and the world views of students and parents . . . and some staff . . . is a very serious issue confronting the movement to authenticate Catholic schools" (Treston, 1997, p.15; see also Grace, 1996, p.75). The leadership of the Catholic school has consequently assumed pre-eminence, in relation to the realisation of the Catholic school's nature and purpose, not only on account of the contemporary need for clarification of these attributes, but also in relation to evidence, within the community of the Catholic school, of the contemporary marginalisation of Christianity within the pluralistic West.

The first factor, the transfer of responsibility from the religious to the laity, highlights, given the extended period of formation enjoyed by the former, a disparity of preparation between the lay and the religious leader (Jacobs, 2002, p.vi; Sullivan, 2000, p.86; see also Green, 1997, p.102; Keane & Keane, 1997, p.6). This, when viewed in relation to the second and third factors, that is, the need for clarification and the fact of Christianity's marginalisation, indicates the contemporary need for suitable programs of formation for the laity to ensure their engagement in authentic Catholic educational endeavours (Jacobs, 2002, p.vi): By virtue of the fact that they "do not have a clear view of Catholicism" (Sullivan, 2001, p.31), nor of religious knowledge (Haldane, 1999, p.205), many individuals employed in Catholic schools lack a "distinctive vision of Catholic education" (Sullivan, 2001, p.31).

This need of formation identified, it was then found that the substance of the body of literature pertaining to the leadership of the Catholic school could be categorised under a

general concern with articulating the distinguishing characteristics appropriate to the Catholic context, such articulation involving a notable emphasis of the significance of the role of the principal. The ensuing consideration of contemporary literature pertaining to the leadership of the Catholic school, whilst proceeding in terms of a general discussion of the distinguishing characteristics pertinent to the Catholic context, presupposes the primacy of the leadership of the principal of the Catholic school as promulgated by the literature.

*Distinguishing characteristics of Catholic leadership.*

Several fundamental characteristics, pertaining to community, transformation, and service, emerge in significance for the leadership of the Catholic school (D. McLaughlin, 1997, pp.14-24). Whilst the Catholic leader must be a competent educational leader (Duncan, 1990, p.81; Fitzgerald, 1990, p.60; McNamara, 1995, p.53; Slattery, 1989, pp.29-30), as the Catholic school should strive to be a genuine Christian community (Fitzgerald, 1990, p.60), the person who would be a leader of a Catholic school must, first and foremost, be "able and willing to be the leader of a Christian community" (Fitzgerald, 1990, p.60).

Every school must deal with an atmosphere, parts of which come from outside the school, others from inside. The atmosphere is not of the essence of education, but is integral to it and gives the school its flavour, and thus is important. The external atmosphere comprises the economic, political, cultural, and social structures of the culture in which the school finds itself. At least as important to the Catholic school is its internal atmosphere, particularly the spiritual. This means especially the formation of Christian community. The hierarchy, other administrators, and teachers must do all in their power to form the school community. (Buetow, 1988, p.237)

Recognising the discourse of mission for the Catholic school and its dependence upon the quality of its leadership (Grace, 1996, p.74), leadership theory for the Catholic school, given the basis of the latter in the concept of Christian community, should

consequently begin with the imperatives of the Christian message and with the organising norms to be found in such documents as those of Vatican II (1962-1965) (Slattery, 1989, p.29; see also D. McLaughlin, 1997, pp.14-15 and 16). The notion of community thus provides a unifying theme for leadership in the Catholic context (McMahon, Neidhart, Chapman & Angus, 1990, p.2; see also Fitzgerald, 1990, pp.61-62; McKinnon, 1989; Slattery, 1989, pp.31 and 32; Sullivan, 2000, p.155; Wilkinson, 1990, pp.116-119).

Hence, one of the major tasks for the Catholic leader is to "nurture the growth of an educating community where relationships are supportive, where reflection is encouraged, where different ideas are respected and where individuals feel safe enough to challenge even themselves" (Dwyer, 1997, p.160). That is, "the creation of a warm, friendly, welcoming, supportive environment" (Fitzgerald, 1990, p.64) is critical to the concept of the school community as one steeped in the gospel spirit of freedom and love (Fitzgerald, 1990, p.64; see also Slattery, 1989, p.32). The Catholic leader will, therefore, give preference to trust over control and to the mobilisation of people as opposed to the management of structures (Sullivan, 2000, p.155; see also Canavan, 1990, p.23): The personal and creative role prescribed for the teacher in the Catholic school would be "seriously impaired if some forms of managerialism or over-dominant leadership were at work" (Sullivan, 2001, p.85). In particular, the concepts of personalism and subsidiarity, as have been previously alluded to, are to shape the life of the Catholic school and are called for as communal norms (Bryk, 1996, p.30; see also McCann, 1998, p.27; O'Keefe, 1999, p.28; Slattery, 1989, p.31). Finally, and of significance for the Catholic context, the communitarian dimension of leadership advances the notion of leadership by discernment. First advocated by Ignatius of Loyola, the principle of discernment involves the personal reflection of the individual and his or her openness to the reflections of others, within the context of community, in relation to the decision-making process (McMahon, Neidhart & Chapman, 1997, p.2). Consequently, leadership by discernment involves the principles of participation, co-responsibility, subsidiarity, and consultation (McMahon et al., 1997, p.2),

qualities critical to the decision-making processes in a Catholic school (McMahon et al., 1997, p.3).

The second characteristic fundamental to the Catholic context is the concept of transformational leadership (Laffan, 1998, p.117; D. McLaughlin, 1997, p.18). From this perspective, the concept of the leader is one who works with others to obtain transformations of undesirable features of schooling culture and practice (Grace, 1995, p.54; D. McLaughlin, 1997, p.20): Catholic leaders, as "figureheads of their community, and as protectors of the boundary between school and the external world, . . . should maintain a constant and discerning vigilance with regard to the impact of alien ideologies" (Sullivan, 2000, p.157). In particular, the Catholic school is to be safeguarded against the dominance of primitive imperatives (Laffan, 1998, pp.41, 44 and 46), such as, but by no means limited to, maintenance, growth, effectiveness, and efficiency (Hodgkinson, 1991, pp.105-108), "so vested and entrenched [in the life of a school] that [they seem] to be beyond dispute or contention" (Hodgkinson, 1991, p.104). Thus, in consequence of the "considerable contemporary impediments to the successful translation of formal mission into lived practice" (Grace, 1996, p.75), the perceptive leader must continuously review, and seek to adjust when warranted, the school's Catholic culture in accordance with the principle of authenticity (Gleeson, 1990, p.107; Jordan, 1990, p.28).

In keeping with the communitarian quality of Catholic leadership, the intention of transformational leadership is, notably, that of attempting a change of culture and social relations in an institution, not as an act of individual, charismatic leadership but as a shared enterprise of the staff, students, and the community (Beare, Caldwell & Millikan, 1993, p.148; Grace, 1995, p.54). Two corollaries are consequent upon this communal notion of transformational leadership. Firstly, transformational leadership involves considerable "social skills of advocacy, inter-group relations, team-building and inspiration without domination" (Grace, 1995, p.54). Secondly, the idea that transformational leadership is to be exercised by a community of leaders rather than by a formal and hierarchical leader can

require a significant transformation of existing consciousness among teachers, parents, and students (Grace, 1995, p.54).

Implicit to the notion of transformational leadership is the idea that the leader has a vision for the school (Beare et al., 1993, p.148; D. McLaughlin, 1997, pp.19-20). Indeed a guiding vision is held to be critical to effective leadership (L. Burns, 1990, pp.72-80), its presence the characteristic by which leadership is to be distinguished from mere administration (Sullivan, 2001, p.33; Tuohy & Coghlan, 1998, p.168). Thus, the leader of a Catholic school cannot have any doubts about the school's identity, "it is the Christian vision that must orchestrate the whole" (Buetow, 1988, p.259). Further, it is observed that the leader must not only be able to articulate that vision in such a way that others become committed to it (Beare et al., 1993, p.153; L. Burns, 1990, pp.76-77; Sullivan, 2001, p.33; Tuohy & Coghlan, 1998, p.168), but that he or she must also be able to sustain that vision; that is, have day-to-day activities become imbued with its meaning and values (Beare et al., 1993, p.153; L. Burns, 1990, p.77).

Christian leadership embraces three main areas of vision incorporating meaning, community, and excellence (Tuohy & Coghlan, 1998, p.170). All three aspects involve the administrative dimension of leadership (Tuohy & Coghlan, 1998, p.171), the former an essential and interdependent attribute of the latter (Tuohy & Coghlan, 1998, pp.169 and 178). With regard to the meaning of the vision, where leadership is concerned with the vision's articulation, administration is preoccupied with the development of the structures through which it will be embodied (Tuohy & Coghlan, 1998, p.171). Where, in its communitarian dimension, the concern of leadership is with the development of a culture of teamwork, the practicalities of personnel management are the province of administration (Tuohy & Coghlan, 1998, p.171). Finally, in the realm of excellence, where leadership is involved with the establishment of challenging and achievable standards of quality, it is the role of administration to ensure their attainment (Tuohy & Coghlan, 1990, pp.171 and 173). The main role of effective leadership and administration in the Catholic context is



thus to ensure an "holistic view of the process of school management" (Tuohy & Coghlan, 1998, p.176) in terms of the vision conceived.

In consideration of the concept of service, the third fundamental characteristic for the Catholic context, it is to be noted that from the gospels is derived a specific directive about the style of leadership that is to be exercised (Fitzgerald, 1990, p.60; McMahon et al., 1990, p.3): "The predominant model of the leader is that of 'servant'. Such a leader empowers others and invites them to participate in the life and work of the community" (McMahon et al., 1990, p.3; see also Fitzgerald, 1990, pp.65-66; D. McLaughlin, 1997, pp.21-24). Leadership in the Catholic context of service is thus about the empowerment of all who constitute the school community (Fitzgerald, 1990, p.67; McLaughlin, 1997, pp.23-24; Sullivan, 2001, p.206). A quality derived from an innate respect for the freedom of the person (D. McLaughlin, 1997, p.23), empowerment through service involves the notion of leadership from below (Fitzgerald, 1990, pp.67-68).

The school community permeated with the Gospel spirit of freedom and love will not use violence or force to try to coerce others to follow the will of the community. Leadership that relies on the force of status or privilege will not be Christian. There's no place for a domineering, standover, manipulative style of leadership in the Christian community. . . . [In particular, the Christian leader] will be at home with failure and weakness. . . . [Both] have an important place in the Christian community. (Fitzgerald, 1990, p.68)

Consequently, it is argued that such leadership requires "the skills and personal commitment necessary to establish a climate where the Gospel spirit of freedom and love can become a reality" (Fitzgerald, 1990, p.69). The servant leader, necessarily an individual of personal integrity (Brick, 1999, p.110; Jacobs, 2002, p.98), will consequently demonstrate considerable interpersonal skills, and a commitment to the growth of people and to the building of community stewardship (Spears, 1995 as cited in Brick, 1999, p.109).

Implicit to the concept of service is the notion of authority, a term notable for its absence in the literature (Sheehan, 2002, p.xv). This quality has its origins in the ethic of service deemed critical to Catholic leadership (Jacobs, 2002, p.17): The exercise of authority in Catholic schools should reflect the post-conciliar shift in emphasis from authority as the power of office (Sullivan, 2001, p.206) to that of service. Presupposing the personal integrity of the leader (Jacobs, 2002, p.98), the locus of authority resides in his or her respect for the school's vision, for the dignity of person, and for the common good (Jacobs, 2002, pp.13, 14 and 33). In particular, emphasis is given to authority as the concern and responsibility of the mature (Jacobs, 2002, pp.33 and 98) who "exercise authority in the crucible of challenging circumstances as the immature assert their self-interests and neglect the common good" (Jacobs, 2002, p.33). Consequently, authority manifests itself in humble, authentic endeavours in the reconciliation of the school community not only to the Christian vision of life but also to educational excellence (Jacobs, 2002, pp.35-59).

Thus, the Catholic leader must remain alert to the threat of (a) the tyranny of authoritarianism (Jacobs, 2002, pp.88 and 89), whereby individuals or groups "seize power in an effort to effect their self-interests" (Jacobs, 2002, p.88); (b) ideology, which quashes public discourse as problematic (Jacobs, 2002, pp.90 and 91); and finally, (c) imperialism, the hubris of which uses power to craft policies and procedures in order to engender a culture of conformity (Jacobs, 2002, p.92), thereby ensuring power as a means of disenfranchising those who question, confront, and challenge the dominant culture (Jacobs, 2002, p.93). In these three scenarios, the exercise of the greater hegemony, in the face of waning opposition, permits the absolute power of persons, ideology, and conformity respectively (Jacobs, 2002, pp. 89, 91 and 93). It only remains to note that the phenomenon of leadership reduced to its administrative dimension, of particular concern to Catholic schools (Sullivan, 2001, p.205), has, through its emphasis upon primitive imperatives and through its failure to connect the techniques of administration to a transformative vision (Sullivan, 2001, p.205), the potential to distort the use of authority (Sullivan, 2001, p.205).

### *Nature and Purpose: In Summary*

In consideration of the literature pertaining to the nature and purpose of the contemporary Catholic school two observations are to be made. The nature and purpose of the Catholic school are to be grounded in the distinctive qualities of Catholicism (Groome, 1996, p.107, 1998, p.53; T. McLaughlin, 1999, p.67), namely, its positive anthropology (Groome, 1996, pp.109 and 110, 1998, pp.59, 78 and 92), its sense of sacramentality (Groome, 1996, p.112; Treston, 1998, pp.65-66), its communal emphasis (Groome, 1996, pp.108 and 114, 1998, p.60; McCann, 1998, p.19; D. McLaughlin, 2000, pp.54 and 99; O'Keefe, 1999, pp.23), its commitment to tradition (Duminuco, 1999, p.137; Groome, 1996, p.108; D. McLaughlin, 2000, p.59; O'Keefe, 1999, p.25), and its appreciation of rationality and learning (Groome, 1998, p.272; McCann, 1998, p.19). Similarly, the leadership of the Catholic school, in assuming a pre-eminent role in the determination of these characteristics, is, itself, to be grounded in distinctive commitments, these being to the involvement of community (Buetow, 1988, p.237; CCE, 1982, pp.26 and 75, 1988, pp.27, 28, 29-30 and 35-37, 1997, p.22; Dwyer, 1997, p.160, 1998, p.5; Fitzgerald, 1990, pp.60 and 64; Groome, 1996, pp.108 and 114, 1998, p.60; McCann, 1998, p.19; D. McLaughlin, 2000, pp.54 and 99; McMahon et al., 1990, p.2; O'Keefe, 1999, p.23; see also Fitzgerald, 1990, pp.61-62; Hugonnet, 1997, p.24; McKinnon, 1989; SCCE, 1977, p.15; Slattery, 1989, pp.31 and 32; Wilkinson, 1990, pp.116-119), the principle of transformation (CCE, 1988, pp.20 and 91, 1997, p.6; Gleeson, 1990, p.107; Grace, 1995, p.54, 1996, p.75; Jordan, 1990, p.28; Laffan, 1998, p.117; D. McLaughlin, 1997, pp.18 and 20; Sullivan, 2000, p.157), and the ethic of service (Fitzgerald, 1990, pp.65-66; Jacobs, 2002, p.17; D. McLaughlin, 1997, pp.21-24; McMahon et al., 1990, p.3).

### Extant Australian Research

The concern of this study with the nature and purpose of an Australian Catholic school warrants, at two levels, examination of extant Australian research. Firstly, as has

been observed, there appears to be only one other large-scale, in situ study pertaining to the nature and purpose of an Australian Catholic school (Angus, 1988). (As has also been observed, this too is an ethnography focused upon a secondary college, the coincidence of methodological approach highlighting the need to study these phenomena of nature and purpose in situ and for an extended period of time.) Secondly, the shared methodological nature and Australian focus of the extant study (Angus, 1988) and this study, together with the methodological concern of the ethnography with comparability and translatability (Wiersma, 1995, p.223), as addressed in Chapter Four of this thesis, qualify Angus' (1988) research not only as a source of descriptive and theoretical comparison and translation but also, given the two decades separating the conduct of the respective studies, as an historical reference point--albeit that of immediate history--for this present study.

#### *The Findings and Focus of Angus' (1988) Study*

##### *The focus of Angus' (1988) study.*

*Continuity and Change in Catholic Schooling* (Angus, 1988) constitutes an ethnographic study<sup>27</sup> of one Australian school in relation to the "interconnectedness, the complex interrelationship or duality, of continuity and change" (Angus, 1988, p.1). Specifically, the intention of the study was the explication of the "complex interrelationship between schooling and sociocultural production and reproduction" (Angus, 1988, p.5). Involving fieldwork undertaken over a number of years and completed by the end of 1982 (Angus, 1988, pp.6 and 7), the research had as its focus a provincial Catholic college for upper primary and secondary school-aged boys, the college being owned and conducted by a religious order of the Church, the Christian Brothers (Angus, 1988, p.1).

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<sup>27</sup>Angus (1988) notes that the study, in failing to develop fully the culture of the students or the community, cannot be described as a classical ethnography (p.5).

Two particular aspects of the school were considered to have rendered it of special interest as a site for an investigation thus focused (Angus, 1988, p.2). Firstly, the role of the school in social and economic reproduction (Angus, 1988, p.2) rendered it of interest: "Rather than reproduce the working class culture of its pupils, the aim has . . . been to transform their cultural identity in order to maintain a Catholic middle class" (Angus, 1988, pp.2-3). Secondly, the role of the school in religious reproduction (Angus, 1988, p.3) rendered it of interest: The rhetorical justification for the separate existence of the Catholic school has been on the basis of religious socialisation and the reproduction of Catholicism (Angus, 1988, p.3).

The findings of the study are organised in relation to the six major themes that emerged from the research. These six aspects of the research are addressed in the following sections. In accordance with custom, the accounts are written in the ethnographic present (Bullivant, 1975, p.18).

*First finding: Historical character.*

In light of the fact that "a crisis of numbers in the order, an influx of lay teachers and a changing world have shattered the certainty that once characterized the mission of the Christian Brothers" (Angus, 1988, p.26), the data revealed a fundamental concern with the status of the historical character of a Christian Brothers school (Angus, 1988, pp.9-27).

Founded in Ireland by Edmund Rice at the turn of the 19th century in order to provide assistance for needy Catholics (Angus, 1988, p.10), "the Christian Brothers, more than any other religious order, have dominated the secondary education of Roman Catholic boys in Australia" (Angus, 1988, p.9), the predominantly Irish working-class background of the Australian Catholic population right up until the middle of the 20th century explicating the demand for the Brothers' presence (Angus, 1988, p.10). Thus, in the Australian context, the Brothers "have been particularly successful in educating working-

class boys for placement in middle-class careers" (Angus, 1988, p.10), the focus of their concern for the advancement of Catholic working-class boys being a situationally appropriate expression of the original mission of the order: the provision of assistance to needy Catholics (Angus, 1988, p.10).

However, concern emerges through the data as to whether the original mission of the order is being as rigorously pursued as it should be, speculation arising as to the ways and means the founder's ideal of "assisting the needy through education could be more appropriately applied" (Angus, 1988, p.12). Thus, the service to the needy provided by the participant school is perceived to be somewhat problematic (Angus, 1988, p.14). This arises in consequence of its exclusion of "some children from families characterized by economic, intellectual and spiritual poverty" (Angus, 1988, p.14), entrance to the fee-paying school being based upon satisfactory aptitude test results and the religious practice of the family (Angus, 1988, p.14).

Similarly, the decline in the number of Brothers on the teaching staff also emerges as a cause for concern. Where the entire staff had once been members of the order, currently they represent in the order of 20% of the participant school's personnel (Angus, 1988, pp.1 and 15), the many lay staff and some religious sharing values that only partially overlap with those of the Brothers' tradition of discipline, solid work, religious observance, and examination success (Angus, 1988, pp.16 and 17-18). Thus, the diversity amongst Brothers and lay teachers alike (Angus, 1988, p.18), in the face of "wider social change in Australian society" (Angus, 1988, p.1), indicates the fragmentation of the Brothers' educational mission (Angus, 1988, p.18). Consequently, a growing call for change--on the part of lay and some religious alike--is emerging (Angus, 1988, p.18).

*Second finding: The difficulties of religious education and Catholic formation.*

The general sense of crisis in the mission of the Brothers gains particular focus in a "confused and uncertain approach to religion within the school" (Angus, 1988, p.29). Where, historically, the Catholic message was transmitted to the pupils in a constant and uniform manner, the influx of lay teachers into the school has undermined the practice of the religious traditions of the Brothers whereby this method of transmission was ensured (Angus, 1988, p.37). Consequently, whilst symbols of Catholicism pervade the school, "uncertainty exists regarding the penetration of religious symbolism and activity into the consciousness of pupils and of teachers" (Angus, 1988, p.29). That is, the "pervasive imagery disguises the fragmentation of the once uniform reproduction of a formal and traditional religious culture" (Angus, 1988, p.42) historically the exclusive concern of the Brothers (Angus, 1988, p.42).

Although it is generally believed that parents send their sons to the school because "they want them to have a good Catholic education" (Angus, 1988, p.31), and whilst virtually all participants agree on the principle of a good Catholic education (Angus, 1988, p.36), the data reveal that the attributes of the latter are considered debatable in a modern post-conciliar world (Angus, 1988, p.31). Thus, in the light not only of the Brothers' particular concerns but also in the light of the general crisis regarding Catholic education, the place of religion in the school is extremely problematic (Angus, 1988, p.31). Consequently, whilst religious formation is said to be "the essential justification for the existence of independent Catholic schools" (Angus, 1988, p.29), the data reveal that there seems to be no consensus in the participant school in relation to religious education (Angus, 1988, p.29).

Difficulties pertaining to the matter of religious education are focused in three main issues. Firstly, from the Brothers' point of view, it is perceived that religion is "not the main priority of a significant number of staff" (Angus, 1988, p.34). Secondly, staff--both

religious and lay--perceive that the school is being increasingly selected by parents on the basis of its academic success and its reputation for discipline rather than the desire for a Catholic education (Angus, 1988, p.35). Thirdly, whilst there is general agreement that religious education is difficult to teach well, due in no small part to the varying degrees of religiosity amongst pupils (Angus, 1988, p.42), the data reveal a disparity in pedagogical approaches (Angus, 1988, p.47). This issue is principally expressed through the concern of some teachers of religious education--particularly young lay teachers--with the traditional methods of older Brothers given their emphasis on "didactic teaching methods and authoritarian class control" (Angus, 1988, p.45). This experience of concern is related to the belief that such methods inhibit the sort of classroom atmosphere conducive to a post-conciliar style of religious education (Angus, 1988, p.45). The data reveal, however, that attempts to transform the characteristically authoritarian teacher-pupil relationships of the school are not confined solely to the religious education teachers (Angus, 1988, p.47): There exists a general disparity of attitude in relation to what constitutes an appropriate teacher-pupil relationship (Angus, 1988, p.47).

Thus, the data indicate that the "treatment of religion is extremely variable and that [the school's] religious purpose has been diffused into . . . individual religious education classes" (Angus, 1988, p.48).

In the uncertainty that is associated with the influx of lay teachers into [the school] . . . and the aftermath of Vatican II, and in the absence of any apparent school focus, religious education has become a matter for individual teachers in their own classrooms rather than an institutional theme. . . . But for the present the 'surface' treatment of religion, diverse opinions about what counts as religious knowledge, and about the style of pedagogy and the relationship between teacher and pupil that is appropriate for religious education, have yet to be confronted. (Angus, 1988, pp.49-50 and 54)



*Third finding: The school's administration.*

As with the historical character of, and style of religious education associated with, the Brothers' schools, the data reveal the impact of tradition upon the administration of the participant school (Angus, 1986, pp.55-56). Thus, the minority control of the latter by the Brothers and the historical nature of the role of headmaster in the Brothers' schools assume significance for the study (Angus, 1988, pp.55-56).

Specifically, the tradition of the headmaster, as a strong individual entertaining unchallenged governorship of his school and as the chief custodian of an image of the Christian Brothers historically developed and perpetuated in the light of certain traditions, has left an important legacy at the participant school (Angus, 1988, p.56). The incumbent headmaster, maintains an individualistic, non-consultative style of administration (Angus, 1988, pp.57 and 61) with few people availing themselves of the opportunity offered by his open door policy given that most staff find him unapproachable (Angus, 1988, p.64). Similarly, the preoccupation of the headmaster with an agenda principally centred on the maintenance and improvement of the physical environment is also seen to be in keeping with an historical and characteristic emphasis of the Brothers upon matters external at the expense of educational priorities (Angus, 1988, p.59).

Beyond these matters the incumbent headmaster identifies two further dimensions to his role as principal. Not only is he to ensure the provision of a service for its paying clients, the parents (Angus, 1988, p.61), he is also to ensure the shaping of a product acceptable in the market place of employment or further study (Angus, 1988, p.61). These purposes require comment. Firstly, the headmaster finds strong support for his policies in the school's various parent associations (Angus, 1988, p.60). Secondly, the headmaster places emphasis upon teachers securing the best possible results in the final external examination (Angus, 1988, p.62) to the extent that this emphasis pervades not only the secondary school but also the primary section (Angus, 1988, p.112).

Given the increasing heterogeneity of staff, the once relatively stable and characteristic system of education offered by the Brothers has been destabilised not only from without, in terms of the influence of lay staff, but also from within, given the changing perspectives of some Brothers (Angus, 1988, p.66). Thus, the practice of administrative monopolisation is challenged by some Brothers (Angus, 1988, pp.66-67). However, in spite of several inroads made by long-serving staff at an informal level of power (Angus, 1988, p.68), most lay teachers, whilst they agree that they have almost complete autonomy in the classroom (Angus, 1988, p.71), feel they are denied any genuine influence within the school (Angus, 1988, p.69). Hence, whilst around only 20% of the staff are Brothers, and in spite of the varying degrees of commitment to Catholicism and to the aims of the order on the part of the rest of the staff, the monopoly of Brothers in administrative positions ensures an influence far greater than their numbers would suggest (Angus, 1988, p.66): The ownership and administration of the school by the order ensure, through continuity of tradition and expectation, that it is indelibly a Brothers school (Angus, 1988, p.66). However, as indicated, where virtually all administrative positions are held by Brothers, some are pressing for a change whereby lay staff assume administrative positions (Angus, 1988, pp.66-67).

Notably, whilst a system of coordination, pertaining to subject and administrative matters, has been maintained by the headmaster (Angus, 1988, p.73), coordinators are generally perceived to be ineffective mediators between himself and the staff (Angus, 1988, p.76). Subject coordinators are seen to have little effect on the school, and administrative coordination is utilised as a "means of control rather than a means of enabling staff participation" (Angus, 1988, p.78). Thus, the impregnability of formal authority relationships sustain the impression of the school's inertia (Angus, 1988, p.81), and, consequently, "ideas remain the property of individual teachers instead of being incorporated into a wider framework" (Angus, 1988, p.88).

*Fourth finding: Control and discipline--traditional characteristics.*

The Christian Brothers' tradition of discipline--they have a "long established reputation for maintaining strict discipline in their schools" (Angus, 1988, p.89)--is to be appreciated within the "broader context of an institutionalised concern for order, obedience and control" (Angus, 1988, p.89). Whilst the nature of discipline and punishment has undergone considerable change at the school, a concern with controlling students is still a dominant feature of everyday life (Angus, 1988, pp.90 and 95). Further, the headmaster demonstrates that he is as much concerned with the control of teachers as he is with the control of pupils, his narrow definition of a suitable teacher being synonymous with his or her demonstrated capacity for class control (Angus, 1988, pp.90 and 95). Thus, whilst the expectation for the Brothers to conform to an authoritarian image is more pronounced than that for lay staff (Angus, 1988, p.92), the emphasis on discipline has created an environment in which "it pays not only to be in control but to be seen to be in control" (Angus, 1988, p.93).

The conservatism of the school, reflected in its exaggerated concern for control, tidiness, and predictability (Angus, 1988, p.94), exacts limitations upon innovation particularly in terms of a more open pedagogy and curriculum (Angus, 1988, pp.94 and 95). Moreover, the data reveal the belief that pupils have been conditioned to expect an inflexible style of teaching (Angus, 1988, p.94), attempts to initiate more innovative styles of classroom management invariably unsuccessful (Angus, 1988, p.96): Pupils right across the school approve of the high priority accorded to pupil control (Angus, 1988, p.98), and thus "a 'good' as opposed to a 'slack' teacher is expected to have firm control and firm discipline" (Angus, 1988, p.100). Significantly, the student view of the school, be it expressed positively or negatively, is focused through the theme of student discipline (Angus, 1988, p.100), the masculine overtones of which is a source of concern to a number of female staff who, whilst defying stereotypical images of ineffectual femininity, "remain on the fringe of a predominantly male culture" (Angus, 1988, p.103).

Despite the strong identification of the school with a policy of student discipline that has led to an expectation of "uniform and repressive classroom management" (Angus, 1988, p.104), teachers, in having classroom autonomy, are able--to a certain extent--to defy institutional expectations to affect change (Angus, 1988, p.105). Consequently, the "veneer of conformity and uniform discipline masks a diversity of pedagogy and classroom management" (Angus, 1988, p.108).

*Fifth finding: An academic school--a traditional characteristic.*

From the time of its foundation the school has sought to "establish and maintain a reputation as a school with high academic aspirations" (Angus, 1988, p.109) in order that it might facilitate the advancement of its pupils (Angus, 1988, p.109). As with other traditions associated with the school, its academic tradition persists largely because of institutionalised expectations that are widely accepted by pupils, parents, lay staff, and Brothers (Angus, 1988, p.109).

Apart from the fact that no adequate forum exists to enable serious consideration of the curriculum, the constraints of class size and the expectation of an authoritarian style of classroom management, the greatest barrier to innovation would appear to be the institutionalised expectation of the school's " 'academic', or examination oriented, curriculum" (Angus, 1988, p.110). The narrowness of the school's explicit examination oriented curriculum is reflected at two levels. Firstly, it is reflected in the pervasive emphasis, across all levels of the school, upon the attainment of examination results in the final year of schooling (Angus, 1988, p.112). Secondly, it is reflected in its advancement, at a cost to the humanities, of the maths and sciences, the latter subjects perceived to offer occupational opportunities (Angus, 1988, pp.113 and 114-115).

In consequence of its explicit examination oriented curriculum, routine assessment is a dominant feature of the school (Angus, 1988, p.116), an inevitable by-product of

which is that "some unacceptable pupils must be culled out to maintain appropriate standards" (Angus, 1988, p.117). This appears to commence in earnest by the third year of secondary schooling (Angus, 1988, p.117). Thus, the school, in inculcating within the pupils a concern for assessment, advocates the use of the latter by teachers to achieve both task orientation and classroom control (Angus, 1988, pp.117-118): "Pupil competition for marks provides for teachers a means of controlling classes--deadlines keep pupils busy" (Angus, 1988, p.118).

In keeping with his sense of service to parents and his facilitation of the social mobility of the students, for the headmaster, any innovation pertaining to the curriculum must accord with the overall scheme of directing boys to the attainment of examination results in the final year of schooling (Angus, 1988, p.119). Thus, whilst, provided the headmaster's priorities are addressed, individual teachers are free to enjoy the autonomy of their classroom (Angus, 1988, p.118), "the more or less uncritical reproduction of a traditional curriculum" (Angus, 1988, p.121) frustrates those teachers who would prefer a more innovative approach (Angus, 1988, p.121): "The unwritten law that a quiet classroom means good teaching, [together with] . . . the sheer size of classes makes for traditional pedagogical and curricular arrangements" (Angus, 1988, p.121). Consequently, innovation at the school is invariably the "result of teachers exercising the classroom autonomy that is afforded by the lack of substantial curriculum [*sic*] coordination" (Angus, 1988, p.123). Such innovation is, however, conditional: Teacher initiatives must not have implications wider than the autonomous classroom (Angus, 1988, p.125).

*Sixth finding: The school, Catholics, and the local community.*

The positive relationship which exists between the school and the local community is dependent upon many of the school's traditions, particularly those pertaining to upward social mobility and examination results (Angus, 1988, p.129). Thus, its determinedly academic orientation, "the logical result of the ambitious aim of shifting the class location

of Catholics" (Angus, 1988, p.131), results in very definite expectations (Angus, 1988, p.130): the preparation for local Catholic youth for public examination and for entry into white-collar employment (Angus, 1988, p.130).

Whilst it is important not to overlook the significance of the radical element of the school's mission, the attempt to transform the local social structure by the creation of a Catholic middle class involving "elements of resistance to Protestant discrimination and to the once Protestant domination of secondary education and white-collar employment" (Angus, 1988, p.131), the incursion of Catholics into positions of influence merely contested "the arrangement of relative positions within a social hierarchy that was itself not challenged" (Angus, 1988, p.131). However, the historical penetration of the school's students into white-collar employment has created a local Catholic network within the area that, whilst not as widely spread as that associated with the local Grammar school, is a powerful source of influence (Angus, 1988, p.134). Consequently, there is an expectation of the school that it will not only provide an education that will assist pupils in their academic aspirations but that, in the broader context of the school's local network, employment in the local area will be facilitated (Angus, 1988, p.135). Further, the school's emphasis upon "training in simple social skills and attitudes of courtesy, politeness, promptness, obedience and responsibility" (Angus, 1988, p.135), play no small part in the employability of the school's students in the eyes of local employers (Angus, 1988, p.136). Thus, employment for the school's students seems to be less problematic than for many other local youths (Angus, 1988, p.136). Whilst local unemployment runs at 25%, a three-year review of exiting students revealed that virtually all had been able to secure employment (Angus, 1988, p.134). Despite the emphasis upon the final year of schooling, fewer than one third of the school's students go on to tertiary studies, many of the latter attending the local tertiary institute (Angus, 1988, p.143). Of the rest, a good proportion remain in the area, the completion of their final year easing access to local employment (Angus, 1988, p.143). Consequently, the sense of localism, strongly present in the school,

"makes for cohesiveness within the school and eventual integration into the . . . [local] business world and community" (Angus, 1988, p.143).

However, whilst the school's status in the area is formidable, it is not to be compared with that of the areas' Protestant colleges (Angus, 1988, p.136). Indications are that 15% of their students are Catholic, the more upwardly mobile and affluent Catholic parents--educated for social mobility by the Brothers--are now choosing more prestigious educational options (Angus, 1988, pp.136 and 138). Consequently, the school may be increasingly described as enjoying the patronage of a "fairly stable group of lower-middle-class families" (Angus, 1988, p.139).

Thus, whilst not quite the passport to success that some parents perceive, the school's local identity, its reputation for discipline and academic orientation, and its "extensive localised 'old boy' network, enable the sons of many Catholic families to maintain and even improve their position in the local social and economic system" (Angus, 1988, p.144).

### *The Analysis of the Findings*

Given the concern of the school with the reproduction of the "values and traditions of the Catholic religion" (Angus, 1988, p.146) and with the transformation of working-class attitudes and values into "middle-class, secular Protestant values in order to promote upward social mobility" (Angus, 1988, p.146), the complexities of continuity and change in relation to the participant school are discussed within the theoretical perspectives of reproduction and transformation (Angus, 1988, p.145).

The Christian message at the school, "instead of provoking analysis of the justice of human relationships, including class relationships, has become largely an agent of social integration" (Angus, 1988, p.147). The school's sense of service has "long lost the radical

element that once sustained it" (Angus, 1988, p.147), its mission having been transformed into a conservative reproductive mission whereby middle-class Catholics are equipped to take their place in a predominantly middle-class society (Angus, 1988, pp.147-148). That is, "the logic that informed the attempt to raise the social and economic standing of Catholics" (Angus, 1988, p.149) in the local area, "in opposition to historical Anglo and Protestant domination, was itself rooted in the premises of capitalist Anglo-Protestant rationality" (Angus, 1988, p.149). Thus, the school's success in "accommodating its pupils to this hegemony has rendered it no longer oppositional" (Angus, 1988, p.149). Consequently, "the class system is not transformed through the introduction of radical Catholic religion" (Angus, 1988, p.151). Rather, sections of the Catholic working-class in their advancement through education appear to have uncritically appropriated "middle-class values and cultural mores" (Angus, 1988, p.151). Given that those aspects of the school tending to the reproduction of ruling-class dominance simultaneously facilitate the integration of students into local economic life, the school's emphasis upon individual achievement as a means of gaining upward social mobility may thus be described as having ignored the "wider structural forces through which inequality is perpetuated" (Angus, 1988, p.152). Consequently, since "the school has . . . helped to cement the symbolic domination of economic and cultural elites" (Angus, 1988, p.154), the education it has offered has been shown to be a "less than politically neutral enterprise" (Angus, 1988, p.156): The school conserves the dominant hegemony (Angus, 1988, p.156) through its provision of a "compliant labour force" (Angus, 1988, p.157). This is enabled by the "dominant approach to school administration" (Angus, 1988, p.166) which, by stressing the "precedence of traditional organisational patterns over individual involvement" (Angus, 1988, p.166) and by threatening sanctions in the face of opposition, "encourages an uncritical acceptance of the dominance of pre-existing structures of the 'Brothers' school' paradigm" (Angus, 1988, p.166).

The school has been able to reproduce itself only in the sense that the human agents who are associated with it--parents, pupils, and especially teachers--have chosen to



reproduce it. Further, it has undergone transformation over time with the negotiation and renegotiation by its human agents of their relationship to organisational structures (Angus, 1988, pp.179-180). However, the idiosyncratic and apolitical contestation of the Brothers' paradigm lacks the comprehensive consciousness required for a movement of genuine counter-hegemony (Angus, 1988, p.180). Thus, whilst many teachers define themselves in opposition to the paradigm, little hope is expressed of establishing an alternative (Angus, 1988, p.171). In the individual's reduced sense of agency, he or she has transferred personal responsibility to an impersonal bureaucracy thus denying the power of human agency. Consequently, the individual feels powerless to change things beyond the domain in which he or she may exercise autonomy (Angus, 1988, p.171). However, whilst those individuals, both religious and lay, who wish to implement change in the school face substantial problems (Angus, 1988, p.170), the growing sense of crisis, whilst problematic, does present "an opportunity for reform and change" (Angus, 1988, p.173).

#### *In Consideration of Extant Australian Research*

From the perspective of contradistinction, Angus' (1988) research, as with the general body of literature, affirms not only the importance of a counter-cultural role for the Catholic school but also the significance of its leadership as the critical means of realising this attribute. Angus' (1988) finding of the participant school's tacit support of a dominant social hegemony and, therefore, by implication the school's failure to be counter-cultural warrants recourse to the similar findings of McLaren's (1986) study, contemporaneous with that of Angus' (1988).

Given its underlying contention that "rituals symbolically transmit societal and cultural ideologies" (McLaren, 1986, p.3), McLaren's (1986) ethnographic study of an inner-city co-educational Catholic school in Toronto, Canada, catering for primary and junior secondary years, examined how instructional rites carry the "dominant epistemes, root paradigms and symbols" (McLaren, 1986, p.214) which originate and sustain a world

view for students. Involving a staff of 35 and a student enrolment of 610, the school, at the time of the study, catered for a predominantly lower socio-economic ethnic community, the most prominent ethnicities being Portuguese and Italian (McLaren, 1986, pp.54, 69 and 71).

The study revealed a physical environment in which the visibility of religious symbols was a predominant feature (McLaren, 1986, p.67), a curriculum which annulled the distinction between Catholic and capitalist values, and a prevailing cultural drama which, in valuing forbearance under difficulty, complemented a spirituality which exposed students more to the sufferings of Christ than his teachings (McLaren, 1986, pp.1-2). Thus instructional rites were found to provide a type of pedagogical engagement, favouring rationality, stifling creativity, and accommodating a world view which unproblematically accepted order, inequality, oppression, and deference to authority, that directed students to think of, and motivated them to act upon, the world in certain ways (McLaren, 1986, pp.215 and 227). Consequently, instructional rituals, orchestrated--consciously or not--by teachers (McLaren, 1986, pp.222 and 224) were observed to exact three principal influences. Firstly, they failed to inspire their working class students to "surpass their hardships and fight against their lived subordination" (McLaren, 1986, p.222). Secondly, they facilitated "the inculcation, legitimization and credentialization of specific modes of work skills among students" (McLaren, 1986, p.222), and thereby contributed to the sanctification of the workplace (McLaren, 1986, p.221). Thirdly, they served to "reflect, create and reinforce social stratification" (McLaren, 1986, p.222), thereby promoting class domination and reproducing inequality (McLaren, 1986, pp.223-224). Hence, the "lack of ritual alternatives and flexibility in the implementation of curriculum [*sic*] objectives" (McLaren, 1986, p.217) highlighted the tendency of Catholic schooling to "arrogate 'truth' and 'normalcy' to the idealised version of 'the obedient Catholic worker' " (McLaren, 1986, p.217). Thus, within the rituals of instruction, the role of religion--and of education in general--was more one of control than liberation (McLaren, 1986, pp.217 and 224). Consequently, whilst the religion classes introduced radical interpretations of Christ's

teachings and provided the students with the opportunity to question the social order (McLaren, 1986, p.224), the spirit engendered in such engagement was invariably contradicted not only in the instructional rites through which the lessons were transmitted but also in the school's prevailing ethos of authority and control (McLaren, 1986, pp.227 and 228).

Thus, McLaren's (1986) study, like that of Angus' (1988), reveals a Catholic school favouring a prevailing ethos of authority and control, and acting, in effect, as an agent of a dominant social hegemony as opposed to that of the Christian view of reality. These contemporaneous studies, undertaken some 20 years after Vatican II (1962-1965), depict a preoccupation with modes of authority and control associated with the pre-conciliar era and reveal a tacit advancement of a dominant social hegemony rather the Christian view of life. Thus, they signal the reality of two post-conciliar needs. These pertain to the Church's self-understanding and the relationship of the Church with the world, respectively. The first of these pertains to the reality of the need for internal renewal of the nature and the purpose of the Catholic school. This occurs in relation to the conciliar shift in the Church's self-understanding, particularly in matters pertaining to authority. The second of these pertains to the reality of the need for counter-cultural renewal of the nature and the purpose of the Catholic school. This occurs in relation to the conciliar shift marked by the Church's renewed relationship with the world, the nature of the post-conciliar Church being seen to be in, of, and for, the world (Abbott, 1967, p.635; Chadwick, 1990b, p.385).

## Conclusion

In consideration of the post-conciliar engagement of the Church with a post-Christian/post-traditional contemporary western world, the present era suggests a counter-cultural role for the Catholic school: A contemporary imperative for the Catholic school, grounded in, and permeated by, authentic expressions of Catholicism's distinctive characteristics (Groome, 1996, p.107, 1998, p.53; T. McLaughlin, 1999, p.67), is to

provide a milieu in which the culture of the gospel can be encountered (Abbott, 1967, p.646; Carroll, 1997, p.47; Looney, 1998, p.81; Sullivan, 2000, p.14; Treston, 1998, p.69). At a distance of some 20 years, and from the perspective of a Catholic school's assimilation to a dominant social hegemony as opposed to the Christian view of reality, Angus' (1988) study affirms this essential, if not perennial, quality, tempered by the particulars of time and context, for the Catholic school. Like the historical and prescriptive perspectives, the contemporary perspective thus appears to affirm the concern of this study with the nature and purpose of contemporary western Catholic schools in general and of a contemporary Australian Catholic secondary school in particular.

In consequence of the body of literature, as reviewed in these first three chapters, two fundamental principles--reality and causation--have impelled the concern of this study with the nature and purpose of a Catholic school. These are consequent upon three sources of influence: the epochal significance of the present era, in terms of paradigmatic ecclesial change (de Vaucelles, 1987, p.46; Komonchak, 1987b, pp.77-79, 81 and 84; Ludwig, 1995, pp.33-36; Murphy, 1997, p.19 as cited in D. McLaughlin, 2000, p.31; Ryan, 1997a, p.45; Treston, 1997, p.9) and western Christianity's marginalisation (Alberigo, 1987, p.16; de Vaucelles, 1987, p.56; Hodgins, 1999, pp.9-17; Partner, 1999b, pp.163, 164 and 177); the correlated need for clarification of the distinctiveness of the Catholic school (D'Orsa & D'Orsa, 1997, p.77; Duminuco, 1999, p.135; Groome, 1996, p.107; Keane & Keane, 1997, p.3; T. McLaughlin, 1996, p.137; Spry & Sultmann, 1997, p.144; Sullivan, 2001, pp.59-62), demonstrated by the prevailing concern with the articulation of the Catholic school's ideal characteristics; and the understanding afforded by the perspective of contradistinction, as evidenced by Angus' (1988) research. These three sources of influence advocate the value of a study of a Catholic school in relation to the reality and causation of its nature and purpose.

In the first instance, two areas of focus for such a study consequently emerge: determination of the defining features of the school, in relation to the concern of the study

with the phenomenon of nature; and determination of the ends of the school, in relation to the concern of the study with the phenomenon of purpose. In the second instance, this focus upon determining the realities of a Catholic school's nature and purpose begs consideration of their causation. The study was thus grounded in 2 two-part general research questions in consequence of this concern with cause and effect in relation to nature and purpose.

1. What are the defining features of the school, and how are they maintained?
2. To what ends is the school oriented, and how is this orientation sustained?

This focus upon cause and effect in relation to nature and purpose, in turn, suggested a comprehensive methodological approach that, in allowing for breadth and depth in relation to the collection and analysis of data, permitted breadth and depth of understanding in relation to the reality and causation of these two phenomena studied in situ. The particulars of the methodological approach used are addressed in the next chapter.

## CHAPTER FOUR

### THE METHODOLOGICAL FRAMEWORK

A qualitative approach, the ethnography, was adopted for this detailed examination of an Australian Catholic secondary school. This methodological approach was employed for the purposes of developing the description and interpretation of the school presented herein. It is the purpose of this chapter to outline this methodological framework. In seeking to develop the latter comprehensively, a two-dimensional approach is undertaken. In the first instance the outline is concerned with the development of the general methodological perspective. In the second instance the outline is concerned with the development of the specifics of the research method. The first of these dimensions addresses four main aspects in relation to the development of a general perspective: choice of methodology; the particular approach used; methodological implications for the study; and relevant ethical considerations. The second of these dimensions addresses two main aspects in relation to the specifics of the research method: the techniques employed in gathering the data; and the techniques employed in focusing and analysing the data.

#### The Research: A General Perspective

##### *Qualitative Research*

Two different philosophical traditions underpin the perspectives of positivism and interpretivism in social research, and in turn the predominant use of quantitative and qualitative research methodologies respectively (Borg & Gall, 1989, p.380; Hitchcock & Hughes, 1989, p.35; Wiersma, 1995, p.12). The development, at the theoretical level, of two philosophical themes and the choice by a researcher of one methodology in favour of the other, in practice, are best appreciated when it is acknowledged that there exist

differing propositions about social reality (Hitchcock & Hughes, 1989, p.14). Such recognition then occasions the serious consideration of how these different viewpoints influence the investigation of the world, how researchers establish the truth of their claims, and how different propositions about the social world and views about truth influence methods of data collection (Hitchcock & Hughes, 1989, p.14).

Social researchers, in response to such considerations, conscious or otherwise, have employed different logics, models, and techniques in their investigations, the differences ultimately based upon differing underlying assumptions (Hitchcock & Hughes, 1989, p.14; Wiersma, 1995, p.14). These assumptions are seen to be fourfold: ontological, epistemological, methodological, and technical, the ontological considerations giving rise to epistemological assumptions which have methodological implications for the choice of particular techniques of data collection (Cohen & Manion, 2000, pp.5-7; Hitchcock & Hughes, 1989, p.15). Consequently, qualitative and quantitative research have differing philosophical foundations, characteristics, and techniques, such distinctions to be viewed as a continuum rather than a dichotomy (R. Burns, 1997, p.14; Wiersma, 1995, p.14), which render them individually suitable for some investigations and inadequate for others (Borg & Gall, 1989, p.380). That neither methodology is able to accommodate the provision of all insights on all issues ensures the necessity of both approaches in principle (R. Burns, 1997, p.11), and choice along the continuum in practice.

The interpretative approach to understanding and investigating the social world, upon which qualitative research methodology rests, and which has provided the basic conceptual framework for this study, has its basis in the belief that as individuals routinely interpret and make sense of their worlds, the investigation of the latter must relate such interpretations to the natural everyday situations in which people live (R. Burns, 1997, p.295; Hitchcock & Hughes, 1989, p.28; Wiersma, 1995, p.212). Consequently, qualitative research is distinguished by certain characteristic features. Notably, qualitative research emphasises the natural setting as the direct source of data (Bogdan & Biklen, 1992, p.29;

McMillan, 1992, p.9; Wiersma, 1995, pp.12 and 212), is context specific (Wiersma, 1995, p.14), and has as its key instrument the researcher himself or herself (Bogdan & Biklen, 1992, p.29; Wiersma, 1995, p.14). Moreover, it involves a method of observation of which there are two principal types, participant-observation and non-participant observation (Borg and Gall, 1989, pp.391-397; Cohen and Manion, 2000, p.186). In contrast with the non-participant, who stands apart from the group activities he or she is investigating, eschewing group membership, the former engages the researcher in the very activities he or she sets out to observe (Cohen and Manion, 2000, pp.186-187).

These attributes, in turn, highlight the fact that meaning is of essential concern to the qualitative approach which stresses reality rooted in the perceptions of the subjects involved (Bogdan & Biklen, 1992, p.32; R. Burns, 1997, p.295; McMillan, 1992, p.9; Wiersma, 1995, p.212). This emphasis of qualitative research upon meaning reflects its endeavour to capture perspectives accurately and to facilitate an understanding which enables the researcher to illuminate the inner, and not always visible, dynamics of situations (Bogdan & Biklen, 1992, p.32). The qualitative researcher, therefore, takes seriously the question of language and meaning and gives first priority to unravelling the subjects' descriptions, the direct first-person account provided by participants themselves featuring heavily in interpretative research (Hitchcock & Hughes, 1989, p.29). Whilst all qualitative studies do not exhibit these traits with equal emphasis, any one study exhibiting such characteristics in varying and acceptable degrees, participant-observation and in-depth interview studies tend, however, to be exemplary (Bogdan & Biklen, 1992, p.29).

Qualitative studies also share the common goal of presenting findings in the form of narrative descriptions (Bogdan & Biklen, 1992, p.30; Cowl, 1993, p.91; McMillan, 1992, p.9; Wiersma, 1995, p.14). This reflects the qualitative researcher's concern with the processes that lead to outcomes or products, as opposed to the latter in isolation (Bogdan & Biklen, 1992, p.31; R. Burns, 1997, p.12; Wiersma, 1995, p.14). This is indicative not only of the qualitative researcher's tendency to analyse his or her data inductively (Bogdan &



Biklen, 1992, p.31; R. Burns, 1997, p.12; Wiersma, 1995, p.14) but also of the latter's emphasis of holistic interpretation (Wiersma, 1995, pp.12 and 13). Thus, the start of the study is distinguished by a breadth of consideration which becomes more focused, through modification of design and procedure, as the study progresses: Good questions that organise qualitative studies are not too specific (Bogdan & Biklen, 1992, p.62; Borg & Gall, 1989, p.386; Wiersma, 1995, p.219), and the determination in the researcher's initial inventory of sources of data provides a starting point, as well as a design, for the collection of data (Bogdan & Biklen, 1992, p.63).

With its origins in descriptive analysis and inductive process, qualitative research does not, therefore, emphasise a theoretical base (Wiersma, 1995, pp.12 and 13). Rather, theory may develop as the research progresses (should the research prove to be atheoretical it will retain its descriptive value [Wiersma, 1995, p.13]), grounded in the data, and emerging from a developing picture rather than a picture presumed to be already known (Bogdan & Biklen, 1992, pp.31-32; Glaser & Strauss, 1967, p.1; Wiersma, 1995, p.13). This consequently highlights the understanding of social phenomena as the principal purpose of qualitative research (R. Burns, 1997, p.11; Wiersma, 1995, p.13).

Thus, the issue which is the focus of this study, the in-depth analytical description of the participant Catholic school, was explored within a qualitative framework.

By qualitative methodology we mean approaches that enable researchers to learn first hand about the social world they are investigating by means of involvement and participation in that world through a focus upon what the individual actors say and do. . . . Qualitative . . . research . . . has the considerable advantage of drawing both researcher and subject closer into the activity itself. This research orientation focuses upon investigating social behaviour in natural settings. (Hitchcock & Hughes, 1989, pp.8-9)

### *The Ethnography*

The concern of the research with a study which was to focus on how things were and why they were that way suggested, in a refinement of the broader context of its qualitative nature, an ethnographic approach (R. Burns, 1997, p.297; Wiersma, 1995, p.249). This approach, like all qualitative studies, is finding increasing use in education (Chilcott, 1987, p.199; R. Burns, 1997, p.299; Spindler & Spindler, 1992, p.63; Wiersma, 1995, pp.16 and 249). However, it is to be noted that the use of the educational ethnography is distinguished by two main interpretations. These pertain to ethnography as cultural portraiture and ethnography as methodology (Chilcott, 1987, p.199). In keeping with its extensive use within the field of education (Chilcott, 1987, p.199; Wolcott, 1992, pp.27-28), it is the methodological interpretation employed herein.

Two observations are to be noted in relation to the methodological ethnographic interpretation. In the first instance, ethnography, whether as methodology or as cultural portraiture, requires grounding in a "broad meaning of *culture*" (Wiersma, 1995, p.16; see also Borg & Gall, 1989, p.387; R. Burns, 1997, p.297; Chilcott, 1987, pp.199 and 201) involving the native view of reality. Beyond this ethnographic prerequisite of attending to the emic position (i.e., "the view of and the knowledge of the native position" [Spindler & Spindler, 1992, p.70]) (Chilcott, 1987, pp.199, 201 and 211; Spindler & Spindler, 1992, p.72), ethnography as methodology eschews, where ethnography as cultural portraiture employs, a theoretical orientation in relation to an extant cultural theory (Chilcott, 1987, p.212; Wolcott, 1992, pp.27 and 28). Thus, in the second instance, the methodological ethnographic approach requires consideration of the requisite ethnographic commitment to the etic position (i.e., "the interpretive position" [Spindler & Spindler, 1992, p.70]) (Chilcott, 1987, pp.201 and 212; Spindler & Spindler, 1992, p.70). This has been attended to through the researcher's use of the method of grounded theory. (This is addressed in a subsequent section pertaining to the focusing and analysing of the data). Beyond these two fundamental requisites for ethnographic research, regardless of type, the approach used

herein (i.e., ethnography as methodology) has satisfied the criteria "for a good [educational] ethnography" (Spindler & Spindler, 1992, p.72) (see Table 1).

Table 1

*Criteria for a Good Ethnography*

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Criterion

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1. Observation is prolonged and repetitive.
  2. Observations are contextualised, not only in relation to the immediate setting in which they are observed but also in relation to such contexts, as are relevant, beyond that setting.
  3. Hypotheses emerge in situ as the study progresses.
  4. A major ethnographic task is to elicit, for understanding of social behaviour, the sociocultural knowledge of the native.
  5. The native view of reality is prominent in the ethnographic account.
  6. A significant ethnographic task is to make what is implicit and tacit to the native explicit to the reader of the ethnographic account.
  7. The transcultural, comparative perspective, whereby cultural variation over time is accepted as a given, is acknowledged (albeit frequently as an unstated assumption) in the ethnographic account.
  8. Instruments, such as surveys, for the collection of data should be generated in situ.
  9. Interviews must be conducted so as to promote the unfolding of emic cultural knowledge in its natural form.
  10. Any form of technical device, such as the use of audio tapes, that enables the collection of live data should be used.
  11. The presence of the ethnographer should be acknowledged.
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*Note.* From "Cultural Process and Ethnography: An Anthropological Perspective", by G. Spindler and L. Spindler, in M. LeCompte, W. Millroy, and J. Preissle (Eds), 1992, *The Handbook of Qualitative Research in Education*, pp.72-74, San Diego, California: Academic Press.

In relation to the criteria specified for a good ethnography of schooling (Spindler & Spindler, 1992, pp.72-74) (see Table 1), two observations are to be made. Firstly, satisfaction of criteria 4, 5, 6, and 7 is to be observed in relation to the substance of Chapters Five, Six, and Seven. Secondly, satisfaction of the remaining seven criteria is to be observed in relation to the details provided in this present chapter pertaining to the methodological framework.

Thus defined, within the context of methodology as opposed to cultural portraiture, as the "indepth analytical description of a specific cultural situation, in the broad meaning of *culture*" (Wiersma, 1995, p.16; see also Borg & Gall, 1989, p.387; R. Burns, 1997, p.297), ethnographic research has three notable characteristics: It is phenomenological in nature, naturalistic in essence, and holistic and general in perspective (Borg & Gall, 1989, p.389; R. Burns, 1997, pp.301 and 302; Wiersma, 1995, pp.250-252). These three aspects of ethnography have three corresponding emphasises respectively. Firstly, it is emphasised that the meaning of reality resides in those being studied (Wiersma, 1995, pp.250-252). Secondly, it is emphasised that the collection of data is to occur in the natural research setting and is to be interpreted in the context of the environment in which it was obtained (Wiersma, 1995, pp.250-252). Thirdly, it is emphasised that data analysis will be inductive, producing rather than testing hypotheses (Wiersma, 1995, pp.250-252), with a view to the generation, as opposed to the verification, of theory (R. Burns, 1997, p.299; Wiersma, 1995, p.269). In keeping with its qualitative nature, ethnographic research is thus steeped in observation, description, and qualitative judgements or interpretations of the phenomenon being studied, involves field research, and requires contextualisation, that is, the interpretation of results in the context of the data collection (Wiersma, 1995, pp.16 and 277-278).

In similar accord with both its qualitative (Bogdan & Biklen, 1992, p.62; Borg & Gall, 1989, p.386; Wiersma, 1995, p.219) and specifically ethnographic (Wiersma, 1995, p.258) nature, the study required elucidation of the foreshadowed problems of the more

general statement of the phenomenon under study. That is, it required a statement as to the anticipated areas of focus for the research. In this instance, given the general concern of this study with the nature and purpose of a Catholic school in situ, two foreshadowed problems were identified. These were deemed to be the defining features of the school, in relation to its nature, and the ends to which the school was oriented, in relation to its purpose. The study was thus governed by 2 two-part questions.

1. What are the defining features of the school, and how are they maintained?
2. To what ends is the school oriented, and how is this orientation sustained?

The concern of the study with a general and holistic perspective of the nature and purpose of a Catholic school in situ from the perspective of those who constitute the day-to-day community, a context dependent issue, thus affirmed the choice of an ethnographic approach for the study (Wiersma, 1995, pp.252 and 277). Ethnographic studies are appropriate for large-scale studies about the nature of education (R. Burns, 1997, p.391; Wiersma, 1995, p.277). Further, they focus on organisations which consist of defined groups of people who interact in regular and structured ways (Wiersma, 1995, p.253), organisations understood to be composed of cultures, and cultures acknowledged to be made up of perspectives (R. Burns, 1997, p.302; Wiersma, 1995, p.254). Thus, the concern of this large-scale study with a cultural understanding of the participant school from multiple perspectives gave further countenance to the choice of an ethnographic approach for the research.

A distinguishing characteristic of the process of ethnographic research is that of integration. The procedures, whilst distinct, tend to overlap throughout the period of research, and thus the concern for sequencing specific procedures tends to be negligible (R. Burns, 1997, pp.303 and 304; Wiersma, 1995, pp.254-257). This integrated process begins with the identification of the phenomenon to be studied and the consideration of its foreshadowed problems; that is, specificity in those factors and issues that relate to the phenomenon and which provide a focus for the research (Wiersma, 1995, p.258). These, in

turn, give direction to the identification of the subjects of the study and specification in the conditions under which it should be conducted to ensure its feasibility (Wiersma, 1995, p.259). The integrated process of ethnographic research begins in earnest with the commencement of the data collection from which, in a continual process dependent on the growing body of data, hypotheses may be formulated, modified or discarded (R. Burns, 1997, p.300; Wiersma, 1995, p.259) in an orientation towards the drawing of final conclusions.

Thus, the mainstay of ethnographic research is the data, the collection of which whilst generally incorporating a variety of qualitative methods may also include quantitative methods (Borg & Gall, 1989, p.402; Wiersma, 1995, p.250). The principal method employed in ethnographic research is that of observation conducted by the researcher as a participant-observer (Wiersma, 1995, p.260). This, however, is often supplemented by one or more other methods including, given the ethnographic emphasis of primary as opposed to secondary sources, interviews, surveys, documents, and non-written materials (Wiersma, 1995, p.260).

In keeping with the ethnographic emphasis upon the variety of cultural perspectives in any one organisation and the tendency to use one or more techniques of data collection respectively, multiple sources of data and the application of multiple techniques of data collection thus provide for the triangulation, or cross-validation, of the data (R. Burns, 1997, pp.302-303; Wiersma, 1995, p.264). That is, such multiplicity provides for the assessment of the sufficiency of the data according to its convergence across multiple data sources or multiple data collection procedures (R. Burns, 1997, pp.302-303; Wiersma, 1995, p.264). As the role of analysis in ethnographic research consists of synthesising, in consideration of the ongoing process of hypothesis formulation, modification or rejection, the information thus gathered (R. Burns, 1997, p.305; Wiersma, 1995, p.265), this cross-validation of data is significant. It not only allows for the provision of sufficiency in terms of the in-depth description required of ethnographic research but also in terms of

interpretation given the requisite ethnographic contextualisation of data. Consequently, five techniques of data collection involving three principal sources were accommodated in the research design of this study: participant-observation, in-depth interviews, a survey, observation, and the collection of documents, in relation to the gathering of data; and the student body, personnel/non-leadership, and personnel/leadership, in relation to sources of data.

Thus, the concern of this study with the in-depth analytical description of the participant Catholic school was approached through the ethnography: "The term *ethnography* refers to a research process and the product of that process . . . [a process which provides] holistic and scientific descriptions of [cultural] systems, processes, and phenomena within their specific context" (Wiersma, 1995, p.249).

This methodological choice was made in appreciation not only of a theoretical understanding of the ethnography but also in comprehensive appreciation of the ethnography in practice. Specifically, this was made in comprehensive appreciation of a number of ethnographic studies comparable to this study, given their focus upon individual schools (Angus, 1988; Bullivant, 1975; Chang, 1992; McLaren, 1986; Smith, Prunty, Dwyer & Kleine, 1987).

#### *Methodological Implications for the Research*

The concern of this study with a qualitative approach, the ethnography, suggested, in theoretical and practical appreciation of this particular research method, a four-fold consideration of methodological implications: reflexivity; reliability; validity; and objectivity.

### *Reflexivity.*

As an ethnography, this study had as the key instrument the researcher herself. By definition, an ethnography is an in-depth analytical description of an intact cultural scene principally obtained by the researcher through the use of participant-observation in order to obtain the insider's viewpoint (Borg & Gall, 1989, p.387). The research thus raised, firstly, the notion of reflexivity. Reflexivity recognises that the researcher is inescapably part of the social world that he or she is researching (Cohen & Manion, 2000, p.141): "All accounts of social settings--descriptions, analyses, criticisms, etc.--and the social settings occasioning them are mutually interdependent" (Cohen & Manion, 2000, p.25). Ideally then, the reflexive researcher should be acutely aware of the ways in which his or her personal biases, selectivity, perception, background, inductive processes, and paradigms shape the research (Cohen & Manion, 2000, pp.141 and 228). Thus, it is suggested that the researcher should acknowledge and disclose his or her own self in the research (Cohen & Manion, 2000, p.141), a feature of ethnographic research in practice (Angus, 1988, p.6; Bullivant, 1975, pp.9, 10 and 16; Chang, 1992, pp.17 and 190-204). The qualitative approach used here is not without its critics (R. Burns, 1997, p.14; Cohen & Manion, 2000, p.152), and the concerns thus expressed can be used to advantage in guiding the process of reflexivity in qualitative research (Cohen & Manion, 2000, p.152). Consequently, reflexivity in this instance was important not only because of the qualitative nature of this study and, therefore, the critical role of the researcher in terms of the research strategies employed and the theory developed, but also in terms of the personal qualities of the researcher. What is being required in the notion of reflexivity is a self-conscious awareness of the effects that the researcher is having on the research process, how his or her "values, attitudes, perceptions, opinions, actions, feelings[, and so forth] are feeding into the situation being studied" (Cohen & Manion, 2000, p.239). That is, the researcher needs to apply to himself or herself the same critical scrutiny that he or she is applying to others and to the research (Cohen & Manion, 2000, p.239).



The notion of reflexivity in the research process raises two issues: firstly, the manner in which it is to be addressed; and secondly, the manner in which it is to be included in the research (Cohen & Manion, 2000, p.85). The first issue was dealt with through two means: firstly, by the maintenance of a reflexive journal (Bullivant, 1975, p.16; Chang, 1992, p.17); and secondly, by regular debriefings with peers, including the researcher's supervisor (Angus, 1988, p.6; Bullivant, 1975, p.16; Cohen & Manion, 2000, p.120). The second issue is dealt with by the inclusion, as proves relevant, of reference to reflexive matters (Angus, 1988, p.6; Bullivant, 1975, pp.9, 10 and 16; Chang, 1992, pp.17 and 190-204) in this the methodological account. In consideration of both issues, field notes were to include reflections on (a) extant descriptions and analyses of the research in progress; (b) methods of data collection and analysis; (c) ethical issues, tensions, problems, and dilemmas; (d) reactions of the researcher to what was being observed and recorded--attitudes, emotions, and so forth; (e) points of clarification that were being made or that were in need of being made; and (f) possible lines of further inquiry (Bogdan & Biklen, 1992, pp.122-123 and 157).

#### *Reliability and validity.*

The concept of reflexivity warrants consideration of general research concerns with reliability and validity. Reliability is described as being concerned with the consistency and replicability of the research, (Wiersma, 1995, p.9), while validity refers to the interpretation and generalisability of results (Wiersma, 1995, p.272), the two-fold concern of these two constraints relating to their internal and external dimensions respectively.

The internal dimension of reliability relates to the internal consistency of the research, a fit between what is recorded as data and what is actually happening in the setting and is, therefore, a measure of accuracy and comprehensiveness of coverage (Bogdan & Biklen, 1992, p.48). Where the internal reliability of ethnographic research tends to be enhanced by the use of multiple data-collection procedures, in conjunction with

the process of triangulation (Wiersma, 1995, pp.9 and 273), and in the careful description of those who provide the data (R. Burns, 1997, p.323), two aspects of the research design used here must be noted.

Firstly, in this instance, the collection of data cutting across multiple sources using multiple techniques comprehensively provided for the requisite cross-validation of data (R. Burns, 1997, p.323). Secondly, where the internal reliability of ethnographic research is further enhanced by the careful description of those who provide the data (R. Burns, 1997, p.323), the ethical constraint of anonymity imposed by the University Human Research Ethics Committee (UHREC) of Australian Catholic University (ACU) effectively precluded this characteristic aspect of the research design as a matter of choice. Specifically, this body required the disclosure, prior to approval being granted, of the possibility, in consequence of the research design, of any participant being identified directly or indirectly through identifiers or deduction. This issue is addressed more fully in a subsequent section pertaining to ethical considerations.

Subsequent to obtaining approval from the Principal for the involvement of the participant school only two aspects of the research required formal consenting involvement (in the form of written and informed consent) by the individual whereby the issue of identification was raised: the survey and the in-depth interviews. Serving different purposes within the research, these two aspects necessitated differing approaches as to the citation of direct quotes and, therefore, the risk of identification. Where the purposes of the survey were served by students' effectively anonymous participation<sup>28</sup>, the in-depth interview required some level of contextualisation of the data provided therein. With appropriate justification on the part of the researcher, in the light of full disclosure to the participant of his or her risk of being identified, permission could have been obtained for a precise form of identification of the in-depth participants. However, in surmising the

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<sup>28</sup>The citation of direct quotes from the student surveys would be made in terms of year level (e.g., Year 11 Student, 2001, Survey); that is, without distinction between participants within any one year level.

perspective of the latter, the researcher opted for identification only in terms of classification of position within the school<sup>29</sup>. In situ, this conjecture proved to be an accurate assessment of general sentiment in relation to participation in the in-depth interviews: Individuals, in roles beyond the school's principalship and deputy principalships, whilst appreciating the need for contextualisation of data, did not wish to be identifiable from within the school, their willingness to participate invariably related to the assurance of effective anonymity. Consequently, the description of the in-depth interview participants employed in this research design, other than the use of a five-fold classification of position (i.e., principal, deputy principal, senior staff, teaching staff, and teaching support staff), is of a general nature. This issue is addressed more fully in subsequent sections pertaining to ethical considerations and the specific data-collection technique of the in-depth interview.

The extensive description used in ethnographic research also tends to improve the status of the internal reliability of the research (Wiersma, 1995, p.273). The external dimension of reliability involves the extent to which independent researchers working in the same or similar context would obtain consistent results; that is, its replicability (Wiersma, 1995, pp.9 and 272). Qualitative research, generally, and ethnographic research, specifically, do not claim to be replicable (Wiersma, 1995, pp.222 and 274). Indeed, the ethnography is particularly vulnerable to replication difficulties given its occurrence in natural settings (R. Burns, 1997, p.322; Wiersma, 1995, p.273). However, the basis of naturalistic studies acknowledges the unique and idiosyncratic nature of the research setting, identifying difficulty of replication as a strength rather than a weakness (Cohen & Manion, 2000, p.119). In consequence of this tendency for a lack of concern with replicability in ethnographies, as "ethnographic procedures are varied and are applied with varying degrees of sophistication, the ethnographic researcher must be particularly comprehensive in describing the methodology" (Wiersma, 1995, p.274): "A well

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<sup>29</sup>The citation of direct quotes from the in-depth interviews with school personnel would be made in terms of categorisation of position (e.g., Senior Staff 1, 2001, Int 1, Senior Staff 3, 2001, Int 2); that is, with distinction between participants within that category of position.

organised, complete persuasive presentation of procedures and results enhances external reliability" (Wiersma, 1995, p.222). Thus, the essence of both facets of reliability--description--falls to the domain of this chapter, in relation to the methodology, and to those that follow, in relation to the ethnographic account per se.

Reliability is a prerequisite for validity: An unreliable study cannot have its results interpreted or generalised to other situations with confidence (Wiersma, 1995, p.9). As with reliability, validity has two dimensions, internal and external, relating to the drawing with confidence of conclusions and generalisations respectively (Wiersma, 1995, pp.5 and 9).

The internal validity of the study was established through the use of triangulation (R. Burns, 1997, p.324) and the systematic reasoning of possible causes for the data (Wiersma, 1995, pp.223 and 275). As the naturalness of the data enhances its internal validity, the natural state of the study was, therefore, to be without reactivity and artificiality, attributes conducive to minimising researcher effects (Wiersma, 1995, p.274). Consequently, it was in conscious appreciation of the importance of this quality of naturalness that the study proceeded. In the course of the research, the effort to ensure the natural state of the data was actualised through two principal means: the consistent daily presence of the researcher throughout the school year whereby, in diminishing the novelty of her presence and in ensuring her acceptance as a fixture of normal daily routine, reactivity and artificiality were minimised; the maintenance by the researcher of a sensitive and unobtrusive profile, whereby the possibility of researcher effects was reduced.

The external validity, given its central concern with comparability and translatability (Wiersma, 1995, p.223), was established through the depth and breadth of data. Particularly at issue in the quest for external validity, given not only the qualitative but also the specific nature of the study in its focus upon one school, was the associated question of generalisability (Borg & Gall, 1989, p.404). Although qualitative researchers

have traditionally paid little attention to the issue of attaining generalisability in research (Schofield, 1990, p.226), several trends, including the increasing use of qualitative studies in evaluation and policy oriented research, have led to a heightened awareness of the importance of structuring qualitative studies in a way that enhances their implications for the understanding of other situations (Schofield, 1990, p.226). This structuring has largely focused on redefining the concept in a way that is useful and meaningful for those engaged in qualitative work (Schofield, 1990, p.226). It appears to be that for qualitative researchers generalisability is best thought of as a "matter of the fit between the situation studied and others to which one might be interested in applying the concepts and conclusions of that study" (Schofield, 1990, p.226). That is, external validity is more concerned with the comparability and the translatability of the research (Wiersma, 1995, p.223). This conceptualisation "makes 'thick' descriptions critical, since without them one does not have the information necessary for an informed judgement about the issue of fit" (Schofield, 1990, p.226). Given the interest and importance with which the nature and purpose of a Catholic school are regarded in Catholic education, the study may be utilised in the manner described. Thus, the potential application of the research is anticipated and consequently structuring of the study as indicated by Schofield (1990, p.226), particularly with regard to the matter of extensive description, is central to the approach.

### *Objectivity.*

Participant-observation studies, such as this research, are not without their critics and are "often decried as subjective, biased, impressionistic, and idiosyncratic" (Bogdan & Biklen, 1992, p.63). In effect, this is a comment about the external validity of the research (Borg & Gall, 1989, p.404), whereas fears that the observer's judgement will be affected by close involvement in the group relate to the internal validity (Cohen & Manion, 1985, p.125). The researcher, in opting at both levels of validity for subjectivity "to the extent that personal reactions are relevant" (Wolcott, 1990, p.131), raises the contentious notion of objectivity. The final stage of research is described as "the synthesis of the data into a

balanced and objective account of the subject under investigation" (Cohen & Manion, 1985, p.51). Eisner (1993, p.49) acknowledges that objectivity, an ideal of educational research with a meaning not always particularly clear, is, however, invariably understood to mean that an effort has been made to diminish or eliminate bias. This analysis of objectivity is based upon a distinction between ontological objectivity and procedural objectivity (Eisner, 1993, p.50), a distinction argued for on the basis that the former cannot in principle provide what is hoped for (Eisner, 1993, p.50) and that the latter, whilst certainly possible (Eisner, 1993, p.53), offers less than is thought (Eisner, 1993, p.50). Thus, it is maintained that "ideal correspondence between the world and the inquirer" (Eisner, 1993, p.50) is to occur "not only in the perception and understanding but in representing as well" (Eisner, 1993, p.50). This relates the "impossibility of knowing . . . the world in its pristine state" (Eisner, 1993, p.51) not only to "the framework-dependent character of perception" (Eisner, 1993, pp.51-52), perception of the world being "influenced by skill, point of view, focus, language, and framework" (Eisner, 1993, p.52), but also to the limitation inherent in representation. That is, "no single genre can say everything" (Eisner, 1993, p.52) as "any symbol system both reveals and conceals" (Eisner, 1993, p.52). Phillips (1990, p.20), however, questions the correctness of the suggestion, such as that proposed by Eisner (1993, pp.49-56), that the traditional notion of objectivity is naive. Instead, Phillips (1990, p.23) maintains the feasibility of objectivity and contends that it is a label that is applied to inquiries that meet certain procedural standards, but does not guarantee that the results have any certainty. Rather, it implies that inquiries so labelled are free of gross defects (Phillips, 1990, p.23). Phillips (1990) argues, and it is with Phillips' (1990) perspective that the study has been approached, that the element that is required to produce objectivity in the qualitative sense, is the acceptance of the critical tradition.

A view that is objective is one that has been opened up to vigorous examination, to challenge. It is a view that has been teased out, analyzed, criticized, debated--in general it is a view that has been forced to face the demands of reason and of

evidence. . . . [What] is crucial for the objectivity of any inquiry . . . is the critical spirit in which it has been carried out. (Phillips, 1990, pp.30 and 35)

### *Ethical Considerations for the Research*

This research was undertaken under the auspices of ACU, and was consequently subject to that institution's regulation that all research projects involving human participants require ethics approval from the UHREC of ACU (see Appendix A for a facsimile of ethics approval from the UHREC of ACU). Thus, the involvement of human participants, as a principal means of data collection in this study, rendered the study, undertaken within the School of Religious Education, Faculty of Education, subject to approval from the UHREC of ACU. This process involved the submission of an application for approval along set guidelines covering five areas.

Firstly, the application required details as to the title, duration, location, aim and research process of the project. Secondly, it required a participant profile according to range of age, number, physical condition, method of recruitment, restrictions on the freedom of the participants to be involved in the research, and the type of compensation, if any, to be offered to the participants as a consequence of their involvement in the study. Thirdly, application for approval required an undertaking by the researcher to obtain, in writing, the informed consent of each of the formal participants in the study, and to supply the participant with a written assurance as to the confidentiality of the data collected, his or her anonymity as a participant, and his or her freedom to withdraw from the research in the event of which any data collected would be destroyed. Fourthly, it required the submission of any survey instruments and interview schedules to be used in the study. Finally, it required the approval of the relevant external bodies, in this instance the participant school and the Catholic Education Office (CEO) of the diocese relevant to the participant school. Given the compliance of the researcher's application along the set guidelines as detailed here, the research was approved by the UHREC of ACU.

In the light of these five areas of ethical regulation, four points need to be explicated. Firstly, in requiring the permission of the participant school as part of the ethics submission, the process of securing consent commenced in advance of the submission for approval. This process ultimately involved a lengthy meeting of the researcher, in the company of her supervisor, with the Principal and the two deputy principals (these two individuals held the positions of acting Deputy Principal Staff and Deputy Principal Students respectively) of the participant school during which the aim, processes, and demands of the research were presented and the conditions of entry were negotiated. That is, participation was secured in full knowledge and consideration of the requirements of the study from the perspectives of the researcher and the school, a significant aspect of ethnographic research (Bullivant, 1975, pp.8 and 10; R. Burns, 1997, pp.305 and 308; Chang, 1992, p.12). Secondly, in relation to participation in the research, subsequent to approval from the Principal for the involvement of the participant school only two aspects of the research required formal consenting participation and, therefore, written consent on the part of any one individual: the in-depth interviews and the survey. The former required the participation of some of the school's personnel on a voluntary and confidential basis, whilst the latter required student involvement on a voluntary, confidential, and anonymous basis. Thirdly, whilst the three-fold clearance from the participant school, the CEO, and the UHREC of ACU (the approval of these two latter bodies similarly secured in full knowledge of the requirements of the study), obtained prior to the commencement of the study, was anticipated to be effective in forestalling potential ethical concerns, it could not, however, anticipate and resolve all such problems as are encountered in the field (R. Burns, 1997, p.23; Cohen & Manion, 2000, p.71). Thus, the researcher, in addition, to externally imposed constraints adopted a personal code (Cohen & Manion, 2000, p.71) of sensitivity towards, and respect for, both truth in the research and those on whom the study depended, the community of the participant school: The appeal of ethnographic research lies in its capacity to allow the humanity of the researcher to reside alongside his or her professionalism (Chang, 1992, p.203). Finally, it remains to note that the specific ethical



concerns of the research design are dealt with in ensuing sections pertaining to the techniques employed in gathering the data.

### *Conclusion*

Thus, the issue which is the focus of this study, the in-depth analytical description of the participant school, has been developed through a qualitative approach, the ethnography. The interdependency of all aspects of the literature review, and the capacity they have, separately and jointly, to facilitate a depth of insight into the school examined here, is to be noted. Finally, it remains to emphasise, in addition to these observations, the importance of the chosen methodology as an element central to the facilitation of informed interpretations and conclusions.

### The Specifics of the Research Design

The specifics of the research involved a five-fold consideration: the selection of the site; the techniques employed in gathering the data; the focusing, or reduction, of the data; the analysis of the data; and the presentation of the data. Whilst the gathering, focusing, and analysis of data are integrated in ethnographic research, the specific concerns of these stages are considered separately here.

#### *The Selection of the Site*

The site for the study was selected in consideration of two principal criteria. Firstly, in order to eliminate the possibility of pre-existing bias, conscious or otherwise, on the part of the researcher, the school, in its entirety, was required to be an unknown quantity to the researcher at the commencement of the study. Thus, upon commencing fieldwork, the researcher was to have no prior knowledge of the school, nor any member of its personnel, nor any member of its student body. Secondly, given the limited nature of extant research

in relation to the nature and purpose of Catholic schools, the site for the study was, therefore, selected in consideration of its ability to complement and extend the extant research (Angus, 1988). Given that Angus' (1988) study was conducted within a school owned and operated by a religious order of the Church, the participant school was, therefore, selected from among regional secondary colleges. That is, the participant school was selected from among schools owned by a diocese and operated by local parishes rather than by a religious order, an Australian educational phenomenon largely confined to the post-conciliar era (Rogan 2000, pp.72, 86 and 88). Further, given the focus of Angus' (1988) study upon the perspectives of the school's staff to the exclusion of those of the student body, the selection of the participant school was chosen with a view to its willingness to include the student perspective.

### *Gathering the Data*

Whilst ethnographic research is premised on phenomenology, naturalism, and inductive analysis, and, is therefore, directed by the researcher's developing understanding of the phenomenon being studied in situ, anticipation of the demands of the research is required of the ethnographic researcher prior to commencing fieldwork. Specifically, the means of data collection deemed appropriate for this facilitation of understanding require nomination and specification by the researcher. This being so, five techniques were accommodated in the research design: participant-observation; in-depth interviews; observation; the collection of documents; and a survey. Justification of choice, methodological implications, and ethical considerations for these techniques are dealt with on an individual basis in the following sections. As approval for the research required disclosure of the research design to the UHREC of ACU, the CEO, and the participant school in advance of the commencement of the study, some means of data collection, however, had to be specified to a greater degree than would normally be ideal. Those adaptations required, in situ, of the more specific elements in the research design, as submitted for approval, are similarly addressed on an individual basis in the following

sections. (In all there were three instances of this: specification of the various ways in which the researcher would define her role of participant-observer; the number of interviewees and the means of citing their contributions; and the content of the survey.)

In closing, it remains to note that all five means of collecting data were trialed prior to use in the field. In particular, those of participant-observation, the in-depth interview, observation, and the collection of documents, were trialed over the period of a week. This trial of these four techniques of data collection took place in a school other than the participant school. The survey in its final format was trialed in two classes in yet another school, the survey, to be conducted in the co-educational context of the participant school, having been initially developed in the single-sex context of the school hosting the trial of the other four techniques, warranting trial within a co-educational situation. In both instances trialing the various techniques affirmed not only the appropriateness of the techniques selected but also the choice of the ethnographic approach. Further, it alerted the researcher to the issue, of general concern, of the intensity and demands of ethnographic research and, therefore, the importance not only of maintaining balance in relation to the collection and analysis of data but also of the potential need for respite from fieldwork. Finally, it occasioned the researcher's development of four proforma documents pertaining to each one of the four data collection techniques requiring repeated application (i.e., participant-observation, the in-depth interview, observation, and the collection of documents [see Appendix B for facsimiles of these four proformas]). Thus, in order to assist the process of taking field notes, each of the four proforma documents was developed and designed with a view to incorporating the standard elements involved in, and required by, the particular technique for which it would be utilised. Given the quantities of data generated by ethnographic research these four proforma documents were colour-coded for ease of identification and use both during and after fieldwork.

*The methodology of participant-observation.*

If data generated from the perspective of the individuals being studied is the mainstay of the ethnography, then participant-observation, "the process of waiting to be impressed by recurrent themes" (R. Burns, 1997, p.310), is the primary means of gaining access to it (Borg & Gall, 1989, p.391; R. Burns, 1997, p.309; Wiersma, 1995, pp.260 and 261). The participant-observer, in being actively involved in the research setting, tends to gain insights and develops interpersonal relationships which are virtually impossible through any other method (Borg & Gall, 1989, p.391). Thus, participant-observation refers to research that involves "social interaction between the researcher and informants in the milieu of the latter, during which data are systematically and unobtrusively collected" (Taylor & Bogdan, 1984, p.15).

Where observation in ethnographic research is continuing, total, and unstructured (Wiersma, 1995, p.261), the degree of participation may be varied and encompasses four main stances: the complete observer; the observer-as-participant; the participant-as-observer; and the complete participant (Borg & Gall, 1989, p.391; R. Burns, 1997, p.309; Wiersma, 1995, p.260). In this instance the stance of participant-as-observer was used. This approach is characterised by situations in which the researcher is known to, and is closely involved, and identifies, with the subjects of the study (R. Burns, 1997, p.309). The researcher engages in a variety of activities when a participant-observer (Borg & Gall, 1989, p.394) the specifics of which evolve as the research proceeds (Taylor and Bogdan, 1984, p.16): Just as participant-observers "begin a study with general research questions and interests, they usually do not predefine the nature and number of . . . settings and informants . . . to be studied" (Taylor & Bogdan, 1984, p.18).

However, in view of the fact that some level of involvement by the researcher in her professional capacity of teacher could have the potential to create not only a genuine context for her participation but also to establish credibility in relation to her status of

participant-observer, the decision to take a light teaching load was made, in conjunction with the school, prior to the commencement of the study. This undertaking was in keeping with the approach of similar ethnographies (Angus, 1988, p.6; Bullivant, 1975, p.xix). Thus, the researcher opted for a light teaching role of five lessons per week involving Extension Mathematics at Years 7 and 8 and Religious Education at Year 11. As with the all aspects of the research, this was to be an unsalaried position. This decision, the first of those elements of the research design that, uncharacteristic of ethnographic research, required specification prior to starting in the field, was made not only in consideration of the anticipated needs of the researcher but also in view of the participant school's need for advance planning. In addition to these set duties, more flexibly, the researcher indicated that she would make herself open, on a situationally directed basis as governed by the research, to any number of activities including, but by no means limited to (a) extras (i.e., the supervision of classes from which the regular teacher was absent); (b) assistance with clerical duties across various areas including administration (i.e., the general office), the library, and the chaplaincy; (c) assistance with duties pertaining to the maintenance of the grounds; (d) assistance with co-curricular activities such as the swimming and sports carnivals and the musical production; (e) assistance with excursions, camps, retreats, and so forth. That is, the researcher sought to indicate, and thereby disclose, the potential means by which she could be involved in the life of the school as a participant-observer. However, at the level and discretion of the school and without reference to, or consultation with, the researcher, the school decided against the researcher assuming teaching duties. Mindful of the potential problem of role conflict (R. Burns, 1997, p.311), this decision was accepted with equanimity by the researcher. And so the research proceeded in accord with the requirement of the ethnography: The specifics of the activities in which the researcher was involved as participant-observer evolved as the research proceeded (Taylor & Bogdan, 1984, p.16).

Whatever the activity, the observer is preoccupied with six questions about the group or scene being observed: when; what; where; who; how; and why (Borg & Gall,

1989, pp.394-395; R. Burns, 1997, p.312). To this end, the researcher, with a view to contextualisation (Wiersma, 1995, p.261), reconstructs the interactions and activities observed in field notes taken either on the spot or as soon as possible after their occurrence (R. Burns, 1997, p.309): Ethnographic observation extends beyond objective recording to understanding of behaviour by appreciation of context (Wiersma, 1995, p.261) and, as an analytical method, depends upon the recording of complete, accurate, and detailed field notes (Taylor & Bogdan, 1984, p.52). It is recommended that field notes include not only descriptions of what occurs in a setting but also a record, clearly distinguished from the descriptive data, of the observer's feelings, interpretations, hunches, preconceptions, and future areas of inquiry (Taylor & Bogdan, 1984, pp.60 and 65). As discussed previously, this was addressed through the use of a reflexive journal: Participant-observation is not without its difficulties among which is included role conflict (R. Burns, 1997, p.311), and the negotiation of difficult field relations (Bullivant, 1975, p.16; Taylor & Bogdan, 1984, pp.42-45).

Participant-observation studies must reach certain standards in order to ensure their validity (Borg & Gall, 1989, p.392). These standards include (a) quality in direct on-site observation, (b) freedom of access within the setting, (c) intensity of observation, (d) the collection of quantitative data as is relevant to the study, (e) the application of triangulation and multimethods, and (f) appropriate procedures for ensuring a representative sample of the total data universe (Borg & Gall, 1989, pp.392-393; R. Burns, 1997, p.312). These criteria require comment. The first and third were addressed by the unobtrusive presence of the researcher on a day-to-day basis over the period of an entire school year (Angus, 1988, p.6; Bullivant, 1975, p.xix; Chang, 1992, p.11). As the amount of direct observation increases the chance of obtaining a valid and credible account of the setting improves (Borg and Gall, 1989, p.392; Wiersma, 1995, p.261). The second criteria, with one exception, was assured in the negotiations with participant school prior to entry: It was made clear that access to the weekly meeting of the Principal with the six senior members of staff (i.e., the two deputy principals; the directors of Religious Education, Curriculum,

and Co-Curriculum; and the Business Manager) would be on an invitation basis only and at the discretion of the Principal. The fifth criterion was an essential part of the research design. The sixth criterion was addressed in two ways. Firstly, it was addressed by the use, as described, of five methods of data collection overall. Secondly, it was addressed through the concept of grounded theory. This issue is addressed more fully in a subsequent section pertaining to the analysis of the data. In relation to the researcher's role as participant-observer, it only remains to note the critical nature of her endeavours to acquaint herself with the members of the school's day-to-day community (i.e. the staff and students), efforts without artificiality given the natural and established quality of such endeavours in relation to her interpersonal relationships in the workplace: Within two weeks the researcher could address all members of staff by name, whilst no opportunity was lost in learning the names of as many of the students as possible, the ability to name an individual a simple but important starting point in the development of the interpersonal relationships essential to the ethnography. Other than the immediate members of the Principal's small administration team and contrary to the researcher's expectations, the school community was neither consulted nor informed of the research prior to her commencement at the school. This omission on the part of the Principal became apparent to the researcher on her entry into the field. Hence, the researcher's interpersonal efforts proved to be doubly critical in allaying potential concerns regarding the imposition of the research in the absence not only of consultation but also of foreknowledge.

As noted previously, not all data collected in ethnographic research is conducted through participant-observation (Wiersma, 1995, p.260). It is the purpose of the following sections to discuss those additional techniques employed in this study.

#### *The interview methodology.*

As with participant-observation, ethnographic interviewing calls for a flexible research design (Taylor & Bogdan, 1984, p.83). Thus, whilst neither the number nor types

of informants should be specified, the demands of ethical constraints, in the second instance of specification uncharacteristic of ethnographic research, required details as to the number and type of interviews to be conducted. The type, the in-depth interview, given its non-specific nature, did not challenge the flexible stance of ethnographic research, whilst specification of the number did, but to a manageable degree. The researcher allowed for in-depth interviews with at most 12 personnel, with probable repetition over the period of a school year, across the leadership and non-leadership cultures of the school personnel. Such contributions were to be cited in terms of four categories of roles within the school, these being principal, deputy principal, teaching staff, and teaching support staff. Whilst modification of this aspect of the research design was anticipated solely in terms of potential increase in number, in situ factors indicated two necessary changes. The first pertained to an increase in the number of interviewees. The second pertained to modification of the manner in which the contributions of the interviewees would be cited and, therefore, modification to the format of the information letter to the interviewees, given the requisite ethical disclosure to the participant of this manner of citation.

The increase in the number of interviewees was made on the basis of two in situ indicators for the in-progress research. Firstly, the busy nature of the workplace tended to promote access to people on a casual conversational basis only. Whilst this had a definite place within the methodology in relation to participant-observation, it proved to be limited in terms of both opportunity and potential to yield data beyond certain levels of depth. As an approach, incidental contact was effectively serving only one of its purposes within the research, this being the mutual familiarisation of the researcher with the personnel and the setting, the other purpose which it was failing to accommodate being the provision, over time, of a depth of data. Hence, the in-depth interview, requiring formal and pre-arranged contact, across a greater number of people, in allowing for depth of data, would accommodate this emerging need of the research. Consequently, the number of interviewees was increased from 12 to 25 interviewees. Given the invariably tight daily schedule of the personnel, the invitation to participate as an interviewee in the research was



accompanied by the written offer of the researcher's willingness to offset the time lost. However, in spite of this formal expression of the ethic of reciprocity (Chang, 1992, pp. 196-197) with which the researcher approached all aspects of the research, in view of the busy nature of the school as a workplace, these interviews still proved difficult to schedule. The increase in number was made, secondly, on the basis that a significantly larger number of interviewees overall had protective value for the individual interviewee as it contributed to reducing the risk of identification. As previously indicated, the willingness of individuals to participate in the research was invariably related to the assurance of anonymity in relation to their contributions.

As also indicated previously, only two aspects of the research required formal consenting participation and, therefore, written consent: the survey and the in-depth interviews. Consequently both these aspects of the research required a consent form and a covering letter informing the participant of the ramifications of his or her participation in that aspect of the research. The significant increase in number of interviewees, in reducing the risk of identification, allowed for a refinement in the means by which the interviewee's contribution to the research would be cited. Specifically, where the approved means of citation was based on four categories relating to principal, deputy principal, teaching staff, and teaching support staff, the new categorisation allowed for five categories incorporating the participant school's own system of categorisation relating to principal, deputy principal, senior staff, teaching staff, and teaching support staff. This thereby improved the level of contextualisation of data, the concept of senior staff being a significant structure within the school.

The decision to interview as a form of data collection for this study stems from recognition of the interview as one of the major tools of social research and, in particular, of its extensive use as a key technique of data collection in educational research (Hitchcock & Hughes, 1989, p.79). The tendency of the interview to feature in qualitative research (Bogdan & Biklen, 1992, p.29) reveals its value not only as a means of providing for the

requisite triangulation (Wiersma, 1995, pp.263-264) but also as a means of learning about events and activities which cannot be observed directly (Taylor & Bogdan, 1984, p.78). In view of the latter, respondents were thus chosen with a view to their capacity as key informants: "an individual in whom one invests a disproportionate amount of time because that individual appears to be particularly well informed, articulate, approachable, or available" (Wolcott, 1988, p.195). The selection of the 25 individuals as key informants consequently incorporated three significant features. Firstly, it accommodated, in appropriate degrees of representation all five categories of role within the school; that is, principal, deputy principal, senior staff, teaching staff, and teaching support staff. Secondly, given the large number of interviewees, in the accommodation of role-type other characteristics such as age, gender, length of employment at the school, various factional loyalties, religious commitment, and denominational affiliation were also met in appropriate degrees of representation. That is, the group of 25 individuals, in representing approximately 26% of the staff, effectively represented the various characteristics of the staff.

By the term *in-depth interview* is meant repeated face-to-face encounters between the researcher and the informant directed toward understanding his or her perspectives on the situation expressed in his or her words (Taylor & Bogdan, 1984, p.77). The in-depth interview thus can be either unstructured or semi-structured (R. Burns, 1997, p.329). In terms of the former, it takes the form of a conversation between the informant and the researcher, focusing in an unstructured way on the informant's perception of himself or herself, his or her environment, and his or her experiences (R. Burns, 1997, p.331). In terms of the latter, without fixed wording or fixed ordering of questions, the content of the interview is focused on the issues central to the research (R. Burns 1997, p.330; Minichiello, Aroni, Timewell, & Alexander, 1990, p.92). Both approaches were used in this study, the first interview with any one informant taking the form of an unstructured interview with subsequent interviews in accord with the notion of grounded theory and the inductive analysis of data (Borg & Gall, 1989, p.386), semi-structured. In keeping with the

concept of in-depth interviewing, the encounters exhibited three characteristics: an egalitarian concept of the roles of researcher and respondent; an understanding of the respondent as informant; and that in consequence of the latter, time spent with the respondent could be considerable (Minichiello et al., 1990, p.93; Taylor & Bogdan, 1984, p.77). In relation to the last of these three characteristics, one feature of the research is noteworthy. The more senior the position held by the informant the more difficult it was to obtain an interview time and in three instances these participants were limited to one interview only. Whilst securing a second interview with these three individuals would have been more ideal for the research, the comprehensive nature of the study's approach to data collection ensured coverage of the data universe.

It is noted that the issue of seeking information is central to the interview, and is often achieved in qualitative research through such conversational encounters as the in-depth interview allows (Hitchcock & Hughes, 1989, p.79). Further, the in-depth interview tends to be favoured by educational researchers since it allows depth to be achieved by providing the opportunity on the part of the interviewer to probe and expand the interviewee's responses (Hitchcock & Hughes, 1989, p.83). This occurs in consequence of the opportunity it creates for the interviewer to observe nonverbal responses and behaviours which may indicate the need for such intervention (McMillan, 1992, p.133). Thus, in conducting an interview the establishment of rapport, involving an harmonious working relationship with the subject being interviewed, is essential (Turney & Robb, 1971, p.134): A positive rapport with the subject can enhance the motivation of the respondent thus enabling the interviewer to obtain information which might not otherwise have been offered (McMillan, 1992, p.132). However, the ideal role of the interviewer is to act as a neutral medium and should not have an effect on the results except to make it possible for the subject to reveal such information (McMillan, 1992, p.134). Thus, in an effort to maintain an objective approach to data collection that will reveal valid and reliable data, the interview needs to be dealt with as it happens and consequently implies that the interviewer must be flexible and sensitive to the context of the interaction, the potential for

which is related to the personal qualities and interactional skills of both interviewer and respondent (Hitchcock & Hughes, 1989, pp.84-85).

Thus, it cannot be assumed that the relationship between the interviewer and the respondent is unproblematic (Hitchcock & Hughes, 1989, p.84). It is a complex piece of social interaction, and it is consequently important for the researcher to be aware of what might be determined as the dynamics of the interview situation (Hitchcock & Hughes, 1989, p.88). Hitchcock and Hughes (1989, pp.88-93) recommend a checklist of six areas to be considered before conducting the interview and later when organising and analysing the data obtained: researcher effects; characteristics of the researcher-interviewer; characteristics of the respondent; nature of the researcher-respondent relationship; the interview as a speech event; and the context of the interview.

Whatever kind of interview is used, the fact that an individual, researcher or interviewer, is directly involved with another individual means inevitably that the presence of the former will have some kind of effect on the data or findings (Hitchcock & Hughes, 1989, p.88). The more involved the researcher with the situation, as was the case in this study, the greater the potential for researcher effect; this primarily occurs in the extent to which the researcher influences the interviewee's responses. (Hitchcock & Hughes, 1989, p.88). If, for example, both are known to each other there may be a degree of reciprocity (Hitchcock & Hughes, 1989, p.89). Likewise, the interviewer must be careful that pre-existing bias does not influence what he or she hears (McMillan, 1992, p.134). The threat of potential contamination is of particular concern when the interviewer has knowledge of facets of the study, as was the case in this study (McMillan, 1992, p.134). The main source of bias and influence upon interviews, however, is generally regarded as being the personal characteristics of the interviewer (Hitchcock & Hughes, 1989, p.89; McMillan, 1992, p.134). Evidence suggests that certain characteristics of the interviewer may influence the results (McMillan, 1992, p.134). For example, matching interviewer and respondent on demographic variables such as age, socio-economic status, race and gender may provide

more valid results (Hitchcock & Hughes, 1989, p.89; McMillan, 1992, p.134). By virtue of the researcher being the sole interviewer, such considerations were precluded as a matter of choice. However, it is to be observed that, other than gender and, though to a lesser extent, age, no discrepancy of note was to be observed, in relation to such demographics, between the interviewer and the interviewees.

Thus, the total situation should be seen in terms of the interaction of two sets of characteristics, namely those of the interviewer and those of the respondent, and whilst it can be difficult to disentangle these influences, the researcher must at least be aware of them (Hitchcock & Hughes, 1989, pp.89-90). In turn, the nature of the researcher-respondent relationship should be recognised and identified (Hitchcock & Hughes, 1989, p.91). There exists a vast number of such possible relationships that the researcher might develop with the respondent in the interview situation which are, in the main, shaped by the knowledge each has of the other, the relative status and standing of both, the outlooks of each, and the degree of friendship between the two (Hitchcock & Hughes, 1989, p.91). In interviewing people known to him or her as opposed to those of whom he or she has only passing knowledge, what is important are the respective identities, highlighting the need for careful appraisal of the influence of researcher-respondent characteristics (Hitchcock & Hughes, 1989, p.91). By describing the interview as a speech event, Hitchcock and Hughes (1989, pp.92-93) draw attention to the communicational and sociolinguistic aspects of its organisation and the production of data within the interview, issues which become apparent when the two parties use different linguistic styles. The researcher needs to consider the implications not just for the interview situation but in the subsequent analysis of the data (Hitchcock & Hughes, 1989, p.93). Finally, the preceding five areas serve to highlight the need to recognise the context of the interview; the influence of a variety of social, cultural, institutional, and linguistic factors which create the context of the interview and which should always be taken into account (Hitchcock & Hughes, 1989, p.93). It also points to the need for consideration of the fact that the formal interview, however unstructured, is still an unusual situation for most people (Hitchcock &

Hughes, 1989, p 93; McMillan, 1992, p.135). In particular, the researcher needs to look for assurance that the subject in being taped, is not affected by the presence of the taping mechanism (McMillan, 1992, p.135).

In the context of this study, the above concerns were addressed by the researcher by her awareness of these six ways in which the collection and analysis of data may be affected. In keeping with ethical requirements and with the researcher's own personal code and preference, the interviews, which required the written and informed consent of the informant (see Appendix C for a facsimile of the letter to the interview participants and the associated informed consent form), were conducted, audited, transcribed, and analysed solely by the researcher. Conducting, auditing, and transcribing, in particular the repeated auditings of the interviews in preference to their clinical transcription, were seen as an important element of the analysis: Familiarity with the interview stimulates analysis, forcing consideration of the interview piece by piece with a view to ascertaining what has been achieved in the interview (Chang, 1992, p.17; Lofland & Lofland, 1984, p.61).

#### *The methodology of observation.*

Where in-depth interviews are used partly to accommodate those situations which cannot be directly observed, the use of observation is made with a view to those situations in which the researcher cannot be described as a participant. As such, this method is more in keeping with the notion of privileged-observer; that is, the observer does not assume the role of participant but has access to the relevant activity (Wiersma, 1995, p.260). This method was reserved for the meetings associated with the school's various forums. (Details of these are given in the next chapter).

Field notes were to include the same aspects as those of the participant-observer: when; what; where; who; how; and why (Borg & Gall, 1989, pp.394-395; R. Burns, 1997, pp.311-312). In this instance the focus of observation was to emphasise content and

direction, and, mindful that meetings are often the final stage in the progress of other activities such as lobbying, informal conversations and manoeuvring (R. Burns, 1997, p.315), the dynamics of the meeting. With regard to the latter, R. Burns (1997, p.313), suggests a system for observing meetings based on six characteristics: proposing; supporting; disagreeing; giving information; seeking information; and extending or developing proposals. Whilst this system was initially utilised, given the in situ significance of the dynamics of the school's meetings generally, this was discontinued in favour of their observation at the macro, rather than micro, level of their distinguishing characteristics. In order not to distract those in attendance, other than noting the details of the seating plan, the researcher opted for writing the field notes at the conclusion of any one given meeting.

#### *Documents as a source of data.*

Alternate sources of data to those discussed may also have a bearing on the research problem under study, and these other sources often consist of the routine records maintained by the organisation in which the study is being conducted (Wiersma, 1995, p.263): For all practical purposes, there is invariably an unlimited number of "official and public documents, records and materials available [in organisations] as alternate sources of data" (Taylor & Bogdan, 1984, p.120). As the participant school has an extensive practice of documentation for the public record, documents were a significant source of data for this study.

Qualitative research brings a distinctive perspective to reports and documents: The qualitative researcher analyses official and public documents "to learn about the people who write and maintain them" (Taylor & Bogdan, 1984, p.120), given that such materials "lend insight into the perspectives, assumptions, concerns, and activities of those who produce them" (Taylor & Bogdan, 1984, p.120). Field notes were to include the same aspects as those of participant-observation and observation: when; what; where; who; how;

and why (Borg & Gall, 1989, pp.394-395; R. Burns, 1997, pp.311-312) (see Appendix B for a facsimile of the proforma used for documentary data). (Details of the participant school's documentary practices are given in the next chapter.) In keeping with the use of triangulation as a way of guarding against researcher bias and verifying informants' accounts (Taylor & Bogdan, 1984, p.68), this form of data collection sought to address comprehensively the various dimensions of the school and the various perspectives within the school's day-to-day community: "By drawing on other types and sources of data, observers . . . gain a deeper and clearer understanding of the setting and people being studied" (Taylor & Bogdan, 1984, p.68).

#### *The survey methodology.*

The application of survey techniques in the course of ethnographic research is generally made to gather background data on populations or samples under investigation, or to assess the generality of observations made in a limited range of situations (R. Burns, 1997, pp.315-316). Such an approach assumes that a survey can be used to check the representativeness of the ethnographic data, and, hence, the generality of the interpretations (R. Burns, 1997, p.316). In this instance the survey was used to gather background information and to assess the generality in the student population of student perceptions of the participant school.

Whilst in ethnographic research surveys, generally taking the form of confirmation instruments, are based on information gathered in situ through "less formal and more unstructured methods" (R. Burns, 1997, p.316), in the third, and final, instance of pre-specification uncharacteristic of ethnographic research, the demands of ethical constraints required construction of the survey prior to entry into the field. Consequently, the design of the survey was developed over a period of 12 months in four principal stages, the first two completed prior to commencing fieldwork. As, in order to meet ethical requirements, the content of the survey had to be anticipated prior to entering the field, the first stage of the



survey's development consisted of the researcher seeking the insight of just on 100 secondary school students (these were from a school other than the participant school, the identity of the latter, at this stage unknown) across four year levels, specifically, Years 8, 9, 11 and 12 (Years 7 and 10 were unavailable). Students' insights were sought in order to determine both the style and the content of the instrument so as to enable students to speak to the student perspective of schooling. Both across, and within, the year levels there proved to be a marked consistency in relation to both aspects of the survey. The style advocated by the students as ensuring response involved closed items, with the option of self-response, and some open-ended items emphasising short extended responses, whilst the content of the survey was directed by their focus upon the physical and communal environments, and in a refinement of these two major categories, resources and relationships respectively. The second stage of the survey design entailed, upon securing the approval of the participant school, modifications incorporating--in keeping with the student perspective thus determined--the specifics of the participant school's particular features. It was this second stage design that was first presented for ethics approval.

Once in the field, the design process involved two more stages of modification, the third stage occurring in the light not only of the researcher's growing familiarity with the site and, therefore, the student perspective, but also in relation to student opinion as to the appropriateness of the developing instrument. The fourth stage occurred in the light of insight afforded by the visits, made by the researcher across all classes in the participant school, during which the intention of the survey as an instrument designed to allow the individual student to speak to his or her perspective of the school was comprehensively publicised. This was achieved, firstly, by the general disclosure of its style and content (a copy--in its latest stage of development--was taken to each class) and, secondly, by the acknowledgment of the student perspective as both the origin and end of the survey. Thus, these visits constituted opportunities for the students to comment and question. It was this fourth and final version of the survey that was trialed, found satisfactory, and submitted for

final ethics approval. It only remains to note the attenuation in the degree of change that was warranted at each stage of modification.

The instrument in its final format consisted of three parts. The first sought background information on the student participant, the second sought expression of the student's perceptions of his or her school across designated categories, whilst the third allowed for general comment, directed by the student, on aspects of the school not perceived by the individual respondent to have been addressed in the main body of the survey (see Appendix D for a facsimile of the survey). It is appropriate to note here the comprehensiveness of the second section of the survey in allowing for an expression of the student perspective, signalled implicitly by the distinct lack of use of the survey's third section--it was invariably left blank--and explicitly by its express use to state that the quality of comprehensiveness precluded the need for further comment.

The first part of the survey elicited information pertaining to gender, year level, house membership (each student is assigned to one of six houses within the school), place of primary school education, and religious status. The second part of the survey pertaining to the school comprised four main categories relating to the physical environment, the communal environment, the educational environment, and the religious environment, each of these four categories containing a number of subsections appropriate to its focus.

Both the background material and the section on the religious environment were included at the discretion of the researcher in the interests of the research. The first section eliciting background information was included by way of contributing to the determination of the nature and extent of bias in the respondents: "The effect of non-response on survey estimates depends on the percentage not responding and the extent to which those not responding are biased--that is, systematically different from the whole population" (Fowler, 1993, p.40). This measure of bias was ascertained at the objective level through comparison of the background information gathered through the survey in relation to the

respondents with that supplied by the school in relation to the student body as a whole, and at the subjective level through the perceptions of staff as to whether the respondents differed significantly from the non-respondents.

The survey sample of 124 students from a school population of 980 (i.e., 12.6%) was found to differ from the student body in three ways: gender; year level; and house membership (see Appendix E for the survey results). The proportion of female respondents (68.3%) was significantly higher than the proportion of female students in the school population (54.3%). By year level, the proportions of respondents differed from the proportions to be found in the school population: Year 7, 22.7% as opposed to 18.0%; Year 8, 9.8% as opposed to 16.9%; Year 9, 17.1% as opposed to 17.6%; Year 10, 15.5% as opposed to 16.5%; Year 11, 12.2% as opposed to 15.8%; and Year 12, 22.8% as opposed to 15.2%. That is, the proportions of respondents at Years 7 and 12 were higher than the proportions of the school's students at Years 7 and 12, and whilst the proportions at Years 8, 10 and 11 were lower by comparison, at Year 8 significantly so, the two proportions at the Year 9 level were effectively comparable. By house, the proportions of respondents differed from the proportions to be found in the school population: Blue, 19.5% as opposed to 17.5%; Maroon, 13.0% as opposed to 16.8%; Purple, 13.8% as opposed to 16.0%; Red, 13.8% as opposed to 16.0%; Yellow, 15.5% as opposed to 17.5%; and finally, Green, 24.4% as opposed to 16.2%. That is, the proportion of respondents in Blue and Green was higher than the proportion of the school's students in either of these houses, in the case of Green significantly so, whilst the proportions in the four other houses were lower by comparison. (Where the houses of the participant school are known by the surnames of the six individuals after whom they are named, in keeping with the ethical constraint pertaining to risk of identification, herein they are identified by the colour with which they are associated.)

The proportion of respondents who had attended a Catholic primary school (89.4%), whilst slightly higher, was comparable to that of the general student body

(87.5%). By religion, the fifth of the survey's distinguishing criteria, the proportion of Catholic respondents (89.4%), slightly higher than that of the general student body (87.5%), was similarly comparable. That is, like the school population in general, the respondents were predominantly from a Catholic background who had experienced a Catholic primary school education. A comparison on the joint basis of these last two characteristics revealed that at 92.7%, the proportion of the Catholic respondents educated in a Catholic primary school was at least 5.2% higher than that of the school population. (As exact figures were unavailable from the school, this was compared to the figure of 87.5% representing the proportion of students--Catholic and non-Catholic--who had attended a Catholic school). Thus, whilst overall movements were sought in student attitudes, the survey responses were analysed with a view to the potential influence on the findings of the survey of four sources of bias in the survey population: gender; year level (i.e., age); house membership; and the predominance of Catholic respondents educated in Catholic primary schools. However, given the limited number of items pertaining to house matters and the religious environment, it is to be noted that the issues of gender and age were the two most significant sources of bias in the respondents: gender, on the basis that the responses of the female respondents (68.3% of the survey sample) were invariably more favourable than those of their male counterparts; year level, on the basis that the responses of the Year 7 and 12 respondents ( $22.7\% + 22.8\% = 45.5\%$  of the survey sample) were invariably more favourable than those of their counterparts from the other four year levels.

One further source of bias remains to be noted. This relates to rates of student involvement in the compulsory interschool sporting competition and in the school's internal, voluntary co-curricular program: The semester two rates of participation (co-curricular involvement dropped considerably in semester two to 45.8% from the semester one rate of 84.5%) revealed that in comparison to the school population (54.2% were involved in interschool sport only, 45.8% in both interschool sport and at least one co-curricular activity), the survey respondents tended to be more actively involved (22.8%

were involved in interschool sport only, 77.8% in both interschool sport and at least one co-curricular activity). However, as with the issues of house membership and religious status in relation to place of primary education, the number of associated items was limited. Thus, these three sources of bias were considered principally in relation to the relevant items. However, the predominance of respondents actively involved in the school's co-curricular program, provided a more generalised source of bias across the survey in terms of the positive engagement with the school's culture thereby suggested, the co-curriculum being a significant dimension of the school (see Chapter Five). Thus, the survey sample, in consideration of gender, year level, and co-curricular involvement, provided a generalised source of bias in terms of favourable engagement with the school culture.

At the subjective level, apart from the incidence of Year 12 respondents who held leadership positions (21.4 % of Year 12 respondents held leadership positions as opposed to 14.7 % of all Year 12 students), the staff found the sample to be a representative cross section of the student body in relation to such criteria as academic ability, leadership potential, general involvement, behaviour, and social-emotional development. Thus, in the interests of internal reliability, bias is acknowledged in terms of the careful description of those who provide the data (R. Burns, 1997, p.323).

Finally, it remains to note that participation in the student survey was on a voluntary basis dependent upon permission of the student's parent or guardian (see Appendix C for facsimiles of the letters to the survey participant and to the parent or guardian of the survey participant, and the associated informed consent form). This raised the concern of voluntarism as another potential source of bias in the results of the research. However, as the survey was used as a means of confirmation, as attrition is considered a natural feature within ethnographic research (Cohen & Manion, 2000, p.143), and as the survey sought to identify general movements in student perceptions, the potential for bias was dealt with on a gross rather than fine level in terms of the deviation of the participants from the non-respondents.

The religious section was justified on the basis of two dimensions to the student perspective. Firstly, at the level of the religious education program, as with curricular matters in general, the student perspective, across all stages of the development of the survey, spoke implicitly to the curriculum through explicit statements pertaining to the educational dimension of the school. Hence, its explicit inclusion. Secondly, at the level of the influence of religious commitment of staff and students, the student perspective, across all stages of the development of the survey, spoke explicitly to the communal dimension of the school through explicit statements pertaining to relational experiences. Thus, two similarly phrased items relating to students and staff respectively were included to determine the degree of recognition, if not influence, of religious commitment of staff and students upon the student body. Other than these two considerations, that is, background material and the section on the religious environment, the content and style reflected the categories and suggestions which had emerged from the student perspective. One other consideration in relation to the design of the survey needs to be made: Given that the issue of potential gender difference across items is of interest in the research, the researcher had to anticipate the suitability of the constructed items in allowing expression of both the male and female perspective.

Four points remain to be noted. Firstly, the survey in its final format is that of a descriptive survey. The descriptive survey endeavours to identify as accurately as possible existing conditions, characteristics, or attitudes of a population (R. Burns, 1997, p.467). Secondly, the survey method figures in the triangulation processes of the research. Thirdly, all members of the student body were invited to take part in the survey, absentees on the occasion of the pre-survey class visits noted by the researcher and extended a written invitation to participate. Fourthly, given the ethical requirement not only of the student's consent to participate but also that of his or her parent or guardian, in order to maximise participation in the survey, four other strategies were employed in addition to that of class visits. In relation to the students, as a prelude to the class visits, the School Captain formally introduced the fact of the survey at a school assembly and, in full knowledge of it,

advocated participation. In relation to parents and guardians, via the weekly school newsletter, the researcher introduced the fact of the survey, whilst the School Captain, the Deputy Principal Students, and the President of the School's Parents and Friends Association, each in full knowledge of the survey, advocated participation. The survey, conducted in one sitting during school hours in third term, was held as late in the year as possible. (Fourth term was discounted in view of the fact that this term, across all schools in the State of Victoria, is a short and intense period for Year 12 students.) Finally, absentees on the day of the survey were noted and extended a written invitation to complete it at another time.

### *Conclusion.*

Five methods of data collection were used in this study in the interest, firstly, of the importance of triangulation to the qualitative study, and, secondly, of the significance of comprehensive coverage of data to the ethnographic description and interpretation of the participant school. The limited nature of the adaptations required in situ in relation to the techniques of data collection employed within the research design (as submitted for ethics approval in advance of the commencement of the study) is indicative of their joint capacity to have met successfully these two criteria.

### *Focusing and Analysing the Data*

A significant feature of qualitative research is that analysis begins, in the interests of generating theory, soon after the collection of data commences (R. Burns, 1997, p.318; Cohen & Manion, 2000, p.148; Taylor & Bogdan, 1984, p.128; Wiersma, 1995, p.216). These two facets of the research process are conducted in tandem with data collection decreasing, and conversely data analysis increasing, over the course of the research (Lofland & Lofland, 1984, p.132; Wiersma, 1995, p.216). Qualitative data analysis requires, in a process of "successive approximations toward an accurate description and

interpretation of the phenomenon" (Wiersma, 1995, p.216), organisation of, and reduction in, data (R. Burns, 1997, p.318; Wiersma, 1995, p.216). This is achieved through focusing the data (Lofland & Lofland, 1984, p.69).

*Focusing the data.*

The focusing of data in qualitative research is achieved through coding the data, a process of organising data and obtaining data reduction (Wiersma, 1995, p.217), and discounting the data, that is "interpreting them in the context in which they were collected" (Taylor & Bogdan, 1984, p.140). Whatever the system of codification used, it should accurately capture the information in the data relative to what is being coded (Wiersma, 1995, pp.217-218). Moreover, this information should be useful in describing and understanding the phenomenon being studied (Wiersma, 1995, p.218). Such systems, whilst they may be specified in advance of some studies, more commonly emerge from the data (Wiersma, 1995, p.217). The significance of discounting the data becomes apparent when it is realised that "all data are potentially valuable"(Taylor & Bogdan, 1984, p.140) when it is known how to "assess their credibility" (Taylor & Bogdan, 1984, p.140).

Qualitative researchers code their own data (Taylor & Bogdan, 1984, p.130), and coding may be accomplished in a variety of ways. Essentially, however, coding in qualitative research is a systematic way of developing and refining interpretations of the data (Taylor & Bogdan, 1984, p.136). Thus, the coding process involves the synthesis of all the data related to themes, ideas, concepts, interpretations, and propositions (Lofland & Lofland, 1984, pp.71-117; Taylor & Bogdan, 1984, p.136) emerging from the research. Four principal steps are involved in the coding of data through which process comes the refinement required of analysis (Taylor & Bogdan, 1984, p.138): the development of coding categories; the codification of all the data; the sorting of data into the coding categories; attendance to data that do not fit the categories including oversight in relation to



existing categories and the possible development of new categories (Taylor & Bogdan, 1984, pp.137-138).

Focusing the data, in this instance, was achieved through codification in consideration of two primary factors: attributes of the social setting, such as meanings, contexts, practices, events, roles, relationships, and groups (Lofland & Lofland, 1984, pp.71-89); and the specification of the details of such attributes (Lofland & Lofland, 1984, pp.93-117). By way of assisting in such discernments, the tactic of reading and re-reading data, with a view to developing insights, tracking themes, and reviewing interpretations, was adopted (Taylor & Bogdan, 1984, pp.130-136).

In terms of discounting the data, it is to be noted that nothing should be discarded, simply interpreted in a manner dependent on the context (Taylor & Bogdan, 1984, p.140). A number of considerations can be made in order to assist with this process: distinguishing between solicited and unsolicited data; the researcher's influence on the setting; the influence others may have on the data collected; direct and indirect data; undue bias in data sources; and researcher bias (Taylor & Bogdan, 1984, pp.140-142)

### *Analysing the data.*

The focus of this research with an ethnographic study and its associated use of grounded theory (Wiersma, 1995, p.251), occasions consideration of the latter. Grounded theory, the discovery of theory from data systematically obtained and analysed, is premised on the understanding of theory according to its recognised role: a framework for conducting research which allows for the conceptualisation of the description and explanation of the results obtained therein (Glaser & Strauss, 1967, pp.1 and 3; Wiersma, 1995, p.20). In generating a theory from data, hypotheses and concepts are derived from, and systematically formulated in relation to, the data over the course of the research (Glaser & Strauss, 1967, p.6; Taylor & Bogdan, 1984, p.126). Thus, grounded theory

forestalls the application of extant theories that may have dubious fit and working capacity for a particular situation (Glaser & Strauss, 1967, p.4) by the systematic discovery of theory from the data of the particular situation for which explanation is sought, consequently ensuring a theory that will fit and work (Glaser & Strauss, 1967, p.3): In the generation of theory the researcher does not seek to prove his or her theory, but rather "to demonstrate plausible support for [it]" (Taylor & Bogdan, 1984, p.125).

Theory thus generated can be substantive or formal, the former grounded in research on one particular substantive or empirical area of inquiry, the latter grounded in research on one particular formal or conceptual area of inquiry (Glaser & Strauss, 1967, p.32). As both exist on distinguishable levels of generality differing only in terms of degrees, in any one study, either type can at times merge into the other (Glaser & Strauss, 1967, p.33). The discovery of grounded theory, substantive or formal, is facilitated by the strategy of comparative analysis, the systematic choice and study of data from different sources (Glaser & Strauss, 1967, p.9). However, in view of the differing strategies required for the generation of substantive and formal theory respectively, the researcher should focus on generating one or the other, or on a nominated combination of the two (Glaser & Strauss, 1967, p.33). Within a substantive area of inquiry, which this study exemplifies (a single substantive area tends to be the focus of qualitative research [Taylor & Bogdan, 1984, p.125]), the generation of theory is achieved by comparative analysis between sources within the same substantive area. Within a formal area of inquiry, the generation of theory is achieved by a comparative analysis between substantive cases within the formal area (Glaser & Strauss, 1967, p.33).

The elements of theory generated by comparative analysis are two-fold: firstly, conceptual categories and their conceptual properties indicated by the data through coding (where a category is a conceptual element of the theory, a property is a conceptual element of a category [Glaser and Strauss, 1967, p.36]); and secondly, hypotheses or generalised relations between the categories and their properties indicated by the joint collection,

coding, and analysis of the data (Glaser & Strauss, 1967, pp.35, 36 and 39). This generation, through coding, of abstract categories and their properties, albeit in varying degree of conceptual abstraction, occurs through the consideration of the inherent similarities and differences made apparent through the constant comparison of data from multiple sources (Glaser & Strauss, 1967, p.36). The concept generated, be it a category or a property, should have two essential features: It should be both analytic and sensitising; that is, sufficiently generalised to designate characteristics of the phenomena being studied yet capable of yielding a meaningful picture (Glaser & Strauss, 1967, p.38).

In a similar fashion, the comparison of similarities and differences among sources generates generalised relations among them (Glaser & Strauss, 1967, p.39): During the early phases of data collection lower level categories tend to emerge, whereas higher level conceptualisations of integration tend to come later in the joint collection, coding, and analysis of the data (Glaser & Strauss, 1967, pp.36 and 39). Initially, hypotheses may seem unrelated, "but as categories emerge, develop in abstraction and become related, their accumulating interrelations form an integrated central theoretical framework" (Glaser & Strauss, 1967, p.40). For substantive theory the integrating scheme is likely to be found within the data (Glaser and Strauss, 1967, p.41).

Thus, joint collection, coding, and analysis of data is central to the generation of theory (Glaser & Strauss, 1967, p.43). This is facilitated by the concept of theoretical sampling, the process of collecting data for comparative analysis (Glaser & Strauss, 1967, p.9). Controlled by the emerging theory, substantive or formal (Glaser & Strauss, 1967, p.45), the initial collection of data in this process is based on a general perspective of the subject or problem area, in this instance the foreshadowed problems of ethnographic research (Glaser & Strauss, 1967, p.45). Thus, beyond decisions regarding the initial collection of data, further collection, dependent on the emerging theory, cannot be planned in advance of it (Glaser & Strauss, 1967, p.47). Theoretical sampling thus addresses, in appreciation of the ongoing joint collection and analysis of data associated with the

generation of theory, the fundamental questions of relevance and purpose (Glaser & Strauss, 1967, p.48): where next to source the data and for what purpose (Glaser & Strauss, 1967, p.47). These criteria for theoretical sampling are best understood from a contradistinctive perspective: Pre-planned data collection is more likely to force the analyst into irrelevant directions (Glaser & Strauss, 1967, p.48). Consequently, the basic criterion for the selection of comparison sources is their theoretical relevance for the furthering of emerging categories (Glaser & Strauss, 1967, p.49): Any sources may be compared as long as they contribute to the fullest possible development of categories and their properties (Glaser & Strauss, 1967, p.51). Two notable considerations apply: it is theoretically important to note to what degree the properties of categories are varied by diverse conditions (Glaser & Strauss, 1967, p.51); applying theoretical control over choice of comparison sources is more sophisticated than collecting data from preplanned sources (Glaser & Strauss, 1967, p.52). Consequently, the researcher needs to be clear about the basic types of sources to be compared. This is to occur not only in consideration of the vital importance of control over similarities and differences of data in the discovery of categories and in developing and relating their theoretical properties (Glaser & Strauss, 1967, p.55), but also in order to control their effect on the generality of both the scope of population and the conceptual level of theory (Glaser & Strauss, 1967, p.52). This choice of sources occasions consideration of the degree of sampling and in turn consideration of the notion of theoretical saturation (Glaser & Strauss, 1967, p.60). By this term it is understood that no additional data are being found, in spite of variety in data type and means of data collection (Glaser & Strauss, 1967, p.65), which further develop the properties of a category: Sampling for a category and its properties is terminated when the category is theoretically saturated (Glaser & Strauss, 1967, p.61).

In the broader context of the discovery of theory, three issues are noteworthy. Firstly, the intensity of the temporal aspects in the generation of theory necessitate, on the part of the researcher, respite from the collection of data for his or her relief and health, and for reflection and analysis lest he or she, in a loss of balance between all three aspects,

concentrate on collection at the expense of coding and analysis (Glaser & Strauss, 1967, pp.71 and 72). Secondly, the importance of insight in the development of theory: "The root source of all significant theorizing is the sensitive insights of the observer himself [*sic*]" (Glaser & Strauss, 1967, p.251). Finally, the significance of "a calculated assessment of two major kinds of qualitative data--field and documentary-- . . . in planning and carrying out specific researches" (Glaser & Strauss, 1967, p.161). The latter, that is documentary sources, the substance of the earlier chapters of this thesis, in keeping with their use for informing a study, is of particular relevance to the researcher in terms of her understanding of the substantive area chosen and in the formulation of its foreshadowed problems (Glaser & Strauss, 1967, p.162).

### *Presenting the Data*

In seeking a comprehensive framework for this in-depth analytical description of the participant school, a four-dimensional approach is undertaken. The findings of the study, descriptive and analytical, are presented in four chapters in relation to four main organising principles. These pertain to (a) the description of the school, (b) to predominant perspectives on the school from within its day-to-day community, (c) to the prevailing characteristics upon which the perspectives of the day-to-day community turn, and (d) to the theoretical construct consequent upon the description, the predominant perspectives, and the prevailing characteristics. The first of these four organising principles, that is, the principle pertaining to the description of the school, is consequent upon the conceptual categories and their conceptual properties indicated by the data through the aforementioned means of their focus and analysis. However, it is in relation to the second and third of these principles, that is, the principles pertaining to the predominant perspectives on the school from within the day-to-day community and the prevailing characteristics upon which the perspectives of the day-to-day community turn, that the conceptual categories and their conceptual properties, in the form of the narrative description characteristic of the qualitative approach, in general, (Bogdan & Biklen, 1992, p.30; Crowl, 1993, p.91;

McMillan, 1992, p.9; Wiersma, 1995, p.14) and of the ethnographic account, in particular, (Angus, 1988; Bullivant, 1975; Chang, 1992; McLaren, 1986; Smith et al., 1987), are most obviously in evidence.

It is the purpose of the next chapter to present the description of the school, whilst Chapters Six and Seven, consequent upon the aforementioned description, present, respectively, the predominant perspectives on the school from within the day-to-day community, and the prevailing characteristics of the school upon which the latter turn. The delineation of the school's prevailing features, presented in Chapter Seven and signifying the primary analysis of the findings of the two previous chapters through completion of the descriptive dimension, anticipates the secondary analysis of the findings pertaining to these three chapters. This secondary analysis places the primary analysis of the findings in their descriptive dimension within a theoretical construct consequent upon the description, the predominant perspectives, and the prevailing characteristics. This secondary analysis is presented in Chapter Eight. Chapter Nine details the conclusions of the study in relation to its findings at the descriptive and analytical levels.

The nature of the presentation of the findings of the study, both descriptive and analytical, is informed not only by recognition of the demands of the data in the light of theoretical appreciation of the ethnography but also by comprehensive appreciation of the ethnography in practice; specifically, in comprehensive appreciation of a number of ethnographic studies, comparable to this study, given their focus upon individual schools (Angus, 1988; Bullivant, 1975; Chang, 1992; McLaren, 1986; Smith et al., 1987).

Six significant features in relation to the presentation of the data are noteworthy. Firstly, in keeping with the fact that ethnographic studies produce more data than can ever be used and that, therefore, the researcher consequently faces the task of having to exclude large amounts of data, out of respect for the community of the participant school and, therefore, in relation to ethical principles (Chang, 1992, p.20), the researcher has chosen to

suppress data, that would otherwise enhance the quality of the description, whereby its power of commanding the reader's assent would be increased (Bullivant 1975, p.17). Thus, only a portion of the data were considered for inclusion according to their ability to meet two criteria: sufficiency of data pertaining to a property of a category; minimisation of the risk of disclosing the identity of the participants or the school (Chang, 1992, p.20), these efforts to minimise the risk of identification made in relation to potential recognition from within and without the school respectively. That is, in addition to purely ethnographic considerations, the researcher was concerned with the methodological and ethical dimensions of the research (Chang, 1992, p.19). Notably, consideration of the risk of identification was largely made in relation to the risk of identification from within the school. However, exceptions to the exclusion of data on this basis have occurred, in several instances only, in relation to the inclusion of data sourced from individuals no longer in the employ of the participant school. Secondly, in keeping with the ethical constraint pertaining to identification, just as individuals are identified only in terms of categorisation of position or year level within the school in order to minimise the risk of identification, so certain features of the college, such as the names of its six houses and the means of identifying the school's various buildings, have been altered so as to minimise the risk of identifying the school (Angus, 1988; Chang, 1992).

There is an emphasised need for the ethnographer to commence writing early in the process, an approach with which the researcher experienced inherent difficulty, given her pre-occupation with matters pertaining to the data (i.e., collection, reduction, and analysis) (Chang, 1992, pp.22 and 23). Thus, thirdly, this led to the development of an approach, notably involving the delay of conceptual closure for as long as possible during fieldwork (Bullivant, 1975, p.16), more suited to the researcher's non-linear, multi-dimensional thinking and writing style (Chang, 1992, p.23). The development of the conceptual categories and their conceptual properties, indicated by the data and upon which both the descriptive and interpretative aspects of the findings are consequent, are sourced in relation to all five aspects of the data collection. However, fourthly, excerpts from the in-depth

interviews and from the survey responses are used, principally in Chapter Six, to enhance the quality of the conceptual presentation whereby the capacity to effect the reader's assent is heightened. Notably, the latter have been modified only in those instances where the original expression has the potential to obscure access to meaning, whilst the latter have been modified not only in relation to this issue but also in relation to the issue of potential identification.

Fifthly, in relation to the issue of veracity in consideration not only of accuracy but also of comprehensiveness, the researcher submitted the ethnographic account to four individuals, all members of the participant school's staff in the year of the research, for review and critique (Chang, 1992, p.23; see also Angus, 1988, p.6). It only remains to note that, following anthropological convention, the account is written in the ethnographic present, except where use of the past tense is both logically and stylistically warranted (Bullivant, 1975, p.18).



## CHAPTER FIVE

### THE SCHOOL DESCRIBED

#### The History, Geography, and Philosophy of the School

##### *The Foundation of the School*

The evolution of the regional school, that is, a secondary school owned by a diocese and operated by local parishes as opposed to a religious order (Stapleton, 1998, p.37; see also Rogan, 2000, pp.85 and 86), emerged in the State of Victoria in relation to the post-war population explosion (Rogan, 2000, p.85; Stapleton, 1998, p.37). In 1955 the incumbent Archbishop of Melbourne, Dr Daniel Mannix, publicly expressed his concern for the potential breakdown of the Catholic system of education in Australia--self-sustained and operating under the auspices of religious orders--given the sudden increase in the population due to immigration (Rogan, 2000, p.66). The first two such schools in the State of Victoria were subsequently established in 1957 and 1961 in the Archdiocese of Melbourne (Rogan, 2000, pp.72 and 86 and 88; Stapleton, 1998, p.38), Melbourne being Victoria's capital city. In 1961 an historic meeting of seventeen priests took place, during which it was decided to petition Archbishop Mannix not only for a system of secondary schools in the archdiocese similar to the 1961 establishment<sup>30</sup> but also for a central diocesan fund to assist parishes in meeting this need (Rogan, 2000, p.88; Stapleton, 1998, p.39). That is, the Archdiocese of Melbourne, given the concentration of population typically associated with a metropolitan area, led the development of regional schools in the State of Victoria.

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<sup>30</sup>As the 1957 establishment catered for primary and junior secondary school students on a pre-existing site, the 1961 foundation is regarded as the first regional college (Stapleton, 1998, p.38).

In keeping with the foundational imperatives initially of archdiocesan, and subsequently of diocesan, regional schools within the State of Victoria, the establishment of the participant school originated with a concern that the existing secondary schools in the area would not be able to provide sufficient places for the increasing number of primary school students being catered for by the local parishes. Whilst proposals were examined for either developing or amalgamating the existing Catholic secondary schools in the area (all owned and operated by religious orders), it was the path of development that, at this stage, was decided upon. All of the schools continued to develop as separate entities, each undertaking building programs to provide the extra places required.

Several years later, however, the issue rose again. Instigated, on this occasion, at the level of diocesan, as opposed to localised, concern for secondary educational provision, it involved all authorities in the diocese associated with secondary education. With the subsequent foundation of area committees, the area committee relevant to the development of the participant school recommended a planning committee to study the local needs for Catholic secondary education. Meeting with representation from what would be the participant school's five founding parishes, its aim was to examine the situation and to make recommendations, in a formal report, to be submitted within the following 12-month period. This being achieved, the committee made four recommendations: that a co-educational secondary school be established; that the proposed school cater for six streams of students representing a steady flow of 170 pupils, and that this size of six streams per year level be regarded as a maximum (i.e., that under no circumstances would the school ever exceed an eventual size of 910-1080 students); that the building of the school's complex take place in three stages relating to student intake with the completion of the master plan as finance permitted; and finally, that in the event of a religious order being unable to staff the school<sup>31</sup> an effort be made to recruit staff.

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<sup>31</sup> Initially, regional schools were administered and staffed by religious orders (Rogan, 2000, p.73).

On receipt of these recommendations and in view of the inability to secure a religious order to staff the school, an interim board, chaired by the parish priest from one of the five founding parishes, was established to address four principal tasks: to develop an educational philosophy for the college consonant with the general aims of Catholic secondary education; to make the appropriate arrangements, within the guidelines set by the Catholic Education Commission of Victoria, for the appointment of a principal for the college; to develop a constitution for the yet to be established College Board; and to carry out any other responsibilities associated with the planning and establishment of the college. With these concerns addressed, the school opened, some two years later, with approximately 130 enrolments, the school's development over its first four years ratifying the need for its foundation. With steady annual increases in enrolment of about 155 students per year, by the beginning of its sixth year the school population had reached 900 students. Further, and again in relation to its growth, responsibility for the school expanded beyond its five founding parishes to include four other parishes in the area, two of them by association, the number of feeder schools, thereby associated, thus nearly doubling in the time since the school's establishment.

Originally "seen as something of a consolation prize" (Principal [P], Interview [Int] 1, 2001), in the event of failure to secure admission to the area's established Catholic secondary schools, the developmental emphasis of the first 10 years was directed towards establishing "a jolly good school" (P, 2001, Int 1).

In those early stages I had to make sure that the kids and the families had as much self-esteem as [possible]. Because in one way they would [have been] regarded as perhaps the less than practising Catholics. The practising Catholics [enjoyed] better references from their parishes, and they . . . got into these single-sex schools. [Co-education] was also new. It was seen to be potentially encouraging of tartiness and smoking--all those sorts of things that [are] not considered to be terribly desirable. (P, 2001, Int 1)

On account of an extant attitude that "a regional school . . . is somehow a little inferior to order-owned schools, that it might not have such high expectations for itself" (P, 2001, Int 1), the incumbent, and founding, principal has consequently preferred the descriptor *independent*--connoting, in the Australian context, wealthy, independent Protestant and non-denominational schools rather than independence per se--as opposed to *regional*: "And that's why I've [never] used the word regional in any descriptions of the school, 'cause I think it's a bit of a put down--unfairly so, but still a bit of a put down" (P, 2001, Int 1). The Principal has thus opted--in the time since the school's foundation--to describe the college as a *Catholic independent school*: "What I've been . . . keen to do is [to] have this high Catholic thing but also the whole independent thing" (P, 2001, Int 1).

### *The School in its Physical Dimension*

Set in approximately 7.5 hectares, bounded north and south by main and side roads respectively, and east and west by adjoining properties, the school is comprised of five large-scale buildings, four small-scale complexes, and a chapel. All but one of these edifices (the exception being one of the four small-scale facilities) are located in the southern section of the school property. The main entrance and driveway, parking facilities, and the school oval, all of which have undergone recent redevelopment, together with a smaller playing field that, in currently awaiting completion, is consequently unavailable for use, are located in the northern part of the property. The school's physical environment engenders a sense of openness and naturalness. Its grounds are expansive. In the northern section of the school, in the absence of buildings and, apart from the treed driveway, largely in the absence of trees, given the nature of the facilities in this area of the school grounds, the open quality paradoxically tends to be less than natural. However, the southern section, in spite of the concentration of school buildings and a network of paths, has an informal, natural quality about it. The buildings, none of which exceed two levels, in being offset by numerous, well-established trees, do not seem to dominate, the bird life encouraged by the latter adding to the sense of the naturalness of the general environment.

Given the school's concern with a not insignificant litter problem, in spite of numerous and well-placed rubbish tins, the students are rostered for cleaning duties. Taking place twice each day at the finish of the mid-morning and lunch breaks under staff supervision, this recent initiative has been deemed an overall success. Whilst this approach pertains to the maintenance of the grounds in relation to litter, it is associated with a concern, shared by the staff and students in general, with what is considered to be the less than pristine condition of the school overall. Where staff associate this with the students' lack of appreciation of their surroundings in general, and with the wanton damage caused by a small section of the student body in particular, the students express frustration with what they see as tardiness in relation to the provision and maintenance of student facilities, the sickbay and student toilets particular targets of such criticism. Staff and students are, however, generally appreciative of the space and standards afforded by their physical environment.

Of the five larger buildings, A Block, recently refurbished, was the first of the school's large-scale constructions. As with all recent redevelopment within the school, this refurbishment is in line with the school's strategic plan for the years 2000 to 2005. A building of two levels, it comprises six general classrooms on the lower level with a further five on the upper floor. The upper level additionally accommodates the Year 12 common room, the office of the Victorian Certificate of Education (VCE) Co-ordinator (i.e., the co-ordinator of Years 11 and 12, the last two years of secondary schooling in the State of Victoria), and a large open area. The latter, in being periodically used for classes such as Dance and Drama, is a source of inconvenience not only for these classes in being constrained by noise levels, but also for the classes being held in the surrounding rooms on account of the distraction thereby occasioned. The use of the area is indicative of the school's current need, recognised at the level of the strategic plan, not only for further facilities pertaining to the Performing Arts but also for additional classroom space. In addition to the general classrooms alluded to, the lower level incorporates an air-conditioned area housing the offices of the Principal and his personal assistant, the Director

of Religious Education, and the school's two chaplains. The upper floor is home to Maroon House, whilst the lower floor accommodates the students belonging to Red House. Consequently, the upper and lower levels accommodate the offices of the co-ordinator and the staff of Maroon and Red houses respectively. The house system, a significant feature within the school, is discussed more fully in a subsequent section.

The second major building to be constructed was B Block. One of three purpose-built specialist facilities within the school, on the lower floor this building accommodates two science laboratories separated by a preparation room, library and audio-visual facilities, and a computer laboratory. The upper floor houses two further science laboratories, a second science preparation room, a food technology laboratory, and five general classrooms of which four may be incorporated to provide a large open area. The limited board space and the audibility of adjacent classes--compounded, in one instance, by a door that, through damage cannot be closed, and, in general, by the summer heat associated with the building's north-facing aspect--tend to reduce the convenience of these four classrooms. The block's specialist areas are generally perceived, by both staff and students alike, to be in need of refurbishment, and in the case of the library, in need of larger, and more adequately equipped, premises. These observations accord with the needs articulated at the level of the school's strategic plan. The upper level is home to the students of Purple House. Thus, the upper level also accommodates the offices of the house co-ordinator and the house staff. In addition, the block accommodates the office of the Middle School Co-ordinator (that is, the co-ordinator of Years 8, 9, and 10).

By the beginning of the school's eighth year, the construction of the third of the school's five large-scale buildings (C Block), a single storey edifice, had been undertaken. Recently refurbished as an administrative centre, an undertaking also in keeping with the school's strategic plan, the largely air-conditioned building has a courtyard surrounded by a large, well-appointed staffroom on the northern side, with staff toilets and a large meeting room forming the eastern wing. The business office, the offices of the directors of

Curriculum and Co-curriculum, and the Community Liaison Officer--all of which have access to the general office and reception area--form the southern arm of the building. Separated from this wing by the main foyer of the school, lie the offices of the two deputy principals and the Administration Co-ordinator (i.e., the school's daily organiser). Located in close proximity, these offices open onto the domain of their personal assistant. The room adjacent provides joint office space for the English, Mathematics, and Teacher Development co-ordinators. This western wing of the building also accommodates, in what is otherwise a non-teaching environment, a computer laboratory. The computer facilities provided through the library and the laboratories of B and C Blocks are deemed to be not only numerically inadequate but also in need of upgrading. In spite of recognition, at the level of the school's strategic plan, of the school's technological needs and of the fact of recent upgrades, this is perceived, by both staff and students, to be linked to the low priority of technology within the school.

The school's second purpose-built specialist facility, the fourth of the large-scale buildings to be constructed, is the school's Physical Education and Sport complex (D Block). Currently into its 10th year of use, it houses the school's gymnasium, and the staff offices of the Sports Co-ordinator, and in joint accommodation, the Head of Outdoor Education and the Co-ordinator of Physical Education and Health. Two outdoor, multi-purpose courts are located on the western side of the building. The last of the school's major buildings to be constructed was the Visual Art and Technology centre (E Block). Currently in its third year of use, E Block, the school's third purpose-built specialist facility, has two levels, and contains specialist areas, pertaining to Woodwork, Media, and Art on the ground floor, with those for Textiles and Graphics being accommodated on the upper level alongside the school's third computer laboratory. Home to Blue House, it also accommodates the offices of the co-ordinator and the staff of Blue House on the upper floor. In addition the building contains one general classroom, and staff offices, including those of the Learning Technology Co-ordinator, the Arts Co-ordinator, and the Co-ordinator of Design and Technology. Another office offers shared accommodation for a

member of the Arts Faculty and a member of the Design and Technology Faculty, these two individuals being responsible, respectively, for the subject areas of Art and Graphics within the school. In a similar arrangement, the Woodwork facilities incorporate a staff office.

The school is comprised of five other small-scale complexes, including the chapel. F Block is a single storey, bricked complex of six general classrooms and a language laboratory, the fittings of the latter generally regarded as being in need of maintenance if not improvement. In being constructed after A Block and prior to B Block, it is one of the school's older buildings and has recently undergone minor refurbishment. The area allocated to Green House, this complex accommodates the offices not only of the house co-ordinator and the house staff, but also that of the Transition Co-ordinator (i.e., the co-ordinator of Year 7, the first year of secondary schooling) and, in shared accommodation, the Language other than English (LOTE) and Humanities co-ordinators. With the exception of the office of the Transition Co-ordinator, the rooms in this three-sided complex open directly onto an open-air courtyard. G Block, home to Yellow House, is comprised of two small-scale, pre-fabricated complexes separated by a short distance. Consequently, it is the one house area in which a physical sense of unity is lacking. The southern part of the complex (second-hand portables, obtained at the time of the school's foundation), recently refurbished and housing facilities for the Arts Faculty, comprises three separate constructions: rooms for individual instrument tuition; a general classroom for use in conjunction with the adjacent music room; and a performance area, the latter being used in common for performance-based subjects such as Drama and Dance. The second part of the G Block complex (portables purchased just prior to the construction of E Block) comprises five general classrooms as well as the offices of the house co-ordinator and the house staff. Located adjacent to the outdoor multi-purpose courts, the convenience of these rooms is reduced in the event of outdoor activities pertaining to the Sport and Physical Education programs. Like the facilities in F Block, those of G Block have direct outside access, the classrooms and offices of the northern section of the complex benefiting



from the shelter of a veranda-like construction. Of the six areas associated with the school's house system, blocks F and G are viewed least positively by staff and the student body: F Block and the older part of G Block on account of age and general condition; the newer part of G Block on account of its semi-permanent quality of construction. G Block, along with E Block, the two most recently acquired of the school's facilities, sustain the most damage. It remains to note that with three exceptions, one in E Block and several in G Block, all general classrooms have been recently equipped with new desks and chairs. With the exception of some students in Yellow House whose lockers are located in nearby B Block, students have the convenience of lockers located in their respective house areas.

Two other small-scale buildings remain to be considered: the chapel and the facilities pertaining to students services. A gift from one of the founding parishes some 10 years after the school's foundation, the chapel is a small wooden edifice that had, for many years prior to its donation to the school, functioned as a local Catholic church (circa 1929). Student services, relating to counselling, Special Education, and careers counselling, are located on the eastern boundary of the school in what was formerly a domestic residence (H Block). In its seventh year of service, H Block's lower level comprises the office of the Careers Counsellor, a general careers area, and two small Special Education teaching areas (formerly the residence's lounge and dining areas respectively). The upper floor accommodates the offices of the School Counsellor, the school's two part-time integration aides, and the Head of Special Education. Where the chapel is located within the large, quadrangular-like open space produced by the judicious placement of blocks A through to G, H Block lies to the north of, and apart from, this main configuration of school buildings. Whilst this is held to be an advantage in terms of the desire for privacy invariably associated with attendance upon the School Counsellor, its position on the school's outskirts is regarded as somewhat of an inconvenience by the small cohort of staff and students who move between it and the rest of the school in the course of the day. Although the chapel and blocks A through to G are ostensibly located in the one part of the property, the area is an expansive one occasioning considerable distances to be covered in moving

from one area of the school to another, the location of H Block consequently compounding this factor of distance.

Whilst blocks A, B, and C were effectively built through the provision of government grants received within the first six years of the school's foundation, all other works in the school--including the construction of the school's two other large-scale complexes, blocks D and E, and recent refurbishments--have been developed through funds provided through two principal sources. Firstly, funds have been provided through the parent body, partly in the form of an annual building levy, and partly through the financial resources provided by fees. Secondly, they have been provided through the provision of "a [quite unique] amount of money" (P, 2001, Int 1) paid in direct grants from the seven constituent parishes: "Materially, the school has been very well-off indeed" (P, 2001, Int 1).

### *The School's Philosophical Basis*

The philosophical basis of the school is grounded in the pursuit of excellence across four principal dynamics, pertaining to the school's religious, pastoral, curricular, and co-curricular dimensions. Consequently, the identity of the school is formed in relation to four elements: its Catholic identity; its focus upon care of the whole person; its curricular commitment to a liberal education; and, in the light of its concern for the whole person and its embrace of the independent school tradition, its commitment to co-curricular provision. Seeking to develop each student's individual capacity for reflection, including the search for God in all things, and in aspiring to form well-rounded, intellectually competent men and women of conscience and compassion, the school's distinguishing characteristics are considered to be six-fold: a pervading philosophy that emphasises actions rather than words; a commitment to a faith that does justice; a striving for excellence; a personal concern for the whole life of each student; the development of a broad liberal education; and an emphasis upon critical thinking and effective communication.

Given that, first and foremost, the school is to be a Catholic school of well-defined and unmistakable excellence--"It has to be a really good Catholic school" (P, Int 1, 2001)--the school is consequently to draw its inspiration from the gospel and from Catholic theology and teachings. Educationally, its vision is to be grounded in Catholic educational traditions, especially those related to the Church's historical concern for the poor and for the whole person. Further, it is to draw additional inspiration from two other sources: the liberal philosophy of education that values education for its own sake; the practices of other independent schools including emphasis on co-curricular provision and participation. To this end the school's objectives are identified as four-fold: (a) religious, moral, and ethical; (b) educational; (c) social and communal; and, given the dependence of the school upon its staff, (d) objectives for the professional development of staff.

The school thus seeks to create an atmosphere enlivened by the life of Christ and the spirit of the gospel. Hence, the school seeks to develop values of truth, concern, service, and love, and, thereby, tolerance and respect for the dignity of the individual. Further, it seeks to create opportunities for personal commitment of faith through an active liturgical life. Its specific educational objectives include the provision--through a flexible curriculum--of a broad-based general education within an educational environment that has the capacity, firstly, to cater for individual needs and, secondly, to develop skills of enquiry and critical awareness. The school consequently seeks to place emphasis upon the development of the whole person within the context of a happy, caring, and co-operative community. In relation to the professional development of staff, the school's objectives are two-fold, pertaining (a) to the encouragement of a Christian approach and of professional development per se; and (b) to the provision of opportunities for inservice, influence through committee membership in particular, and leadership through the delegation of duties and responsibilities.

In observing that the school's philosophical basis was not as strongly articulated in the school's early years as it is now, the Principal (2001) notes that whilst its principle

elements "are [currently] very easily identified" (Int 1) there is still further to go: "In some ways that's not an easy task; people want to get on with life and they want to get on with schooling; there's VCE [*sic*] results to be had, etcetera and so forth" (P, 2001, Int 1).

## The Day-to-Day School Community

### *The Student Body*

A corpus generally described as friendly, sociable and, in relation to their academic endeavours, neither overly focused nor conscientious, the student population, whilst involving elements of poverty and wealth, is largely drawn from the middle range of the socio-economic spectrum. Thus, as has been noted, this is materially good for the school in terms of payment of fees, negligible debt, and the provision of resources. However, whilst the standard of formal education within the parent body "has changed remarkably [in the time since the school's foundation]" (P, 2001, Int 1), a culture of low-grade apathy, as opposed to outright opposition, provides an educational challenge for the school in relation to student attitudes.

The size of the student body is in the order of 980 students. Movement in the population over the course of the 2001 academic year, represented an overall loss of about 5 students, to involve--gains and losses considered separately--a total of about 25 enrolments. Absenteeism varies from term to term, the term one rate of 5.0% increasing to 6.6% across terms two and four to peak in the winter term three at a rate of 8.9%. The student population reflects the influence of Australia's major immigration trends up to and including the period following World War II. Thus, the ethnic background of students tends to indicate--in varying degrees of removal from their ethnic origins--Irish, British, or continental European extraction. Evidence of the impact of more recent trends, in relation to the discontinuation of the White Australia policy and the rise of cultural diversity within the Australian population, whilst evident, is relatively negligible. In keeping with the

contemporary trend of separation and divorce, the school community exhibits a high degree of marital breakdown. In the order of half of the students who consult with the School Counsellor, a figure representing approximately 9% of the school population, do so in relation to the breakdown of family life.

Comprising a female population of 54.3%, the historical predominance of the female gender of some 60% has attenuated over the period in which the school has been opened, the percentage of students by gender per year level revealing this general trend of attenuation: Year 7--49.1%; Year 8--49.7%; Year 9--59.3%; Year 10--55.5%; Year 11--58.1%; and Year 12--54.7%. However, with the exception of Green House (48.8%), by the criterion of house, a vertical pastoral structure within the school, in keeping with their overall predominance, female numbers exceed male enrolments: Blue--54.7%; Maroon--60.0%; Purple--51.6%; Red--51.6%; and Yellow--58.7%.

In the order of 87.5 % of the student population are Catholic, 2.6% are Greek Orthodox, 0.9% are of other Christian denominations, 6.7% are of other faiths, whilst 2.3% of students register an unknown religious status. Of the 87.5% of students who are Catholic, anecdotal evidence--from the parish priests of the feeder schools, from one of the school's chaplains, and from staff affiliated with the various feeder parishes--suggests that few are liturgically affiliated with their local parish church. In relation to their celebration of parish-based, small-scale liturgies on school premises, the local parish priests recognise few faces from Sunday Mass, in particular, and from parish life, in general, an observation affirmed by one of the school's chaplains, given his extensive work as a locum in the local parishes, and by those staff associated with the various feeder parishes.

In total, 87.5% of the student population have received a Catholic primary school education, 80.7% having received an education in one of the feeder schools, the remaining 6.8% in other Catholic primary schools. Whilst the school's Catholic students have invariably been educated in a Catholic primary school this is not true of all. Between the

87.5% of the population who nominate themselves as Catholic and the 87.5% who have received a Catholic primary education, there is a strong, though not inevitable, correspondence. Similarly, it may be observed that the 12.5% of students from a background other than Catholic have largely experienced a primary education other than in a Catholic primary school. All things considered, however, the student body may be regarded as being predominantly composed of Catholic students, largely nominal as opposed to practising, who have been educated in the college's Catholic feeder schools. Given that enrolments are made in relation to the criterion of bona fide membership of one of the constituent parishes, this reflects that this condition is, in large part, satisfied on the basis of having been enrolled in the parish primary school.

Within the student body reside 163 (16.6%) special needs students<sup>32</sup> involving three broad categories of requirement, each category entailing a predominance of male students: 26 (2.7%) integrated students<sup>33</sup>, of whom 16 are male (from Years 7 to 12 they number 5, 6, 7, 2, 5, and 1 respectively); 80 (8.2%) special education students<sup>34</sup>, of whom 62 are male (from Years 7 to 12 they number 15, 15, 15, 21, 8, and 6 respectively); and 57 (5.8%) highly able students, of whom 33 are male (from Years 7 to 12 they number 11, 6, 12, 16, 5, and 7 respectively). With the exception of language classes, groups of students, incorporating these three types of special need, are to be found throughout the different subject classes. This exception occurs in consequence of the policy of withdrawal, on the basis of need, in order to accommodate special English lessons. Thus, from Year 7 onwards, language classes reveal a general trend of attenuation in relation to the number of integrated and special education students. With the size of basic learning groups (i.e., classes for core subjects such as Religious Education, English, and Mathematics) in Years 7 to 10 varying between a maximum of 30 (this occurs at Year 7) and a minimum of 27

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<sup>32</sup>That is, students whose educational needs require supplementation and/or modification of the standard curriculum.

<sup>33</sup>That is, students who--by virtue of intellectual and/or physical disability, for example--require not only supplementation and/or modification of the standard curriculum but also the assistance of an integration aide in order to ensure the ongoing facilitation of their educational requirements in a non-specialised educational setting.

<sup>34</sup>That is, learning disabled students other than integrated students.

(this occurs at Year 10) averaging out at just over 28 students per basic learning group, combinations of these three types of students occur in numbers ranging from 2 (this occurs at Year 8 and involves 2 special education students) to 11 (this occurs at Year 10 and involves 6 highly able students) with an average of just over 5 such students per class. Given that class sizes at Years 11 and 12, with a few exceptions, decrease not only in overall size but also in relation to the numbers of these students (from Years 7 to 12 they number 31, 27, 32, 39, 18, and 14 respectively), the general concern expressed by teachers as to the difficulty of catering for students with special needs is largely confined to the transition and middle school years in relation to the larger class sizes of subjects conducted in the basic learning groups. Just as male students dominate the three categories of special needs, so they predominate in relation to disciplinary transgressions.

### *The School Personnel*

The day-to-day personnel of the school is in the order of 90 people. A number signifying those who are a regular, familiar presence in the school, it principally excludes the school's sessional staff. That is, it excludes musical instrument teachers and those sports coaches external to the school, two groups of individuals invariably anonymous within the larger school community. Movement within the staff, a pertinent historical, as well as contemporary, characteristic, renders a meaningful discussion of the size of the staff in general terms only. Excluding 10 new members of staff who commenced at the beginning of the year, and at the close of the year, the movement of 12 permanent staff members and the departure of 4 personnel in replacement positions, in the order of 20 people were involved in changes in and out of the staff over the course of the 2001 academic year. These relate, firstly, to the resignation, maternity leave, long service leave, sick leave, unpaid leave, and short-term leave to work elsewhere (the Principal has a reputation for willingness to facilitate staff experience in other schools), of permanent members of staff, and, secondly, to the employment of new staff, the latter generally on the basis of replacement, as opposed to permanent, positions. All staff changes, with the

exception of two new members of staff, a chaplain and the Careers Counsellor, involved teaching staff, the employment of the latter generally made initially on a contractual basis so as to allow the option of release in the event of dissatisfaction with service.

In spite of these not unsubstantial changes in the school's personnel, trends within the staff are discernible. Whilst just over half of the staff have been in the school less than four years (i.e., having served at most three years they are in their fourth year or less) (52.0%), there exists a core staff who have been at the school 10 years or more (35.7%), notably including the incumbent, and founding, principal of the school (see Table 2).

Table 2

*Serving Staff: Year of Service/Employment by Percentage and Cumulative Percentage*

Year of Service/Year of Employment		Percentage	Cumulative Percentage
1st	2001	11.5	11.5
2nd	2000	23.5	35.0
3rd	1999	8.0	43.0
4th	1998	9.0	52.0
5th	1997	4.5	56.5
6th	1996	1.1	57.6
7th	1995	4.5	62.1
8th	1994	1.1	63.2
9th	1993	1.1	64.3
10th year or more	1992 or earlier	35.7	100.0

*Note.* These figures indicate the percentage of the 2001 staff, excluding those on extended leave, in the said year of service, who remain in the employment of the college.



Just under 60% of the staff are female, and whilst females maintain a majority in relation to the teaching personnel (64%) and in relation to the non-teaching staff (75%), this decreases at the level of the middle management (50%) and in relation to the seven-person administration team, of whom six are male. Unusually for a Catholic school of the era, four of the staff, one female and three males, are religious, three of whom belong to religious orders, the fourth being a secular priest. All three males are priests, the two associated with religious orders acting in the capacity of the school's chaplains whilst the secular priest is a member of the teaching staff. Whilst details as to the religious affiliation of staff members is unavailable, anecdotal evidence suggests a core of practising Catholics within a staff incorporating lapsed and nominal Catholics, several practising Christians of other denominations, and a cohort of no particular religious persuasion and/or commitment. In the order of 10 (11%) members of staff currently have children in the school. Invariably described from within as a young staff, the majority are under 45 years of age (the staff, whilst not without its share of younger teachers, tends to be older and more experienced than in the school's earlier years), and are invariably of Irish, British, or continental European extraction in varying degrees of removal from their ethnic origins.

### Two Significant Organisational Features

Reference has been made to the school's house system. This is a significant organisational structure whereby the school's religious, pastoral, and co-curricular provisions, three of the school's four dynamics, are facilitated. Much of what pertains to the description of the school requires recourse not only to the school's house system but also, given the breadth of the aforementioned provisions, to an appreciation of the school's schedule. These two significant organisational features are considered below as necessary preludes to the continuing description of the school.

### *The House System*

Currently in its second year of operation, the house system involves the vertical division of the school into six houses. This is in contrast to the school's previous practice of six horizontal year-level divisions in keeping with the six years associated with secondary schooling in the State of Victoria. This vertical structure of the house system has been put in place to facilitate the religious, pastoral, and co-curricular provisions within the school.

Named for significant figures in Church history, Australian Church history, and, in one instance, ecumenically, for a figure in Australian Christian history, the six houses, in incorporating students from all six year levels, each involve a cross section of the school. Given that the house structure is, in part, directed towards developing relations between the school and its constituent parishes, house affiliation is on the basis of the parish. As these operate in relation to geographical areas, the house system thus tends to accentuate extant socio-economic differences between the areas associated with the constituent parishes. Five of the six houses are associated with five of the seven constituent parishes; membership of the sixth house is associated with the remaining two parishes, given their small draw of students. Students associated in whatever degree with a parish--from parish membership and/or previous attendance at the parish primary school, to residency within the parish area in the absence of either type of affiliation--are allocated to the house associated with that parish or, in the case of Green House, parishes. Students from the two associated parishes and those drawn beyond the boundaries of the constituent parishes are allocated--all factors considered--on the basis of not only achieving relative numerical balance between the houses but also on the basis of facilitating the respective co-curricular needs of each house. Thus, given that not all students are drawn from the feeder schools, affiliation is usually, though not always, on the basis of parish. As with the student body, all staff members are associated with a house. Whilst this involves some degree of

affiliation on the basis of parish, as might be expected, this is to a lesser extent than is evident in the student body.

As has been indicated, each house is located within a specific area of the school. This area is consequently the location of the seven groups into which each house is divided. As with the house itself, each of these groups incorporates a cross section of students from all six of the year levels. These administrative pastoral groups meet twice daily, for morning and afternoon administration centred around the school's daily notices and the roll, and on a weekly basis, for an extended pastoral session each Tuesday in the lesson prior to lunch. This vertical mentor arrangement (these administrative pastoral units go by the name of mentor groups) is intended to facilitate the close personal interest of the mentor (i.e., the teacher affiliated with the mentor group) over the six-year period of enrolment of the students in his or her care. The specifics of the features that the house system facilitates are discussed, as appropriate, within subsequent sections of the ensuing description.

### *The School Schedule*

For staff, the school year invariably begins, as is the case for most secondary schools, around the last week of January. Excluding non-teaching staff, this involves a staggered start, on the basis of positions of responsibility within the school and of induction for new teaching personnel, prior to the commencement of the school's full complement of teaching personnel. However, in finishing, in line with the state system, in the week before Christmas, it finishes later than other Catholic secondary schools (approximately a week) and considerably later than other independent schools (approximately two weeks). The academic year is broken up into four terms of about 10 weeks duration. These are separated by vacation breaks of around two weeks. These six weeks of vacation within the school year are supplemented, on completion of the fourth

term, by a Christmas break of at least four, and at most six, weeks in connectedness to the aforementioned staggered start.

Within the context of this four-term year, the school operates on a two-week cycle. The seven-period day--broken by a 20 minute recess, a lunch break of either 45 minutes (Monday and Friday) or 60 minutes (Tuesday to Thursday)--commences at 8.40 a.m. with a 7-minute administration session conducted in mentor groups, and closes with a 5-minute administration session, similarly conducted in mentor groups, at 3.35 p.m. These two sessions are followed and preceded, respectively, by a short locker break of 3 and 5 minutes respectively. Other than these two brief organisational interludes, the end of one lesson signifies the commencement of another. Hence, whilst lessons are ostensibly 45 minutes in length, the duration is inevitably less given the requisite movement of staff and students between classes. Whilst the aforementioned times signify the start and close of official school hours, and whilst campus hours for staff are from 8.30 a.m. until 3.45 p.m., staff supervision, in addition to those duties associated with the recess and lunch breaks, involves morning and afternoon duties of 25 minutes duration from 8.10-8.35 a.m. and from 3.35-4.00 p.m., the supervision roster involving some 18 lots of duty each day.

The two-week cycle of seven-period days, adopted so as to maximise timetabling options, is, however, centred on five weekly features. The first of these involves the allocation of an assembly period. This occurs each Wednesday in the period before lunch. The time is used for one of three types of school assemblies: full school assemblies (16 annually); Transition, Middle School, and VCE assemblies (13 annually); and house assemblies (9 annually). This program of assemblies is set prior to the commencement of the year. The second and third features involve the period before lunch of a Tuesday and Thursday respectively. The Tuesday period is set aside for mentor activities; that is, activities undertaken as a mentor group under the supervision of the mentor in order to foster the pastoral relationship between mentor and student. Twice in the year this period involves the mentor group's rostered attendance at Mass in the school's chapel. The

Thursday period is set aside for one of two activities: silent study or, at the discretion of the individual student, voluntary attendance at the school's weekly community Mass. Where in the first half of the year silent study took place within mentor groups, in the second half of the year this took place within year levels in each of the houses. This modification was effected in order to accommodate age-specific study concerns including appropriate expectations as to conduct, and the running of age-specific study programs.

The fourth of the timetable's weekly features involves the allocation of age-specific Sport periods catering for the school's program of intraschool sporting activities and interschool sporting fixtures. Specifically, this allocation involves the two periods after lunch (the last two periods of the day) each Tuesday for Year 7, each Wednesday for Years 11 and 12, and each Thursday for Years 8, 9, and 10. In the case of those weeks involving interschool sporting fixtures, an after school hours commitment is also required. This occurs in relation to a finish time of 4.00 p.m. and the extensive travel involved in accommodating fixtures hosted by the other schools in the competition. (Three of the competition's four schools are located at considerable distances from the school. Home matches, played off campus in various local facilities, also involve post-match travel for staff and students.)

The fifth and final feature around which the timetable is organised, pertains to the school's lunchtime co-curricular provision from Monday through to Friday. Thus, all five features converge upon a modification to the school's timetable on Tuesday, Wednesday, and Thursday. The period before lunch on these three days is shortened from the usual duration of 45 minutes to a period of 30 minutes, thereby extending the lunch break from 45 minutes to 60 minutes. This amendment facilitates the shorter period of time deemed appropriate for the various school assemblies, the pastoral and study sessions, and the Mass programs, and the extended period of time perceived to be required not only by the logistics of the Sport program, in particular, the interschool competition, but also by the provision of co-curricular activities.

Several other features of the timetable require comment. Firstly, timetable considerations have come to involve the movement of students as opposed to teachers, the practice of invariably associating each of the classrooms with a particular teacher having proved to be an effective strategy in containing damage to school property. Secondly, as an express directive of the Principal, class time is inviolable and may not be interrupted for any reason without his formal approval. Thirdly, in running VCE classes considerably smaller than would otherwise be desired, for example, the French and Geography classes, which involve five and nine students respectively, the usual nine lessons per cycle are reduced to eight.

### The School's Four-Fold Dynamic

As has been indicated, the philosophical basis of the school is grounded in four principal dynamics, pertaining to the school's religious, pastoral, curricular, and co-curricular dimensions. Whilst these dimensions are largely discussed below on an individual basis, their interdependency is such that the ensuing discussions necessarily incorporate elements ostensibly more appropriate for inclusion in one or more of the other three areas.

#### *The Religious Dimension*

The religious dimension of the school is promulgated, most visibly, through three main avenues: the Religious Education program; the liturgical life of the school; and, though to a lesser extent, the professional development of teachers. The Religious Education program is a compulsory aspect of the school's curriculum. From Years 7 to 10 an integrated program covers basic beliefs, concepts, principles, and strategies pertaining to three main areas in line with the diocese's guidelines for Religious Education: (a) beliefs, scripture, theology, and church; (b) sacrament, liturgy, and prayer; (c) social justice, moral decision-making, and personal development. At Years 11 and 12, students study VCE

Religion units<sup>35</sup>; specifically, Texts and Traditions Unit 2 (*Texts in Society*) at Year 11, and Religion and Society Unit 2 (*Ethics*) at Year 12. Students at these two levels have a further option of undertaking Texts and Traditions Units 3 and 4 (*Texts and the Early Tradition*, and *Texts and Their Teaching*). This is one of two instances, the other being Geography, where the school offers a vertical curriculum. The Unit 2 Religious Education subjects, involve six lessons per cycle over the course of the year, as opposed to other Unit 1 or Unit 2 VCE subjects which involve nine lessons per cycle over the course of one semester.

In addition to the formal classroom curriculum, the school undertakes a program of spirituality days. Previously offered at Years 10, 11, and 12 only, in 2001 the school has extended this aspect of the Religious Education program to include all year levels, incorporating one day at Years 7 to 10, three days at Year 11, and two days at Year 12. These days are undertaken off campus in a nearby locality. Supervised by a contingent of staff, principally including the Religious Education teachers of the particular year level, the informality of a relaxed environment and the casual wear of the students is tempered by the formality of a structured program of speakers or activities in line with the day's theme. Generally, though not exclusively, the latter are conducted by individuals external to the school (e.g., representatives of various community organisations). In opening with morning prayer, each day closes with a eucharistic celebration, prepared by the students and staff, in keeping with the issues addressed in the course of the day. On a similar basis, a spirituality day is also run for the staff at the end of each year. The program of spirituality days for students is augmented at Years 11 and 12 by two other programs. At Year 11 this involves a week of social service (non-residential and off campus) for each student largely involving individual placements. At Year 12 this involves a three-day retreat (residential and off campus). This is undertaken in small groups basically corresponding to the six Religious Education classes (students undertaking Text and Traditions Units 3 and 4 are allocated to one of the six Ethics classes) under the supervision of the class teacher and one other staff

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<sup>35</sup>VCE subjects are broken up into four units: Units 1 and 2, semester units for study as individual units, and Units 3 and 4, semester units designed to be studied as two parts of one whole.

member. (As with all such residential commitments, staff are paid an overnight allowance.) Notably, the retreat program involves student leadership for which a full day's preparation is required. This involves some of the retreat staff and all students to be involved as retreat leaders. In keeping with the Principal's directive regarding the inviolability of class time, this day of preparation requires a weekend commitment of one full Saturday.

The liturgical life of the school involves four principal areas: a morning Mass program; a Mass program for students during school hours; whole school celebrations; and other miscellaneous liturgical events. Firstly, the school has a program of morning Masses. This occurs three times each week on a Monday, Wednesday, and Friday morning in term time. Celebrated at 8.15 a.m. by the one of the school's three priests in turn, each having responsibility for one particular day of the week, whilst open to the general school and local communities, the congregations are invariably small involving, with few exceptions, a handful of people at the most.

Secondly, as has been alluded to, at the level of the student body, Mass is also celebrated each Tuesday and Thursday in the shortened period prior to lunch. The Tuesday Masses are on a roster basis involving two mentor groups (the chapel comfortably seats two classes), one having been involved in the preparation of the Mass. These are celebrated by the parish priest (or in the case of Green House, one of the parish priests) associated with the house of the mentor group that has prepared it. The Thursday community Mass, whilst described as voluntary, involves, again on a roster basis, two of the school's Religious Education classes, one class similarly having been involved in its preparation, and by volition, any other of the school's students who wish to attend. Celebrated by one of the school's chaplains, whilst open to attendance by the larger community and by the Principal, the two deputy principals, and the three directors, ostensibly communal, it precludes attendance by the general staff. These student-based eucharistic celebrations of a Tuesday and Thursday generally involve two lessons of preparation. In the interests of quality and in recognition of the fact that neither the mentor nor the Religious Education



teacher is necessarily Catholic, and that if Catholic not necessarily liturgically competent, these individuals are assisted in this preparation by one of the chaplains or by the Director of Religious Education. The considerable energy invested in their preparation is evident in the decorations and in the typed booklet produced for each celebration (the booklets are required to follow a prescribed format), and in the statutory attendance of one or two of the music staff to lead the singing (hymns, rather than pre-recorded or contemporary music, are to be selected). Whilst the Thursday Mass program has been put in place to encourage voluntary attendance and, therefore, at this time the options are either silent study or attendance at Mass, the school, given the inherent busyness of the staff and students, struggles with the informal use of this time for alternate activities.

The third area of the school's liturgical life involves major services generally undertaken in relation to whole-school participation. Major whole-school liturgical celebrations include a Mass marking the commencement of the school year; the Anzac Day prayer service, to which members of the local Returned Servicemen's League are invited; and a whole-school eucharistic celebration marking the feast of the school's patron saint. The latter is incorporated into a day of celebration, involving--given the cancellation of classes--an extended full school assembly, the Mass, and then various recreational activities. Each of these major religious services, conducted in the school's gymnasium, is distinguished by extensive preparation, including the production of a Mass booklet for distribution to each person. As with full school assemblies, the students sit in the designated house area by year level, Years 7 to 11 on the floor, the Year 12 students accorded the privilege of chairs, as are staff, at the rear of the assemblage.

Beyond the three aforementioned dimensions to the liturgical life of the school--the morning Mass program, the student Mass program, whole school celebrations--four other types of liturgical celebrations occur within the school year. At the staffing level, eucharistic celebrations are undertaken to mark the opening and closing of the school year. At the student level, in individual mentor groups, an Ash Wednesday paraliturgy is

conducted under the auspices of student volunteers. At the student level, an evening Mass, marking the graduation of the departing Year 12s, is celebrated in one of the constituent parishes. Followed by a simple supper, the Mass involves staff (by invitation), and the Year 12 students and their parents. At the house level, each of the six houses hosts a Sunday Mass. A recent initiative undertaken in order to further relations between school and parish, these involve six Sundays over the course of the year. Each involves the staff and students of one particular house (the Principal and the Director of Religious Education are also in attendance), and takes place in the parish (or in the case of Green House, the larger of the two parish churches) with which that house is associated. In coinciding with one of the parish's scheduled Sunday morning Masses, the celebration is situated within the larger parish community. Finally, at the staff and student level, there is the end of year house Mass for students in Years 7 to 10, VCE students having already completed their school year. Heading a day of house-based activities, the Mass is celebrated in the house parish (or in the case of Green House, one of the two parish churches), and is followed by recreational activities elsewhere. Involving house leaders in addition to the students from Years 7 to 10, the day marks the end of the school year for students. In addition to these liturgical celebrations, Religious Education lessons and administration sessions, ideally, and school meetings, without exception, involve prayer.

In keeping with the school's employment policy, all teaching staff--regardless of religious commitment and/or denominational affiliation--are expected to undertake, at the very least, minor studies in religious education, theology, or other academic studies in religion. Where this condition has not been satisfied prior to commencement at the college, completion is expected during the first few years of employment.

### *The Pastoral Dimension*

As has been alluded to, the pastoral dimension of the school is largely delivered through the house system in relation to the mentor of the particular mentor group to which the individual student belongs. In addition to this, and in keeping with the school's emphasis upon care of the whole person, the school, in the person of the School Counsellor, provides the services of a full-time psychologist. This service, free of charge, is open not only to the students and their parents but also to the school staff. In addition, the services of the school's chaplains are available for the whole community. These individuals, however, tend to be involved more in the liturgical life of the school, and at times of bereavement. The role of Special Education within the school, principally involving the Head of Special Education, the services of two part-time integration aides and, on a somewhat more limited basis, the secondment of one of the school's chaplains and several members of the teaching personnel, is seen in a pastoral as well as curricular dimension within the school. Similarly, the co-curricular program, in complementing curricular provision and, therefore, in its attention to the whole person, is seen to augment the pastoral provision within the school. Likewise, and finally, the role of the Careers Counsellor, in facilitating student vocational awareness, is also seen as an adjunct of the pastoral dimension.

Over and above the aforementioned means of pastoral provision within the school, is the school's welfare and discipline policy. This is published not only in the Staff Handbook but also in the student homework diary. In keeping with the school's objective to create an atmosphere conducive to the development and protection of the rights and responsibilities of students, staff, and parents, this policy, in its disciplinary dimension, details sanctions accompanying behaviour seen to infringe the welfare of the person or of the community. The welfare and discipline policy, in terms of responsibilities and, therefore, in its disciplinary dimension, in relation to both the teaching personnel and the student body, is pre-eminent in the culture of the school.

Where the pastoral dimension of the school as discussed largely refers to the provisions for students, as has been noted, staff are free to avail themselves of the help afforded by either the School Counsellor or the school's chaplains. At the staffing level, the pastoral dimension is also fostered by the school's policy of hospitality, whereby the school provides a meal on parent/teacher evenings, hosts a meal before such evening events as meetings or the House Drama and House Music competitions, and subsidises social dinners undertaken at the house or faculty level. However, it is the Staff Association that funds the day-to-day staffroom necessities, that provides for staff common room functions including a program of morning teas hosted by the various houses and faculties, and that subsidises staff social functions, and the like. Established to promote a corporate spirit and to provide for the general welfare of the staff, this committee, comprised of at least six elected members, is seen by the school's personnel, in particular by the teaching personnel, to be a significant contributor to staff morale.

### *The Curricular Dimension*

The curriculum of the school is organised around nine faculties: Religious Education; English; Mathematics; Science; LOTE; Humanities; Design and Technology; the Arts; and Physical Education and Health. At Years 7 and 8 the curriculum, involving a selection of subjects from all faculties, is essentially compulsory. At Years 9 and 10 this changes to incorporate an elective program, principally involving subjects from within the Arts and the Design and Technology faculties, taken alongside the compulsory curriculum of subjects drawn from the Religious Education, English, Mathematics, Humanities, LOTE, Physical Education and Health, and Science faculties. At Years 11 and 12, Religious Education and English constitute the compulsory curriculum, these two subjects forming compulsory components at both year levels. Across Years 11 and 12, and in keeping with the requirements of the VCE which requires the satisfactory completion of subjects across these two years, over and above the compulsory Religious Education and English requirements, this involves the selection of 10 units at Year 11 (i.e., from among

Unit 1 and 2 offerings) and 8 units at Year 12 (i.e., from among Unit 3 and 4 offerings). Over the course of the two years, students must complete at least two units from each of the Arts/Humanities (subjects from the LOTE and the Physical Education and Health faculties are included here) and the Mathematics/Science/Technology (subjects from the Design and Technology Faculty are included here) areas of the curriculum.

In keeping with the college's development as an academic school, two recent initiatives have been undertaken. In addressing what is viewed as being the apathetic work culture within the student body, a detention program, going by the name of Study Hall, has been introduced for Years 7 to 10. Currently in its second year of operation, this involves two separate programs, one for Year 7 on a weekly basis, and one for Years 8 to 10 on a daily basis. These are facilitated by the Transition and Middle School co-ordinators respectively. The detentions, forwarded by the class teacher to the appropriate co-ordinator, involves the publication of the detentions, detailing the name of the student and the subject with which his or her infringement is associated, in the school's daily bulletin. This occasions considerable administration, particularly in the case of the Middle School Co-ordinator given the excessive numbers involved. In first semester, at Years 8 to 10, this generally involved between 50 and 110 students per sitting; in second semester, it generally involved numbers from 10 to 90 per sitting. These half hour detentions are supervised by the teaching personnel as part of the supervision roster. Students remain on detention until such time as they have completed the work for which the detention was incurred. The second of the school's initiatives, in similarly addressing the student work culture, involves homework timetables. In order to assist Year 7 students in the management of their homework, homework timetables--individually designed on the basis of the respective timetables of the six basic learning groups--have been devised for each of the Year 7 classes. These involve adherence by the teacher to the setting of homework, and by the student for its completion, on the days designated by the timetable for the particular subject.

In catering for the more conscientious and able of its student clientele, the school recognises, and seeks to advance and promote, high academic standards in a variety of ways. Other than the Extension English (Years 7 and 8) and Extension Mathematics (Years 7, 8, and 9), and, through the co-curricular program, access to a variety of intellectually stimulating activities, this principally involves three means of recognising academic merit. In an effort to give most students a realistic opportunity to achieve an award, the school has recently introduced an academic merit award system. This involves two types of certificates, based on performance within a semester subject, for academic merit across Years 7 to 11: Gold for students who have predominantly achieved As or A+s within the subject; and Silver for students who have achieved all Bs or B+s within a subject. These are awarded on a semester basis and are included in the semester report. At the end of the year, age-specific awards are presented on Speech Night. At Years 7 to 10 this involves an award for overall academic achievement to one individual in each of the six basic learning groups per year level, 24 awards in all. At Years 11 and 12 this involves an award for academic achievement to one individual in each subject, some 60 presentations all together. In addition, the school awards College Colours for academic excellence. College Colours can be awarded as Full Colours or Half Colours. These involve the receipt of a certificate and an emblem--gold for Full Colours and silver for Half Colours--to be embroidered on the individual's blazer pocket. Whilst students from Years 10 to 12 are eligible, the recipients are usually from Year 12 with the possibility of some Year 11 representation. Students from Year 10 are likely to receive College Colours for academic excellence only in exceptional circumstances. Notably, in 2001, Full College Colours for academic excellence were conferred on the Dux and Proxime of the school, Half Colours awarded to six individuals in all, three Year 12 students and three Year 11 students. College Colours are also awarded as Junior Colours at Years 7 to 9. This involves a certificate only. Currently in its second year of operation, like the academic merit awards, College Colours are a recent initiative.

In endeavouring to support the school's academic dynamic, the college holds formal examinations for Years 7 to 11 at the end of both semesters. Recently expanded, this practice recognises the examination as a primary means of assessment for students in the final year of the newly revised VCE, examinations at Year 12 being the responsibility of an external body. Examinations at Years 7 to 9 are run over a three-day period, the program of six examinations--across the core faculties of Religious Education, English, LOTE, Mathematics, Humanities, and Science--involving two examinations per day. Interspersed with normal classes, the examinations are of 60 minutes duration in Year 7, 70 minutes duration at Year 8, and 90 minutes at Year 9. Examinations at Years 10 and 11 are run across a full school week in the absence of scheduled classes at the end of semester one, and across six school days upon cessation of classes at the end of semester two. Years 10 and 11 students, in both instances, are required at school only in the event of an examination. Examinations at Years 10 and 11 are of 105 minutes duration and involve all faculties.

Reporting procedures within the school incorporate two dimensions: written reports and parent/teacher interviews. The school's computer-generated reports are undertaken at the end of each term. This involves interim reports at the end of the first and third terms, and semester reports at the end of the second and fourth terms. These are undertaken in accordance with specifications, prescribed by the school, detailing the minimum number of sentences and specific areas to receive comment. In addition to the student's subject reports, reports involve a co-curricular listing of the student's involvement, a mentor report, and, as appropriate, a house co-ordinator's report, the latter occurring, on a mandatory basis, at least once in the year.

In addition to these written reports, parent/teacher interviews are held four times a year. The first session, held early in first term, involves pastoral interviews with each student's mentor. These are undertaken on two nights, involving three of the six houses per night. The second round of parent/teacher interviews occurs early in second term upon

receipt of the interim report. The third session, consequent upon the semester one report, is held early in third term and involves, in addition to subject interviews, a compulsory mentor interview. Given the number of interviews to be catered for, two nights in the course of one week are involved for all teaching personnel. The first of these runs from 4.05 p.m. until 7.05 p.m. As with the other parent/teacher evenings, the second evening runs from 4.05 p.m. until 8.35 p.m.. The final round of interviews, exclusive of Year 12 students, is held early in fourth term. All nights involving an 8.35 p.m. finish include a meal break of one hour between 6.05 p.m. and 7.05 p.m. within the interview schedule. In the interests of equity, the presence of staff is required until 8.30 p.m. at which time, in having completed their interviews (i.e., in the absence of an 8.30 p.m. appointment), they are then free to leave.

### *The Co-curricular Dimension*

In addition to the school's formal curriculum, the school offers a wide range of co-curricular activities. The co-curricular program of some 50 options--scheduled at various times in the year--is organised round five principal areas: Service and Spirituality; Clubs and Societies; Performing Arts; Public Speaking and Debating; Sports and Outdoor Activities. The co-curricular provision is facilitated by the teaching personnel and, depending on the activity, whilst principally occurring before school hours, during school hours of a lunchtime from Monday to Friday, or after school hours, may also involve an evening, weekend, or vacation commitment. However, as indicated previously, in the case of Sport, which comes under co-curricular, as opposed to curricular, provision within the school, this involves a weekly allocation of two periods per year level. The curricular program is thus undertaken within 30 of the school's 35 weekly periods.

Sport, involving intraschool and interschool components, whilst compulsory from Years 7 to 11, is optional at Year 12. Year 12 students not involved in Sport on the day allocated to them (Wednesday), are permitted to leave at the commencement of lunch.



Sport thus constitutes the compulsory component of co-curricular activities. Whilst this is presently voluntary for the current Year 12 students, as of fourth term 2001, all final year students will be required to complete a minimum of 30 co-curricular hours which may revolve around an area other than Sport. As students will be required to satisfy this commitment between their fourth term as a Year 11 student and their third term as a Year 12 student, the current Year 11 students will be the first to comply with this co-curricular modification.

Specifically, activities associated with Sport principally relate to the school's weekly afternoon program. This involves a mixture of intraschool activities, pertaining to a school-based Sport program, and to interschool fixtures, associated with the school's membership of an interschool competition. The weekly program alternates between these two facets. Provision for girls includes basketball, hockey, netball, soccer, softball, table tennis, tennis, and volleyball. For boys it includes basketball, cricket, football, hockey, soccer, softball, table tennis, tennis, and volleyball. Over and above this, the Sport program also involves carnivals--athletics, swimming, and cross-country--at the house level. Where the House Athletics Carnival (compulsory for both students and staff) is held during school hours, participation in the House Swimming Carnival (voluntary for students and compulsory only for staff in positions of leadership) involves an after school hours commitment from 6.00 p.m until 10.00 p.m. The House Cross-country Carnival, held during school hours, involves voluntary student participation under the supervision of house co-ordinators and staff drawn from the Physical Education and Health Faculty. The latter, held off-campus, requires the absence of participatory staff on the basis of the entire day, and of students, on the basis of participation in an age-related event, for a portion of the day only. At the level of the interschool association with which the school is affiliated, the school similarly participates in Interschool Athletics, Interschool Swimming, and Interschool Cross-country carnivals, student and staff involvement undertaken on the basis of skill and/or commitment. Like the House Cross-country Carnival, the Interschool

Athletics and Interschool Cross-country carnivals involve some disruption in terms of absent staff and students. (The Interschool Swimming Carnival is held after school hours.)

The co-curricular provision pertaining to the Performing Arts and to Public Speaking and Debating, involving participation at a voluntary level, includes the college's annual musical/dramatic production, the House Drama, the House Music, the House Debating, and the House Public Speaking competitions, and one or more of the school's eight various musical groups within the school (e.g. chamber, choir, concert band, and so forth). Three of the five co-curricular areas--Performing Arts, Public Speaking and Debating, and Sport--thus incorporate competition at the house level. Other than these three areas which involve activities around the concept of house, co-curricular provision is on the basis of student interest as opposed to house involvement.

Involving all members of the teaching personnel, including the two deputy principals and the three directors, two aspects of the co-curriculum are notable: the timetable commitment--lunchtimes from Tuesday through to Thursday are lengthened by 15 minutes; the commitment of the staff--teaching personnel are involved to a minimum of 24 hours, this 3-day equivalent being taken in lieu at the end of the year, with any additional time in excess paid at an hourly rate commensurate with that of a replacement teacher employed on a daily basis. As with the curricular dimension, co-curricular merit is recognised through a system of awards. Sports awards, some 300 in all, are made in relation to the various teams fielded at each year level. Two awards--best player award and the coach's award--are presented per team per year level. These are presented at the school's annual Sports Awards Presentation Night.

Co-curricular awards, some 50 in all, relating to the various co-curricular activities in the other four co-curricular areas, including house-based activities, are presented at the school's annual Speech Night. Three other types of awards, existing in addition to those specific to the co-curricular program, are also presented on Speech Night: Mentor Group

Spirit; College Colours; and House Colours. Mentor Group Spirit awards are presented to one person in each of the school's 42 mentor groups. In addition to the area of academic excellence, College Colours are awarded, on the same basis as described previously, in relation to six other general areas: Christian Service; Co-curriculum; Drama; Music; Public Speaking and Debating; and Sport. House Colours, presented on the basis of outstanding meritorious service and/or achievement in a range of house activities, are awarded as Senior (Years 11 and 12), Middle (Years 9 and 10), or Junior (Years 7 and 8) Colours. Each involves the receipt of a certificate and a coloured house braid with a silver letter--S, M, or J as appropriate--to be worn across the top of the individual's blazer pocket. Whilst College and House Colours are invariably presented on the annual Speech night, certain nominations occur at times, appropriate to the award, in the course of the year. These involve presentations at one of three full school assemblies in approximate correspondence to first, second, and third terms. In the case of both College and House Colours, the Principal reserves the right of ratification, even in those cases where conferral is automatic (e.g., Full College Colours for the Dux).

## Leadership Structures within the School

### *Staffing Leadership Structures*

As has been alluded to, the school's leadership is organised around a number of distinct categories. In support of the principalship, the immediate administrative hierarchy has two subdivisions: two deputy principalships; and three directorships. The deputy principalships relate to the two basic divisions of staff and students within the day-to-day community (involving administrative and pastoral focuses respectively), whilst the directorships relate to the three basic divisions of curriculum, co-curriculum, and Religious Education within the school's educational focus. Thus, there exist the positions of Deputy Principal Staff, Deputy Principal Students, Director of Curriculum, Director of Co-curriculum, and Director of Religious Education. The two deputy principals each have a

minimal teaching load involving, at the Principal's directive, one Religious Education class. The teaching load of the directors is somewhat more substantial (see Table 3). Other than that of the Director of Religious Education whose load involves, at the directive of the Principal, a Religious Education class at each of the six year levels, these involve the particular director's area of expertise.

Table 3

*Time Allowance: Deputy Principals and Directors*

General Leadership Position	Specific Position	Time Allowance
Deputy Principal	Staff	32.5 / 35
	Students	32.0 / 35
Director	All	8.0 / 35

*Note.* The time allowance for all positions is measured as a fraction of the scheduled 35 periods in the school week. However, all positions effectively operate on 2 periods less than indicated given the weekly requirement of their presence at the Principal's Consult meeting.

Within the broader administrative hierarchy, three other major subdivisions occur. These relate respectively to faculty co-ordination, the vertical house structure of the school, and the horizontal division of the school into three subsections according to year-level groupings. Thus, there exist eight faculty (the Director of Religious Education is responsible for the Faculty of Religious Education) and six house co-ordinators positions in addition to those relating to the transition (Year 7), middle (Years 8, 9, and 10), and VCE (Years 11 and 12) years of schooling. Where the time allowances for positions associated with the six houses and the three year level groupings are standard (see Table 4), those pertaining to faculty, whilst comparable, vary slightly according to need (see Table 4).

Table 4

*Time Allowance: Faculty, House, and Year Level Groupings*

General Leadership Position	Specific Position	Time Allowance
Faculty	Arts	2.5 / 35
	Design and Technology	2.5 / 35
	English	3.0 / 35
	Humanities	3.0 / 35
	LOTE	2.5 / 35
	Mathematics	3.0 / 35
	Physical Education and Health	2.0 / 35
	Science	3.0 / 35
House	All	5.0 / 35
Year Level Groupings	All	3.5 / 35

*Note.* The time allowance for all positions is measured as a fraction of the scheduled 35 periods in the school week.

Other than the position of principal, several other unique leadership roles occur within the school. These positions correspond to one of three types: additional positions relating to distinguishable areas of further responsibility within the school; additional positions relating to major concerns within one area of responsibility--curricular or co-curricular--within the school effectively operating as sub-faculties; additional positions related to cross-curricular concerns. Thus, additional co-ordination positions relating to distinctive responsibilities concern the school's daily administration (i.e., the school's daily organisation), and the school's commitment to the professional development of teachers (see Table 5). Major positions of responsibility subordinate to another area within the school relate to Outdoor Education (a subject within the Physical Education and Health Faculty), Music (a subject within the Arts Faculty), Sport (the compulsory component of

the co-curriculum), and Public Speaking and Debating (an optional component of the co-curriculum) (see Table 5). Positions of responsibility related to cross-curricular concerns correspond to the use of computer technology and the provision of special education needs (see Table 5).

Table 5

*Time Allowance: Miscellaneous Leadership Positions*

General Leadership Position	Specific Position	Time Allowance
Further Positions	Administration	5.0 / 35
	Teacher Development	3.5 / 35
Sub-faculties	Outdoor Education	0.5 / 35
	Music	3.5 / 35
	Sport	10.0 / 35
	Public Speaking and Debating	1.0 / 35
Cross-curricular Concerns	Learning Technology	2.5 / 35
	Special Education	4.5 / 35

*Note.* The time allowance for all positions is measured as a fraction of the scheduled 35 periods in the school week.

With three exceptions, these being the roles associated with Public Speaking and Debating, Outdoor Education, and Music, all leadership positions, other than principal and deputy principal, are designated by the descriptor *senior staff*. As has been previously stated, in the order of 50.0% of middle management positions (i.e., positions excluding that of principal, deputy principal, and director) within the school are held by female members of staff. Of the 25 middle management positions, 60.0% are held by individuals who have been in the school less than four years (i.e., having served at most three years they are in their fourth year or less) (see Table 6) as opposed to the 52.0 % of the staff in general (see

Table 2). Given that the employment of all three directors occurred in the period prior to 1999, this rate drops to 56.9% in relation to the 28 senior staff positions (see Table 7).

Table 6

*Middle Management:*

*Year of Service/Employment by Percentage and Cumulative Percentage*

Year of Service/Year of Employment		Percentage	Cumulative Percentage
1st	2001	16.0	16.0
2nd	2000	16.0	32.0
3rd	1999	8.0	40.0
4th	1998	20.0	60.0
5th year or more	1997 or earlier	40.0	100.0

*Note.* These figures indicate the percentage of the 2001 staff in middle management positions, excluding those on extended leave, in the said year of service, who remain in the employment of the college.

Beyond the positions of principal and deputy principal, the school's personnel are consequently organised in relation to three main categories: senior staff; other teaching staff; and teaching support staff. These categories require elucidation. The school's senior staff, involving all leadership positions excepting the three positions noted, additionally includes the Business Manager and the Librarian. As with the Head of Special Education and with the co-ordinators of Learning Technology and Teacher Development, the secondment of the Librarian is by the Principal's personal invitation. By virtue of the distinction wrought in terms of professional demands made upon the senior staff, the teaching personnel are distinguished by membership or non-membership of the senior staff.

Table 7

*Senior Staff: Year of Service/Employment by Percentage and Cumulative Percentage*

Year of Service/Year of Employment		Percentage	Cumulative Percentage
1st	2001	14.3	14.3
2nd	2000	14.3	28.6
3rd	1999	7.1	35.7
4th	1998	21.2	56.9
5th year or more	1997 or earlier	43.1	100.0

*Note.* These figures indicate the percentage of the 2001 senior staff, excluding those on extended leave, in the said year of service, who remain in the employment of the college.

Whilst all members of the teaching personnel other than senior staff remain undistinguished by a particular descriptor within the school, herein they are designated *teaching staff* so as to differentiate them from their senior staff counterparts. The teaching support staff includes all other members of the school's staff other than the teaching personnel (i.e., the clerical staff, the chaplains, the library staff, the integration aides, the School Counsellor, the Careers Counsellor, the Community Liaison Officer, the cleaners, the grounds staff, and so forth). Thus, the Business Manager and the Librarian, pre-eminently members of the teaching support staff, are co-opted for senior staff duties, notably the various meetings with which the status is associated and the annual residential senior staff conference.

*Student Leadership Structures*

Student leadership is a significant dimension to the school. Incorporating numerous positions and, therefore, opportunities for the student involvement, student leadership occurs within four contexts within the school. Firstly, there exist the positions of College



Captain and College Vice Captain. Correlating to the commitment of the school to its religious/pastoral and curricular/co-curricular arrangements, there exist, secondly, the positions of Captain and Vice Captain in relation to Christian Service, Drama, Music, Public Speaking and Debating, and Sport, the latter entailing four positions in respect of the differentiated sporting arrangements for the two genders. Thirdly, given the school's commitment to the house system, there exist, in relation to each of the six houses, the positions of Captain, Vice Captain, and Year Level Captain, the latter involving one position at Year 11 and at Year 12 and two positions (male and female) at each of the other four year levels. Other than the College Captaincy and Vice Captaincy, both of which are held by Year 12 students, the positions of Captain and Vice Captain, in all areas of leadership are held by Year 12 and Year 11 students respectively. Finally, there exist 12 positions in relation to the school's Student Council, two positions at each year level. That is, in all there exist 98 positions of student leadership, 42 of which are allocated to Year 11 and 12 students.

Of these various positions of leadership, all of which involve an election process, one aspect is notable: The Year 12 positions of College Captain and Vice Captain, together with the captaincies associated with Christian Service, Drama, Music, Public Speaking and Debating, Sport, and the six houses, are announced, midway through the third term of their Year 11 studies, on the school's feast day. These appointments, constituting a forum known as the College Committee, are largely made in consequence of an interview process, a preliminary student election determining a short list for interview by a committee composed of the Principal, the Deputy Principal Students, the Director of Co-curriculum, the VCE Co-ordinator, and either a house co-ordinator or the Student Council Co-ordinator. These leaders take up their position at the beginning of fourth term subsequent to a weekend leadership training camp staffed by school personnel, including the Deputy Principal Students, the Director of Co-curriculum, the School Counsellor, and the Student Council Co-ordinator. Thus, these leaders are appointed from term four as Year 11 students until term three of their final year of studies. As of 2002, this will differ from the

period of appointment for other student leadership positions within the school: Given a mid-year change in policy in 2001, all other student leadership positions within the school will be allocated on the basis of a four-term appointment across the full school year.

Four principal forums exist for student leadership. The first of these, occurring in relation to Year 12 leadership positions, is the aforementioned College Committee. Chaired by the Principal, this is comprised of the Deputy Principal Students, the Director of Co-curriculum, and the VCE Co-ordinator in addition to the various Year 12 captains-- College Captain, College Vice Captain, the house captains, and the captains of Christian Service, Drama, Music, Public Speaking and Debating, and Sport. This committee convenes between 8.00 a.m. and 8.35 a.m. once in the school's two week cycle. The second forum for student leadership, occurring at the house level and again in relation to Year 12 leadership, is the House Council. This consists of the six house captains, the six house co-ordinators, the College Captain, the College Vice Captain, and the Director of Co-curriculum. This group meets once or twice a term to discuss house related issues and to organise interhouse events. As with the College Committee, this occurs as a morning fixture between 8.00 a.m and 8.35 a.m.. The third forum is the aforementioned Student Council. This is composed of the Student Council Co-ordinator, the College Captain and Vice Captain in addition to the two elected student representatives from each year level. Operating under the banner of the co-curriculum, the Student Council is convened once per cycle within a lunch break. The Student Council operates under the guidance of the designated co-ordinator, appointed from among the school's teaching personnel. The final forum pertains to the House Committee associated with each of the six houses. Each is comprised of the House Co-ordinator, the House Captain and Vice Captain and the six year level captains. These six committees meet--on an individual basis--twice per term during the Tuesday mentor period. Other than these four forums, student leadership is most visible at the regular full school assemblies. These are presided over by the College Captain and Vice Captain in the formal presence of the Principal, in academic gown, the two deputy

principals, and the three directors with other members of staff as dictated by the agenda of the particular assembly.

### Two Significant Administrative Features

Other than the house system, the school schedule, and the school's leadership structures, the school is characterised by its dependence on two other infrastructures within the school: its proliferation of committees and groups; its extensive practice of documentation. These are considered in the ensuing discussion.

#### *Forums within the School*

The school's various committees and groups fall into two broad categories: those that are the predominant concern of staff; and those that are predominantly composed of students under staff supervision. As the latter have been addressed previously, it is the former that are the focus of this discussion.

The school is notable for its proliferation of committees and groups, and in turn, the extensive network of associated membership given not only the largely ex-officio nature of the latter, but also the multiple membership thereby occasioned for the Principal, deputy principals, and senior staff. As the ensuing consideration is confined to the school's main forums, the discussion is by no means exhaustive given the existence, at one time or another, of various committees, sub-committees, and ad hoc groups convened in relation to specific issues, and of the various committees that exist outside the parameters of the day-to-day community by which this study is restricted (e.g., the School Board, the Parents and Friends Association). Other than this guiding principle, several general characteristics, regarding forums within the school, are to be observed. Firstly, in consequence of the proliferation of committees and groups, meetings are pre-eminent in the culture of the school. Secondly, all meetings within the school are conducted formally, in accordance

with recognised principles, commence with a prayer, and involve an agenda and the taking of detailed minutes for subsequent circulation, the latter occurring always at the level of membership and oftentimes beyond (e.g., minutes of a faculty meeting would be submitted to the Director of Curriculum). As with classroom duties, absence from a meeting is subject to the Principal's permission. Fourthly, each forum provides an avenue for the discussion of issues relevant to its area of focus, and shares, in common with all official committees and groups within the school, the responsibility of making recommendations, through the putting of formal motions, to the Principal for his consideration and ratification. Fifthly, in keeping with the Principal's directives, ex officio membership of the school's various committees and forums invariably involves the Principal, the two deputy principals, and the three directors. Thereafter, ex officio membership is largely drawn from the senior staff on the basis of the focus of the particular committee or group. Five of the school's principal committees, pertaining to the curriculum, the co-curriculum, pastoral care, sport, and the school uniform, involve additional membership on the basis of several elected staff representatives, two student representatives from the College Committee, and representation from the broader school community, usually, though not always, parental.

*Primary forums within the school.*

The school's primary forums (primary by virtue of their pre-eminence within the culture of the school) exist in relation to 12 groups involving specific areas of focus and/or membership: the Principal's Consult; the Senior Staff Forum, and the Faculty and House Co-ordinators groups; the Curriculum and Pastoral committees; the Co-curriculum, Sport, and Professional Development committees; the Industrial Consultative Committee; the Uniform Committee; and the Parent-School Liaison Committee.

The Principal's Consult is comprised of the Principal, the two deputy principals, the three directors, and the Business Manager. Scheduled to meet once per week across two morning periods, the committee is convened by the Principal as a forum not only for advice

and discussion in relation to an agenda set by the Principal, but also in relation to the Principal's list of ongoing priorities for himself and his fellow consultors (members are known by this descriptor). Unlike the undertakings of all other groups within the school, those of the Principal's Consult are confidential.

The school's senior staff are scheduled to meet on an average of twice a term. Attended by the Principal and the two deputy principals in addition to all senior staff, the Senior Staff Forum involves approximately 30 individuals. These meetings constitute the first part of a two-part forum, all senior staff meetings being followed by two further meetings in relation to two sub-groups of the senior staff: the faculty co-ordinators and the house co-ordinators, focused on curricular and pastoral concerns respectively. The Faculty Co-ordinators Group is comprised of the Director of Curriculum and the Deputy Principal Staff in addition to the nine faculty co-ordinators. The House Co-ordinators Group is constituted of the Deputy Principal Students, and the Transition, Middle School, and VCE co-ordinators in addition to the six house co-ordinators.

Two major committees exist in addition to those pertaining to faculty and house: the school's Curriculum and Pastoral committees. Like the Senior Staff Forum, these are large groups that meet on average twice a term. Where the Faculty and House Co-ordinators groups focus on the administrative specifics of the curricular and pastoral provision in relation to faculty and house concerns respectively, these two committees focus on developmental concerns in relation to curricular and pastoral provision. The Curriculum Committee is chaired by the Director of Curriculum and includes the two deputy principals, the two other directors, the other eight faculty co-ordinators, the Administration, Learning Technology, and Teacher Development co-ordinators, the Head of Special Education, and the Careers Counsellor. The Pastoral Committee is chaired by the Deputy Principal Students. Membership of this committee includes the Deputy Principal Staff, all three directors, the six house co-ordinators, the School Counsellor, the Careers Counsellor, one of the school chaplains, the Head of Outdoor Education, and the

Transition, Middle School, and VCE co-ordinators. Both committees include, as indicated previously, additional staff, student, and parental membership to involve in excess of 20 individuals respectively.

Three other committees exist within the school on a smaller scale to that of those previously mentioned: the Co-curricula Committee, which meets twice a term; and the Sport and Professional Development committees, which meet once a term. The Co-curricula Committee is chaired by the Director of Co-curriculum. Members of this group include the Principal, the two deputy principals, the three directors, the co-ordinators of Sport and Arts, and the Head of Public Speaking and Debating. As with the Curriculum and Pastoral committees, the Co-curricula Committee includes, as indicated previously, additional staff, student, and parental representation. The Sport Committee is a sub-group of the Co-curricula Committee. Convened once a term, it is chaired by the Sport Co-ordinator and other than the Director of Co-curriculum, is constituted, as previously indicated, by representation from among the staff, the parent body, and the school's College Committee. The Professional Development Committee, chaired by the Teacher Development Co-ordinator, includes the Principal, the two deputy principals, the three directors, and several elected members of staff.

Two other small-scale committees exist within the school: by legal mandate, the Industrial Consultative Committee; at the Principal's behest, the Uniform Committee. The former has responsibility for making recommendations to the Principal in relation to industrial conditions such as class sizes, workloads, and positions of leadership. This committee meets approximately twice per term and its members include the Principal, the two deputy principals, two elected union representatives from within the school personnel, and two elected staff representatives. The latter, chaired by the Deputy Principal Students and convened by the Principal in relation to uniform regulations, meets once a term, and is comprised of the Deputy Principal Staff, the Director of Religious Education, and the Sport

Co-ordinator, the balance of its membership--like the Sport Committee--constituted by representation from among the staff, the parent body, and the school's College Committee.

Whilst the parent body lies without the parameter of the day-to-day school community by which this study is restricted, the Parent-School Liaison Committee is included here by virtue of the high regard in which the Principal holds it, its inclusion of school personnel, and its focus upon the substance of the school's day-to-day concerns. Chaired by the Community Liaison Officer, this group comprises the Principal, the two deputy principals, the Principal's personal assistant, the Director of Religious Education, the School Counsellor, and two or three parental representatives from each of the school's six houses. This group convenes of an evening five times per year (twice in term four), and provides a forum for the school, in partnership with parents, for discussion, review, and feedback on issues pertinent, from either perspective, to the life of the school.

*Secondary forums within the school.*

Five secondary forums (secondary by virtue of their penultimate significance within the school as distinguished by the focus, and/or frequency, and/or import of the meetings with which they are associated) exist within the school: the weekly Staff Briefing; Faculty and Subject team meetings; Teaching Personnel meetings, held six times a year; House Team meetings held twice per term; and the VCE meetings, held twice a year at the beginning of each semester for the teachers of VCE subjects. These require elucidation. The Staff Briefing constitutes a written bulletin for silent perusal with opportunity for verbal comment as subsequently required. The reading of this weekly bulletin requires the presence of all teaching personnel and some members of the teaching support staff. Where Faculty Teams meet at several scheduled times through the year as set down in the school calendar, Subject Teams meet on an ad hoc basis as prescribed by need. Meetings for the school's teaching personnel include the Principal, the two deputy principals, and the three directors as well as the teaching personnel per se. House Teams are composed of the staff

members associated with each particular house. The two meetings held for VCE teachers are of an administrative orientation.

### *Documentation within the School*

As with its proliferation of committees and groups, the school is notable for its extensive practice of documentation and its bias towards communication by the written word. The school's various documents fall into two broad categories: those that are the predominant concern of staff; and those for wider circulation within the student and parent bodies. Documents pertinent to the former category, whilst including various types of standard reference documents such as handbooks, are largely consequent upon the meetings of the various forums within the school and, therefore, pertain to minutes and related correspondence and action. As has been noted, these invariably have a circulation beyond that of the particular forum's immediate membership to include persons in positions of leadership related to the focus of the forum. As the school is notable for its proliferation of committees and groups and, in turn, the extensive network of associated membership given not only the largely ex-officio nature of the latter but also the multiple membership thereby occasioned for the Principal, deputy principals, and senior staff, the paperwork for those in positions of leadership is considerable. Documents pertinent to the latter category are largely consequent upon the school's curricular/co-curricular dimensions and, therefore, pertain to circulars and handbooks. As these are the responsibility of school personnel, the documentary concerns of the latter also involve a preparatory dimension in addition to the documentation generated in relation to the school's various forums. Over and above these general principles governing documentation within the school, there exist several principal documents of regular publication and of informational, administrative, and organisational significance. It is these that are the focus of the remaining discussion. Whilst the ensuing consideration is confined to these main documents, the discussion is by no means exhaustive given the school's extensive practice of documentation and its favour of the written word.



Section headings for the Introduction through to the References have necessarily been deleted for electronic presentation. Likewise, page numbers have necessarily been deleted for electronic presentation.

The school's main publications, recognised along with its various forums as principal means of communications within the school community, are divided into two categories: those that are the predominant concern of staff; and the one document for wider circulation within the broader school community. In relation to the former category, there exist three primary documentary sources: the daily bulletin, for staff and students; the weekly staff bulletin, the reading of which constitutes the weekly Staff Briefing; and the weekly publication of the school's forward diary. In relation to the latter category there is the weekly school bulletin. This principal publication for the broader school community is circulated within the staff and thus provides an additional, if secondary, documentary source for the school's personnel.

The daily bulletin, headed by prayers for the morning and afternoon administrative sessions, in generally detailing between 20 and 30 notices, highlights the extensive nature of the school's curricular/co-curricular provision, and the associated information to be disseminated within the school community. Notably, given the 7-minute duration of the morning administration and the representation in each mentor of all six year levels, both staff and students observe the difficulty of adequately disseminating these daily notices. The weekly staff bulletin is, as has been alluded to, a written briefing for staff. As such it is the principal means of communicating information within the school's personnel. In addition to the publication of items intended for distribution within the wider staff, the bulletin includes the reports and minutes of most of the principal forums within the school. (Whilst the Staff Briefing allows for verbal communication, this tends to be minimal.) The structure of the document is such that items are mentioned initially in brief with reference, as necessary, to further information contained in an associated appendix. The document is thus a large one invariably involving between 4 and 5 A4 pages of short items with reference as necessary to the various appendices of which there are generally between 20 and 30 A4 pages.

In recognition of the school's extensive religious, curricular, and co-curricular provision, a weekly forward diary is published. To aid planning and to further general awareness, particularly that of the broader school community in relation to the commitments of staff and students beyond the classroom, this comprehensively details commitments, as currently known, for the academic year and beyond, across the seven days of any one week. Thus, this calendar of events details commitments in relation to the activities of individuals or groups within the school community pertaining to (a) before, during, and after, school hours in relation to the school week; and (b) weekends and vacations. Publication of the current week of the school calendar is a regular feature of the weekly school bulletin. Where the school calendar is an A4 publication of some 8 or 9 sheets incorporating some 15 to 17 pages, the school bulletin is a substantial A3 publication, generally of some 4 sheets, and occasionally of 5, to thus incorporate some 16 or 20 A4 pages of articles. The document is essentially comprised of standard articles from various personnel, with other articles as appropriate. Standard contributors include the Principal, the Director of Religious Education, the Deputy Principal Students, the Sport Co-ordinator, the Head of Music, the School Counsellor, the Careers Counsellor, and the Community Liaison Officer.

The school's extensive practice of documentation warrants recourse to the school's internal mailing system. Communication via the written word is facilitated via a centralised mailing facility located in the staffroom. Apart from the seven most senior members of staff who are arranged according to position and, therefore, occupy the first seven mail boxes, this is arranged on a chronological as opposed to an alphabetical basis; that is, according to how long they have been employed in the school (replacement staff utilise the mail box of the person they are replacing). This arrangement is in keeping not only with the chronological listing of all school personnel, other than consultants, but also with the practice of qualifying a general reference to a member of staff in terms of the individual's years of service (e.g., John Smith [91-96], would indicate that John Smith had been employed at the school from 1991 until 1996). In keeping with the extensive use of

acronyms within the school, as staff are generally identified in the written word by two or three initials (e.g., John Peter Smith would be identified as JPS), and as mentor groups are known by the mentor's initials prefixed by that designated for the house to which it belongs (e.g., John Smith's mentor of Green House would be identified as G/JPS), communication via the written word, in relation to the use of the internal mailing system, is not without its frustration for the staff and students. This occurs in consequence of the constant need to cross reference a person's name, initials, and mail box number. This is compounded in relation to contacting students via the mentor. Given the house system, accessing a particular year level involves 42 mentor groups as opposed to 6 year-level classes of the year-level system that had previously operated within the school.

### Conclusion

The participant school, a Catholic regional college founded to serve the secondary educational needs of its constituent parishes, is an established, relatively well-endowed institution favouring the descriptor independent, more usually associated in the Australian context with wealthy independent Protestant and non-denominational schools, as opposed to regional. A staff, characterised by a tendency to short-term tenure, serves a largely nominal Catholic student population. Its philosophical basis is grounded in the pursuit of excellence across four principal dynamics pertaining to religious, pastoral, curricular, and co-curricular provision. Given its sporting and co-curricular commitments in particular, the school is consequently notable for a program of extensive provision beyond the curriculum. The school is additionally characterised by the extent of its leadership structures, in relation not only to the teaching personnel but also to the student body. Further, the school is notable for its proliferation of committees and groups, their largely ex-officio membership, and, given the responsibility of the latter for making recommendations to the Principal for his consideration and ratification, the unilateral nature of the school's decision-making process. Finally, the school is characterised by its extensive practice of documentation and its associated bias for the written word.

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Where it has been the purpose of this chapter to present a description of the school, it is the purpose of the next chapter to present perspectives on the school from within its day-to-day community.

## CHAPTER SIX

### PERSPECTIVES WITHIN

Perspectives within the school's day-to-day community revolve around four principal focuses, these being the school's organisational/administrative, curricular/co-curricular, religious/philosophical, and pastoral/communitarian, dimensions. These principal focuses provide the structure for the ensuing consideration of the school from the perspective of the members of its day-to-day community.

Specifically, each of the four major sections into which the chapter is divided is composed of several subsections through which are addressed the presenting issues evident within the perspectives of the day-to-day community. The organisational/administrative section focuses upon the school's busyness and the problematic nature of its administrative culture. The curricular/co-curricular section directs attention to concern for the academic focus of the school's curriculum and for the effect not only of the school's busyness upon its curricular endeavours but also of the generalised superficiality with which the school is associated. Further, it highlights the co-curriculum, an essentially positive experience for the student body, as a significant contributor to the school's correlated characteristics of busyness and superficiality. The religious/philosophical section details two phenomena peculiar to the participant school: the overt but essentially shallow quality of the school's Catholicity; and the essential quality of disparity noted in relation to the philosophical rhetoric of the school and its practices. Finally, the pastoral/communitarian section focuses upon the importance of the interpersonal dimension and thence upon the factors by which this is deemed to be undermined.

## The Organisational/Administrative Dimension

### *A Busy School*

Fundamental to the experience of both staff and students is the prevailing busyness of the school. This state of affairs is primarily linked to the weekly five-period loss of curricular time to the sport, mentor/Mass, assembly, and study/Mass sessions, and thereafter to the demanding nature of the co-curricular provision within the school. It is also seen to be a by-product of extensive administrative practices, and a high incidence of parent/teacher contact and of night commitments in general.

Those . . . [sport] lessons had to come from somewhere . . . and everyone fought tooth and nail not to lose [classroom time]. (Senior Staff [SS] 1, 2001, Int 1) By the time you do . . . assembly, study time, mentor--that's three lessons of valuable teaching time wasted, and that adds up to a lot of time [over the course of the year]. (Teaching Staff [TS] 2, 2001, Int 1) The co-curricular stuff makes it a very busy place, and it [then] makes the rest of the timetable more compact, so [that] it has to be busier. (SS 3, 2001, Int 2) People come in here and are very, very regularly surprised at the [number of] meetings. (Teaching Support Staff [TSS] 4, 2001, Int 1) There's . . . the most amazing number of meetings and [committees]. Everybody seems to be on at least one committee and many people are on more. . . . Parent/teacher interviews [and reports] every term seems to be excessive. (TSS 5, 2001, Int 1) The other thing is [that] the night commitments . . . are . . . more significant than [in] other schools. (SS 12, 2001, Int 1) It's something that really needs to be looked at, all these different information nights. (TSS 3, 2001, Int 1)

The nature and intensity of the individual's experience of this phenomenon is ultimately dependent on his or her status within the school. Differentiation of experience is relative, firstly, to the individual's status within the school and, secondly, to the degree of individual involvement occasioned in relation to that status. The effect of status within the

school occurs in relation to membership of three principal groups, these being the student body, the teaching personnel, and the teaching support staff. Thereafter, individual experience of this phenomenon, at the level of both students and staff, is differentiated in relation to the extent of co-curricular involvement and/or the assumption of a leadership position. However, for the most part, individuals such as the Business Manager, the School Counsellor, and the Community Liaison Officer excepted<sup>36</sup>, the teaching support staff experience of this phenomenon is, given the regular hours by which their work is defined, relatively contained. Busyness is, however, common to the experience of all members of the day-to-day community, the teaching support staff included: "We've got a good support staff. . . . They pitch in. They don't watch the clock. I'm aware that there [are] many occasions where they'll go that extra 15 or 20 minutes because something needs to be done" (SS 10, 2001, Int 1). That is, the general expectation, if not compulsion, of generosity with time is the principal means by which the expected pre-eminence of the school in the lives of the staff and students alike is manifested: "This place has always got to come first, and . . . [now] they're trying to get the kids to be like that" (SS 4, 2001, Int 2).

Whilst the constraints by which one individual, or group, within the community is bound tend to affect and/or be affected by those of other individuals or groups, the demands of time remain, however, distinguishable between the three principal groups. Where the teaching support staff largely experience the busyness of the school in relation to relatively regularised constraints as indicated, it is in the domains of the teaching personnel and the student body that it comes to the fore. It is in relation to these two bodies that the ensuing discussion consequently proceeds.

Both the students and the teaching personnel primarily experience the demands of time in relation to the standard timetable constraints as alluded to previously. Firstly, these constraints pertain to a reduced allocation within the timetable in which to address

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<sup>36</sup>Where, by virtue of the nature of the position within the school, any overtime worked by the Business Manager goes uncompensated, the set hours of the School Counsellor and the Community Liaison Officer allow for overtime to be taken in lieu, and, in both instances, occurs as a matter of course.

curricular concerns. Apart from a partial timetable consideration in relation to Sport (other than the two timetabled lessons, Sport cuts across the lunch break and into after school hours), secondly, they pertain to an extensive co-curricular program facilitated in the week's five lunchtimes and in out of school hours. Over and above these constraints, two other features of the timetable standardly contribute to the pace at which things are accomplished within the school and, therefore, the experience of the school as a fast-paced environment: the time allocated to the morning and afternoon administration sessions; and the seven-period day.

That 7 minutes in the morning . . . is absolute chaos. And it ends up being that the kids hate those few minutes because you're frantically trying to get through the roll and the announcements and the prayer. So I'm feeling pressured. I become aggressive and they read me as aggressive whereas that's not really my character. It's just the situation you're in. . . . And then in the 5 minutes in the afternoon you are expected to mark the roll, say the prayer, and then go round checking to see if they're all dressed properly. . . . The seven-period timetable I find really draining. I think it really drains the kids too. I don't think it's effective . . . in terms of the quality of teaching. You feel like you're a little bit of a Mexican jumping bean going from one class to another, especially that three-period stretch [between recess and lunch]. By the end of period four the students have switched off. Their concentration has gone and even . . . I have to really push through period five because I've [probably] done the [previous four lessons]. . . . You lose a lot of time because you are constantly changing [which means that] five minutes at either end of the lesson is [lost] because [the students] tend to dawdle. . . . So what was meant to be a 45 minute period can often come down to . . . 35 [minutes]. So [then] you have to cram in a lot of work and you don't teach effectively. (TS 2, 2001, Int 1)

Adopted so as to facilitate timetabling options, particularly in relation to Sport and, thereafter, in relation to the three periods of common time, the seven-period day occasions concern within the staff. Principally, it serves to illustrate staff concerns with what they see, in relation to the perceived pre-eminence of the profile of the co-curriculum within the



school, as the effectively penultimate status of the school's curricular provision. Apprehension in relation to both features thus serves to illustrate the concern of staff with the necessity of the general administrative principle of under-allocation of time, occasioned by the school's combined commitments to the curriculum, to the co-curriculum, and to the mentor/Mass, assembly, and study/Mass sessions, whereby the element of quality is diminished.

I want to do [my job] as well as I can. I want to do it properly. [But] we're getting back to the busyness thing of the whole school. Maybe the whole school is trying to do too much--and I don't mean this in an awful way--but not doing anything properly.

(SS 4, 2001, Int 1)

In addition, whilst acknowledging the inherently busy nature of schools everywhere, staff perceive the busyness of their school, and its correlated tendency to superficiality, as inextricably linked to the school's frequent recourse to innovation, the latter often taking place in the absence of adequate preparation.

In terms of time, I think it's probably our biggest problem here. . . . My feeling is that the intensity of teaching and the nature of the tasks we are being asked to do has changed everywhere. . . . But I think [that] it is particularly bad at [this school]. And I think [that] one of the reasons is [that this school] embraces everything new but often does it without being fully resourced. . . . That's a bit of a problem. . . . I would like to see more priority being given to [the] areas that we do well . . . [through] time being given and money being put into those areas, and [through letting] a few of those other things slide that are done because they look good or because there's a feeling that we must [do them]. (TS 3, 2001, Int 1)

Other than the aforementioned considerations generally affecting both the student body and the teaching personnel, though more consciously apparent to the latter than to the former, experience of the constraints of time are differentiated between, and then within, these two principal groups within the school. From the student perspective, the Sport program, compulsory for all students in Years 7 through to 11, occasions a degree of

disapprobation in relation to the requisite commitment of time, students largely concerned with the lunchtimes and after school hours taken up in travel (other than cricket, interschool games start at 2.30 p.m. and finish at 4.00 p.m.). A concern shared by staff, it is from their perspective, however, focused, as has been previously indicated, upon the usage of school hours in terms of time available for the curriculum: "I think that . . . Sport-- [being] co-curricular--should be after hours" (TSS 4, 2001, Int 1). Thereafter, from the student perspective, homework, in terms not only of the quantity given but also in relation to the fact that it peaks at particular times in the course of the year, is regarded as the other major factor contributing to the pressure of time constraints for students. This concern is articulated by the students at the level of homework being given to an excessive degree. This phenomenon is more consciously associated by the teaching personnel than by the students with the reduced amount of time allocated to the curriculum, with time lost in moving from one class to another, and with the general culture of apathy which marks student use of classroom time. Moreover, the concern of students with the nature of homework within the school is, given the late finishes thereby occasioned, also associated by the students with the detrimental effect of their weekly compulsory Sport commitment upon that night's homework requirements in particular.

Don't give homework on [a Sport] day. We get home late and we're just too tired. (Year [Yr] 7 Student [St], 2001, Survey [Sy]) It wastes my Wednesday afternoons and has a bad impact on my homework. (Yr 11 St, 2001, Sy) Late finishes don't worry me except when teachers still expect work in the next day. . . . When one is swamped by seven subjects due the next day, it's impossible. (Yr 12 St, 2001, Sy)

Thereafter, the student concern with homework is, once again, more consciously associated by the teaching personnel than by the student body with the general busyness of the students in the course of the day: "I'm sure the big number [in] Study Hall is due to the fact that the kids are so tied up with doing other things that [their homework] gets pushed to the bottom of the list" (TS 2, 2001, Int 1).

At the level of the student body, time is additionally constrained in relation to two other features: the optional dimension of the co-curricular program; and the demands required of the school's student leaders. In both instances, however, given the generally positive response of the student body to the school's co-curricular provision, concern for the potentially detrimental effects of student involvement is again expressed by the staff, rather than by the student body: Other than the pressure that is brought to bear in relation to the various house competitions, student participation occurs at the level of their own volition. In relation to the optional dimension of the co-curriculum (i.e., all activities other than Sport), the concern of staff is confined to three particular features. In the first instance it is focused upon the general busyness of the students occasioned by co-curricular involvement: "The kids are all over the place because they're doing bits and pieces and they've been told to do all these bits and pieces of extra stuff" (SS 4, 2001, Int 1). In the second instance, it is focused upon those students who undertake too many co-curricular activities.

People do seem to compare and say this [school] is quite busy. I think that it's got a lot to do with [the co-curriculum]. I like the co-curricular program for me [because I get paid] and for the students [because] it gives them lots of opportunities. [However], I think we need to put some constraints on how many activities children subscribe to, because there are some kids [who] spread themselves way too thin. There are also those students who do the bare minimum, which is probably more than they would have done if they didn't have to [participate]. But there are always those kids who will do everything. (SS 3, 2001, Int 1)

In the third instance, it is focused upon the demands placed upon those students involved in performance-based activities, such as Music, Drama, Public Speaking, Debating, and Sport, in terms of the capacity those areas have to lend themselves to public relations occasions.

I would say [the students gain] an enormous amount from the school, basically through the education they . . . [receive], the Catholic emphasis, and also the co-curricular [opportunities]. . . . However, I believe that at times the school is

unrealistic in its demands on Music kids, Debating kids, kids [who] put in. . . . In the old days they received a little bit back, but in the last few years it's been a case of 'Why aren't you here? Why aren't you there?' . . . There's never any give and take. . . . It's sometimes hard. The kids put in a lot of effort and time and often it's just to promote the school. . . . [Now] they love it. So that's not a problem. But it is a commitment, and it does take time from their studies, and it does take time from their friends and their homework and other things, and I think that it would be nice to say . . . 'I know you're really busy, but thanks for turning up tonight' rather than just [to expect it as a matter of course]. (TSS 4, 2001, Int 1).

At the level of student leadership, the concerns of staff are principally focused upon the demands placed upon members of the school's College Committee (i.e., the school's most senior student leaders). This is occasioned in relation to the requisite duties assigned to the various leadership positions by which the committee is constituted, notably the number of meetings the incumbents of those positions are obliged to attend through their requisite membership of several other committees. Thereafter, it is occasioned by their obligatory support, through attendance, of various school occasions such as all major house events, and their requisite assistance with supervision of the newly instigated cleaning roster.

The phenomenon of busyness is, however, nowhere more pronounced in the school than in relation to the demands placed upon the teaching personnel.

People are constantly saying 'My goodness this school is so busy'. I worry a bit about how new staff--new experienced staff coming from other schools--find it. I think that they often arrive fresh and excited about having a new job and . . . meeting new people, and all that sort of stuff. And then after a week, or two weeks, they look flat. . . . People do seem to compare and say [that] this [school] is quite busy. (SS 3, 2001, Int 1)

Busyness in relation to the teaching personnel is largely experienced in relation to three features. The first of these relates to the requisite involvement of all teaching personnel in the co-curricular program. Its partial provision across the week's five lunchtimes provides a ready focus for concern regarding the level of the formal commitment of time required of teaching personnel in consequence of their co-curricular responsibilities.

I'm on a full teaching load and then I've got to do 50 hours . . . of co-curriculum [annually] on top of a full timetable. When people say 'Come down [to the staffroom]', . . . how can I do that? Monday lunchtimes and Friday lunchtimes are taken up with . . . [the co-curriculum]. . . . [And] it's not just those lunchtimes. It's all the lead up to it. You've got to run activities, [so] you've got to plan ahead of time what [it is that] you are going to do with them. It's not just a matter of rolling up and saying to them 'Here, do this'. . . . If you want to run it properly there is a lot of extra work involved. . . . Most Wednesdays [I am seeing my Year 12 students]. So that leaves me only Tuesday and Thursday, [and] in most cases[--other than yard duty--]I have kids coming to see me [over work missed due to absences]. (TS 2, 2001, Int 1)

The second of these features relates to the extent of the commitments, required of the teaching personnel over and above their curricular and co-curricular allocations. Such commitments are consequent upon, but by no means limited to, the school's extensive administrative infrastructures (e.g., the meetings associated with the school's various forums), its comprehensive evening program involving various forms of parent/teacher contact (e.g., parent/teacher interviews, information nights), and other miscellaneous events requiring the presence of the teaching personnel (e.g., the annual Open Day, the program of parish-based house Masses).

The [teaching personnel] work incredibly hard. . . . They're overworked. I think an enormous amount is expected of them in their personal time, and . . . [they] contribute well over and above what might be expected. And I'm not sure how much that's appreciated. . . . They do work extremely hard and there's quite a lot of extra-curricular stuff which seems to be just expected which I think--in a way--is a bit of

an intrusion on personal time, for example, [all the meetings], the parent/teacher interviews every term . . . and . . . other evening [commitments]. (TSS 5, 2001, Int 1)

In addition to such work related extras, the teaching personnel note the expectation--under pressure, given the criticism consequent upon failure to attend--of their attendance at ostensibly optional school functions, events such as the school's Art Show, the college's musical/dramatic production, and the various house competitions held of an evening. This element of effective compulsion, the third feature with which the busyness of the teaching personnel is associated, is linked to the expected pre-eminence of the school in the lives of the staff.

You're not judged on how well you do your actual job--which, let's face it, that's what we're here for--you're judged on how many extra things you do. . . . I'd love to be strong enough to turn around to them and say 'Look! Excuse me, [but] where does it say [that] in my job description?' (SS 4, 2001, Int 2)

Where the aforementioned elements are common to the experience of all teaching personnel, they are exacerbated in relation to the senior staff. This occurs in consequence of the extra commitments required by the additional duties that distinguish them from the teaching staff. Over and above those duties related to the daily execution of senior staff positions per se, senior staff duties incorporate such aspects as committee membership and, therefore, attendance at meetings, requisite attendance at ostensibly optional school functions, the submission of an annual report, involvement in the annual senior staff conference, and so forth. Thus, whilst senior staff positions carry a time allowance, it is considered disproportionate in relation to the work occasioned.

I had a class period one. Period two [I had to organise something unexpectedly]. Recess [I had] a meeting with kids. . . . Periods three and four I taught. Period five I had [a class] Mass. At lunchtime there was a . . . meeting [with students]. Period six there's a meeting. . . . Period seven there's this [interview]. Tonight there's [the Curriculum Committee]. . . . I don't think you can continue these energy levels indefinitely. I'm not even doing proper class preparation, and I don't like it. . . . The

pace is on. Most nights I work at home. . . . You don't have the time [to do what should be done] and that's the dilemma. I'm not sure that [the Principal] understands the big picture. . . . I'm not sure that [the Principal] is sympathetic towards [the demands of the school's senior staff positions]. (SS 12, 2001, Int 1)

As just under half the teaching personnel are designated members of the senior staff, the phenomenon of busyness, as and how it relates to members of the senior staff, is generally pervasive. In being apparent, the busyness of senior staff consequently plays no small part in the notable reluctance of experienced staff to take on leadership positions and the correlated trend for younger, less experienced teachers to assume them.

One of the concerns that I have . . . is that people . . . pull out of a lot of extras simply because they can't make the commitment [required]. If I were at another school I'd probably be far more interested in positions of leadership because I would feel that I could manage them. But I'm not willing to apply for anything [here]. . . because not only would it be stressful but, secondly, I don't think I would be able to do an adequate job. . . . If you look at the demographics at the moment they're interesting, because there are a lot of young staff who are not particularly experienced--they might have been teaching 4 or 5 years--who are taking on really big . . . positions--doing a fantastic job I must admit and [it's] a wonderful opportunity for them--but the reason they're [filling those positions] is because people like me just can't. . . . [And] people . . . who have done it for years . . . are saying [they] just need a break. (TS 3, 2001, Int 1)

Whilst the constraints of time for senior staff are regarded as considerable, there is general recognition that this peaks in relation to the two deputy principals and the three directors. All have ex officio membership across many of the school's committees, and all, by virtue of their position and in the interests of public relations, are required by the Principal to maintain a visible presence in the school through their requisite attendance at a variety of school, and other, functions. The directors, all of whom have teaching duties entailing a 70% allotment of the standard full-time teaching load, whilst having an eight-period time

allowance per week (see Table 3), effectively operate on six given that two are appropriated for the weekly Principal's Consult meeting, and are generally acknowledged to be over-allotted.

[The directors] have a .7 teaching load. In other schools it would be [a] .5 or [a] .3 [load]. In many schools [they] wouldn't be teaching at all, or maybe they would have one class like the [deputy principals have here]. (SS 2, 2001, Int 1)

Similarly, the extensive responsibilities associated with the roles of the two deputy principals is recognised, their workload generally acknowledged, though not by the incumbents, as exacting.

I don't know how [the Deputy Principal Students] copes. I don't know how she copes. I really don't know how she copes with the intensity with which she [is required to fulfil her role]. I mean, she does a great job but she's expected to do so much. (SS 4, 2001, Int 1)

Likewise, the demanding nature of the workloads associated with the deputy principalships and with the directorships extends, though to a lesser extent, to the Business Manager, and is, therefore, characteristic of the conditions across all positions within the Principal's Consult.

What I haven't . . . completed here between 5.30 p.m. and 6.30 p.m. at night--you can go home and have dinner and do a quiet hour after dinner. And often a lot can be achieved just by doing a little bit more. And you're still at home with your family at night. [It's a reasonably regular occurrence], but that's not a problem. You don't need to look far [to see] that most members of Consult put in fairly good hours. [So] if I can, I try to tackle it by [taking it home]. . . . And then, just every now and then, if there's a backlog, . . . you . . . put in a Saturday. . . . It's amazing what can be done when no one's around. It's no secret, others are doing it. (SS 10, 2001, Int 1)

Of the school's busyness, it only remains to note two associated attributes: that it is invariably viewed with concern by the teaching personnel who experience it, albeit in varying degrees of intensity, most acutely; that it is promoted by the Principal through an



administrative culture, dominated by the latter and deemed to be actively supported by the Deputy Principal Staff, whereby the school's industrial conditions are determined. Thus, whilst it is acknowledged to contribute to the not inconsiderable turnover within the teaching personnel, as the pace of the school is deemed to be normative, acceptable, and, therefore, non-negotiable, such concerns remain unacknowledged, the teaching personnel invariably made to experience their concerns as a measure of their own inadequacy.

The problem is that [the Principal] . . . works hard, but the two people under him work incredibly hard. So this is the pace [that is] set. And it's unfortunate because I don't think that there is ever any breathing space to say--or there's never a complete evaluation of it all to say--that [we're] . . . busy. . . . You've got two people up front-- [the two deputies], well one in particular--who I don't think acknowledge the stress and pace publicly. And, therefore, you can't really go in and [express concern]. Or if you do, I'm not sure that it's reported well. (SS 12, 2001, Int 1)

#### *A Problematic Administrative Culture*

Pre-eminent among the concerns of staff is the nature of the decision-making process within the school and the capacity, therefore, of the individual to affect school policy. Other than the small number of teaching support staff required to be involved in the school's extensive network of decision-making forums<sup>37</sup>, opportunity for the teaching support staff to contribute to the decision-making process is negligible. Thus, given the concern of the various forums with matters outside their areas of focus, other than for those few individual's required to be involved, the issue of opportunity for contribution is of little import to them. The ensuing discussion thus largely focuses upon this concern from the perspective of the teaching personnel.

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<sup>37</sup>Of the teaching support staff, only the Business Manager, the Community Liaison Officer, the School Counsellor, the Careers Counsellor, and the school's two chaplains are required to have any degree of involvement in the school's various forums.

At the level of the teaching staff, concern occurs in relation to the limited opportunity to contribute to the decision-making process. Other than their requisite membership of House, Faculty, and Subject teams, each of which is principally focused upon the accomplishment of associated tasks, as opposed to the formation of policy, opportunity for contribution is limited, additional forums for the teaching staff being restricted to the weekly Staff Briefing and to the six annual Teaching Personnel meetings. However, the closed nature of the former, given its informational rather than policy-making focus, and the infrequency of the latter, which does provide a forum for the raising of policy-related issues, effectively diminish the capacity of the teaching staff to contribute to the determination of the school's political economy. At the level of the senior staff, given their more extensive committee membership across principal forums such as the Senior Staff Forum, the Faculty Co-ordinators and the House Co-ordinators groups, and the Curriculum and Pastoral committees, there exists greater opportunities for contribution. However, as motions passed by any forum within the school are subject to ratification by the Principal, contribution is effectively limited to those suggestions ultimately in accord with the Principal's perspective. Consequently, decision-making in the school is viewed as a unilateral process and draws into question the authority of the various forums within the school.

The other thing I find very interesting with meetings is that motions are put forward, motions are carried--often unanimously--but there's no power behind those motions, because they then have to be forwarded on to the Principal, who looks at them. And if he decides that the motion isn't appropriate--for whatever reason--he has the right of veto. Now I feel that that in a way negates the role of the committees. I can't, in some ways, see the point of having a committee if you're not going to delegate any authority to them. . . . In a sense, I think we are wasting our time if we're at these committees--if we're discussing things, if we rule on something that we think is appropriate--and then it can go to the Principal and he can say 'No that's not going to happen'. I think that it undermines any authority. In fact I don't think the committees have any authority. So that's very disappointing. I don't feel that that's the sort of

thing that should happen. So I find the whole committee structure rather peculiar, because the committees don't have any teeth. (TSS 5, 2001, Int 1)

In accepting that this dimension of the school's administrative modus operandi is non-negotiable, as the school is not regarded as being "the sort of place where you speak out" (SS 7, 2001, Int 1), concern is, thereafter, occasioned for the staff by the manner in which meetings are minuted and, therefore, by the perceived limitations as to the quality and extent of contribution that is actually made in relation to the school's political economy through its extensive network of committees, groups, and forums.

At each of these meetings, very detailed minutes are taken. . . . [They are detailed] to the point that . . . the actual person who made the comment is noted. And so you get an almost blow-by-blow description of what's happened in the meeting. And I'm not sure that . . . that's necessarily a good thing. . . . The minutes for all the [major] meetings are attached to Staff Briefing, so there's no possibility of confidentiality. . . . I also wonder whether people speak freely when they know that their comment is going to be recorded with their name beside it. . . . If there is a slightly contentious issue that's discussed, I wonder how free people feel to give voice to their opinions, knowing that what they say will be recorded and read . . . from the Principal down to the cleaning staff. (TSS 5, 2001, Int 1)

Notably, senior staff feel empowered in relation to decision-making, at least to the extent that they have the capacity to promote issues for the Principal's ratification, apprehension as to the political acceptability, and, therefore, reception, of any one issue having been surmounted. However, at the level of the teaching staff, for whom access to the school's extensive network of committees and groups is limited, participation in the formation of policy, even at the level of raising issues for the consideration of the Principal, apprehension likewise having been surmounted, is negligible. Hence, concern with the unilateral nature of the school's decision-making processes is consequently located within a larger experience related to the hierarchical imposition of political directives.

The first thing that I noticed was the approach to decision-making within the school, and how directions are given. I feel that there is that hierarchy that exists. There's not much scope for airing your concerns or voicing your opinions. It's very much 'Here's what's happening'. . . . It's a case of 'This is how we do things here and now take it on board' type of thing. . . . That thing of passing . . . on [directions]. Things are just done. . . . You don't argue. . . . Even that process of Staff Briefing--'Here's the outline that you have to read'. . . . You read it, and . . . nobody can discuss anything about it. . . . Teaching [Personnel] meetings occur [about] once a term. It's not enough for a school of this size. (TS 2, 2001, Int 1)

This is an experience shared by members of the senior staff, though to a lesser extent by virtue of their capacity to initiate policy, in the limited manner described, through membership of the school's various principal committees. However, where the teaching staff experience frustration in relation to the concept of imposition, the senior staff additionally experience it in relation to concept of regulation. This occurs in consequence of the fact that the potential for active leadership within their own area of responsibility is limited primarily by the prescriptive, task-oriented nature of leadership within the school, and, thereafter, by the necessity of recourse to the Principal in matters political and financial.

I'm not naive enough to believe that all schools are perfect, but most schools have modern styles of leaders who basically expect a lot of their staff but they say 'You're in charge of [it], go ahead and do it'. His [supporters] . . . would say that . . . he does give you room to move. But he doesn't. Everything you do [as a leader] requires a political decision and a financial decision. And he controls those. So you don't have any control over anything significant without his approval. . . . You either trust your senior staff or you don't. (SS 2, 2001, Int 1)

Within larger experiences of either regulation or imposition, contributions to the school's political economy from the senior staff, from the teaching staff, and from those of the teaching support staff required to be involved in the school's various forums, are

ultimately subject to ratification by the Principal. Contributions by the consultants, however, are subject to his expectation of compliance within a larger experience of subordination: "[The Principal] really expects the people on Consult to be supremely loyal to him" (TS 4, 2001, Int 1). Thus, the Principal's capacity for realising his perspective is enforced twice over: on the one hand, by the need for ratification in relation to the sourcing of policy from within the lower echelons of the staff hierarchy; and on the other hand, by the expectation of compliance in relation to the articulation of policy from within its uppermost echelon. Given the delimitation of the consultants' independence of thought and action that this expectation effects, it is a feature of the Principal's administrative style that causes no small degree of concern within the general staff and, in part, within the Principal's Consult itself.

[The Principal] imposes his own vision. And of course the deputies [and the directors] have to be loyal. It's good to be loyal but I feel that the loyalty goes beyond that: 'This is what we think in the school and you have to agree to everything in it'. . . . There isn't the space . . . [for] constructive criticism. . . . I remember, one day, a person was criticising some aspect of the school, that in some ways was right and in some ways was not. . . . He was unfortunate in that someone from the top heard, and [that] person [then] came to me and said to me 'Don't believe that person because that person is always complaining'. . . . The [consultors] ape the Principal; they are his mouthpieces. (TSS 2, 2001, Int 2)

Historically an expectation of staff generally and of those in leadership positions particularly, the expectation of the compliance of the latter has, in the past, been sought to be enforced by the Principal via a contractual loyalty clause. However, in consequence of sustained opposition from within the staff and by virtue of such clauses being legally unenforceable, the practice is currently believed to be restricted to those few positions pertaining to the Principal's Consult.

We used to have a loyalty clause in middle management, and that had to go [because it's legally unenforceable]. . . . Consult have it still. The loyalty clause is that you must support the Principal in all ways, and that you can't be seen to be talking

negatively, or can't be heard, or seen, to go against anything that [the Principal advocates]. You have to support the Principal. . . . You normally would support the principal because [that person] is the leader. But if things are not right, you can't be expected to [offer that kind, or degree, of support]. In theory it can't happen at the top, but [the consultors are] too frightened to say 'No'. . . . There's nobody [on Consult] who is really going to stand up [to the Principal]. (TS 5, 2001, Int 1)

Whilst staff are generally aware of the constraint of compliance under which the consultors operate in relation to the Principal's perspective, it is most apparent to them in relation to the consultors' practice of abstaining from voting on motions, originating from within the staff, that are, from the Principal's point of view, contentious.

You could see all of Consult abstain from voting. And I don't know whether that's really genuinely what they believed or [whether] they [had] a Consult meeting the week before and knew it was coming up on the agenda: 'You're on the Consult team; this is how you've got to vote'. And I suspect that that's probably what does happen. (SS 4, 2001, Int 2) How come at all these meetings the consultors always abstain? I said to [one of them] the other week 'Everybody sees you abstaining. Everybody thinks that you're his man; that you're in his pocket. . . . You've got to get off the fence'. They can't have a loyalty clause, but they do; it's the unwritten rule. (TS 4, 2001, Int 2)

In consideration of what constitutes good administrative practice, and in view of the effectively unilateral determination of the school's political economy, staff query three aspects of the school's network of decision-making forums. Firstly, they query the extensive membership of the school's principal committees, including the requisite ex officio status of the consultors required of them by the Principal in order to obtain "a breadth of understanding across the school" (Deputy Principal [DP], 2001, Int 1), and, therefore, the consequent tardiness with which decisions are made and with which actions are implemented. This occurs, in the first instance, by virtue of the size of the committees,

and in the second, by virtue of the necessity of recourse to the Principal for ratification of motions passed therein, the latter a notably lengthy process within the school.

Every [major] committee has to have [the Principal's] Consult on it. Seven of [them] on every committee. There are 30 people on some committees. That's half the staff. That's not a committee. . . . So it's a very lethargic process. . . . His belief that [Consult] have to be on every committee so that [they] know the big picture is absolute dinosaurs. If you have a good leadership team that talks to each other [they'll] know what's happening without having to go to every single committee. [The consultors should] just [have to] read the minutes. . . . If [the Principal] likes [a motion] he's fine but you've got to get him to approve it first. . . . And he doesn't see the need to [make decisions] any faster [than he does]. . . . [So the process] is unnecessarily longwinded (SS 2, 2001, Int 1)

Secondly, staff query the extensive nature of the network itself. This aspect of the school's administrative modus operandi is generally regarded, as is the extensive membership of the school's decision-making forums, as exemplifying bureaucratic excess: "[A newer member of staff] said that this was the most over-managed school he'd ever worked in" (TS 4, 2001, Int 1). Teaching Personnel meetings are limited to six annually (the weekly Staff Briefing has a purely informational focus) and, therefore, opportunity for contributions to the school's political economy, made within a forum involving the teaching personnel as a whole, is limited. Thus, thirdly, staff query the essentially fragmentary quality of the network, a feature notably biased towards the contributions--made under constraints of either regulation or subordination and, therefore, ultimately of control--of those in positions of leadership within the school.

[And] who are these committees?: It's the same handful of people, and it's the rest of us down here not getting a chance to say anything. (TS 2, 2001, Int 2)

Related to the characteristic extensiveness of the school's administrative infrastructures is staff concern with the quality of communication within the school. Previously noted at a practical level, in relation to the internal mailing system and the use

of initials for identification purposes, concern for communication within the school is more generally identified at three other levels. In the first instance, this is associated with the formality of communication as required by the school's administrative infrastructures, notably its documentary requirements usually occasioned in association with the necessity of submission to an appropriate forum.

There's a certain way of doing things. [The school] is much more formal in the way they do things [than in other schools]. . . . You've got a lot of structures in place . . . [and] not a lot of flexibility. (SS 5, 2001, Int 1)

In the second instance, this is associated with the limited opportunity for informal communication in consequence of the busyness of the school: "There doesn't seem to be a listening point because people are too busy" (TS 5, 2001, Int 1). In the third instance, this is associated not only with the fragmentary nature of the network of committees and groups in terms of their specialised focuses but also with the hierarchical array of leadership positions. In particular, it is associated with the number of positions, by which the Principal's Consult is constituted, through which staff are required to mediate in relation to the appropriate committee or committees.

As the school 's become larger and there have been more positions created at the top, the communication has really broken down. . . . It's ever since those extra positions were created: the directors. It's Consult really. When we had principal, deputy principal, co-ordinators, and then staff, it seemed to run far more efficiently, when in actual fact, in theory, it should work more efficiently now. But there seem to be too many cogs in the wheel and too many steps. And that's where the communication breaks down. . . . Extra roles have been created when in actual fact what we need to do is to streamline a lot of what we are doing, not adding on [to it]. If you are going to add in something you need to take something else out. You can't keep adding on. (TS 5, 2001, Int 1)

The remaining administrative concerns of the staff pertain to three staffing issues: the deployment of staff; the turnover of staff; and the tenure of the Principal. In relation to



the deployment of staff, the teaching personnel express concern for the in principle acceptability of the practice of deploying staff in a manner deemed, from their perspective, to be inappropriate. Largely perceived to be practised in respect of financial and/or administrative considerations, this occurs at two levels. Firstly, it occurs in relation to the deployment of teaching personnel in disregard of preferred options--determined in respect of professional, as opposed to affective, considerations--within an area of expertise. In particular, this concern is associated with the lack of continuity for the teaching personnel, in terms of subjects taught, from year to year.

The old timers like me never put any investment of time and energy into the concept of 'I really want this class'. . . . I do believe [that] you have to share things around, . . . [but] by the same token you do have a vested interest [in a particular subject]. You can't help it. . . . [It's] a bit disarming, I suppose, to know that you have put all this time and energy into a course that you won't have the opportunity to run with 2 years in a row. . . . So it's a bit disappointing: I don't like the way [the Principal] does that because it undermines the subject. (TS 3, 2001, Int 2)

Secondly, and of greater concern, it occurs in relation to the deployment of staff out of their areas of expertise.

[The Principal] will put anybody into [Years] 7 and 8 PPT<sup>38</sup>, people who are teaching outside their discipline. . . . If we want to maintain our History and Geography and our understanding of Humanities and our value of it, [then] you need specialist teachers of it in those early years. (TS 3, 2001, Int 2) It's the hypocrisy of the place. They carry on about what a good teacher is. We've had all these [professional development] days on teaching excellence, and here [they are putting people] in areas [they] don't want to be in, that [they're] totally unqualified for. I just think it's disgusting. . . . Do [people] have to do something [significantly wrong in the classroom] before they'll turn around and realise that you can't have . . . people teaching subjects [for which they are not qualified]. (SS 7, 2001, Int 1) Those sorts of

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<sup>38</sup>That is, People, Places, and Times, a subject within the Humanities Faculty involving elements of History and Geography.

Section headings for the Introduction through to the References have necessarily been deleted for electronic presentation. Likewise, page numbers have necessarily been deleted for electronic presentation.

situations happen quite a bit [here]. . . . They're not thought out fully. [I can name two teachers, that I know of, who are in situations where they are teaching out of their subject area]. . . . How are we meant to teach to our strengths? That's not empowering teachers. . . . People are very busy but they're very busy at things they're not specialists in. So it's even more busy . . . [because] you work three times harder [when it's not your area of expertise]. (TS 4, 2001, Int 1)

Notably, staff view the basis for the administration's advocacy of the in principle acceptability of deploying staff in the manner described as removed from the reality of a practice. Where the former is advocated in terms of furthering both communitarian and individual interests, the latter is perceived to be grounded in financial and/or administrative considerations in disregard of such interests.

It is the policy not to create ghettos amongst the staff. To this end we encourage teachers to take more than one subject and [to] teach more than one year level. We also permit teachers to follow up interests in subjects for which they have not been specifically trained. Hopefully these arrangements facilitate unity and broad vision! On the other hand teaching loads can and do reflect a concentration in a particular year level or subject speciality. (Principal, 2001, School Document: Conditions of Employment)

Likewise, the turnover of teaching personnel, principally attributable to the busyness of the school and to an administrative culture that fails to acknowledge the difficulties of the school's industrial conditions, is of concern to staff.

At the moment there are a number of people who are disgruntled who love the staff [and who] love the kids but who find it very difficult. . . . And they are talking of leaving. And people will move out of here as quickly as they can find work elsewhere. They don't mind working hard. . . . It's always been a very generous and hardworking staff. . . . The frustration just grows and grows. And instead of [the administration] fixing the problem, . . . the noose is [pulled] tighter, so people just go elsewhere. They've fought as hard as they could. But you can only fight so long and then your health starts to suffer. (TS 5, 2001, Int 1)

Given that the incumbent principal is also the school's founding principal, the tenure of his principalship, a period in excess of a decade, similarly occasions concern within the staff. Over and above concern for the Principal's administrative style and for the inherently difficult industrial conditions with which this is associated, staff concern also occurs, in spite of his renowned tendency for innovation, in connectedness to a perceived sterility of vision.

He's been here too long, . . . and it's beginning to really, really tell now. It's like he's treading water. He's keeping his head above water. It's not as if he's sinking, but he's standing still. I don't think there's an awful lot more he can do. . . . It's been the same spiel for [the tenure of his principalship], and that's one of the criticisms of his leadership. I'm hearing the same speeches and the same words from . . . years ago  
(TS 4, 2001, Int 1)

Aware of the potentially detrimental effects of the length of his tenure, the Principal, however, feels justified in the continuation of his appointment to the principalship given the extent of his interests outside of the school.

I suppose one of the things that's been important to me . . . is to be all the time reflective and examining my own conscience about length of stay in the place, and to be sensitive to a view that could say 'Well you've been here too long', etcetera and so forth. And I have to listen to that. And I realise that some people would think that now. But I suppose what I've tried to do is busy myself in other backyards. . . . Since I've been here I've completed a Bachelor of Theology degree, and now I'm exactly halfway through a Masters [degree]. . . . So the head's [been] kept alive. You know, that I'm not just repeating the years, which is important. But more than that I've been [involved with several external bodies for extended periods of time within my principalship]. So I've tried to busy myself in other people's backyards so that I can hopefully still maintain a freshness and reinvent myself. Plus during that time I've done things like fall in love, get married, have . . . children. So there's been a fair bit happening in my life [in the course of my principalship] that . . . would justify me being here. (P, 2001, Int 2)

Whilst, during his principalship, the Principal has undergone several reviews "each of which have been extremely positive" (P, 2001, Int 2), general opinion within the staff is that the review process has failed to ascertain an accurate assessment of the situation: "The review that was done of him . . . heightened a few concerns, but basically it should have recommended that for the good of the school he find something else" (SS 2, 2001, Int 1). Where staff express concern with the predominant role of the Principal within the school, both historically, in terms of his tenure, and administratively, in terms of the unilateral perspective thereby promoted, these two attributes of his principalship, whilst recognised by the student body, are appreciated by its members to a less sophisticated degree.

### The Curricular/Co-curricular Dimension

#### *A Questionable Focus*

As was indicated in the previous chapter, the student body is characterised by a notable degree of easy sociability, by a less than satisfactory focus upon matters curricular, and by a considerable number of students with learning difficulties. In consideration of these distinguishing attributes of the student clientele, the teaching personnel consequently query the appropriateness of the academic overtones of the school's curriculum, pursued at the behest of the Principal, in meeting the educational needs of the student body.

I sometimes wonder about the direction of the school. We have got a fairly academic curriculum. And I just sometimes wonder whether that really does match up with where our clients are coming from. . . . So that's a real dilemma about the direction of the school. The Principal's pretty definite on which way he wants to push it, and I'm supportive of that. So that's the direction we're heading in at the moment. . . . And I can see that that's a good thing. But then, when I have parents in front of me with a kid [who's] struggling and I look at what we have to offer--now what we have to offer them is a fair bit in lots of areas-- . . . I'd just like to be [able to be] a little bit more sensitive to the needs of some of our clientele. (SS 11, 2001, Int 1)

The teaching personnel question the academic direction of the school in consequence of three principal factors. In the first instance, the direction is challenged on the basis of the highly social nature of the student body, and of the essentially laissez-faire attitude of the student clientele towards their educational undertakings. These two not uncorrelated attributes are jointly manifested in a generally pervasive want of appropriate degrees of interest in, and commitment to, matters curricular.

Over the years the students have become a little less social, [but] we [still] have a very socially oriented bunch of students. Most of them come for recess and lunch and put up with the classes in between. (SS 1, 2001, Int 1) The kids are great, but I wish they were more academic. . . . They're just so social. (SS 12, 2001, Int 1)

In the second instance, the school's academic focus is questioned on the basis of concern for the general level of ability within the student body. The latter, whilst encompassing extremes of ability, is comprised, in large part, of students for whom an academic curriculum tends to be deemed unsuitable.

I don't think [that the kids] are particularly clever in terms of their academic abilities. There are some very bright kids like in any school, but there are a lot of battlers, a lot of strugglers. (SS 8, 2001, Int 1) When I compare them to my previous school, I used to think that in terms of academic ability we were quite pathetic, but I think that these kids [surpass even] them. (TS 2, 2001, Int 1)

In the third instance, staff query the academic overtones of the school on the basis of the large number of special education and integrated students it attracts by virtue of its "reputation within the community for [Special Education]" (SS 11, 2001, Int 1). This occurs in consideration of the limited resources within which the Special Education staff operate in order to accommodate the learning difficulties of such students, and the demanding classroom situation thereby occasioned for the subject teacher.

We do have a lot [of learning disabled students], and I think that [the Head of Special Education] and her staff do a great job, especially up to about Year 9. [From about]

Year 10 it gets pretty hard and I don't know how well we cater for them [then]. If you get a few of those kids in your class it can make a difference. (SS 5, 2001, Int 1)

As most of the special education and integrated students "do eventually go through a full VCE [*sic*] program" (SS 11, 2001, Int 1), it is contended that the school is in fact able to "cater for them . . . within the parameters of the VCE [*sic*]" (SS 11, 2001, Int 1). However, the teaching personnel generally question the capacity of the school to meet the educational requirements of these students. Specifically, learning disabled students are deemed able to access the curriculum by virtue of two identified means of accommodation. The first of these pertains to "a number of subjects within [the VCE] curriculum that those kids can access and experience some success [in]" (SS 11, 2001, Int 1), including the provision of two Vocational Education and Training (VET)<sup>39</sup> courses. In the years preceding the VCE, the second of these pertains to such provisions as special English lessons instead of the requisite LOTE in Years 7 to 10, an essentially streamed Mathematics program from Year 9 onwards, and, in the case of integrated students, the assistance of integration aides. However, staff question the quality of the Special Education provision within the school in terms of the larger educational context.

They go on about helping kids with learning difficulties, [but] I don't think that they do address it. . . . You can't claim to cater for kids with special needs [through] superficial gestures, and some of these kids need a lot of assistance, a lot of one-to-one help. And I know that's a financial thing as much as a school thing, but . . . we have to look at it as a school and [ask] 'What is the best way we can deal with these kids? Maybe we can set up some other structures?' (TS 2, 2001, Int 2)

Concern thus occurs in relation to the standard presence of at least two or three such students<sup>40</sup>, in the larger class sizes of the basic learning groups from Years 7 through to 10, whose educational needs the teaching personnel are required to meet, invariably unaided, on a daily basis. Further to this, it also occurs in relation to the pressures of the additional

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<sup>39</sup>These are also known as VETIS--Vocational Education and Training in Schools--courses.

<sup>40</sup>At Year 9, one class consists of one special education student, the balance of the special needs students of that class being made up of five highly able students in the absence of any integrated students.

work required of the subject teacher in meeting their modified educational requirements when "the staff have got too much on their plates [already]" (TSS 3, 2001, Int 2).

At the moment we're meant to be running around getting modified exams [prepared]. Well most of us are flat out getting the standard exams [together]. . . . Most of us don't think of those kids once they are out of the language classes. They get looked after very well [in the context of their special English classes], but I don't know how well they cope in many of the main stream classes. (SS 5, 2001, Int 1)

Over and above these factors, concern for Special Education within the school is expressed from within the staff at three other levels. Firstly, it occurs in consequence of a teaching style, peculiar to some individual teachers, more focused on "imparting . . . knowledge [than on] really teaching" (TSS 3, 2001, Int 1): "Some staff need to have inservices on teaching styles [so that they can learn to cater for the needs of all students, but in particular, the needs of learning disabled students]" (TSS 3, 2001, Int 1). Secondly, it occurs in relation to the partial deployment of under-allotted teaching personnel as integration aides for integrated students in year levels other than Years 8 and 9<sup>41</sup>. In consequence of the primary demands of their teaching duties, this is perceived to occasion an effectively secondary consideration--essentially beyond volition--of their integration role: "[Because of their extensive commitments] I don't think that they can give of themselves to the kids [in the manner required]" (TSS 3, 2001, Int 2). Thirdly, it occurs in relation to the time allowance for the Head of Special Education. In the course of a decade the number of integrated students alone has increased eight-fold. However, the time allowance for administering all three groups within the Special Education department (i.e., highly able students, special education students, and integrated students)--involving such duties as the testing of students, the writing of test reports, the writing of integration submissions, and extensive parental contact--has remained the same.

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<sup>41</sup>The two part-time integration aides are deployed at Years 8 and 9 respectively.

In consequence of the students' sociable and laissez-faire qualities, recent initiatives, such as Study Hall, the expansion of the examination schedule to include all year levels and, at the very least, core subject areas within the younger year levels, the Gold and Silver academic merit awards, College Colours for academic excellence, and the Year 7 homework timetables, have all been undertaken in order to encourage the students "to engage with their work more seriously" (SS 11, 2001, Int 1). That is, the school's classroom culture is generally acknowledged--in spite of the likeability of the students--to have an issue with appropriate levels of engagement and, therefore, of behaviour.

The kids here are generally good, but that doesn't mean that the classes are well-behaved. Even my classes have been really difficult at times. (SS 8, 2001, Int 1). We have classes that are really difficult. (TS 4, 2001, Int 1)

Specifically, concern in relation to the issue of engagement is raised at two levels. Firstly, it is raised at the level of student capacity for self-motivation, and, therefore, a perceptible expectation of learning as the responsibility of the teacher as opposed to the student.

They're just constantly having to be pushed. You've got to keep the reins on them all the time, otherwise they slip into . . . not wanting to do anything, . . . [including] homework. And this is [happening] at the senior levels too. . . . That's a drain. It's like . . . having to assume responsibility for them. . . . Even the parents, to a certain extent, expect that of you, that you [will] keep control of what they are doing. . . . They are making it my responsibility and not their son's or daughter's responsibility. (TS 2, 2001, Int 1)

Secondly, it occurs at the level of student resistance to the teaching role of the staff in relation to their learning: "They're great when you're rowing in their direction, but when you've got to go for it they don't like it" (SS 12, 2001, Int 1). Over and above these student attitudes to learning and teaching, the changing ratio of female to male students is regarded as an additional factor contributing to an increasingly difficult classroom culture. This effect occurs in consequence of the reduced number of girls within the school and, therefore, a less pliant clientele, a situation compounded by the fact that the greater proportion of learning disabled students are male.



The ratio used to be two girls to one boy. Now it's one to one. That's really changed the classroom environment. . . . A group that has two girls to one boy is a much more docile group. . . . Over the years, particularly at the [Year] 9 and [Year] 10 levels the classes have [become] more volatile because of the increasing number of boys. . . . In part, [this has occurred] because . . . an appalling number of [our learning disabled students] are boys . . . who can't handle the classroom situation. Their increasing presence has been observed over the years. So although a lot of groups try to be more focused on their work [it's countered by] this . . . disruption from having more boys, and boys who really . . . aren't coping with the traditional classroom. So there's [an increased] sense of doing a lion taming act than there used to be. (SS 1, 2001, Int 1)

From the teaching perspective, by virtue of student attitudes and the educational requirements of special education and integrated students, the teaching personnel, in part, view the classroom culture as problematic. Obversely, from the perspective of learning, by virtue of teaching style, the student body, in part, views the classroom culture as uninteresting and, therefore, boring. These characteristics of the classroom culture are readily acknowledged by the teaching personnel. In the first instance, they are attributed to the inherently conservative teaching style of some individuals. In the second instance, in view of student resistance to anything overtly demanding and to the teaching role per se, such attributes are ultimately related to the hard work of teaching creatively in the school.

I don't think our kids are very adaptable at all. . . . It's partly the way we teach them: It's very straight down the line stuff. People like me who try to do something different, struggle with all kinds of things. Kids don't like the hard [work] of it. It's hard work as a teacher and hard work as a kid to do things that are interesting. (SS 2, 2001, Int 1)

In the third instance, as alluded to above, they are recognised as being attributable to the necessity of recourse to a conservative teaching style. This is demanded not only by the constraints of time but also by the constraints, indicated previously, of the various

experiences of imposition, regulation, or compliance and, therefore, ultimately of control, by which creativity is essentially stifled.

We've got to make [the curriculum] interesting. . . . It could be brilliant, [but your] creativity [as a teacher] is stifled. . . . It's all too slow; . . . everything goes through a committee. (TS 4, 2001, Int 2)

The constraints of time, similarly stifling creativity, are occasioned by two previously indicated factors. The first of these pertains to the reduced allocation of time for the curriculum. The second of these pertains to the detrimental effect of the busyness of the teaching personnel in terms of the adequacy of their preparation, the busyness of teachers featuring as a predominant concern of staff in relation to the quality of teaching in the school.

The busyness is overwhelming. In talking to other teachers who have been teaching for [a long time] and who are good teachers, they will say that they are flying off the seat of their pants at certain times. And they're not happy with the teaching standard. They're not happy with a number of things: It's survival stuff--'I haven't done this and I haven't done that'. (TS 4, 2001, Int 1)

In consideration of the students' level of engagement, initiatives, as indicated, focused upon encouraging a more favourable approach to the business of study, have been undertaken. However, staff remain concerned with the general level of ability of the student body and with the high incidence of learning disabled students within the school. Thus, further, within the larger context of the school furthering a fundamentally questionable academic focus, they have additional concerns not only with the appropriateness and, therefore, the efficacy of the initiatives, but also with the extra duties thereby created for an already overworked teaching personnel. In terms of appropriateness and, therefore, efficacy, the Study Hall initiative, whilst generally viewed positively (by the student body as a sanction distinguishing those who have completed homework from those who have not, and by the teaching personnel as a welcome option for sanctioning students

incurring little extra work for the teacher<sup>42</sup>), raises concerns at the level of both staff and students. This is expressed in terms of the large number of repeat offenders, particularly in relation to those students who have learning difficulties and/or behavioural problems, and, therefore, the initiative's ultimate inappropriateness in addressing the needs of the student clientele. Similarly, given the changed VCE format<sup>43</sup>, whilst both staff and students appreciate the value of student familiarity with the examination situation, concerns are raised. At the level of staff, they are raised in relation to the appropriateness of the expanded examination schedule in terms of the six, undertaken in relation to core subjects, at Years 7, 8, and 9. At the level of the student body, they are raised in relation to the angst they occasion within the younger year levels.

I'm not sure I agree with having six exams at [the younger year levels]. . . . The idea behind it . . . was to try and improve our kids exam techniques, so that when they get to Year 12 they do a better job of it. . . . But six is too much. Maybe three or four. . . .

The kids really do worry about [them]: 'What about if I fail the RE<sup>44</sup> [*sic*] exam? Will I fail [the year]?' (SS 3, 2001, Int 1)

Thereafter, the expanded examination schedule, in being regarded as excessive at the younger year levels, raises concerns in terms of incurring unwarranted preparation and correction for an already extremely busy staff at peak times of busyness within the school year, namely the end of each semester. Likewise, the Gold and Silver academic merit awards, whilst valued by staff and students alike, incur extra work for the staff in the peak end-of-semester period: "The Gold and Silver awards are great, but that's more work for the teacher at the time of the report" (TS 4, 2001, Int 1).

Ultimately, however, as has been indicated, other than the busyness of the school, the concern of the teaching personnel is grounded in a fundamental belief of the

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<sup>42</sup>Where additional lunchtime supervision duties are incorporated into the staff supervision roster, the program does, however, entail extra administrative duties for the Transition and Middle School co-ordinators.

<sup>43</sup>As of the year 2000, in consequence of a revised format, the VCE places a stronger emphasis on performance in external examinations.

<sup>44</sup>That is, Religious Education.

inappropriateness of the school's academic direction given the nature of the school's clientele.

All the College Colours and stuff-- . . . I just don't think that that's what [the school] is like. We're really at odds with ourselves. We've got kids here [who] would be better off in a [technical] school or whatever. Do we try to cater for them? I don't think we cater for them all that well. . . . And at the same time we're trying to put up all these academic prizes. We're not reading the population well. (SS 7, 2001, Int 1) I see a lot of kids here [who] would really benefit from introducing a lot of those VETIS<sup>45</sup> [*sic*] courses. . . . [Instead], . . . we're catering for this small tunnel of kids. [Now], . . . if they fit the school's mold, well it's okay. But we're losing so many here along the way. . . . They've got to do something. They've got to make the curriculum broader: [They've got to] address [the educational requirements of] special needs kids [and of] kids with behavioural problems. And why are they [misbehaving]?: It's because the curriculum doesn't suit them. (TS 2, 2001, Int 2)

At the level of being pursued in relation to those students drawn from without the school's constituent parishes, the academic direction, advocated by the Principal, is perceived to be at odds with the needs of its primary clientele requisitely drawn from the schools of the constituent parishes. Thus, it causes additional concern in that it is seen to be failing to comply with the school's *raison d'être*: the provision of the secondary educational requirements of the children of its constituent parishes.

[The Principal] has made comments about the kinds of kids we want, . . . and [that as a school] we'll go looking for them. And so I think that we are trying to create this more academic type of culture whereas . . . at the same time we have to [cater for] kids . . . [who] aren't like that. . . . I think the school really needs to find and define itself. (SS 7, 2001, Int 1)

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<sup>45</sup>That is, Vocational Education and Training in Schools.

### *Two Detracting Factors*

Whilst the preceding discussion highlights staffing concerns in terms of the appropriateness of the academic orientation of the school, the teaching personnel locate their concern for the curricular dimension--regardless of direction--within two larger contexts: busyness; and superficiality. In the first instance, concern is located in relation to the detrimental effect of the school's busyness. This is acknowledged at four levels. Firstly, as has been noted, it is acknowledged in relation to the busyness occasioned by the duties of the teaching personnel and its effect upon the quality of teaching.

I don't think my . . . teaching has been that good. . . . I find it hard. I think I'm going in half-baked at times and so I slow the pace down. You know the old tricks that you do. (SS 12, 2001, Int 1) I remember one night being at home and . . . [thinking] 'I don't even know what I'm teaching', because I hadn't had time at school to do it: I . . . go home and [I'm] exhausted because [it's] go, go, go at school. (SS 4, 2001, Int 2)

Secondly, as has also been noted, it is acknowledged in relation to the school's emphasis of the co-curriculum at the expense of the curriculum in terms of the reduced allocation of time for the latter and, therefore, the constraints of time under which the content of the curriculum is taught.

It's exceptionally busy. I really get annoyed at all the emphasis that is put on the co-curriculum. . . . I just think that it's to the detriment of the . . . [curriculum]. I think too much emphasis is put on both staff and students in terms of the co-curriculum. You don't get enough time in class with the students as it is. (TS 2, 2001, Int 1) We're so busy all the time with [the] co-curriculum and Sport and whatever that . . . --not that the academic is second best--but it's placed evenly with those things. Now that's not necessarily a bad thing because, if you look at our philosophy, it's education of the whole person. . . . There are some kids [who] aren't academic and they're really good at Sport, so they've got the opportunity to thrive. . . . But sometimes, I know, the staff find it frustrating. (DP, 2001, Int 1).

Notably, the 10-period time allowance for the Sport Co-ordinator, is second only to that of the two deputy principals and, other than the directors, is at least twice the time allowance for other leadership positions within the school (see Tables 3, 4, and 5). Further, the incumbent is excluded from the requirement of yard duty. These considerations, in being commensurate with the duties with which the position is associated, exemplify for staff the effective pre-eminence of the co-curriculum. Thirdly, it is acknowledged in relation to the effectively cursory consideration afforded the curriculum at the level of staff ability to meet with Faculty and Subject teams.

Something's got to be done about the busyness. . . .When do you meet your faculty people? When did you last see a faculty meeting that everybody turned up to? The only time [our Subject Team leader] can call a . . . meeting is at lunchtime, and no one wants to go. . . . Tuesday I went off to Sport, Wednesday I had yard duty, Thursday [I had a co-curricular commitment with some students], tomorrow's [a] house [co-curricular commitment]. . . . If you say 'A meeting Monday lunchtime', I'll say 'Get lost'. (TS 4, 2001, Int 1)

Fourthly, as has been indicated previously, it is acknowledged in relation to the loss of good staff in consequence of the demanding nature of the school and of an administrative culture that fails to acknowledge the difficulties of the school's industrial conditions.

I look back and they've been people who have been really loved by the kids. Great teachers and well-respected amongst the staff. It gets to them in the end. It's not because they've been here for [too long] or that they're not happy with their position or where they're going, because there wouldn't be another school around that would promote [teachers] with [so little] experience; [the Principal] does give people the opportunity to experience leadership at a young age. It's not as though [these] are [the sorts of] things that have made them go. It's just . . . [that] there's never a relaxed time. And people can only do that for so long. (SS 7, 2001, Int 1)

To the frustration of the teaching personnel, where they view the curricular dimension as suffering--over and above its undue academic emphasis and the endemic busyness of the school, particularly in relation to the curriculum's under-allocation of time--from the loss

of good teachers due to the school's industrial conditions and to the problematic nature of its administrative culture, the Principal focuses, to the exclusion of the latter factors, on the difficulty as one of obtaining quality teaching staff.

People say over and over it's not [co-education], it's not single-sex, it's none of these things. It's the quality of the teaching and that's the hardest thing of all. . . . I get people sitting in here who give me a bit of a lecture . . . : 'You've got a fantastic staff'. And I want to say 'Yes I have, but I've also got . . . a fair bit of dead wood as well, people who are unhappy or negative'. . . . And if I hear other principals say [they've got a great staff], I think [they're] either mad or [they're] lying: . . . You'd never get [a full staff] that you could say are all pulling together. It's a constant challenge to keep looking for people who you think are going to be good in the class room and keep that emphasis. I get quite disappointed when I walk past some classrooms and the noise is not work noise. The noise is not focused on the task. It's disparate. It's all over the place. . . . When you start to walk past every room and you think 'Oh they're just not learning in there, they're just chatting away'--it's [of concern]. (P, 2001, Int 2)

As the staff is generally viewed from within as hard working and committed, this perception of the Principal's is shared by few in the school.

I think there are high expectations of staff at this school. . . . I think that anyone who works here works really hard. (SS 3, 2001, Int 1) The staff here are wonderful. [The Principal] is really clear in his expectations of staff and, I think, probably quite demanding compared to other schools. . . . It is demanding here. It is fast-paced, but I think consequently the staff that stay here are really generally very hard working and very committed people. (DP, 2001, Int 1)

Paradoxically, the good quality of the staff, regarded as characteristic over the course of the school's history, is primarily linked to the Principal's involvement in the selection of staff.

We've had excellent staff go through here. [The Principal] has had a real talent for selecting staff who have worked really well and [who] have really contributed to the school. (TS 5, 2001, Int 1)

Whilst both perspectives acknowledge the current shortage of teachers, the Principal's focus upon concern with obtaining and not maintaining quality teachers, is ultimately seen by the staff as the failure of the Principal, given his dominance of the school's administrative culture, to acknowledge the inherent difficulties of the school's industrial conditions.

That time aspect is something that really stresses a lot of people. . . . The attitude at the moment is that 'As long as we have got someone to do the job we don't really care about you'. I think that disenfranchises people and I think that the administration are leaving themselves wide open because there is a serious teacher shortage [at present]. . . . I think they're probably aware of that now but they are going to have to look after staff . . . and they are going to have to make them like teaching here. (TS 3, 2001, Int 1)

Given its effective view of staff as essentially replaceable, the administration, in being centred on the Principal, is, in its failure to retain competent teaching personnel, thus seen to contradict this concern with quality: "Many good teachers have left because they have had enough" (TS 1, 2001, Int 1). Rather, in viewing the suggestion of such concern within the administration as spurious, staff regard the constant turnover of teaching personnel as both the cause and effect of the Principal's continued domination of the school's political economy.

We have . . . a big turnover of staff, and if you get new staff they don't know the ropes. And that's how this place operates. We are often amazed at the number of excellent staff we've lost from here, [staff who] have contributed so much. But it doesn't seem to faze [the Principal] in the slightest, and, with the wisdom of years in being here and in observing the way [the Principal] operates, I realise why. It is very much this modelling of new staff, and when you wear them out there'll be other people to replace them. (TS 5, 2001, Int 2)

In the second instance, concern for the curricular dimension is located in the context of the school's tendency to superficiality. Previously noted in relation to the



school's inherent busyness and its frequent recourse to innovation, concern for the curriculum arises primarily in relation to the school's practical interpretation of its philosophical commitment to the development of well-rounded individuals within the context of a broad liberal education. This interpretation is acknowledged to be perpetrated largely in relation to the Principal's understanding of that commitment.

We never discuss the concept of education. . . . That's a big problem [here]. [The Principal] believes that you must have an enormous experience of little [bits and pieces], exposed to this and [exposed to] that. I disagree enormously: . . . If you do little very well, you teach the students [the principle of studying in depth]. (TS 1, 2001, Int 1)

Consequently, whilst the Principal notes that the school is "very unashamedly biased towards the liberal arts" (P, 2001, Int 1) and that, therefore, a "liberal education[--inclusive of the co-curriculum--]is the driving force" (P, 2001, Int 1), staff express concern for what they see as the effectively superficial consequences of this emphasis, as it is implemented within the school, for the curriculum.

[My concern for the curriculum] keeps coming back to this whole . . . roundness approach that they want to [achieve through the co-curriculum]. . . . But it doesn't [work]. You can't achieve both. They're trying for this rounded approach but it ends up being superficial. It's sort of like 'Let's give them all this world of experience'. But they're [not] getting qualified in [anything]. They're really jumbled. (TS 2, 2001, Int 1)

Thus, whilst staff are appreciative of the educative principle behind the school's co-curricular commitment they believe that, to the detriment of the curriculum, it is over-emphasised within the school, a view exacerbated by the recent expansion of the compulsory component to include the school's final year students.

I do see the value of the co-curriculum, but they've gone too far here. I think you offer it and if the kids want to do it they do it. But I can't see the value in making it compulsory. . . . And now they've made it compulsory right through to Year 12:

They've done co-curricular [activities] from Years 7 to 11, let them concentrate on their studies in Year 12. (SS 4, 2001, Int 2)

For staff and, in terms of the Principal's prevailing concern with the school's public image, for students, this characteristic over-emphasis was typified by the situation occasioned by the unexpected postponement of the Interschool Athletics Competition, by a week, just days before the date on which the students expected to compete. The new date coincided with school-based VCE assessments tasks, known as *outcomes*, for some of the Year 12 competitors. Consequently, this resulted in the students affected, in what was an exceptional situation, choosing to meet a curricular obligation rather than a co-curricular commitment, undertaken at an optional level, for which circumstances had changed unexpectedly. The students affected were duly sanctioned for this decision.

I found it really strange a couple of weeks ago when the Interschool Aths [*sic*] was on. I think that when you are in Year 12 your studies come first. That's how I see it. . . . Some of them had outcomes on the day of the Athletics. . . . [The date] for the Athletics had actually been changed for some reason. . . . [Some] students decided that their outcomes--their studies--were more important than the Athletics, so they stayed back. . . . Obviously the school sees it--the school saw it--as 'No, the Athletics is more important'. So they got into trouble. . . . On the one hand the school is trying to improve VCE [*sic*] results, and yet they're not saying that academically, they're making them go to these other things. (SS 4, 2001, Int 1) When we had the assembly after the [Interschool Athletics Competition the Principal] went on about [a student's] commitment to [his or her] team [being] just as important as [his or her] commitment to [his or her] studies. But you've got to put things into perspective. . . . Now at that particular time . . . some of those Year 12 kids had [outcomes]. As a parent I would be saying 'I'm sorry, but their academic stuff comes first in this instance; their outcome is more important than the school spirit or the school athletics team'. (TS 2, 2001, Int 1)

More generally, however, the school's sporting commitment raises considerable concern within the staff, in terms of this characteristic over-emphasis of the co-curriculum, not only

at the level of curricular time lost, as has been noted, but also in relation to the costs with which it is associated. This entails an annual budget of some \$180,000 to \$200,000 of which between \$100,000 to \$110,000 is spent on providing requisite transport, money that many staff would consider to be better spent facilitating curricular needs such as Special Education and computer technology within the school.

If this is a Catholic school we have to be witnesses to. . . the values of the gospel, . . . poverty, for instance. Certainly the school must have facilities, but we [should not] spend money without consideration, because money is the fruit of [people's] work. . . . Why do we have to spend more than \$100,000 per year on buses? . . . : Is it truly necessary to have a competition [covering so vast an area]? . . . [It] is a . . . waste of money, [money] which could be used [more appropriately elsewhere]. (TS 1, 2001, Int 2)

As was noted in Chapter Four, co-curricular involvement dropped sharply between semester one and semester two, the participation rates for involvement in at least one other activity besides the compulsory Sport component being 84.5% and 45.8% respectively in the year 2001. Thus, given the involvement of all teaching personnel in the provision of the co-curriculum and that most undertake more than the minimum 24 hours required, whilst appreciative of their paid involvement beyond this 3-day equivalent, staff also query, though to a lesser extent than that expressed in relation to the transport costs associated with the Sport program, the financial cost to the school of the non-compulsory component of the co-curriculum in relation to the numbers of students served.

Given the importance with which the Principal is perceived to regard the school's public profile, it only remains to note that staff ultimately link the tendency to curricular superficiality with the appearance, as opposed to the exercise, of sound educational practice.

I hear a lot that the curriculum is important. . . . But in [practice] that's not what happens. . . . [The Principal] is very big on PR<sup>46</sup> [*sic*]: He sends a copy of [the school's various weekly documents] to the [bishop], to the CEO, and to anybody else he considers important. On paper it looks good and that's how [the Principal] likes the school. . . . [So] when I've heard derogatory comments I've come back to tell people . . . [what] parents are saying. 'Don't send your child to [that school] 'cause the kids learn too little. It looks good, but they do too much. There's no depth in anything. It's all superficial.' But if it's not a thing he wants to hear, [he ignores it]. (TS 5, 2001, Int 1) They don't care about the teaching. It looks good on paper for the parents. We have Sport; we have [the] co-curriculum; the school is so caring; we have [many] parent/teacher interviews. That is [just] dust in their eyes [to prevent them from seeing that] . . . the quality of teaching is suffering. (TS 1, 2001, Int 1)

### *A Positive Experience*

Whilst staff express concern for the detrimental effects of the co-curriculum, notably its contribution to the school's busyness and to the effectively penultimate status of the curriculum within the school, the student body generally view it as an enjoyable dimension of their schooling experience. A significant exception to the generally favourable student opinion of the school's co-curricular provision occurs in relation to its compulsory component, the interschool sporting competition, this element tending to polarise opinion within the student body on the basis of interest and enjoyment of sporting activity. Students thus tend to be either resentful of its compulsory status in the absence of interest and enjoyment or appreciative of its compulsory status given an active interest in, and enjoyment of, sport. In both instances, its part provision within school hours compounds the sentiments expressed: resentment, in terms of time considered to be better spent elsewhere, in particular, in terms of relieving the pressure of curricular commitments;

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<sup>46</sup>That is, public relations.

appreciation, in relation to an enjoyable co-curricular interest being partly facilitated within school hours. In an exception to the general trend of the female students being more favourably disposed in their schooling experiences than the male students, the male members of the student body tend to view the school's sporting provision more favourably than their female counterparts.

The school's competitive standing within the interschool association has improved in recent years. This is perceived to be consequent upon the introduction of compulsory training, attention to uniform, and the introduction of a specific detention program for sporting misdemeanours, notably breaches of uniform regulations and absenteeism from training and/or from sporting fixtures. However, over and above the aforementioned concerns raised at the level of the student body in relation to compulsory participation, at the level of staff it is also observed that, as with the curriculum, the school's compulsory co-curricular Sport is also prone to suffer from the inherent busyness of the school. This is observed in respect of the tendency to superficiality with which the school is associated given the extensive nature of its commitments.

The kids are doing so many things at the school that if we wanted them to compete seriously against other schools we'd have to change things. Because the kids that are [say] doing athletics are doing other things at the same time and [can't get] to training [because of things] conflicting. It's very messy. It's a very full-on school. A busy school from the kids point of view, which . . . [I suppose] is good [because] it keeps them busy. (SS 8, 2001, Int 1)

Apart from the concern expressed on the part of some students regarding the compulsory Sport component, the student body tends to value the opportunities afforded them through the balance of the school's co-curricular provision. This trend is, however, tempered, in spite of its optional status, by a feeling within the student body of expectation--under pressure, given the criticism consequent upon failure to participate--of involvement: "There is a feeling of 'force' for students to participate" (Yr 11 St, 2001, Sy). Specifically,

student appreciation for the co-curricular program is expressed in terms of its educative value, its enjoyment value, and its social value: "A great opportunity to learn, have fun, and make a lot of friends" (Yr 11 St, 2001, Sy). Thus, the overwhelming appreciation of the social value of the co-curriculum program exemplifies, in particular, the characteristic sociability of the student body that the program, therefore, seemingly complements.

It's a good opportunity to try new things. (Yr 7 St, 2001, Sy) It helps me do more and learn more. (Yr 10 St, 2001, Sy) You get to be a part of activities you enjoy. (Yr 7 St, 2001, Sy) I find it really enjoyable and fun. (Yr 10 St, 2001, Sy) It allows students to interact with other students in a fun environment. (Yr 11 St, 2001, Sy) It provides many opportunities to meet other students who enjoy doing the same things as me. (Yr 10 St, 2001, Sy) It gives me a chance to try new things and to meet new people. (Yr 10 St, 2001, Sy)

Whilst student leadership, other than the Student Council, is not regarded as a co-curricular activity per se, it is considered here in the context of the co-curriculum by virtue of its co-curricular standing within the school. The school's highly visible and extensive student leadership is regarded positively within the student body and appreciated by them as a means of giving the student body a voice. Such appreciation is, however, tempered by some reservation within the student body as to its extensive nature<sup>47</sup>: "Make up [any] more leadership positions and every student will have one" (Yr 9 St, 2001, Sy). The positive regard of students for student leadership within the school is, for the most part, shared by the staff: "The leadership of the kids is really good, . . . they take leadership seriously which is good, [and] . . . I've been very impressed [by it] (SS 8, 2001, Int 1). As with the student view, this too is tempered by reservations. However, at the level of staff, such reservations are concerned with the extent to which student leadership is actually empowered within the school. Like staff leadership, student leadership is similarly

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<sup>47</sup>The 98 positions of leadership involve 10% of the student body.

constrained by the prescriptive, task-oriented nature of leadership within the school, and, thereafter, by the necessity of recourse to the Principal for ratification in matters political.

We've got a structure . . . here, [for example], where the students can be [Student Council] reps [*sic*]. But they don't run it. We don't empower them. The thing they run is the . . . talent quest [conducted on the school's feast day]. . . . I've worked in schools where the kids are empowered and it's amazing. . . . I don't think we empower kids here. We [control them]. . . . I don't like the idea that the kids aren't empowered, because a lot of kids have great ideas. (TS 4, 2001, Int 1) Take the [Student Council]. . . . The kids on that are often . . . very keen to change things but in the end they are working through [the Principal]. They have the same constraints as we have. (TS 3, 2001, Int 2)

### The Religious/Philosophical Dimension

#### *A Certain Catholicity*

Central to the school's identity is its overt Catholicity. This is promulgated through three main avenues: constant recourse to the rhetoric of the school's philosophical basis, or charism; the extensive liturgical life of the school; and, though to a lesser extent, the fact of the Religious Education program (including some co-curricular provision). However, whilst the school's overtly Catholic profile is recognised and acknowledged by both staff and students alike, ownership of this aspect of its identity is constrained. In the first instance, the student body, in being largely composed of nominal, as opposed to practising, Catholics, for the main part educated in Catholic primary schools, demonstrates a not uncritical acceptance of the school's Catholicity as a routine dimension of Catholic schooling. In the second instance, the school's Catholicity, regardless of the personal religious commitment of the individual members of staff, in being filtered through the elements of its particular charism, is viewed by the staff as being inextricably linked to the Principal. This occurs in consequence of that individual's pre-eminent ownership and

promotion of the charism's philosophical basis, the staff, as with the school's political economy in general, invariably experiencing the charism within the context of imposition as opposed to contribution. Further, in terms of identifying the religious needs of the student body, whilst appreciating its Catholicity, particularly in terms of the liturgical life of the school, staff express concern for what they see as the articulation of the charism in essential isolation from the larger Christian story and vision.

It's a great Catholic school as [far as its] Catholicity. I don't think we need to push the [particular] spirituality [of the school's charism]. I think we should be pushing Jesus and the gospel values. A lot of kids would know [the philosophical] side of it but not know the God side of it. . . . That's something we've got to be aware of. You see the word [charism] more than you see the word Jesus. . . . For whatever reason [the Principal] . . . is pushing [the] boat of [that particular charism] and the Director of Religious Education pushes [the Principal's] boat. I don't know how many kids are rowing that boat once the boat's on the water. . . . The kids turn off when they hear [the word charism]. . . . In my previous schools . . . we didn't have a particular charism. They were just Catholic schools governed by gospel values, and in some ways they were truer to gospel values [than this school is]. (TS 4, 2001, Int 1)

The Principal's overt advocacy, and particular interpretation, of the charism is viewed within the staff as being fundamentally grounded in what they perceive to be his pretensions for the school's public profile. This is articulated at two levels. Firstly, it is articulated in relation to the capacity of the school's philosophical basis, particularly its emphasis upon education of the whole person, in lending itself to an educational offering, acceptable in the Catholic domain by virtue of its religious origins, commensurate with the educational undertakings of the independent tradition. Secondly, it is articulated in relation to the school's philosophical basis affording opportunities for networking with schools of distinction--international as well as Australian--with which it shares its charism, the standing of the school thereby ostensibly elevated by association. Thus, whilst the philosophical basis of the school is advocated in relation to the school's four-fold



commitment to its religious, pastoral, curricular, and co-curricular dimensions, staff consider that just two of the six characteristics by which the school is consequently to be distinguished are in fact emphasised. These characteristics are jointly promulgated as the development of the well-rounded individual within the context of a broad liberal education. Staff consequently express concern at two levels. Firstly, they express concern for the biased application within the school of some philosophical elements of the charism at the expense of others. Secondly, staff then express concern, as has been seen, for the superficial consequences resulting from the practical interpretation of the given emphasis in relation to the underlying tension between the school's curricular and co-curricular provision. Thereafter, by virtue of concern, regardless of religious stance, for the questionable role of the charism within the school, staff ownership of the school's Catholicity is linked to individuals in terms of their personal faith commitment. This pertains to the enabling effect of the overtly religious overtones that the school promotes by virtue of its constant recourse to the rhetoric of the school's philosophical basis, of its extensive liturgical life, and of the fact of its Religious Education program (inclusive of some co-curricular activities).

I like the faith dimension, the spiritual dimension, to the school. To be able to live that openly, and to express it in my work, . . . is quite refreshing, and I really like that. (TSS 6, 2001, Int 1) I love working for a company, if you like, where religion is important. . . . That really appeals to me. . . . I feel that you can say that you go to church without being looked at as if you've got two heads. (TSS 5, 2001, Int 2)

Notably, those among the staff who are of other Christian denominations are also appreciative of the overtly religious dimension to the school. In both instances, however, whilst, given its high profile within the school, the religious dimension is recognised as pronounced within the school, this appreciation is invariably countered by the understanding that this aspect of the school is essentially limited to the rhetoric of the school's charism and to prescribed routine practices and is, therefore, of a superficial quality.

I felt I was going to be spiritually nourished here. But that has evaporated. I don't think I have been spiritually nourished unfortunately. We do start all our meetings with a prayer, which is really lovely, but I guess we need [something] more. (TSS 5, 2001, Int 1)

Moreover, this appreciation of the religious dimension of the school is invariably countered by the expectation that teaching personnel will undertake religious or theological studies--regardless of religious commitment and/or denominational affiliation--within their first few years at the school as a condition of their employment. Thus, such appreciation is more generally countered by the overriding sense of imposition with which the religious dimension is associated.

You know how the [Principal] really pushes for people to do their theology or Grad Dips in RE<sup>48</sup>[sic], I don't think that's right: Everybody has their own interests and their own areas that they are interested in and in some ways I think he's almost forcing people, and I don't think that's right. (SS 4, 2001, Int 2)

Whilst, for those of the staff for whom the religious dimension of the school is important, appreciation is also expressed for the extensive liturgical life of the school, this too tends to be tempered. In the first instance, it is tempered by the apparent failure of the school, in spite of the extent of its liturgical provision, to engage the student body liturgically.

I find it disappointing that we haven't engaged the kids. . . . We give them tremendous opportunities for liturgy here. We have Mass five days a week, and every kid goes to Mass at least six times a year. It's not as if the school is . . . ignoring it. It's putting huge resources into it. (SS 11, 2001, Int 1)

In the second instance, it is tempered by the perceived inappropriateness of the weekly program (the program of whole school celebrations is seen to be both a positive and necessary dimension of the communal life of the school) in light of this apparent failure to

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<sup>48</sup>That is, Graduate Diplomas in Religious Education.

engage personal commitment. Thus, the early morning Masses each Monday, Wednesday, and Friday, whilst appreciated by staff, are criticised on the basis of the reality of the likelihood of student attendance. This occurs in consequence not only of the largely nominally Catholic status of the student body but also, in the event of inclination to attend, on the basis of their timing just prior to the commencement of the school day. Further, the Masses each Tuesday and Thursday are criticised largely on the basis of the compulsory attendance with which they are associated. On both counts, given the school's extraordinary resources for the era, namely three priests on staff plus the occasional services of the parish priests of the constituent parishes, staff look to a different liturgical experience for the students, principally one that will encourage student ownership and, therefore, participation.

Certainly . . . an effort [has been] made to organise [the] Masses: It's better than before, but unfortunately the standard of Christian life is going down. It's not enough to say 'There is Mass in the chapel'. (TS 1, 2001, Int 2)

Such an experience they see as necessarily demonstrating several particular features. Firstly, they see the necessity of removing the element of compulsion.

I don't like the forced Masses [of a] Tuesday and Thursday. You're dealing with kids. . . . [At other schools] they don't force . . . the kids. How do they get them to attend?: The band plays; [the kids sing]; they run the Mass; they organise it. They've empowered the kids. We don't empower the kids. (TS 4, 2001, Int 1)

Secondly, as alluded to above, they see the need for more creative liturgical experiences, the highly prescriptive format of the Tuesday and Thursday Mass program largely seen to preclude such creativity.

The Catholic dimension of the college is quite strong [with its] opportunity for liturgy. You don't necessarily get that at other schools. But sometimes our liturgies [on a Tuesday and a Thursday] are a bit dry. . . . I'd like to do something more engaging with the kids: They go, but are they getting anything from it? (DP, 2001, Int 1)

Thirdly, they see the need for a genuine commitment of time. This criticism is made in relation to the morning program in terms of accessibility, given not only the fact that it competes with the early morning component of the co-curriculum program but also the fact that for many students attendance would require an earlier than usual departure for school. In relation to the Masses each Tuesday and Thursday, given that the 30-minute period set aside is invariably insufficient, this criticism is made in terms of allocating an appropriate amount of time.

Sometimes when our Masses go over I get very narky. . . . There was a really good kid [who] said to me today. . . 'Look I love being there, but I don't think I should have to be there 10 minutes into lunch'. It might not be important to us but it is for them: . . 'Why should I be in the chapel when my mates are having lunch?' . . . They won't be able to get [to a co-curricular activity] because they haven't had [a proper] lunch break. They're going from one [thing] to the other too. (SS 12, 2001, Int 1)

At the level of the Thursday Mass program and in consequence of the school's inherent busyness, concern is also expressed for the informal use of this time for alternate activities. Fourthly, they see the need for the school to make a commitment to a genuine experience of community celebration, on a regular basis, allowing for participation, made at the voluntary level, not only by students but also by staff.

As with the liturgical life of the school, staff, who are committed to the religious dimension, whilst expressing appreciation for its high profile within the school, similarly articulate concern for the Religious Education program. This occurs at three levels. Firstly, it occurs in relation to the deployment of disinterested and/or ill-qualified staff within the Religious Education Faculty.

Within [one of the Religious Education year level teams in which I am involved] we've got people who have never taught [the subject], . . . teachers who have no interest in [Religious Education] really. . . . If we are really going to take [Religious Education] seriously we've got to stop [that from] happening. If I pick up somebody's class next year, [the class of] a teacher who . . . didn't enjoy teaching [Religious

Education], [who] wasn't really involved in the faith, and [who] didn't want to inspire [the students], [well] that's going to be heavy work [for me as their teacher] next year. And we'll possibly have two to three classes of that [at that one year level next year]. (TS 4, 2001, Int 1)

Secondly, it occurs in relation to the perceived need for the Religious Education "curriculum . . . to be spruced up" (SS 12, 2001, Int 1). Thirdly, it occurs in relation to the effective restriction of religious content within the curriculum to the Religious Education program as opposed to a pervasive influence of the curriculum per se.

There's a massive case for the Director of Curriculum to look at the way we teach religion here. Religion has been boxed in. . . . It's being boxed in the sense that . . . it's compartmentalised. [It doesn't pervade the curriculum.] Where are the Christian ethics being taught in the likes of [subjects such as] science [and so forth]? . . . We've got to bring it into [such subjects as science]. . . . We've got to look at the philosophy and ethics of [Catholicism] . . . within all [subjects] and I don't think that we do that. . . . We've got to get hard with it. (TS 4, 2001, Int 1)

Over and above these curricular concerns, staff, committed to the religious dimension of the school, also express concern for its limited co-curricular provision, (namely the St Vincent de Paul, Amnesty International, and Remar<sup>49</sup> offerings within the Service and Spirituality area<sup>50</sup>), such co-curricular offerings viewed as cursory given the school's extensive co-curricular program. Rather, it is suggested that such programs should have, through a more serious commitment to them, a higher profile within the school.

We have co-curricular spirituality. . . . We put spirituality into a time slot. I think that's shocking. As a Catholic school we should be saying 'Forget all the other co-curricular activities, we are going to run these: St Vinnies [*sic*], Amnesty, Remar'. If we can't get the classrooms bulging . . . why don't we make St Vinnies one lesson a

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<sup>49</sup>Founded by the Marist Brothers, Remar is a program for adolescents that, among other aims, seeks to foster the spiritual dimension of life and the notion of service to others.

<sup>50</sup>In addition to these three activities, six others, all in the area of service, are offered. These relate to the provision of a banking service, the production of the school magazine, membership of the school's Student Council, membership of an environmental action group, support of the state's children's hospital, and a visitation program undertaken at a nearby school for the intellectually disabled.

week, or a subject at Year 9 as an elective . . . and work from the local parishes. Or on Sport afternoons make it an elective, because there are some kids who don't want to play Sport: . . . Why can't they use the afternoon . . . to go off [to the local parishes] and do something for others? (TS 4, 2001, Int 1)

Notably, this view has been compounded for such staff in the light of the impending demise of the Remar program, consequent not only upon the graduation of its six Year 12 members at the end of 2001 but also upon the administration's hope that an alternate program, in philosophical keeping with the school's charism, is to be found. However, in spite of its "potential to be in the vanguard of student spiritual and service development" (Member of the Teaching Personnel, 2001, School Document: Memo to Principal), given recognition of its success within the school in terms of the "personal growth in . . . the experiences of prayer and service and commitment of . . . [its] . . . members" (Member of the Teaching Personnel, 2001, School Document: Memo to Principal), the program's imminent demise is ultimately associated with "a lack of real support from college leadership" (Member of the Teaching Personnel, 2001, School Document: Memo to Principal).

As with the school's compulsory Sport program, student response to the Religious Education program (exclusive of the co-curricular provision given participation at the level of individual choice) tends to be polarised. Within the student body, there is a general acceptance of the religious dimension as a routine aspect of Catholic schooling, acceptance tempered by disapprobation for the context of imposition with which it is associated: "Religion is forced on us" (Yr 11 St, 2001, Sy). However, over and above this generalised sense of acceptance, such polarity occurs by virtue of individual interest and/or commitment across all year levels.

Religious Education isn't going to help you in your future life. . . . You could be doing something more useful. (Yr 7 St, 2001, Sy) I find the study of theology irrelevant. (Yr 8 St, 2001, Sy) It gives people a chance to learn about what they believe in. (Yr 9 St, 2001, Sy) I am quite a religious person and find these

experiences very positive. (Yr 10 St, 2001, Sy) It has little . . . to do with what I care about. (Yr 11 St, 2001, Sy) I am a Catholic and it spiritually enriches me. (Yr 12 St, 2001, Sy)

Where students express concern for what they see as the school's unnecessarily boring classroom culture, this tends--particularly in the absence of interest and/or commitment--to be exacerbated in relation to the school's Religious Education classes.

[Classes] can be a bit boring. (Yr 7 St, 2001, Sy) We learn the same thing every year. I don't mind learning about society and that type of thing though. (Yr 9 St, 2001, Sy) It is so boring. I just don't wanna [*sic*] learn. (Yr 10 St, 2001, Sy) For the image and purpose of the school they're great, but they're usually just so boring. (Yr 12 St, 2001, Sy)

However, student opinion of non-classroom activities such as the spirituality days and the Year 12 retreat tend to be viewed more positively.

Leave the spirituality days, but get rid of all the rest. (Yr 7 St, 2001, Sy) They need more retreats and seminar/spirituality days. (Yr 10 St, 2001, Sy) The seminar days are [important] because they relate to themes, for example, leadership, but RE [*sic*] is generally a waste of time. (Yr 11 St, 2001, Sy) The retreats and seminars/spirituality days are what you remember. (Yr 12 St, 2001, Sy)

With the exception of the Thursday community Mass (over the course of the year a substantial increase in the number of students attending has been noted, an increase invariably associated with the person and approach of the chaplain responsible), school Masses, however, tend to be viewed less positively. This occurs, firstly, in relation to the requirement of compulsory attendance: "We should not have to attend Masses if we don't want to" (Yr 10 St, 2001, 2001, Sy). Secondly, it occurs in relation to the number of liturgies the students are required to attend: "I don't think that we should have to go to so many liturgies" (Yr 7 St, 2001, Sy). Thirdly, whilst generally appreciative of full school Masses, it occurs in relation to the latter, on the basis of comfort.

Section headings for the Introduction through to the References have necessarily been deleted for electronic presentation. Likewise, page numbers have necessarily been deleted for electronic presentation.

Full school Masses are very uncomfortable. I challenge every teacher to sit on the floor (without any carpets) for an hour and a half and see how they feel. (Yr 9 St, 2001, Sy).

Whilst, as has been indicated, there is an acceptance of the religious dimension as a routine aspect of Catholic schooling, there is also a movement, particularly within the more senior year levels of the student body, that favours the promotion of the religious dimension as an optional undertaking within the school.

Give people the choice on whether or not they want to take part. (Yr 10 St, 2001, Sy)

I think RE [*sic*] should be optional. (Yr 11 St, 2001, Sy)

This is emphasised particularly in relation to the Religious Education requirements of the VCE years of schooling--"It shouldn't be compulsory in VCE [*sic*]" (Yr 12 St, 2001, Sy)--and in relation to compulsory Mass attendance, as has been indicated above. It only remains to note that, as with the religious dimension generally, the student perspective as to the degree of recognition, if not influence, of religious commitment of staff and students, also tends to be polarised in relation to commitment and/or interest.

If someone is religious I have to put up with it. (Yr 7 St, 2001, Sy) Because it helps me to believe. (Yr 9 St, 2001, Sy) It inspires me to act like them, to try to live up to a challenge and follow [a] religious commitment. (Yr 10 St, 2001, Sy) I don't need that in my life. (Yr 11 St, 2001, Sy) It inspires me to explore my beliefs. (Yr 12 St, 2001, Sy) I feel that it is something I don't need. (Yr 7 St, 2001, Sy)

### *Philosophical Disparities*

As indicated previously, staff regard the application of the school's philosophical basis to emphasise some tenets--notably, the concept of developing the whole person within the context of a broad liberal education--at the expense of others. The first of these tenets to cause concern, by virtue of the lack of emphasis it receives, is the purported importance of reflection, and, therefore, of critical thinking and effective communication. As has been noted previously, communication within the school is considered by the staff



to be less than effective, whilst, given the necessity of recourse to the Principal in matters political, critical thinking on the part of staff is essentially stifled through either the necessity of ratification or the expectation of compliance. Similarly, the busyness of the school is acknowledged to preclude the possibility of a reflective process.

The busyness thing is a shocker. It is a big thing. . . . One of the things about [the charism] is getting 5 minutes to yourself. We don't get 5 minutes. (TS 4, 2001, Int 1)  
I just wonder where the reflection does come into it, because we work at this great speed, and tasks do take on a life of their own. . . . So where do we stop to look at what we are doing? (TSS 6, 2001, Int 2)

Likewise, in the light of the school's tendency to superficiality, given the consequences of the practical interpretation of the two tenets it is deemed to emphasise, attainment of the philosophical emphasis upon striving for excellence is also seen to be precluded. Finally, by virtue of the fact of such disparities between school rhetoric and the reality of its practices, of what is done compared to what is advocated, realisation of the philosophical emphasis upon actions rather than words is considered to be precluded.

Two other elements of the school's philosophical basis remain to be considered: the school's embrace of the independent tradition; a commitment to a faith that does justice. The first of these attributes is addressed in the following section, thereby closing this discussion of the Religious/Philosophical dimension. Discussion of the second of these two attributes, in pertaining to the pastoral/industrial conditions for staff, is implicit to the discussion of the school's Pastoral/Communitarian dimension with which this chapter is brought to a close.

### *A Questionable Descriptor*

Connotations of the independent descriptor, together with the nuances of certain of the school practices associated with it (e.g., the interschool sporting association comprised of the participant school and four independent colleges, three Protestant and one non-

denominational school) are felt by the Principal to be misunderstood: " 'I sometimes wonder if [the Principal] just wants to turn this into [the local grammar school] and forget about the Catholic origins and the Catholic roots' " (P, 2001, Int 1). However, the Principal (2001, Int 1), whilst being aware of the potential conflict between the values espoused by the Catholic and independent systems of education, advocates this form of identification on the basis of the pursuit of excellence in both dynamics: "I'm aware that there will always be a tension between the Catholic school and the independent school; but I still think it's a fight, and a challenge, and an interface worth having" (P, 2001, Int 1).

Just as the Principal surmises, use of this descriptor is challenged by both staff and students. However, this occurs on a different basis from that which he perceives. Neither the staff nor the student body identify with the notion of the college as an independent school. At a fundamental level, it is challenged by both parties on the basis that, born of the Principal's pretensions for the college, it is a false sense of the school's identity.

[The Principal] calls it an independent school, but we're not, we're a regional college.

So it's a false sense of what we are. (SS 2, 2001, Int 1)

At the level of the student body, this distinction is drawn mainly in relation to their awareness of the socio-economic factors by which independent schools are distinguished. Specifically, these pertain to the fees with which such schools are associated, the locales in which such schools are situated, the invariably non-Catholic status of the independent school, and obversely, the invariably limited prestige with which Catholic schools are viewed in comparison to those of the independent sector. This distinction is made particularly obvious in relation to the school's membership of the interschool sporting association.

Off the record, I suppose you've got to say we're seen as the fifth school, [largely] because [of the prestige of the other four schools]. We're the only Catholic school; . . . we have the lowest fees; . . . [we aren't located in a prestigious area]. . . . The kids aren't stupid. The kids know. Our kids know that [they] pay x amount of fees . . . they

also know, . . . because they read it and [because] they hear [it] from kids from other schools, what they pay [at independent schools]. (SS 6, 2001, Int 1)

Thereafter, in similarly repudiating the notion of the college as an independent school in light of such connotations, the staff, far from identifying the college with the independent system, are more concerned with the superficiality of the education offered by the school consequent upon co-curricular undertakings justified in relation to the independent tradition. Further, in view of an educational offering simulating that of the independent sector, staff concern with superficiality has begun to emerge in relation to the unrealistic expectations of those elements within the parent body more recently attracted to the school as an inexpensive alternative to the independent system.

[And] now [the Principal] is trying to get this terrific clientele. . . . In doing what he is doing, he's attracting this clientele [who look upon us], in my opinion, as a poor man's [equivalent of the local] grammar [school], in that we are offering everything they are offering at \$2,000 instead of \$8,000 to \$10,000. And the parents are coming along with all these huge expectations of the school. (SS 9, 2001, Int 1)

Thus, on the one hand, the Principal sees the independent dynamic of the school, particularly in its co-curricular dimension, as being challenged through insufficient support within the staff and parent body for the co-curriculum: "The challenge is going to be to . . . have enough people[--parents and staff--]who will want to enact the vision for the school" (P, 2001, Int 1). On the other hand, however, the independent dynamic occasions concern within the staff by virtue of the superficiality engendered in consequence of the emphasis that the co-curriculum receives at the expense of the curriculum.

However, given the Principal's dominance of the school's political economy, concern with the school's independent dynamic is ultimately located by the staff within the larger context of what they perceive as the Principal's piecemeal influence of the school in matters political. Previously recognised in relation to the superficiality consequent upon the school's frequent recourse to innovation, inspiration for the latter is generally

acknowledged to be sourced by the Principal in relation to the practices of other schools. A small minority within the school deem this a positive attribute of the Principal's style.

[The Principal] just sees . . . the direction [in] which the college should be moving. Things like the house system. There were people who were so anti the house system. [But] he could just see the benefit so he kept chipping away at it 'til it got through and now it seems to be working really well. So he's just got ideas. I think he reads [magazines from] other schools, talks to other principals, and gets ideas and wants to introduce them and take the school forward. He doesn't want the school to stagnate. . . . He hasn't said that to me, but that's the sense I get. (DP, 2001, Int 1)

For the most part, however, such innovation, sourced by the Principal from without the school and noted by the staff to be invariably qualified by him upon introduction within it as being beyond superficial reaction on his part, is, in turn, criticised by staff precisely on this basis. This occurs in consequence of the perceived superficial nature of the unilateral, largely non-consultative manner with which innovation tends to be introduced.

[In being] out with other principals, or at other schools or whatever, I think he hears something and he thinks 'Oh, that's a good idea', and that we must do it here. He never thinks it through or, if he does, he goes by gut reaction. (TS 5, 2001, Int 3)

Thus, such innovations, whilst creating the impression of a vital political economy, are recognised as providing superficial respite within a larger context of sterility.

We live in a stagnant pond. We have [this] stagnant pond, [then we have a] massive rush [of innovation], like [a] dam [breaking]: 'We're going into the vertical mentor system; . . . we're going to introduce these awards'. (TS 4, 2001, Int 3)

Moreover, such innovation, in being selected from "the best of other places" (TSS 4, 2001, Int 1), is criticised at two levels. Firstly, it is generally criticised for being applied out of context.

He tries to copy . . . from other colleges. He wants to copy, for instance, the . . . [manner in which] sport [is conducted at a particular college], but he doesn't copy what is essential to [that school's] identity . . . which is also intellectual achievement. (TS 1, 2001, Int 2)

Secondly, and in spite of the Principal's advocacy of "the bigger picture" (P, 2001, Int 1), it is generally criticised for being implemented unilaterally--"No one has the big picture except [the Principal]" (TS 5, 2001, Int 1)--and without holistic consideration for the school's present reality.

He's making decisions from gut reaction [rather] than from listening to what people are saying. He puts people there to give him advice but he doesn't want to take that advice because he may have been to a conference where someone is saying 'This works really well', [so he then says] 'Now we'll do it'. . . . The piling on is something . . . that has happened: Why can't we streamline the school?, because we seem to bandaid a lot of things. Instead of saying 'Well look, here's something new. We'll really throw our energies into it and get it working and then throw out the old', . . . we keep the old and . . . grab the new. And that's how it's gone on for [the length of his principalship]. (TS 5, 2001, Int 2)

Finally, it only remains to note the significance to the staff of the prerogative that the Principal is perceived to accord himself, as opposed to staff more generally, in relation to the initiation of innovation within the school.

Great ideas have been implemented here--not from the top--they've been from [within] the staff. The thing that [the Principal] has had a positive hand in has been his selection of staff, and they've worked extremely hard and managed to set up some wonderful programs. But we've had to fight for . . . [such] change. [The Principal] says to us 'You've got to be open to change' but we've had to fight so hard. . . . Until [the Principal] can see usefulness for something . . . it doesn't happen. (TS 5, 2001, Int 1)

## The Pastoral/Communitarian Dimension

### *Lovely Kids and a Fantastic Staff*

At the level of both the staff and the student body, the individual's sense of community and, thus, his or her sense of being cared for within the context of the school, is inextricably linked to the quality of interpersonal relationships shared, in the first instance, with fellow colleagues or students, and in the second instance, with students or staff. In both instances, this association arises in consequence of the individual's appreciation for the personal qualities that characteristically distinguish the members of these two constituent groups of the day-to-day community.

One of the key issues about this place, [and what] makes it a good place for me to be [is that] all the staff are fantastic. . . . People are very positive and always very encouraging and always have time for you. (SS 3, 2001, Int 2) The kids are wonderful. One of the things the staff will say is that what keeps them here is the kids. And that's true. . . . It's the nature of the kids. (SS 6, 2001, Int 2) I really like the students and teachers at this school because they care and look out for one another. (Yr 9 St, 2001, Sy) [The] majority of the staff are helpful, kind and want what's best. Students are fantastic and I haven't many problems [with them]. (Yr 12 St, 2001, Sy)

In spite of staffing concerns previously noted in relation to the day-to-day community, principally the culture of apathy that distinguishes the curricular undertakings of the student body, and, given the industrial conditions and the problematic nature of the administrative culture of the school, the turnover of staff, school personnel consistently express appreciation for the day-to-day community in terms of the personal qualities exhibited therein: "We have a great resource both in terms of the staff and of the students. . . . They are a beautiful group [of people]" (TSS 6, 2001, Int 2). Thus, whilst frustration is expressed in relation to their curricular apathy, the student body is appreciated by the staff for the characteristic considerateness, friendliness, and openness of its members.

From what I've seen we've got fantastic students. . . . If I'm walking through they'll say 'Hello there'. . . . Just generally, I've found that they're lovely kids. And I guess I hear that from other people, [and] from people out in the community: People . . . will always say 'They're lovely kids'. The photographer who comes to take photos, or anyone from outside the school, will say 'Oh they're nice kids'. So you do hear that constantly, and that reinforces what you think yourself. (TSS 1, 2001, Int 1)

Similarly, the school personnel invariably speak appreciatively of their colleagues.

It's such a friendly staff. It has such a good sense of community. (SS 1, 2001, Int 1)  
People are very respectful of one another; it's a very caring environment. (TSS 3, 2001, Int 2) The staff [are] supportive. . . . The staff are a great community. Even in the pressure that they're under, there's a strong sense of community; there's great support there. (SS 12, 2001, Int 1) I've found the staff to be very supportive, helpful, and very interested, which is good. . . . It's such a lovely staff here. (TSS 5, 2001, Int 1) The staff are so generous. . . . People are the strength in the school because they support each other. (SS 7, 2001, Int 2)

Notably, in an acknowledgement of the turnover of staff, this appreciation is expressed not simply in terms of the present employees of the school but is observed to be a phenomenon of the staff over time. This phenomenon is invariably linked not only to the generally positive nature of the personal qualities of its individual members over time, but also to the unity perceived to be born of the adverse industrial conditions and the problematic nature of the administrative culture with which the school is currently associated, and has been associated in the course of the school's establishment: "The camaraderie carries the staff; it always has" (TS 5, 2001, Int 3). Significantly, for staff, the sense of community and of care stemming from this appreciation of the student body and of their colleagues, in thus being acknowledged to flourish in disassociation from the school's administration, is considered, in no small part, to counter the turnover of personnel as occasioned by the school's problematic administrative culture and the industrial conditions with which the latter is correlated.

That's one of the nice things here: . . . The kids . . .--sometimes they can be too compliant and you want to put a bomb under them--. . . are really nice kids. . . . And the staff are wonderful. They are probably the things that hold me here. . . . It's one of the strengths of the school, that it's a very warm environment. (TS 3, 2001, Int 1) It's the kids and the staff [who] make the place happy for me. (SS 7, 2001, Int 1) As for the staff, the rank and file, they work very hard. We chat about students at lunchtime: Where someone might be driving everybody crazy [we'll say] 'Well, what have you tried?' . . . Because the staff are so supportive it keeps people here, because otherwise people would have left a lot earlier. . . . I've stayed here because of the staff and students. (TS 5, 2001, Int 1) If ever I was to think about leaving, the staff and the students would make me want to stay. (SS 3, 2001, Int 1)

Likewise, the student body recognises that the personal qualities of students and staff are significant determinants of a happy and enjoyable schooling experience: "They make the school a better place, and it is easier to learn when [you are] with friendly people" (Yr 10 St, 2001, Sy). Thus, the student body expresses appreciation for the positive qualities that generally distinguish their fellow students and the school's personnel.

On the whole, the staff and students are lovely people, but there is always one or two who stuff everything up and who just don't make an effort to be part of the community. (Yr 12 St, 2001, Sy) Most people are quite good. (Yr 11 St, 2001, Sy) I have found that most of the students/teachers are friendly and approachable. (Yr 10 St, 2001, Sy) I think, relatively, the people at [this school] are very nice, though there are a few exceptions and with these people I try to ignore [them]. (Yr 9 St, 2001, Sy)

As with the staff, though articulated to a less sophisticated degree, the student body similarly disassociate their sense of community from the school's administration. An observation noted more particularly by its senior than by its junior members, this is largely observed in relation to the administration's general preoccupation with the school's public image. In their consequent service of the latter, students perceive a penultimate significance of the student body for the school's administration.



The school seems to [place too] much importance on image. . . . The school is more worried about how other schools will perceive them and sometimes [concentrates on] this . . . [to the detriment of] the needs and safety of the children. (Yr 12 St, 2001, Sy)

#### *Four Detracting Factors*

Whilst staff and students identify their sense of community, and their sense of being cared for, with the quality of the interpersonal relationships formed with fellow members of the school's day-to-day community, several factors are also recognised to hinder the formation of community and to detract from the pastoral dimension of the school. These factors relate to the busyness of the school, to the administrative culture, to the emphasis of control within the school, and to the house and vertical mentor systems. Where the concerns of students are largely restricted to the school's emphasis upon control and to the effects of the house and vertical mentor structures, all four factors figure in staffing concerns for the communitarian and pastoral dimensions.

##### *The busyness of the school.*

Whilst the strong sense of community within the staff is largely consequent upon the interpersonal dimension, the inherent busyness of the school's personnel is--given the limited opportunities afforded by the nature of the school's daily schedule for personal and/or social interaction--recognised to undermine this fundamental means of forming community. Such opportunities are invariably acknowledged to be restricted to the daily recess break and are acknowledged to occur in competition with the similar need for staff to make use of that time in the pursuit of work-related communications.

There isn't time to develop relationships. . . . The only time is during recess, . . . but even then [we] sometimes have meetings because [we] don't have time . . . at any

other time. (TSS 2, 2001, Int 2) You do a lot of running around, . . . even at recess when I'm talking to a teacher about a kid. (TSS 3, 2001, Int 2)

Given the importance of the support received from fellow personnel in terms of sustaining staff morale, the detrimental effect of the school's busyness, in thus being acknowledged to place limitations on the extent of contact with colleagues, raises concern for the long-term viability of maintaining a sense of staff community.

Walking into other staff rooms you don't feel as welcome as you do here, and I think that's very positive. . . .It doesn't matter where you sit you can have a conversation with anybody. It's always warm and friendly. The pace of the school is continuing to pick up and I worry whether that will change that sort of friendly atmosphere. Someone who's been here a long time said that the atmosphere is quite different to what it was 10 years ago and they basically think that it's due to the commitments teachers have at lunchtime and recess. (SS 3, 2001, Int 1)

In consequence of the limited opportunities afforded, of the importance of staff camaraderie, and of the seriousness of the threat posed to the maintenance of a sense of community, the active endeavours on the part of some personnel to protect the interpersonal dimension, through deliberate effort to maintain personal contacts, are noted.

There's a mentality in the staff, especially within the older staff, [regarding the staffroom]. It's like sanctuary in a church: 'We're in here. We've got our few minutes'. Certain groups have started up: the men's group, because the only time they'll ever see each other is [at] recess, [whilst] . . . some of the ladies have started to have a lunchtime club because it's the only time they can get . . . together. (TS 4, 2001, Int 1)

Just as it is thought to undermine the formation of community, so the school's busyness is considered to detract from the pastoral dimension. In relation to the student body, the busyness of the school occasions concern within the staff for the extent of their

pastoral care of students<sup>51</sup>. This pertains to the importance of the interpersonal dimension to the pastoral role played by staff in the care of students, and the effective limitations that the busyness of staff places upon the extent of their informal interpersonal relationships with the student body. As such interaction is seen to provide the basis for the staff's pastoral care of students, the school's busyness is thus considered to effectively diminish this role for staff in the lives of the students.

[Staff and students] are formally occupied and the ability to interact isn't always there. (SS 3, 2001, Int 1) I've already said this to [the Principal], that we're a really fast school. If the staff are busy then the kids are busy. It gets mirrored at different levels. There is a pace about the school that [establishes] that there isn't too much time for listening to the kids (TSS 6, 2001, Int 1) Through that busyness we've lost . . . the closeness of the kids because we see everything to a time: 'Got to go. Can't talk to you now'. . . . You flick [the kids] away like flies: 'I've got to go'. . . . I can't remember the last time I just sat down with the kids and had a laugh. Up until about two or three years ago I used to spend . . . time . . . with the kids, and we'd have a laugh and a joke. . . . I haven't done it once this year. (TS 4, 2001, Int 1) There is no place for relationships, for friendship. . . . The kids and the teachers, everybody is running, going here, going there, [so that] the time for talking, the time for sharing is very, very [limited]. (TSS 2, 2001, Int 1)

The opportunity for relating to students informally is recognised by staff as fundamental to the pastoral dimension. This is consequent upon the perceived importance of the interpersonal relationship to the furtherance of the pastoral relationship. Thus, the limited opportunities available for such contact occasions scepticism, on the part of the teaching personnel, for the formality of the mentor program in operation within the school whereby a period of 30 minutes per week is set aside in order to further relations between mentor

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<sup>51</sup>Whilst the primacy of the role of the teaching personnel is acknowledged in relation to the pastoral care of the student body, by virtue of the significance of such teaching support staff as the School Counsellor, the Careers Counsellor, and the school's chaplains to the pastoral dimension, the more general term of staff is used in this instance.

and student. Such concerns are raised at three levels. Firstly, they are raised in relation to the depth of relationship permitted by formal contact within a group setting.

My big hate--the thing I grapple with a lot--is this mentor time that we have. It's talked of . . . as this great program that we've got for pastoral time. But that's [rubbish]. . . . I think I've got a reasonably good relationship with my kids. I don't have any kids in my group [who] are troublesome, . . . but it's still [a] fairly shallow [experience]. (SS 7, 2001, Int 1)

Secondly, they are raised in relation to the superficiality of the experience afforded through the mentor period through want of a structured program.

There's no structured program: We might watch a video or . . . play a few . . . games, but it's time that could have so much done with it if there was a structured program for the whole school. If someone was given time to write up a program it would be fantastic. But they won't allow that. . . . I don't understand why they won't. It's like they're in denial that it's a waste of time. So many of us say 'What are you doing today?' It's just baby sitting time, and it shouldn't be, and they say that it shouldn't be.

But where do we get the time to create something? (SS 7, 2001, Int 1)

Thirdly, they are raised in relation to the turnover of teaching personnel, staff and students both aware that for elements within the student body the possibility of ongoing pastoral contact with the one mentor over their six-year enrolment in the school is precluded: "The school focuses so much on gaining a strong relationship with the mentor, but I have had five different teachers in 3 years" (Yr 10 St, 2001, Sy). Notably, and a measure of their reduced capacity to meet student pastoral needs, the busyness of the teaching personnel is resulting in the necessity of student referrals to the School Counsellor over matters many of which--time permitting--could be dealt with at the level of the teacher.

That's one thing that disturbs me. . . . I'd like to have time to be someone to talk to or a shoulder to cry on. But you don't feel you have time to do it. You're chatting to them and then the bell will go: '[Problem] solved? Good. Off we go'. It's very difficult. I'm very conscious of sending kids off to see [the School Counsellor] now because he is just run off his feet as well. And perhaps it's the whole time issue: . . .

We don't have as much time to deal with it and a lot of it ends up going to the School Counsellor. . . . And I don't think it's the right way. . . . It's been building up for some time. . . . We're really busy as a staff, and as a teacher that's what you want to be able to deal with. But sometimes, because you are so busy, you don't give off those messages that [mean that] the kids see you as someone to go to, because you're running from one thing to the next. And then a lot of it is brought to [the Student Counsellor] whereas, in the past, teachers probably had time to deal with it themselves and were happy to do that. (SS 3, 2001, Int 2)

Similarly, given the limited time available to counsel students over behavioural matters, the busyness of the teaching personnel is resulting in the necessity of recourse to the school's detention program.

The thing is you might have three or four kids in a class making it really tricky and taking a lot of your time up, and as a teacher a . . . detention is it. There isn't anything else. You can't spend the time after class . . . because you've got four to talk to, or you've got training, or you're getting on a bus, or you've got a meeting; all that stuff just adds to [the problem of disciplining the students]. (TS 4, 2001, Int 3)

The busyness of the school, in occasioning concern for the general well-being of personnel, is also acknowledged to diminish the pastoral dimension of the school at the level of the staff. Generally applicable, though seen to assume greater significance for the teaching personnel, as opposed to the teaching support staff, and, thereafter, even greater significance for those in leadership positions within the school, disapprobation is occasioned at three levels. The first level of concern occurs in relation to the generally pervasive impact of the school's busyness on lifestyle.

When [I] go home [the Deputy Principal Staff] is still in there working. [The Deputy Principal Students] is still working. I'm not saying that I feel guilty because I go home, but it's that sort of--it's not explicit--but that's what's expected. I reckon you could come in here on Christmas day and there'd be someone on the photocopier. It's that sense of go, go, go. . . . I get virtually nothing done at home now. I used to work

a lot at night and now I don't because I'm getting home later. By the time [I] sit down, . . . put [my] feet up, [and] have a drink, I'm too tired. Sometimes I'll get up at 5.00 a.m.--if I know that I've got stuff to get done--and have a 2-hour burst, because I know I've got to get it done and I'm more likely to get it done then than at night. But then you come to school [exhausted], . . . and then it affects your teaching. . . . I just hit the wall at the start of the holidays. . . . It's not a depression but it's a real downer because you just go from being flat out to 'How am I going to fill the day?' Two days later I'm all right, as good as gold. But it really is a big wall and I just hit it. . . . It took me a while to recognise it. (SS 5, 2001, Int 2)

The second level of concern occurs, more specifically, in relation to the impact of the school's busyness upon the family life of staff.

I was absolutely staggered, coming into a Catholic school, at how there are some values that I don't consider Christian. . . . I just assumed there would be a nurturing of the family and the concept of . . . families and . . . children and how wonderful that all is. . . . There is a celebration but there is not a practical reality in terms of . . . work [conditions]. (TS 3, 2001, Int 1)

At the third level, concern is raised in relation to the effect of the school's busyness on the health of the individual.

I had a period of about a year where I actually felt very stressed . . . and I could feel it physically. And I just thought 'No way! This isn't for me', and I pulled back from a few things I was doing and [so] I don't have that problem now. . . . But . . . there are a lot of people on staff who do. It's a concern. I think it's a health concern. . . . There are a number of people who have quite serious illnesses and I feel that the stresses of working at [this school] have contributed in some way, . . . because you see these people rushing around. (TS 3, 2001, Int 1) [As a newer member of staff, I could see [that my health would suffer], . . . if [I were] here long enough. I go home totally exhausted, and I've been teaching 15 years; it's not as if it's a new experience. Yet the structures, the timetable, everything put together just drains me totally. By the end of the week I have no energy at all. (TS 2, 2001, Int 2)

*The administrative culture.*

As noted, the staff's sense of community is experienced in isolation from the school's administration. This occurs in light of three attributes of an administrative culture dominated by the Principal and perceived to be actively supported by the Deputy Principal Staff as opposed to all members of the Principal's Consult: its tendency to administer the school in disregard of the staff perspective; its tendency to criticise, rather than affirm, staff; and its tendency to deny issues of staff welfare.

Three general scenarios confirm the staff in this sense of disassociation. In the first instance, the first and third of these attributes, considered jointly in relation to workplace conditions, contribute to the staff's disassociation of their sense of community from the administration. Where, as has been noted previously, staff are limited in their capacity to contribute to the political economy of the school and, therefore, to affect change within it, the lack of understanding demonstrated by the administration for, if not its denial of, the difficulties of the industrial conditions under which the teaching personnel, in particular, operate, fundamentally contributes to this sense of disassociation.

There's not really an understanding of the demands on a classroom teacher, [of the] demand on people generally. So I think it leads to a bit of a them-and-us situation. . . . There's a sense that you don't want to go to those people at the top to explain that you are under pressure or that you are being asked to do too much, because not only will they not understand, but they will be antagonistic . . . because it's an indication that [you're] not performing--or able to perform--at the level required. (TS 3, 2001, Int 1)

Located within the context of general disapprobation for the school's busyness and for the unilateral determination of the school's political economy, concern for the administration's apparent disregard for the welfare of the staff, and of the teaching personnel in particular,

has focused for some time on the issue of parent/teacher nights, requisite attendance at the latter intensifying the standard daily impact of the school's busyness upon the individual<sup>52</sup>.

My attitude is you don't take up a cause unless you know that it really is a cause. And so I've got behind this one. . . . From the time I've been here there's been grievance about [the parent/teacher nights]. (TS 3, 2001, Int 2)

Undertaken in addition to, and without respite from, the normal duties of the daily teaching routine, the school's schedule of meetings, sporting commitments, and the co-curricular program, the conditions under which parent/teacher nights are conducted--especially, those conducted in third term over two nights in the one week--are regarded as detrimental not only to the welfare of the teaching personnel but also to the effectiveness of their teaching around the time of the interviews.

Last parent/teacher interviews I had six [lessons] on [the day of the interviews] and seven on the next. How on earth can you prepare? . . . When the staff protest, they are seen to be whingeing. (TS 1, 2001, Int 1) [The Principal] expects you to teach full on, and you could have had parent/teacher interviews on the Monday and the Thursday. And these run 'til [7.00 p.m.] and 8.30 p.m. It's no wonder you get burnt out. . . . Why can't they see that busyness from the teacher's side? (TS 4, 2001, Int 1)

Thus, without denying the need to meet with parents, the teaching personnel, in the wake of the third term interviews, have renewed their efforts to have some form of concession made so as to relieve the pressures incurred.

We are willing to meet the communication needs but we want it reorganised so that it's less of an impact on us. And we're talking health and safety; we're talking about the effectiveness of us as teachers in the classroom. (TS 3, 2001, Int 2) We've asked for one thing: that the parent/teacher nights to be reorganised. When . . . this [was] mentioned to [the Principal his reaction was] 'What's the problem? All we ever hear about is that same old thing of parent/teacher nights'. But surely that's an indication that staff need to be listened to? (TS 5, 2001, Int 1)

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<sup>52</sup>In addition to the teaching personnel, the School Counsellor, the Careers Counsellor, the Community Liaison Officer, and the school's full-time chaplain also attend parent/teacher nights.



The concessions sought have been made in relation to two considerations: of time, in terms of either an early start through the premature dismissal of students on the day of the interviews or a late start the day after the interviews have taken place; and of status, in terms of the compulsory nature of the third term mentor interviews, whereby two nights are occasioned for the teaching personnel, the latter noting their largely superfluous nature for parent as well as mentor. Notably, these requests have largely been to no avail, the Principal, in his unwillingness to negotiate either a reduction in classroom time or a change in the status of the mentor interviews from compulsory to voluntary, offering only minimal concessions to those of the teaching personnel with extreme timetable commitments on the day of the interviews: "Now [the Principal] will move in a small way but beyond that he won't acknowledge the frustrations and the [Industrial Consultative Committee] is going to have to take him to grievance" (TS 3, 2001, Int 2).

In the second instance, the second of the three general administrative attributes, in pertaining to an administrative culture more attuned to the criticism, rather than the affirmation, of staff, contributes to a sense of community experienced in isolation from the administration. Acknowledged by staff generally, though by the teaching personnel to a greater extent than by the teaching support staff, this tendency is, first of all, experienced passively in relation to the concepts of affirmation and staff morale, the administration's characteristic omission of the former acknowledged to undermine the latter.

I think that staff morale is very important, because I think that everything flows from there. If you have positive staff, you have positive curriculum, you have positive students. And I think we should do more to enhance that. . . . Caring for staff is important. . . . I believe that staff are the linchpin. It doesn't matter if they are the office staff, or the teaching staff, or the administration staff. Everybody needs to feel that they are able to contribute, and to contribute in a positive way. And to do that there has to be some sort of feedback--whether it's positive or not so positive--to know where we are going in other words, and people being told they are appreciated. Now whether the appreciation comes in [the form of] morning teas, for instance, or

whether it comes with somebody just walking past [and] giving you a pat on the back and saying 'That was great. I've heard great things about you'. . . . In the [time] I've been here that has never been a high priority. And it has really demoralised a lot of staff. And that's really sad, because we've had excellent staff go through here. (TS 5, 2001, Int 1)

Secondly, this tendency is experienced actively in relation to the concepts of criticism and staff morale, the administration's characteristic focus on the former, generally in relation to the trivial, observed to undermine the latter.

Some great words were spoken by another staff member who has a great wealth of experience: 'When administration starts picking on these little things there musn't be anything else [for them to worry about]'. . . . But it's just a way of taking the wind out of your sails, and you wonder why it happens. In actual [fact], sometimes that can be considered bullying because it has demoralised you . . . compared to saying 'Gee, this [person does all this] every week without any problems'. . . . And that worries me, that a person at such a high level is missing the big picture. . . . So yeah, it's a little bit . . . demoralising when that happens. . . . And I suppose it's the process. You get the phone call, 'Can you come and see me in my office'; then it's the listening to the items [of complaint]; and then [it's] the walking out and saying [to yourself] 'Gee, I really thought I was having a good week'. It brings you right down. . . . So that demoralisation, I suppose, leads you to become a little bit disillusioned as to the way the system works. (SS 3. 2001, Int 2)

Invariably, staff place this tendency to criticise, rather than affirm, staff within the context of the administration's standardly offensive, as opposed to conciliatory, approach to dealings with staff, and note the inevitably defensive stance thereby actuated on the part of personnel.

I think people do feel guilty, and they are made to feel guilty, and I think there is an environment here where you're not trusted, where you're not treated as a responsible adult. (TSS 5, 2001, Int 2) You are patronised, treated like a child. (TS 2, 2001, Int 1)  
In senior staff [meetings] . . . there's often this sense--I mean they're very polite--but

they will talk about the staff as though they are wrongdoers. (SS 7, 2001, Int 1) He called me in like a naughty [child]. (SS 8, 2001, Int 1) Yeah, I'd be at home worrying that I'd get into trouble, like I was naughty for not going. (SS 7, 2001, Int 2)

In the third instance, the first and third of the administrative attributes (i.e., disregard of the staff perspective and denial of issues relating to staff welfare), considered jointly in relation to the lack of mutuality regarding the administrative expectation of generosity on the part of staff, contribute to the disassociation of the staff sense of community from the administration: "They are very short-sighted here; generosity is the lifeblood of the school" (SS 7, 2001, Int 2).

Staff concerns for this aspect of the administrative culture are principally expressed in relation to requests for leave, other than the sick leave or the carer's leave granted by the award and, therefore, subject to the Principal's discretion, warranted by exceptional circumstances and required, more often than not, in relation to part of a day. At a fundamental level, staff express consternation for the bureaucracy of the process involving written requests and/or interviews both in advance of the occasion and, in the case of an emergency, retrospective to the event. Over and above this concern, staff, in an expression of indignation for the levels of generosity expected of them, articulate disapprobation for the administration's standardly negative response. This is invariably linked to refusal or, in the event that the requested leave is granted, to either the withholding of pay or to the registration of the inconvenience the leave occasions for the school if not the unreasonableness of the request.

I try to be as professional as I can. I mean school is my career and I do commit myself as much as possible to the school. But there are times when your family has to come first. . . . [In being unable to attend] I was made to feel, that I'd done something totally wrong. I could easily have rung up that day and lied 'I'm stuck in traffic', . . . or not even shown up; as some people said to me 'Why did you even bother to write a letter?: Just don't come'. I really do feel that people would go that extra bit further

again if that [generosity was reciprocated]. Yes I work here and [yes] I'm paid [to be here], but I think that I do more than my fair bloody share and this was the one time [I asked for some consideration]. (TS 2, 2001, Int 2)

Notably, the experience of this type of response is invariably linked to the practice of deception by staff in relation to the need for such leave.

I learnt very early on in the piece that you take a sick day. You don't ask for leave because you can't guarantee that anybody will hear you and you're put in an awkward position if there's something that you need to do or need to go to. . . . And it's an awful feeling because you want to be honest. (TS 3, 2001, Int 2)

Consequently, staff regard the Catholic ethos, as practised by the administration in relation to the pastoral care of staff, with some scepticism.

Then people were telling me various stories and I thought 'That's not [indicative of] a caring community'. Now if they are talking about working under the Catholic ethos and all the rest of it--now yes I can understand that technically I'm not sick and that I can't take it as carer's leave, but what happened to a bit of give and take? Now if I wanted to be particular I wouldn't roll up at the school at 8.00 a.m. every morning. I could easily get here 5 minutes before I'm due to get here. . . . You can't have people working under those [sorts of one-sided] conditions. People say they've got to the point where they just ring in sick. There's no compassion or understanding in the place. . . . You feel like you're a cog in a machine that's just going around and if you happen to fall off they [will] just replace you with someone else. (TS 2, 2001, Int 1)

It only remains to reiterate that these three scenarios, confirming staff in their disassociation, are, by virtue of an administrative culture dominated by the Principal and actively supported by the Deputy Principal Staff, inextricably associated with these two individuals as opposed to all members of the Principal's Consult.

That's the feeling and it's been the feeling for a long time. And I think that it's almost engrained in the administrative culture. And I think it's the fact that [the Deputy Principal Staff] has his deputy's position. . . . He's very much the same personality type as [the Principal]. (TS 3, 2001, Int 2)

*An emphasis upon control.*

Where staff and students both experience the school's sense of community in disassociation from the school's administration, this largely occurs in consequence of the latter's emphasis upon control. At a fundamental level, this is experienced by both staff and students in relation to the essential conservatism promulgated by the administration.

It's a very conservative school in a lot of ways. . . . The school is socially very conservative . . . in its structure. We're not progressive in social ways. We expect conformity to traditional middle-class values . . . [like] wearing your uniform well. . . . I sometimes wonder 'Aren't we being just a little pedantic about some of these things?' I wouldn't mind them travelling [to and from school] in a jumper neatly worn instead of a blazer. . . . It's felt very strongly that that is the correct way. . . . I don't share the strength of commitment to it. [It's because of] little things like that [that] I see the school as being definitely conservative. (SS 1, 2001, Int 1)

The controlling influence of the school's conservatism, as and how it ultimately relates to the principle of determination as the exclusive province of the principalship, was typified, for staff, by the Principal's rejection of a motion, passed unanimously by the Pastoral Committee, to permit Year 12 students, in the absence of scheduled lessons after lunch, the option of an early departure.

I can't ever see this school saying to the Year 12s 'You can come and go as you please. You've got a free, go for it'. I just don't see that ever happening here . . . because we're going to say 'No, these young people aren't really ready for that kind of freedom, . . . we really need to give [them] a structure'. . . . I say if they've got a free period-- . . . now they've got a common room--why don't we let them go to the common room in their free period?: 'No, they must study [in the library]. We must be teaching them to use their free time. . . . We don't want them making mistakes in Year 12, it's too important a year'. It's that kind of conservative controlling attitude: 'We know what's best and we're going to make sure to the best of our ability that we

make sure you do what is best for you'. . . I secretly sympathise when they complain about the place. (SS 1, 2001, Int 1)

Thereafter, this concern with control is noted in relation to the punitive nature of discipline within the school. This is observed by staff--"The discipline policy is really punitive. . . . The kids are treated . . . like they're not sensible enough to do the right thing." (TS 2, 2001, Int 2)--as well as the student body.

We are always. . . told . . . what we are doing wrong but sometimes I feel that we are not thanked enough for what we do right. (Yr 10 St, 2001, Sy) The discipline policy at [this school] is unrealistic. The disciplinees [*sic*] are students not animals. Instead of . . . punishment let's try . . . redemption [*sic*]. (Yr 12 St, 2001, Sy)

Further, the discipline policy is also noted for the inflexibility with which its implementation is associated.

I think that the discipline is strict and I think there needs to be a little bit more flexibility. (TS 3, 2001, Int 1) It's a fairly good discipline policy. It's all documented and that's good. But I still think you've got to be flexible in the way you implement it. That doesn't happen so much at the public level. (SS 8, 2001, Int 1)

In particular, the punitive, inflexible nature of the discipline policy is observed in its emphasis of the trivial or superficial.

Some rules are too strict, i.e., they put an emphasis on superficial things. (Yr 11 St, 2001, Sy) There seem to be a lot of rules and regulations. The discipline seems at times to be unnecessarily harsh and there seem to be an awful lot of detentions given out. . . . Some things seem to be a bit trivial for which [the students] get a detention. . . . I think with a lot of the discipline stuff . . . that too many things are automatic. . . .

I'm glad that I'm not in a role where I have to discipline the kids. (TSS 5, 2001, Int 1)

In observing this emphasis of the trivial, the superficiality of the discipline policy, in terms of the violations its code attracts, is particularly associated with the attention accorded transgressions of the school's uniform regulations.

We can be neat and tidy without dropping [detentions] like rain [on] every student who [has forgotten] to tuck their shirt in after sport. (Yr 12 St, 2001, Sy) [Detentions]

are given out [indiscriminately and] without warnings and stuff. And this thing . . . if we don't wear our blazers we'll get a [detention] sucks. Why do you think people like the sports uniform? NO BLAZER! (Yr 7 St, 2001, Sy) They're very hard on . . . the policing of the uniform. (TSS 5, 2001, Int 1)

In particular, the teaching personnel note the added dimension of control wrought through the pressure brought to bear, by the Deputy Principal Staff specifically, in expectation of the teaching personnel's rigorous implementation of the discipline policy.

It's so punitive. It's almost as if you are a good or bad teacher [depending on the extent to which you implement the discipline policy]. When I first started I thought 'I'm not going to bother about whether they've got their bloody shirts tucked in'. Now it worries me, and it worries me that I'm worried about it. You hear . . . that if everyone does it it will change the culture of the school and if you don't do it you're letting the side down. . . . I hear awful stories. . . . They're students and they're meant to adhere to a particular code but you hear about incidents and think 'That's wrong'. . . . Then it comes back to . . . the mentor teacher: 'Why didn't you do [whatever]?' Time and energy [are] spent disproportionately, on things that [don't matter] whereas things that do matter are ignored. (SS 7, 2001, Int 1)

That is, the teaching personnel express not only concern for the triviality of aspects of the discipline policy (especially in regard to the uniform) and the pressure on them for its strict implementation, but also for the fact that the trivial is emphasised at the expense of more important pastoral issues within the school.

'[John Smith] in your mentor, I stopped him because he didn't have his blazer on and he says that you didn't tell him'. . . . I was made to feel that it was my fault. . . . I didn't realise that I had to repeat myself every afternoon. Who's got the time to do that? . . . It's putting the teachers in a relationship with the kids of constantly being in conflict. Kids don't need to be constantly. . . criticised. . . . I can understand the need for appropriate uniform but not to go down to the nitty gritty of [a detention] because they haven't got their tie on. That's where your whole discipline system goes way off because the kids are seeing [that] . . . these stupid little things [are being addressed]

yet the major things are being overlooked: Why does this child have problems in every class?; why don't [we] pull him out and get something happening with him?, see where the problem is coming from. (TS 2, 2001, Int 1)

However, by virtue of their concerns with the triviality of certain aspects of the discipline policy and the inherent busyness that precludes them from addressing all disciplinary infractions, some members of the teaching personnel consequently acknowledge their less than rigorous implementation of the discipline policy. This is observed by the student body in terms of the correlated inconsistency with which the policy, noted for its strictness, is applied.

There are times when the upholding of rules is a bit lax. Other times it is unbelievably strict. I think they need to find a happy medium. (Yr 11 St, 2001, Sy)  
Speaking from experience, I believe the school does not enforce certain rules across the entire student body. Some get into trouble, others do not. (Yr 10 St, 2001, Sy)

Within the staff two bodies of thought exist in relation to the nature of the discipline within the school, both of which acknowledge the significance of its reliance upon the characteristic compliance of the student body. Less generally, there exists an uncritical sense of appreciation for the nature of the discipline within the school.

The student body here [is] generally very, very well-behaved. . . . Our discipline system is really structured and rigid, but I think the kids feel secure in that because they know the boundaries, and they know very clearly what the rules are. . . . They want that, they really want that. (DP, 2001, Int 1)

More generally, staff express concern for the effects of the school's emphasis upon control in relation to the student body; specifically, the promotion of a deference to authority consequent upon avoidance of those sanctions with which disciplinary breaches are correlated.

I think there is . . . a lack of trust and I think that until we build that into the culture of the school we might have very well-behaved students, but we're not going to have students who have the skills to develop fully as individuals. (TS 3, 2001, Int 1) We



keep our kids nice and tight and kept in and I don't think that by the way . . . we run the place [we teach] them to [differentiate]: 'that's not equal; that's not democratic; that would be the nice way to run the world'. (SS 7, 2001, Int 1)

In particular, staff express concern for this emphasis upon control in relation to its detrimental effect upon the personal development of the school's senior students.

I feel we pull our 11s and 12s back in terms of personal responsibility. . . . I feel there are some things about the culture of the school that actually go against them developing [a] sense of independence and responsibility. And I think that there are rules that cut across the whole school that are not appropriate for senior students. (TS 3, 2001, Int 1) You can't stay in teaching unless you care for the kids, and that's almost the bottom line. It's your concern for each individual child; [it's] that you relate to them. You can't teach if you don't relate to them. But then, you're teaching within a school that in its emphasis of rules, regulations, and control shows no recognition of the growth of the child from Year 7 to Year 12. . . . We need to foster our kids as responsible adults, but we don't give them any chance. I believe [that] what a school has an obligation to do with those senior students is to offer them the opportunity to find their own sense of responsibility and their own sense of being a person within a controlled atmosphere. . . . What happens to our kids is that everything is *so* controlled: It's not [a] controlled atmosphere it's [a] do as I say [atmosphere]. (TS 3, 2001, Int 2)

In terms of the staff, control is experienced at a number of levels--invariably alluded to previously--determined by three interdependent attributes. In the first instance, control is experienced in relation to the Principal's historical dominance of the school's political economy, a dominance perpetrated and sustained by virtue of his authoritarian administrative style.

There are inherent tensions within the school. [The Principal] has a particular style of leadership. . . . I think he's quite shrewd. . . . I think he can be quite controlling and staff . . . find that quite frustrating: . . . [they] may not feel listened to; . . . they may

not feel consulted; . . . they may not feel that their input is valued. (TSS 6, 2001, Int 2)

In the second instance, control is experienced in relation to the conformity expected in terms of the extensive and inflexible nature of the range of policies, practices, and procedures by which staff are bound and regulated. Such features are primarily associated with a context of distrust and, therefore, constraint, as opposed to one of trust and, therefore, empowerment. This regulatory nature of the administrative culture is observed to have emerged over the course of the Principal's tenure.

I define my years at [the school] in stages. When I first arrived it was very laid back, there were almost no regulations on anything. . . . It's been structured more. Sometimes a rule has been set up and there's no flexibility within the rule. . . . It's not so bad now because we've grown into the rules . . . to some extent. It annoys me occasionally because of the inflexibility. There are some things I find bizarre and ludicrous. . . . I think it's very easy to become bound up in [this school] because there's that drawing in type of thing 'You're one of us' and it's a very sociable place but it's also about conforming and things like that. (TS 3, 2001, Int 1)

In the third instance, control is experienced in relation to the administration's standardly negative, rather than positive, view of, and contact with, staff--an attribute associated with the Principal and with the Deputy Principal Staff as opposed to all consultants--whereby the latter, invariably criticised rather than affirmed, are obliged to assume a standardly defensive position.

They crush people. You give a bit of trust and expect people to do their job, and when they don't you tell the individual, you don't crush everybody . . . when it's not required. (TS 4, 2001, Int 1) If you appoint someone, . . . you wait for them to do something wrong [you don't assume it as an inevitability]. (SS 2, 2001, Int 1)

Thus, as with the student body, this punitive approach is observed to promote a modification of behaviour whereby staff seek to pre-empt occasions of sanction. This is principally manifested in the suppression of open and unconstrained contribution to the school's political economy. Such apprehension occurs in consequence of the political

acceptability and, therefore, reception of a contribution, and thus apprehension as to the associated sanction an unfavourable contribution may incur.

I think we are a very constrained staff. . . . When I first started here I felt intimidated. I came from the state system but I felt it was more Christian than this school. I've moved on a lot from there. I don't really feel intimidated, but I'm very careful about what I say at certain times. (TS 3, 2001, Int 2) We're probably . . . a bit worried about speaking together. Sometimes we're worried: . . . 'Is he going to tell the boss? Is she going to tell the boss? Is this going to get out?' . . . There's always this . . . worry of 'How far do I really take this?' (SS 6, 2001, Int 2)

*The house and vertical mentor systems.*

In its present format, a recent innovation within the school directed, in part, towards developing the "relationship between the school and the parishes" (P, 2001, Int 1), the house system, whilst valued in relation to the sense of community formed at the level of the various houses, is considered to have a detrimental effect upon the community life of both the staff and the student body at the level of the school as a whole. At the level of the staff, the house system, given the allocation of office space on the basis of house affiliation, is found to preclude a wider knowledge of staff beyond those with whom an office is shared.

Before we went into the vertical system there used to be a reshuffle at the end of every year as to which office people were in. . . . You'd be in a year level. So you might be in Year 7 one year with one set of people in one office, then the next year you could be in a Year 12 team with a totally different set of people in another part of the school which sort of broke up cliques. Whereas now you've got people in the houses and the only changes are if somebody leaves and somebody new comes in. Now I don't know whether that's changing the dynamics of the place. . . . I always thought [the previous practice] was good because you did get that mixing and you

could end up with someone you didn't know very well. . . . It's trying to build up the identity of the house. . . . It's a subtle change. (SS 5, 2001, Int 1)

For staff, this divisive characteristic of the house system is compounded by the school's busyness.

One of things I've noticed recently is that it's hard to get a cohesive staff. And . . . I think it's the house system. People are so busy that you don't have that sense of being a part of a bigger staff. (TS 3, 2001, Int 1) I think it's just staggering that [there are] people . . . [who] by this stage I should know . . . quite well, [but] I'd say I know them on a really superficial level. . . . [And] it's the house groups. . . . In the past because we've been mixed up every year or every few years--[the Principal has] always said he doesn't want cliques to form--[and] you've been able to get to know new people. And now it's just whatever effort you've been able to make but because you're so busy . . . you miss out. (TS 3, 2001, Int 2)

At the level of the student body, whilst not all students are allocated on the basis of parish, house membership is invariably made in relation to this factor. Thus, students in terms of their house and, therefore, their mentor group are generally restricted by the house structure to individuals with whom they have shared--in part or in whole--a primary school education. Consequently, both the house and the vertical mentor structures are acknowledged by staff and students in their divisiveness for the student body. At the level of house, this occurs not only in relation to the restriction already observed but also, therefore, in relation to the separation of its members from the greater portion of the students' respective year-level groups. At the level of the mentor, these experiences of restriction and separation are notably intensified, particularly in relation to the matter of a student's separation from his or her year level. Hence, for the student body, whilst the house system is generally appreciated in terms of the activities with which it is associated, in its incorporation of the vertical mentor structure it is criticised for its separation of the individual from other students in his or her year level, students invariably favouring a return to the pastoral organisation of students according to year level.

Year 7s should go with Year 7s. Year 8s should go with Year 8s and so on [and] so fourth [*sic*]. (Yr 7 St, 2001, Sy) I think you should be with your year level rather than other year levels. (Yr 8 St, 2001, Sy) I think they should put us into year levels again. (Yr 9 St, 2001, Sy) I don't like the vertical system. It was better when we could see our friends from our own year levels each day. (Yr 10 St, 2001, Sy) I don't like it and it should go back the way it was with normal year levels. (Yr 11 St, 2001, Sy) I think we should be with our year level as house can break us apart in ways. (Yr 12 St, 2001, Sy)

Notably, this preference for year-level groupings is made on the basis of the limited year-level contact afforded by the vertical mentor system as opposed to dissatisfaction with the structure per se, this pastoral arrangement for students invariably appreciated for the opportunities it offers for social contact between the year levels.

I think it's good but we shouldn't have to do everything in our house. [We should do] more with our year level so we get to know them better. (Yr 8 St, 2001, Sy) At first I wasn't happy with being away from my year level. But I have made great friends in mentor. . . . However, I think that more things should be done as a year level. (Yr 10 St, 2001, Sy) Vertical mentor is a positive feature, as various year levels can interact and not feel threatened by others. However, it is somewhat over-emphasised, . . . [as] individual year levels very, very, rarely do things together. (Yr 11 St, 2001, Sy) Maybe some more year level things. (Yr 12 St, 2001, Sy)

Of more serious concern to both staff and students, in particular, the more senior members of the student body, is the effect of the vertical mentor system on the behaviour of younger students--"The vertical mentor system has resulted in the over-confidence of younger students" (Yr 12 St, 2001, Sy)--and on the incidence of bullying between the year levels--"The theory behind the house system was to 'look out' for the younger year levels--however, more harassment has begun because of other year levels socialising" (Yr 12 St, 2001, Sy). A situation identified by the staff as compounding, and being compounded by, the behavioural situation arising from the increased proportion of male students in the

lower year levels, this emerging pattern of escalating behavioural problems is thought by staff to be compounded still further by changed leadership structures within the school. The school's organisation according to two principles--vertical in relation to its pastoral provision, and horizontal in relation to its curricular provision--has involved the replacement of year level co-ordinators with house co-ordinators and with co-ordinators for the three horizontal divides within the school pertaining to the transition (Year 7), middle school (Years 8, 9, and 10) and VCE (Years 11 and 12) years of schooling. The loss of the year-level structure, apart from these horizontal divides in relation to curricular considerations, is seen by the staff to be problematic. This arises principally in relation to behavioural problems associated with the classroom and, therefore, the year-level structure. This is a situation that the pastoral focus of the house co-ordinators across six year levels in relation to one house and the focus of the Transition, Middle School, and VCE co-ordinators across one or more year levels, but necessarily restricted to curricular concerns, is deemed unable to address. This occurs in consequence of the necessity of referral that the busyness of the classroom teacher occasions. Previously noted in relation to the referral of pastoral matters to the School Counsellor and to the necessity of recourse to the school's detention program, the busyness of the house co-ordinators is seen to preclude appropriate levels of involvement in relation to behavioural problems. In consequence, in turn, of the extensive involvement of the Deputy Principal Students thereby necessitated in this process of referral, the teaching personnel note the advisability of a pastoral position per year level in addition to that of the house co-ordinator.

In other schools where they've got this [mixture of horizontal and vertical systems], they also have a [horizontal] system in discipline. . . . [This school's] discipline is going down the nick basically. . . . These things wouldn't have been happening a few years ago. . . . [With the house system] the kids don't see anyone as in charge of discipline. . . . [And] because there are so many house functions run in the year now, their time is used getting teams together, getting kids organised. They spend so much time doing that, . . . [that the discipline] misses out, [it's] like this black hole. . . . [The Deputy Principal Students] cannot pick up on all the problem situations. She's

run off her feet. . . . she's got kids out there all bloody day. . . . Keying into that discipline thing gives staff support, it gives kids classroom support who are subjected to whatever it is that's unsuitable. . . . If you did one person per year level as a head of house you'd go 'Oh, thank God'. (TS 4, 2001, Int 3)

## Conclusion

Perspectives within the school's day-to-day community can be organised in relation to four main areas of focus, these being the organisational/administrative, curricular/co-curricular, religious/philosophical, and pastoral/communitarian dimensions. In relation to the first of these dimensions, two principal attributes of the school are noted. Observed by staff rather than by the student body, perspectives within the staff speak, firstly, to the detrimental effects of the inherent busyness of the school, an attribute associated with extensive curricular and co-curricular provision and with extensive administrative practices, and, secondly, to the problematic nature of the administrative culture, an attribute invariably linked to the Principal's authoritarian domination of the school's political economy.

The curricular/co-curricular dimension also raises several concerns for staff, notably, given the nature of the student clientele, the perceived inappropriateness of the curriculum's academic focus and, given its less than positive impact upon the curriculum, the effective pre-eminence of the co-curriculum. At the level of the student body, however, a cohort observed to be disinclined towards matters curricular, the co-curriculum--with the exception of the compulsory sporting component about which student opinion, on the basis of interest and enjoyment, is polarised--is viewed as an enjoyable dimension of the schooling experience.

In relation to the religious/philosophical dimension, perspectives within the day-to-day community are invariably associated with disapprobation. With one exception, this

disapprobation is peculiar to the staff, rather than the student, perspective. Specifically, whilst there exists some appreciation for the overt Catholicity of the school, this is generally tempered by an understanding that the religious aspect of the school is essentially limited to the rhetoric of the school's charism and to prescribed routine practices. Thus, staff note that there exist essential disparities between the rhetoric of the school's philosophy and the reality of the school's practices. The student perspective, in being composed of largely nominal, as opposed to practising Catholics, in demonstrating a not uncritical acceptance of the religious as a routine aspect of Catholic schooling, suggests that the religious aspects of schooling should be undertaken at an optional level, the religious dimension, on the basis of interest and/or commitment, tending to polarise the student perspective.

In regard to the pastoral/communitarian dimension, staff and student perspectives concur in their assessment of the positive personal qualities that characterise the day-to-day community. Consequently, staff and students alike identify the significance of the interpersonal dimension to the sense of community and to the sense of pastoral care with which they associate their experience of the school. Four factors are, however, perceived to detract from these communitarian and pastoral experiences. At the level of staff, these relate, firstly, to the fundamental busyness of the school, in terms of the limitations it places on interpersonal contact of staff with staff and of staff with students, and, in particular, to its impact upon lifestyles of staff. In the second instance, staff disapprobation pertains to the administrative culture, given its tendency to administer the school in disregard of the staff perspective, its tendency to criticise, rather than affirm, staff, and its tendency to deny issues of staff welfare. At the level of both staff and students, these factors relate, thirdly, to the emphasis upon control within the school. For students this occurs largely in relation to the discipline policy, whilst for staff it occurs principally in relation to the Principal's dominance, perpetrated through his authoritarian administrative style, of the school's political economy. Finally, these factors relate to the divisiveness of



Section headings for the Introduction through to the References have necessarily been deleted for electronic presentation. Likewise, page numbers have necessarily been deleted for electronic presentation.

the house structure for staff and of the divisiveness of both the house and the vertical mentor structures for students.

Where it was the purpose of this chapter to present perspectives on the school within the day-to-day community, it is the purpose of the next chapter to present the prevailing characteristics inherent to these perspectives.

## CHAPTER SEVEN

### PREVAILING CHARACTERISTICS

Perspectives within the school, together with many of the descriptive elements presented in Chapter Five, appear to be accountable in terms of three interrelated features of the school's practices: its autocratic hegemony; its managerial administrative focus; and its bureaucratic organisational culture. These three focuses provide the structure for the following consideration of the description of the school and of the prevailing characteristics inherent to the perspective of the day-to-day community. Thus, this chapter signifies the primary analysis of the findings of the two previous chapters through completion of the descriptive dimension.

The impact of these features upon the school's political economy and, therefore, the immediacy of the significance of these features, as perpetrated within the school, is of greater importance for the school personnel than for the student body. Thus, these interrelated characteristics are primarily discussed in relation to the former, as opposed to the latter, perspective. Whilst these features are largely discussed below on an individual basis, their interdependency is such that the ensuing discussions necessarily incorporate elements of a cross-characteristic nature that are, therefore, pertinent to the discussion of one or more of the other two prevailing characteristics. Consequently, the following discussions involve the examination of such elements to the extent required of the principal context with further examination being undertaken elsewhere, on the basis of contextual appropriateness, as required.

## An Autocratic Hegemony

Central to the culture of the school is the school's autocratic hegemony perpetrated in relation to the Principal: "It's a dictatorship, not a democracy" (TSS 5, 2001, Int 2). As was indicated in the previous chapter, this arises not only in relation to the effectively unilateral nature of the school's decision-making process but also in relation to the larger context of the extent to which control is emphasised within the school. Specifically, it arises in relation to the Principal's authoritarian domination of the school's political economy. The prevailing autocratic tone of the school's principalship involves features in essential opposition to those warranted by the Catholic context. Thus, this attribute of autocracy is consequently considered from the perspective of contradistinction in terms of characteristics, precluded by the absolutism of autocracy, in which leadership of the Catholic school is ideally to be grounded: collegiality (Arbuckle, 1993, p.60; CCE, 1982, pp.75 and 76, 1988, pp.29-30 and 35-37; McMahon et al., 1997, p.2; Ryan, 1997a, p.46; SCCE, 1977, p.54; Sullivan, 2000, p.155); and empowerment (Abbott, 1967, p.646; CCE, 1982, p.76; Fitzgerald, 1990, pp.67 and 69; D. McLaughlin, 1997, pp.23-24; McMahon et al., 1990, p.3; Sullivan, 2001, p.206; see also Fitzgerald, 1990, pp.65-66).

### *Negligible Collegiality*

As was noted in Chapter Six, the communitarian dimension of the school is experienced in disassociation from the school's administration. Centred on the Principal and, to a lesser, though still significant extent, on the Deputy Principal Staff, given his tacit support of the Principal's authoritarianism, the school's administration models, and thereby promotes, a characteristically negligible sense of community. This occurs not only in relation to the communitarian dimension per se, but also, more specifically, in relation to the school's administrative practices. Thus, twice over, the collegiality required of leadership in the Catholic context is precluded. In the Catholic context collegiality is required not only of the leadership culture per se but also of the larger culture that the

leadership engenders in relation to personnel more generally (Bryk, 1996, p.30; Buetow, 1988, p.237; CCE, 1982, pp.75 and 76, 1988, pp.29-30 and 35-37, 1997, p.22; Dwyer, 1997, p.160; McMahon et al., 1997, p.2; McMahon et al., 1990, pp.2 and 3; Sullivan, 2001, p.206; Tuohy & Coghlan, 1998, p.171; see also Fitzgerald, 1990, pp.61-62, 65-66 and 67; McCann, 1998, p.27; McKinnon, 1989; D. McLaughlin, 1997, pp.18, 20 and 21-24; O'Keefe, 1999, p.28; Slattery, 1989, pp.31 and 32; Wilkinson, 1990, pp.116-119).

The negligible sense of collegiality which pervades the school is consequent upon several factors. At a fundamental level this pertains to the proprietorial overtones of the Principal's influence of the school's political economy and, therefore, to the idiosyncratic nature of the Principal's vision for the school.

It's irritating to see the Principal acting as the only expert in education, as the only person caring for [the school], as the owner of the college forgetting that he [too] is an employee. (TS 1, 2001, Int 1)

Notably, this sense of the Principal's proprietorship--"Everything works for the propagation of [the Principal]" (SS 9, 2001, Int 2)--and, therefore, the ultimate configuration of the school in accordance with a design peculiar to his perspective, is linked to the perceived security, if not inviolability, of his position in the school.

It's almost like nothing fazes him because he's so secure and so embedded in this school in his role here that nothing really threatens him. (TS 2, 2001, Int 2)

This perception is consequent not only upon his historical predominance, in terms of the length of his tenure, but also upon his administrative predominance, in terms of the unilateral perspective promoted. Thereafter, given the prevailing authoritarianism of his principalship, this sense of the Principal's proprietorship is associated with two interrelated and distinguishing attributes: control as an essential quality of the Principal's administrative style; an essentially functionary view of personnel.

I've only taught in four schools but [none] of the headmasters in those schools . . . wanted so much control, [nor] saw it as [essential] that they control everything. . . . It was more like 'You're part of the team'. [They would] come in and say 'It looks great

what you're doing out there', or 'We really need to pick up on this a bit'. And it was 'We need to pick up'; it wasn't the expectation here that 'You're paid to do it and you'll do it, . . . it's expected of you and you'll do it'. (TS 4, 2001, Int 3)

As has been noted previously, the element of control within the school is essentially manifested through the institutionalisation of subjugation to the Principal's perspective: "He accepts that other people think a different way but he says 'I'm in charge so we'll do things my way' " (SS 2, 2001, Int 1). This is effected at two levels. In the first instance, this relates to the subjugation wrought by the institutionalisation of the Principal's domination of the school's political economy. That is, by virtue of the ratification required of all political contributions, the Principal's domination is a normative, institutional standard. In the second instance, this relates, in consequence of the authoritarianism of the principalship, to the institutionalisation of subjugation as a normative response for personnel. That is, by virtue of the constraint wrought by the punitive, intimidatory quality with which the authoritarian overtones of the Principal's administrative style is associated, subjugation is a normative individual stance.

Beyond this element of control through subjugation, the proprietorship of the Principal is manifested by the prescriptive, task-oriented nature of employment promoted within the school through the principalship. Specifically, manifestation of the proprietorship of the Principal extends beyond that of control through subjugation to include, in its emphasis of personnel as the instrument of the principalship, the effective restriction of the role of personnel to the functionary dimension. This effective restriction of all but the functionary dimension, in relation to the role of personnel within the school, is inextricably linked to the requisite element of subjugation to the Principal's perspective. On the one hand there is the Principal's requisite ratification of matters political, given the nature of decision-making within the school. On the other hand there is the requisite fulfilment of the Principal's political directives, given not only the Principal's domination of the administrative culture but also, in consequence of the latter and in the emphasis of

personnel as the instrument of the principalship with which this is associated, the task-focused and driven nature of employment within the school. That is, the effective reduction of the role of personnel to the functionary dimension effects, as does the unilateral nature of the school's decision-making processes more obviously, the foundation of a culture of subjugation through authoritarian domination of, as opposed to one of collegiality through contribution to, the political economy.

In addition to these two fundamental characteristics of the school's *modus operandi*, two further features are to be noted in relation to the negligible sense of collegiality promoted by the principalship. Firstly, and in association with the institutionalisation of subjugation as a normative stance, the prevailing emphasis which the concept of loyalty receives within the school is to be observed. Staff appointees are expected to demonstrate a "mature approach to authority and an appropriate sense of loyalty" (Principal, 2001, School Document: Conditions of Employment). As promoted by the Principal, this concept promulgates subjugation of the individual perspective by advancing a notion of loyalty synonymous with that of subjugation to the authority of the principalship.

Loyalty has been misunderstood for a very long time. Loyalty doesn't mean that you follow [blindly], . . . that [you] have to sell [your] person. . . . [Yes] loyalty means that if I am in a Catholic school I have to [respect] the ethos whether or not I am a Catholic; that is very important. . . . [But the loyalty expected by the Principal means] that I can't express my own opinion. . . . That is not loyalty; that is an imposition. (TS 1, 2001, Int 2)

Secondly, and in association with the prescriptive, task-oriented nature of employment within the school, the time-consuming nature of the tasks accorded--to which the busyness of the school's personnel attests--is to be noted. That is, employment, in its functionary emphasis of personnel as instruments of the principalship, is not merely limited to a task-oriented and prescriptive focus but, as the busyness of the school indicates, is further distinguished by its standardly, and overtly, demanding nature.

As has been observed, both characteristics (i.e., the expectation of loyalty and the essential busyness of the personnel) become more pronounced in relation to the demands made of those in leadership positions within the school. In particular, they assume increasing significance with proximity of a leadership position to that of the principalship and/or with significance of opportunity to contribute to the school's political economy. That is, they assume greater significance for teaching staff than for teaching support staff, for senior staff than for teaching staff, for the directors than for others members of the senior staff, and for the deputy principals than for the directors<sup>53</sup>. Thus, the effect of these two characteristics is to be observed at two levels. Firstly, and in common with all members of staff, these characteristics preclude a general sense of collegiality through their emphasis not only of the authoritarian and oppressive quality of the proprietorship of the Principal but also of the demanding and oppressive nature of the functionary emphasis accorded the role of staff as instruments of the principalship. Thereafter, these characteristics, in being heightened in relation to the demands made of the incumbents of the school's leadership positions, thus preclude, secondly, and more specifically, a sense of collegiality in relation to the school's leadership culture.

By way of concluding, it only remains to note that the negligible sense of collegiality thus promulgated by the principalship is not only consequent upon the autocratic hegemony perpetrated in relation to the Principal but also serves to perpetuate this hegemonic monopolisation.

### *Generalised Disempowerment*

Fundamental to the experience of the school's personnel is a sense of generalised disempowerment. More pronounced in relation to the teaching personnel than in relation to the teaching support staff, this pertains to the difficulties associated with the school's

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<sup>53</sup>The difference in the significance of these characteristics for the deputy principals and the directors is, given their constituent membership of the Principal's Consult, relatively negligible.

industrial conditions and to the problematic nature of the school's administrative culture, both attributes being more pertinent for the former than the latter members of staff as has been indicated previously.

Has the expression 'Once you've taught at [this school] you can teach anywhere' come up? . . . Now, I wonder a lot about that, and I wonder why I . . . feel it; but why does it have to be that way? (SS 6, 2001, Int 2)

Specifically, this prevailing characteristic is consequent upon several features of the school and its practices. At a fundamental level, the difficulties associated with the school's industrial conditions pertain to the inherent busyness of the school. In a pervasive sense, the busyness of the school effects the disempowerment of the school personnel not only in relation to the detrimental effects of the essentially, and profoundly, exacting nature of the school's industrial situation but also in relation to its standing as a normative attribute beyond contention.

There'll be a lot of good people [who] will leave [at the end of the year], 15 or 16 people I should think. So you often think 'Is the reason they're leaving because where they are going . . . isn't going to put them in a wine press?' (TS 4, 2001, Int 2)

Notably, this is experienced not only in relation to its effect upon the individual within the milieu of school life, per se, but also in regard to its incursion into the private domain.

At the moment I'm hearing about lots of people leaving. . . . I think [that] the workload is so much heavier [here that they realise] that they can have a job and a life in . . . other places. (TSS 4, 2001, Int 2)

Thereafter, the effect of two particular facets of the school's characteristic busyness is to be observed. The general administrative principle of under-allocation of time, through which the school accommodates the breadth of its provision across the curricular and co-curricular dimensions, essentially effects a culture of superficiality as opposed to one of quality. Likewise, the extensive extra-curricular requirements of staff, undertaken in relation to the school's administrative infrastructures and, thereafter, in the interests of public relations, fundamentally effect a culture of superficiality rather than one of quality.



I think we try and do too many things semi-well. . . . They're being done reasonably well, but not [well enough]: If we got a school report we'd probably get a C+<sup>54</sup> in things. Now if that's where you want to be, [okay]. (TS 4, 2001, Int 3)

Notably, this culture of superficiality is also associated, as has been noted, with the Principal's frequent recourse to innovation, the latter largely undertaken in a context of imposition, as opposed to one of contribution. Thus, personnel experience the frustration of disempowerment at two levels. Firstly, and in consequence of the school's inherent changeability and busyness, features perpetrated in essential disregard of staff disapprobation, they experience it in relation to their capacity to effect the achievement of desired professional standards. Secondly, they experience it in relation to the reception, as has been noted, of expressions of concern, regarding the pressures wrought, and the standards effected, by these two factors (i.e., changeability and busyness), as a measure of their own inadequacy.

In particular, the frustration, consequent upon the disempowerment effected by such aspects of the school's industrial conditions, is exacerbated by recognition of the limited capacity of the Industrial Consultative Committee to effect change within the school. Few of the changes sought, by staff representatives on that committee in relation to the school's industrial conditions, have been passed in the course of the last 5 years.

There are few areas of the Agreement which stipulate precisely what arrangements or conditions shall exist in a particular workplace. The ICC<sup>55</sup>[*sic*] is specifically designed as a forum to discuss and decide upon the areas of class size, workload and POL's<sup>56</sup>. There are therefore two voices that come into play--the employer and the employee. Yet very few recommendations passed by the ICC [*sic*] in the last five years have been agreed to in any way by the Principal. (Staff Representatives of the

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<sup>54</sup>That is, in the order of 65%.

<sup>55</sup>That is, the Industrial Consultative Committee.

<sup>56</sup>That is, positions of leadership.

Industrial Consultative Committee, 2001, School Document: Handout distributed at a Teaching Personnel Meeting)

Thereafter, such frustration is additionally exacerbated, for some staff, in particular longer-term staff, by knowledge of the decline of unionism within the school in the corresponding period and, therefore, the disempowerment occasioned by the loss of a collective mentality.

I think the tone of the school is different. . . . In terms of unionism there is much more apathy. . . . There was a lot of activism. . . . There's much more compliance and acceptance [now].(TS 3, 2001, Int 1) In the years that we've had [a collective voice] [we've] made huge inroads. . . . When we do have a higher union membership we can get more done because the Principal is going to listen because you've got a bit [of weight] behind you. (TS 3, 2001, Int 2)

Notably, this decline is observed to have occurred, initially, in relation to the turnover of staff opposed to the extra hours of work with which the introduction of co-curricular provision was, and is, associated.

That was the feeling: 'We're doing enough; we just don't think we can do any more'. . . . There are few of [those activists] left [now]. . . . I suppose it was a case of you either adapt or you go. (TS 3, 2001, Int 1)

Subsequently, this decline is observed to occur in relation to two particular staffing trends, consequent upon the school's characteristic turnover of personnel, in relation to the more recently employed among the staff. The first of these pertains to the generally apolitical stance of younger personnel within the school. The second of these pertains to the tenuous position of new staff given, in the interests of satisfaction with service, the tendency to appoint new employees on a contractual basis: "Most people we employ on a contract and most people are placed on [a] permanent [appointment] after 2 or 3 years" (SS 11, 2001, Int 1).

Young staff are just not politicised. . . . Some are, but an awful lot don't seem to see a point in unionism. (TS 3, 2001, Int 1) We're dwindling. . . . There are causes [to support] but people aren't willing to speak out. For new staff, people on contract, that's the last thing you're going to do. (TS 3, 2001, Int 2)

Over and above the frustration stemming from the aforementioned culture of superficiality is the frustration consequent upon the superficiality of contribution to the school's political economy. Disempowerment in this regard is incurred at two levels whereby staff recognise their limited capacity to effect change within the school. Firstly, as has been indicated, it is incurred in relation to the unilateral nature of the school's decision-making processes whereby all contributions to the school's political economy are subject to ratification by the Principal. The Principal's domination of the school's political economy effects a culture of imposition as opposed to one of contribution and participation. Secondly, and obversely, it is incurred in relation to the intransigence of an administrative culture centred on maintaining the political economy as the preserve of the Principal.

It's really heartbreaking to see the people who come in and think they can make a difference. And they can't. They can work so very hard and give it 110%. . . . [But] it's a brick wall. (TS 5, 2001, Int 2)

In regard to this quality of intransigence of the administrative culture, personnel recognise their limited capacity to effect change within the school: "[The Principal] expects [people] to adapt to the school" (SS 2, 2001, Int 1). Consequently, they observe, as a further source of frustration and disempowerment, the necessity of withdrawal--as a means of coping, given the recognised futility of endeavours to introduce desired measures--from engaging with the administrative culture in the hope of effecting such changes as are deemed to be required.

The way to cope here is to go through things blindly, to block out a lot of what goes on. But if you're the sort of person who is conscientious and takes things to heart [it's a frustrating approach to have to take]. (TS 2, 2001, Int 1)

Such withdrawal, employed as a coping mechanism in relation to the administrative culture, is by no means restricted to its intransigence per se but is also linked, more specifically, to the characteristically offensive expression of its intransigence, an attribute consequent upon the projected primacy of the administration, in its centredness on the Principal, and, therefore, of the projected subordination of personnel with which this is

correlated. Significantly, this characteristic is associated not only with the Principal but also with the Deputy Principal Staff, given his tacit support of the principalship, as opposed to all members of the Principal's Consult.

You are given the run around unnecessarily at the upper levels. It's like saying 'My things are important yours aren't'. . . . It's quite difficult to take and you don't know which direction to head in. If you go down that path--the militant approach [assumed by the administration]--I just can't work in that way. (TS 2, 2001, Int 1)

Thereafter, such withdrawal, as a source of disempowerment, is associated, more generally, with the demanding nature of employment in the school and, therefore, the limited time with which to pursue the accomplishment of such changes as are required. That is, over and above the extraordinary efforts demanded by the intransigence of the administration, the constraints of time preclude the efforts required in order to effect change.

Significantly for the school's personnel, whilst conceding some elements of natural attrition within the movement of staff, the turnover of personnel, and of teaching personnel in particular, is considered to be largely attributable to the high levels of frustration occasioned in relation to the experience of disempowerment: "People are not hanging around; the turnover of staff is incredible" (SS 4, 2001, Int 2). In observing the administration's essentially functionary view of staff, staff identify the administration's correlated view of personnel as essentially replaceable as a further source of disempowerment, for, as has been indicated, staff regard the characteristic turnover of staff as both the cause and effect of the Principal's continued domination of the school's political economy .

I think [the] frustration leads to valuable people . . . leaving. I see [a certain colleague] as a huge cog and I asked [that person] straight out 'What did [the Principal] say when you said you were leaving?': 'He wished me luck.' That's it, he didn't say 'Stay', or 'What can we do to make you stay?'; and that worries me, that really worries me. (SS 6, 2001, Int 2)

The turnover of staff is identified as consequent upon the disempowerment engendered by the Principal's continued domination of the school's political economy and by the exacting nature of the school's industrial conditions. However, where this turnover is, in fact, a manifestation of staff disempowerment in relation to these two features, this characteristic also provides, in and of itself, a further source of frustration for school personnel. The turnover of staff, in delimiting the nature and extent of collegueship through delimiting the quality of work relations consequent upon familiarity between personnel, provides a further source of disempowerment. However, this is countered not only by recognition of the generally positive nature of the personal qualities of individual staff members but also by the staff unity consequent upon the school's adverse industrial conditions and the problematic nature of its administrative culture and proves, therefore, to be of secondary importance as a source of disempowerment. Whilst this camaraderie of staff is recognised as the basis of the staff sense of community and is, therefore, acknowledged as a significant means of empowering personnel at the personal and relational levels, obversely, as has been alluded to, this sense of community does not, however, extend to include the collective mentality required of counter-hegemonic action.

I've seen so many things in this school come in. . . . [The Principal] grabs hold of an idea--'Let's do it'--and then the staff are left picking up the pieces. And that's where our staff are so good, they do it, they don't grumble and say 'Look, you haven't given us any time'. I mean they do grumble and complain [to each other]. . . . My frustration with our staff is that--and maybe it is that fear of intimidation factor--people won't stand up and so we don't have a collective mentality. (TS 3, 2001, Int 2)

Three further sources of disempowerment remain to be noted. Two of these pertain to the school's administrative practices. Beyond the immediacy of the disempowerment consequent upon the Principal's authoritarian domination of the school's political economy is, firstly, the frustration consequent upon the hierarchical nature of the manner in which the school is administered. This pertains to three particular features. The first of these pertains to the hierarchical imposition--via members of the Principal's Consult--of the

Principal's political directives in essential isolation from, and disregard of, the insights afforded at the level of practice.

You've got a whole lot of generals up there--the leadership--telling you how it is in the classroom, and how it is in the yard, and how it is at Sport. (TS 4, 2001, Int 3)

The second of these pertains to the hierarchical nature of the school's administrative infrastructures and to the necessity of formal recourse, through provision of requisite documentation, to one or more of the school's various forums in order to effect initiatives, even those of a minor nature.

Everything that goes through has to be written down, you can't just say it to someone.

. . . You can't just say something; you have to put it in writing. (SS 7, 2001, Int 1)

Everything's very cut and dried. If you're on more than one committee, like I am, you tend to hear the same things as [they] have to be passed by a number of committees.

(SS 5, 2001, Int 2)

That is, staff experience disempowerment in relation to the excessive formality of the school's administrative culture whereby the capacity to initiate any action or to make any decision independent of the administrative hierarchy is effectively precluded. The third of these pertains, more generally, to the extensive and inflexible range of policies, practices, and procedures by which staff are bound and regulated. Consequent upon the administrative hierarchy and invariably perpetrated in relation to it, such features are primarily associated with a context of distrust and, therefore, constraint, as opposed to one of trust and, therefore, empowerment. Thus, the disempowerment occasioned in these three scenarios occurs as a corollary of the unilateral domination of the political economy perpetrated through the school's decision-making process.

Over and above these sources of disempowerment associated with the school's administrative practices is, secondly, the frustration experienced in relation to the extensive and diverse nature of the administrative infrastructures. Involving, in addition to the comprehensiveness of the aforementioned policies, practices, and procedures, numerous leadership positions as well as numerous decision-making forums, these two latter aspects

of the school's administrative infrastructures occasion disempowerment in respect of two previously noted attributes with which they are associated: the tardiness with which decisions are made and with which actions are implemented; the less than satisfactory quality of formal communications within the school. Thus, given not only the expected recourse to formal channels of communication, in terms of the array of leadership positions through which staff are required to mediate in relation to the appropriate committees, but also the limited opportunity for informal communication that the busyness of the school occasions, the school's formal communication channels, therefore, assume no small degree of significance within the school. Consequently, the quality of the school's formal communications is a fundamental source of disempowerment for staff. Hence, the disempowerment associated with the school's administrative practices is more generally correlated with the inefficiency of the latter for staff.

Things are not as efficient here as they could be. There are a lot of processes here that are not very efficient. (SS 4, 2001, Int 2)

The disempowerment experienced in relation to inefficiency within the school extends beyond that consequent upon administrative infrastructures to involve the frustration experienced in relation to the general administrative principle of under-allocation of time. The disempowerment afforded by the school's busyness is not only related to the reduced capacity to effect the achievement of desired professional standards but also, more generally, with the ability to effect the efficient completion of duties.

It's occurred to me recently that we are extremely busy all the time, . . . but I don't know that we are all that efficient. . . . It's only just become apparent to me. . . . I used to think we worked well, but [it] doesn't necessarily follow that you're efficient. . . . There's got to be a time when you're not doing things at the last minute. (TSS 4, 2001, Int 2)

The final means by which the school's personnel are disempowered pertains to two interrelated features of the administrative culture: its standardly offensive, as opposed to conciliatory, approach to dealings with staff; the intimidatory, punitive overtone with

which this characteristic is associated. In the first instance, the administration's essentially negative view of staff, tending to criticism rather than affirmation given the predominantly critical context of the administration's discourse with staff, disempowers through the defensive stance thereby actuated on the part of personnel.

He was going on and on about it but it was an honest mistake that anybody can make and I walked away thinking 'No, it's not as if I do this every day, [so] why are you making me feel like I've committed some sort of major crime?' (TS 2, 2001, Int 1). Sometimes you feel like you're treated like a student, . . . that you've got to do the right thing all the time. It's always this worry in the back of your head that . . . you're doing the right thing. (SS 7, 2001, Int 1)

In the second instance, the intimidatory, punitive overtone, with which the former source of disempowerment is correlated, disempowers by virtue of the constraint, thereby invoked on the part of staff, whereby open contribution to the school's political economy is suppressed.

[People] are frightened to talk, and in having a fear of expressing their own opinion, of course, there is not a true contribution. (TS 1, 2001, Int 2)

Thus, it is to be observed that these two interrelated features provide the basis for the disempowerment occasioned in relation to the recognised superficiality of the religious dimension of the school. In respect of the latter, the school's religious inauthenticity is necessarily understood by personnel--regardless of religious commitment and/or denominational affiliation--to be grounded in the less than positive human relationships promulgated by the principalship.

The moment you express [an opinion] you are in the black book, . . . you are considered an enemy. What sort of human relationships do we then have, and more so, what sort of Christian relationships do we then have?: Are we any longer brothers and sisters in Christ? (TS 1, 2001, Int 2)

It only remains to note, by way of concluding, the furtherance of the autocracy of the principalship through two principal influences. Such furtherance is perpetrated not only



by the various means through which the school's personnel are disempowered but also, obversely, given the power thereby ultimately accorded the Principal, by virtue of power as the sole preserve of the Principal.

### A Managerial Administrative Focus

Central to the culture of the school is the managerial administrative focus perpetrated in consequence of the Principal's autocratic hegemony. This is distinguished by two particular and obverse attributes promulgated by the principalship: the primacy of the administrative/institutional dimension; obversely, the subordination of the human dimension. In particular, these attributes are manifested in relation to three interrelated features: the primacy of the school's administrative/organisational culture; the exacting nature of the school's industrial conditions; and the image-focused orientation of the school's political economy. Thus, the prevailing managerialism of the school's administrative culture involves features in essential opposition to those warranted by the Catholic context: the centredness of the Catholic school in the human person (CCE, 1982, 1988, 1997; Dwyer, 1998, p.5; Groome, 1996, 1998; SCCE, 1977; see also Abbott, 1967, p.635) and, therefore, the pervading personalism that is to distinguish the administrative/organisational dimension (Bryk, 1996, p.30; see also McCann, 1998, p.27; O'Keefe, 1999, p.28; Slattery, 1989, p.31; Treston, 1998, p.67). Consequently, the school's administrative culture is considered, from the perspective of contradistinction, in terms of the primacy ultimately accorded the administrative/institutional domain by virtue of the significance attached to the school's administrative/organisational concerns, to the maximisation of output, and to the school's image. The ensuing discussion of the school's managerial administrative focus is largely addressed through consideration of the two latter features. Consideration of the pre-eminence accorded the school's administrative/organisational dimension was initiated within the context of the disempowerment consequent upon the school's administrative practices. This consideration is furthered here, in relation to the priority accorded the maximisation of output, and

completed within the context of the discussion--with which this chapter is brought to a close--of the school's bureaucratic organisational culture.

Given the Principal's domination of the school's political economy, the primacy of administrative/institutional concerns is, at a fundamental level, to be observed in relation to the administrative expertise of the Principal--"He is a good manager, certainly, and he is a good . . . organiser" (TS 1, 2001, Int 1)--and, has been alluded to, his noted concern for "the bigger picture" (P, 2001, Int 1), a focus invariably understood to relate to the school in its institutional dimension. That is, the Principal's particular area of competence and particular focus of concern, in their influence of his principalship and in the latter's domination of the school's political economy, manifest themselves in their predominant influence of the overall management of, and arrangements within, the school: "He's a brilliant manager, but there are [all] these other issues" (SS 9, 2001, Int 2). Thereafter, however, the phenomenon of managerial primacy, in its emphasis of administrative/institutional concerns, is correlated to the effective restriction of the focus of the principalship to these areas of competence and focus and, therefore, to the relative subordination of other considerations to the interests of the managerial domain. That is, the primacy of the managerial dimension is not merely indicative of the penultimate significance of other domains of consideration in comparison to this dimension but tends to reflect the subordination of other areas of concern in relation to the interests of this domain: "He looks for organisational options rather than what I call philosophical options" (SS 2, 2001, Int 1). Thus, the ensuing discussion highlights, in relation to the managerial emphasis of the principalship, not only the primacy of the managerial dimension but also the correlated subordinacy of other domains, in particular, the subordinacy of the human dimension.

### *Maximisation of Output*

At a fundamental level, the managerial administrative focus promulgated by the principalship is to be observed in relation to the task-focused orientation of the school's administrative culture. An orientation associated with the administration's functionary view of personnel, both attributes have been noted in their essential manifestation of the autocracy of the principalship. Given the Principal's domination of the school's political economy, the role of personnel, in light of the relative exclusion of the latter from contribution to the former, is effectively restricted to an instrumental dimension whereby personnel are the means by which the political directives of the principalship are fulfilled. Thereafter, examination of the school's managerial administrative focus, in its task-oriented focus, warrants recourse to the nature of the school's industrial conditions. Specifically, this warrants recourse, firstly, to the extended working hours by which the school is characterised. Previously, this has been noted in relation to the extensive commitments--curricular, co-curricular, administrative, and extra-curricular--required of the teaching personnel as a matter of course and, thereafter, in relation to the specification of school's calendar in accordance with the longer academic year advocated for the state system, as opposed to that prescribed for either one of the Catholic or independent sectors with which the school is identified. Additionally, this is also to be observed in relation to the extended formal hours of opening with which the school is associated on a daily basis. During term, office hours are from 8.00 a.m. to 6.00 p.m. whilst the library, similarly open during these hours from Monday to Thursday, closes at 5.00 p.m. each Friday. During the student vacations, office hours are from 8.45 a.m. to 5.00 p.m. whilst the library remains open, on a slightly restricted basis, between the hours of 8.45 a.m. and 5.00 p.m.. That is, the school's administrative culture, as promulgated by the Principal, operates in accordance with the principle of maximisation of output. This occurs at two interrelated levels: maximisation of the output of the individual; maximisation of the output of the institution. Thus, given that output at the institutional level is ultimately dependent on output at the individual level, this principle of maximisation is to be observed not only in relation to the

administration's functionary emphasis of personnel but also in relation to the exacting industrial conditions promulgated by the principalship.

In particular, this principle of maximisation, in its correlation to the non-negotiable status accorded the demanding nature of the school's industrial conditions as a normative standard beyond contention, is to be observed in relation to the efforts of the administration to preclude such factors as would hinder the realisation of maximisation of output at the individual level. Significantly, the administration acts pre-emptively in respect of two such factors, prior to the appointment of new staff, in particular, of new teaching personnel, during the selection process. The first of these factors pertains to the issue of health: As "good health and a capacity for hard work" (Principal, 2001, School Document: Conditions of Employment) are nominated as prerequisites for appointment, the form that applicants for teaching positions are required to complete involves a declaration as to the number of sick days taken in the previous 12-month period.

Health: Approximate number of sick days in 12 months prior to today's date: \_\_\_\_\_

Other relevant details: \_\_\_\_\_

(Administration, 2001, School Document: Application for Teaching Position)

Other than the applicant's personal particulars (i.e., name, address, telephone number [work and home], date of birth, country of birth, religion, and marital status), this item precedes all other items; specifically, it precedes those items pertaining to the applicant's academic and professional particulars. The second of these factors pertains to the issue of time: In keeping with the

generosity (willingness to pitch in, and often put one's own needs and desires second) and service (e.g. as elected representatives on [various of the school's committees] or in less formal ways of assisting colleagues) (Principal, 2001, School Document: Conditions of Employment)

expected of those appointed to the staff of the school, anecdotal evidence suggests that candidates are scrutinised as to their generosity with time, an inquiry understood to be

directed towards ascertaining the capacity of a candidate to accommodate these expectations.

The administrative significance accorded the consideration of these two factors prior to employment speaks to the expected pre-eminence of the school in the lives of staff: "It's spelled out: 'Teachers at [this school] are expected to' and 'We're not just an ordinary school' " (SS 9, 2001, Int 2). As has been noted previously, this pre-eminence is principally associated with the maximisation of the output of the individual--in terms of his or her generosity with time--in the interests of the school.

They get the maximum amount out of people. They are getting very good value for money. I think that if they worked out their hourly staff rate it would be very [low]. . . . I'm not putting in as much as many people and I'm putting in well over and above [what is due]. (TSS 5, 2001, Int 1)

At a fundamental level, this expectation of pre-eminence occurs in accordance with the prescribed and demanding conditions imposed by the principalship as the normative industrial standard. Beyond this it involves that general expectation of pre-eminence--previously noted, and exemplified, by the expectation of attendance at ostensibly optional school functions--of the school in the lives of personnel justified in relation to the concepts of generosity and service.

The school has a right to a certain part of my day, but not 24 hours. . . . It was on this point . . . that he said I was lazy in not giving more of what was due to the school. In other words I was [leaving at the time permitted]. . . . That is a very [ignorant] comment, because that is not laziness: I *am* giving . . . what is due. (TS 1, 2001, Int 2)

Thus, the managerial administrative focus, promulgated by the principalship, is grounded in three interrelated characteristics, features culminating in demanding industrial conditions: the administration's essentially functionary view of personnel; the task-oriented, and essentially exacting, nature of employment within the school; the

administration's expectation of the pre-eminence of the school in the lives of the staff. Consequently, two features, in their managerial overtones, are to be observed. The first of these, given the school's task-focused orientation, pertains to the pre-eminence accorded the administrative/organisational infrastructures by which the day-to-day running of the school is facilitated. That is, the primacy of the administrative/institutional dimension is to be observed.

'Here's your timetable; here [are] your yard duties'. . . . It's all hard; . . . it's all soulless stuff. (TS 4, 2001, Int 3)

Of necessity, this pre-eminence arises in consequence not only of the extensive nature of the curricular and co-curricular provisions offered by the school and the demanding nature of the extra-curricular requirements made of staff but also in consequence of the general administrative principle of under-allocation of time, previously noted, through which these are accommodated. That is, the extensive nature of these provisions and requirements, together with the pressure of time under which they are required to be facilitated, does not permit consideration of anything other than maximisation of output as the normative operative standard. Thus, two observations are to be noted. Firstly, the administration's emphasis upon the capacity of the individual to work to his or her maximum level of output is to be observed. This emphasis occurs as a normative operative standard invariably related to contributions in terms of personal time given not only the general administrative principle of under-allocation of time but also the expected pre-eminence of the school in the lives of the staff.

I thrive on being busy, and you hope that others do too. . . . You just assume they must or otherwise they'd leave. You couldn't . . . possibly . . . work at [this] pace. And I guess the ones that have left--and there have been a lot that have--have just not been able to [work at the pace required]. They're looking for something that doesn't have the demands of [this school]. I used to think that all schools were the same, but you hear other people who have gone out and they say 'Oh they don't have this and they don't have that', and people coming in [say] 'I'm not used to having this'. So I think 'Oh well we are different in that way'. . . . I love it, I love it all. But yes, I can

see that you've just got to be the sort of person who is prepared to put in lots of extra hours and not expect to be compensated for it and to just devote part of your life.

(TSS 1, 2001, Int 2)

That is, as a corollary of the general administrative principle of under-allocation of time and of the expected pre-eminence of the school in the lives of staff, the school is reliant, to no insignificant degree, upon the contributions of staff, in terms of incursions into the personal domain, in its day-to-day functioning. Secondly, the administration's less than sympathetic response to occasions precluding maximisation of output is to be noted. This is to be observed at two levels. In the first instance, as was noted in the previous chapter, it is to be observed in relation to requests for leave other than the sick leave or the carer's leave granted by the award and, therefore, subject to the Principal's discretion.

I know [it's] technically not personal leave, but I [didn't have] a choice. . . . I find it amazing that people are expected to give time to be here, to go there, . . . but then it has to be a bit of give and take. . . . In the award it's up to the Principal's discretion.

(TS 5, 2001, Int 3)

In the second instance, it is to be observed in relation to leave granted under the award.

When I rang in sick I think he thought 'Here we go, it's Monday morning [and this individual] can't be bothered coming in [and] can't be bothered going to this thing tonight'. And I really felt guilty: 'I know tonight's important but I don't know whether I'll be able to make it, but I'll try'. His reaction was 'Oh yes of course it's important' instead of saying something like 'Well your health's more important; don't worry'. I wasn't even speaking that night; [I was just expected to be there]. (SS 4, 2001, Int 2)

More generally, however, the administration's concern with maximisation of output relates, in connectedness to the defensive stance actuated on the part of personnel by the administration's standardly offensive, as opposed to conciliatory, approach to dealings with staff, to the personnel's day-to-day fulfilment of requisite duties. Personnel feel the pressure not only of working to a maximum level of output but of having to appear to be doing so.

When I see the [Deputy Principal Staff] I'm wondering if he's just thinking that I'm floating around. . . . I feel that I might be being watched, . . . and I feel like putting my hand up and saying 'This is part of my work'. (TSS 3, 2001, Int 2)

Moreover, staff not only feel the pressure of working to a maximum level of output and of having to appear to be doing so but also feel the constraint of having to do so in accordance with practices acceptable to the administration.

One day I had a double Year 11 class. . . . Some of them really struggle and they'd worked solidly for about a period and a half. To keep them focused for two periods . . . is a constant challenge. . . . We'd finished the work and we were a little bit ahead of time and I thought 'Okay, well I can wait 'til tomorrow to go on to the next bit'. So they were just sitting back and they were talking and they were asking [me] questions about [myself]. It was for about 10 . . . minutes. They were seated, some on the tables, some were leaning back in their chairs . . . laughing and carrying on, and one of the girls was writing on the blackboard. Well in came the [Deputy Principal Staff]. . . . I was shaking, and I thought 'Why am I shaking?' And it was because I wasn't sitting down with them bang, bang, bang; because I know that's what he wants. And it comes back to that thing of being made to feel like you're doing something wrong when in fact I wasn't. For those kids that time was important. (TS 2, 2001, Int 2)

Thereafter, the pre-eminence of the administrative/institutional dimension, in terms of the exacting industrial conditions with which it is associated, is thus ultimately related to the diminishment of consideration for the human dimension. That is, the second feature to be observed in relation to its managerial overtones pertains to the subordination of the concerns of the human dimension to those of the administrative/institutional domain.

At a fundamental level, the subordination of the human dimension is to be observed in relation to the pervasively impersonalising and relatively dehumanising culture promulgated by the school's administration.



The school from the administrative perspective is very, very impersonal. . . . I like the staff and students very much, but I don't feel attached to the school because of the Principal. (TSS 2, 2001, Int 2)

Notably, these qualities are fundamentally exemplified for staff by way of the system of initials--described in Chapter Five--that is used to identify staff within the context of the school.

The initials are so impersonal: It's like a licence plate; all we need are a few digits on the end. (SS 4, 2001, Int 2) The [means of identifying people here is] awful. I haven't learnt all of the initials. I hate this for people. (TSS 2, 2001, Int 1)

More particularly, these elements of impersonalisation and dehumanisation, by which the human dimension is rendered subordinate to that of the administrative/institutional domain, occur in relation to three previously identified phenomena. The first of these contributing factors is the functionary role accorded personnel.

I kind of feel like I've almost been dumped, . . . sink or swim, just get on with it and do your job. (TSS 5, 2001, Int 1) I know you have to do a self-evaluation but [your annual review is not conducted] in a way that makes you feel like it's an evaluation.

It's a checklist: 'What have you done for me?' (TS 2, 2001, Int 2)

The second of these contributing factors is the demanding nature of the school's industrial conditions perpetrated by the administration as a normative industrial standard in essential disregard for the detrimental effects, previously described, with which they are associated.

I'd really like people to be able to come to work here and want to come back the next year and the year after because they can cope with the whole thing. (TSS 4, 2001, Int 2)

The third of these contributing factors is the administration's essential denial of the issue of staff welfare. Noted above in relation to the generally detrimental consequences of the school's industrial conditions, this also relates, more particularly, as has been indicated, to the invariably negative reception of requests requiring some form of consideration in terms of respite from duties. Such negativity pertains to situations both within and without the award.

You're not asking to have this constant sort of bending of the rules, but when there are special circumstances you [don't] . . . feel confident or comfortable with saying 'This is what's happening in my life: Can you give me a bit of space?' (TS 2, 2001, Int 2)

Staff recognise that the reality of the school, as promulgated by the principalship, is grounded in its curricular and co-curricular provisions and in its administrative infrastructures. Thus, staff, as facilitators of the former and in their service of the latter, are aware, in relation to all three phenomena, not only of the primacy accorded the school's administrative/institutional dimension but also of the subordinacy ultimately accorded the human dimension.

By way of concluding, three observations remain to be noted. Firstly, it is to be observed that the managerial administrative focus, as perpetrated in relation to the school's demanding industrial conditions, is consequent upon the Principal's autocratic hegemony. This occurs at two levels in terms of the Principal's own work practices and, thereafter, in terms of the imposition, given his domination of the school's political economy, of such work practices as the normative operative standard.

The Principal has a family, but I think he is a workaholic, and I think he expects everyone else to be [as well]. He's a hard taskmaster. (SS 4, 2001, Int 2)

Significantly for staff, as has been alluded to previously, such work practices are observed to be sanctioned by the Deputy Principal Staff in terms of a work ethic identical to that of the Principal: "[The Deputy Principal Staff] . . . is an absolute workaholic" (SS 8, 2001, Int 1). Secondly, it is to be observed that such work conditions, by virtue of precluding relational opportunities, are invariably associated with the diminishment of the relational dimension and, therefore, of the human domain.

We're a school that does work at a particularly high speed, so [that] there isn't time, and [that] can often damage the relational stuff because we're so task-focused. (TSS 6, 2001, Int 2)

Thus, thirdly, it is to be observed that the inauthenticity of the school's religious dimension, grounded in the less than positive human relationships promulgated at the level of the principalship given its essentially negative view of, and contact with, staff, is compounded by the exacting conditions, consequent upon the managerial administrative approach promoted by the Principal, whereby opportunities for personal and/or social interaction are delimited.

I find people really busy. Sometimes the time factor gets in the way of giving time to people, which is part of the religious side of it. (TSS 3, 2001, Int 2)

This managerial administrative focus promulgated by the principalship, as and how it relates to the industrial conditions of staff, is, however, ultimately associated with the Principal's concern for the school's image. This is the focus of the ensuing section.

#### *An Image-Focused Political Economy*

As has been observed, the reality of the school, as promulgated by the principalship, is derived from its curricular and co-curricular provisions and from its administrative infrastructures. Ultimately, however, this reality is to be associated with the Principal's concern for the image of the school. This is consequent upon the fact that this reality is grounded in the Principal's concern for the school at the administrative/institutional level in terms of (a) facilitation of, and compliance with, the extensive array of offerings with which it is associated, and of (b) the pre-eminence of the administrative/organisational infrastructures which effect its day-to-day operation. That is, this reality, grounded in regard for public relations, is driven by the Principal's preoccupation with the projection of an image favourable to the school.

He is removed from [the] reality [of] the school and that's because he is so caught up in his role as a title and not as a functioning person; because PR [*sic*] is [the Principal's] big thing. (TS 5, 2001, Int 2)

Significantly for staff, other than concern for subordination of the human dimension by virtue of the primacy thus accorded the concerns of the administrative/institutional domain, this reality--in terms of its associated preoccupation with image--occasions disapprobation at two levels. In the first instance, this occasions concern for the deceptively favourable image of the school thus promulgated.

If you look at it at face value you can't fault it as a school. You look at the programs, and you look at this, [and you look at that]; everything is just wonderful. [But] it's just until you start to scratch the surface. (SS 9, 2001, Int 2) It looks superb when you [see it on paper]. But it's that thing about the look and what is actually happening. (TS 4, 2001, Int 2)

Thereafter, and in consequence of the disparity thus perpetrated, this reality occasions, in the second instance, concern for the image-focused actuality of the school.

It's become the extras that are important to him now. . . . What are we valuing?: lots of co-curriculum [*sic*]; . . . lots of sort of RE [*sic*] stuff; lots of awards that mean nothing--'Let's have a bit of pomp and ceremony'; . . . wearing [the] uniform correctly; following the rules. [And] . . . you sort of think 'But what about learning?; what about keeping the class sizes down?; what about giving the [Head of Special Education] extra support?' (TS 3, 2001, Int 2)

Specifically, the actuality of the school--in terms of the detrimental effects wrought by the image-focused orientation of the school's political economy--occasions concern for five principal areas, all of which have been alluded to previously. These pertain to the school's industrial conditions, to the school's administrative culture, to the school's educational provision, and to the school's religious and communitarian dimensions.

In the first instance, disapprobation is expressed in relation to overtly demanding industrial conditions, consequent upon facilitating the extensive array of features through which the school's image is perpetrated. This occurs in respect of the underlying, and interrelated, administrative principles pertaining to the maximisation of the output of staff, to the expected pre-eminence of the school in the lives of staff, and to the reliance upon

staff contributions--in terms of incursions into the personal domain--for the day-to-day running of the school. The impression of a vital political economy is created by the pre-eminence accorded the administrative culture. This occurs by virtue of the numerous positions associated with the school's leadership structures, inclusive of the student dimension, and the comprehensive nature of the various committees, groups, and forums through which the administration of the school is effected. Thus, in the second instance, given the Principal's effectively unilateral domination of the school's political economy, disapprobation is associated with the impression of a vital political economy created by such administrative pre-eminence. In the third instance, it is expressed in relation to the superficiality of the school's educational provision. Specifically, this superficiality is associated with three particular features. The first of these pertains to the general administrative principle of under-allocation of time through which is accommodated the extensive array of features through which the school's image is perpetrated. In particular, this feature is associated with the facilitation of the co-curriculum at the expense of the curriculum and with the detrimental effects for the curriculum in terms of the essential busyness of the teaching personnel. The second and third of these features pertain, respectively, to the inappropriateness of the school's academic curricular focus and to the cursory facilitation of Special Education within the school. That is, these features pertain to concern for the appearance, as opposed to the exercise, of sound educational practice.

In the fourth instance, disapprobation is associated with the essential superficiality of the religious dimension. As has been noted previously, this aspect of the school is understood to be limited to the rhetoric of the school's charism and to prescribed routine practices. Specifically, this is associated with the restriction of the religious dimension to the facilitation of such requisite features as the Religious Education program and, in the context of the morning and afternoon administration sessions and the school's schedule of meetings, the element of prayer within the school. Further, this superficiality is associated with a comprehensive liturgical program more notably associated with the concepts of compulsion, in relation to the Tuesday and Thursday Mass programs, and preclusion, in

relation to the Monday, Wednesday, and Friday morning Mass program, than with an endeavour to promote commitment through engagement. (The program of whole school celebrations is seen to be both a positive and necessary dimension of the communal life of the school.) Over and above these elements of routinisation and prescription, this superficiality relates to the promotion of a charism that, in its emphasis upon education of the whole person, lends itself to an educational offering, acceptable in the Catholic domain by virtue of its religious origins, commensurate with the educational undertakings of the independent tradition. Further, such superficiality relates to the promotion of a charism that lends itself to association with schools of distinction, international as well as Australian, whereby the standing of the participant school is ostensibly elevated. Finally, and more generally, it relates to the essential disparity, as has been observed, which exists between philosophical rhetoric of the school's charism and the reality of the school's practices.

In particular, as has been observed, the school's religious superficiality is noted in relation to the less than positive human relationships promulgated by the principalship and, thereafter, the essential subordinacy accorded the human dimension. Thus, in the fifth and final instance, disapprobation for the school's image-focused political economy is associated with the communitarian dimension of the school. This occurs in relation to several specific features. The first of these pertains to the essential busyness of the school. This occurs in consequence of the facilitation of the extensive array of features through which the school's image is promulgated whereby the relational dimension, in terms of opportunities for interpersonal relating between staff and staff and between staff and students, is, as has been observed, diminished. Thus, the second and third of these features pertain to the formality of the arrangements prescribed for the relational dimension of the school. At the level of interaction between staff and students, the second of these features pertains to the formality of the mentor program. This occurs in consequence of the limited opportunities for direct and personal contact with students, and is, therefore, concerned with the appearance, as opposed to exercise, of sound pastoral practice, as has been noted previously. Such formality lends itself to recognition in the public domain by virtue of its

standing as an identifiable feature of the school's timetable. At the level of the staff, the third of these features pertains to the formality of the school's hospitality policy. This occurs in consequence of a policy more concerned with compulsion and imposition, in relation to the facilitation of aspects of the extensive array of features through which the school's image is perpetrated, than with goodwill per se, and is, therefore, concerned with the appearance, as opposed to the promotion, of healthy communal relations at the level of staff. Such formality lends itself to recognition in the public domain by virtue of its standing as an identifiable expression of the school's communitarian dimension in relation to staff. Thus, whilst appreciative of the hospitality afforded, concern with the element of compulsion is consequent upon the fact that such hospitality occurs in relation to the expectation of attendance at school events such as the various house competitions.

I think it's wonderful that you get a meal; I think that's terrific. But I don't think you should have to be there in the first place. (TSS 5, 2001, Int 1)

Thereafter, concern with the element of imposition, within the larger context of the Principal's authoritarian domination of the school's political economy, is consequent upon the fact that such hospitality also occurs, at the Principal's instigation and in accordance with a context which he personally favours, in relation to the expectation of attendance at ostensibly social events such as house dinners.

He doesn't think that you should be praised for doing your job, and yet all that stuff about hospitality. . . . He puts this hospitality thing ahead of everything else. He shouldn't tell people how to develop their relationships. It's not my way to do it over a drink. He likes to drink and eat and that's how he does it. It's not my way. I prefer to eat with the people in my life. I know that there are certain things that you have to do in a job but his insistence that you have to have house dinners and all this stuff I don't accept. I believe in getting people to do their job but I don't believe in telling them to socialise in a certain way. (SS 2, 2001, Int 1)

Finally, and more generally, the fourth of these features pertains to the essential divisiveness of the house system for staff and students alike. The house system is directed towards facilitating religious, pastoral, and co-curricular provisions within the school. In

particular, the facilitation of religious provisions pertains to the development of the relationships between the school and its constituent parishes. However, disapprobation is expressed not merely in relation to its divisiveness but also in relation to the limited parish contact it actually affords, and to the quality of the mentor program with which it is associated. Ultimately, therefore, such disapprobation for its divisiveness is expressed in relation to the bias of the larger context of its pursuit, in the interests of the school's image, of co-curricular provision and of the house system per se. Consequently, such disapprobation is expressed in relation to the independent dynamic with which co-curricular provision and the concept of the house system are predominantly associated.

By way of concluding, it only remains to note that the Principal's idiosyncratic vision for the school, consequent upon the autocracy of his principalship, is, in large part, constituted by the aforementioned elements of the image-focused orientation of the school's political economy in terms of the image projected as opposed to the actuality experienced.

#### A Bureaucratic Organisational Culture

Central to the culture of the school is the bureaucratic organisational culture perpetrated in consequence of the managerial administrative focus favoured by the Principal, and, like the latter attribute, consequent upon the Principal's domination of the school's political economy. As with the managerialism of the administrative culture, this attribute is fundamentally grounded in the Principal's particular area of competence, that is, in his administrative expertise, and in his particular focus of concern, that is, in his concern for the school at the institutional level. In relation to the school's managerialism, the aforementioned particularities are focused upon the nature of, and means of implementing, the Principal's vision for the school. In relation to its bureaucracy, these particularities are grounded in the implementation of this vision within the larger context of the control with which the principalship is associated. Thus, the bureaucracy of the school's organisational



culture is fundamentally associated not only with the furtherance of the Principal's political domination but also, obversely, with the subjugation of staff. Consequently, the primacy of the bureaucratic principle, in contravention of the ideological imperatives advocated for the Catholic context (Abbott, 1967, p.646; Arbuckle, 1993, p.60; Bryk, 1996, p.30; CCE, 1982, pp.75 and 76, 1988, pp.29-30 and 35-37; Groome, 1996, pp.111 and 122, 1998, pp.92-93; Ryan, 1997a, p.46; SCCE, 1977, p.54; Sullivan, 2000, p.155; Treston, 1998, p.67; see also Abbott, 1967, p.646 as cited in CCE, 1988, p.26 and SCCE, 1977, p.42; Canavan, 1990, p.23; McCann, 1998, p.27; O'Keefe, 1999, p.28; Slattery, 1989, p.31), is essentially directed towards ensuring a culture of conformity. This direction is to be noted in relation to three practical, and interrelated, emphases within the school, all of which have been alluded to previously: prescription of function; regulation of conduct; and hierarchy of authority.

In the first instance, and at a fundamental level, a culture of conformity is effected through the restriction of the role of the staff to the functionary dimension. Previously noted in the context of subjugation to the Principal's perspective, the effective restriction of the role of personnel to the functionary dimension is manifested in the task-focused, and prescriptive, nature of employment within the school, centred on the facilitation of the Principal's political directives. Thereafter, as has also been observed, this functionary emphasis of personnel as instruments of the principalship is furthered by two particular features: in relation to the functionary dimension of this emphasis, the standardly, and overtly, demanding nature of employment within the school; in relation to the instrumental dimension of this emphasis, the limitations afforded staff contributions to the school's political economy. That is, a culture of conformity, in relation to the functionary emphasis accorded the school's personnel as instruments of the principalship, is effected through 2 two-part principal features: the prescriptive, task-focused nature of employment within the school and the exacting nature of the school's industrial conditions; the facilitation of the Principal's idiosyncratic vision for the school and the superficiality of staff contributions to the school's political economy.

In the second instance, and over and above the regulation of conduct wrought by the exacting conditions of the task-focused and prescriptive nature of employment within the school, a culture of conformity is advanced by way of the regulation of staff conduct in accordance with the extensive and inflexible nature of the range of policies, practices, and procedures by which the personnel are bound and governed. Consequent upon the Principal's domination of the school's political economy and, obversely, the essential limitation of staff contributions to the latter, the school's policies, practices, and procedures are thus, within the context of a culture of conformity, to be observed in relation to the perpetuation of the domination-subjugation polarity. As has been noted previously, by virtue of the contexts of distrust and constraint, as opposed to trust and empowerment, with which they are associated, these are a source of disempowerment for staff. Thereafter, regulation of conduct is to be observed in respect of the conformity wrought by two previously mentioned emphases within the school: at the level of policy, the promulgation of a concept of loyalty synonymous with that of subjugation; at the level of practice/procedure, the administration's standardly negative view of, and contact with, staff. These two emphases regulate the conduct of staff, principally through the suppression, in relation to word and/or deed, of open and unconstrained contribution to the school's political economy. This occurs by virtue of the modification of behaviour consequent upon pre-empting occasions of sanction.

In the third instance, and more particularly, regulation of conduct, in terms of political, practical, and procedural influences within the school, is wrought in relation to the hierarchy of authority through which these influences are effected. Centred on the authority of the Principal, this hierarchy is inextricably linked to, and promulgated through, the school's extensive administrative infrastructures; specifically, the numerous positions of leadership and the proliferation of decision-making forums. Thus, a culture of conformity, within the context of a hierarchy of authority, is promoted by way of two particular features, both of which have been alluded to previously. The first of these, in relation to ensuring approbation for the Principal's political directives through the school's

administrative infrastructures, pertains to its network of decision-making forums. By virtue of the Principal's ratification being required of all of political contributions originating within the school's various committees and groups, this network is the means by which the Principal's perspective is realised in policy. The second of these, in terms of the implementation of the Principal's political directives through the school's administrative infrastructures, pertains to its network of leadership positions. By virtue of the heightened sense of those features with which subjugation to the authority of the principalship is associated for those in leadership positions, in particular, the functionary emphasis accorded the role of personnel and the expectation of acquiescence with policy as articulated by the Principal, this network is the means by which the Principal's perspective is implemented in practice.

As a principal he delegates everything to the people underneath him. But they're like toothless tigers. They can't make a decision. (TS 5, 2001, Int 1)

For staff, the reality of this functionary, essentially apolitical role assigned to those in leadership positions is exemplified by the limitations exacted upon the role of Acting Principal. In the absence of the Principal, neither of the deputy principals, in assuming the role of Acting Principal, have the authority of the position of principal in the school. Decisions regarding such matters as are normally the province of the Principal are deferred until his return. Thus, a culture of conformity, in relation to the hierarchy of authority thus promulgated within the school, is to be observed in regard to the concept of institutionalised subjugation, in terms of requisite ratification and implementation, to the Principal's authority .

The culture of conformity wrought through the centredness of the school's decision-making forums in the authority of the Principal is, at a practical level, effected through the tardiness with which decisions are made and with which actions are implemented, and through the less than satisfactory quality of formal communications within the school. Such attributes, in their ultimate manifestation of the centredness of the school's political economy in the authority of the Principal, are to be observed in connectedness to 2 two-

part features. Firstly, they are to be observed in relation to the necessity of formal recourse to the school's various decision-making forums in order to effect initiatives, even those of a minor nature, and the requisite referral of motions passed therein for the Principal's ratification. Secondly, they are to be observed in relation to the essentially fragmentary quality of the network of decision-making forums. This is manifested in the specialised focuses of the latter and in the relative infrequency with which they meet. This is also manifested in the bias of their membership in favour of the school's leadership culture and thus, obversely, the limited opportunity for staff contributions to be made in the context, and at the level, of the general staff. Consequently, a culture of conformity, in relation to the hierarchy of authority thus promulgated within the school, is to be observed in relation to the concepts of dependency, in respect of the Principal, and of division, in respect of the staff.

By way of concluding, two observations remain to be noted. Firstly, the primacy of the bureaucratic principle, in terms of the culture of conformity it promotes, is essentially grounded in the hubris which distinguishes the school's administration. For staff, this attribute is exemplified by the ordering (as has been previously described) of the internal mailing system. In defiance of common practice and ease of use, where the first seven mail boxes are allocated to the consultants in order of hierarchy of position (i.e. headed by the Principal and followed by the deputy principals and directors respectively), thereafter they are arranged on a chronological (in terms of length of tenure), as opposed to alphabetical, basis. Secondly, the primacy of the bureaucratic principle, in terms of the culture of conformity it promotes, is not only consequent upon the autocratic hegemony perpetrated in relation to the Principal but also serves to perpetuate this hegemonic monopolisation.

## Conclusion

Perspectives within the school are accountable in terms of three interrelated features of the school's practices: its autocratic hegemony; its managerial administrative focus; and its bureaucratic organisational culture. Each of these attributes contravenes ideological imperatives advocated for the Catholic context. Specifically, the autocracy of the principalship precludes the collegiality (Arbuckle, 1993, p.60; CCE, 1982, pp.75 and 76, 1988, pp.29-30 and 35-37; McMahon et al., 1997, p.2; Ryan, 1997a, p.46; SCCE, 1977, p.54; Sullivan, 2000, p.155) within, and the empowerment (Abbott, 1967, p.646; CCE, 1982, p.76; Fitzgerald, 1990, pp.67 and 69; D. McLaughlin, 1997, pp.23-24; McMahon et al., 1990, p.3; Sullivan, 2001, p.206; see also Fitzgerald, 1990, pp.65-66) of, the school community required of the Catholic context. By virtue of the political domination with which it is associated, the school's autocratic hegemony, in turn, promotes two further attributes by which the school is distinguished: a managerial administrative focus; a bureaucratic organisational culture. In the first instance, the principalship promotes, in diametric opposition to those qualities required of the Catholic situation (Bryk, 1996, p.30; CCE, 1982, 1988, 1997; Dwyer, 1998, p.5; Groome, 1996, 1998; SCCE, 1977; see also Abbott, 1967, p.635; McCann, 1998, p.27; O'Keefe, 1999, p.28; Slattery, 1989, p.31; Treston, 1998, p.67), the primacy of the managerial dimension and, obversely, the subordination of the human dimension. These two interrelated features are consequent upon the exacting nature of the school's industrial conditions, the image-focused orientation of the school's political economy, and the primacy of the school's administrative/organisational culture. Thus, in consequence of this last characteristic, in the second instance, the school's autocratic hegemony advances, contrary to the requirements of the Catholic sector (Abbott, 1967, p.646; Arbuckle, 1993, p.60; Bryk, 1996, p.30; CCE, 1982, pp.75 and 76, 1988, pp.29-30 and 35-37; Groome, 1996, pp.111 and 122, 1998, pp.92-93; Ryan, 1997a, p.46; SCCE, 1977, p.54; Sullivan, 2000, p.155; Treston, 1998, p.67; see also Abbott, 1967, p.646 as cited in CCE, 1988, p.26 and SCCE, 1977, p.42; Canavan, 1990, p.23; McCann, 1998, p.27; O'Keefe, 1999, p.28; Slattery, 1989, p.31), an

essentially bureaucratic organisational culture centred on ensuring a culture of conformity. This attribute is to be observed in relation to the emphasis accorded three practical and interrelated features through which the school's hierarchical and inflexible organisational culture is promoted: prescription of function; regulation of conduct; and hierarchy of authority.

Where it was the purpose of this chapter to present the prevailing characteristics inherent to the perspective of the day-to-day community, it is the purpose of the next chapter to present the theoretical construct consequent not only upon the prevailing characteristics upon which the perspectives of the day-to-day community turn but also upon the description of the school and the predominant perspectives on the school from within its day-to-day community.

## CHAPTER EIGHT

### A THEORETICAL CONSTRUCT

Consequent upon the description of the school, the predominant perspectives on the school from within its day-to-day community, and the prevailing characteristics upon which the perspectives of the day-to-day community turn is a theoretical construct pertaining to the concepts of disparity and congruity, opposition and compliance. The concepts of disparity and congruity relate to the school's adherence to ideological and primitive imperatives respectively. Those of opposition and compliance relate to the degrees of consonance, within the day-to-day community, in terms of assent to the prevailing order within the school. These two conceptual pairings provide the structure for the secondary analysis of the findings of the three previous chapters, the preliminary analysis having been presented in the last chapter.

As with the preceding chapter, the ensuing discussion is largely undertaken in respect of the perspective of the school personnel, as opposed to that of the student body. This is consequent upon the significance of the insights of the former, as opposed to the latter, perspective to the description of the school, to the predominant perspectives on the school from within its day-to-day community, and to the prevailing characteristics upon which the perspectives of the day-to-day community turn and, therefore, to the theoretical construct pertaining to these two conceptual pairings. Specifically, this bias in perspective arises in consequence of two principal elements in relation to the relative impact, and/or awareness, of the detrimental consequences of the attendant effects of the school's prevailing characteristics--autocracy, managerialism, and bureaucracy--by which the school is distinguished.

The impact, and/or awareness, of these detrimental effects is greater in relation to the teaching personnel than in relation to the teaching support staff, and in relation to the teaching support staff than in relation to the student body. Specifically, the teaching personnel have awareness through experience of, and the capacity to appreciate, such detrimental consequences. This occurs by virtue of involvement within the school from within the milieu of the attendant effects of the school's prevailing characteristics. Less specifically, the teaching support staff have awareness by virtue of the capacity to appreciate such consequences in the light of experience largely from without the said milieu. In relation to the student body, experience and, therefore, awareness, of the detrimental effects of the school's prevailing characteristics is limited to several specific features of the school's political economy of direct consequence for the student body. That is, the experience and, therefore, the awareness of the student body of the attendant effects of the school's prevailing characteristics is, given the limitations exacted upon the capacity for appreciation, essentially delimited. These observations are critical to the opposition-compliance conceptual pairing in terms of the degrees of consonance thus effected within the day-to-day community in respect of the school's prevailing order. Consequently, these observations are the basis of the discussion, undertaken in regard to this second dimension of the theoretical construct, with which this chapter is brought to a close.

### Disparity and Congruity

The findings of the three previous chapters reveal two underlying attributes: disparity, in relation to adherence to the ideological imperatives--as discussed in Chapters Two and Three--advocated for the Catholic school; obversely, congruity, in relation not only to the primacy of those primitive imperatives with which all schools, in their administrative/organisational dimension, are necessarily concerned but also to the primacy of primitive imperatives peculiar to the participant school.



The attribute of disparity is to be observed in relation to two main focuses pertaining to ideological imperatives advocated for the Catholic school. At a fundamental level, as has been indicated previously, this attribute pertains to the essential quality of disparity to be observed in relation to the philosophical rhetoric of the school's charism and the reality of its practices. Thereafter, this attribute pertains to the essential quality of disparity to be observed in relation to the ideological imperatives, beyond the particularities of specific charisms, more generally advocated for the Catholic school. This source of disparity is to be observed in respect not only of the characteristics by which the Catholic school, per se, is to be distinguished but also in respect of those features by which the leadership of the Catholic school is to be characterised. As consideration of disparity in relation to the philosophical rhetoric of the school's charism and the reality of the school's practices was undertaken in Chapter Six, the ensuing discussion proceeds in appreciation of the two aforementioned dimensions of ideological imperatives advocated for the Catholic school beyond the particularities of the specific charism peculiar to the participant school.

The attribute of congruity is to be observed in relation to two main focuses pertaining to primitive imperatives. As interpreted here, primitive imperatives are to be identified with, but are by no means limited to, such organisational concerns as maintenance, growth, effectiveness, and efficiency (Hodgkinson, 1991, pp.105-108). In particular, primitive imperatives are to be identified with attributes "so vested and entrenched [in the life of the school] that [they] seem to be beyond dispute or contention" (Hodgkinson, 1991, p.104). Thus, at a fundamental level, this attribute, firstly, pertains to the primacy accorded standard primitive imperatives. In particular, this pertains to those primitive imperatives associated with the school's administrative/organisational dimension. As has been observed, such primacy is largely consequent upon the school's task-focused orientation. Thereafter, it is consequent upon the essentially requisite pre-eminence accorded the administrative/organisational infrastructures through which the day-to-day running of the school is facilitated. As has also been observed, such pre-eminence occurs

by virtue of the school's extensive provisions and/or requirements and the general administrative principle of under-allocation of time. Thereafter, this attribute pertains to the primacy accorded primitive imperatives peculiar to the participant school. That is, congruity in this regard pertains to the primacy of those of the school's features accorded the status of primitive imperative by virtue of being so embedded in the life of the school as to be essentially beyond disputation. Specifically, this pertains to the school's three prevailing characteristics--its autocratic hegemony, its managerial administrative focus, and its bureaucratic organisational culture--and, thereafter, to the attendant effects, thereby promulgated, of these three predominant features: negligible collegiality; generalised disempowerment; maximisation of output; an image-focused political economy; and a culture of conformity. Notably, the attribute of disparity is consequent upon the attribute of congruity in respect of these features. Such features, in their manifestation of autocracy, managerialism, and bureaucracy, are in direct contravention of the ideological imperatives advocated for the Catholic school (Arbuckle, 1993, p.60; Bryk, 1996, p.30; CCE, 1982, pp.75 and 76, 1988, pp.29-30 and 35-37, 1997, p.22; Fitzgerald, 1990, pp.67-68; Jacobs, 2002, pp.17, 88, 89, 90, 91 and 92; McMahon et al., 1997, pp.2 and 3; McMahon et al., 1990, p.3; Ryan, 1997a, p.46; SCCE, 1977, p.54; Sullivan, 2000, p.155, 2001, pp.205 and 206; see also Canavan, 1990, p.23; Fitzgerald, 1990, pp.65-66; McCann, 1998, p.27; D. McLaughlin, 1997, pp.14-24; O'Keefe, 1999, p.28; Slattery, 1989, p.31; Sullivan, 2001, p.85). As the primacy of standard primitive imperatives is, in large part, projected through the aforementioned primitive imperatives peculiar to the participant school, it is the non-standard understanding of the primitive imperative that consequently achieves overall predominance.

Characteristics of the ideological imperatives advocated for the Catholic school provide the structure for the ensuing discussion of the two attributes of disparity and congruity in connectedness to ideological and primitive imperatives respectively. This is consequent upon the obverse interrelationship that exists between these two underlying attributes, (i.e., disparity in relation to ideological imperatives and congruity in relation to

primitive imperatives): Such disparity occurs by virtue of the primacy with which such congruity is associated. The ensuing discussion, in being undertaken in relation to the two-fold focus of the ideological imperatives for the Catholic school, is two-fold. That is, it is undertaken in relation to the leadership of the Catholic school, and then in relation to the Catholic school, per se. Over and above these considerations, it is to be observed that these two ensuing discussions are, more generally, governed by the principles of preclusion and delimitation<sup>57</sup> respectively. That is, where the ideological imperatives advocated for leadership in the Catholic context are essentially precluded in relation to the leadership of the participant school, the ideological imperatives more generally advocated for the Catholic school are essentially delimited.

#### *Disparity and Congruity: The School's Leadership*

By virtue of the prevailing characteristics identified in the previous chapter, that is, autocracy, managerialism, and bureaucracy, the distinguishing characteristics of the leadership of the participant school, together with the distinguishing characteristics that such leadership, in turn, promotes, are found to be disparate from those advocated for the Catholic context. Specifically, the school's autocratic hegemony, together with the managerialism and bureaucracy attendant upon it, precludes the emphasis of community (Buetow, 1988, p.237; CCE, 1982, pp.26 and 75, 1988, pp.27, 28, 29-30 and 35-37, 1997, p.22; Dwyer, 1997, p.160, 1998, p.5; Fitzgerald, 1990, pp.60 and 64; Groome, 1996, pp.108 and 114, 1998, p.60; McCann, 1998, p.19; D. McLaughlin, 2000, pp.54 and 99; McMahon et al., 1990, p.2; O'Keefe, 1999, p.23; see also Fitzgerald, 1990, pp.61-62; Hugonnet, 1997, p.24; McKinnon, 1989; SCCE, 1977, p.15; Slattery, 1989, pp.31 and 32; Wilkinson, 1990, pp.116-119), transformation (CCE, 1988, pp.20 and 91, 1997, p.6; Gleeson, 1990, p.107; Grace, 1995, p.54, 1996, p.75; Jordan, 1990, p.28; Laffan, 1998, p.117; D. McLaughlin, 1997, pp.18 and 20; Sullivan, 2000, p.157), and service (Fitzgerald,

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<sup>57</sup>The principle of delimitation, referred to here and subsequently, connotes compromise.

1990, pp.65-66; Jacobs, 2002, p.17; D. McLaughlin, 1997, pp.21-24; McMahon et al., 1990, p.3) required of leadership in the Catholic school.

As has been noted, the school's administration is centred on the Principal and to a lesser, though still significant, extent on the Deputy Principal Staff, given his tacit support of the Principal's authoritarianism and of the tenets of the principalship. As has also been observed, the school's administration thus models, and thereby promotes, a characteristically negligible sense of community. This occurs not only in relation to the school's leadership culture, given the autocratic nature of the Principal's administrative style, but also in relation to the communitarian dimension per se, given the essential subordinacy of the human dimension at the level of the school's personnel. Consequently, as has been observed, a sense of community within the school's personnel is experienced in disassociation from the school's administration. Moreover, by virtue of the religious superficiality of the school, particularly in respect of the aforementioned subordinacy accorded the human dimension and the disparity that exists between the rhetoric of the school's charism and the reality of its practices, the administration fails to promote within the participant school that sense of Christian community demanded of the Catholic context (Abbott, 1967, p.646; Buetow, 1988, p.237; CCE, 1988, pp.26, 27 and 28; Fitzgerald, 1990, pp.60 and 64; SCCE, 1977, p.15; Slattery, 1989, pp.29 and 32; see also CCE, 1982, pp.45 and 46, 1997, p.22; D. McLaughlin, 1997, pp.14-15 and 16).

Specifically, a sense of community, at the level of the school's personnel, is precluded, at both the general and religious levels, by the administration's failure to ground its endeavours in the imperatives of the Christian message and in the organising norms promoted by Vatican II (1962-1965) (Slattery, 1989, p.29; see also D. McLaughlin, 1997, pp.14-15 and 16). At a fundamental level, the administration fails to nurture communitarian development through its failure to develop a positive relational dimension (Bryk, 1996, p.30; CCE, 1982, pp.25 and 75, 1988, pp.27, 28, 29-30 and 35-37, 1997, p.22; Day, 1999, p.265; Dwyer, 1997, p.160; Fitzgerald, 1990, pp.64, 68 and 69; Groome,

1996, pp.111 and 122, 1998, pp.92-93; Jacobs, 2002, pp.13, 14 and 33; Treston, 1998, p.67; see also Coyle, 1988; McCann, 1998, p.27; O'Keefe, 1999, p.28; Slattery, 1989, p.32). By virtue of the authoritarianism of the principalship and the emphasis upon control which it promotes, principally through the intimidatory, punitive overtones with which it is associated, the participant school fails to comply with the conciliar/post-conciliar imperative of concern with the promotion of a gospel spirit of freedom and love (Abbott, 1967, p.646; see also Abbott, 1967, p.646 as cited in CCE, 1988, p.26 and SCCE, 1977, p.42). Specifically, the principalship of the school fails to promote that environment of trust and support and of respect and cordiality deemed critical to the Catholic context in terms of the importance attached to the formation of authentic human relationships (Abbott, 1967, p.646; CCE, 1982, p.75, 1988, pp.28, 29-30 and 35-37, 1997, p.22; Dwyer, 1997, p.64; Fitzgerald, 1990, p.64; see also Abbott, 1967, p.646 as cited in CCE, 1988, p.26 and SCCE, 1977, p.42; Slattery, 1989, p.32). Thereafter, the administration fails to nurture communitarian development through its failure to develop appropriate social and institutional arrangements (McCann, 1998, p.20). By virtue of the authoritarianism of the principalship, and the promotion of the tenets of managerialism and of bureaucracy consequent upon the Principal's domination of the political economy, the school fails to promote the sense of personalism, involving humaneness in the context of the workplace, and the sense of subsidiarity, involving the rejection of an essentially bureaucratic organising principle for the workplace, required of the Catholic context (Bryk, 1996, p.30; see also Canavan, 1990, p.23; McCann, 1998, p.27; O'Keefe, 1999, p.28; Slattery, 1989, p.31; Sullivan, 2000, p.155).

Over and above these considerations of the communitarian dimension per se, the particularities of the leadership of the participant school are to be noted. At the level of the Principal's autocratic hegemony and the attributes with which this is associated, in particular the idiosyncratic nature of his vision for the school consequent upon the institutionalisation of subjugation to his authority as principal, the administration fails to promote the practice of leadership by discernment as advocated for the Catholic context

(McMahon et al., 1997, p.2). Specifically, the authoritarian and autocratic qualities of the principalship, together with the hierarchical and fragmentary nature of the administrative arrangements thus promulgated, preclude the openness to the reflections of others--required of the leadership of the Catholic school within a context of community--in relation to the decision-making process (McMahon et al., 1997, p.2). That is, in spite of the extent of its leadership structures (inclusive of the student dimension) and of the proliferation of decision-making forums, the leadership style practised by the Principal, and centred on the authority of his person in terms of the office he occupies, precludes the principles of participation, co-responsibility, subsidiarity, and consultation required of the Catholic sector (McMahon et al., 1997, pp.2 and 3): All personnel, in being regarded, in the Catholic context, as fully equal members of the community (CCE, 1982, p.75), are to be enabled to participate authentically (where skill and commitment permit) in responsibility for the school (CCE, 1982, p.76; McMahon et al., 1997, p.2). Consequently, it is to be observed that the leadership of the school tends to reflect pre-conciliar preoccupations with obedience, hierarchical authority (Sullivan, 2000, p.88), and the preservation of distinction between an elite minority and a passive majority (Sullivan, 2000, p.88; see also McBrien, 1994, pp.265 and 1034), as opposed to the post-conciliar concern with collegiality (Arbuckle, 1993, p.60; CCE, 1982, pp.75 and 76, 1988, pp.29-30 and 35-37; McMahon, et al., 1997, p.2; Ryan, 1997a, p.46; SCCE, 1977, p.54; Sullivan, 2000, p.155). In particular, it is to be observed that, like the pre-conciliar era, such arrangements are ultimately associated with a singularity of vision centred on a perspective advocated in the context of the aforementioned elitism (Alberigo, 1987, pp.8 and 14; de Vaucelles, 1987, p.45). Moreover, and again like the pre-conciliar era, such arrangements are also correlated with an insularity of vision in similar association with the aforementioned elitist principle (Alberigo, 1987, pp.8 and 14; de Vaucelles, 1987, p.45).

In consequence of the negligible sense of community, generally, and of collegiality, particularly, promoted by the principalship of the participant school, especially in respect of the preclusion of the practice of leadership by discernment (McMahon et al., 1997, p.2),

the notion of transformational leadership (CCE, 1988, pp.20 and 91, 1997, p.6; Gleeson, 1990, p.107; Grace, 1995, p.54, 1996, p.75; Jordan, 1990, p.28; Laffan, 1998, p.117; D. McLaughlin, 1997, pp.18 and 20; Sullivan, 2000, p.157), advocated for the Catholic context, is also fundamentally precluded. Transformational leadership is grounded in the concepts of community and collegiality (Beare et al., 1993, p.148; Grace, 1995, p.54). Thereafter, transformational leadership is precluded by primitive imperatives--autocracy, managerialism, and bureaucracy, attributes disparate from those advocated for the Catholic context (Arbuckle, 1993, p.60; Bryk, 1996, p.30; CCE, 1982, pp.75 and 76, 1988, pp.29-30 and 35-37, 1997, p.22; Fitzgerald, 1990, pp.67-68; Jacobs, 2002, pp.17, 88, 89, 90, 91 and 92; McMahon et al., 1997, pp.2 and 3; McMahon et al., 1990, p.3; Ryan, 1997a, p.46; SCCE, 1977, p.54; Sullivan, 2000, p.155, 2001, pp.205 and 206; see also Canavan, 1990, p.23; Fitzgerald, 1990, pp.65-66; McCann, 1998, p.27; D. McLaughlin, 1997, pp.14-24; O'Keefe, 1999, p.28; Slattery, 1989, p.31; Sullivan, 2001, p.85)--so embedded in the life of the school, as promulgated by the principalship, as to be beyond contention. Transformational leadership, in its very essence predicated upon the imperative of authenticity and, therefore, upon a concern for renewal (Beare et al., 1993, p.148; Grace, 1995, p.54; D. McLaughlin, 1997, p.20), is grounded in communitarian efforts to transform undesirable features of schooling culture and practice (Beare et al., 1993, p.148; Grace, 1995, p.54). That is, the notion of transformational leadership is precluded at two levels. Fundamentally, it is precluded at the level of the principalship's autocratic hegemony in terms of the negligible sense of collegiality thereby promoted (Beare et al., 1993, p.148; Grace, 1995, p.54). Thereafter, it is precluded at the level of the principalship's promotion, in contravention of the requisite concern of the leader of the Catholic school with the principles of authenticity and ongoing renewal (CCE, 1988, pp.20 and 91, 1997, p.6; Gleeson, 1990, p.107; Jordan, 1990, p.28; Laffan, 1998, p.117; D. McLaughlin, 1997, p.18; Sullivan, 2000, p.157), of attributes disparate from those advocated for the Catholic context. This occurs, firstly, in terms of administrative/organisational practices (Arbuckle, 1993, p.60; Bryk, 1996, p.30; CCE, 1982, pp.75 and 76, 1988, pp.29-30 and 35-37, 1997, p.22; Fitzgerald, 1990, pp.67-68; Jacobs, 2002, pp.17, 88, 89, 90, 91 and 92; McMahon et

al., 1997, pp.2 and 3; McMahon et al., 1990, p.3; Ryan, 1997a, p.46; SCCE, 1977, p.54; Sullivan, 2000, p.155, 2001, pp.205 and 206; see also Canavan, 1990, p.23; Fitzgerald, 1990, pp.65-66; McCann, 1998, p.27; D. McLaughlin, 1997, pp.14-24; O'Keefe, 1999, p.28; Slattery, 1989, p.31; Sullivan, 2001, p.85). Secondly, it occurs in terms of those characteristics by which the Catholic school is to be more generally distinguished (Duminuco, 1999, p.137; Groome, 1996, pp.108, 109, 110, 112 and 114, 1998, pp.59, 60, 78, 92 and 272; McCann, 1998, p.19; D. McLaughlin, 2000, pp.54, 59 and 99; O'Keefe, 1999, pp.23 and 25; Treston, 1998, pp.65-66). (This second source of disparity will be discussed more fully in the ensuing section.)

In respect of the communitarian and/or visionary imperatives of transformational leadership (Beare et al., 1993, p.148; Grace, 1995, p.54; D. McLaughlin, 1997, pp.19-20), transformational leadership is thus precluded at three particular levels in the context of the participant school. This occurs, firstly, in relation to the communitarian imperative (Beare et al., 1993, p.148; Grace, 1995, p.54) in respect of the Principal's authoritarian domination of the school's political economy. Transformational leadership is to be concerned with the inspiration, as opposed to the domination, of the school community (Grace, 1995, p.54). Secondly, and also in respect of the Principal's authoritarian domination of the school's political economy, this occurs, in joint consideration of both the communitarian (Beare et al., 1993, p.148; Grace, 1995, p.54) and visionary (Beare et al., 1993, p.148; D. McLaughlin, 1997, pp.19-20) imperatives, in relation to the idiosyncratic nature of the latter's vision for the school. The Principal's idiosyncratic vision, in part constituted by, and in part consequent upon, the aforementioned primitive imperatives peculiar to the school, not only contravenes the essential concern of the Catholic school with features deemed to be consonant with the Christian vision (Buetow, 1988, p.259; CCE, 1982, 1988, 1997; Groome, 1996, 1998; SCCE, 1977) but also contravenes standards acceptable without the Christian dimension. Thus, by virtue of opposition--regardless of religious commitment and/or denominational affiliation--to the detrimental effects with which the Principal's vision is associated, the



commitment demanded of personnel, in the context of transformational leadership, is precluded. That is, transformational leadership, at the level of a guiding vision (Beare et al., 1993, p.148; D. McLaughlin, 1997, pp.19-20), sustained in relation to daily practices (Beare et al., 1993, p.153; L. Burns, 1990, p.77), to which personnel are able to feel committed (Beare et al., 1993, p.153; L. Burns, 1990, pp.76-77; Sullivan, 2001, p.33; Tuohy & Coghlan, 1998, p.168), is precluded. Finally, and also in respect of the Principal's authoritarian domination of the school's political economy, this occurs, thirdly, in consideration of the visionary imperative (Beare et al., 1993, p.148; D. McLaughlin, 1997, pp.19-20). This pertains to the principalship's essential restriction of leadership to its administrative dimension in respect of organisational and/or institutional needs. Transformational leadership, by virtue, in particular, of the guiding Christian vision with which it is to be associated in the context of the Catholic school (Buetow, 1988, p.259; CCE, 1982, 1988, 1997; Groome, 1996, 1998; SCCE, 1977), is not to be restricted to a merely administrative dimension (Sullivan, 2001, pp.33 and 205; Tuohy & Coghlan, 1998, pp.169, 170, 171, 173 and 178). Rather, it is to be concerned with an holistic consideration of its guiding vision (Tuohy & Coghlan, 1998, p.176).

As has been observed, the school's autocratic hegemony is associated with the generalised disempowerment of the school's personnel. Thus, finally, it is to be noted that the concept of service (Arbuckle, 1993, p.60; Fitzgerald, 1990, pp.65-66; Jacobs, 2002, p.17; D. McLaughlin, 1997, pp.21-24; McMahon et al., 1990, p.3), advocated for leadership in the Catholic context, is, at a fundamental level, precluded in relation to the leadership of the participant school. In the Catholic context, leadership, predominantly understood in relation to the concept of service, seeks to empower through opportunity to participate in, and contribute to, the life of the school (Arbuckle, 1993, p.60; Fitzgerald, 1990, pp.65-66 and 67; Jacobs, 2002, p.17; D. McLaughlin, 1997, pp.21-24; McMahon et al., 1990, p.3; Sullivan, 2001, p.206). Thereafter, leadership as service is precluded in relation to its association with the notion of leadership from below (Fitzgerald, 1990, pp.67-68). This occurs in consequence not only of the hierarchical nature of the leadership

of the participant school centred on the office of principal but also of the authoritarianism with which it is associated in terms of the essential subjugation of personnel to the authority of the principalship. Leadership, in the Catholic context, is to be reliant upon neither status (Fitzgerald, 1990, p.68) nor power of position (Sullivan, 2001, p.206) nor the exercise of domination (Grace, 1995, p.54).

Over and above these considerations and in relation to delimitation of the administrative principle of maximisation of output, leadership as service is precluded, in the context of the participant school, at the level of the administrative intolerance directed towards the impact of the vagaries of human existence upon the day-to-day running of the school. Leadership in the Catholic context is to be accepting not only of such vagaries, in terms of the interference offered the daily routine of the school, but of episodes of failure and weakness more particularly (Fitzgerald, 1990, p.68; see also Bryk, 1996, p.30; Groome, 1998, p.59). Further, given the essential subordinacy of the human dimension, particularly in terms of the subjugation wrought in relation to the authority of the principalship, such leadership is precluded at the level of its inextricable association with innate respect for the freedom of the human person (D. McLaughlin, 1997, p.23). Thus, as has been noted previously in relation to the principalship's failure to develop a positive relational dimension (Bryk, 1996, p.30; CCE, 1982, pp.25 and 75, 1988, pp.27, 28, 29-30 and 35-37, 1997, p.22; Day, 1999, p.265; Dwyer, 1997, p.160; Fitzgerald, 1990, pp.64, 68 and 69; Groome, 1996, pp.111 and 122, 1998, pp.92-93; Jacobs, 2002, pp.13, 14 and 33; Treiston, 1998, p.67; see also Coyle, 1988; McCann, 1998, p.27; O'Keefe, 1999, p.28; Slattery, 1989, p.32), the principalship, in its essential delimitation of the freedom of the individual, ultimately fails to promote the requisite ethic of service through its failure to concern itself with the promotion of a gospel spirit of freedom and charity (Abbott, 1967, p.646; see also Abbott, 1967, p.646 as cited in CCE, 1988, p.26 and SCCE, 1977, p.42; Fitzgerald, 1990, p.69).

In particular, this ethic of service, deemed critical to leadership in the Catholic context (Fitzgerald, 1990, pp.65-66; Jacobs, 2002, p.17; D. McLaughlin, 1997, pp.21-24; McMahon, et al., 1990, p.3), is inextricably associated with the notion of authority (Sheehan, 2002, p.xv; Jacobs, 2002, p.17). Authority, in relation to the Catholic leader, is to reflect the conciliar/post-conciliar movement in focus from authority as power of office to authority exercised as service (Fitzgerald, 1990, p.68; Sullivan, 2001, p.206). Thus, at the level of consideration of authority, as promulgated by the principalship, the servant model of leadership is precluded in the context of the participant school. The locus of the authority of the Principal is inextricably associated with the power of the office of the principal within a context of authoritarianism and autocracy. This is in direct contravention of the respect for authenticity, the regard for the dignity of the human person, and the concern for the common good required of the Catholic context in respect of the servant model of leadership (Jacobs, 2002, pp.13, 14, 33 and 35-59). Consequently, it is to be observed that the principalship, in its autocracy, in its regard of public discourse as essentially problematic, and in its use of power to engender a culture of conformity, succumbs to the absolutism of authoritarianism (Jacobs, 2002, pp.88 and 89), ideology (Jacobs, 2002, pp.90 and 91), and imperialism (Jacobs, 2002, p.92) respectively. The principalship is associated, respectively, with the power of the Principal, with essential disparity in regard to the rhetoric of the school's philosophy and the reality of its practices, and with the hubris of an administrative culture that seeks to disempower. Thus, it is to be observed, in relation to the concept of authority in the Catholic context, that the findings of this study affirm that leadership reduced to its administrative dimension has, through a primary concern with primitive imperatives and through a failure to connect the techniques of administration to a transformative vision (Sullivan, 2001, p.205), the potential to distort the use of authority (Sullivan, 2001, p.205).

By way of concluding, it only remains to note that, from the perspective of contradistinction, the findings of this study affirm the significance of the leadership of the Catholic school in the determination of the distinguishing characteristics appropriate to it.

*Disparity and Congruity: The School*

Within the context of this thesis, two principal sources provide a contemporary understanding of the characteristics that are to distinguish the Catholic school: the Church documents of the conciliar/post-conciliar period; the general body of literature apart from the said documents of the Church. As was noted, and utilised, in relation to the Chapter Three discussion of the general body of literature, Groome's (1996, 1998) schema, involving the distinguishing characteristics of Catholicism, provides a basic framework for an understanding of the issue of the distinctiveness of the Catholic school. This is consequent upon its ability to incorporate the various elements discussed within the general body of literature and, therefore, its recognised significance as an organising principle for the distinctive qualities of Catholic schools argued therein (McCann, 1998, p.18; D. McLaughlin, 2000, pp.108-109; O'Keefe, 1999, p.23). Groome's (1996, 1998) schema has not only the overall capacity to accommodate consideration of the presenting issues of the participant school but also the capacity to incorporate those elements relevant to the presenting issues of the participant school as discussed within the Church documents of the conciliar/post-conciliar period. Thus, Groome's (1996, 1998) schema is similarly utilised here to provide the basic framework for the ensuing discussion undertaken in relation to the presenting issues of the participant school at the level of the characteristics by which the Catholic context is to be distinguished.

The distinguishing characteristics of the Catholic school are to be grounded in the distinctive qualities of Catholicism (Groome, 1996, p.107, 1998, p.53; T. McLaughlin, 1999, p.67), namely, its positive anthropology (Groome, 1996, pp.109 and 110, 1998, pp.59, 78 and 92), its sense of sacramentality (Groome, 1996, p.112; Treston, 1998, pp.65-66), its communal emphasis (Groome, 1996, pp.108 and 114, 1998, p.60; McCann, 1998, p.19; D. McLaughlin, 2000, pp.54 and 99; O'Keefe, 1999, p.23), its commitment to tradition (Duminuco, 1999, p.137; Groome, 1996, p.108; D. McLaughlin, 2000, p.59; O'Keefe, 1999, p.25), and its appreciation of rationality and learning (Groome, 1998,

p.272; McCann, 1998, p.19). The distinguishing attributes of the Principal's vision for the school are disparate from those advanced for the Catholic context. In promoting not only an autocratic hegemony but also, through that autocratic hegemony, a managerial administrative focus and a bureaucratic organisational culture, the Principal effectively delimits those distinctive characteristics by which the Catholic school is to be distinguished not only at the administrative/organisational level (Arbuckle, 1993, p.60; Bryk, 1996, p.30; CCE, 1982, pp.75 and 76, 1988, pp.29-30 and 35-37, 1997, p.22; Fitzgerald, 1990, pp.67-68; Jacobs, 2002, pp.17, 88, 89, 90, 91 and 92; McMahon et al., 1997, pp.2 and 3; McMahon et al., 1990, p.3; Ryan, 1997a, p.46; SCCE, 1977, p.54; Sullivan, 2000, p.155, 2001, pp.205 and 206; see also Canavan, 1990, p.23; Fitzgerald, 1990, pp.65-66; McCann, 1998, p.27; D. McLaughlin, 1997, pp.14-24; O'Keefe, 1999, p.28; Slattery, 1989, p.31; Sullivan, 2001, p.85), as has been illustrated, but also at the level of the distinguishing characteristics of Catholicism (Duminuco, 1999, p.137; Groome, 1996, pp.108, 109, 110, 112 and 114, 1998, pp.59, 60, 78, 92 and 272; McCann, 1998, p.19; D. McLaughlin, 2000, pp.54, 59 and 99; O'Keefe, 1999, pp.23 and 25; Treston, 1998, pp.65-66).

Specifically, by virtue of its autocratic quality, and of the managerialism and the bureaucracy thereby promoted, the principalship delimits, firstly, the communitarian dimension of the school (CCE, 1982, pp.26 and 75, 1988, pp.28, 29-30 and 35-37, 1997, p.22; Groome, 1996, pp.108 and 114, 1998, p.60; McCann, 1998, p.19; D. McLaughlin, 2000, pp.54 and 99; O'Keefe, 1999, p.23; SCCE, 1977, p.15; see also Hugonnet, 1997, p.24). As has been observed, staff and students primarily experience the communitarian dimension of the school in terms of the quality of interpersonal relationships shared at the level of the larger day-to-day community. Thereafter, they experience it in essential disassociation--albeit in varying degrees--from the school's administration and, therefore, from the institutional reality of the school. Over and above the delimitations afforded the communitarian imperative observed previously in relation to the leadership of the school (Buetow, 1988, p.237; CCE, 1982, pp.26 and 75, 1988, pp.27, 28, 29-30 and 35-37, 1997,

p.22; Dwyer, 1997, p.160, 1998, p.5; Fitzgerald, 1990, pp.60 and 64; Groome, 1996, pp.108 and 114, 1998, p.60; McCann, 1998, p.19; D. McLaughlin, 2000, pp.54 and 99; McMahon et al., 1990, p.2; O'Keefe, 1999, p.23; see also Fitzgerald, 1990, pp.61-62; Hugonnet, 1997, p.24; McKinnon, 1989; SCCE, 1977, p.15; Slattery, 1989, pp.31 and 32; Wilkinson, 1990, pp.116-119), this disjuncture is correlated, in large part, with two phenomena peculiar to the school. At a fundamental level, and in relation to the school's image-focused political economy, it is associated with the administration's concern for the school's institutional reality as something to be served by, rather than as something which is to serve, the day-to-day community (CCE, 1982, 1988, 1997; Dwyer, 1998, p.5; Groome, 1996, 1998; SCCE, 1977; see also Abbott, 1967, p.635). Specifically, as has been noted in Chapter Six, this disjuncture pertains to four particular factors in their image-related associations for the school: the busyness of the school; the administrative/organisational focus of the administrative culture of the school; the emphasis of control within the school; and the school's house and vertical mentor systems.

Firstly, the inherent busyness of the school, grounded in facilitating the extensive array of features through which the school's image is perpetrated in respect of the Principal's idiosyncratic vision, fundamentally delimits opportunities for personal and social interaction and, therefore, undermines, at a foundational level, the communal dynamic that is to distinguish the Catholic school (CCE, 1982, pp.26 and 75, 1988, pp.28, 29-30 and 35-37, 1997, p.22; Groome, 1996, pp.108 and 114, 1998, p.60; McCann, 1998, p.19; D. McLaughlin, 2000, pp.54 and 99; O'Keefe, 1999, p.23; SCCE, 1977, p.15; see also Hugonnet, 1997, p.24). In particular, and at the level of the importance attached to the relationship between staff and student in the Catholic context, the busyness of the school delimits the practice of a pedagogy which emphasises the direct and personal contact of staff with student (CCE, 1982, pp.25 and 36-38). Secondly, and at the level of the staff, as opposed to the student body, the administrative culture delimits the communitarian imperative (CCE, 1982, pp.26 and 75, 1988, pp.28, 29-30 and 35-37, 1997, p.22; Groome, 1996, pp.108 and 114, 1998, p.60; McCann, 1998, p.19; D. McLaughlin, 2000, pp.54 and

99; O'Keefe, 1999, p.23; SCCE, 1977, p.15; see also Hugonnet, 1997, p.24). At a fundamental level, this occurs by virtue of its failure to develop, as has been noted previously, a positive relational dimension (Bryk, 1996, p.30; CCE, 1982, pp.25 and 75, 1988, pp.27, 28, 29-30 and 35-37, 1997, p.22; Day, 1999, p.265; Dwyer, 1997, p.160; Fitzgerald, 1990, pp.64, 68 and 69; Groome, 1996, pp.111 and 122, 1998, pp.92-93; Jacobs, 2002, pp.13, 14 and 33; Treston, 1998, p.67; see also Coyle, 1988; McCann, 1998, p.27; O'Keefe, 1999, p.28; Slattery, 1989, p.32). This is consequent upon the authoritarianism of the principalship. Thereafter, this occurs by virtue of its failure to develop, as has also been previously noted, appropriate social and institutional arrangements (McCann, 1998, p.20). This is consequent upon the managerialism and bureaucracy thereby promulgated by the principalship, such attributes being grounded in essential concern for the maintenance of the school in accordance with the idiosyncratic image configured by the Principal.

Thirdly, at the level of both the staff and students, and similarly grounded in concern for the maintenance of the school in terms of the idiosyncratic image advocated by the Principal, delimitation of the communal dynamic (CCE, 1982, pp.26 and 75, 1988, pp.28, 29-30 and 35-37, 1997, p.22; Groome, 1996, pp.108 and 114, 1998, p.60; McCann, 1998, p.19; D. McLaughlin, 2000, pp.54 and 99; O'Keefe, 1999, p.23; SCCE, 1977, p.15; see also Hugonnet, 1997, p.24) pertains to the emphasis of control within the school. Given the increasingly larger context of the positive relations enjoyed at the level of the day-to-day community with decreasing proximity to the principalship, this is of greater significance to staff, as opposed to the student body. For the student body, this is restricted to the punitive, inflexible, and the oftentimes trivial nature of the discipline policy in respect of disciplinary breaches. Thereafter, it is related to the sense of imposition with which the compulsory interschool sporting component of the co-curriculum and the religious dimension of the school are associated for a significant proportion of the student body. However, for staff, in particular, for the teaching personnel, the sense of control is, as has been illustrated, all-pervasive. Finally, at the level of both the staff and students, and

grounded in the particularities of the idiosyncratic image advocated by the Principal, delimitation of the communal dynamic (CCE, 1982, pp.26 and 75, 1988, pp.28, 29-30 and 35-37, 1997, p.22; Groome, 1996, pp.108 and 114, 1998, p.60; McCann, 1998, p.19; D. McLaughlin, 2000, pp.54 and 99; O'Keefe, 1999, p.23; SCCE, 1977, p.15; see also Hugonnet, 1997, p.24) pertains to the house and vertical mentor systems, features pursued in essential disregard for the detrimental effects of the actuality conceived. As has been observed, disapprobation is expressed, on the part of both staff and students, at two levels. Firstly, it is expressed in relation to the essential divisiveness of these systems for the school's sense of community at the level of the whole school beyond that of the six immediate houses. (The house system is valued in relation to the sense of community formed at the level of the various houses.) Secondly, it is expressed in regard to the limited parish contact it affords, largely within the contexts of imposition and compulsion, in relation to the school's Mass program. Ultimately, therefore, such disapprobation, as has been noted, is to be observed in relation to the bias of the larger context of its pursuit, in the interests of the school's image, of co-curricular provision and of the house system per se and consequently, therefore, pursuit of the independent dynamic with which co-curricular provision and the concept of the house system are predominantly associated.

Ultimately, however, and largely at the level of the staff as opposed to the student body, delimitation of the communitarian dimension demanded of the Catholic context (CCE, 1982, pp.26 and 75, 1988, pp.28, 29-30 and 35-37, 1997, p.22; Groome, 1996, pp.108 and 114, 1998, p.60; McCann, 1998, p.19; D. McLaughlin, 2000, pp.54 and 99; O'Keefe, 1999, p.23; SCCE, 1977, p.15; see also Hugonnet, 1997, p.24) pertains to the administration's failure to promote the positive anthropology required of the Catholic sector (Groome, 1996, pp.109 and 110, 1998, pp.59, 78 and 92). That is, the second phenomenon with which delimitation of the communitarian imperative (CCE, 1982, pp.26 and 75, 1988, pp.28, 29-30 and 35-37, 1997, p.22; Groome, 1996, pp.108 and 114, 1998, p.60; McCann, 1998, p.19; D. McLaughlin, 2000, pp.54 and 99; O'Keefe, 1999, p.23; SCCE, 1977, p.15; see also Hugonnet, 1997, p.24) is associated is the defensive stance



actuated--albeit in varying degrees--by the predominantly critical context of the administration's discourse with staff and students. With students, this occurs in the context of the discipline policy it promulgates. With staff, in particular, the teaching personnel, this occurs all-pervasively within--in consequence of the autocracy, managerialism, and bureaucracy promulgated by the principalship--the context of the administration's larger concern with control of the school's day-to-day community. Delimitation of the anthropological imperative (Groome, 1996, pp.109 and 110, 1998, pp.59, 78 and 92) is of greater significance for the school's personnel, in particular the teaching personnel, as opposed to the school's student body. As with the communitarian imperative (CCE, 1982, pp.26 and 75, 1988, pp.28, 29-30 and 35-37, 1997, p.22; Groome, 1996, pp.108 and 114, 1998, p.60; McCann, 1998, p.19; D. McLaughlin, 2000, pp.54 and 99; O'Keefe, 1999, p.23; SCCE, 1977, p.15; see also Hugonnet, 1997, p.24), this occurs in consequence of the increasingly larger context of the positive relations enjoyed, with decreasing proximity to the principalship, at the level of the day-to-day community. In light of these delimitations of the communitarian (CCE, 1982, pp.26 and 75, 1988, pp.28, 29-30 and 35-37, 1997, p.22; Groome, 1996, pp.108 and 114, 1998, p.60; McCann, 1998, p.19; D. McLaughlin, 2000, pp.54 and 99; O'Keefe, 1999, p.23; SCCE, 1977, p.15; see also Hugonnet, 1997, p.24) and anthropological (Groome, 1996, pp.109 and 110, 1998, pp.59, 78 and 92) imperatives advocated for the Catholic school, it is thus to be observed that the human-centred dynamic (CCE, 1982, 1988, 1997; Dwyer, 1998, p.5; Groome, 1996, 1998; SCCE, 1977; see also Abbott, 1967, p.635), by which the Catholic school is to be more generally distinguished, is thus fundamentally delimited.

The positive anthropology required of the Catholic context (Groome, 1996, pp.109 and 110, 1998, pp.59, 78 and 92) is delimited in the context of the participant school in respect of the four principal features with which this attribute is associated. At a fundamental level, the administration of the participant school fails to promote that benevolent understanding of the human condition required of the Catholic sector (Groome, 1998, p.59). This occurs in relation to the defensive stance actuated--on the part of staff, in

particular, on the part of the teaching personnel, and, though to a lesser extent, on the part of the students--in respect of a perspective essentially grounded in the administration's projected untrustworthiness of the day-to-day community. Thereafter, the administration of the participant school consequently delimits, largely in relation to the staff, in particular, the teaching personnel, as opposed to the student body, those basic commitments with which such benevolence is associated. These pertain to the affirmation of the fundamental goodness of the human person, the promotion of the dignity of the human person and the worth-whileness and ultimate significance of each human life, the honouring of the fundamental rights of the human person in consideration of the desirability of the well-being of the individual and the common good, and the comprehensive development of the individual human person's capacities, including the spiritual (Groome, 1996, p.111, 1998, pp.92-93). Thus, it is to be reiterated that, at a fundamental level, the administration of the participant school fails to concern itself with the promotion of a gospel spirit of freedom and love (Abbott, 1967, p.646; see also Abbott, 1967, p.646 as cited in CCE, 1988, p.26 and SCCE, 1977, p.42; Fitzgerald, 1990, p.69).

The administration of the participant school, in its concern with the control of the day-to-day community and, therefore, in its projected untrustworthiness of the day-to-day community, essentially delimits, firstly, that affirmation, critical to the Catholic context, of the human person's basic goodness (Groome, 1996, pp.109 and 110, 1998, pp.78 and 92). The administration actuates, albeit in varying degrees, a standardly defensive stance on the part of the day-to-day community. As has been observed, this defensiveness, predominantly associated with the critical nature of the administration's discourse with staff and students within a context of control, attenuates with decreasing proximity to the principalship. At the level of the student body this pertains, as has been indicated, principally to the punitive, inflexible and the oftentimes trivial nature of the discipline policy in respect of disciplinary breaches. Thereafter, it pertains, with reduced immediacy for the student body, to the pervading sense of control within the school directed towards an experience of the institutional reality of the school as something which is to be served

by, rather than as something which is to serve, the day-to-day community (CCE, 1982, 1988, 1997; Dwyer, 1998, p.5; Groome, 1996, 1998; SCCE, 1977; see also Abbott, 1967, p.635). As has also been indicated, at the level of the staff, and at the level of the teaching personnel in particular, this pertains, with greater immediacy, to the pervading sense of control within the school. This occurs in regard to the regulation of general conduct wrought in relation to the culture of conformity engendered by the attendant effects of the school's autocracy, managerialism, and bureaucracy. That is, at the level of the school's personnel, the pervading sense of control within the school is, to an even greater extent than at the level of the student body, directed towards an experience of the institutional reality of the school as something which is to be served by, rather than a something which is to serve, the day-to-day community (CCE, 1982, 1988, 1997; Dwyer, 1998, p.5; Groome, 1996, 1998; SCCE, 1977; see also Abbott, 1967, p.635).

Further, the promotion of the dignity of the human person (Groome, 1996, pp.111 and 122, 1998, p.92; Treston, 1998, p.67), particularly at the level of the worth-whileness and ultimate significance of each human life (Groome, 1996, p.111, 1998, p.93) is, secondly, delimited. This occurs in respect not only of the aforementioned delimitation of the affirmation of the fundamental goodness of the human condition (Groome, 1996, pp.109 and 110, 1998, pp.78 and 92) but also, more specifically, in respect of the administrative promulgation, at the level of the school's personnel in particular, of the general principle of the subordination of the human dimension. The administration is concerned for the school in its institutional, as opposed to human (CCE, 1982, 1988, 1997; Dwyer, 1998, p.5; Groome, 1996, 1998; SCCE, 1977; see also Abbott, 1967, p.635), dimension, in consideration for the facilitation of, in the case of personnel, and compliance with, in the case of the student body, the various offerings through which the school's image is perpetrated. As with the delimitation afforded the affirmation of the basic goodness of the human person (Groome, 1996, pp.109 and 110, 1998, pp.78 and 92), this delimitation afforded the dignity of the human person (Groome, 1996, pp.111 and 122, 1998, p.92; Treston, 1998, p.67) attenuates with decreasing proximity to the principalship.

This occurs in consequence of the increasingly larger context of the positive relations enjoyed at the level of the day-to-day community. Specifically, whilst similarly related to the nature of the discipline policy, for the student body, and to the regulation of conduct effected by the culture of conformity, for personnel, and for the teaching personnel in particular, such delimitation also extends to include the detrimental effects of the school's image-focused political economy: demanding industrial conditions; the administrative/organisational focus, and the oppressive quality, of the administrative culture; and the superficiality of the school's educational provision and of its religious and communitarian dimensions.

Thus, thirdly, the honouring of the fundamental rights of the human person (Groome, 1996, p.111), particularly in terms of concern not only for the well being of the individual but also for the common good (Groome, 1996, pp.111 and 122, 1998, p.92; Treston, 1998, p.67), is essentially delimited. The administration subordinates the concerns of the human dimension (CCE, 1982, 1988, 1997; Dwyer, 1998, p.5; Groome, 1996, 1998; SCCE, 1977; see also Abbott, 1967, p.635) to those of the institution in terms of its image-oriented political economy. Moreover, the administration of the participant school delimits, fourthly, the potential to develop the capacities of the individual, including the spiritual (Duminuco, 1999 pp.140 and 141; Groome, 1996, pp.109 and 121; T. McLaughlin, 1996, pp.141 and 143; see also D. McLaughlin, 2000, p.61; Sullivan, 2001, p.xiii). At the level of the staff, this occurs by virtue of the functionary, apolitical emphasis accorded the role of personnel. At the level of the students, this occurs by virtue of the inappropriateness of the school's academic curricular focus and the cursory facilitation of Special Education. At the level of both staff and students, this occurs in respect of the superficiality of the religious dimension.

As has been noted, the essentially shallow quality of the religious dimension is restricted to the rhetoric of the school's charism and to prescribed routine practices. In particular, where the sacramentality of the school is limited to an extensive liturgical

program, its commitment to tradition is restricted, firstly, to prescribed routine practices, such as the Religious Education program, and, thereafter, not merely to the rhetoric of the school's charism but, in particular, to the rhetoric of the school's charism in essential isolation from the larger Christian story and vision (Groome, 1996, p.118; see also Treston, 1998, p.68). Thus, as prescribed for the Catholic context, the sense of sacramentality (Groome, 1996, p.112; Treston, 1998, pp.65-66), whereby the environment of the Catholic school is to provide an essentially religious experience of life (Groome, 1996, p.113, 1998, p.59; O'Keefe, 1999, p.23; Treston, 1997, p.15; see also van Eyk, 1998, p.53), is effectively delimited. Likewise, the commitment to tradition (Duminuco, 1999, p.137; Groome, 1996, p.108; D. McLaughlin, 2000, p.59; O'Keefe, 1999, p.25), whereby the Catholic religious tradition is to be both lived and living (Groome, 1998, p.226; O'Keefe, 1999, p.23; Sullivan, 2001, pp.35 and 161; see also van Eyk, 1998, p.53), is effectively delimited.

At a fundamental level, these sacramental (Groome, 1996, p.112; Treston, 1998, pp.65-66) and traditional (Duminuco, 1999, p.137; Groome, 1996, p.108; D. McLaughlin, 2000, p.59; O'Keefe, 1999, p.25) imperatives advocated for the Catholic context are constrained by the delimitation afforded the communitarian (CCE, 1982, pp.26 and 75, 1988, pp.28, 29-30 and 35-37, 1997, p.22; Groome, 1996, pp.108 and 114, 1998, p.60; McCann, 1998, p.19; D. McLaughlin, 2000, pp.54 and 99; O'Keefe, 1999, p.23; SCCE, 1977, p.15; see also Hugonnet, 1997, p.24) and anthropological (Groome, 1996, pp.109 and 110, 1998, pp.59, 78 and 92) imperatives. By virtue of the communitarian and anthropological dimensions, as promulgated within the participant school, the central concern of the Catholic school with the gospel spirit of freedom and charity (Abbott, 1967, p.646; see also Abbott, 1967, p.646 as cited in CCE, 1988, p.26 and SCCE, 1977, p.42) is delimited. Thus, the evangelic dynamic, by which the Catholic school is to be more generally distinguished (CCE, 1982, 1988, 1977; Groome, 1996, 1998; SCCE, 1977) and in which the sacramental (Groome, 1996, p.112; Treston, 1998, pp.65-66) and traditional (Duminuco, 1999, p.137; Groome, 1996, p.108; D. McLaughlin, 2000, p.59; O'Keefe, 1999, p.25) imperatives are to be essentially grounded, is also delimited. Further, these

imperatives, by virtue of the promulgation of the school's charism in essential isolation from the larger Christian story and vision (Groome, 1996, p.118; see also Treston, 1998, p.68), are also constrained by the delimitation afforded the Christ-centred dynamic by which the Catholic school is to be fundamentally distinguished (CCE, 1982, 1988, 1997; SCCE, 1977). Beyond these generally pervasive influences, the sacramental (Groome, 1996, p.112; Treston, 1998, pp.65-66) and traditional (Duminuco, 1999, p.137; Groome, 1996, p.108; D. McLaughlin, 2000, p.59; O'Keefe, 1999, p.25) imperatives are additionally delimited by the larger context of imposition, as opposed to those of engagement and/or contribution, with which the religious dimension is associated by staff and students. The religious dimension of the school, pre-eminently configured in respect of the school's image-focused political economy, is largely experienced within the context of the administration's fundamental concern with the control of the day-to-day community. Thus, in view of these trends, it is to be observed that the fundamental importance to the Catholic school of the context of an essentially Christian mentality (SCCE, 1977, p.15), nurtured by genuine Christian living (SCCE, 1977, p.15) and inclusive of all means capable of nourishing the spiritual life of the school community (CCE, 1982, p.46), is essentially delimited in relation to the religious dimension of the participant school. In particular, at the level of the Religious Education program, in relation to both the sacramental (Groome, 1996, p.112; Treston, 1998, pp.65-66) and the traditional (Duminuco, 1999, p.137; Groome, 1996, p.108; D. McLaughlin, 2000, p.59; O'Keefe, 1999, p.25) imperatives, the religious imperative of the school is delimited in respect of three practical factors: the need for renewal in respect of the Religious Education curriculum; the negligible sense of interdisciplinary work within the curriculum and, thereafter, the co-curriculum in relation to Religious Education within the school; and the deployment of disinterested and/or ill-qualified staff within the Religious Education Faculty.

Finally, the superficiality consequent upon the extensive nature of the school's curricular and co-curricular provisions, the inappropriateness of the academic curricular focus and the cursory facilitation of Special Education within school, together with

detrimental effect that the essential busyness of the teaching personnel has upon the quality of teaching, delimits the quality of the school's educational provisions and, therefore, the quality of the school's concern with rationality and learning (Groome, 1998, p.272; McCann, 1998, p.19). In particular, the concern of the Catholic school with the assimilation of tradition through the habit of critical reflection (Groome, 1996, pp.120 and 121; D. McLaughlin, 2000, p.59) is delimited. This occurs in consequence of the emphasis upon control, in respect not only of the essentially superficial quality of the school's Catholicity and of its educational provisions but also of the negligible sense of interdisciplinary work within the school (CCE, 1988, pp.57 and 58; Davis, 1999, p.225; Groome, 1996, pp.107, 120 and 121, 1998, pp.60, 275 and 285; Sullivan, 2000, p.175; Treston, 1998, p.65), and by virtue of the delimitation afforded the traditional imperative (Duminuco, 1999, p.137; Groome, 1996, p.108; D. McLaughlin, 2000, p.59; O'Keefe, 1999, p.25) *per se*. Moreover, these factors delimit the essential concern of the Catholic school not only with the integral formation of the individual (CCE, 1982, p.20, 1988, p.62, 1997, p.7; SCCE, 1977, pp.13 and 25), as has been observed, but also with the synthesis of culture and faith, and of faith and life (CCE, 1982, pp.33-36, 1988, pp.31-32, 1997, p.17; SCCE, 1977, pp.33-39): As with the religious dimension, in particular, the school's educational provision, more generally, is pre-eminently configured in respect of the school's image-focused political economy.

Over and above these five distinguishing characteristics, the Catholic school is to be concerned with three distinct emphases: holistic influence of the life of the person (Groome, 1996, p.121; T. McLaughlin, 1996, pp.140, 141 and 143; see also Duminuco, 1999, pp.140 and 141; D. McLaughlin, p.61); concern for the dignity of the human person and the common good (Groome, 1996, pp.111 and 122, 1998, p.92; Treston, 1998, p.67); and, in creative tension (Sullivan, 2001, p.201), the qualities of distinctiveness and inclusiveness in relation to its religious dimension (Groome, 1996, p.123; O'Keefe, 1999, p.34; Sullivan, 2001, pp.198 and 201; Williams, 1998, p.50; see also T. McLaughlin, 1999, pp.83-86). The idiosyncratic vision promulgated by the principalship delimits the

realisation of these three emphases. At the level not only of the school's essentially shallow religious dimension but also of the delimitation afforded the assimilation of tradition through the habit of critical reflection (Groome, 1996, pp.120 and 121; D. McLaughlin, 2000, p.59), the potential for holistic influence (Groome, 1996, p.121; T. McLaughlin, 1996, pp.140, 141 and 143; see also Duminuco, 1999, pp.140 and 141; D. McLaughlin, p.61) is delimited. At the level not only of the school's managerial administrative focus whereby administrative/institutional concerns are favoured to the detriment of the human dimension (CCE, 1982, 1988, 1997; Dwyer, 1998, p.5; Groome, 1996, 1998; SCCE, 1977; see also Abbott, 1967, p.635) but also of the delimitation afforded the anthropological imperative (Groome, 1996, pp.109 and 110, 1998, pp.59, 78 and 92), concern for the dignity of the human person and the common good (Groome, 1996, pp.111 and 122, 1998, p.92; Treston, 1998, p.67) is delimited. At the level of the school's overt Catholicity, a characteristic primarily linked with the Principal, given that individual's projected ownership of the school's charism, whilst the school maintains a distinctive Catholic profile this effectively operates without the principle of inclusiveness (Groome, 1996, p.123; Sullivan, 2001, p.198; Williams, 1998, p.50; see also T. McLaughlin, 1999, pp.83-86; O'Keefe, 1999, p.34). By virtue of the larger context of the religious dimension's inextricable association with the Principal, a characteristic associated with a context of imposition, as opposed to participation and/or contribution, this occurs not merely in relation to those without Catholicism in the school but in relation to the day-to-day community generally.

### Opposition and Compliance

Over and above the aforementioned sources of disparity within the school, the quality of disparateness also exists in respect of the response of the day-to-day community to the prevailing order. Whilst there exists profound opposition to the prevailing order this is ultimately masked by the overall compliance of the day-to-day community with its demands. Two aspects of these essential qualities of opposition and compliance are,



however, to be noted. The first of these pertains to the attenuation of the compliance of members of the day-to-day community--in terms of compliance as relatively free assent--with movement from the student body to the teaching support staff and from the teaching support staff to the teaching personnel. That is, compliance--as relatively free assent--is more notable at the level of the student body than at the level of the teaching support staff and at the level of the teaching support staff than at the level of the teaching personnel. The second of these thus pertains, obversely, to the increasing opposition to the prevailing order with movement from the student body to the teaching support staff and from the teaching support staff to the teaching personnel.

In respect of the aforementioned characteristics of these two essential qualities of opposition and compliance, several observations are to be noted. Firstly, the elements of compliance and opposition tend to attenuate and to increase, respectively, with increasing proximity to the principalship. As has been indicated, the greater the proximity to the principalship, the greater the attendant effects of the school's autocratic hegemony, managerial administrative focus, and bureaucratic organisational culture, and, therefore, the greater the disapprobation for the prevailing order which exists within the school.

Secondly, whilst these trends of attenuation and increase, in relation to the elements of compliance and opposition respectively, predominate overall, some diminishment, in terms of tacit support for the principalship and/or for the political economy, as determined by the former, is to be observed. Whilst this largely occurs in relation to the members of the Principal's Consult, it is neither confined to, nor an inevitable consequence of, such membership. Evidence of such diminishment, whilst minimal, is to be found within the teaching support staff, and within those members of the teaching personnel without the Principal's Consult.

Thirdly, it is to be observed that opposition to the prevailing order, from within the staff, tends to latency. This occurs in consequence of three interdependent influences. The

first of these pertains to the prevailing authoritarianism of the principalship and the intimidatory, punitive overtones with which this is associated. The second of these pertains to the expectation of loyalty and the largely negative context of discourse with staff. The third of these pertains to the culture of conformity wrought in relation to the regulation of conduct consequent upon (a) restriction to the functionary dimension, (b) exacting conditions of employment, (c) an extensive, and inflexible, range of policies, practices, and procedures, and (d) the school's hierarchy of authority perpetrated in relation to its comprehensive administrative infrastructures. Such latency of opposition arises, as has been observed previously, in relation to the disempowerment consequent upon the necessity of withdrawal from engagement with the administrative culture, the disengagement of personnel consequent upon the recognised intransigence of the latter. The recognised futility of opposition, together with the disempowerment with which this is associated, is given its ultimate expression in the high turnover of staff, in particular, the high turnover of teaching personnel, given their greater proximity to the principalship. At the level of the student body, disapprobation is expressed for three particular features in their ultimate association, for the student body, with the school's image-focused political economy. The first of these pertains to the concern, expressed by the students generally, for the punitive, controlling nature, and the oftentimes trivial focus, of discipline within the school. Thereafter, given the polarisation which they effect in terms of opinion within the student body, disapprobation relates to the concern of a significant proportion of students for the sense of imposition with which the co-curriculum, in terms of the compulsory interschool sporting competition, and the religious dimension are associated<sup>58</sup>. Thus, at the level of the student body, disapprobation, within a larger context of overall compliance, is to be described in terms of student discontent with three--albeit significant--features of the

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<sup>58</sup>In both instances, such disapprobation is to be associated with between one in three and one in two students, an observation affirmed by the results of the student survey. However, as has been observed in Chapter Six, with the exception of the co-curriculum, in terms of the compulsory interschool sporting component, female students are generally more favourably disposed to their schooling experiences than their male counterparts. That is, such disapprobation, in regard of differentiation between the two genders, is, on balance to be associated with the less favourable male view of the religious dimension and the less favourable female view of the compulsory interschool sporting component of the co-curriculum.

school's political economy, as opposed to opposition to the latter in general. That is, such opposition, as exists within the student body, also tends to latency.

Thus, fourthly, by virtue of the latency associated with the day-to-day community's opposition to the prevailing order, the overall compliance of the day-to-day community is consequently to be observed in relation to the attenuation of the element of free assent with movement from the student body to the teaching support staff, and from the teaching support staff to the teaching personnel. As has been observed, the greater the proximity to the principalship the greater the attendant effects of the authoritarianism of the principalship and of the culture of conformity with which it is associated and, therefore, the greater the concern for the sanctions consequent upon non-compliance with, if not opposition to, the prevailing order within the school.

By way of concluding, it only remains to emphasise the distinctions between the respective origins of the overall compliance of the day-to-day community ranging from the compliance born of relatively free assent to the compliance born of necessarily latent opposition. In the case of the student body this pertains to disapprobation for three particular features of the school's political economy pertaining to the nature of the discipline policy, and the sense of imposition associated with the compulsory interschool sporting component of the co-curriculum and the religious dimension. In the case of the teaching support staff, this pertains to disapprobation for the general political economy largely from without the milieu of the detrimental effects with which it is associated. In the case of the teaching personnel, this pertains to disapprobation for the general political economy largely from within the milieu of the detrimental effects with which it is associated: The acquiescence of the teaching personnel is largely wrought under duress consequent upon the principalship's authoritarian autocracy. Thus, it is to be observed that the school's political economy effects a latent opposition within the day-to-day school community, expressed principally in relation to the teaching personnel, masked by the community's overall compliance with the prevailing order.

## Conclusion

Consequent upon the findings of the three previous chapters is a theoretical construct pertaining to the two conceptual pairings of disparity and congruity, opposition and compliance. Specifically, this theoretical construct pertains to the concepts of disparity and congruity, in relation to the school's adherence to ideological and primitive imperatives respectively, and opposition and compliance, in relation to degrees of consonance within the day-to-day community, in terms of assent to the prevailing order within the school.

Thus, in the first instance, it is to be observed that the qualities by which the leadership of the participant school is distinguished are disparate from those advocated for the Catholic context. Specifically, the school's autocratic hegemony precludes the emphasis of community (Buetow, 1988, p.237; CCE, 1982, pp.26 and 75, 1988, pp.27, 28, 29-30 and 35-37, 1997, p.22; Dwyer, 1997, p.160, 1998, p.5; Fitzgerald, 1990, pp.60 and 64; Groome, 1996, pp.108 and 114, 1998, p.60; McCann, 1998, p.19; D. McLaughlin, 2000, pp.54 and 99; McMahan et al., 1990, p.2; O'Keefe, 1999, p.23; see also Fitzgerald, 1990, pp.61-62; Hugonnet, 1997, p.24; McKinnon, 1989; SCCE, 1977, p.15; Slattery, 1989, pp.31 and 32; Wilkinson, 1990, pp.116-119), transformation (CCE, 1988, pp.20 and 91, 1997, p.6; Gleeson, 1990, p.107; Grace, 1995, p.54, 1996, p.75; Jordan, 1990, p.28; Laffan, 1998, p.117; D. McLaughlin, 1997, pp.18 and 20; Sullivan, 2000, p.157), and service (Fitzgerald, 1990, pp.65-66; Jacobs, 2002, p.17; D. McLaughlin, 1997, pp.21-24; McMahan et al., 1990, p.3) required of the leadership in the Catholic context. Thereafter, and by virtue of the Principal's domination of the political economy, the concepts of managerialism and bureaucracy, disparate from those qualities advocated for the Catholic school at the administrative/organisational level (Arbuckle, 1993, p.60; Bryk, 1996, p.30; CCE, 1982, pp.75 and 76, 1988, pp.29-30 and 35-37, 1997, p.22; Fitzgerald, 1990, pp.67-68; Jacobs, 2002, pp.17, 88, 89, 90, 91 and 92; McMahan et al., 1997, pp.2 and 3; McMahan et al., 1990, p.3; Ryan, 1997a, p.46; SCCE, 1977, p.54; Sullivan, 2000, p.155, 2001, pp.205 and 206; see also Canavan, 1990, p.23; Fitzgerald, 1990, pp.65-66; McCann,

1998, p.27; D. McLaughlin, 1997, pp.14-24; O'Keefe, 1999, p.28; Slattery, 1989, p.31), are promoted over those of the personalism and subsidiarity required of the Catholic context (Bryk, 1996, p.30; SCCE, 1977, p.54; see also McCann, 1998, p.27; O'Keefe, 1999, p.28; Slattery, 1989, p.31; Sullivan, 2001, p.85).

In the second instance, it is to be observed that those characteristics by which the Catholic school is to be distinguished, namely, a positive anthropology (Groome, 1996, pp.109 and 110, 1998, pp.59, 78 and 92), a sense of sacramentality (Groome, 1996, p.112; Treston, 1998, pp.65-66), a communitarian emphasis (Groome, 1996, pp.108 and 114, 1998, p.60; McCann, 1998, p.19; D. McLaughlin, 2000, pp.54 and 99; O'Keefe, 1999, p.23), a commitment to tradition (Duminuco, 1999, p.137; Groome, 1996, p.108; D. McLaughlin, 2000, p.59; O'Keefe, 1999, p.25), and an appreciation of rationality and learning (Groome, 1998, p.272; McCann, 1998, p.19), together with those three requisite emphases pertaining to concern for holistic influence (Groome, 1996, p.121; T. McLaughlin, 1996, pp.140, 141 and 143; see also Duminuco, 1999, pp.140 and 141; D. McLaughlin, p.61), the dignity of the human person and the common good (Groome, 1996, pp.111 and 122, 1998, p.92; Treston, 1998, p.67), and the qualities of distinctiveness and inclusiveness (Groome, 1996, p.123; O'Keefe, 1999, p.34; Sullivan, 2001, pp.198 and 201; Williams, 1998, p.50; see also T. McLaughlin, 1999, pp.83-86), are effectively delimited through the aforementioned elements of autocracy, managerialism, and bureaucracy. Consequently, it is to be observed that such disparity occurs, obversely, by virtue of the status accorded the aforementioned elements as primitive imperatives within the school. That is, such disparity occurs by virtue of the primacy accorded primitive imperatives peculiar to the participant school. Finally, in the third instance, and in relation to the response of the day-to-day community to the prevailing order within the school, the ultimate compliance of the former with the latter is to be observed. Such compliance masks a latent opposition within the day-to-day school community expressed principally in relation to the teaching personnel, as opposed to the student body and the teaching support staff. This occurs in consequence of the significance of the detrimental effects of the

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prevailing order for the former, as opposed to the latter, members of the day-to-day community.

## CHAPTER NINE

### CONCLUSION

#### The Focus of the Study

This thesis constitutes a study of a Catholic secondary school in the State of Victoria, Australia, in the year 2001. Impelled by the principles of reality and causation, the research addresses the issue of the nature and purpose of the Catholic school in situ. The focus of the study is a co-educational regional school. In the Australian context, these two distinguishing attributes of the participant school are phenomena largely confined to the post-conciliar era. Specifically, the phenomenon of the regional school, that is, a secondary school owned by a diocese and operated by local parishes as opposed to a religious order (Stapleton, 1998, p.37; see also Rogan, 2000, pp.85 and 86), is consequent upon two discernible influences. Firstly, it is consequent upon the sudden increase in the Australian population due to post-war immigration in the period after World war II (Croke, 2002, p.37; Rogan, 2000, pp.63, 66 and 85; Stapleton, 1998, p.37). Secondly, it is consequent upon the decline of the teaching religious in keeping not only with the decline of the teaching religious per se (Dwyer, 1993, p.12; Tillard, 1986, p.17 as cited in McMahon, 1993, p.53) but also with the emergence of a new era in religious life focused upon service in secular settings (Tillard, 1986, p.17 as cited in McMahon, 1993, p.53). In accordance with the conciliar/post-conciliar imperative of *aggiornamento*, the phenomenon of co-education in relation to the Catholic secondary school is a reflection of the more widespread secular educational practice and of contemporary cultural mores.

## Epochal Considerations

The post-conciliar period signifies altered ecclesial and sociological contexts for the Australian Catholic school of epochal significance (Bryson & Winter, 1999, p.12; Murphy, 1997, p.19 as cited in D. McLaughlin, 2000, p.31; Ludwig, 1995, pp.33-36; Rahner, 1979, pp.716-727 as cited in D. McLaughlin, 2000, p.31 and Ryan, 1997a, p.45; Treston, 1997, p.9). These entail change at four significant levels. Firstly, change is entailed in relation to the decline of the teaching religious (Dwyer, 1993, p.12; Tillard, 1986, p.17 as cited in McMahon, 1993, p.53) and the correlated transferral of responsibility to the laity (Sullivan, 2000, p.134). Secondly, given the demise of the cultural and theological singularity of the pre-conciliar era (Alberigo, 1987, p.1; Kelty, 2000, pp.10-11; Marty, 1990, p.433; Sullivan, 2000, pp.85, 86 and 93; see also Kelty, 2000, p.17; McBrien, 1981, pp.27, 642 and 645), change is entailed in relation to the rise of cultural and theological plurality within Catholicism (de Vaucelles, 1987, p.46; Komonchak, 1987b, pp.77-79, 81 and 84; Ryan, 1997a, p.45). Thirdly, given the emergence of diversity in the nature and extent of the affiliation of Catholics with the Church (Collins, 1986, p.6; Flynn & Mok, 2002, p.321; Ludwig, 1995, p.42; T. McLaughlin et al., 1996, pp.15-16; Sullivan, 2000, p.23; see also Treston, 1997, pp.10-11), the ecumenical imperative of Vatican II (1962-1965) (Abbott, 1967, pp.341-366), the rise of the contemporary multi-cultural/multi-faith status of society (Sine, 1997, p.30) and the conciliar embrace of non-Christian religions (Abbott, 1967, pp.660-668), and the increase of non-belief (Sine, 1997, p.36; Taylor, 1990, p.648), change is entailed in relation to the attenuation of the monoconfessional status of the Catholic school. Fourthly, change is entailed in relation to the post-Christian/post-traditional status of the wider society (Alberigo, 1987, p.16; Delanty, 2000, pp.5 and 32; de Vaucelles, 1987, p.56; Grace, 2002, pp.236-237; Groome, 1998, p.217; Hodgins, 1999, pp.9-17; Looney, 1998, p.73; Partner, 1999b, pp.163, 164 and 177; Treston, 1998, p.58; Wolterstorff, 1997, p.6) in which the Catholic school resides. These four discernible sources of change warrant reference to the standing of the participant school in relation to these altered contexts.



The predominantly lay nature of the personnel, inclusive of the leadership, reflects the movement of responsibility for the Catholic school from the domain of the religious orders to the laity. Unusually for the period, however, the staff of the participant school includes four religious, one female religious and three ordained priests, two of the latter, together with the female religious, being associated with religious orders. Thus, the school, whilst exemplifying the general trend of transferral from religious to lay responsibility (Sullivan, 2000, p.134), is relatively atypical in regard to the negligible presence of religious in Australian Catholic schools (Dwyer, 1993, p.12).

The student body reflects the influence of major immigration trends up to and including the period following World War II. Thus, the ethnic background of the students tends to indicate--in varying degrees of removal from their ethnic origins--Irish, British, or continental European extraction. Evidence of more recent trends, whilst evident, is relatively negligible. Specifically, the student body reflects three principal characteristics. Firstly, the student body reflects the relative exclusion of the non-Christian influence of more recent immigration trends (ABS, 2000, p.93; Coppell, 1994, p.145; Ross, 2000, p.732). Secondly, and in particular, the student body largely reflects not only the cultural diversity of contemporary Australian society consequent upon the Christian influence of immigration trends up to, and including, post-war immigration from continental Europe (Clark, 1987, pp.198, 216-217 and 224-225; Rienits, 1970c, p.1577, 1970d, p.1810, 1970e, p.2246) but also its post-Christian/post-traditional status (Flynn & Mok, 2002, p.321; Treston, 1997, pp.10-11; Wolterstorff, 1997, p.6). Thirdly, the student body reflects the school's service of the educational needs of the children of its constituent parishes. Hence, the student body demonstrates one major influence in relation to religious affiliation: The student cohort is largely composed of Catholics (87.5%) of a nominal, as opposed to practising, status. Thus, the student body, thereafter including students of other faiths (6.7%) and those of no religious persuasion (2.3%), as opposed to those affiliated with the

orthodox churches (2.6%<sup>59</sup>) and with other Christian denominations (0.9%), tends to a monoconfessional status, albeit nominal. Ethnically, the staff similarly reflect all but the more recent of Australia's immigration trends (ABS, 2000, p.93; Coppel, 1994, p.145; Clark, 1987, pp.198, 216-217 and 224-225; Rienits, 1970c, p.1577, 1970d, p.1810, 1970e, p.2246; Ross, 2000, p.732). However, unlike the student body the religious affiliation of staff suggests a core of practising Catholics within a staff incorporating lapsed and nominal Catholics, several practising Christians of other denominations, and a cohort of no particular persuasion and/or commitment. Thus, the trend of attenuation in the monoconfessional nature of Catholic schools in the post-conciliar period, a phenomenon linked to diversity both within (Collins, 1986, p.6; de Vaucelles, 1987, p.46; Flynn & Mok, 2002, p.321; Komonchak, 1987b, pp.77-79, 81 and 84; Ludwig, 1995, p.42; T. McLaughlin et al., 1996, pp.15-16; Ryan, 1997a, p.45; Sullivan, 2000, p.23; Treston, 1997, pp.10-11 and 15, 1998, p.69) and without (Abbott, 1967, pp.341-366 and 660-668; Alberigo, 1987, p.16; Delanty, 2000, pp.5 and 32; de Vaucelles, 1987, p.56; Grace, 2002, pp.236-237; Groome, 1998, p.217; Hodgins, 1999, pp.9-17; Looney, 1998, p.73; Partner, 1999b, pp.163, 164 and 177; Sine, 1997, pp.30 and 36; Taylor, 1990, p.648; Treston, 1998, p.58; Wolterstorff, 1997, p.6) Catholicism, is reflected, in relation to the participant school, to a greater extent at the staffing level, by virtue of the greater religious diversity to be found therein, than at the student level. This diversity of religious affiliation and/or commitment within the staff is, however, tempered by a larger proportion of practising Catholics than is found in the student body.

Notably, neither the cultural nor the theological diversity which distinguishes post-conciliar Catholicism (de Vaucelles, 1987, p.46; Komonchak, 1987b, pp.77-79, 81 and 84; Ryan, 1997a, p.45), nor the diversity consequent upon the attenuation of the monoconfessional nature of the post-conciliar Catholic school (Abbott, 1967, pp.341-366 and 660-668; Collins, 1986, p.6; Flynn & Mok, 2002, p.321; Grace, 1996, p.75; Ludwig,

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<sup>59</sup>This figure specifically pertains to students affiliated with the Greek Orthodox Church.

1995, p.42; T. McLaughlin et al., 1996, pp.15-16; Sullivan, 2000, p.23; Treston, 1997, pp.10-11 and 15, 1998, p.69), presents as significant in the context of the participant school. At the level of the student body, this appears to be correlated to its largely nominal Catholic status. At the level of the staff, this appears to be correlated to two interrelated phenomena peculiar to the school. Firstly, it pertains to the authoritarian nature of the school's principalship and, therefore, to the suppression, consequent upon this attribute, of open and unconstrained discourse within the school. Secondly, it pertains to the overt but essentially shallow quality of the school's religious dimension promulgated by the principalship. Thus, three observations are to be made. Firstly, it is to be observed that the challenge consequent upon the religious diversity of the post-conciliar Catholic school (Abbott, 1967, pp.341-366 and 660-668; Collins, 1986, p.6; Flynn & Mok, 2002, p.321; Grace, 1996, p.75; Ludwig, 1995, p.42; T. McLaughlin et al., 1996, pp.15-16; Sullivan, 2000, p.23; Treston, 1997, pp.10-11 and 15, 1998, p.69), in the larger context of the suppression of discourse generally, is suppressed by the authoritarianism of the principalship. Secondly, it is to be observed that the challenge presented by the plurality of post-conciliar Catholicism (de Vaucelles, 1987, p.46; Komonchak, 1987b, pp.77-79, 81 and 84; Ryan, 1997a, p.45; see also Collins, 1986, p.6; Flynn & Mok, 2002, p.321; Ludwig, 1995, p.42; T. McLaughlin et al., 1996, pp.15-16; Sullivan, 2000, p.23; Treston, 1997, pp.10-11 and 15, 1998, p.69) is largely overridden by the unity wrought by concern for the disparity observed, in respect of the religious dimension, in relation to the rhetoric of the school's philosophy and its practices. Thirdly, it is to be observed that the expression of such concern for the religious dimension, in the larger context of the latter's inextricable association with the Principal, is suppressed by the authoritarianism of the principalship. Significantly, the expression of concern for this element of disparity is by no means limited to the school's core of practising Catholics but extends to include the majority of staff regardless of religious commitment and/or denominational affiliation. Such disapprobation, expressed at the level of the personnel in particular, largely occurs in regard to concern for the relational dimension, as promulgated by the principalship, in its communitarian and pastoral aspects. This occurs in consequence of its essential

contravention of the fundamental Christian tenets of the dignity of, and the consideration to be accorded, the human person (Groome, 1996, pp.111 and 122, 1998, p.92; Treston, 1998, p.67).

### A Counter-Cultural Imperative

The influence of the post-Christian/post-traditional status of contemporary Australian society (Flynn & Mok, 2002, p.321; Treston, 1997, pp.10-11; Wolterstorff, 1997, p.6), in being evident within the student body of the participant school, appears to advance, in keeping with the epochal significance of the era, the appropriateness of the participant school as one configured in order to provide, within a larger counter-cultural context, a fundamental experience of the gospel (Abbott, 1967, p.646; Carroll, 1997, p.47; Looney, 1998, p.81; Sullivan, 2000, p.14; Treston, 1998, p.69). At the level of the student body, this is affirmed by the largely nominal Catholic status of the student body. At the level of the school's personnel, this is affirmed, in light of its core of practising Catholics, of practising Christians of other denominations, and, thereafter, of those committed to the authenticity of the school's religious dimension in respect of the relational domain, through its potential to realise such a configuration. However, by virtue of the disparity which exists between the reality of the participant school, as promulgated by the principalship in its domination of the school's political economy, and that consequent upon congruity with the ideological imperatives advocated for the Catholic school (CCE 1982, 1988, 1997; Groome 1996, 1998; SCCE, 1977), this configuration is largely found to be precluded. Specifically, this preclusion is associated with two interrelated phenomena. As has been indicated, whilst, given its high profile within the school, the religious dimension is pronounced, its standing is diminished by its essential limitation to the philosophical rhetoric of the school's charism and to prescribed routine practices. Thus, firstly, this configuration is largely precluded at the level of the superficiality, as promulgated by the principalship, of the school's religious dimension. Secondly, given the Catholic school's recognised dependency upon its staff for the realisation of such a configuration (CCE,

1982, p.7, 1988, p.26, 1997, p.22; SCCE, 1977, pp.31-32), this configuration, by virtue of the principalship's domination of the school's political economy, is largely precluded by the essentially idiosyncratic, apolitical contributions, consequent upon such domination, of those staff committed to the religious dimension and, thereafter, of those staff concerned for the relational dimension: All contributions are required to be made within the bounds of a context determined by the principalship in its domination of the school's political economy. That is, the preclusion of such a configuration, at the level of dependency upon staff for its realisation and in respect of the principalship's political domination, is linked, in particular, to the idiosyncratic and apolitical nature of those staff contributions focused upon overcoming the superficiality of the religious dimension thus promulgated by the principalship.

## Two Research Questions

Given the concern of the research with the nature and purpose of a Catholic school in situ, two anticipated areas of focus for the study were identified. These were the defining features of the school, in relation to the concern of the study with the nature of the school, and the ends of the school, in relation to the concern of the study with the purpose of the school. This study was thus grounded in 2 two-part general research questions.

1. What are the defining features of the school, and how are they maintained?
2. To what ends is the school oriented, and how is this orientation sustained?

This study concludes that the nature and purpose of the participant school are consequent upon its prevailing autocratic hegemony, perpetrated in relation to the Principal, and, thereafter, the pre-eminently managerial administrative focus, and the profoundly bureaucratic organisational culture thereby promulgated. These interconnected elements of the school's practices, disparate from the ideological imperatives advocated for the Catholic school (Arbuckle, 1993, p.60; Bryk, 1996, p.30; CCE, 1982, pp.75 and 76, 1988, pp.29-30 and 35-37, 1997, p.22; Fitzgerald, 1990, pp.67-68; Jacobs, 2002, pp.17, 88, 89, 90, 91 and 92; McMahon et al., 1997, pp.2 and 3; McMahon et al., 1990, p.3; Ryan, 1997a,

p.46; SCCE, 1977, p.54; Sullivan, 2000, p.155, 2001, pp.205 and 206; see also Canavan, 1990, p.23; Fitzgerald, 1990, pp.65-66; McCann, 1998, p.27; D. McLaughlin, 1997, pp.14-24; O'Keefe, 1999, p.28; Slattery, 1989, p.31; Sullivan, 2001, p.85), are found to effect a latent opposition within the school community, principally in relation to the teaching personnel, masked by the overall compliance of the day-to-day community with the prevailing order. Such latency of opposition, masked by overall compliance, arises in consequence of the relative impact and/or awareness, within the day-to-day community, of the detrimental consequences of the school's prevailing order. These are of greater significance for the teaching personnel, as opposed to the teaching support staff, and for the teaching support staff, as opposed to the student body.

Specifically, consequences of the school's autocratic hegemony, notably generalised disempowerment (Abbott, 1967, p.646; CCE, 1982, p.76; Fitzgerald, 1990, pp.67 and 69; D. McLaughlin, 1997, pp.23-24; McMahon et al., 1990, p.3; Sullivan, 2001, p.206; see also Fitzgerald, 1990, pp.65-66) and a negligible sense of collegiality (Arbuckle, 1993, p.60; CCE, 1982, pp.75 and 76, 1988, pp.29-30 and 35-37; McMahon et al., 1997, p.2; Ryan, 1997a, p.46; SCCE, 1977, p.54; Sullivan, 2000, p.155), are compounded by the effects of the pre-eminently managerial administrative focus and the profoundly bureaucratic organisational culture thereby promulgated. That is, the consequences of the school's autocratic hegemony are compounded by a managerial administrative focus concentrated upon the consideration of managerial concerns, notably, maximisation of output and preoccupation with image, to the detriment of those of the human dimension (CCE, 1982, 1988, 1997; Dwyer, 1998, p.5; Groome, 1996, 1998; SCCE, 1977; see also Abbott, 1967, p.635). Thereafter, they are compounded by a bureaucratic organisational culture favouring, within a context of furthering a culture of conformity, the maintenance of administrative and organisational infrastructures (Sullivan, 2000, p.155; see also Canavan, 1990, p.23), as opposed to the empowerment of personnel (Abbott, 1967, p.646; CCE, 1982, p.76; Fitzgerald, 1990, pp.67 and 69; D. McLaughlin, 1997, pp.23-24; McMahon et al., 1990, p.3; Sullivan, 2001, p.206; see also Fitzgerald, 1990, pp.65-66).

Thus, where the defining features of the school are found to be its autocratic hegemony, its managerial administrative focus, and its bureaucratic organisational culture, the primacy of its autocratic hegemony is to be recognised. The essential nature of the prevailing autocratic hegemony promotes not only a pre-eminently managerial administrative focus but also a profoundly bureaucratic organisational culture. Thus, the autocracy of the school's principalship is to be identified not only as the prime defining feature but also as the primary means by which the defining features are maintained. Where the nature of the administrative and organisational dimensions of the school are consequent upon the nature of its leadership dimension, the autocratic nature of the latter is essentially self-maintaining. However, whilst the school's managerial and bureaucratic attributes are fundamentally determined by the autocracy of the school's principalship, the support offered the latter feature by the characteristics of the former (notably, the promotion of the primacy of the administrative/institutional dimension and of a culture of conformity) is also to be observed. Thus, the school's administrative and organisational attributes, in their support of the principalship's autocracy, are to be recognised as secondary means by which the defining features are maintained. Notably, the distinguishing attributes of these three defining features are disparate from those advocated for the Catholic context (Arbuckle, 1993, p.60; Bryk, 1996, p.30; CCE, 1982, pp.75 and 76, 1988, pp.29-30 and 35-37, 1997, p.22; Fitzgerald, 1990, pp.67-68; Jacobs, 2002, pp.17, 88, 89, 90, 91 and 92; McMahon et al., 1997, pp.2 and 3; McMahon et al., 1990, p.3; Ryan, 1997a, p.46; SCCE, 1977, p.54; Sullivan, 2000, p.155, 2001, pp.205 and 206; see also Canavan, 1990, p.23; Fitzgerald, 1990, pp.65-66; McCann, 1998, p.27; D. McLaughlin, 1997, pp.14-24; O'Keefe, 1999, p.28; Slattery, 1989, p.31; Sullivan, 2001, p.85). Leadership in the Catholic context, which is to be in and of itself communitarian (Arbuckle, 1993, p.60; CCE, 1982, pp.75 and 76, 1988, pp.29-30 and 35-37; McMahon et al., 1997, p.2; Ryan, 1997a, p.46; SCCE, 1977, p.54; Sullivan, 2000, p.155) and empowering (Abbott, 1967, p.646; CCE, 1982, p.76; Fitzgerald, 1990, pp.67 and 69; D. McLaughlin, 1997, pp.23-24; McMahon et al., 1990, p.3; Sullivan, 2001, p.206; see also Fitzgerald, 1990, pp.65-66), is to promote the concepts of personalism and subsidiarity over managerialism and bureaucracy (Bryk, 1996, p.30;

SCCE, 1977, p.54; see also McCann, 1998, p.27; O'Keefe, 1999, p.28; Slattery, 1989, p.31; Sullivan, 2001, p.85).

One further consequence of the school's prevailing autocracy remains to be noted. The ends to which the school is oriented is found to be the school's configuration in accordance with the Principal's idiosyncratic vision for the school. Significantly, the school's defining features not only constitute, in part, the said vision but are also the means by which this orientation is sustained. On the one hand this configuration is sustained by the unilateral perspective promoted in consequence of the school's autocratic hegemony, whilst on the other hand it is sustained by the administrative and organisational dimensions of the school in their furtherance, at the level of school practice, of the perspective thus promulgated.

#### The Distinctiveness of the Catholic School

The distinguishing characteristics of the Catholic school are to be grounded in the distinctive qualities of Catholicism (Groome, 1996, p.107, 1998, p.53; T. McLaughlin, 1999, p.67), namely, its positive anthropology (Groome, 1996, pp.109 and 110, 1998, pp.59, 78 and 92), its sense of sacramentality (Groome, 1996, p.112; Treston, 1998, pp.65-66), its communal emphasis (Groome, 1996, pp.108 and 114, 1998, p.60; McCann, 1998, p.19; D. McLaughlin, 2000, pp.54 and 99; O'Keefe, 1999, p.23), its commitment to tradition (Duminuco, 1999, p.137; Groome, 1996, p.108; D. McLaughlin, 2000, p.59; O'Keefe, 1999, p.25), and its appreciation of rationality and learning (Groome, 1998, p.272; McCann, 1998, p.19). Notably, the distinguishing attributes of the Principal's vision for the school are disparate from those advanced for the Catholic context. In promoting, through his autocratic hegemony, a managerial administrative focus and a bureaucratic organisational culture, the Principal effectively delimits those distinctive characteristics by which the Catholic school is to be distinguished not only at the administrative/organisational level (Arbuckle, 1993, p.60; Bryk, 1996, p.30; CCE, 1982,



pp.75 and 76, 1988, pp.29-30 and 35-37, 1997, p.22; Fitzgerald, 1990, pp.67-68; Jacobs, 2002, pp.17, 88, 89, 90, 91 and 92; McMahon et al., 1997, pp.2 and 3; McMahon et al., 1990, p.3; Ryan, 1997a, p.46; SCCE, 1977, p.54; Sullivan, 2000, p.155, 2001, pp.205 and 206; see also Canavan, 1990, p.23; Fitzgerald, 1990, pp.65-66; McCann, 1998, p.27; D. McLaughlin, 1997, pp.14-24; O'Keefe, 1999, p.28; Slattery, 1989, p.31; Sullivan, 2001, p.85), as has been illustrated, but also at the level of the distinguishing characteristics of Catholicism (Duminuco, 1999, p.137; Groome, 1996, pp.108, 109, 110, 112 and 114, 1998, pp.59, 60, 78, 92 and 272; McCann, 1998, p.19; D. McLaughlin, 2000, pp.54, 59 and 99; O'Keefe, 1999, pp.23 and 25; Treston, 1998, pp.65-66). Hence, it is to be observed that the notion of transformational leadership (Grace, 1995, p.54; D. McLaughlin, 1997, p.20), advocated for the Catholic context in the light of the imperative of authenticity and, therefore, of renewal (CCE, 1988, pp.20 and 91, 1997, p.6; Gleeson, 1990, p.107; Jordan, 1990, p.28; Laffan, 1998, p.117; D. McLaughlin, 1997, p.18; Sullivan, 2000, p.157), is fundamentally precluded in the context of the participant school.

Specifically, by virtue of his autocracy, and of the managerialism and the bureaucracy thereby promoted, the Principal delimits, firstly, the communitarian dimension required of the Catholic school (CCE, 1982, pp.26 and 75, 1988, pp.28, 29-30 and 35-37, 1997, p.22; Groome, 1996, pp.108 and 114, 1998, p.60; McCann, 1998, p.19; D. McLaughlin, 2000, pp.54 and 99; O'Keefe, 1999, p.23; SCCE, 1977, p.15; see also Hugonnet, 1997, p.24). The staff and students experience their sense of community in disassociation from the school's administration and, therefore, from the institutional reality of the school. In large part this is correlated with two phenomena peculiar to the school. At a fundamental level, and in relation to the school's image-focused political economy, it is associated with the administration's concern for the school's institutional reality as something to be served by, rather than as something which is to serve, the day-to-day community (CCE, 1982, 1988, 1997; Dwyer, 1998, p.5; Groome, 1996, 1998; SCCE, 1977; see also Abbott, 1967, p.635). Thereafter, it is associated with the defensive stance actuated by the predominantly critical context of the administration's discourse with staff

and students. Thus, secondly, in view of the critical nature of the aforementioned context within which the administration's discourse with the school's day-to-day community takes place, the administration delimits, through its failure to promote, the positive anthropology required of the Catholic context (Groome, 1996, pp.109 and 110, 1998, pp.59, 78 and 92). Notably, delimitation of the communitarian (CCE, 1982, pp.26 and 75, 1988, pp.28, 29-30 and 35-37, 1997, p.22; Groome, 1996, pp.108 and 114, 1998, p.60; McCann, 1998, p.19; D. McLaughlin, 2000, pp.54 and 99; O'Keefe, 1999, p.23; SCCE, 1977, p.15; see also Hugonnet, 1997, p.24) and anthropological (Groome, 1996, pp.109 and 110, 1998, pp.59, 78 and 92) imperatives is of greater significance for the school's personnel, in particular, the teaching personnel, as opposed to the school's student body. This occurs in consequence of the increasingly larger context of the positive relations enjoyed, with decreasing proximity to the principalship, at the level of the day-to-day community.

As has been noted, the essentially shallow quality of the religious dimension is restricted to the rhetoric of the school's charism and to prescribed routine practices. In particular, where the sacramentality of the school is limited to an extensive liturgical program, its commitment to tradition is restricted, firstly, to prescribed routine practices, such as the Religious Education program, and, thereafter, not merely to the rhetoric of the school's charism but, in particular, to the rhetoric of the school's charism in essential isolation from the larger Christian story and vision (Groome, 1996, p.118; see also Treston, 1998, p.68). Thus, as prescribed for the Catholic context, the sense of sacramentality (Groome, 1996, p.112; Treston, 1998, pp.65-66), whereby the environment of the Catholic school is to provide an essentially religious experience of life (Groome, 1996, p.113, 1998, p.59; O'Keefe, 1999, p.23; Treston, 1997, p.15; van Eyk, 1998, p.53), is effectively delimited. Likewise, the commitment to tradition (Duminuco, 1999, p.137; Groome, 1996, p.108; D. McLaughlin, 2000, p.59; O'Keefe, 1999, p.25), whereby, through exposure to the Christian story and vision (Groome, 1996, p.118; Treston, 1998, p.68), to Catholic truths and values (Haldane, 1996, p.135), and to Catholic culture in terms of its literature, history, music, and art (O'Keefe, 1999, p.25), the Catholic religious tradition is to be both lived and

living (Groome, 1998, p.226; Sullivan, 2001, pp.35, 160-163 and 172), is effectively delimited. Similarly, the superficiality consequent upon the extensive nature of the school's curricular and co-curricular provisions, the inappropriateness of the academic curricular focus and the cursory facilitation of Special Education within school, together with detrimental effect that the essential busyness of the teaching personnel has upon the quality of teaching, delimits the quality of the school's educational provisions and, therefore, the quality of the school's concern with rationality and learning (Groome, 1998, p.272; McCann, 1998, p.19). In particular, the concern of the Catholic school with the assimilation of tradition through the habit of critical reflection is delimited (Groome, 1996, pp.120 and 121; D. McLaughlin, 2000, p.59). This occurs in consequence of the emphasis upon control, in respect not only of the essentially superficial quality of the school's Catholicity and of its educational provisions but also of the negligible sense of interdisciplinary work within the school (CCE, 1988, pp.57 and 58; Davis, 1999, p.225; Groome, 1996, pp.107, 120 and 121, 1998, pp.60, 275 and 285; Sullivan, 2000, p.175; Treston, 1998, p.65), and by virtue of the delimitation afforded the traditional imperative (Duminuco, 1999, p.137; Groome, 1996, p.108; D. McLaughlin, 2000, p.59; O'Keefe, 1999, p.25) per se.

Over and above these five distinguishing characteristics, the Catholic school is to be concerned with three distinct emphases: holistic influence of the life of the person (Groome, 1996, p.121; T. McLaughlin, 1996, pp.140, 141 and 143; see also Duminuco, 1999, pp.140 and 141; D. McLaughlin, p.61); concern for the dignity of the human person and the common good (Groome, 1996, pp.111 and 122, 1998, p.92; Treston, 1998, p.67); and, in creative tension (Sullivan, 2001, p.201), the qualities of distinctiveness and inclusiveness in relation to its religious dimension (Groome, 1996, p.123; O'Keefe, 1999, p.34; Sullivan, 2001, pp.198 and 201; Williams, 1998, p.50; see also T. McLaughlin, 1999, pp.83-86). The idiosyncratic vision promulgated by the principalship delimits the realisation of these three emphases. At the level not only of the school's essentially shallow religious dimension but also of the delimitation afforded the assimilation of tradition

through the habit of critical reflection (Groome, 1996, pp.120 and 121; D. McLaughlin, 2000, p.59), the potential for holistic influence (Groome, 1996, p.121; T. McLaughlin, 1996, pp.140, 141 and 143; see also Duminuco, 1999, pp.140 and 141; D. McLaughlin, p.61) is delimited. At the level not only of the school's managerial administrative, focus whereby administrative/institutional concerns are favoured to the detriment of the human dimension (CCE, 1982, 1988, 1997; Dwyer, 1998, p.5; Groome, 1996, 1998; SCCE, 1977; see also Abbott, 1967, p.635), but also of the delimitation afforded the anthropological imperative (Groome, 1996, pp.109 and 110, 1998, pp.59, 78 and 92), concern for the dignity of the human person and the common good (Groome, 1996, pp.111 and 122, 1998, p.92; Treston, 1998, p.67) is delimited. At the level of the school's overt Catholicity, a characteristic primarily linked with the Principal, given that individual's projected ownership of the school's charism, whilst the school maintains a distinctive Catholic profile this effectively operates without the principle of inclusiveness (Groome, 1996, p.123; Sullivan, 2001, p.198; Williams, 1998, p.50; see also T. McLaughlin, 1999, pp.83-86; O'Keefe, 1999, p.34). By virtue of the larger context of the religious dimension's inextricable association with the Principal, a characteristic associated with a context of imposition as opposed to participation and/or contribution, this occurs not merely in relation to those without Catholicism in the school but in relation to the day-to-day community generally.

Thus, it is to be observed that at two levels, pertaining to the distinguishing characteristics of the leadership of the Catholic school (Arbuckle, 1993, p.60; Bryk, 1996, p.30; CCE, 1982, pp.75 and 76, 1988, pp.29-30 and 35-37, 1997, p.22; Fitzgerald, 1990, pp.67-68; Jacobs, 2002, pp.17, 88, 89, 90, 91 and 92; McMahon et al., 1997, pp.2 and 3; McMahon et al., 1990, p.3; Ryan, 1997a, p.46; SCCE, 1977, p.54; Sullivan, 2000, p.155, 2001, pp.205 and 206; see also Canavan, 1990, p.23; Fitzgerald, 1990, pp.65-66; McCann, 1998, p.27; D. McLaughlin, 1997, pp.14-24; O'Keefe, 1999, p.28; Slattery, 1989, p.31; Sullivan, 2001, p.85) and of the Catholic school per se (CCE 1982, 1988, 1997; Groome 1996, 1998; SCCE, 1977), there exists essential disparity between the reality of the

participant school and that promulgated for the Catholic school in the ideal. Hence, by virtue of the inherent qualities promulgated within the participant school through its leadership, the notion of the latter as one configured in order to provide a fundamental experience of the gospel (Abbott, 1967, p.646; Carroll, 1997, p.47; Looney, 1998, p.81; Sullivan, 2000, p.14; Treston, 1998, p.69) is found to be precluded. Thus, one further consequence of the school's actuality remains to be noted. The school's essential quality of religious superficiality, experienced within a larger context of imposition, together with the delimitation noted in relation to the assimilation of tradition through the habit of critical reflection (Groome, 1996, pp.120 and 121; D. McLaughlin, 2000, p.59), precludes the potential, afforded by the marginalised status of Australian Christianity, in general, and of Australian Catholicism, in particular, of the postmodern concern with choice (Anderson, 1990, pp.7 and 8; Connolly, 1995 as cited in Delanty, 2000, p.150; see also Delanty, 2000, pp.7, 114 and 150; Dulles, 1987, p.45; Mackay, 1999, p.xx). That is, by virtue of the religious superficiality of the school, inclusive of the delimitation afforded the traditional imperative (Duminuco, 1999, p.137; Groome, 1996, p.108; D. McLaughlin, 2000, p.59; O'Keefe, 1999, p.25), and of the religious dimension being experienced within the school within a context of imposition (Groome, 1996, pp.120 and 121; D. McLaughlin, 2000, p.59), the potential choice of Christianity, in light of the compulsion of choice predicated by the pluralism of postmodernity (Anderson, 1990, pp.7 and 8; Connolly, 1995 as cited in Delanty, 2000, p.150; see also Delanty, 2000, pp.7, 114 and 150; Dulles, 1987, p.45; Mackay, 1999, p.xx), as a reality to be embraced, is effectively delimited.

#### Angus' (1988) Research

Given the availability of one other large-scale, in situ study pertaining to the nature and purpose of Australian Catholic schools (Angus, 1988), it only remains to address, by way of concluding, the methodological concern of the ethnography with comparability and translatability (Wiersma, 1995, p.233). Notably, given the two decades separating the conduct of this ethnographic study from Angus' (1988) ethnography, such

comparison/translation of the findings of this research with those of Angus' (1988) study affords some consideration of historical perspective, albeit that of immediate history, in relation to the post-conciliar period.

At a fundamental level, the findings of this study, like those of Angus' (1988) research (and indeed those of McLaren's [1986] ethnographic study--contemporaneous with that of Angus' [1988]--of a Canadian Catholic school), reveal a Catholic school favouring a prevailing ethos of authority and control. Such characteristics are, it is to be observed, predominantly associated with the Church of pre-conciliar era in its response, initially, to the Reformation, and, subsequently, to the Enlightenment and, thereafter, to modernity (Alberigo, 1987, pp.8, 13 and 14; de Vaucelles, 1987, p.45; Komonchak, 1987b, p.79; see also Sullivan, 2000, p.88). More specifically, this study shares a number of significant general characteristics by which Angus' (1988) study is distinguished, such characteristics invariably differentiated in their particulars in respect of in situ factors peculiar to the two respective settings.

In the first instance, the findings of this study, like those of Angus' (1988), indicate concern for authenticity of mission. With regard to Angus' (1988) study, this occurs in relation to the provision of the educational needs of needy Catholics (Angus, 1988, pp.10 and 12). With regard to this study, this occurs in relation to the provision of the educational needs of the children of its constituent parishes. Specifically, where Angus' (1988) research reveals the exclusion of some children on the basis of the economic, intellectual, and religious standing of their families (Angus, 1988, p.14), this study reveals the pursuit of an academic curricular focus--compounded by a cursory facilitation of Special Education--inappropriate to the educational needs of the student body. Ultimately, however, concern for authenticity of mission is expressed in relation to the assimilation of the student body to a dominant social hegemony (Angus, 1988, pp.146, 147-148, 149, 151 and 156), in the case of Angus' (1988) research, and, in consideration for the school at the institutional

level, in relation to the propagation of an image-focused political economy, in the case of this present study.

In the second instance, and likewise an expression of concern for authenticity of mission, this study, like that of Angus' (1988), raises consideration of the religious dimension. With regard to the findings of Angus' (1988) study, such concern occurs in relation to the uncertainty which characterises the religious dimension (Angus, 1988, p.29). Specifically, this occurs not only in relation to the crisis of numbers within the order and, therefore, with the increasing incidence of lay personnel, the fragmentation of the formerly uniform transmission of the Catholic message previously the exclusive domain of the Brothers (Angus, 1988, pp.1, 15, 16, 17-18 and 37), but also in relation to the changing nature of the larger social environment (Angus, 1988, pp.1 and 26). With regard to the findings of this study, such concern occurs in relation to the certainty which characterises the religious dimension by virtue of the Principal's autocratic hegemony and, thereafter, the school's image-focused political economy. Specifically, whilst the symbols of Catholicism pervade both schools (Angus, 1988, p.29), concern is raised for authenticity of religious purpose. Angus' (1988) study reveals that the school's religious purpose, within the aforementioned context of uncertainty (Angus, 1988, p.29), has been relegated to the domain of the Religious Education program in terms of individual Religious Education classes without an overriding institutional context (Angus, 1988, pp.48, 49-50 and 54). This study reveals that, within the aforementioned context of certainty, in terms of pronounced institutional overtones, the religious dimension of the school is restricted to prescribed routine practices, inclusive of the Religious Education program, and to the rhetoric of the school's charism. Thus, whilst in the case of Angus' (1988) study, difficulties associated with the religious dimension are manifested in terms of the school's uncertain approach to religion within a context of confusion (Angus, 1988, p.29), difficulties associated with the religious dimension in terms of this present study are associated with the certainty of the school's approach to religion within a context of superficiality.

In the third instance, the findings of this study, like those of Angus' (1988), highlight the issue of administrative authoritarianism. The findings of both studies reveal individualistic, non-consultative styles of administration centred on the person of the incumbent principal (Angus, 1988, pp.57 and 61). Where, in relation to Angus' (1988) study, this is grounded in the historical nature of the role of principals in the Brothers' schools (Angus, 1988, pp.55-56), in relation to this study, it is consequent upon an administrative style personally advocated by the incumbent principal. In both instances, such administrative authoritarianism assumes the weight of tradition. In the case of Angus' (1988) study, this occurs by virtue of the aforementioned historical nature of the role of principals in the Brothers' schools (Angus, 1988, p.56). In the case of this study, this occurs by virtue of the incumbent principal's founding role and, thereafter, his long-term tenure as the school's only principal. In relation to such reasoning, it is consequently to be observed that in both instances the incumbents assume sole responsibility for the manner in which their respective schools are imaged (Angus, 1988, p.56). Notably, both images are emphasised at the expense of educational priorities (Angus, 1988, p.59). In terms of Angus' (1988) study, the school's image is pursued in relation to matters external, specifically, the maintenance and improvement of the physical environment (Angus, 1988, p.59). In terms of this study, the school's image, grounded in regard for public relations, is pursued in consideration of the impression created, as opposed to the reality effected, by its various offerings and features, principally its curricular and co-curricular provisions and its administrative infrastructures. A further administrative feature shared by the two schools pertains to the concept of administrative monopolisation. Where, in relation to Angus' (1988) study, this pertains to the monopoly of Brothers in administrative positions (Angus, 1988, pp.66-67), in relation to this study, this pertains to the administrative monopoly enjoyed by the Principal in terms of the essentially functionary, apolitical role accorded those in administrative positions as instruments of the principalship. Over and above these considerations, it is to be observed, in relation to the findings of both studies, that whilst a network of administrative positions is operative it affords little respite from the aforementioned administrative authoritarianism centred on the person of the principal. In



both instances, the school's network of administrative positions affords the control, as opposed to the empowerment, of personnel (Angus, 1988, p.78).

As with Angus' (1988) study, this research thus reveals an administrative culture more concerned with the control, rather than the empowerment, of staff. Consequently, in the fourth instance, this study, like that of Angus' (1988), is associated with disapprobation for a pervading sense of control. The findings of both studies reveal an emphasis upon the control not only of students but also of staff (Angus, 1988, pp.90 and 95). In both instances, such control is experienced within a larger context of a culture of conservatism (Angus, 1988, p.94). Thus, as with the findings of Angus' (1988, pp.94 and 95) research, this study indicates that, with the exception of initiatives instigated by the Principal and perceived to offer only superficial respite from the essential sterility of the school's political economy, limitations are exacted upon innovation within the school. In the fifth instance, this study, like that of Angus' (1988), indicates concern for an academic curricular focus. The findings of both studies reveal an academic curricular emphasis pursued in essential contravention of specified mission. Thus, as with concern for authenticity of mission, where, in relation to Angus' (1988) study, this is linked to the assimilation of the student body to a dominant social hegemony (Angus, 1988, p.131), in relation to this study, this is linked, in consideration for the school at the institutional level, to the propagation of an image-focused political economy. In particular, the findings of both studies reveal, within these two contexts of control and academic focus, the frustration of the teaching personnel not only with the limited opportunities for curricular innovation (Angus, 1988, pp.110, 121 and 123) but also with the necessity of recourse to the conservative teaching style demanded by in situ factors (Angus, 1988, pp.90, 93, 95 and 121).

In the final instance, this study, like that of Angus' (1988), indicates ultimate concern for two particular features: at the external level, assimilation to a dominant

hegemony, as opposed to that of the Christian view of reality<sup>60</sup>; at the internal level, an essentially ineffectual contestation of a prevailing hegemonic monopolisation. In relation to Angus' study (1988), assimilation is related to the upward social mobility of the student body in respect of a dominant social hegemony (Angus, 1988, pp.146, 147-148, 149 and 151), that is, capitalist Anglo-Protestant rationality (Angus, 1988, p.149). In relation to this study, it is related to social pretensions for the school, as an institution, in terms of its identification with the independent sector and, therefore, in respect of a dominant educational hegemony associated with capitalist Anglo-Protestant rationality. Thus, it is to be observed that, the findings of this study, like those of Angus' (1988), indicate an element of change within the school's clientele in consequence of such assimilation. In relation to Angus' (1988) study, the data reveal that more affluent clients are taking up the more prestigious educational options offered within the independent sector with which capitalist Anglo-Protestant rationality is associated (Angus, 1988, pp.136 and 138). In relation to this present study, the data reveal that the school is attracting clients on the basis of the school as an inexpensive alternative to the independent system. Over and above these observations, the findings of both studies reveal that the idiosyncratic and apolitical contestation of the prevailing hegemonic monopolisation--the Brothers' paradigm (Angus, 1988, p.166) in the case of Angus' (1988) research and the Principal's autocracy in the case of this study--lack the comprehensiveness required for a movement of genuine counter-hegemony (Angus, 1988, p.180).

Finally, and in relation to the historical perspective afforded the comparison/translation of the findings of these two studies, it only remains to note two sources of attenuation for the Australian Catholic school of the post-conciliar period. These pertain, firstly, to the decline of the teaching religious and, secondly, to the increasingly nominal religious status of the Catholic population, attributes respectively emergent

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<sup>60</sup>The findings of McLaren's (1986) research also reveal a Catholic school acting, in effect, as an agent of a dominant hegemony, as opposed to that of the Christian view of reality.

(Angus, 1988, pp.1 and 15) and unapparent in the case of Angus' (1988) study and manifest in relation to the research presented herein.

### Directions for Further Research

The findings of this in-depth, analytical description of one Catholic secondary school, in the State of Victoria, Australia, in the year 2001, suggest two principal avenues for further research.

The first of these avenues pertains to the efficacy of current review practices of Catholic secondary schools. This avenue suggests two particular research focuses. Specifically, these pertain to the efficacy of review practices, firstly, in relation to the nature and purpose of leadership in the Catholic secondary school and, secondly, in relation to the nature and purpose of the Catholic secondary school per se. Whilst the findings of this study more obviously suggest the former focus in relation to the position of principal, the more general focus of leadership, with particular emphasis upon the position of principal, is prescribed. This occurs in consequence, firstly, of the fact that appointment to the position of principal invariably requires prior experience in subordinate leadership positions and, secondly, of the significance of all leadership positions in realising the nature and in effecting the purpose of the Catholic secondary school. In light of the findings of this study, these two research focuses afford consideration primarily at the diocesan level of the participant school and, thereafter, at the level of Catholic secondary schools in the State of Victoria.

The second of these avenues pertains to the status of current practices within Catholic secondary schools. This avenue suggests four particular research focuses, each of which has two or more sub-focuses. In light of the findings of this study, these four research focuses, together with their respective sub-focuses, similarly afford consideration

primarily at the diocesan level of the participant school and, thereafter, at the level of Catholic secondary schools in the State of Victoria.

The first of these focuses pertains to the status of current practices within Catholic secondary schools in relation to the nature and purpose of the Catholic school. This focus suggests three particular research sub-foci. Specifically, these pertain to the status of practices, firstly, in relation to the nature and purpose of leadership in the Catholic secondary school, secondly, in relation to the nature and purpose of the Catholic secondary school per se, and, thirdly, in relation to the interrelationship between the nature and purpose of leadership in the Catholic secondary school and the nature and purpose of the Catholic secondary school per se. Whilst the findings of this study more obviously suggest the first and third of these sub-foci in relation to the position of principal, the more general focus of leadership, with particular emphasis upon the position of principal, is again prescribed. Likewise, this occurs in consequence, firstly, of the fact that appointment to the position of principal invariably requires prior experience in subordinate leadership positions and, secondly, of the significance of all leadership positions in realising the nature and in effecting the purpose of the Catholic secondary school.

The second of these focuses pertains to the status of current practices within Catholic secondary schools in relation to the formation of those in leadership positions. This focus suggests three particular research sub-foci. Specifically, these pertain to the status of practices, firstly, in relation to the position of principal, secondly, in relation to the position of deputy principal, and, thirdly, in relation to positions of leadership other than principal and deputy principal. Whilst the findings of this study more obviously suggest the former sub-focus, the two latter sub-foci are also prescribed. Again, this occurs in consequence, firstly, of the fact that appointment to the position of principal invariably requires prior experience in subordinate leadership positions and, secondly, of the significance of all leadership positions in realising the nature and in effecting the purpose of the Catholic secondary school.

The third of these focuses pertains to the status of current practices within Catholic secondary schools in relation to the tenure of leadership positions. This focus suggests two particular research sub-foci. Specifically, these pertain to the status of practices, firstly, in relation to the position of principal and, secondly, in relation to the position of deputy principal. Whilst the findings of this study more obviously suggest the former sub-focus, the latter sub-focus is also prescribed. This occurs in consequence of the penultimate significance of the position of deputy principal in realising the nature and in effecting the purpose of the Catholic secondary.

Finally, the fourth of these focuses pertains to the status of current practices within Catholic secondary schools in relation to the dissemination of information pertaining to the nature and purpose of the Catholic school. This focus suggests two particular sub-foci. Specifically, these pertain to the status of practices, firstly, in relation to the nature and purpose of leadership in the Catholic secondary school and, secondly, in relation to the nature and purpose of the Catholic secondary school per se. Whilst the findings of this study more obviously suggest the consideration of these two sub-foci in relation to the leadership dimension of the Catholic school, their consideration is also prescribed in relation to the non-leadership dimension. This occurs in consequence of the significance of these two sub-foci for the non-leadership, as well as leadership, dimension in realising the nature and in effecting the purpose of the Catholic school.

Section headings for the Introduction through to the References have necessarily been deleted for electronic presentation.  
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## Appendix A

### Ethics Approval

(An Ethnographic Study of a Victorian Catholic Secondary School)

#### Modification I of Ethics Approval

(Regarding the number of interviewees and the content of letter to the participants

[Personnel as Key Informants--In-depth Interviewees])

#### Modification II of Ethics Approval

(Regarding the content of the student survey)

(Facsimiles of these various Ethics Approvals are included by way of compliance with the requirements, as prescribed by the Office of Research, ACU, for the submission of a higher degree thesis for examination.)

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University Human Research Ethics Committee Register Number: V2000/01 - 12.

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University Human Research Ethics Committee Register Number: V2000/01 - 12.



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## Appendix B

### Fieldwork Proformas

#### (Participant-Observation

Interview

Observation

Document)

(In the original, these were colour- coded on pink, green, yellow, and blue paper respectively. Each report used as many of the *Comments/Observations cont'd* page [in the case of participant-observation, interview, and observation] or the *Content cont'd* page [in the case of documents] as was required by the situation.)

Section headings for the Introduction through to the References have necessarily been deleted for electronic presentation.  
Likewise, page numbers have necessarily been deleted for electronic presentation.

## Participant-Observation

Reflexive  
Comments

Analytical  
Comments

When: Date:

Start:

Finish:

Duration:

Frequency of occurrence:

What: Curricula (class)

Curricula (activity)

Co-curricula

Meeting

Other

Details:

Status:

Recurrent

Unique

N/A

Formal

Informal

N/A

Solicited

Unsolicited

N/A

Direct

Indirect

N/A

Other

Where:

Who:

Comments/Observations:

Section headings for the Introduction through to the References have necessarily been deleted for electronic presentation.  
Likewise, page numbers have necessarily been deleted for electronic presentation.

Reflexive  
Comments

Analytical  
Comments

Comments/Observations cont'd:

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### Interview (Personnel)

Reflexive  
Comments

Analytical  
Comments

When: Date:

Start:

Finish:

Duration:

Who:

Role:

Where:

Comments/Observations:



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Likewise, page numbers have necessarily been deleted for electronic presentation.

Reflexive  
Comments

Analytical  
Comments

Comments/Observations cont'd:

Section headings for the Introduction through to the References have necessarily been deleted for electronic presentation.  
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Reflexive	Observation	Analytical
Comments		Comments
When: Date:		
Start: Finish:		
Duration:		
Frequency of occurrence:		
What:		
Status: Recurrent Unique N/A		
Formal Informal N/A		
Solicited Unsolicited N/A		
Other		
Who:		
Where:		
Seating arrangements:		

Section headings for the Introduction through to the References have necessarily been deleted for electronic presentation.  
Likewise, page numbers have necessarily been deleted for electronic presentation.

Reflexive  
Comments

Analytical  
Comments

Agenda attached:                      Yes                      No

Minutes attached:                      Yes                      No

Agenda content:

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Reflexive  
Comments

Analytical  
Comments

Comments/Observations:

Section headings for the Introduction through to the References have necessarily been deleted for electronic presentation.  
Likewise, page numbers have necessarily been deleted for electronic presentation.

Reflexive  
Comments

Analytical  
Comments

Comments/Observations cont'd:

Section headings for the Introduction through to the References have necessarily been deleted for electronic presentation.  
Likewise, page numbers have necessarily been deleted for electronic presentation.

## Document

Reflexive  
Comments

Analytical  
Comments

When: Date:

Date of publication:

Frequency of Distribution:

Who: Name of document:

Source of document:

Authors of/contributors to document:

Audience of document:

What: Document attached:                      Yes                      No

Size of document:

Structure of document:

Content of document:

Section headings for the Introduction through to the References have necessarily been deleted for electronic presentation.  
Likewise, page numbers have necessarily been deleted for electronic presentation.

Reflexive  
Comments

Analytical  
Comments

Content cont'd:

Section headings for the Introduction through to the References have necessarily been deleted for electronic presentation.  
Likewise, page numbers have necessarily been deleted for electronic presentation.

## Appendix C

### Information Letters to Participants

(Personnel as Key Informants - In-depth Interviewees

Student - Survey Respondent

Parent or Guardian of Student - Survey Respondent)

### Informed Consent Forms for Participants

(Personnel as Key Informants - In-depth Interviewees

Student - Survey Respondent/Parent or Guardian of Student - Survey Respondent)

(In the original, these were on the letterhead of ACU.)

(Facsimiles of these various Letters and Consent Forms are included by way of compliance with the requirements, as prescribed by the Office of Research, ACU, for the submission of a higher degree thesis for examination.)



Information Letter to Participants:

Personnel As Key Informants - In-depth Interviewees

Title of Project:       AN ETHNOGRAPHIC STUDY OF A VICTORIAN  
                              CATHOLIC SECONDARY SCHOOL

Name of researcher:   CARMEL LAFFAN

This research is a study of one Catholic secondary school in the State of Victoria in the present era. It addresses the issue of the nature and purpose of Catholic schools *in situ*, and has as its focus the in-depth analytical description of this school. This is to be undertaken from the viewpoint of the school community; that is, the student body and the school personnel.

As an in-depth interviewee you have been identified as a 'key informant'. Thus, whilst your responses are confidential, referencing of direct quotations necessitates citation in terms of the school-based categorisation of the position you hold within this school. Relative to this school there are five discernible types of categorisation: principal; deputy principal; senior staff; teaching staff; and teaching support staff. Thus, for example, quotes may be cited as: (Principal, Interview 1, 2001); (Deputy Principal 1, Interview 1, 2001); (Senior Staff 1, Interview 1, 2001); (Teaching Staff 1, Interview 1, 2001); (Teaching Support Staff 1, Interview 1, 2001). That is, your perspective is of consequence, in part, by virtue of the position you hold in the school, hence the need to identify you in terms of that position. To fail to do so would diminish the importance of the contextualisation of data for this study. Consequently, whilst your participation in this study as a 'key informant' is known only to the Researcher, you risk identification in one of two possible ways.

Firstly there is a possibility, that the participant school could be identified by a person from 'without'; that is, outside the school. If the school is identified correctly, the identification of one of the potential adult participants (notably the principal in holding a singular position within the school), who whilst unnamed is identified in terms of position held in the school, is probably assured. In addition, the identity of two of the potential adult participants (notably the deputy-principals in holding one of two such positions within the school), who whilst unnamed are identified in terms of position held in the school, is possible. In this scenario, the identity of the remaining potential adult participants (notably those drawn from the senior staff, teaching staff, or teaching support staff in holding one of many such positions within the school) though possible, is considered negligible.

In the second instance, the school could be identified from 'within'; that is, by a person from within the school. In the event that the school is identified in this scenario, the identification of one of the potential adult participants (notably the principal in holding a singular position within the school), who whilst unnamed is identified in terms of position held in the school, is assured. In addition, the identity of two of the potential adult participants (notably the deputy-principals in holding one of two such positions within the school), who whilst unnamed are identified in terms of position held in the school, is highly probable by virtue of 'insider' knowledge. In this scenario, the identity of the remaining potential adult participants (notably those drawn from the senior staff, teaching staff, or teaching support staff in holding one of many such positions within the school) whilst possible, by virtue of 'insider' knowledge, is considered negligible given the number of staff who come under any one of these categories.

The Researcher addresses the issue of possible identification of personnel as key informants in this study, by the full disclosure of the above to you, the participant as key informant, so that your voluntary participation in this study is undertaken with full prior knowledge and understanding of this risk of identification.

Specifically, at least one and probably several hours over the period of the school year is required of you as an in-depth interviewee.

It is noted that the complexity of the modern world necessitates increased awareness of the nature and purpose of the Catholic school. Consequently, the study seeks to contribute to the knowledge and understanding of the ways in which the nature and purpose of a Catholic school are made manifest *in situ*. Thus, the study gives you the individual participant the opportunity to express your opinion on the issue of the nature and purpose of this particular Catholic school thereby contributing to knowledge and understanding of this issue.

It should be noted that you the participant are free to withdraw consent and to discontinue participation in the study at any time without justification.

Any questions regarding this project can be directed to the Researcher Carmel Laffan and/or to the Researcher's Supervisor Dr Kath Engebretson, on telephone number (03) 9953 3292, in the Department of Religious Education, St Patrick's Campus Australian Catholic University, 115 Victoria Parade, Fitzroy.

This study has been approved by the University Human Research Ethics Committee at Australian Catholic University.

In the event that you have any complaint about the way you have been treated during the study, or have a query that the Researcher or the Supervisor have not been able to satisfy, you may write care of the nearest branch of the Office of Research

Chair, University Human Research Ethics Committee  
C/o Office of Research  
Australian Catholic University  
115 Victoria Parade  
Fitzroy VIC 3065  
Tel: (03) 9953 3157  
Fax: (03) 9953 3315

Any complaint made will be treated in confidence, investigated fully and the participant informed of the outcome.

Section headings for the Introduction through to the References have necessarily been deleted for electronic presentation.  
Likewise, page numbers have necessarily been deleted for electronic presentation.

If you agree to participate in this project, you should sign both copies of the Informed Consent form, retain one copy for your records and return the other copy to the Researcher.

Yours sincerely,

Carmel Laffan  
Researcher

Information Letter to Participants:

Student - Survey Respondent

Title of Project:       AN ETHNOGRAPHIC STUDY OF A VICTORIAN  
                              CATHOLIC SECONDARY SCHOOL

Name of researcher:   CARMEL LAFFAN

This research is a study of one Catholic secondary school in the State of Victoria in the present era. It has as its focus the in-depth analytical description of this school. This is to be undertaken from the viewpoint of the school community; that is, the student body and the school personnel.

As a survey respondent, your response is anonymous and confidential, at most one school period is required of you for its completion.

The study seeks to contribute to the knowledge and understanding of the ways in which the nature and purpose of a Catholic school are made manifest *in situ*. Thus, the study gives you the individual student participant the opportunity to express your perception of your school, thereby contributing to knowledge and understanding of this issue in relation to your school.

It should be noted that you the participant are free to withdraw consent and to discontinue participation in the study at any time without justification.

Any questions regarding this project can be directed to the Researcher Carmel Laffan and/or to the Researcher's Supervisor Dr Kath Engebretson, on telephone number (03) 9953 3292, in the Department of Religious Education, St Patrick's Campus Australian Catholic University, 115 Victoria Parade, Fitzroy.

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Australian Catholic University

115 Victoria Parade

Fitzroy VIC 3065

Tel: (03) 9953 3157

Fax: (03) 9953 3315

Any complaint made will be treated in confidence, investigated fully and the participant informed of the outcome.

If you agree and your parent or guardian allows you to participate in this project, you and your parent or guardian should sign both copies of the Informed Consent form, retain one copy for your records and return the other copy to the Researcher.

Yours sincerely,

Carmel Laffan

Researcher

Information Letter to Participants:

Parent or Guardian of Student - Survey Respondent

Title of Project:       AN ETHNOGRAPHIC STUDY OF A VICTORIAN  
                              CATHOLIC SECONDARY SCHOOL

Name of researcher:   CARMEL LAFFAN

This research is a study of one Catholic secondary school in the State of Victoria in the present era. It has as its focus the in-depth analytical description of this school. This is to be undertaken from the viewpoint of the school community; that is, the student body and the school personnel.

As a survey respondent, your son's/daughter's/ward's response is anonymous and confidential, at most one school period is required of him/her for its completion.

The study seeks to contribute to the knowledge and understanding of the ways in which the nature and purpose of a Catholic school are made manifest *in situ*. Thus, the study gives the individual student participant the opportunity to express his/her perception of his/her school, thereby contributing to knowledge and understanding of this issue in relation to his/her school.

It should be noted that as a participant your son/daughter/ward is free to withdraw consent and to discontinue participation in the study at any time without justification.

Any questions regarding this project can be directed to the Researcher Carmel Laffan and/or to the Researcher's Supervisor Dr Kath Engebretson, on telephone number (03) 9953 3292, in the Department of Religious Education, St Patrick's Campus Australian Catholic University, 115 Victoria Parade, Fitzroy.

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Australian Catholic University

115 Victoria Parade

Fitzroy VIC 3065

Tel: (03) 9953 3157

Fax: (03) 9953 3315

Any complaint made will be treated in confidence, investigated fully and the participant informed of the outcome.

If your son/daughter/ward agrees and you his/her parent or guardian allow him/her to participate in this project, your son/daughter/ward and you the parent or guardian should sign both copies of the Informed Consent form, retain one copy for your records and return the other copy to the Researcher.

Yours sincerely,

Carmel Laffan  
Researcher



Informed Consent Form For: Participants  
Personnel As Key Informants - In-depth Interviewees

Title of Project: AN ETHNOGRAPHIC STUDY OF A VICTORIAN  
CATHOLIC SECONDARY SCHOOL

Name of researcher: CARMEL LAFFAN

I..... (the participant) have read and understood the information provided in the Letter to the Participants: Personnel As Key Informants - In-depth Interviewees, and any questions I have asked have been answered to my satisfaction. I agree to participate in this activity, realising that I can withdraw at any time.

I agree that research data collected from the study may be published or provided to other researchers in the form prescribed in the Letter to the Participants: Personnel As Key Informants - In-depth Interviewees.

Name of Participant\_\_\_\_\_

(block letters please)

Signature\_\_\_\_\_Date\_\_\_\_\_

Name of Researcher\_\_\_\_\_

(block letters please)

Signature\_\_\_\_\_Date\_\_\_\_\_

Informed Consent Form For: Participants

Student - Survey Respondent/Parent or Guardian of Student - Survey Respondent

Title of Project: AN ETHNOGRAPHIC STUDY OF A VICTORIAN  
CATHOLIC SECONDARY SCHOOL

Name of researcher: CARMEL LAFFAN

I..... (student's parent or guardian) have read and understood the information provided in the Letters to the Participants: Student - Survey Respondent/Parent or Guardian of Student - Survey Respondent, and any questions I have asked have been answered to my satisfaction. I agree to allow my son/daughter/ward to participate in this activity, realising that he/she can withdraw at any time.

I agree that research data collected from the study may be published or provided to other researchers in a form that does not identify him/her in any way.

Name of Student Participant\_\_\_\_\_

(block letters please)

Signature\_\_\_\_\_Date\_\_\_\_\_

Name of Participant's

Parent or Guardian\_\_\_\_\_

(block letters please)

Signature\_\_\_\_\_Date\_\_\_\_\_

Name of Researcher\_\_\_\_\_

(block letters please)

Signature\_\_\_\_\_Date\_\_\_\_\_

Section headings for the Introduction through to the References have necessarily been deleted for electronic presentation. Likewise, page numbers have necessarily been deleted for electronic presentation.

## Appendix D

### Survey Instrument

(House names [Part A], the name and locale of the participant feeder school's [Part A], the name of the participant school [Part B], the name by which the student services facility is known [Part B], and the initials of the interschool sporting competition to which the participant school belongs [Part B], have been replaced thus Xxxx. Further, given the survey's inclusion in this document as an appendix, page numbers have necessarily been deleted. [In the original, these were placed in the centre at the bottom of the page.]

## STUDENT SURVEY

### PART A: THE STUDENT

In items 1 to 5, please circle the appropriate response.

1. I am:
 

	Female	Male
--	--------	------
  
2. I am in Year:
 

	7	8	9
	10	11	12
  
3. The house to which I belong is:
 

	XXXXXXXX	XXXXX	XXXXXXXX
	XXXXXX	XXXXXXXXXX	XXXXXX
  
4. My primary education took place at:
 

	Xx XXXXXX'x XXXXXXXX
	XXXXXX XXXXX XXXXXXXX XXXXX
	Xx XXXX'x XXXXXXXXXXXXXXXX
	Xx XXXXXX' XXXXX XXXXXXXXXXXXXXXX
	Xx XXXXXXXX xx XXXXXX XXXX XXXX
Xxx XXXX xx xxx Xxx XXXXXXXXXX	Xx XXXXXXX xx XXXXX XXXXXXXX
Xxx XXXX XXXX xx XXXXXXXXXXXXX XXXXXX	Xx XXXXXXX XXXXXX XXXXXXXXXXXXX
Another Catholic primary school	None of these
  
5. My religion is:
 

	Catholic	Orthodox	Other Christian
	Other (please specify)_____		
	None	Unsure	

.....End Of Part A.....

## **PART B: THE SCHOOL**

### **Category One: Physical Environment**

#### **Section One:**

**In items 1 to 6, please circle as many of the responses as are appropriate.**

**1. I find my summer uniform:**

attractive / unattractive

comfortable / uncomfortable

cool / not cool enough

practical / impractical

Other (please specify if you wish):

---

**2. I find my winter uniform:**

attractive / unattractive

comfortable / uncomfortable

practical / impractical

warm / not warm enough

Other (please specify if you wish):

---

**3. I find my school bag:**

an adequate size / an inadequate size

attractive / unattractive

comfortable / uncomfortable

practical / impractical

Other (please specify if you wish):

---

**4. I am using my sports uniform this year:**

No

Yes

**If you answered "No", go to item 6.**

**5. I find my sports uniform:**

attractive / unattractive

comfortable / uncomfortable

cool in summer / not cool enough in summer

practical / impractical

warm in winter / not warm enough in winter

Other (please specify if you wish):

---

Section headings for the Introduction through to the References have necessarily been deleted for electronic presentation.  
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6. I find the rules and regulations regarding personal appearance and the wearing of the school uniform:

applied fairly / applied unfairly

fair / unfair

necessary / unnecessary

realistic / unrealistic

Other (please specify if you wish):

---

7. In this item, please circle the appropriate part and then complete the statement.

The school uniform **is** / **is not** important to me as a student because:

---

---

---

8. I would like to make the following observations/recommendations regarding this school's uniform:

---

---

---

## Section Two:

In items 1 to 3, please circle as many of the responses as are appropriate.

1. In general, I find the student desks that I use:

clean / dirty

comfortable / uncomfortable

have adequate surface areas / have inadequate surface areas

in good condition / in poor condition

safe / unsafe

Other (please specify if you wish):

---

2. In general, I find the student chairs that I use:

an appropriate size / an inappropriate size

comfortable / uncomfortable

clean / dirty

in good condition / in poor condition

safe / unsafe

Other (please specify if you wish):

---

Section headings for the Introduction through to the References have necessarily been deleted for electronic presentation.  
Likewise, page numbers have necessarily been deleted for electronic presentation.

**3. I found the locker I was allocated this year:**

an appropriate size / an inappropriate size                      clean / dirty  
conveniently located / inconveniently located  
provides secure storage / doesn't provide secure storage  
in good condition / in poor condition                      safe / unsafe

Other (please specify if you wish):

---

**4. In this item, please circle the appropriate part and then complete the statement.**

The furniture (that is, desks, chairs and lockers) provided by the school for student use **is / is not** important to me as a student because:

---

---

---

**5. I would like to make the following observations/recommendations regarding the furniture (that is, desks, chairs and lockers) provided by this school for student use:**

---

---

---

### **Section Three:**

**In items 1 to 4, please circle as many of the responses as are appropriate.**

**1. I find the canteen (that is, the canteen services provided by the Xxxxxxx Student Council and the Xxxxxxx Parents and Friends Association):**

conveniently located / inconveniently located                      necessary / unnecessary  
orderly (students are well behaved) / disorderly (students behave badly)  
doesn't need to be open more often / needs to be open more often  
sells things I want to buy / doesn't sell things I want to buy

Other (please specify if you wish):

---

**2. I have used the sickbay:**

No

Yes

**If you answered "No", go to item 4.**

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Likewise, page numbers have necessarily been deleted for electronic presentation.

**3. I found the sickbay:**

a comforting environment / a less than comforting environment

clean / dirty                      comfortable / uncomfortable

conveniently located / inconveniently located                      helpful / unhelpful

Other (please specify if you wish):

---

**4. I find the students' toilets:**

adequate in number / inadequate in number                      clean / dirty

conveniently located / inconveniently located

private / lack privacy                      safe / unsafe                      tidy / untidy

Other (please specify if you wish):

---

**5. In this item, please circle the appropriate part and then complete the statement.**

The facilities for personal needs (that is, canteen, toilets and sickbay) provided by the school for student use **are / are not** important to me as a student because:

---

---

---

**6. I would like to make the following observations/recommendations regarding the facilities for personal needs (that is, canteen, toilets and sickbay) provided by this school for student use:**

---

---

---

**Section Four:**

**In items 1 to 16, please circle as many of the responses as are appropriate.**

**1. I find the chapel:**

attractive / unattractive                      in good condition / in poor condition

peaceful / noisy                      invariably open / invariably locked

important / unimportant                      inviting / uninviting

Other (please specify if you wish):

---



**2. I find the library facilities:**

attractive / unattractive      conveniently located / inconveniently located  
spacious / cramped      quiet / noisy      safe / unsafe  
well resourced / poorly resourced      tidy / untidy  
provide good work conditions / provide poor work conditions

Other (please specify if you wish):

---

**3. I use one or more of the XXXXXXXX Street facilities  
(that is, Careers, Counselling, Special Education):**

No      Yes

**If you answered "No", go to item 5.**

**4. I find the school's facilities for this aspect/these aspects of student life:**

attractive / unattractive      in good condition / in poor condition  
conveniently located / inconveniently located      peaceful / noisy  
invariably open / invariably locked      important / unimportant  
inviting / uninviting

Other (please specify if you wish):

---

**5. I study one or more of -  
Art, Graphics, Media, Textiles, Woodwork:**

No      Yes

**If you answered "No", go to item 7.**

**6. I find the school's facilities for this subject/these subjects:**

attractive / unattractive      conveniently located / inconveniently located  
spacious / cramped      quiet / noisy      safe / unsafe  
well resourced / poorly resourced      tidy / untidy  
provide good work conditions / provide poor work conditions

Other (please specify if you wish):

---

**7. I study one or more of -  
Dance, Drama, Theatre Arts:**

No      Yes

**If you answered "No", go to item 9.**

**8. I find the school's facilities for this subject/these subjects:**

attractive / unattractive	conveniently located / inconveniently located	
spacious / cramped	quiet / noisy	safe / unsafe
well resourced / poorly resourced	tidy / untidy	
provide good work conditions / provide poor work conditions		

Other (please specify if you wish):

---

**9. I study one or more of -  
French, Indonesian, Italian:**

No Yes

**If you answered "No", go to item 11.**

**10. I find the school's language laboratory for this subject/these subjects:**

attractive / unattractive	conveniently located / inconveniently located	
spacious / cramped	quiet / noisy	safe / unsafe
well resourced / poorly resourced	tidy / untidy	
provides good work conditions / provides poor work conditions		

Other (please specify if you wish):

---

**11. I study one or more of - Biology,  
Chemistry, Computer Keyboarding, Food Technology,  
Information Technology, Physics, Science:**

No Yes

**If you answered "No", go to item 13.**

**12. I find the school's facilities for this subject/these subjects:**

attractive / unattractive	conveniently located / inconveniently located	
spacious / cramped	quiet / noisy	safe / unsafe
well resourced / poorly resourced	tidy / untidy	
provide good work conditions / provide poor work conditions		

Other (please specify if you wish):

---

**13. I study one or more of -  
Physical Education, Sport:**

No Yes

**(NB: Outdoor Education has been omitted as its facilities are off-site).**

**If you answered "No", go to item 15.**

**14. I find the school's facilities for this subject/these subjects:**

attractive / unattractive	conveniently located / inconveniently located	
spacious / cramped	quiet / noisy	safe / unsafe
well resourced / poorly resourced	tidy / untidy	
provide good work conditions / provide poor work conditions		

Other (please specify if you wish):

---

**15. I study Music in one or more of its various forms  
(that is, class, ensemble, instrumental):**

No Yes

**If you answered "No", go to item 17.**

**16. I find the school's facilities for this subject/these subjects:**

attractive / unattractive	conveniently located / inconveniently located	
spacious / cramped	quiet / noisy	safe / unsafe
well resourced / poorly resourced	tidy / untidy	
provide good work conditions / provide poor work conditions		

Other (please specify if you wish):

---

**17. In this item, please circle the appropriate part and then complete the statement.**

The specialist facilities provided by the school for student use **are /are not** important to me  
as a student because:

---

---

---

**18. I would like to make the following observations/recommendations regarding the  
specialist facilities provided by this school for student use:**

---

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---

### Section Five:

**1. In this item, please circle as many of the responses as are appropriate.**

I find my house area to be:

attractive / unattractive	spacious / cramped	
conveniently located / inconveniently located		quiet / noisy
well resourced / poorly resourced	safe / unsafe	
in good condition / in poor condition	tidy / untidy	

Other (please specify if you wish):

---

**2. In this item, please circle the appropriate part and then complete the statement.**

The general physical environment of my house area **is / is not** important to me as a student because:

---

---

---

**3. I would like to make the following observations/recommendations regarding the general physical environment provided by this school for my house area:**

---

---

---

### Section Six:

**In items 1 to 3, please circle as many of the responses as are appropriate.**

**1. In general, I find the all-purpose classrooms (that is, non-specialist rooms) that I use :**

attractive / unattractive	clean / dirty	tidy / untidy
warm in winter / cold in winter	cool in summer / hot in summer	
spacious / cramped	light / dark	quiet / noisy
in good condition / in poor condition		

Other (please specify if you wish):

---

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Likewise, page numbers have necessarily been deleted for electronic presentation.

**2. In general, I find the school buildings:**

allow easy movement / prevent easy movement                      clean / dirty  
warm in winter / cold in winter                      spacious / cramped  
cool in summer / hot in summer                      light / dark                      noisy / quiet  
tidy / untidy                      attractive / unattractive  
are in good condition / are in poor condition

Other (please specify if you wish):

---

**3. In general, I find the school grounds:**

attractive / unattractive                      clean / dirty  
provide places for activities / don't provide places for activities  
provide places to sit / don't provide places to sit  
in good condition / in poor condition                      tidy / untidy  
sheltered in summer / unsheltered in summer  
sheltered in winter / unsheltered in winter                      safe / unsafe

Other (please specify if you wish):

---

**4. In this item, please circle the appropriate part and then complete the statement.**

The general physical environment (that is, classrooms, buildings and grounds) of the school **is / is not** important to me as a student because:

---

---

---

**5. I would like to make the following observations/recommendations regarding the general physical environment (that is, classrooms, buildings and grounds) of this school:**

---

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---

---

---

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---

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.....End Of Part B: Category One.....

## Category Two: Communal Environment

### Section One:

**In items 1 and 2, 4 and 5, please circle as many responses as are appropriate.**

**1. There are students in this school whom I respect as people:**      No      Yes

**If you answered "No", go to item 3.**

**2. In general, I find that these students are:**

approachable	considerate	fair	friendly	happy
kind	mature for their age	my friends	polite	
reliable	relaxed	sensible	sincere	trustworthy

Other (please specify if you wish):

---

---

---

**3. Qualities I dislike in other students include:**

---

---

---

**4. There are staff at this school whom I respect as people:**      No      Yes

**If you answered "No", go to item 6.**

**5. In general, I find that these staff are:**

approachable	considerate	fair	friendly	happy	kind
mature for their age	my teachers	polite	reliable		
relaxed	respectful	sensible	sincere	trustworthy	

Other (please specify if you wish):

---

---

---

**6. Qualities I dislike in the staff include:**

---

---

---

**7. In this item, please circle the appropriate part and then complete the statement.**

The personal qualities of the individuals who make up the school community (that is, students and staff) **are** / **are not** important to me as a student because:

---

---

---

Section headings for the Introduction through to the References have necessarily been deleted for electronic presentation.  
Likewise, page numbers have necessarily been deleted for electronic presentation.

**8.** I would like to make the following observations/recommendations regarding the personal qualities of the individuals who make up this school community (that is, students and staff):

---

---

---

---

---

---

## **Section Two:**

**In items 1 and 2, please circle as many responses as are appropriate.**

**1.** In general, at school I feel:

happy / unhappy	secure / insecure	known / unknown
significant / insignificant	relaxed / stressed	
respected / that I am not respected	valued / unvalued	
supported / unsupported	trusted / untrusted	safe / unsafe

Other (please specify if you wish):

---

**2.** In general, I find that this school has an atmosphere which is:

compassionate / lacking in compassion	concerned / unconcerned
disciplined / undisciplined	fair / unfair
fun / serious	friendly / unfriendly
happy / unhappy	inclusive / not inclusive
sincere / insincere	just / unjust
tolerant / intolerant	
respectful / lacking in respect	relaxed / stressful
safe / unsafe	supportive / unsupportive

Other (please specify if you wish):

---

**3. In this item, please circle the appropriate part and then complete the statement.**

The general quality of the school atmosphere is / is not important to me as a student because:

---

---

---

Section headings for the Introduction through to the References have necessarily been deleted for electronic presentation.  
Likewise, page numbers have necessarily been deleted for electronic presentation.

4. I would like to make the following observations/recommendations regarding the general quality of this school's atmosphere:

---

---

---

---

---

---

### Section Three:

In items 1 and 2, please circle as many responses as are appropriate.

1. In general, within my house I feel:

happy / unhappy	secure / insecure	known / unknown
significant / insignificant	relaxed / stressed	
respected / that I am not respected	valued / unvalued	
supported / unsupported	trusted / untrusted	safe / unsafe

Other (please specify if you wish):

---

2. In general, I find that my house has an atmosphere which is:

compassionate / lacking in compassion	concerned / unconcerned
disciplined / undisciplined	fair / unfair
fun / serious	friendly / unfriendly
happy / unhappy	inclusive / not inclusive
sincere / insincere	just / unjust
tolerant / intolerant	
respectful / lacking in respect	relaxed / stressful
safe / unsafe	supportive / unsupportive

Other (please specify if you wish):

---

3. In this item, please circle the appropriate part and then complete the statement.

The general quality of the atmosphere of my house is / is not important to me as a student because:

---

---

---



Section headings for the Introduction through to the References have necessarily been deleted for electronic presentation.  
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4. I would like to make the following observations/recommendations regarding the general quality of the atmosphere of my house:

---

---

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---

---

#### Section Four:

**In items 1 and 2, please circle as many responses as are appropriate.**

1. In general, I find that the house structure of this school is:

a positive feature / a negative feature      not over-emphasised / over-emphasised  
good for competitive activities / bad for competitive activities

Other (please specify if you wish):

---

2. In general, I find that the vertical mentor groups of this school are:

a positive feature / a negative feature  
good for pastoral care / bad for pastoral care  
good for my social development / bad for my social development

Other (please specify if you wish):

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**3. In this item, please circle the appropriate part and then complete the statement.**

The way students are organised at the school (that is, the house structure and vertical mentor groups) **is / is not** important to me as a student because:

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4. I would like to make the following observations/recommendations regarding the way students are organised at this school (that is, the house structure and vertical mentor groups):

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### Section Five:

**1. In this item, please circle as many responses as are appropriate.**

In general, the co-educational nature of this school is:

a positive feature / a negative feature                      relevant to me / irrelevant to me

good for my social development / bad for my social development

good for my education / bad for my education

Other (please specify if you wish):

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**2. In this item, please circle the appropriate part and then complete the statement.**

The co-educational nature of the school **is** / **is not** important to me as a student because:

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**3. I would like to make the following observations/recommendations regarding the co-educational nature of this school:**

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### Section Six:

**1. In this item, please circle as many responses as are appropriate.**

In general, the discipline policy of this school is

applied fairly /                      applied unfairly                      fair / unfair

necessary / unnecessary                      realistic / unrealistic

Other (please specify if you wish):

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**2. In this item, please circle the appropriate part and then complete the statement.**

The discipline policy of the school **is** / **is not** important to me as a student because:

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Section headings for the Introduction through to the References have necessarily been deleted for electronic presentation.  
Likewise, page numbers have necessarily been deleted for electronic presentation.

**3. I would like to make the following observations/recommendations regarding the discipline policy of this school:**

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**Section Seven:**

**1. In this item, please circle as many responses as are appropriate.**

In general, the student leadership of this school:

makes a difference / doesn't make a difference

is something I value / isn't something I value

is respected by students / isn't respected by students

is respected by staff / isn't respected by staff

Other (please specify if you wish):

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**2. In this item, please circle the appropriate part and then complete the statement.**

The student leadership of the school **is / is not** important to me as a student because:

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**3. I would like to make the following observations/recommendations regarding the student leadership of this school:**

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.....End Of Part B: Category Two.....

### Category Three: Educational Environment

#### Section One:

**In items 1 and 2, 4 and 5, please circle as many responses as are appropriate.**

**1.** There are students in this school whom I respect  
for their attitude towards learning: No Yes  
**If you answered "No", go to item 3.**

**2.** In general, I find that these students:

allow others to learn	aren't competitive	are conscientious
are motivated	aren't under pressure to learn	want to learn

Other (please specify if you wish):

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**3.** Qualities I dislike in other students include:

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**4.** There are staff in this school whom I respect  
for their attitude as educators: No Yes  
**If you answered "No", go to item 6.**

**5.** In general, I find that these staff:

are competent	are helpful	are knowledgeable	are organised
are supportive	have good discipline	have time for me	
make learning interesting	treat everyone equally	want me to learn	

Other (please specify if you wish):

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**6.** Qualities I dislike in staff include:

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**7. In this item, please circle the appropriate part and then complete the statement.**

The educational environment created by the attitudes of students and staff **is / is not** important to me because:

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Section headings for the Introduction through to the References have necessarily been deleted for electronic presentation.  
Likewise, page numbers have necessarily been deleted for electronic presentation.

**8.** I would like to make the following observations/recommendations regarding the educational environment created by the attitudes of students and staff of this school:

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## **Section Two:**

**1. In this item, please circle as many of the responses as are appropriate.**

In general, I find that this school has an educational environment which:

caters for my abilities / doesn't cater for my abilities

encourages me / doesn't encourage me      is not competitive / is competitive

helps me to learn / doesn't help me to learn

offers a good range of subjects / doesn't offer a good range of subjects

is inclusive / is not inclusive      is not stressful / is stressful

Other (please specify if you wish):

---

**2. In this item, please circle the appropriate part and then complete the statement.**

The educational environment of the school **is** / **is not** important to me as a student because:

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**3.** I would like to make the following observations/recommendations regarding the educational environment of this school:

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**Section Three:**

**In items 1 to 3, please circle as many responses as are appropriate.**

**1.** In general, I find my homework:

- evenly distributed between subjects / unevenly distributed between subjects  
evenly distributed throughout the year / unevenly distributed throughout the year  
excessive / not excessive                      important / unimportant  
purposeful / pointless                      necessary / unnecessary

Other (please specify if you wish):

**If you are in Year Eleven or Twelve, items 2 and 3 are optional.**

**2.** I believe that study hall is:

- a good idea / a bad idea                      applied fairly / applied unfairly  
motivates me to do my homework / doesn't motivate me to do my homework

Other (please specify if you wish):

**3.** I have used study hall:

No

Yes

**4. In this item, please circle the appropriate part and then complete the statement.**

The homework practices of the school **are** / **are not** important to me as a student because:

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**5.** I would like to make the following observations/recommendations regarding the homework practices of this school:

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Section headings for the Introduction through to the References have necessarily been deleted for electronic presentation.  
Likewise, page numbers have necessarily been deleted for electronic presentation.

**If you are in Year Twelve, the following section is optional.**

**Section Four:**

**1. In this item, please circle as many responses as are appropriate.**

I find this school's practice of end-of-semester exams for years 7 to 11 to be:

a good idea / a bad idea	good for my education / bad for my education
necessary / unnecessary	not stressful / stressful

Other (please specify if you wish):

---

**2. In this item, please circle the appropriate part and then complete the statement.**

The exam practices of the school **are / are not** important to me as a student because:

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**3. I would like to make the following observations/recommendations regarding the exam practices of this school:**

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**Section Five:**

**1. In this item, please circle as many responses as are appropriate.**

In general, I find non-classroom activities such as camps, excursions, *etcetera* to be:

enjoyable / not enjoyable	interesting / uninteresting
informative / uninformative	
necessary alternatives / unnecessary alternatives	(that is, to classroom activities)

Other (please specify if you wish):

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**2. In this item, please circle the appropriate part and then complete the statement.**

Non-classroom activities such as camps, excursions, *etcetera* **are / are not** important to me as a student because:

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Section headings for the Introduction through to the References have necessarily been deleted for electronic presentation.  
Likewise, page numbers have necessarily been deleted for electronic presentation.

**3.** I would like to make the following observations/recommendations regarding non-classroom activities such as camps, excursions, *etcetera*:

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#### **Section Six:**

**1. In this item, please circle as many responses as are appropriate.**

In general, I find that this school's involvement in XXX sport is:

enjoyable / not enjoyable

an opportunity / a chore

good - except for the late finishes / good - the late finishes don't worry me

not over-emphasised / over-emphasised

Other (please specify if you wish):

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**2. In this item, please circle the appropriate part and then complete the statement.**

The school's involvement in XXX sport **is** / **is not** important to me as a student because:

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**3.** I would like to make the following observations/recommendations regarding this school's involvement in XXX sport:

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#### **Section Seven:**

**In items 1 to 10, please circle as many responses as are appropriate.**

**1.** I participate in the "Clubs and Societies"

area of the co-curricular program of the school:

No

Yes

**If you answered "No", go to item 3.**



2. In general, I find this school's "Clubs and Societies" co-curricular program to be:

enjoyable / not enjoyable                      an opportunity / a chore  
good - except for the time it takes / good - the time it takes doesn't worry me  
interesting / uninteresting

Other (please specify if you wish):

---

3. I participate in the "**Performing Arts**"

area of the co-curricular program of the school:                      No                      Yes

**If you answered "No", go to item 5.**

4. In general, I find this school's "Performing Arts" co-curricular program to be:

enjoyable / not enjoyable                      an opportunity / a chore  
good - except for the time it takes / good - the time it takes doesn't worry me  
interesting / uninteresting

Other (please specify if you wish):

---

5. I participate in the "**Public Speaking and Debating**"

area of the co-curricular program of the school:                      No                      Yes

**If you answered "No", go to item 7.**

6. In general, I find this school's "Public Speaking and Debating" co-curricular program to be:

enjoyable / not enjoyable                      an opportunity / a chore  
good - except for the time it takes / good - the time it takes doesn't worry me  
interesting / uninteresting

Other (please specify if you wish):

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7. I participate in the "**Service and Spirituality**"

area of the co-curricular program of the school:                      No                      Yes

**If you answered "No", go to item 9.**

Section headings for the Introduction through to the References have necessarily been deleted for electronic presentation.  
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8. In general, I find this school's "Service and Spirituality" co-curricular program to be:

enjoyable / not enjoyable                      an opportunity / a chore  
good - except for the time it takes / good - the time it takes doesn't worry me  
interesting / uninteresting

Other (please specify if you wish):

9. I participate in the "**Sports and Outdoor Activities**"

area of the co-curricular program of the school:

No

Yes

**If you answered "No", go to item 11.**

10. In general, I find this school's "Sports and Outdoor Activities" co-curricular program to be:

enjoyable / not enjoyable                      an opportunity / a chore  
good - except for the time it takes / good - the time it takes doesn't worry me  
interesting / uninteresting

Other (please specify if you wish):

**11. In this item, please circle the appropriate part and then complete the statement.**

The co-curricular program of the school **is / is not** important to me as a student because:

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12. I would like to make the following observations/recommendations regarding the co-curricular program of this school:

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.....End Of Part B: Category Three.....

## Category Four: Religious Environment

### Section One:

**In items 1 and 2, please circle as many responses as are appropriate.**

**1.** In general, I find my religious education class to be:

enjoyable / not enjoyable                      informative / uninformative

intellectually satisfying / intellectually unsatisfying

interesting / uninteresting                      important / unimportant

Other (please specify if you wish):

---

**2.** In general, I find the religious education program for liturgies, retreats, seminar/spirituality days, *etcetera* to be:

enjoyable / not enjoyable                      informative / uninformative

intellectually satisfying / intellectually unsatisfying

interesting / uninteresting                      important / unimportant

Other (please specify if you wish):

---

**3. In this item, please circle the appropriate part and then complete the statement.**

The religious education program (that is, classes, liturgies, retreats, seminar/spirituality days, *etcetera*) of the school **is / is not** important to me as a student because:

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**4.** I would like to make the following observations/recommendations regarding the religious education program (that is, classes, liturgies, retreats, seminar/spirituality days, *etcetera*) of this school:

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## Section Two:

In items 1 and 2, please circle as many responses as are appropriate.

**When people feel drawn to live out their religious beliefs in their daily lives, they may be said to have a 'personally lived religious commitment'.**

1. I find a personally lived religious commitment in other students:

challenging / unchallenging

encouraging / unencouraging

important / unimportant

is something that I have not observed

inspiring / uninspiring

moving / unmoving

Other (please specify if you wish):

---

2. I find a personally lived religious commitment in members of staff:

challenging / unchallenging

encouraging / unencouraging

important / unimportant

is something that I have not observed

inspiring / uninspiring

moving / unmoving

Other (please specify if you wish):

---

**3. In this item, please circle the appropriate part and then complete the statement.**

A personally lived religious commitment in members of the school community (that is, the students and staff) **is / is not** important to me as a student because:

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**4. I would like to make the following observations regarding a personally lived religious commitment in members of this school community (that is, the students and staff):**

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.....End Of Part B: Category Four.....

.....End Of Part B.....

Section headings for the Introduction through to the References have necessarily been deleted for electronic presentation. Likewise, page numbers have necessarily been deleted for electronic presentation.

## PART C: GENERAL COMMENTS

**If you feel that there is an aspect of this school which has not been addressed in this survey and on which you would like to comment, please do so here:**

[illegible]

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

.....End Of Survey.....

**Thankyou for participating.**

## Appendix E

### Survey Results

#### (Numerical Analysis Only)

(With the exception of the optional comments allowed for in Part C and of the various open-ended items in each section of Part B, the survey results were numerically analysed with regard to three criteria: gender; year level [i.e., age]; and house. In the interests of accessibility, herein, the survey results are presented far more simplistically. In Part A, results are recorded in terms of the principal criteria associated with the item; that is, gender, year level, and so forth. In Part B, the results are recorded in terms of gender and, in relation to those items pertaining to house related issues, in terms of gender and house membership. [Exceptions to this governing principle relate to items that, in being responded to negatively, direct the respondent to pass the subsequent item.] Similarly, whilst the results of the closed items of Part B were analysed, firstly, in terms of the percentage of students responding neutrally or positively, and, secondly, in terms of the percentage of neutral or positive responses with respect to the number of responses selected [i.e., with regard to the weighting of the non-negative responses], herein, the survey results are presented solely in terms of the percentage of students responding neutrally or positively to an item. It is to be noted that the former were generally more positive than the latter.)

Table E1

*Survey Results: Part A - The Student*

Item			
1.	female - 68.3%	male - 31.7%	
2.	Year 7 - 22.7%	Year 8 - 9.8%	Year 9 - 17.1%
	Year 10 - 15.5%	Year 11 - 12.2%	Year 12 - 22.8%
3.	Blue - 19.5%	Maroon - 13.0%	Purple - 13.8%
	Red - 13.8%	Yellow - 15.5%	Green - 24.4%
4.	Constituent/Associate Parish Primary School - 84.5(5)%		
	Other Catholic Primary School - 4.8(8)%		
	Other Primary School - 10.5(7)%		
5.	Catholic - 89.4%	Orthodox - 2.4(4)%	Other Christian - 2.4(4)%
	Other - 1.6(4)%	None - 2.4(4)%	Unsure - 1.6(4)%



Table E2

*Survey Results: Part B - The School*

*Category One: Physical Environment*

*Section One*

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Item		
<hr/>		
1.	female - 88.1%	male - 53.8%
2.	female - 55.9%	male - 76.9%
3.	female - 79.8%	male - 82.1%
4.	no - 17.9%	yes - 82.1%
5.	female - 84.8%	male - 80.0%
6.	female - 69.1%	male - 59.0%
7.	Non-numerical Analysis	
8.	Non-numerical Analysis	

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*Note:* Items 7 and 8, being open-ended items, were not subject to numerical analysis.

Table E3

*Survey Results: Part B - The School*

*Category One: Physical Environment*

*Section Two*

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Item		
<hr/>		
1.	female - 82.0%	male - 79.5%
2.	female - 89.3%	male - 89.7%
3.	female - 89.3%	male - 79.5%
4.	Non-numerical Analysis	
5.	Non-numerical Analysis	

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*Note:* Items 4 and 5, being open-ended items, were not subject to numerical analysis.

Table E4

*Survey Results: Part B - The School*

*Category One: Physical Environment*

*Section Three*

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Item		
<hr/>		
1.	female - 69.1%	male - 53.8%
2.	no - 19.5%	yes - 80.5%
3.	female - 54.9%	male - 46.4%
4.	female - 67.9%	male - 61.5%
5.	Non-numerical Analysis	
6.	Non-numerical Analysis	

---

*Note:* Items 5 and 6, being open-ended items, were not subject to numerical analysis.

Table E5

*Survey Results: Part B - The School*

*Category One: Physical Environment*

*Section Four*

Item		
1.	female - 100.0%	male - 87.2%
2.	female - 80.9%	male - 76.9%
3.	no - 46.3%	yes - 53.7%
4.	female - 95.9%	male - 93.8%
5.	no - 34.1%	yes - 65.9%
6.	female - 92.2%	male - 96.9%
7.	no - 61.8%	yes - 38.2%
8.	female - 67.7%	male - 75.0%
9.	no - 30.1%	yes - 69.9%
10.	female - 63.2%	male - 60.0%
11.	no - 13.8%	yes - 86.2%
12.	female - 77.8%	male - 84.5%
13.	no - 26.0%	yes - 74.0%
14.	female - 91.5%	male - 93.8%
15.	no - 56.9%	yes - 43.1%
16.	female - 71.0%	male - 68.2%
17.	Non-numerical Analysis	
18.	Non-numerical Analysis	

*Note:* Items 17 and 18, being open-ended items, were not subject to numerical analysis.

Table E6

*Survey Results: Part B - The School*

*Category One: Physical Environment*

*Section Five*

Item			
1.	By Gender	female - 76.2%	male - 48.7%
	By House and Gender	Blue - 83.3%	Blue - 83.3%
		Maroon - 100.0%	Maroon - 75.0%
		Purple - 90.9%	Purple - 83.3%
		Red - 91.7%	Red - 80.0%
		Yellow - 53.3%	Yellow - 0.0%
		Green - 37.5%	Green - 14.3%
2.	Non-numerical Analysis		
3.	Non-numerical Analysis		

*Note:* Items 2 and 3, being open-ended items, were not subject to numerical analysis.

Table E7

*Survey Results: Part B - The School*

*Category One: Physical Environment*

*Section Six*

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Item

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- |    |                        |              |
|----|------------------------|--------------|
| 1. | female - 70.2%         | male - 64.1% |
| 2. | female - 63.1%         | male - 74.4% |
| 3. | female - 80.9%         | male - 66.7% |
| 4. | Non-numerical Analysis |              |
| 5. | Non-numerical Analysis |              |
- 

*Note:* Items 4 and 5, being open-ended items, were not subject to numerical analysis.

Table E8

*Survey Results: Part B - The School*

*Category Two: Communal Environment*

*Section One*

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Item		
<hr/>		
1.	no - 0.8%	yes - 99.2%
2.	female - 98.8%	male - 100.0%
3.	Non-numerical Analysis	
4.	no - 3.3%	yes - 96.7%
5.	female - 97.6%	male - 94.5%
6.	Non-numerical Analysis	
7.	Non-numerical Analysis	
8.	Non-numerical Analysis	

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*Note:* Items 3, 6, 7 and 8, being open-ended items, were not subject to numerical analysis.

Table E9

*Survey Results: Part B - The School*

*Category Two: Communal Environment*

*Section Two*

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Item

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- |    |                        |              |
|----|------------------------|--------------|
| 1. | female - 92.9%         | male - 87.2% |
| 2. | female - 90.5%         | male - 74.4% |
| 3. | Non-numerical Analysis |              |
| 4. | Non-numerical Analysis |              |
- 

*Note:* Items 3 and 4, being open-ended items, were not subject to numerical analysis.

Table E10

*Survey Results: Part B - The School*

*Category Two: Communal Environment*

*Section Three*

Item			
1.	By Gender	female - 86.9%	male - 86.9%
	By House and Gender	Blue - 82.4%	Blue - 80.0%
		Maroon - 83.3%	Maroon - 100.0%
		Purple - 100.0%	Purple - 100.0%
		Red - 91.7%	Red - 100.0%
		Yellow - 73.3%	Yellow - 75.0%
		Green - 93.8%	Green - 78.6%
2.	By Gender	female - 90.5%	male - 73.0%
	By House and Gender	Blue - 88.9%	Blue - 60.0%
		Maroon - 83.3%	Maroon - 100.0%
		Purple - 100.0%	Purple - 66.7%
		Red - 100.0%	Red - 100.0%
		Yellow - 86.7%	Yellow - 50.0%
		Green - 87.5%	Green - 69.2%
3.	Non-numerical Analysis		
4.	Non-numerical Analysis		

*Note:* Items 3 and 4, being open-ended items, were not subject to numerical analysis.



Table E11

*Survey Results: Part B - The School*

*Category Two: Communal Environment*

*Section Four*

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Item		
<hr/>		
1.	female - 78.6%	male - 78.9%
2.	female - 75.0%	male 76.9%
3.	Non-numerical Analysis	
4.	Non-numerical Analysis	

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*Note:* Items 3 and 4, being open-ended items, were not subject to numerical analysis.

Table E12

*Survey Results: Part B - The School*

*Category Two: Communal Environment*

*Section Five*

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Item		
<hr/>		
1.	female - 98.8%	male - 92.1%
2.	Non-numerical Analysis	
3.	Non-numerical Analysis	

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*Note:* Items 2 and 3, being open-ended items, were not subject to numerical analysis.

Table E13

*Survey Results: Part B - The School*

*Category Two: Communal Environment*

*Section Six*

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Item		
1.	female - 60.2%	male - 61.5%
2.	Non-numerical Analysis	
3.	Non-numerical Analysis	

---

*Note:* Items 2 and 3, being open-ended items, were not subject to numerical analysis.

Table E14

*Survey Results: Part B - The School*

*Category Two: Communal Environment*

*Section Seven*

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Item		
1.	female - 90.36%	male - 76.9%
2.	Non-numerical Analysis	
3.	Non-numerical Analysis	

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*Note:* Items 2 and 3, being open-ended items, were not subject to numerical analysis.

Table E15

*Survey Results: Part B - The School*

*Category Three: Educational Environment*

*Section One*

Item		
1.	no - 11.5%	yes - 88.5%
2.	female - 95.2%	male - 87.2%
3.	Non-numerical Analysis	
4.	no - 3.3%	yes - 96.7%
5.	female - 98.8%	male - 92.3%
6.	Non-numerical Analysis	
7.	Non-numerical Analysis	
8.	Non-numerical Analysis	

*Note:* Items 3, 6, 7 and 8, being open-ended items, were not subject to numerical analysis.

Table E16

*Survey Results: Part B - The School*

*Category Three: Educational Environment*

*Section Two*

Item		
1.	female - 91.5%	male - 84.6%
2.	Non-numerical Analysis	
3.	Non-numerical Analysis	

*Note:* Items 2 and 3, being open-ended items, were not subject to numerical analysis.

Table E17

*Survey Results: Part B - The School*

*Category Three: Educational Environment*

*Section Three*

Item		
1.	female - 63.4%	male - 47.4%
2.	female - 68.7%	male - 65.7%
3.	By Gender and Attendance	
	no - 74.1%	no - 50.0%
	yes - 25.9%	yes - 50.0%
4.	Non-numerical Analysis	
5.	Non-numerical Analysis	

*Note:* Items 4 and 5, being open-ended items, were not subject to numerical analysis.

Table E18

*Survey Results: Part B - The School*

*Category Three: Educational Environment*

*Section Four*

Item		
1.	female - 90.9%	male - 78.9%
2.	Non-numerical Analysis	
3.	Non-numerical Analysis	

*Note:* Items 2 and 3, being open-ended items, were not subject to numerical analysis.

Table E19

*Survey Results: Part B - The School*

*Category Three: Educational Environment*

*Section Five*

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Item

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1. female - 93.9%                  male - 94.4%
  2. Non-numerical Analysis
  3. Non-numerical Analysis
- 

*Note:* Items 2 and 3, being open-ended items, were not subject to numerical analysis.

Table E20

*Survey Results: Part B - The School*

*Category Three: Educational Environment*

*Section Six*

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Item

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1. female - 52.4%                  male - 64.9%
  2. Non-numerical Analysis
  3. Non-numerical Analysis
- 

*Note:* Items 2 and 3, being open-ended items, were not subject to numerical analysis.

Table E21

*Survey Results: Part B - The School*

*Category Three: Educational Environment*

*Section Seven*

Item		
1.	no - 51.7%	yes - 48.3%
2.	female - 97.4%	male - 100.0%
3.	no - 64.7%	yes - 35.3%
4.	female - 100.0%	male - 100.0%
5.	no - 73.1%	yes - 26.9%
6.	female - 95.6%	male - 100.0%
7.	no - 79.2%	yes - 20.8%
8.	female - 95.2%	male - 75.0%
9.	no - 52.9%	yes - 47.1%
10.	female - 92.1%	male - 81.3%
11.	Non-numerical Analysis	
12.	Non-numerical Analysis	

*Note:* Items 11 and 12, being open-ended items, were not subject to numerical analysis.:

Table E22

*Survey Results: Part B - The School*

*Category Four: Religious Environment*

*Section One*

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Item

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- |    |                        |              |
|----|------------------------|--------------|
| 1. | female - 57.3%         | male - 47.4% |
| 2. | female - 78.0%         | male - 55.3% |
| 3. | Non-numerical Analysis |              |
| 4. | Non-numerical Analysis |              |
- 

*Note:* Items 3 and 4, being open-ended items, were not subject to numerical analysis.:

Table E23

*Survey Results: Part B - The School*

*Category Four: Religious Environment*

*Section Two*

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Item

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- |    |                        |              |
|----|------------------------|--------------|
| 1. | female - 73.2%         | male - 45.5% |
| 2. | female - 63.8%         | male - 44.8% |
| 3. | Non-numerical Analysis |              |
| 4. | Non-numerical Analysis |              |
- 

*Note:* Items 3 and 4, being open-ended items, were not subject to numerical analysis.:

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