

Title

Reconceptualising the preservation of Special Character in Catholic Secondary schools: An investigation of the role of the Director of Religious Studies in Catholic secondary schools in the Hamilton Diocese, Aotearoa New Zealand.

Submitted by

Reverend Theo van der Nest

Machine-Tool-Mechanician,

National-N-Diploma in Mechanical Engineering,

Higher Diploma of Education (Technical),

Diploma of Religious-Education,

Bachelors of Technology (Post-School Education),

Masters of Education (Technology),

Masters of Religious Education

A thesis submitted in total fulfilment of the requirements of the degree of

Doctor of Philosophy

School of Religious Education

Office of the Associate Dean Research

Faculty of Education & Arts

ACU

P O Box 456

Virginia. Qld 4014

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 acknowledgement in the main text of this 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 received the approval of the relevant Ethics/Safety Committees.

A handwritten signature in blue ink, appearing to read 'JEN VED', written over a horizontal line.

Signed:

Dated: 27 February 2015

Abstract

Since the enactment of the Private Schools Conditional Integration Act in New Zealand in 1975, leadership in Catholic schools has become increasingly complex. Under the legislation Catholic schools are required to develop and maintain the *special character* of the school. In recent times the position of Director of Religious Studies (DRS) has become a prominent leadership position with a key responsibility to ensure the structural transmission of the special character of the school. Financial or State-aid is dependent upon each school's ability to develop and maintain its special character. The challenges and demands placed on DRSs to develop and maintain the special character of the Catholic school has impacted perceptions of the role of the DRS to the point where it has become necessary to reconceptualise the role. This study provides insights into the central responsibilities and characteristics of the DRS which are vital to any considerations pertaining to reconceptualising the DRS role for contemporary leadership.

Dedication

For both my Godly parents, Daniël Wilhelmus and Alida Johanna van der Nest, and my wife and children, Lynnro, Carla, Wilma and Darius Werner Benedict van der Nest.

Statement of Appreciation

It is with gratitude that I offer my first thanks to *Te Atua(God)* who, through *Hehu Karaiti(Jesus Christ)* sent *Te Wairua Tapu(The Holy Spirit)* to be my constant guide and companion.

I wish to express my particular thanks to my principal supervisor Professor Jim Gleeson for his wise council, advice and for his generous time, encouragement, collegial support and critical advice, as well as his passion for assisting in making this study a reality.

My thanks and gratitude to Bishops Dennis Browne and Stephen Lowe from the Hamilton Diocese in Aotearoa New Zealand for permission to conduct the research, my colleagues and friends for their support from the Catholic Institute of Aotearoa New Zealand, the National Centre of Religious Studies, the New Zealand Catholic Education Office, the Hamilton Diocesan staff that assisted me, and the Directors of Religious Studies who were part of the study for their advice, encouragement and support without which this study would not have been possible.

I also wish to thank in particular my colleague Patrick Tennant, for his sound advice and for believing in me and the moral and professional support of Lyn Smith, Cynthia Piper and Paul Shannon for assisting me on my journey in Catholic education.

The biggest thanks is to Apostle Clif and Sister Heather Flor from the Apostolic Church of Queensland and all Apostolic communities under their care for their ongoing interest, support and encouragement. Finally, I am very cognisant of the fact that this research would not have been possible without the generous support of and co-operation of the DRSs who continue unwaveringly to work with such dedication to preserve the special character of Catholic schools in Aotearoa New Zealand.

Contents

Abstract	iii
Acknowledgements	iv
Tables	xix
Figures	xx
Abbreviations	xxii

Reconceptualising the preservation of Special Character in Catholic Secondary schools: An investigation of the role of the Director of Religious Studies in Catholic secondary schools in the Hamilton Diocese, Aotearoa New Zealand.

Introduction	1
The research aim	7
Principal research question	8
Significance of the research	9
Structure of the thesis	10
Conclusion	12

Chapter One: Context for understanding the significance of the role of the DRS in maintaining and developing special character in Catholic secondary schools in the Hamilton Diocese

Aotearoa New Zealand

Introduction	13
The Catholic mission to Aotearoa New Zealand	16
The Catholic mission to Aotearoa New Zealand started in 1838	16
The Catholic schooling system in the early years of the Catholic mission	17
The Passing of the New Zealand education Act of 1877	17
The rise of increased state aid to Catholic schools from 1960-1969	19
Summary	20

The Private Schools Conditional Integration Act (PSCI) of 1975	20
The Special Character Clause	23
Ownership and leadership in integrated special character Catholic schools	25
<i>The role of Proprietors of Catholic schools</i>	26
<i>The responsibility of Boards of Trustees (BOTs)</i>	27
<i>The responsibilities of the Catholic school's Senior Management Team (SMT)</i>	29
<i>The responsibilities of the principal of a Catholic secondary school</i>	30
<i>The Director of Religious Studies (DRS)</i>	30
<i>Enrolment policies and tagged positions</i>	33
Summary	35
The New Zealand Education Act of 1989: Tomorrow's Schools Reform Act	36
Neo-Liberal educational reform in Aotearoa New Zealand	37
The dynamics of the reforms	38
Changes to the Integration Act in 1998	39
Summary	40
Current context of Catholic education in Aotearoa New Zealand	41
Introduction	41
Decline in Religious Order Congregational Members	43
Dwindling number of Catholic teachers	45
Increased student enrolments at Catholic secondary schools	46
Decline in religious observances by students in Catholic schools	47
Conclusion	50

Chapter Two: Literature Review

Introduction	52
The philosophy of Catholic education	55
Church documents on the philosophy of Catholic education	55
Contemporary views on the philosophy of Catholic education	57
The Catholic Church's official philosophy of faith and life	58
<i>The philosophical base of the Catholic faith</i>	58
<i>The meta-narrative of the Life, Death and Resurrection of Jesus Christ</i>	59
<i>The dignity of the human person</i>	60
<i>Mission has a Church</i>	60
The nature and purpose of Catholic education	61
<i>The impact of the Second Vatican Council on the purpose and nature of Catholic education</i>	61
<i>The nature of Catholic education</i>	62
<i>The purpose of Catholic education</i>	63
<i>The holistic development of the individual person towards serving the common good as the focus of the Catholic educational endeavour</i>	64
<i>Catholic education for the common good</i>	65
<i>The salvific mission of Catholic education</i>	66
<i>The New Zealand Catholic Bishops Conference's statements on the nature and purpose of Catholic education</i>	67
Summary	68
The identity of Catholic schools	69
Church documents on Catholic education and its unique identity	72
The Catholic school as a reflection of the Church	74
<i>Catholicism's positive anthropology of the human person</i>	75

<i>Catholicism's commitment to the sacramentality of life</i>	75
<i>Catholicism's communal emphasis regarding human and Christian existence</i>	76
<i>Catholicism's commitment to Tradition</i>	76
<i>Catholicism's appreciation of rationality and learning epitomised in its commitment to education</i>	77
<i>Catholicism's ontological concern</i>	77
<i>Catholicism's concern for social justice</i>	78
<i>Catholicism's inclusiveness</i>	78
Challenges in maintaining the special character in contemporary Catholic schools in Aotearoa New Zealand	78
<i>Defining the special character of Catholic schools</i>	79
<i>Literature on the composition of contemporary Catholic secondary schools in Aotearoa New Zealand</i>	79
<i>The decline in number of Catholic teaching staff</i>	80
<i>Change in the constitution of the student population in Catholic secondary schools</i>	81
<i>Challenges faced by principals and DRSs in maintaining Catholic identity</i>	82
Summary	85
Leadership	86
Distributed leadership	89
Distributed leadership as a model for enhancing special character	91
Summary	94
Leadership in Catholic schools	94
Religious leadership as a complex task	96
The dual dimension and elusive nature of religious leadership	98
Elements of religious leadership	101

<i>Personal attributes and associated duties</i>	103
<i>Expectations associated with the role</i>	103
<i>Appointed roles of the DRS in Catholic schools</i>	104
<i>Special character safeguards established by the New Zealand Catholic Bishops Conference</i>	104
Summary	106
Challenges identified in the role of the REC's in Australia	107
Conclusions	111
<u>Chapter Three: Research Methodology</u>	
Introduction	114
Epistemological foundations	117
Introduction	117
Constructivism	118
Constructionism and Social Constructionism	119
Summary	120
Theoretical Perspective	120
Symbolic interactionism	121
Research Design	123
Introduction	123
Grounded Theory	123
Developments in grounded theory	124
Constant comparison and purposeful sampling	126
Analysis of data	128
<i>Initial or Open Coding</i>	129
<i>Memoing</i>	131
Literature and grounded theory	131

Methods	132
In-depth interviews	132
Unstructured interviews	133
Safeguarding against researcher bias	136
Validation exercises	139
Determining the participants	139
Seeking permission to interview the participants	140
Conducting the interviews	142
Interview locations and sessions	142
Researcher's voice and professional background	144
Collection of data and emergence of categories and theory	146
Validation of the findings	148
Trustworthiness	151
Credibility	151
Transferability	152
Dependability	153
Triangulation	154
Confirmability	155
Ethical Issues	156
Conclusion	157
<u>Chapter Four: Categories One and Two</u>	
Introduction	158
Category 1: Appointment and requirements	161
Introduction	161
Sub-category 1: Approached by the principal	162

<i>The unexpected resignations of serving DRSs</i>	163
<i>Lack of planning for DRS succession</i>	163
<i>Workload demands</i>	164
<i>Preservation of the principal's reputation</i>	164
<i>The paucity of formal applications for the position</i>	165
<i>DRS position not a viable career option</i>	166
<i>Sense of secrecy of DRS appointments</i>	167
Sub-category 2: Lack of appropriate qualifications	167
<i>Primary trained teachers as secondary school DRSs</i>	168
<i>Underqualified and uncertified teachers approached as DRSs</i>	169
<i>The DRSs' lack of specialised religious education qualifications</i>	170
<i>Teachers without NCRS certification and approved qualifications appointed as DRSs</i>	170
Sub-category 3: Ministry within the Church	172
<i>The call to be DRS</i>	173
Summary	174
Validation of the findings on appointment and requirements	174
Category 2: Composition of existing teaching staff	182
Introduction	182
Sub-category 1: The existing teaching staff's lack of NCRS recognised qualifications and NCRS certification	185
Sub-category 2: Implementation of National Certificate of Educational Achievement (NCEA) Achievement Standards for religious education	186
Sub-category 3: The Board of Trustees' appointment preferences	187
Sub-category 4: The lack of teachers in tagged positions	189
Summary	191

Validation of the DRSs' perceptions of the composition of existing teaching staff	192
--	------------

Chapter Five: Categories Three and Four

Category 3: The school community's outlook on special character	197
Introduction	197
Sub-category 1: The principal as part of the BOT	200
Sub-category 2: The parent community	201
Sub-category 3: The Church-faith community	204
Validation of the DRSs' perceptions regarding the school community's outlook on special character	208
Summary	210
Category 4: The DRSs' perceptions of what supported them in maintaining and developing the special character	211
Subcategory 1: The support of experienced senior management team	212
Subcategory 2: Support from staff committed to the Catholicity of the school	214
<i>Committed tagged teachers and teachers of religious education</i>	214
<i>Committed Catholic teachers who do not teach religious education</i>	215
<i>Non-Catholic teaching staff's commitment to the special character of the Catholic school</i>	216
Subcategory 3: Implementation of NCEA Achievement Standards in religious education	217
Validation of the DRSs' perceptions of what supported them in their role of maintaining and developing the special character of their Catholic schools	220
Summary	221

Chapter Six: Findings, Analysis and Validation of Categories Five and Six

Category 5: DRSs' perceptions of the nature of the role	222
Sub-category 1: The role of the individual DRS	223
<i>Sole responsibility for all things Catholic</i>	223
<i>DRSs favouring one of the dual components of the role</i>	224
<i>Division of the DRS role into a Head of Faculty for Religious Education (HOFRE) and a Director of Special Character (DSC)</i>	226
Sub-category 2: The perceived status of the DRS's role within Catholic schools in the diocese	229
<i>The DRS as part of the school's executive SMT</i>	230
<i>The DRS as HOFRE only</i>	232
<i>Opportunities for promotion</i>	233
Subcategory 3: The school community's devaluing of the status of the role of the DRS	234
Sub-category 4: Professional qualifications and personal characteristics required for the role	237
<i>Professional qualifications and NCRS certification</i>	237
<i>Personal attributes and skills essential for the position</i>	239
Validation on how DRSs perceived their role in preserving the special character of the Catholic school	242
Category 6: Challenges posed to the DRS in maintaining and preserving special character	245
Introduction	245
Sub-category 1: DRS burnout	246
<i>The overwhelming workload associated with the DRS's role</i>	246
<i>Insufficient time allocation for DRSs</i>	247
<i>Unrealistic parish-faith community expectations of the role</i>	249

Sub-category 2: Non-practising Catholic teachers and unqualified and uncertified religious education and tagged teachers	251
<i>Continued appointment of non-practising and non-Catholic teachers by BOTs</i>	252
<i>Underqualified and NCRS uncertified religious education and tagged teachers</i>	254
Subcategory 3: Diverse student population	256
Subcategory 4: Clergy's own perceived status in Catholic schools	258
Validation on what DRSs perceived as impediments in the execution of their roles	262
Further validation through data triangulation	265
Parental attitudes towards religious education programmes: Category Three	265
DRSs' special character initiatives not recognised by the SMTs: Category Five	266
Reduction in DRS Management Unit allocation: Categories One and Six	266
Timetabling issues in relation to religious education: Category Six	269
Resistance to special character professional development: Category Two	269
Under-utilisation of NCRS-certified and qualified teachers: Category Six	271
DRSs expected to validate their faculty's NZQA Achievement Standards achievements as a measurement instrument of special character progress: Category Two	272
Religious education teachers feel pressured as literacy teachers: Category Six	273
Conclusion	274

Chapter Seven: Discussion of Findings

Introduction		281
	Catholic schools and neo-liberal educational reform in Aotearoa New Zealand	
Introduction		285
The composition of Catholic schools' BOTs		288
Profile of trustees of a Catholic school board		289
Unfamiliarity of BOT members with their special character obligations		291
Incongruity between BOTs and official Church understanding of special character		292
Implications of bulk funding for special character		295
Charter schools		296
Executive principals of school clusters		299
The changing role of Catholic principals as first catechists in a neo-liberal climate		300
Increased complexity of the Catholic principal's role		300
A relationship of special character bartering between the DRS and the principal		304
DRSs' perceptions of governance and special character		306
DRSs' reflections on appointments		307
Multiple expectations of DRSs: teacher, leader, manager and governor		309
DRS burn-out		311
Concerns of DRSs in relation to governance and special character		313
<i>The impact of teachers uncommitted to special character, and non-Catholic teaching staff</i>		313
<i>DRSs' perceptions of their role in relation to special character</i>		313
<i>DRSs not considered for more senior leadership positions</i>		315
<i>DRS isolation</i>		315

<i>Unrealistic expectations associated with the DRS role</i>	316
<i>CIANZ studies and NCRS certification</i>	317
<i>BOTs against DRS promotions</i>	318
<i>DRSs and clerical expectation of religious leadership</i>	318
Concluding remarks on the impact of the neo-liberal educational reforms on Catholic schools	319
The impact of changes in Aotearoa New Zealand society on the identity of Catholic schools	
Introduction	322
The identity of Catholic schools	322
Impact of societal changes on those responsible for the governance of Catholic schools	329
Advance of secularisation in Aotearoa New Zealand	330
The increased demand from an increasingly non-religious population for Catholic education	331
The influence of declining parental engagement with the Church	335
Students' denominational backgrounds and lack of faith	340
Socio-economic considerations	341
The changing profile of the existing teaching staff in Catholic schools	345
Quota system for the appointment of teachers in Catholic schools	347
The need for special character professional development	349
Concluding comment	351
<u>Chapter Eights: Conclusions and Recommendations</u>	
Introduction	355
Synthesis of the findings in relation to the DRSs' perceptions of their role in the preservation of special character in Catholic secondary schools	356
Predominant theory generated by the study	356
1. The preservation of special character	357

2. School leadership	358
<i>BOTs ignorant of special character obligations</i>	358
<i>Shortage of applicants for DRS and principal positions</i>	358
<i>Principals as CEOs</i>	359
3. Teacher certification	360
4. DRS status and workload	362
5. Understanding of the school community	363
Overview of the predominant theory	364
<i>The impact of neo-liberal reforms in 1989</i>	364
<i>The impact of a rise in secularism and population diversity</i>	365
Significance of the study	366
Limitations and restrictions of the study	369
Recommendations from the theory generated	370
Review of the Private Schools Conditional Education Act of 1975	371
Special character professional development	371
Principal and DRS leadership succession and training programmes	372
Acknowledgement of the efforts of religious education teachers	373
Development of NCRS (NZQA Accredited) assessment programmes for use in Catholic schools, replacing NZQA Religious Studies Achievement Standards	373
Raising the status of DRSs	374
Revision of Section 5.4 of the preference enrolment scheme	374
Introduction of catechetical programmes	375
Suggestions for further research	375
Professional development needs of teachers in Catholic secondary schools	375
Understanding the special character of Catholic schools	376

The Catholic school as a reflection of the Catholic Church	376
Conclusion	376
Appendix A ACU Human Research Ethics Approval	381
Appendix B Permission from the Bishop of the Hamilton Diocese	383
Appendix C Information and Permission Forms to Boards of Trustees	385
Appendix D Information and Permission Forms to Principals of Catholic Schools	389
Appendix E Information and Permission Forms to Directors of Religious Studies	395
Appendix F Information and Permission Forms to Special Character Experts and outside sample experts	402
Appendix G Evidence of how open coding process led to the emergence of categories	406
Appendix H Presentations at DRS conferences and meetings	408
Appendix I Graphical overview of emerging categories	416
Appendix J Glossary	418
Appendix K Published documents and presentations	422
References	423

Tables

Table 1.1:	<i>Number of Integrated schools and religious affiliation in 2014</i>	21
Table 1.2:	<i>Decrease in the number of religious congregational members active in Catholic education</i>	43
Table 2.1:	<i>Some of the RECs perceptions of their role</i>	109
Table 4.1:	<i>Emerging main categories from the unstructured interviews</i>	159
Table 4.2:	<i>Differences in perceived possible overlap in categories explained</i>	160
Table 4.3:	<i>Insights emerging from the selection and appointment processes for DRSs</i>	174
Table 4.4:	<i>Insights emerging regarding the DRS' perceptions of the composition of the existing teaching staff</i>	192
Table 5.1:	<i>Insights regarding the DRS' perceptions of influence of the school community's outlook on special character</i>	207
Table 5.2:	<i>Factors that supported the DRSs in their roles</i>	220
Table 6.1:	<i>DRSs' perspectives on being the integration funding guarantor</i>	241
Table 6.2:	<i>Impediments to the role</i>	262
Table 6.3:	<i>The theory generated relevant to categories 1 to 6 and associated sub-categories</i>	275
Table 7.1:	<i>Diversification of Ethnicities in Catholic schools nationally from 1996 to 2013</i>	327

Figures

Figure 1.1.	<i>Core areas of special character review</i>	14
Figure 1.2.	<i>Background and context for understanding the nature of the role of the DRS.</i>	15
Figure 1.3.	<i>The Church's oversight of Catholic education and special character</i>	26
Figure 1.4.	<i>The ministerial and leadership functions of the DRS</i>	32
Figure 1.5.	<i>Contemporary issues affecting the maintenance of special character in Catholic schools</i>	42
Figure 1.6.	<i>Student preference criteria promulgated by the NZCBC for use by its Agents and Proprietors</i>	48
Figure 2.1.	<i>Overview of the literature review</i>	54
Figure 2.2.	<i>Grace's formula for good Catholic citizenship</i>	65
Figure 3.1.	<i>Overview of the research design</i>	116
Figure 3.2.	<i>Epistemological focus</i>	117
Figure 3.3:	<i>Overlapping phases of Grounded Theory used by the researcher</i>	129
Figure 3.4:	<i>Researcher's checklist</i>	136
Figure 3.5:	<i>Overview of research approval process</i>	141
Figure 3.6:	<i>Process by which the categories were constructed out of the data</i>	150
Figure 4.1:	<i>Appointment and requirements</i>	162
Figure 4.2:	<i>Composition of existing teaching staff.</i>	184
Figure 5.1:	<i>School community groups</i>	198
Figure 5.2:	<i>The school community's outlook on special character</i>	199

- Figure 5.3:** *The DRSs' perceptions of what supported them in maintaining and developing the special character* **212**
- Figure 6.1:** *The DRSs' perceptions of the nature of the role.* **222**
- Figure 6.2:** *Challenges posed to the DRS in maintaining and preserving special character.* **245**

Abbreviations

AISNZ	Association of Integrated Schools New Zealand
AS	Achievement Standards (NCEA)
APIS	Association of Proprietors of Integrated Schools
BOT	Boards of Trustees of Catholic Schools
CCANZ	Catholic Church in Aotearoa New Zealand
CIT	Catholic Institute of Theology-Auckland
CIANZ (TCI)	The Catholic Institute of Aotearoa New Zealand
DEO	Diocesan Education Office
DSC	Director of Special Character
DRS	Director of Religious Studies
ERO	Education Review Office
HOF	Head of Faculty
HOFRE	Head of Religious Education Faculty
MMA	Middle Management Allowance (\$2000 each)
MoE	Ministry of Education
MU	Management Units (\$4000 each)
NCEA	National Certificate of Educational Achievement
NCRS	National Centre for Religious Studies
NZCEO	New Zealand Catholic Education Office
NZCBC	New Zealand Catholic Bishops Conference
NZQA	New Zealand Qualifications Authority
PSCI (Act)	Private Schools Conditional Integration Act
RE	Religious Education
REC	Australian Religious Education Coordinator

SCCE	Sacred Congregation for Catholic Education
SCERO	Special Character Education Review Office
US	NCEA Unit Standards: Predated NCEA Achievement Standards required a lower level of skill and competence from students to pass

Magaliesburg se Aandlied

Hoed my as ek my gaan neerlê,
grote God, wat altyd waak.
O, beskerm my deur U Almag
as die kwade my genaak.

O, vergeef my al my sondes,
dan lê ek my hofie neer.
Dood of hel sal ek nie vrees nie
want U is my Rotssteen, Heer.

Neem my ouers en my vriende
in bewaring hierdie nag.
Môre dank ons U vir goedheid,
gawe van 'n nuwe dag.

G.G. CILLIÉ

Reconceptualising the preservation of Special Character in Catholic Secondary schools: An investigation of the role of the Director of Religious Studies in Catholic secondary schools in the Hamilton Diocese, Aotearoa New Zealand

Introduction

The relationship between the Church and the governments of former British colonies with regard to the provision of education has to the present day been characterised by a sense of mistrust stemming from the issue of whether Catholic schools should be entitled to receive state aid (De Donini & Torrendell, 2007). Early in the colonising era, the Church's contribution to education was generally perceived in a positive light as its establishment of schools made it a natural ally for these governments (De Donini & Torrendell, 2007).

However, as these colonies gained greater degrees of self-governance and independence, they aimed to establish a system of free and compulsory education for all children. This signalled the end of much-needed state funding to the existing Catholic schools and hastened, in these colonies, the development of a separate Catholic society with its own education system. Such education systems were deeply reliant on the assistance of religious congregational order members willing to teach in Catholic schools (Croke, 2007; Sweetman, 2002). This change at the transition between the 19th and 20th centuries galvanised various Catholic action groups to petition their respective governments for state aid to Catholic schools (Croke, 2007). Although these campaign efforts were significant in Canada (Mulligan, 2007), South Africa (Potterton & Johnstone, 2007), Australia (Croke, 2007) and Aotearoa New Zealand (Birch & Wanden, 2007), it took the governments of some of these former colonies nearly a hundred years to reconsider the issue of state aid to Catholic schools (van der Nest & Buchanan, 2014).

The catalyst for this re-evaluation of state aid to Catholic schools in Aotearoa New Zealand in the second part of the 20th century was the impact of a possible collapse of the Catholic education system on the State education system (Sweetman, 2002; Snook, 2011; van

der Nest & Buchanan, 2014). Colonial governments feared that they would not be able to provide for the educational needs of additional students if the Catholic system collapsed. In most of these former British colonies, this re-assessment led to the passing of legislation for only limited state aid to Catholic schools initially (Croke, 2007). A uniform emerging theme across these colonies involved the conditions that accompanied access to state aid. These conditions placed certain demands on the Church and its schools. In order to access state aid and to continue to qualify for state aid, Catholic schools would be required, on a periodical governmental review basis, to demonstrate how they preserved their Catholic identity. This demand seemed to be consistent across most former British colonial territories including Australia (Pell, 2007) South Africa (Potterton & Johnstone, 2007); Canada (Mulligan, 2007) and Aotearoa New Zealand (Birch & Wanden, 2007).

Financing the Catholic educational mission amidst changing socio-economic and political circumstances in the 21st century has emerged as a major problem for Catholic schooling internationally (Grace & O’Keefe, 2007). Although Catholic schools in Aotearoa New Zealand receive substantial support from the state, the historically disparate views of Church and State in relation to the financing of Catholic schooling are a constant source of mistrust (Grace & O’Keefe, 2007).

In Aotearoa New Zealand the provision of state aid to Catholic schools was secured by the passing of the Private Schools Conditional Integration Act of 1975, which ended a hundred years of refusal of state aid to Church schools (PSCI Act 1975; see also van der Nest & Buchanan, 2014). This Act of Parliament allowed for the integration of privately owned church schools with the state system in order for these schools to secure financial state aid that was a much-needed resource (New Zealand Catholic Education Office (NZCEO), 2012a; O’Donnell, 2000; Sweetman, 2002). This legislative provision ensured the continued existence of Catholic schools and saved them from what was considered an imminent financial collapse in Aotearoa New Zealand (Snook, 2011). Integration permitted Catholic

schools to continue with their provision of education within a Catholic religious framework, specified as their unique special character (Sweetman, 2002; Lynch, 2002; Owen, 2012; Wanden, 2009, 2010). However, state funding was conditional on Catholic schools being able to visibly demonstrate to the state how the education that they provided was authentically Catholic and different from state education.

In order to assist Catholic schools in Aotearoa New Zealand in fostering their special character ethos and therefore maintain access to much-needed state aid, the PSCI Act of 1975 made provision for the establishment of the position of a Catholic Director of Religious Studies (DRS) in Section 61(b) as part of the normal staffing entitlement of Catholic schools (Association of Proprietors of Integrated Schools (APIS), 2010; see also Catholic Institute of Theology (CIANZ), 2004; van der Nest & Buchanan, 2014). This senior management position is regarded as the key leadership position in Aotearoa New Zealand Catholic secondary schools and is responsible for coordinating all aspects related to the maintenance and development of special character in Catholic schools in compliance with provisions of the PSCI Act of 1975 (NZCEO, 2000; see also van der Nest & Buchanan, 2014). As a result, DRSs are expected to provide leadership in the planning of liturgies, masses, Church celebrations and the implementation of religious education, social justice and special character staff formation programmes (CIT, 2004; Graham, 2011; NZCEO, 2000, 2004, 2007, 2010b; O'Donnell, 2000; Snook 2011; Wanden, 2009, 2010). The DRS is ultimately responsible for the preservation of the special character of a Catholic school (CIT, 2004; National Centre for Religious Studies (NCRS), 1991, 2005; O'Donnell, 1999, 2000, 2003) and for ensuring that state aid remains accessible by complying with the special character requirements set out for integrating schools in the PSCI Act of 1975 (Birch & Wanden, 2007; O'Donnell, 2000; Wanden, 2009, 2010).

This thesis aimed to study the role of the DRS in ensuring that Catholic secondary schools remain compliant with the Catholic special character requirements of the PSCI Act of

1975 in the Hamilton Diocese, Aotearoa New Zealand. A key focus of the investigation was to explore the extent to which the DRSs perceived that their roles contribute to the enhancement of special character in relation to Catholic schools.

One of the major challenges that has been identified relates to how DRSs in the 21st century will be able to bridge the widening gap between the legislated provisions of the PSCI Act of 1975 and the rapidly changing educational reality they are faced with in contemporary Catholic schools (Birch & Wanden, 2007; CIT, 2004; Lynch, 2002; O'Donnell; 2000).

A significant contribution of this study is that it provides research-based evidence pertaining to the extent to which the role of the DRS aids Catholic secondary schools in fulfilling the special character requirements of the PSCI Act of 1975. It furthermore provides significant knowledge relating to how DRSs themselves view their roles in managing the implementation of the special character provisions. Against this backdrop, the study aims to make recommendations to those responsible for ensuring that Catholic schools in the diocese remain compliant and to contribute to the existing wider education community.

This study used Glaser and Strauss's (1967) original model of grounded theory to analyse the experiences and perceptions of DRSs in Catholic secondary schools. It enabled the researcher to consider the extent to which various aspects relating to the role assist or inhibit DRSs in the development and maintenance of special character.

A review of the development of Catholic schools since their inception in Aotearoa New Zealand in 1841 indicates that three Acts of Parliament have impacted on the emerging nature of Catholic education in Aotearoa New Zealand (Sweetman, 2002; van der Nest & Buchanan, 2014). The first of these was the Education Act of 1877 (Education Act (EA) 1877) which removed state aid to all Catholic schools. The refusal of state aid to Catholic schools remained the status quo for the next hundred years until 1975, when the possible collapse of the Catholic education system prompted the government to review its position on state aid to Catholic schools (Birch & Wanden, 2007; Sweetman, 2002; van der Nest & Buchanan, 2014).

The second was the PSCI Act of 1975, which integrated private (church) schools into the state system (PSCI Act 1975). This integration process ‘preserved’ and ‘safeguarded’ the special character of Catholic schools and saved these schools from the financial difficulties that threatened their existence (Lynch, 2002; O’Donnell, 2000; O’Brien, Tuck, & Walker, 2006; Sweetman, 2002; van der Nest & Buchanan, 2014; van der Nest & Smith, in press; Wanden, 2009, 2010).

The last was the Education Act of 1989 which devolved the governance of all state and integrated schools to parent-led Boards of Trustees (BOTs) (Education Act 1989). These will be explored further in detail in Chapter One.

The main responsibility of a DRS is to ensure that the special character of a Catholic school is maintained and developed in accordance with the provisions of the PSCI Act of 1975, in order to ensure that Catholic schools can continue to receive state aid (Birch & Wanden, 2007; CIT, 2004; Wanden, 2009, 2010).

The emergence of the DRS position in Aotearoa New Zealand reflected the development of their Australian counterpart, known as the Religious Education Coordinator (REC) (Rymarz & Belmonte, 2014; Wanden, 2009, 2010) or the Assistant Principal Religious Education (APRE) (Flemming, 1998), hereafter also referred to as the REC (Buchanan, 2007; Rossiter, 2013; Rymarz & Belmonte, 2014). Extensive research regarding the role of the REC in Australia has identified it as being both complex and demanding due to its dual function as both the ministerial and educational leader within a Catholic secondary school (Buchanan, 2005, 2007; Crotty, 2002, 2005; Fleming, 2002, 2009; Healy, 2011a; Lee, 1996; Rymarz & Belmonte, 2014). The relevance of these insights will be further explored in Chapter Two, the literature review. “These complexities are also prevalent in the context of the DRS in Aotearoa New Zealand” (van der Nest & Buchanan, 2014, p. 206; see also Kannan; 2010; Wanden, 2009, 2010). This study has explored the perceptions that DRSs have of this leadership role in fostering the special character of Catholic schools.

The diverse and complex nature of the DRS role has been alluded to in limited numbers of research studies conducted in Aotearoa New Zealand that reported on its multi-dimensional nature (O'Donnell, 2000, 2003; Wanden, 2009, 2010). One of the constraints of the role, referred to in research on special character, has been the diverse and inconsistent understanding that DRSs have of exactly what special character is. This was alluded to in research conducted shortly after most Catholic schools completed their integration process in the early 1980s, by McMenemy (1985) and Walsh (1987) and later by O'Donnell (2000), which investigated Catholic schools' outlook on special character. These studies suggested that most of the stake-holders responsible for governance in Catholic schools experienced difficulty in agreeing upon a universally accepted definition for special character. They concluded that there was an urgent need for research that could provide a centrally agreed-upon understanding of special character within the Catholic school system. It was their judgment that such a definition is essential if DRSs are to be effective in their roles of ensuring that Catholic schools remain compliant with the legislated provision of the PSCI Act (1975) (Wanden, 2009, 2010). The same was found in context of protestant schools that integrated (Smith, 2013a).

Against this background, this study was concerned with the DRSs' perceptions, experiences and issues encountered in their role in maintaining and developing the special character of the Catholic secondary school. It investigated the role from the perspectives of the DRSs themselves.

Recent research in Aotearoa New Zealand on special character in Catholic schools identified the DRS as increasingly having sole responsibility for maintaining and developing special character (O'Donnell, 2000; van der Nest & Buchanan, 2014; Wanden, 2009, 2010). These studies reported on the changing and increasingly complex nature of the role and the increasing need to reconceptualise the role forty years after its establishment. This study explored the extent to which the changing educational reality encountered by DRSs in

Catholic schools influenced their perceptions of the role's ability to continue maintaining and developing the special character of the Catholic school in accordance with the provisions of the PSCI Act of 1975.

The research aim

The aim of the study was to develop theory on how DRSs view their role, including their perceptions of how they maintain and develop the special character of Catholic secondary schools. There have been few in-depth qualitative studies in Aotearoa New Zealand with regard to Catholic schools and special character (Duthie-Jung, 2013). This study, as the first of its kind in the Aotearoa New Zealand context, seeks clarification of the perceptions of DRSs regarding their roles, specifically in relation to Catholic special character.

This study limited the investigation of the role of the DRS in Catholic secondary schools to the Hamilton Diocese, Aotearoa New Zealand in order to make the study, as the first major research project of its nature, more manageable from a research point of view.

Since the legislative enactment of the PSCI Act of 1975, Catholic schools (as well as other integrated schools) have been required to develop and maintain their special character (PSCI Act 1975; see also NZCEO, 2000; van der Nest & Buchanan, 2014). There is very little documentation available pertaining to how the Catholic schools in this diocese should maintain their special character given the statutory obligations, except for two DRS manuals which were published 14 years apart and which contain only general guidelines dealing with prayer life and the organisation of masses (National Centre for Religious Studies (NCRS), 1991, 2005). The only notable difference between the two publications was the addition of non-New Zealand internet web pages for general assistance in the 2005 version.

Notwithstanding the dearth of documentation and guidance for secondary DRSs in the Hamilton diocese, the DRS has become the strategic leadership position that has to ensure compliance with the PSCI Act of 1975. Due to the limited research on the special character of Catholic schools in Aotearoa New Zealand, and specifically the role of the DRS in secondary education, it has become vital that the perceptions of DRS roles in Catholic secondary schools be investigated and documented. To this end, this investigation provided a basis for critiquing and developing ongoing reforms to this major service provider of education in the Hamilton Diocese.

Principal research question

The principal research question that guided the researcher is:

How do DRSs perceive their role and in what ways does the role contribute to the special character of the Catholic school? The principal research question is underpinned by the following secondary research aims which:

- Identify and describe the historical developments in the Aotearoa New Zealand Catholic education system that led to the establishment of Catholic integrated schools;
- Delineate and investigate the provisions of the PSCI Act of 1975's special character clause in relation to the continuance of Catholic secondary schools in Aotearoa New Zealand;
- Outline and critique the main developments in the role of the DRS in Catholic secondary integrated schools since integration in 1975;
- Explore the perceptions of DRSs regarding their roles in compliance with the PSCI Act of 1975 in Catholic secondary schools in the Hamilton Diocese of Aotearoa New Zealand;

- Identify the challenges faced by DRSs in preserving the special character of the Catholic secondary school whilst complying with the legislated expectations of the PSCI Act of 1975; and
- Make recommendations which would assist Catholic school communities and DRSs in continuing to promote and preserve the special character of Catholic schools in compliance with the PSCI Act of 1975.

Significance of the research

This research is significant as it is the first study in Aotearoa New Zealand that has explored DRSs' perceptions regarding their role in ensuring special character compliance by interviewing the DRSs directly. Research pertaining to the role of DRSs and in particular their responsibility in promoting and maintaining the special character of the Catholic schools has been limited (O'Donnell, 2000). This lack of relevant research into how DRSs maintain and promote special character in a rapidly changing educational context (Wanden, 2009, 2010) was influential in the decision to make the role of the DRS the focus of this study. This was based on the understanding that if Catholic schools are to continue justifying receiving financial support from state integration, it is vital that they provide evidence as to how they maintain and develop the special character of the school according the provisions of the PSCI Act of 1975 (Birch & Wanden, 2007; O'Donnell, 2000). The complexities in the provisions of the PSCI Act of 1975 will be explored further in Chapter One.

This investigation is the first major study in this area and provides a foundational investigation in a field where there is no current research. It has opened up a new area of research in the Catholic secondary schooling context and filled a gap in the existing literature with regard to the preservation of special character in Catholic schools in Aotearoa New Zealand. In the absence of literature pertaining to the role of the DRS, it was essential that the research focussed on the perceptions of DRSs drawn from their

own experiences in this role. Their collective insights provided a framework for understanding the role's special character obligations in the Catholic school. Therefore, given the range of diverse perspectives from the DRSs regarding their roles, the analysis identified various challenges encountered in the role as posed by the special character clause of the PSCI Act (1975).

So far, no research has been done to indicate how the roles and responsibilities of DRSs are carried out at secondary school level (Wanden, 2009, 2010). This study will inform future leadership practices in Catholic schools and assist in their accountability with regard to the legislative requirements of the PSCI Act (1975). The findings from this study will also assist new DRSs in the process of maintaining and developing Catholic schools' special character in compliance with the PSCI Act (1975) and will provide valuable insight not only into the role of the DRS but also into individual perceptions of how special character is maintained and developed.

Structure of the thesis

This thesis is presented in eight chapters. Chapter One outlines the background and context for the study. The significance of Catholic education in Aotearoa New Zealand must be seen against the background of the historical events, philosophy and founding principles that established its presence. In this Chapter the historical events that led to the separation of Catholic and state education and its eventual legislated reunification are explored. These historical events reveal the impact that major social, political, ecclesiastical and educational forces had on educational reality in Aotearoa New Zealand prior to the passing of the PSCI Act of 1975, which led to the establishment of the role of the DRS as the guardian of Catholic schools' special character. This chapter establishes the point of departure for the study, which is vital in understanding the importance of the role of the DRS in maintaining and developing special character (O'Donnell, 2001).

Chapter Two presents a review of the literature. As there was not an extensive body of knowledge focussing specifically on the DRS in Aotearoa New Zealand, the literature review drew on literature contextualising the Australian equivalent, the REC. This was done in order to provide a framework in which the theory generated in this study may be contextualised and analysed.

Chapter Three outlines the research design and includes the epistemological considerations, the theoretical perspectives and the methodology used to investigate the role of the DRS in the qualitative paradigm. This study comes from a constructivist paradigm and an interpretivist approach supported by symbolic interactionism. The methodology of the original grounded theory model as developed by Glaser and Strauss in 1967 is put forward together with the strategy of unstructured interviews (Glaser & Strauss, 1967). The research design is presented in this Chapter, as well as the strategies used to ensure the trustworthiness and reliability of the findings.

The research findings and analysis are discussed in Chapters Four, Five and Six, each chapter revealing the findings from the unstructured interviews using direct quotations from the DRS participants and including the analyses of these. Through the process of constant comparison the emerging insights, perceptions and theories are identified. Six categories emerged from the data. These categories together with their subcategories are discussed in depth in Chapters Four to Six, each chapter dealing with two categories respectively. The theories emerging from the categories are further analysed in relation to the researcher's expertise, the views of other experts in the field and the existing literature. This further analysis took the emerging theories beyond thick description only, while it also contributed to establishing the trustworthiness, credibility and reliability of the data (Creswell, 2005, 2007; Goulding, 2002). Each of Chapters Four, Five and Six concludes with a statement of the consolidated theory that emerged from that specific chapter. Chapter Seven contains the discussion of findings and further reflections on the data in relation to the emerging themes.

Chapter Eight concludes with an overview of all the insights and emerging categories and consolidates the theory of the study. In this Chapter, the theory generated by the research is summarised, conclusions are drawn and recommendations are made including those relating to areas of further research. Official terms related particularly to the Aotearoa New Zealand Catholic educational context are explained in the glossary, Appendix J.

Conclusion

The introduction has presented a broad rationale for the study of DRSSs' perceptions of their roles in maintaining and developing the special character of Catholic schools and the extent to which they perceive they are able to ensure the future continuance of Catholic schools under the provisions of the PSCI Act of 1975.

Chapter One: Context for understanding the significance of the role of the DRS in maintaining and developing special character in Catholic secondary schools in the Hamilton Diocese Aotearoa New Zealand

Introduction

The increased scrutiny that Catholic secondary schools encounter from both the Church and State in ensuring that they remain compliant with the legislated provisions of the PSCI Act of 1975 reveals the importance that both the State and the Church attach to their continued existence within Aotearoa New Zealand (Lynch, 2002, 2006, 2008, 2009a). The impetus behind this increased accountability from Catholic schools has generally been driven by increasing Catholic school enrolment numbers and the resulting demand for increased state aid.

In order to verify the Catholicity of Catholic schools, the state has increased its review measures of Catholic schools to assure itself whether the increasing demands for state aid are warranted, given that Catholic schools exist to provide an education within a Catholic framework. The Catholic Church has accordingly also increased its accountability measures through the implementation of three-yearly external special character reviews, the introduction of yearly internal self-reviews and the submission of yearly attestations by the BOTs regarding the school's special character to the proprietor (APIS, 2010; Catholic Diocese of Hamilton, 2012). Special character reviews examine what a school does to maintain its Catholic character (NZCBC, 2013). The scope of the triennial special character reviews includes the four core areas illustrated in Figure 1.1 (Hamilton Diocese, 2012):

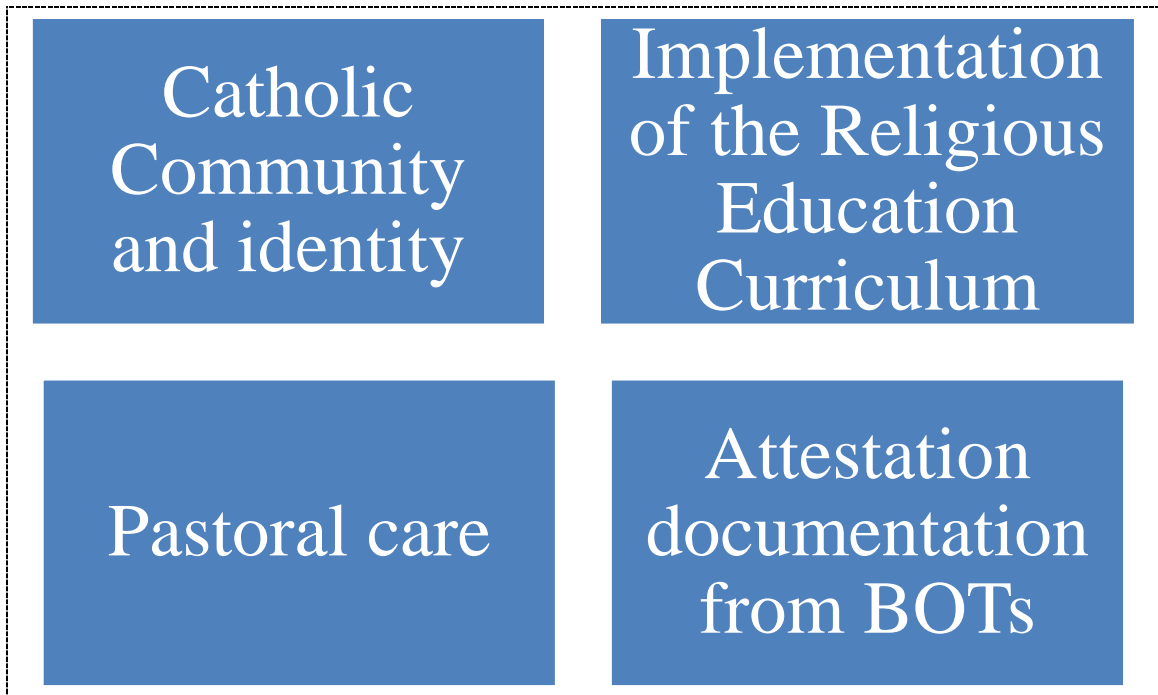


Figure 1.1: Core areas of special character review.

O'Donnell has noted that the future existence of Catholic schools will depend to a greater extent on the degree to which they are able to visibly demonstrate to the secular state's education review bodies how these Catholic schools maintain and develop their unique special character (1998). This is the central role of the DRS (PSCI Act 1975). In this study it is argued that the significance of preserving the special character of Catholic schools can be understood by examining the DRSs' perceptions of their roles. This will allow for a reconceptualisation of the role grounded in their experiences of factors that influenced them in their role.

There are two purposes to this Chapter: firstly, to explore the historical events in Aotearoa New Zealand that influenced the Catholic educational mission with a view to identifying certain factors that impacted on the emerging Catholic education system; and secondly, to consider how the passing of the PSCI Act of 1975 and its provisions for Catholic schools have been secured by the special character clause (PSCI Act 1975). These two purposes will provide the framework for understanding the background and context of the

study as it sets out to investigate the position of the DRS from the perspective of the DRSs themselves.

The historical emergence of the leadership role of the DRS in Catholic secondary schools in Aotearoa New Zealand since 1975 was not in isolation, but was influenced by various factors as illustrated in Figure 1.2.

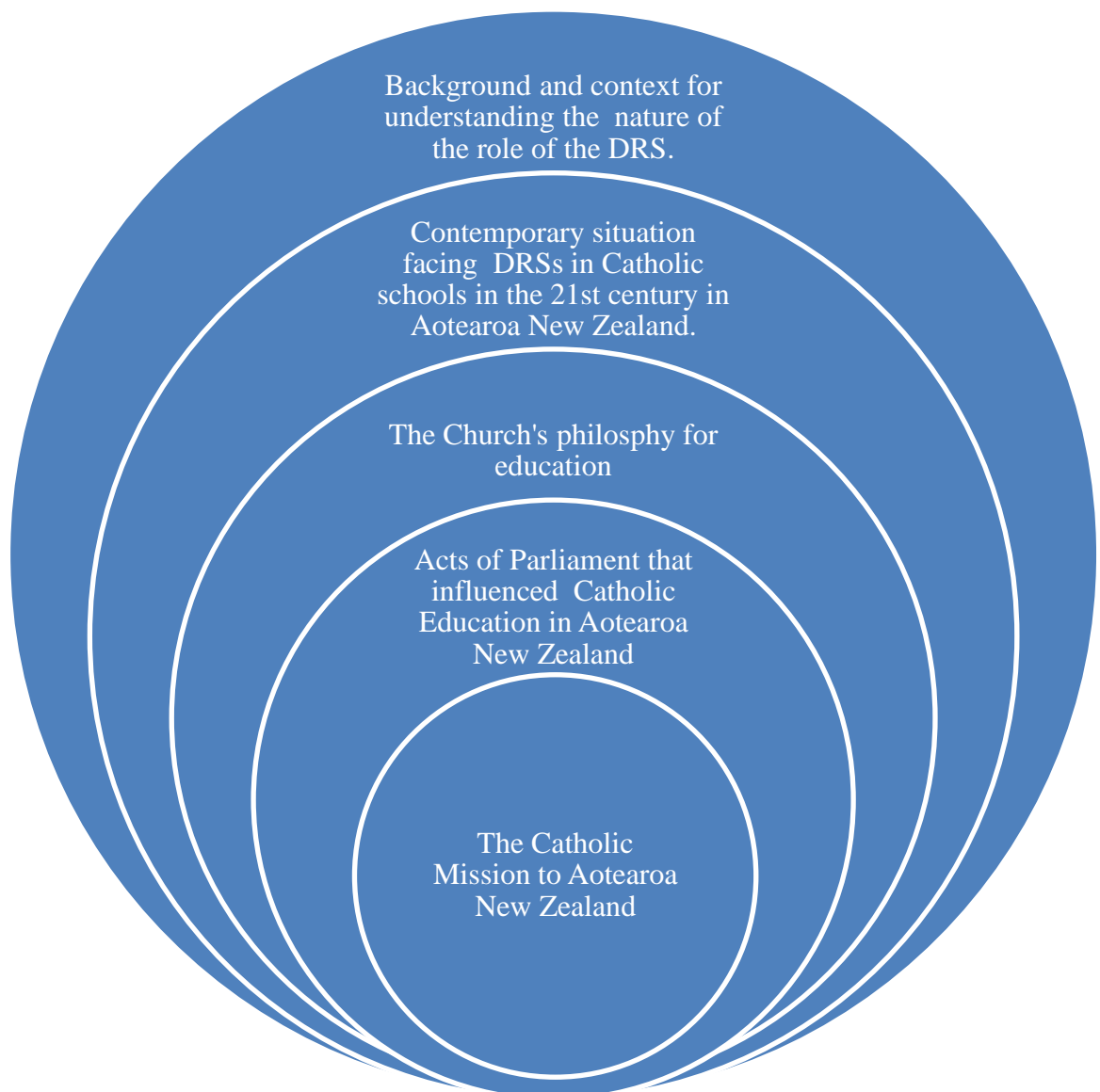


Figure 1.2. *Background and context for understanding the nature of the role of the DRS.*

In the next sections the Catholic mission to Aotearoa New Zealand, which forms the background for the role of the DRS, will be discussed in detail.

The Catholic mission to Aotearoa New Zealand

Aotearoa New Zealand was among the last regions in the Pacific to be colonized (Clisby, 2002). England, the main source of colonization in the Pacific region and the reason for the continuous ship visits to Aotearoa New Zealand in the 18th and 19th centuries, actively legislated against the Catholic faith until the passing of the Catholic Emancipation Bill by the English Parliament in 1829. This might serve to explain why prior to this there had only been Protestant Missionaries working in Aotearoa New Zealand (Potter, 2004).

The Church of England (Anglican) formally brought Christianity to Aotearoa New Zealand through the Church Missionary Society and its Reverend Samuel Marsden (Kirk, 1998; Wright, 2009). In the 1820s and 1830s Irish settlers who migrated from Australia to New Zealand, together with a smaller number of French and a few Māori adherents, unofficially established the Catholic Church in New Zealand (King, 1997). One of the first Catholic families in Aotearoa New Zealand was the family of Thomas Poynton, who petitioned the Bishop in Sydney, Australia, to appoint a Priest for Aotearoa New Zealand (Kirk, 1998; Reid, 2011).

The Catholic mission to Aotearoa New Zealand started in 1838

In 1833 and 1835, Pope Gregory XVI created the vicariates of Eastern Oceania and Western Oceania respectively (Clerkin, 2010; Piper, 2005). In 1838, Bishop Jean-Baptiste Francois Pompallier arrived in Aotearoa New Zealand from France to serve the Vicariate of Western Oceania (Breathnach, 2013; Catholic Church in Aotearoa New Zealand (CCANZ), 2013, 2014c; NZCBC, 2013; Reid, 2011; Simmons, 1978; Taylor, 2009). Although it took Bishop Pompallier nearly two years to reach Aotearoa New Zealand he found a country which appeared barren of Catholic activity (Clerkin, 2010; Clisby, 2002; Rogers, 1996; King, 1997; Luck, 1888; Reid, 2011; Simmons, 1978).

The arrival of Bishop Pompallier also brought with it the reality of education to Aotearoa New Zealand as it started formal education of children in Aotearoa New Zealand. The educational impact of the Catholic mission to Aotearoa New Zealand will be further explored next.

The Catholic schooling system in the early years of the Catholic mission

Catholic education's formal history in Aotearoa New Zealand started with the opening of the first school in Auckland in 1841, thirty-six years before the state education system was established by the Education Act of 1877 (NZCEO, 2013a; Petersen, 1992). The school was initially opened to serve the Catholic community, but the local Parish priest in his opening address indicated that they would not discriminate against non-Catholics and would admit children of other professions of faith (Spencer, 2005). The local church in Auckland during the initial stages of the Catholic Mission also doubled as a school with a roll of 155 in 1845 and double that by 1847 (King, 1997). Most of the early schools were largely founded and staffed by lay people so that when the first priests arrived, they found schools already in existence in most of the main centers (NZCEO, 2000).

The Passing of the New Zealand Education Act of 1877

Prior to 1877, education had largely been the domain of churches, which reflected the class-based system that wealthy settlers brought with them from England (Cross, 2008). The result was that the Aotearoa New Zealand system reproduced many of the mistakes and problems of the English system, where fees made education selective and denied education to the children of the poor (Cross, 2008). The disestablishment of the provinces in November 1876 by the passing of the 'The Abolishment of the Provinces Act of 1875' (Abolishment of Provinces Act 1875; see also New Zealand Legislation (NZL), 2013) brought the education problem to a head and the 1877 Education Act became law in November 1877 (Education Act 1877; see also New Zealand Legal Information Institute (NZLII), 2010). This Act of parliament established a free, compulsory and deliberately secular education system (Clerkin,

2010; O’Meaghan, 2003) and followed a similar step taken in Australia in 1872 (Hyde, 2013). The members of Parliament at this time held the view that, due to the sharp sectarian and religious differences that characterized New Zealand society, the only acceptable basis of a national education system would be a secular one (Breathnach, 2013; Gallagher, 2007; Neven & Thompson, 2011).

The Education Act of 1877 was aimed at ensuring that in a secular education system, no religious group would be treated unfairly (Sweetman, 2002; Neven & Thompson, 2011). This mirrored what was happening in Australia at the same time (Sultman, 2011). Due to the fact that no provision was made for church schools, they were starved of much-needed resources as the limited resources that they had received were removed (NZCBC, 2013; O’Sullivan, 2005; Sweetman, 2002; Williams, 2000). As a result of the withdrawal of finances, most lay teachers left the Catholic education system and the Catholic system was increasingly staffed by Religious Congregation Members (O’Brien et al., 2006; O’Sullivan, 2005; Sweetman, 2002; Neven & Thompson, 2011). Although the impact of the Education Act of 1877 was significant to all religious schools, further reference in the rest of the study will only consider its impact on the Catholic education system in Aotearoa New Zealand as it is the focus of the study.

The attitude of the Catholic leaders was vigorous and outspoken and was made against the backdrop of Catholic persecution in England and Ireland (O’Meaghan, 2003). From the start of Constitutional Government to the Education Act of 1877, Catholic schools relied heavily on lay teachers and parents prepared to pay for a service for their children that they could get free at state schools (O’Sullivan, 2005; Spencer, 2005). This Act also resulted in the New Zealand Catholic Bishops committing themselves to establish the Church’s own network of schools (Neven & Thompson, 2011), which was in line with the sentiments of Pope Pius IX’s view on the dangers of secular education (Breathnach, 2013). This decision by the Catholic bishops expanded the Catholic school system to the extent that most parishes

had their own Catholic primary schools and also led to the establishment of the first Catholic secondary schools in the late 1880s (NZCEO, 2012b). This response by the Catholic leadership to establish Catholic schools in every immigrant Catholic (mainly Irish) settlement with the help of lay teachers and generous contributions from the Catholic Community made education a reality for many children (Petersen, 1992). Thus, by withholding aid to denominational schools, and by making primary education compulsory, legislators hastened the development of the separate Catholic community and Catholic education system (O'Sullivan & Piper, 2005; Petersen, 1992; van der Nest & Buchanan, 2014).

The rise of increased state aid to Catholic schools from 1960-1969

By the late 1960s the Church was feeling the effects of rising rolls and increasing costs, exacerbated by a decreasing number of Priests and religious congregational members to staff schools. The need to employ more lay people meant that religious stipends had to be replaced by teachers' salaries similar to those being paid in the state sector. This put an extra drain on the finances of the Church (NZCBC, 2013; NZCEO, 2000).

In 1969, both major Parliamentary political parties were considering generous provisions to private schools. The Labour Party caucus endorsed the position, which advocated that all schools that integrated would receive 100% state aid, as they feared what effect the collapse of the Catholic school system might have on the State system (McGeorge & Snook, 1981; Snook, 2011). In 1973, the Minister of Education of the Labour government called a conference to examine the issue of state aid for denominational schools (O'Brien et al., 2006; McGeorge & Snook, 1981). The working party on integration released its report in November 1974, after which the PSCI Act of 1975 was passed through Parliament in 1975 (NZCEO, 2012b).

Summary

“The refusal of state aid to Catholic schools was central to the emergence of Catholic schools staffed by religious congregational members after the passing of the Education Act of 1877” (van der Nest & Buchanan, 2014, p. 206). This act of parliament also contributed to the emergence of a distinctly separate Catholic community in Aotearoa New Zealand.

However, with the decline in religious congregational members in educational roles since the late 1960s (Sweetman, 2002; see also O’Donoghue & Potts, 2004), mirroring the situation in the United States (Cooper & Sureau, 2013), the increased reliance on lay teachers placed the continuance of Catholic education in Aotearoa New Zealand under renewed pressure and raised the question as to how Catholic schools would be able to retain their Catholic identity in the future without the religious congregation members there to staff and teach in them, while the state still refused any aid to Catholic schools. The State’s response to the emerging crisis involving finding state schools for students should Catholic schools close, brought the matter of state funding to Catholic schools to a head.

The Private Schools Conditional Integration Act (PSCI) of 1975

The PSCI Act of 1975 was the result of fifteen years of rigorous discussion and negotiations and made provisions for Catholic and non-Catholic schools to integrate with the state system (Association of Integrated Schools New Zealand (AISNZ), 2014; NZCEO, 2013d see also Varnham & Evers, 2009). This Act allowed for the establishment of a partnership with the Crown by way of a Deed of Integration in which the special character of the school was to be clearly defined and articulated (AISNZ, 2014). Non-Catholic schools that have also integrated with the State education system include Seventh-Day Adventist, Anglican, Presbyterian, Methodist, Jewish, Muslim, Steiner, Montessori (AISNZ, 2014) and non-denominational Christian schools such as Kura Kaupapa that are based on a Maori philosophy of education and use Maori as the language of instruction (Duncan & Kennedy, 2006). These schools however are in the minority when compared with the number of Catholic schools as

illustrated in Table 1.1 (Education Counts, 2014; see also Ministry of Education (MoE), 2014f), which reflects the total number of integrated schools in Aotearoa New Zealand (Duncan & Kennedy, 2006). There are also a small number of schools from non-Christian traditions that reflect the growing multi-cultural population in New Zealand (Duncan & Kennedy, 2006).

Table 1.1 *Number of Integrated schools and religious affiliation in Aotearoa 2014*

Anglican	31
Jewish	1
Presbyterian	15
Roman Catholic	240
Seventh Day Adventist	16
Reformed Congregation of NZ	2
Pentecostal	3
Methodist	1
Open Brethren	1
New Life Church of NZ	3
Abundant Life Centre	1
Baptist	1
Total	314

The passing of the PSCI Act of 1975 by Parliament was the mechanism by which all Catholic schools in Aotearoa New Zealand were integrated into the state education system. For Catholic schools it meant that the Proprietors retained the right to insist on preserving and safeguarding the Catholic special character of their schools while also receiving a certain level of state funding (Duncan & Kennedy, 2006; Larkin, 2006; LaRocque, 2005; Lynch, 2002; NZCEO, 2010c; 2012b; Neven & Thompson, 2011; O’Meaghan, 2003; O’Donnell, 1999, 2000). It saved Catholic schools from the financial difficulties that threatened their existence (van der Nest & Buchanan, 2014; see also Birch & Wanden, 2007; Varnham & Evers, 2009; NZCEO, 2010c; O’Brien et al., 2006; O’Donnell, 2000; Sweetman, 2002; Wanden, 2009). The Catholic Church, through the integration process set in place by the PSCI Act of 1975, retained the responsibility for maintaining and developing the special character and the teaching of religious education in Catholic schools (Duncan & Kennedy, 2006; Lynch, 2002,

2006, 2009a; Neven & Thompson, 2011; NZCEO, 2012b; Wanden, 2009). The first Catholic school was integrated in 1979 (NZCBC, 2013).

Through the provisions of the PSCI Act of 1975, the Proprietors of Catholic schools entered into a unique partnership with the Crown, which required the fulfillment of mutual binding obligations (NZCBC, 2013; NZCEO, 2004, 2009, 2012b). The PSCI Act of 1975 imposed special character compliances on the BOTs of integrated schools (PSCI Act 1975; see also Lynch, 2002; Neven & Thompson, 2011; O'Donnell, 2000; van der Nest & Buchanan, 2014), including:

- Section 2A which states that “This Act shall bind the Crown.” (The Board of Trustees is a Crown agency);
- Section 3(1) which states that: “An integrated school (has) the right to reflect through its teaching and conduct the education with a special character provided by it.”; and
- Section 3(2) which states that “Integration shall not jeopardise the special character of an integrated school.”(APIS, 2010)

To assist with the process of integration, the New Zealand Catholic Bishops established the New Zealand Catholic Education Office (NZCEO) in Wellington in 1976, which would centrally manage and supervise the phasing-in of integration (O'Meaghan, 2003). The NZCEO is supported by Diocesan Education Offices (DEO) which support schools in the maintenance and development of special character and the teaching of religious education (Duncan & Kennedy, 2006; Neven & Thompson, 2011; NZCEO, 2003a, 2013b). The NZCEO is also the liaison agency between the proprietors of Catholic schools and the Ministry of Education (MoE) in aspects concerning integration (NZCEO, 2003a, 2013b).

The Special Character Clause

Section 32(1) of the PSCI Act of 1975, also known as the “special character clause,” provides for the mandatory inclusion in the school programme of the religious observances and religious instruction which form part of education with a special character (APIS, 2010; PSCI Act 1975; see also Larkin, 2006; Lynch, 2002). The New Zealand Catholic Bishops Conference approves the definition of special character for Catholic Integrated Schools (NZCEO, 2011a). This definition therefore identifies such schools as having the following specific religious educational philosophy (NZCEO, 2013c, p. 17):

“The school is a Roman Catholic school in which the whole community, through the general school programme and in its Religious Instruction and observances, exercises the right to live and teach the values of Jesus Christ. These values are as expressed in the Scriptures, practices, worship and doctrine of the Roman Catholic Church, as determined from time to time by the Roman Catholic Bishop of the Diocese.”

Special character, in terms of the PSCI Act of 1975, cannot be viewed as a religious add-on, but has to be at the heart of everything that the Catholic school does and stands for (O'Donnell, 1999; 2000). The PSCI Act of 1975 therefore empowered Catholics schools to (PSCI Act of 1975; see also Cross, 2008; O'Donnell, 2000):

- Deliver special character education in spite of the restrictions of the Education Act of 1877 (section 3.1);
- Make appointments of a number of specified “tagged” positions to applicants who demonstrate a willingness and ability to take part in the religious instruction appropriate to the school (section 65);
- Charge attendance dues for the upkeep of buildings (section 36); and
- Have access to subsidised transport (section 34).
- The right to administer staff appointments and arrange staff compositions in a manner that supports the Catholic special character;

- The right to enrol the children of Catholic parents in the first place and in the second place to enrol the children of other parents seeking a Christian learning environment;
- The right to extend existing schools and build new ones;
- The right to own the land, school buildings and other educational buildings which make up the Catholic school system; and
- The right of the Catholic community to make a tangible financial contribution towards the cost of maintaining its schools by way of fees.

The clause provided the framework within which the whole school curriculum was to be delivered (NZCEO, 2000,2004; Larkin, 2006; Lynch, 2002; O'Donnell, 2000; van der Nest & Buchanan, 2014; Wanden, 2009).

Every Catholic school has as part of its special character some particular religious values or “charisms” which identify the school as being connected to a particular religious institute or Saint and may be defined in the Integration Agreement of the school (NZCEO, 2004; Larkin, 2006). In terms of Catholic schools in Aotearoa New Zealand, these charisms gave these schools their particular identities (Brien & Hack, 2005; Lynch, 2002; Lyndon, 2009). The charisms provide a grounding philosophy on which to build a community and the school as part of a distinctive Catholic ethos (Brien & Hack, 2005).

Catholic schools should thus work towards maintaining and developing their charisms in line with the preservation of their special character requirements (NZCEO, 2004). The main aim of the Catholic school in terms of its individual integration agreement with the State is therefore the transmission of its special character and the appreciation and understanding of what it means to be Catholic in terms of its special character and those founding principles and charisms that led to its establishment (NZCBC, 2013; see also Lynch, 2002; O'Donnell, 2001).

When Catholic schools in Australia responded to the call, similar to that in Aotearoa New Zealand, for the establishment of a separate Catholic school system, the viewpoint was that these schools had to express their religious educational philosophy in such a manner that they were clearly distinguishable from state schools (Ryan, 1997). The philosophical rationale for Catholic schools' existence was thus incorporated in the 'theory of permeation', where it was advocated that a Catholic atmosphere would permeate everything that occurred at the school and thus implied "that the whole school experience be imbued with a Catholic ethos" (Ryan, 1997, p.134). "Permeation" of special character now had to be at the centre of the whole educational enterprise (Groome, 2002; Duncan & Kennedy, 2006; O'Donnell, 2000; Wanden, 2009).

Ownership and leadership in integrated special character Catholic schools

The integration agreement placed certain requirements and obligations on integrated schools (Duncan & Kennedy, 2006; Nesdale, 2003). Catholic schools also retained substantial independence in that the Minister of Education could not close an integrated school (Cross, 2008). The integration legislation did retain the right of the Minister of Education to cancel an integration agreement with any school that did not comply with its special character obligations as set out in the school's integration agreement (Cross, 2008). This authority of the Minister of Education is detailed in Section 11A of the PSCI Act of 1975 which empowers the Minister to cancel the integration agreement if it appears to her/him on reasonable grounds that the Proprietors or controlling authority are not sufficiently carrying out the functions and obligations accepted by them or it under this Act or the integration agreement (APIS, 2010). In addition to these measures, all schools in Aotearoa New Zealand are required to be registered with the Ministry of Education (MoE) under the provisions of the Education Act (1964) and must be open to inspection from the Education Review Office (ERO) (ERO, 2014). ERO is a government agency independent of the MoE which is empowered to regularly audit and publicly report on the performance of schools in terms of

the board's charter, objectives and current Government priorities for education (Flockton, 2012; Wanden, 2009). The Church's responsibility for areas of special character review and development are illustrated in Figure 1.3.

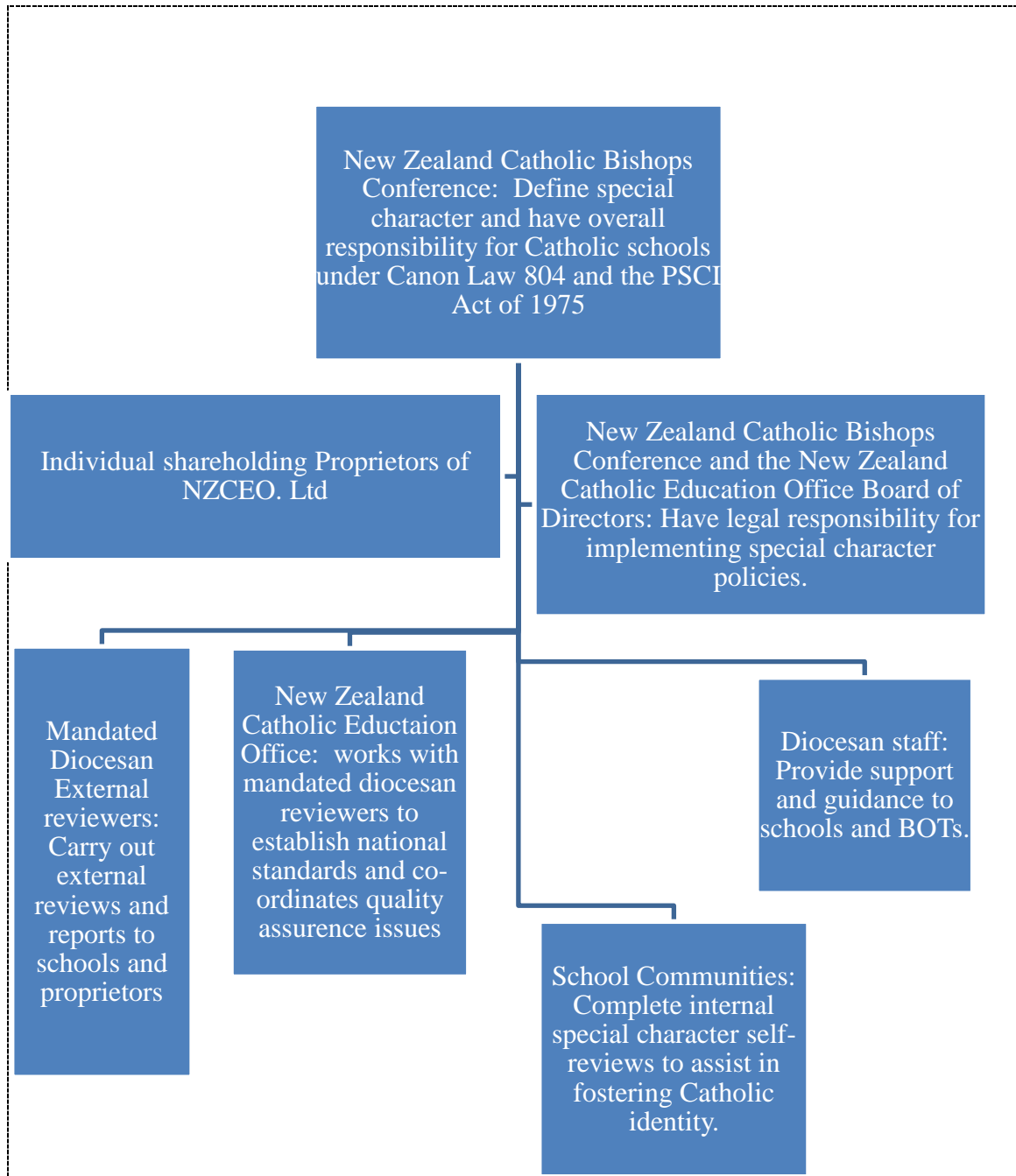


Figure 1.3. *The Church's oversight of Catholic education and special character.*

The role of Proprietors of Catholic Schools. The New Zealand Catholic Bishops Conference (NZCBC) has the responsibility in terms of Canons 804 and 806 of the Catholic Code of Canon Law (NZCEO, 2011a, 2013b) to ensure the maintenance and preservation of

Catholic special character is ensured in Catholic schools (NZCEO, 2003b, 2010b, 2011a). These Canons state that formation and education in the Catholic religion provided in any school are under the authority of the Church (NZCEO, 2003a, 2010b, 2011b; Russo, 2009, The Vatican, 1998).

After the integration process of Catholic schools was completed in 1984 (NZCEO, 2012b), the New Zealand Catholic Education Office became the Secretariat for the Association of Proprietors of Integrated Schools which represented the proprietors of all New Zealand's Catholic Integrated Schools (NZCEO, 2003a; 2013b). The Bishops, Religious Institutes or Trust Boards of Catholic schools as the legal owners of the schools through integration became legally responsible for supervising and maintaining the Catholic special character of their schools in compliance with conditions for state aid as legislated in the PSCI Act of 1975 (NZCEO, 2000, 2013d).

The responsibility of Boards of Trustees (BOT). BOTs are charged with setting the direction of their school within the parameters of regulation (NZCBC, 2014; New Zealand Schools Trustee Association (NZSTA), 2005, 2014a, 2014b; 2014d). They are held accountable for the school's performance by the Education Review Office (ERO) and the Ministry of Education (MoE) (Flockton, 2012, p. 123). BOTs are also responsible to the proprietor for Catholic special character and property; and to the MoE and parents for the governance of the school (Lynch, 2002; NZCEO, 2013b). Parents of attending students elect members to BOTs on a three-year. This process applies to all state and state-integrated schools. These boards also contain elected staff and student representatives (Lynch, 2002; Wanden, 2009).

The secondary school BOT is responsible for (NZSTA, 2005; 2014a):

- The employment of all staff in the school;
- Setting the school's strategic direction in consultation with parents, staff and students, and ensuring that the school provides a safe environment and quality education for all its students; and
- Overseeing the management of personnel, curriculum, property, finance and administration.

The BOTs of Catholic schools are required to maintain and preserve the special character of the school in order to ensure that the special character is not jeopardised by the integration process (NZCEO, 2013d; O'Donnell, 1999, 2000). The importance of the PSCI Act of 1975 in the governance of the school is underlined by the section that states that this “Legislation requires that this Act takes precedence over any other named statutes which govern the school if there is a conflict between it and other legislation” and that the powers conferred on the BOT must be exercised subject to the Act and the special character clause (NZCEO, 2004, 2010b).

BOTs since 1975 have therefore needed to be familiar with the Act as the integration agreement clauses state that they become responsible amongst other things for (NZCEO, 2004, 2010b, 2011a):

- Defining the special character of the school;
- Prescribing religious education programmes and observances; and
- Setting out special requirements and appointment procedures for certain key positions.

Sections 4(1), 80(1) and 82(1) of the PSCI Act stated that that an integrated school will operate like a State school insofar as it is bound by the Acts of Parliament, regulations and employment contracts that apply to normal state schools (NZCEO, 2004, 2010b, 2011a).

In order to assist BOTs and school administrators in determining how well they are complying with their legal obligations in respect of the special character dimension of their schools, the BOTs have to complete a yearly special character self-review (NZCEO, 2011a) that informs the proprietor of the extent to which the school complies with the PSCI Act of 1975 and its special character clause in relation to (APIS, 2010):

- Tagged positions (teaching positions reserved for Catholic teachers only who have additional special character responsibilities in support of the DRSs (Brown, 2014));
- Not exceeding its maximum roll allowed under the PSCI Act of 1975 (in areas where there are other state schools the maximum role is capped by the MoE);
- Number of Preference (Catholic) students and Non-Preference (Non-Catholic) students; and
- Implementation of Religious Education;

These will be further explored later in this chapter.

The proprietor's appointees on the BOT are full members of the BOT with all the same rights and obligations as other BOT members (Lynch, 2002; NZCEO, 2000, 2010b, 2013d). However, due to the core characteristics of Catholic schools as described in Canon Law and safeguarded by the PSCI Act of 1975, the proprietor's appointees in relation to special character have to assist the proprietor in ensuring that the BOT as a whole carries out its obligations with regard to special character enhancement.

Responsibility of the Catholic school's Senior Management Team (SMT). The principal and SMT are required to work with the BOT in terms of the management of the school (NZCEO, 2013e). The SMT of each school is responsible for preparing a strategic plan which includes provisions for monitoring the maintenance of the special character and conducting a system of internal self-reviews to evaluate the state of special character within the school (NZCEO, 2003b).

The responsibilities of the principal of a Catholic secondary school. The principal, as the cultural and educational leader of the school and as first catechist, assumes upon appointment the responsibility for maintaining and preserving the special character of the school (NZCEO, 2010b; O'Donnell, 1999, 2000; Owen, 2012; van der Nest & Buchanan, 2014). The principal therefore needs to be a fully committed Catholic and able to function as a role model for the whole school community (NZCEO, 2000, 2010b; O'Donnell, 1999, 2000), which is important if the Catholic educational endeavour is to be a success (Fusco, 2005). The management troika of the principal, senior management and the BOT after integration are responsible for good governance of the school (Owen, 2012).

The management and leadership responsibilities of Catholic principals extend beyond that of principals of state schools as they are also the cultural and spiritual leaders of the school and ultimately responsible for the preservation and enhancement of special character (O'Donnell, 2001; Owen, 2012; PSCI Act 1975:61). The Catholic principal is considered the guardian of the school's special character, but should not be considered its only source (NZCEO, 2010b; O'Donnell, 2001; Owen, 2012). The integration of faith, culture and life in a Catholic school can only become optimum when the management of the Catholic school operates in such a manner that the shared understanding of purpose becomes common among all stakeholders and those involved in the Catholic educational enterprise (O'Donnell, 2001).

The Director of Religious Studies (DRS). The responsibility of preserving special character is that of all individual groups in the school community (NZCEO, 2000, 2013d). Although this is the national guideline, the principal and DRS have more emphasised roles as they are often referred to as being the first and second catechists in a Catholic school (NZCEO, 2003a). Both the principal and DRS positions are 'tagged' positions in accordance with the PSCI Act of 1975 as they have to be active in their commitment to the Catholic faith (NZCEO, 2000, 2013d; O'Donnell, 1998). As a result of the tagging, the principal and the

DRS are required to serve the Catholic community in a religious leadership and ministerial role (NZCEO, 2005, 2013d).

Notwithstanding these legislative provisions, the principal ultimately remains the person who is responsible for the direction of the school (Cook, 2007; NZCEO, 2000). As fostering the Catholic dimension of the school extends beyond the boundaries of the school, the principal is supported in this by the DRS. DRSs foster school–home–parish linkages that serve the wider community and are the main liaison person between the Church, the parents and the school (van der Nest & Buchanan, 2014).

The DRS should not be seen as solely responsible for special character because the integration agreement states that it is the responsibility of all the teachers in a Catholic school to uphold the special character (NZCEO, 2010b). The DRS is responsible to the principal for the enhancement of the special character of the school (NCRS, 2010b). Only a committed Catholic in good standing who has a sound knowledge of the *Understanding Faith Curriculum* prescribed by the Bishop of the diocese, and who has demonstrated teaching skills in religious education and the ability to lead a teaching team, should be appointed to this position (NZCEO, 2000, 2013b, 2013d). This is in line with a proposal made by the SCCE in 1977 which stated that religious leadership positions in Catholic schools should be filled by people who are inner-directed and freely make the choice to accept the position (SCCE, 1977; see also Rymarz & Hyde, 2013).

The PSCI Act of 1975 in section 65(1)(b) states that the position of DRS will be part of the normal staffing entitlement of all Catholic integrated schools (APISs, 2010a; NZCEO, 2000, 2013d). The position of the DRS as second catechist is the main position with a clear responsibility for the preservation, maintenance and development of the Catholic special character of the Catholic school (NZCEO, 2000, 2013d; see also O'Donnell, 1999, 2000; van der Nest & Buchanan, 2014). The appointment of the DRS is considered to be central to the

continued Catholicity of Catholic secondary schools in Aotearoa New Zealand and has no equivalent in a state school (O'Donnell, 2000).

As the senior position of responsibility in the Catholic school (NCRS, 1991, 2005), it is expected that the DRS models the gospel values and charisms which are the foundation of the school (Kennedy, 2010; see also NZCEO 2014c). To this end the DRS has four separate if complementary ministerial and leadership functions, which are illustrated in Figure 1.4 (Kennedy, 2010).

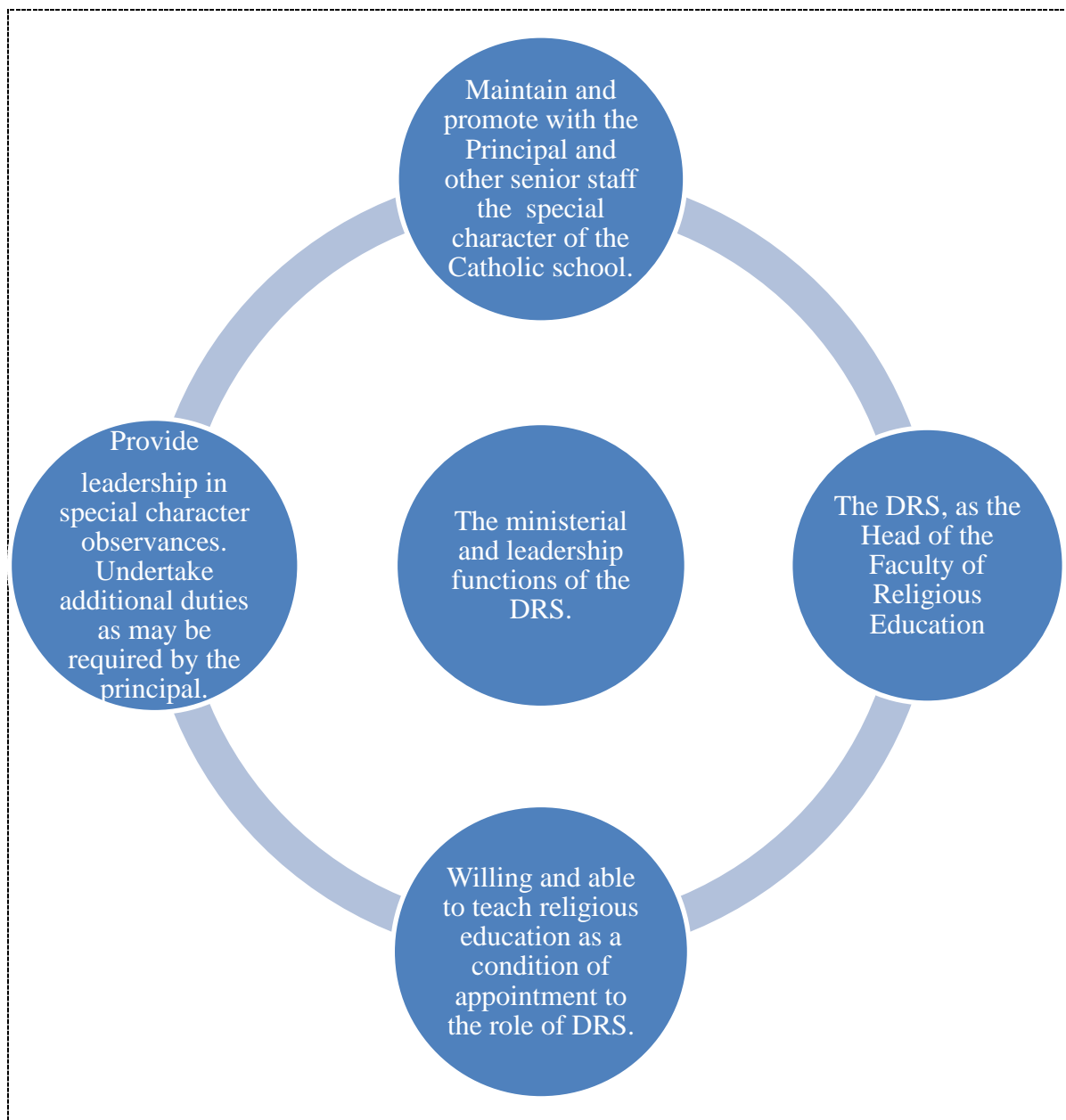


Figure 1.4. *The ministerial and leadership functions of the DRS.*

In addition to these main overlapping responsibilities, the DRS also needs to (Kennedy, 2010):

- Ensure that the special character perspective is included in all aspects of school life including other curriculum areas, retreats and staff professional development;
- Develop and review school policies in order to promote the charisms of the school in relation to enhancing the special character;
- Support staff in their faith formation and professional development in keeping with the categories in the NCRS Certification Handbook (NCRS, 2012; see also Lynch, 2009b, 2009c);
- Keep and maintain clear records of school events related to special character in order to present it to the Special Character Education Review Office (SCERO); and
- Be part of the communicating and reporting process to the BOT in matters relating to the school's Catholic special character.

Kennedy (2010) states that one of the biggest challenges facing the DRS is balancing the demands of the dual roles of ministerial and educational leader while enhancing the Catholic character of the school.

Enrolment policies and tagged positions. After the signing of the PSCI Act of 1975, one of first responsibilities of the Catholic bishops was to put action-plans and strategies in place in order to ensure compliance with the special character clause 3 of the Act (van der Nest & Buchanan, 2014). The bishops consequently set their own enrolment policies and tagged or reserved 40% of teaching positions for Catholic teachers only (NZCEO, 2005, 2010b, 2013d see also Brown, 2014; van der Nest & Buchanan, 2014). In 2014, there were 2245 teachers employed nationally in Catholic secondary schools, of whom 898 occupied tagged positions according to the PSCI Act of 1975 (S. Apathy, personal communication with NZCEO, March 23, 2014). The Catholic bishops also limited the number of non-preference

students who could enrol at a Catholic school to 5% of the maximum school roll (NZCEO, 2000, 2003b, 2013d; Duncan & Kennedy, 2006; O'Donnell, 1999, 2000), while tagging ensured that there were enough Catholic teachers to assist with the preservation of special character (PSCI Act 1975:66). It was hoped that through the creation of “special character positions,” Catholic schools would more readily be able to comply with the special character demands of the Act (NZCEO, 2000, 2005; O'Donnell, 2000). However, research has indicated that teachers in Catholic schools are increasingly members of other faith traditions (Duncan & Kennedy, 2006).

With a reduction in the number of Catholic teachers working in Catholic schools in general and particularly of those in “tagged positions,” the task of the DRS has become more complex. Statistics from around the Hamilton diocese indicate that all secondary Catholic colleges within the diocese have problems in filling tagged positions. Information obtained from the Diocesan Education Office indicate that out of 295 teachers employed at the five Catholic colleges, 121 are Catholic and only 60 (20.33%) positions are currently tagged (P. Shannon, personal communication, March 23, 2014). The minimum requirement for the diocese based on the formulae used by the NZCEO indicates that there must be 120 tagged positions in this diocese (S. Apathy, personal communication with NZCEO, March 23, 2014). Included in this number of 60 will be 5 principals and 5 DRSs, whose tags do not count as part of the 40% tagged teachers that there must be in each college in the diocese (PSCI Act 1975). Furthermore, three of the colleges have recently split the DRS role between two teachers, which removes another three from the remaining fifty, leaving 47 tagged teachers. As it stands, in 2014 only 16% of current secondary teaching positions in the diocese were tagged positions, indicating a shortage of 73 tagged positions. If divided between the colleges (all with similar enrollment numbers and at maximum rolls), it means that there is on average a shortage of 15 tagged positions in each school. This concern has been addressed in a

Memorandum from the Diocesan Bishop to all BOTs of Catholic schools in the Waikato diocese (Brown, 2014).

Against this backdrop, Catholic schools and their faith leaders, as instruments of the Church, have become increasingly more accountable in their leadership roles to ensure that the Catholic schools maintain and develop their special character. However, the preservation of special character is increasingly seen as the sole responsibility of the DRS (Birch and Wanden, 2007; Kannan 2010; O'Donnell 2001; van der Nest & Buchanan, 2014; Wanden 2009), without the support of appropriate numbers of tagged teachers, as they have to ensure that structural transmission is established and maintained (Birch & Wanden, 2007; O'Donnell, 2001).

Summary

By establishing the role of the DRS and securing special character provisions such as tagging and preference enrolments for Catholic students, the NZCBC tried to ensure that Catholic schools would more readily be able to maintain their unique Catholic identity and meet and maintain the criteria stipulated by the state in exchange for financial aid. However, with the increasing trend in which the lay faithful had to assume the religious leadership responsibilities of the departing religious congregational members, the role of the DRS in maintaining special character became more critical. In an emerging neo-liberal climate in the late 1980s, with the devolution of governance of schools from the state to BOTs elected by the parents of students, an additional factor in maintaining and enhancing special character emerged: that of aligning the expectations of not only the Church and state, but also those of the BOTs that represent the needs and views of the parent community. The impact of this change will be further explored in the next section.

The New Zealand Education Act of 1989: The Tomorrow's Schools Reform Act

Since the early 1980s, the business and political elite in Aotearoa New Zealand has exerted a substantial influence on ideological discourse and the formation of economic and social policy. This elite's espoused views constructed and implemented policies that benefitted the wealthy at the expense of the poor, advocating personal good as opposed to the common good (Crawshaw, 2000; Scanlan, 2008). Its orthodox economic ideology exerted an influence over every part of Aotearoa New Zealand society as it tried to ensure that Aotearoa New Zealand remained relevant within the global economic market (Goh, 2005; Grace, 1989). Against this backdrop, the impact of globalisation and the neo-liberal agenda (Carpenter, Weber & Schugurensky, 2012; Francis, 2013d; Goh, 2005; Jutel, 2011; Mac Ruairc, 2010) has intensified rapidly, bringing huge disparities of wealth and heightening the mobility and displacement of people (Davis & Franchi, 2013).

Intimidated by the seemingly unmanageable volatility of global competition, "legislatures everywhere returned with renewed urgency to the operation of their education systems, raising fundamental questions about the governance, assessment, employability, pedagogy and curricular content in education"(Davis & Franchi, 2013, p. 37). In the late 1980s and early 1990s, the public education system, which was built for decades on the principle of social equity, was being shaken by the shock waves of globalization and experienced a profound metamorphosis in this country (Hache, 1999, p.2).

Governments in many developed economies, including Aotearoa New Zealand, responded to this perceived 'crisis' in education by introducing policies to 'decentralise' education and provide for school site-level educational decision-making (Court & O'Neil, 2011). The reality of competing in a global economy has necessitated a rethink of the place and provision of education, which as a consequence systematically acquired a neo-liberal

character (Goh, 2005). During this period of acceleration towards a more globalised society, Aotearoa New Zealand's population significantly drifted towards becoming a secular state with no state religion (Bruce, 2003; Goh, 2005). The emergence of the "non-religious" group as the largest religious entity in Aotearoa New Zealand in the 2013 national census added credibility to the assertion that it is now considered one of the most secularised societies in the world (Hoverd, Atkinson & Sibley, 2012; Wane, 2011).

Consistent with international trends towards neo-liberalism in education (Bowl, 2010; Lee & McBride, 2007; Patrick, 2007), Aotearoa New Zealand's *Tomorrow's Schools* educational reforms of 1989 were aimed at empowering local communities to be responsible for schools (Education Act 1989; see also Fitzsimons, 1999; Wylie, 2007). However, with a change in how the community viewed the place of religion came a change in how they wanted their schools to consider the place of religion. Education became a commodity in the market place rather than a public good (Grace, 1989). This has unleashed a number of challenges on those responsible for maintaining the special character identity of Catholic schools.

Neo-Liberal educational reform in Aotearoa New Zealand

A range of disparate criticisms of public education in Aotearoa New Zealand gave credence to neo-liberal arguments in the 1980s that promoted a wholesale restructuring of the education system (Court & O'Neil, 2011; Crawshaw, 2000). This restructuring has often been cited as an example of near-complete implementation of a corporate model for education (Crawshaw, 2000; Hache, 1999).

With the education reforms of the Education Act of 1989, parent-led BOTs took control of all schools from District Education Boards (DEB), which used to be responsible for schools in a region and which allocated funds to schools tied to specific purposes (Gordon, 2006; Kauri, Boyask, Quinlivan & McPhail, 2008). Newly elected BOTs became legally responsible for the financial management of operational funding provided by the MoE and for

staff recruitment and appointments (Robert, Alexander & Jaforullah, 2004). The policy initiative known as *Tomorrow's Schools* is unique to Aotearoa New Zealand in that it officially devolved administrative control to individual school communities over the entire country (Education Act 1989; see also Robert et al., 2004). It was promoted as a means of ensuring community involvement in educational decision-making, enabling parents to participate in schooling in ways that were socially and culturally appropriate to local communities (Court & O'Neil, 2011; Crawshaw, 2000; Gordon, 2006; Pearce & Gordon, 2006; Thrupp, 2008). It was hoped by the state that competition would enhance the efficiency and responsiveness of schools and thus increase their effectiveness (Hache, 1999). The schools, at least theoretically, were to be accountable to their communities rather than to government bureaucracy. However, while administrative accountability was devolved to local communities, the most critical aspects of the educational decision-making process have remained under the centralized control of the then newly-established MoE, and its policy frameworks for curriculum and assessment (Kauri et al., 2008).

The dynamics of the reforms

In 1989, the New Zealand Department of Education was abolished and the responsibility for the governance of schools, including the hiring of principals and teachers, was decentralised to 2500 parental-led BOTs (Cross, 2008; NZCEO, 2000). Like other state schools, integrated schools continued to receive operations grants and funding for minor property maintenance (Cross, 2008). All schools were affected by the Education Act of 1989, which has as its foundation a shift in control of school management away from professionals and more towards parents and communities as schools have become more accountable and competitive (Simon & Smith, 2001). An important aspect of the 1989 Act was that it strived to ensure that parents should have more choice about the schools they wished their children to attend. It thus seems to have moved towards the basic tenets advocated in *Gravissimum Educationis* (Paul VI, 1965a). The Education Act of 1989 as amended by the Education

Amendment (No 2) Act 2001 required that the BOT of every school prepared a School Charter that contained long-term strategic planning goals and covered the BOT's direction, objectives and priorities especially with regard to special character (NZCEO, 2004).

The *Tomorrow's Schools Reforms* of 1989 introduced a new era of self-managing and governance of schools and played a key part in the development of school choice in Aotearoa New Zealand (LaRocque, 2005). Reforms created a more competitive environment for schools, increased choice for all and particularly for students from low income families, eliminated an entire level of education bureaucracy, provided local communities with a greater voice in the schooling of their children and provided the schools with the freedom and autonomy to better provide for the needs of local communities (LaRocque, 2005). Some of the concerns raised over these reforms were that the accountability measures included in Tomorrow's Schools reforms had only little effect and that the central government continued to retain control over virtually all supply-side decisions in the schools sector (LaRocque, 2005).

“With the introduction of self-management of schools, the internal functioning of the school received greater autonomy, but also greater accountability” (van der Nest & Buchanan, 2014, p. 205), and consequently, the Catholic school after the reforms had as one of its main aims the establishment of special character as its core (O'Donnell, 2000, 2001).

Changes to the Integration Act in 1998

Some changes were made to the PSCI Act of 1975 in 1998, which removed the restriction that a school firstly needed to be a registered private school before it could integrate. In addition, by way of a new agreement between the Crown and the Association of Proprietors of Integrated Schools, the government undertook to provide property costs for integrated schools on the same terms as for state-owned schools (Cross, 2008).

Some of the changes that Catholic schools faced during this period were brought about by the decline of the religious orders which originally founded these schools (O' Donnell,

1998). This was a situation mirrored in Australian Catholic schools (D'Orsa & D'Orsa, 2013). As a result, there was an increasing reliance on the employment of lay teachers, which raised the issue of how special character could continue to be preserved as it could not be assumed that the staff at the school had religious reasons for working there or a clear understanding and appreciation of the special character of the specific school (O' Donnell, 1998). As a result, the loss of the teachers who were members of religious orders (the teaching religious) has been accompanied by a fading of memory of their presence (O'Donnoghue & Potts, 2004).

Summary

The overview detailed the development of Catholic schools in Aotearoa New Zealand. The decline in the number of religious order members in an expanding secondary school system caused an increase in the employment of lay teachers, which created financial difficulties for Catholic schools (Wanden, 2009). The PSCI Act of 1975 ensured the continuance of the Catholic schools. Catholic schools in Aotearoa New Zealand in the third millennium have increasingly been seen to help the Church carry out its evangelical mission. The schools provide a Catholic faith environment which enables young people to develop attitudes and knowledge to become active and committed members of the faith community and through it to positively contribute to the world community and ultimately obtain salvation (NZCBC, 2014; NZCEO, 2002).

Current context of Catholic education in Aotearoa New Zealand

Introduction

“Although Aotearoa New Zealand has been identified as one of nine secular democracies where religion is in decline” (van der Nest & Buchanan, 2014, p. 201; see also Ward, 2006), parents in Aotearoa New Zealand are increasingly enrolling their children in faith-based schools (Wane, 2011). Since the establishment of free, secular and compulsory education by the passing of the Education Act of 1877 (Education Act 1877; see also van der Nest & Buchanan, 2014), faith-based schools have evolved to a point where they currently account for 12.66 % of all schools in Aotearoa New Zealand (Education Counts, 2009; see also van der Nest & Buchanan, 2014). As already previously stated, strict legislative requirements are linked to the granting of state funding to faith-based schools as they must maintain the unique special character of their schools if this financial provision is to continue. Currently, Catholic schools represent 95.1% of faith-based schools in Aotearoa New Zealand (van der Nest & Buchanan, 2014; Wane, 2011) and provide education through 238 schools (NZCBC, 2013) to about 66,000 students: this is close to 10% of the total New Zealand school age population (van der Nest & Buchanan, 2014; see also Lynch, 2013a, 2013b; NZCEO 2013a).

The growing demand for Catholic education raises the issue of whether those accountable for maintaining special character can continue to secure access to state aid in an educational environment with such a pedagogical drift towards secular outcomes. Pope Francis identified this as a universal concern when saying that:

The great danger in today’s world, pervaded as it is by consumerism, is the desolation and anguish born of a complacent yet covetous heart, the feverish pursuit of frivolous pleasures, and a blunted conscience. (2013c)

Some issues that have been identified as having a significant impact on the future ability of Catholic schools to enhance and develop their special character in Aotearoa New Zealand are illustrated in Figure 1.5 (O'Donnell, 2000).

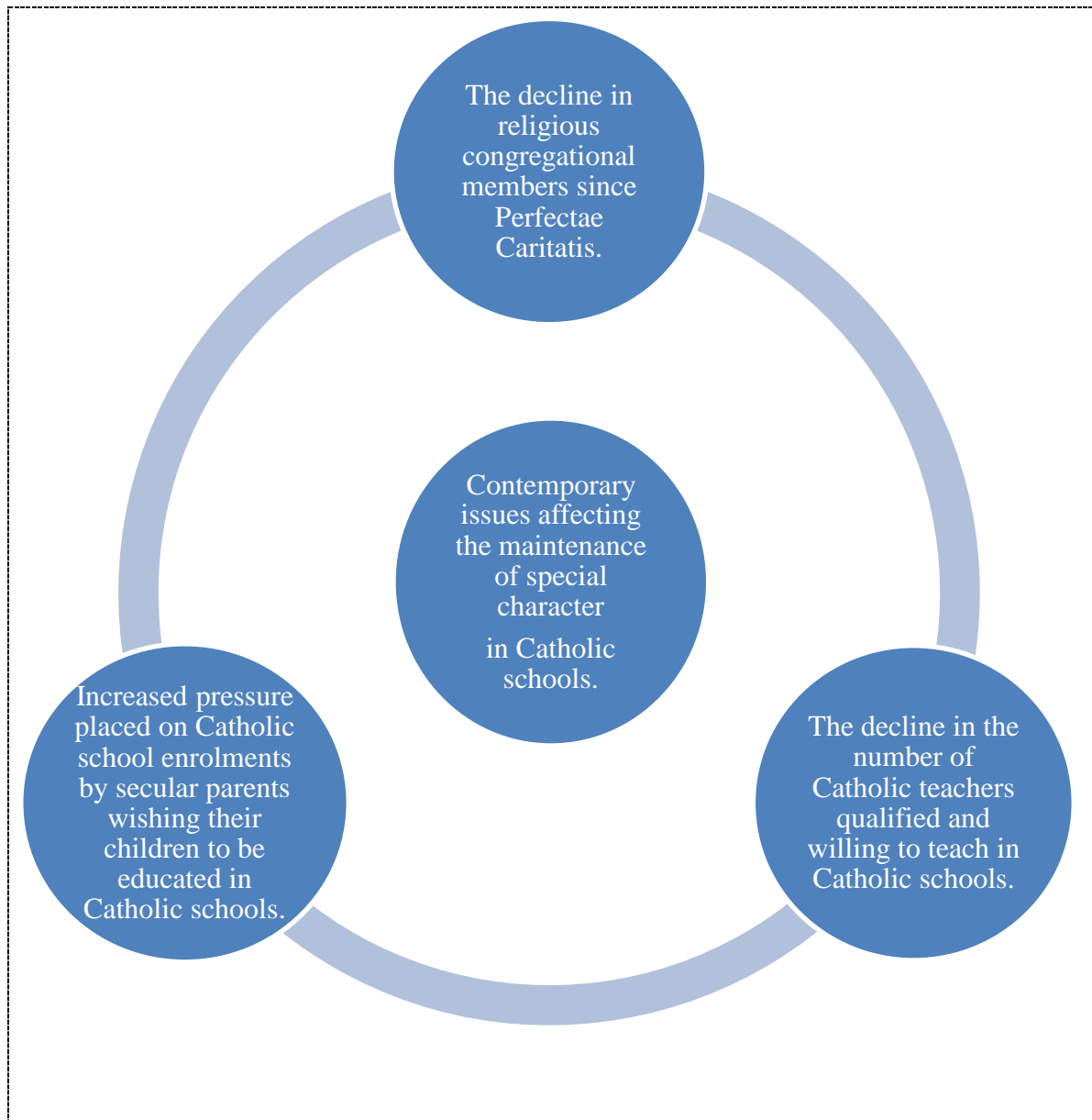


Figure 1.5. *Contemporary issues affecting the maintenance of special character in Catholic schools.*

Their impact on the current context of Catholic education in Aotearoa New Zealand will be further explored in the next sections.

Decline in Religious Order Congregational Members

Educational discrimination on religious grounds since 1877 resulted in a situation whereby the development of the Catholic education system was closely circumscribed by the organizational structure of the religious congregational institutes that ensured its continued existence (O'Donnell, 2001; van der Nest & Buchanan, 2014; Spencer, 2005). Their initial growth and later decline in the 20th century has been viewed as the most profound internal influence on the contemporary composition of Catholic education in Aotearoa New Zealand (O'Sullivan & Piper; 2005). During the era previous to the signing of the PSCI Act of 1975, their numbers increased substantially from 28 in 1871 to 3280 in 1966 (Spencer, 2005). In the latter part of the era where state aid was withheld from Catholic schools, 45%-50% of religious congregation members were working in the education sector (Spencer, 2005; van der Nest & Buchanan, 2014).

The decline in members of religious congregations over the last 45 years after the Second Vatican Council's *Perfectae Caritatis* (Paul VI, 1965b) has had a serious effect on the organisational structure of Catholic schools in Aotearoa New Zealand (Duncan & Kennedy, 2006; O'Donnell, 2001, 2000; van der Nest & Buchanan, 2014) as illustrated in Table 1.2 below.

Table 1.2 *Decrease in the number of religious congregational members active in Catholic education.*

Year	Number of religious Congregational members
1871	28 (Spencer, 2005)
1969	3280 (Spencer, 2005)
1975	463(O'Donnell, 2001)
1988	44(O'Donnell, 2001)
2013	20 (Lynch, 2013a)

2014	11 (S. Apathy, personal communication, February 7, 2014)
------	--

This decline has been accompanied by a fading memory regarding their presence and, in the case of Catholic schools established by religious congregations, what the sponsoring religious orders actually advocated (Harforda & O’Donoghue, 2011). One of the first indicators was “the appointment of lay principals in Catholic schools and a growth in lay teachers” (van der Nest & Buchanan, 2014, p. 207). One of the challenges of the role facing the new lay leaders was to conceptualise and lead the religious dimension of the school even when they themselves were not formally enculturated in the spirit or charisms of its founding order (O’Donnell, 2000). This challenge became even greater due to the changing demographics and the increase in the number of non-Catholic students populating Catholic schools (van der Nest & Buchanan, 2014). O’Donnell’s (2000) sentiments have been echoed by Australian researchers who have identified that the two greatest challenges to the ability of Catholic schools to maintain their Catholic identity is the emerging lack of depth of spirituality and a lack of ecclesial commitment by those teaching and leading in Catholic schools (D’Orsa & D’Orsa, 2013; Rymarz & Belmonte, 2014). As a result of the decline in religious congregational members, many lay people have had to take over the teaching responsibilities from these departing religious congregation members. These lay teaching staff now had to consider how they will maintain the “spirit” of the founding members of Catholic schools (van der Nest & Buchanan, 2014; see also Larkin, 2006; O’Brien et al., 2006; O’Donnell, 2001). These new lay religious leaders were expected to “animate” the Catholic identity of their school (Rymarz & Belmonte, 2014, p. 191).

Against this backdrop, the situation has emerged where lay religious leaders in Catholic schools have been under increased scrutiny from both the Church and the State in terms of how they preserve the special character of Catholic schools (Larkin, 2006). The decline in

religious congregational members has been mirrored by a decline in the number of Catholic teachers in Catholic secondary schools. Its impact on the context for the research will be further explored in the next section.

Dwindling number of Catholic teachers

Similar to the situation in Australia, when the number of religious congregational members working in Catholic schools also declined, finding new Catholic staff and Catholic school leaders became a challenge for the Church (NZCBC, 2013, 2014). Although the Catholic school has become the cornerstone of the Catholic Church's community life and the Church's primary evangelical arm (O'Sullivan & Piper, 2005), the dramatic shift in staffing of Catholic secondary schools due to the replacement of religious order leadership and teaching staff in schools with lay people following the PSCI Act of 1975, has raised the question of whether or not Catholic schools in Aotearoa New Zealand "are in danger of becoming mere state-subsidized private schools with a religious memory" (van der Nest & Buchanan, 2014, p. 208).

One of the main challenges facing contemporary Catholic schools is attracting, forming and retaining Catholic teachers with cross-curriculum professionalization (NZCBC, 2013; see also Birch & Wanden, 2007). Statistics obtained from the Integrated School Board in Auckland indicated that in 1997, only 253 out of 484 teachers in Auckland Catholic Secondary schools were Catholic and of these only 130 held tagged positions (O'Donnell, 2001). In 6 out of the 15 Catholic schools in the Auckland region, the majority of the teachers were non-Catholic and it seems that tagging of positions, which aimed to create a critical mass of Catholic teachers in Catholic schools (Wanden, 2009), is not working.

This situation has increased the burden on the remaining Catholic teachers, in that the declining "tagged" teacher-cohort (currently only 50% compliant with the provisions of the PSCI Act for tagged positions) is increasingly perceived as being solely responsible for maintaining the special character of the school (O'Donnell, 2001). This shortage of

committed Catholic teachers also impacts on the selection and appointment of people to leadership positions in Catholic schools (van der Nest & Buchanan, 2014; see also Birch & Wanden, 2007; Rymarz and Belmonte, 2014).

The ability of DRSs to preserve the special character within an increasingly secular teacher cohort in Catholic schools is further limited by the increasing number of Catholic school enrolments who have a nominal connection with the Catholic Church. The quick arrangements of baptisms of children in order to gain entry into Catholic schools as preference students have been perceived as creating conflicting expectations on those responsible for enhancing special character (O'Donnell, 2000). The reality today is that few students and families have any formal contact or connection with the Church (NZCBC, 2014) and under such circumstances it becomes difficult for DRSs and teachers to assist their students on the journey of integrating their faith, life and culture, which is the primary goal of Catholic education (O'Donnell, 2000)

Increased student enrolments at Catholic secondary schools

Under the PSCI Act of 1975, Catholic schools are restricted in the number of non-Catholic students they may enrol (PSCI Act 1975:29). The school may only enrol 5% of non-Catholic students and may, since 1998, apply to the MoE for an extension to 10% (O'Donnell, 2000). The key criterion in considering the enrolment status of a student by the parish priest is the family's relationship with the Church. The local parish priest, as the bishop's appointee, has to sign the preference cards that students need for enrolment in Catholic schools (NZCEO, 2003b, 2013d). Against the backdrop of increased secularisation (van der Nest & Buchanan, 2014; see also Ward, 2006), parents in Aotearoa New Zealand are increasingly enrolling their children in Catholic schools (van der Nest & Buchanan, 2014; Wane, 2011). Recent statistics indicate there has been a steady increase in the national Catholic student population, which has risen by 24.54 per cent from 1992 to 2012 (NZCEO, 2013a). The Hamilton diocese provides education to 12.92 % of all the secondary Catholic

students in Aotearoa New Zealand (NZCEO, 2013a). “The perception is that parents enrol their children in Catholic schools in an attempt to address what they perceive as a society void of any consideration for the common good” (van der Nest & Buchanan, 2014, p. 201; see also Wane, 2011).

Decline in religious observances by students in Catholic schools

However, since the last decade of the 20th century, life has changed drastically for students, families and schools in Aotearoa New Zealand (O’Donnell, 2001). O’Donnell stated that the traditional family unit is disappearing while the number of young Catholic people who consider themselves to be religious and observant of the tenets of the Catholic faith has also decreased (2001). Contemporary Aotearoa New Zealand is marked by a plurality of beliefs and religious experiences and it cannot be assumed that all members of the school community are fully committed, practising Catholics (O’Donnell, 1999; Ward, 2006). The emerging reality in Catholic schools is that often only a small number of students and their families maintain a close relationship with the Catholic parish-faith community (Duthie-Jung, 2013a; NZCEO, 2003b; O’Donnell, 1999, 2000; van der Nest & Buchanan, 2014; Wanden, 2009). Having Catholic schools for mostly Catholic students is becoming less probable due to an increasingly secular and consumer-driven Catholic school student population devoid of any contact with the Catholic Church previous to entering the Catholic school system (Duthie-Jung, 2010). This situation has been exacerbated by a relaxation of the protocols through which a non-Catholic student can gain access to Catholic education as a preference student under section 5.4 of the NZCBC’s criteria as indicated in Figure 1.6 (NZCEO, 2003b, 2013d):

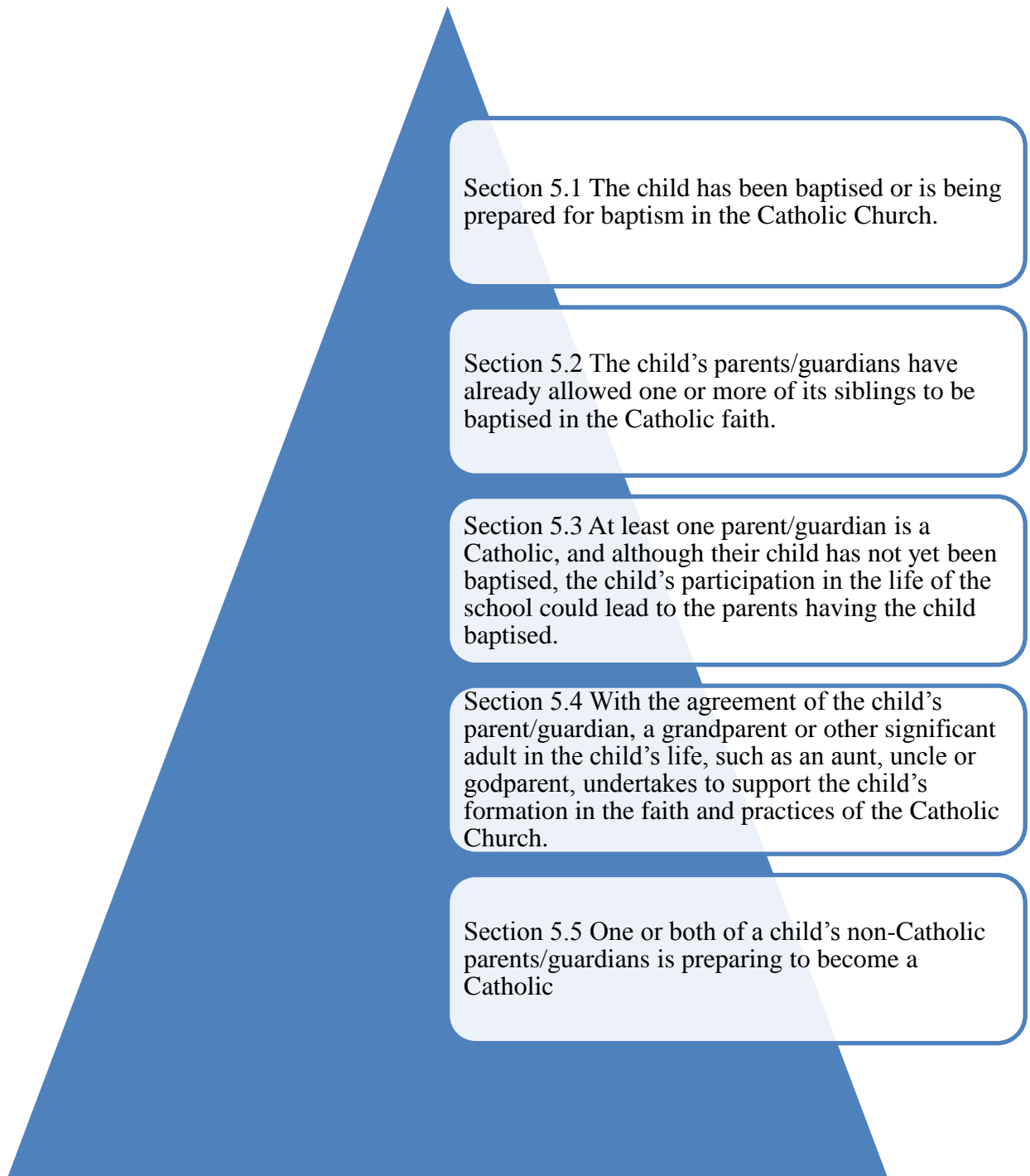


Figure 1.6. Student preference criteria promulgated by the NZCBC for use by its Agents and Proprietors.

These criteria have emerged as a guideline from the NZCBC to assist parish priests in deciding whether a student applicant for enrolment at a Catholic school has preference. The reality of the Catholic Church in Aotearoa New Zealand is that it is marked by an increase in

migrant Catholic families seeking enrolment, where a connection to the Catholic Church cannot always be readily established or verified.

Non-Catholic parental interest in Catholic schools has become a dilemma for the leadership of Catholic schools as these schools “have the responsibility for teaching a religious programme to an increasingly non-Church attending student group, whose parents selected a Catholic School for non-religious reasons” (van der Nest & Buchanan, 2014; see also O’Donnell, 2001). Birch and Wanden (2007) cited the work of Walker, who, in a survey of attitudes towards Catholicism among Year 9 and Year 12 students in Catholic secondary schools, found that only 36% of students reported attending Mass a “few times a year” while 22 % indicated that they never did (Walker, 2004). A major concern highlighted by these findings was that it recognised a growing percentage of students in Catholic schools who at best have a tenuous relationship with the Catholic faith community (Walker, 2004).

In the twenty-first century, Catholics live in a time of unprecedented change in which society is grappling with contemporary issues such as globalization, post-modernism and increased technological advancement (Duthie-Jung, 2013a; Hack & Brien, 2005). In this setting Catholic schools need to become one of the stable structures for students (Hack & Brien, 2005). The trend for the attitudes of adolescents to become negative towards Christianity with age is reflected by research reports that indicate the decline in religious observances by Catholic students in Aotearoa New Zealand (O’Brien et al., 2006). Research conducted by O’Brien et al., (2006) indicates that 36% of the secondary students in the 4 Aotearoa New Zealand Catholic schools where they have conducted their research indicated that they do not consider themselves Catholic. According to O’Brien et al (2006), this must have a negative impact on the special character of the school (2006). What was of more interest was the fact that 80% of these self-declared non-Catholics indicated that they rarely or never attended any church (O’Brien et al., 2006). Their research in Catholic schools in New Zealand led them to concur with the findings of Francis and Egan (1987), who stated that

when there is a high level of commitment to the Catholic faith among students in a school it will affect the religious development of the students from non-religious homes; however, in schools where there is a low observance in the Catholic faith among students, it will have a negative effect even on those students who come from strong religious families (O'Brien et al., 2006; see also van der Nest & Buchanan, 2014).

Conclusion

The purpose of this chapter has been to situate the role of the DRS within Catholic education in Aotearoa New Zealand. It has also outlined the impact that education legislation, particularly the PSCI Act of 1975, has had on the nature of the emerging Catholic school system. An exploration of the provisions of the PSCI Act of 1975 revealed the complexities of this legislation that governs contemporary Catholic schools and indicated that the continued existence of such schools depends significantly on the extent to which DRSs are able to continue to preserve the special character of their schools in accordance with their respective integration agreements.

Aotearoa New Zealand has changed substantially over the four decades following the PSCI Act of 1975 (O'Brien et al., 2006). Changes in society, education and the Church since the passing of the PSCI Act of 1975 have had far-reaching impacts on the culture and function of Catholic schools. These changes have raised issues for Catholic schools in terms of their appointment procedures, school and religious leadership and whether Catholic education can still be sustainable under the current provisions of the PSCI Act of 1975. It is in this context in Catholic schools that DRSs find it difficult to maintain special character as their roles have become overshadowed by the constant demand from the state and the Church to prove that Catholic special character remains a reality in Catholic schools and the reason for their continued existence.

These changes in Aotearoa New Zealand imply significant new learning for new appointments to the role of DRS. The principal interest of this research is the perceptions of

these DRSs of their roles in maintaining and developing the special character of their Catholic schools.

Chapter Two: Literature review

Introduction

The previous chapter of this thesis situated the DRS within the context of Catholic secondary education and the PSCI Act of 1975, enabling the position to be understood in terms of its emergence in Catholic schools influenced by pre-existing historical events, past legislations and current challenges. In order to investigate the perceptions and experiences of DRSs in the diocese of Hamilton, it is also necessary to review a range of related literature pertaining to the leadership role of the DRS in relation to the special character of Catholic schools. The dearth of research on Catholic schools and the preservation of their special character in Aotearoa New Zealand (O'Donnell, 2001) required the consideration of literature examining the role of those responsible for maintaining the Catholic identity and culture of Catholic schools in similar contexts, including that of the Religious Education Coordinator (REC) in Australia. Research on religious leadership in Catholic schools has shown that in several countries including Argentina (De Donini & Torrendell, 2007), Canada (Mulligan, 2007), England and Wales (Gallagher, 2007), South Africa (Potterton & Johnstone, 2007) and Australia (Buchanan, 2005; Crotty, 2002; Heally, 2011a; Fleming, 2002) the role in terms of preserving Catholic school identity is seen as being at an impasse. This situation appears to have emerged from the dual State-Catholic education model that was adopted in most of these countries to secure the future of Catholic education.

An overview of literature in four key areas is presented in this chapter to reflect the complex nature of the role of the DRS. The first part of the literature review will consider the philosophy that underpins Catholic education drawing on conciliar documents and contemporary writings. The second section will consider aspects relating to Catholic identity and its relation to the task of preserving this identity in Catholic schools. The third section will review religious leadership in maintaining the Catholic

identity of Catholic schools so that the whole educational endeavour in a Catholic school is infused with the Catholic philosophy of life. The final section, dealing with the shared history in regard to the emergence of Catholic schools from the brink of closure in both Australia and Aotearoa New Zealand in the 1970s, which led to the establishment of the religious leadership roles of the REC and DRS, is significant to this research. The role of RECs in Australia has been identified by researchers as being both complex and demanding due to its dual function as the ministerial (religious) and educational leader within the Catholic secondary school (Buchanan, 2007; Crotty, 2002; Fleming, 2002). Some of these complexities have also been identified in the context of the role of the DRS in Aotearoa New Zealand (Kannan; 2010; Wanden, 2009, 2010). Research regarding how RECs perceive their roles in preserving the special Catholic character of their schools is valuable to the study as it provides a framework for interpreting the theory emanating from the data obtained in the unstructured DRS interviews. The literature review therefore draws on the experiences of the RECs as an existing body of knowledge to provide a perspective from which to consolidate the emergent theory arising from the data analysis in the Aotearoa New Zealand setting. It has also been used during presentations of findings at DRS national conferences (2013) and diocesan meetings and retreats (2014) to indicate the extent to which findings agree with some of the perceptions of the RECs, providing another layer of validity using a Likert scale.

The four key areas that form the basis of the literature review are illustrated in Figure 2.1.

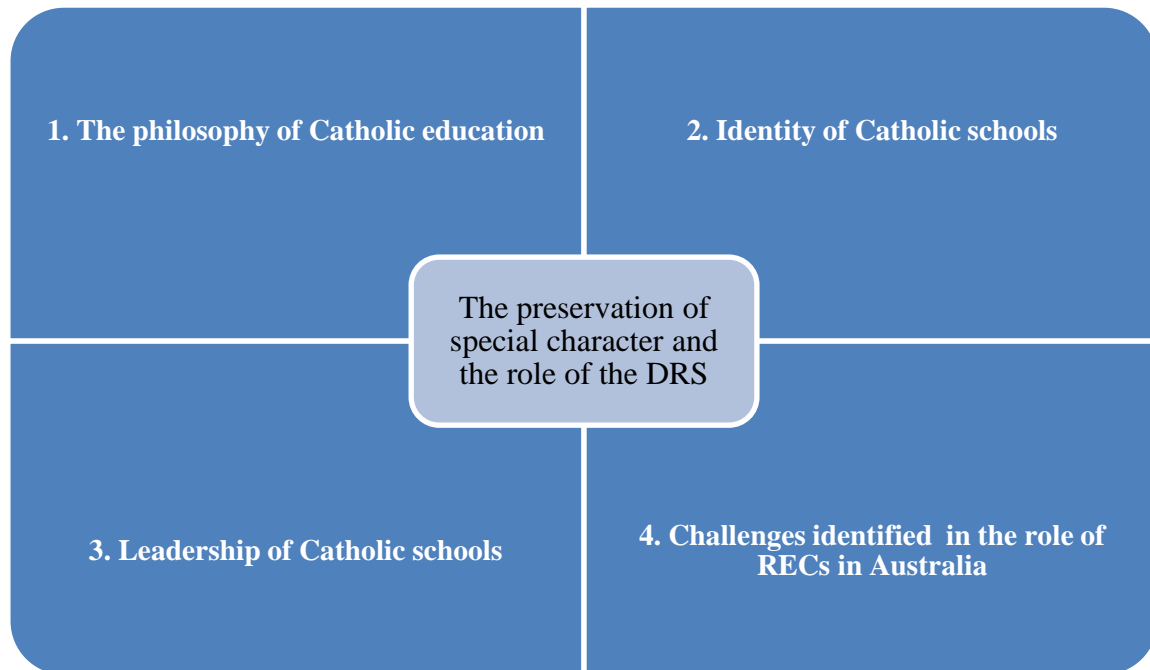


Figure 2.1. Overview of the literature review.

The educational environment of the Catholic school aims to establish the systematic transmission of Catholic culture in the light of faith while pursuing integration of culture, faith and living (SCCE, 1977:49; see also Groome, 2012b; Gleeson, 2013b). A review of the Catholic philosophy of education will help to clarify and augment the various dimensions of Catholic education (Durka, 2009).

For the purpose of the study the researcher will use the term Catholic philosophy encompassing also the concept of Catholic educational theory as suggested by Elias (1999). His view of Catholic educational theory refers to “its interdisciplinary nature that includes the philosophical, theological, social and psychological sciences” (p. 105). These will be explored in the next sections.

The philosophy of Catholic education

For the greater part of the first half of the twentieth century, most proponents of the Catholic philosophy of education based their views on the principles of Thomas Aquinas (Elias, 2006). The main aim of the neo-Thomist philosophy of Catholic education was helping persons to achieve a supernatural destiny (Elias, 1999; 2006). However, the Second Vatican Council (Beirne, 2012) signalled the death knell of the neo-Thomist understanding of the distinctive Catholic philosophy of education (Carmody, 2011; Elias, 1999, 2006, 2010; Sullivan, 2012). In recent years differing opinions on the nature of the Catholic philosophy of education have emerged (Groome, 2012b). The evolving view since then is that a clear philosophy of education is imperative for the complete integration of the human person in order to develop their intellectual, physical, cultural, emotional, social and moral potential (NZCEO, 2000). Such a clear philosophy is needed if this ultimate aim of Catholic education is to become a reality (Rymarz & Hyde, 2013). This integration requires a balance between the material and spiritual, facts and values, and the ultimate goal of education which is the development of mature adult people. Against this backdrop, the philosophy of Catholic education that emerged since the Second Vatican Council will now be explored.

Church documents on the philosophy of Catholic education

Since the establishment of Catholic schools in the 1840s in Aotearoa New Zealand, its educational philosophy has continued to be central to the saving mission of the Church. The focus of this philosophy has been the development of the whole person through the revelation of Christ (Code of Canon Law (CIC), c. 795; SCCE, 1977, 1988, 2011; NZCEO, 2013c, 2014a, 2014d; NCRS, 2014a, 2014b; see also McLaughlin, 2000). The Church therefore holds that to accomplish this fulfilment, the Catholic school's educational environment needs to be specifically Catholic (SCCE, 1977). The Catholic Church has traditionally emphasised that parents have the responsibility to provide an education to their children that guarantees freedom in accordance with their own religious convictions (Catechism of the Catholic

Church (CCC), 1784, 1984, 2223 & 2229; CIC, c. 793 §1; John Paul II, 1981; SCCE, 1988, 2011; Paul VI, 1965a; see also Chapman, 2000). In recent times, however, with the increase of the Catholic student population, the focus has become part of the saving mission of the Church.

The Second Vatican Council's document, *Declaration on Christian Education: Gravissimum Educationis*, stated that the aim of Catholic education is the creation of an authentic Catholic educational learning environment in order to evangelise both the culture in which it is located and those with whom it interacts (Paul VI, 1965a; see also Wallbank, 2012; Wanden, 2009). It re-affirmed the right of parents to choose the type of education they want for their children, the importance of the place of Catholic schools in a modernising society and the responsibility of the State in ensuring these rights (Paul VI, 1965a).

This position of the Church regarding the right of parents to choose an education for their children has been central to its reason for existence since the start of education in Aotearoa New Zealand. The State, however, has not been eager to agree to this basic right. The Catholic Church states in its document *The Catholic School* that (SCCE, 1977):

The specific mission of the school, then, is a critical, systematic transmission of culture in the light of faith and the bringing forth of the power of Christian virtue by the integration of culture with faith and of faith with living. Consequently, the Catholic school is aware of the importance of the Gospel-teaching as transmitted through the Catholic Church. It is, indeed, the fundamental element in the educative process as it helps the pupil towards his conscious choice of living a responsible and coherent way of life. (par.49)

This research aims to move past what may be considered religious rhetoric and consider the implications for those responsible for enhancing and preserving the Catholic philosophy and special character of Catholic schools through maintaining a distinctive Catholic educational environment.

Contemporary views on the philosophy of Catholic education

Much has been written about the Catholic philosophy of education and the rich ideals that it sets before teachers and leaders in Catholic schools (Carmody, 2011; Elias, 1999; Morris, 2010; O'Donnell, 2000, 2001). However, no all-embracing Catholic philosophy of education has emerged to underpin post-Vatican II education documents (Arthur, 1995; Elias, 1999). Groome's explanation of the Catholic philosophy of education refers to the distinctiveness of Catholic education, which is prompted by the distinctive characteristics of Catholicism itself (Groome, 1996, 2012b; Gleeson, 2013a, 2013b). For Catholic education this implies providing a framework within a Catholic educational environment through which humans may understand and perceive their existence and purpose (Arthur, 2013; see also Askew, 2013; Gleeson, 2013b; Joseph, 2001; Wanden, 2009). This religious framework consists of the Scripture, teachings and traditions of the Catholic Church (Arthur, 2013; see also Gleeson, 2013b). This understanding of the Catholic philosophy of education, based on the Catholic worldview, is central to preserving the special character of Catholic schools in Argentina (De Donini & Torrendell, 2007), Canada (Mulligan, 2007), England and Wales (Gallagher, 2007), South Africa (Potterton & Johnstone, 2007) and Australia (Buchanan, 2007; Crotty, 2002; Fleming, 2002; Heally, 2011a). It is of particular significance to this research where the focus is on investigating the perceptions of DRSs regarding their role in preserving the special character of Catholic schools in Aotearoa New Zealand.

The philosophy of Catholic education demands an appreciation of what it means to be fully human (SCCE, 1988:18). Morris advocated that Catholic schools have a distinctive educational philosophy based on a religious understanding of the nature of humanity (Morris, 1998). This underpinning concern for the development of all aspects of the human person as part of the Catholic Church's philosophy of faith and life and the purpose of education will be explored in the following two sections as it provides a philosophical base for what it means to be human in the fullest sense (SCCE, 1982:18).

The Catholic Church's official philosophy of faith and life

Philosophy as an outlook on life offers insight into how the collective meanings, values and purposes of a certain group of people satisfy its longing for meaning (Joseph, 2001). To satisfy this longing for meaning, systems of education are based on either an implicit or explicit philosophy of life (O'Donnell, 2000). The Church advocates that any genuine educational philosophy has to be based on the nature of the human person (SCCE, 1982:18, 1988:63; see also McBrien, 2008). The Church claims that its schools are based on a philosophy in which faith, culture and contemporary life are brought into harmony (SCCE; 1982:29; see also Morris, 1998). Faith with a philosophical base provides a conceptual framework for understanding human existence and human purpose.

The philosophical base of the Catholic faith. The Catholic faith is essentially built upon historical foundations and historical consciousness (Sullivan, 2012), where God is the eternal source of all that is (Groome, 2012b) and has pitched his tent among us (Lev.26). The presence of a loving God is the backdrop of the whole Catholic enterprise as it teaches that God created the world and that His will is revealed through Holy Scripture (Pontifical Council for Justice and Peace (PCJP); 2004:26; Groome, 2012b). The apex of the revelation of God is that He is love (John 4:26) and in love with us (Benedict XIV, 2006a; Groome, 2012b). The Catholic faith therefore starts from this simple premise that we are creatures of a loving God (Gen 1:26-27; Paul VI, 1965d; PCJP, 2004; Singer-Towns, 2007). This benevolent, loving, merciful and just God intervenes in human life and history and promises that life continues after death (The Sacred Congregation for the Doctrine of the Faith (SCDF, 2000, 2007).

The Catholic faith is therefore founded on the concept of humans being inherently religious, where a search for meaning in life is one facet of that religiosity (O'Donnell, 1996). As religious faith is a trust relationship with God and articulated through a unified belief system of traditions and daily living, the values of Jesus are transmitted to others through the apostolic traditions of the Church and in recent times also through Catholic schools (Pollefeyt

& Bouwens, 2010; Wane, 2011). True Christianity cannot be separated from daily life but must be part of a dynamic human reality (SCDF, 2000). The philosophy of the Catholic Church therefore advocates that in order for people to be fully human they have to be appreciated as spiritual persons, open to the mysteries of religious meaning.

The meta-narrative of the Life, Death and Resurrection of Jesus Christ. Central to the Catholic faith is the meta-narrative of the life, death and Resurrection of Jesus Christ (John Paul II, 1979, 1986, 2001; Francis, 2013c; SCDF, 2000; see also Groome, 2010). This invites Christians to strive towards making meaning out of life (Francis, 2013a). The teachings of Jesus call upon believers to share their faith with others and to act in the service of the common good (Francis, 2013b:50; see also Collins, 2005, 2006; Duignan, 2012; Groome, 2010; Parker, 2013; Pollefeyt & Bouwens, 2010). Christians therefore are encouraged to bring about the reign of God here on earth by continuing with the work of Jesus and being committed to social justice (Leo XIII, 1891; see also SCDF, 2000:19). Their faith in God is to be part of daily life through which people become open to the mysteries of faith in God (SCDF, 2000:8).

Central to the Catholic Christian faith is the intervention of God through the incarnation of Jesus Christ, who was both human and divine and who gave Himself as a sacrifice to make atonement for humanity's sins. Christ's teachings and life are the model for every believer and at the centre of the Catholic worldview (Paul VI, 1975:9). The Catholic Christian philosophy that emanated from His teachings grounded the concept that all human life is sacred (John XXIII, 1961; Paul VI, 1965c). The belief in the Resurrection of Jesus enables every believer to be free of the fear of death and encourages every believer to assume their own individual responsibility to continue the work that Jesus began (Paul VI, 1967:13). Catholic education is a preparation for that work.

The dignity of the human person. Belief in the benevolence of God and the divinity of Jesus Christ calls upon Christians to respect all people as made in the image of God and possessing inherent dignity (Gen1:27-29; see also Benedict XVI, 2006b; Lynch, 2002). The Church therefore teaches that the human person has a dignity and a greatness exceeding that of all other creatures of God, has been elevated to the supernatural order as a child of God, and therefore has both a divine origin and an eternal destiny which transcend this physical universe. (SCCE, 1988:55-56).

Mission has a Church. “The Church’s mission today begins not with the Church or mission, but with God whose very nature is mission” (Bevan 2012, p.1). God is mission and like an ever-flowing fountain of living water, is poured out on earth through the Holy Spirit and actually made part of creation through the Word-become-flesh (Bevan, 2012, p.4). This means that the philosophical starting point of the Church is God’s engagement with the people of world and the Church through Jesus Christ and the power of the Holy Spirit. From this engagement of God with His creation flows the belief that humans, as part of His creation, are inherently religious and that a search for meaning is core to this religiosity. To bring fulfilment of this human desire, the Church is both a sign and an instrument of God in the world (Bevan, 2013). The Church’s mission in the world is to have a saving purpose and assist humans in their search for meaning as their destiny is unbreakably linked with Christ (John-Paul II, 1979:14; see also McBrien, 2008).

To be Catholic therefore is to be a religious human being belonging to the worldwide Eucharistic body, the Body of Christ (McBrien, 2008; McLaughlin, 2002). The Catholic faith can be understood to consist of a faith relationship with God through a unified belief system, expressed through the traditions and culture of the Church in order to assist humanity in developing to its full potential (McBrien, 1994; 2008; Singer-Towns, 2007). The Catholic faith can be viewed as a human response to God’s loving invitation to believe in Him and through which “man who was ruined by his own doing is restored to wholeness by an

almighty and merciful Saviour” (Paul VI, 1965d:18). As mission precedes the Church it calls the Church into being to serve God’s purposes in the world (Bevan, 2010).

The nature and purpose of Catholic education

In the late 19th and early 20th century the post-medieval *ultramontane* model of First Vatican Council Catholicism was not proving workable in either intellectual or educational terms (Denig & Dosen, 2009; Isichei, 1991). The Second Vatican Council as the major Catholic event of the 20th century called upon the Church to engage upon a journey of renewal (Brundell, 2003) where the doctrine of the Church could be developed and clarified (SCDF, 2007). One central theme that came forward was that education was to be central to this renewal (Schneider, 2006). Renewal thus involved reconsidering the nature and purpose of Catholic education (Paul VI, 1965a; see also O’Donnell, 2000). The SCCE stated that Catholic schools’ primary responsibility is one of witness (2013) and the New Zealand Catholic Bishops have stated that the main purpose of Catholic education “is to facilitate for students a genuine and ongoing encounter with Christ without which believers will not be able bear witness to the Christian hope that inspires them” (2013, p. 3).

The impact of the Second Vatican Council on the purpose and nature of Catholic education. The Second Vatican Council challenged the Church to respond more satisfactorily to the demands of the modern world (Denig & Dosen, 2009; Elias, 1999; McBrien, 2008). This was as a result of the realisation that the contemporary social situation complicated the search for meaning and identity as beliefs and meanings drawn from religious convictions did not appear to hold true anymore (Crawford & Rossiter, 2003). The transition in ecclesial thinking that characterised the Second Vatican Council also modified the purposes and nature of Catholic education (Chambers, 2012; Denig & Dosen, 2009). Whereas pre-conciliar models leave little room for shared governance outside the ranks of the clergy, the ecclesiology of Vatican II suggests that laypersons ought to exercise a greater authoritative voice, in areas such as the development of doctrine and education (Hamrlik, 2011). The

change in thinking that affected Catholic schools the most was “the transition from viewing all ministry as inward (i.e., clergy supporting the Catholic community) to viewing ministry as outward (i.e., clergy and laity collaborating in providing ministry to the wider world)” (Densin & Dosen, 2009, p. 141). Catholic schools now had a mission to serve not only Catholic youth but the wider world, of “which many would not be Catholic” (Chambers, 2012, p. 187).

Although the Council continued to emphasise the focus of education to be the holistic formation of the human person (Carmody, 2011; D’Orsa, 2013), it concluded that Catholic education had evolved beyond merely teaching and learning in a Catholic environment for Catholics only (O’Donnell, 2000). It became more directed towards the development of all facets of humanity in order to ultimately partake in the reign of God through Jesus Christ (SCCE, 1988; SCDF, 2000:2; see also Groome, 1977, 2007; 2012a).

The nature of Catholic education. In the context of Catholic philosophy, education is a Christian journey towards perfection to which everyone is called by faith in Christ (SCCE, 1988, 1997; 2007; SCDF, 2000; see also Boland, 2012; Groome, 2007; Parker, 2013). It is preparing those being educated for everlasting life (Vogtner, 2012). The nature of Catholic education should therefore contain fundamental Christian principles that constantly critique the present reality in the light of God's Word (SCCE, 2007; see also Groome, 1977; O’Donnell, 2000, 2001). As such, it constitutes an important part of the Catholic Church’s ministry (Carmody, 2011).

Therefore, the promotion of each individual human person and their material and spiritual needs are at the heart of Christ's teaching and the goal of Catholic education (SCCE, 2013:47; see also NZCEO, 2014a, 2014b). Catholic education therefore clearly involves more than mere human endeavour towards self-improvement as it offers to each generation the revelation of God through Jesus Christ from which it can learn the ultimate truth about the meaning and purpose of life.

The purpose of Catholic education. The NZCBC state that the encounter with Jesus is at the heart of Catholic education (2013). The integration of life, learning and faith is the ultimate purpose of Catholic education (SCCE, 1982; see also O'Donnell, 1996), which aims to help students see what is "true" and appreciate what is "good" (Boland, 2012). Drawing on Church documents, Boland defines the purpose of Catholic schools as follow (2012):

The mission of the Catholic school is to integrate culture and faith, and faith and life, to transmit a Christian wisdom in which faith and reason harmoniously support each other, and to form educated Christians who will be strong in the virtues that contribute to the common good of society and to the growth of the Church. (p. 123)

This explanation of the Church's mission for education allows for the holistic development of every human capability and includes the spiritual nature of the person (Drennan, 2013; Lynch, 2002; McClelland, 1996). The integration and interconnectedness of intellectual development, religious faith and personal growth is central to the philosophy of Catholic education as it synthesises faith and culture (SCCE, 1988:52; see also D'Orsa, 2013). This synthesis involves the integration of religious meaning with a person's way of living and is necessary if a person's faith is to mature (SCCE, 1982, 1988; see also Boland, 2012; Groome, 2012a). What is believed should be completely evident in how it is lived (Drennan, 2013; Groome, 2012a).

Catholic education establishes harmony in humans between knowledge, understanding, personal values and the Catholic worldview (Paul VI; 1965a; see also Boland, 2012; Davis & Franchi, 2013). However, if religion is to be authentic it cannot be separated from the other parts of human culture as Catholic education educates from and for a faith perspective (Drennan, 2013; Groome, 2012c; Rossiter, 2011a, 2011b; Schuttloffel, 2013). The development of religious meaning and cultural meaning are considered to be essential parts of the development of the human person (Steger, Pickering, Adams, Burnett, Yeon Shin, Dik, & Stauner, 2010). Catholic education has a dual commitment to the dignity of the person and to

the common good of all (NZCBC, 2013; see also Collins, 2005, 2006; Convey, 1992; Duignan, 2012; Gleeson, 2000, 2013b; Hobbie, Convey & Schuttloffel, 2010; Parker, 2013; Scanlan, 2008). This commitment will be further explored in the next section.

The holistic development of the individual person towards serving the common good as the focus of the Catholic educational endeavour. A main aim of Catholic education is to demonstrate that individuals find complete fulfilment only in the service of the common good (Collins, 2005, 2006; Duthie-Jung, 2013a; Scanlan, 2008). The Church teaches that humans cannot find fulfilment in themselves alone, as they exist “with” others and “for” others (PCJP, 2004:163; see also Beaudoin, 2005; Duthie -Jung, 2013b; Parker, 2013). Pope Emeritus Benedict XVI taught that the ultimate aim of Catholic education is the possibility of becoming a new creation through Jesus Christ (2007).

In the Catholic educational enterprise, the individual person is therefore considered to be the focus while the holistic development of all its potential is the main goal. This approach enables Catholic educators to perceive and understand individuals as living creatures possessing both a physical and a spiritual nature. Development of the whole person is therefore essential for true fullness as Catholic education arises from faith, but also needs to lead to deeper faith (Groome, 2012c). The Catholic school is one of the places where the evangelistic mission of the Church can take place, as intellectual development and growth as a Christian go hand in hand (SCCE, 1988: 66; see also Drennan, 2013; McLaughlin, 1996). Education without acknowledgement of the physio-spiritual reality of people is considered to lead to inadequate and incomplete development of the whole person (Flynn, 1992). Education must therefore be aimed at the development of the whole person as part of a community in order to ensure that the common good of that community is ensured.

This emerging argument has historically not been central to the Church’s justification for establishing its own school systems. In the past the Catholic schools were used to insulate Catholics from the influence of the outside world. In more recent years, however, it has

become one of the main driving forces behind their continued existence (Sweetman, 2002).

The Church teaches that parents, as the primary educators in faith, have the first responsibility for the education of their children (CCC, 2221-2231; Paul VI, 1965a). The Church affirms the right of parents not only to have their children attend school, but to attend at a school which provides a Christian education if they so desire. This is a right that the State in Aotearoa New Zealand did not believe Catholic parents were entitled to for nearly a hundred years, as already discussed in Chapter One.

Catholic education for the common good. The common good is the social conditions – economic, cultural and political – that allow people to reach their full potential and to realise their human dignity. Individual rights are experienced within the context of promotion of the common good. Every individual, as a member of the human family, ought to understand and respect the value of human diversity and direct it to the common good. Catholic education should not be aimed solely at the development of the individual but at the collective common good of society (NZCBC, 2014; see also Bryk, 2008; Gleeson, 2013b; Grace, 2013; Rossiter, 2011b; Parker, 2013). Grace’s formula as to what constitutes a good Catholic citizen encapsulates the foundational vision of the Catholic school’s educational work and is illustrated in Figure 2.2 (2010, p.125).

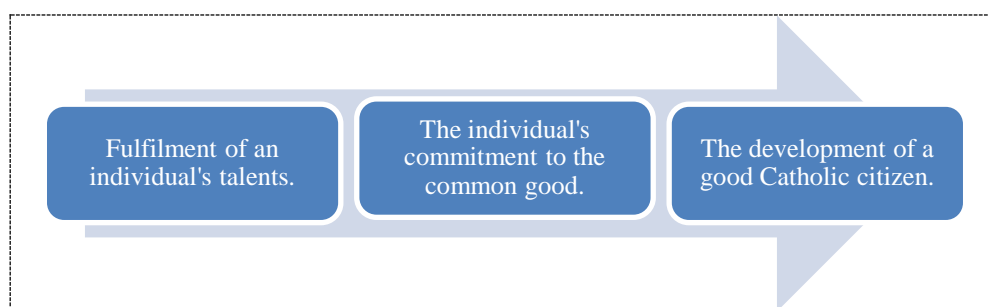


Figure 2.2. *Grace’s formula for good Catholic citizenship*

Against the backdrop of Grace’s formula, Catholic education therefore purposefully sets out to integrate culture and faith to ensure the transmission of the truth of the Gospels, which will enable the common good of society. Catholic education is not given for the purposes of

gaining power and domination over others but opposes the neo-liberal agenda that advocates education should be seen as a commodity as opposed to a public good (Crawshaw, 2000).

Education and knowledge is not to be considered as a means for material prosperity and success alone but rather as a call to serve and to be responsible for others (Grace, 2010).

The Catholic educational discourse equips people with the knowledge and skills to serve the common good, motivated by faith and a Catholic social conscience and where love of God must always be shown in love of neighbour (Benedict XVI, 2009; Groome, 1996). The common good involves: respect for and promotion of the fundamental rights of the person; the development of the spiritual and temporal goods of persons and society; and the peace and security of all (CCC, 1925). The common good of society is therefore imperative if Catholic education is to succeed (Bryk, 2008; Parker, 2013; Sultman & Brown, 2011). As people increase their skills and knowledge their commitment to their faith demands action from them in order to ensure the common good of society (SCCE, 1977:56; see also Grace, 2013). The foundation of the common good lies within human nature as it corresponds to the order established by God (CCC, 1918-1920).

The salvific mission of Catholic education. The provision of Catholic education has become central to the mission of the Catholic Church. Pope Benedict XVI, when commenting on the salvific mission of Catholic education, stated that (2008):

Education is integral to the mission of the Church to proclaim the Good News. First and foremost every Catholic educational institution is a place to encounter the living God who in Jesus Christ reveals his transforming love and truth.

Since the signing of the PSCI Act of 1975, the Catholic Church has emerged as the second largest Christian denomination in Aotearoa New Zealand, with the highest rate of increase in membership (Statistics New Zealand, 2013). Its school system represents 95.1 % of faith-based schools in Aotearoa New Zealand and provides education to approximately 10%

of the total Aotearoa New Zealand student population (van der Nest & Buchanan, 2014; Wane, 2011).

Against this backdrop, Catholic schools in Aotearoa New Zealand are working at the frontline of the Church's ministry in the third millennium (O'Donnell, 2003). The Catholic Bishops of Aotearoa New Zealand have committed themselves to the common good of all of society through the continued provision of Catholic education to all who wish to have this for their children (NZCBC, 2014). Their position on education will be further explored in the next section.

The New Zealand Catholic Bishops Conference statements on the nature and purpose of Catholic education. The change in the nature of the Church in the Third Millennium is that it has increasingly become a World Church, with Aotearoa New Zealand being a very small part of it (Tuerlings, 2003). Catholics in Aotearoa New Zealand comprise only 0.8% of the whole Catholic population of the world, indicating that as the furthest outpost of the Church, Catholics in Oceania are numerically considered to be marginal (Tuerlings, 2003).

Cardinal Williams of Aotearoa New Zealand underlines the important role of Catholic education when he states that, Catholic education is committed to the ideal of furnishing minds. The paramount concern of the Catholic teacher is not just the transmission of facts, but the formation of persons, not just information (CCANZ, 2014a; NZCBC, 2014). In support of this view, the New Zealand Catholic Bishops' Conference (NZCBC), in their statements on the purpose of Catholic education noted that (Orsman & Zwart, 1997):

- They support the school curriculum in so far as it supports the educational development of all aspects of personhood, as long as it assists students to become full integrated personalities, critical citizens and sound thinkers;
- As New Zealanders see themselves as a classless society, that equality and justice education must remain important educational aims within the school curriculum;

- They do not dispute that education must prepare students for work, but deplore the tendency to view education as merely an instrument of industry;
- They stress the necessity for values education, the education of emotions and the understanding of religious roots; and
- Christian education affirms both individual and communal responsibility.

The NZCBC further states that religious education is a major component of the special character of a Catholic school (2009b). Catholic schools in Aotearoa New Zealand in the third millennium have increasingly been seen to help the Church carry out its evangelical mission (Drennan, 2013; Duthie-Jung, 2013a). The schools provide a Catholic faith environment which enables young people to develop attitudes and knowledge to become active and committed members of the faith community and through it to positively contribute to the world community and ultimately obtain salvation (Duthie-Jung, 2013a; NZCEO, 2002, 2013d).

The philosophy of Catholic schools in New Zealand is therefore based on the universal Catholic understanding of Christianity. Catholic schools live and teach the values of Jesus Christ as expressed in the worship and doctrine of the Roman Catholic Church, which is underpinned by the New Zealand Catholic Bishops Conference (NZCEO, 2002, 2013d; see also Drennan, 2013).

Summary

If all the educational developments around Catholic education are considered, it is clear that the Catholic philosophy of education asserts that humans are inherently religious beings (O'Donnell, 2001). The aim of Catholic education is the development of the whole person through the establishment of a Catholic educational environment in which knowledge, understanding, personal values and a Catholic worldview are taught and maintained (SCCE, 1977, 1982; see also O'Donnell, 2001). As the most important role of the Catholic school is

the transmission of its special character, a clear understanding of the Catholic school's culture and identity is necessary.

The identity of Catholic schools

The complexity of the modern world makes it all the more necessary to increase awareness of the ecclesial identity of the Catholic school (NZCBC, 2013, 2014; see also Miller, 2007). As an ecclesial entity, the Catholic school reflects the nature of the Church (NZCBC, 2013:7; see also van der Nest & Smith, 2014). The two critical elements essential for success in any organisation are identity and mission (O'Connell, 2012). A sense of identity is needed if people are to live humanely (Groome, 2003a). The identity of the Catholic school raises issues concerning a school's Catholicity, the Catholicity of its education and the extent to which the whole life of the school is imbued with a Catholic spirit (Brown, 2010; van der Nest & Smith, 2014) while educating an increasing non-Catholic student population (Arthur, 2013; Chambers, 2012; Grace 2002, Chambers, Grajczonek & Ryan 2006, Croke 2008; Mifsud 2010). A recent study with regard to the Catholic identity of Catholic schools, conducted nationally in the United States, included responses from 3300 teachers and principals and raised the issue that Catholic identity should involve more than the mere teaching of religious education and the presence of Catholic images, symbols and rituals (Convey, 2012; see also Miller, 2007). The permeation of Catholic identity through the whole school curriculum was generally identified by the principals and more experienced teachers as important, but among the newer and less-experienced teachers in Catholic schools the importance of this was less likely to be recognised (Convey, 2012). In this regard Convey highlights the need for on-going professional development of all staff with regard to preserving and strengthening the Catholic identity of their schools to ensure that the whole curriculum is imbued with the Catholic identity, with the intention of developing the whole person of the student (Convey, 2012; see also Gleeson, 2013b). A Canadian initiative in Ontario examined priorities and issues in Catholic education (Institute of Catholic Education

(ICE), 1996, 2007). One of the emerging concerns related to the degree to which Catholic schools can continue to demonstrate their distinctiveness as well as foster their Catholic identity against a diminishing number of teachers and students who can identify with the Catholic faith (ICE, 2007). Pollefeyt and Bouwens stated that if Catholic schools let go of their Catholic identity, then the gradual decline of the Catholic faith will be a foregone conclusion (2010). It follows that unless there is renewed effort to train and educate all teachers from all curriculum disciplines in Catholic schools on maintaining that identity, it will increasingly become the sole responsibility of those in the religious education faculties.

Groome (1996) has consistently argued that the distinctiveness of Catholic schooling parallels the distinctive characteristics of Catholicism itself (see also Sultan & Brown, 2011). If the religious identity of the Catholic Church was to wither and die, there would no longer be any point in having a separate system of Catholic schools (Sharkey, 2007). Catholic identity is the essence and soul of Catholic schools and should permeate school culture, because through school culture identity comes to life (Cook, 2008).

The examination of the Catholic identity of the Catholic school must start with the nature of the Catholic school (Convey, 2012) which is central to the Catholic Church and its mission of creating a special atmosphere with a religious dimension wherein teaching and learning can occur (SCCE, 1988). Catholic schools by their very nature have a distinct Catholic culture (SCCE, 1977; see also Groome, 1996, 2012b; Hobbie, Convey & Schuttloffel, 2010). If the ultimate aim of Catholic education is the transmission of Catholic faith and culture, then an understanding of that culture is essential for those who are to maintain and develop it within Catholic schools.

Issues surrounding Catholic identity are prevalent world-wide in Catholic schools, but more so in the English speaking world (Arthur, 2013; Birch & Wanden, 2007; Buchanan, 2007; Convey, 2012; Miller, 2007; Mulligan, 2007; O'Donnell, 2001; Rymarz, 2010; Schuttloffel, 2007, 2012, 2013; Wanden; 2009). One of the most pressing concerns for

contemporary Catholic schools has become the clarification of their Catholic identity (Mulligan, 2007; Treston, 2010). Catholic school leaders across nations are preoccupied with the encroachment of increased accountability to Church and State, increased government protocols, and the general rationalization of education (Schuttloffel, 2012, p. 152). Other pressing concerns include: the impact of an increasingly secular society and global capitalism; the responses of contemporary students to catholic schooling; Catholic school leadership; and teacher retention and recruitment and complexities regarding the continued financing of Catholic schools by the State (Davis & Franchi, 2013; Grace & O’Keeffe, 2007). Davis and Franchi (2013) underline the emerging crisis that Catholic schools face with regard to state funding when they state that:

In a number of Western democracies the rise of secular elites has been accompanied by an aggressive campaign against religious schooling, as if the mere presence of such schools somehow represented the unfinished business of the Enlightenment. This has placed particularly state-funded faith schools at the centre of frequently heated controversy involving ‘new atheist’ interrogations of their curricular content, especially in the domains of religious education and science. (p.37)

These concerns are prevalent in Argentina (De Donini & Torrendell, 2007), Canada (Mulligan, 2007), England and Wales (Gallagher, 2007), Ireland (Tuohy, 2007), Australia (Buchanan, 2007; Crotty, 2002; Healy, 2011a, 2011b; Fleming, 2002; Pell, 2007), South Africa (Potterton & Johnstone, 2007), Scotland (Conroy & McGrath, 2007; McKinney, 2015; McKinney & Conroy, 2015) and also in Aotearoa New Zealand (Birch & Wanden, 2007; see also van der Nest & Buchanan, 2014).

As a legal imperative, Catholic schools in Aotearoa New Zealand need to maintain their unique Catholic identity as expressed through their special character in order to ensure that they receive continued state aid in accordance with the provisions of the PSCI Act (1975) (Duncan & Kennedy, 2006; Larkin, 2006; Lynch, 2002; O’Donnell, 2000; van der nest &

Buchanan, 2014; van der Nest & Smith, 2014, in press; Wanden, 2009). This makes it essential for this study to review what the literature states to be the identity and special character of Catholic schools. From this overarching identity the special character of Catholic schools in Aotearoa New Zealand, as defined in their own integration agreements, emerges. Before considering what the literature shows to be the issues in maintaining Catholic identity and, in the case of Aotearoa New Zealand, its special character, the study will first consider what the Church teaches on the unique Catholic identity of Catholic schools.

Church documents on Catholic education and its unique identity

Pope Pius XI in the magisterial statement on Catholic education, *Divini Illius Magistri*, underlined the important role of education when he stated that there can be no true education which is not wholly directed to man's last end (1929:7). He asserted that in the Catholic educational endeavour the role of the Church is supernaturally pre-eminent, as it establishes the foundation for the holistic education of youth by maintaining a harmonious relationship between the Church, the family and the State (Pius XI, 1929).

The Church between the First and Second Vatican councils was a Church in transition as the tensions of the socio-political and economic developments in the world started to be reflected in Church policies (Brundell, 2003; Clifford, 2012). The Second Vatican Council (1962-1965) (The Holy See (THS), 2013), as the major Catholic event of the 20th century (Brundell, 2003), proved to be a watershed for the Catholic Church (Mol, 1988). The Catholic Church was endeavouring at the Second Vatican Council to bring itself into the modern world and make itself more relevant (Isichei, 1991; Schneider, 2006). This Council updated the structure and spiritual life of the Catholic Church. Council documents such as *The Pastoral Constitution of the Church in the Modern World-Gaudium et Spes* (Paul VI, 1965c), *The Decree on the Apostolate of Lay People- Apostolicam Actuositatem* (Paul VI, 1965d) and *The Declaration on Christian Education-Gravissimum Educationis* (1965a),

highlighted aspects of the call to engage with the peoples of the world and embark upon a journey of renewal (SCCE, 2014; see also Schneider, 2006).

The *Introduction to the Declaration on Christian Education-Gravissimum Educationis* promulgated by Pope Paul VI stated that the reality of the modern world has made it urgent to educate the youth (Paul VI, 1965a). It reinforced the context and holistic vision for Catholic education in terms of promoting the spread of the Kingdom of God through service and faith in Jesus Christ (Hobbie, Convey & Schuttloffel, 2010). In keeping with *Divini Illius Magistri* (Pius XI, 1929), this declaration re-emphasised the right of parents to choose the type of education they want for their children and upheld the importance of the place of Catholic schools in a modernising society and the responsibility of the civil authorities in ensuring these rights (Paul VI, 1965a; see also NZCBC, 2013). This declaration also challenged Catholic schools to shape their religious ideologies into a practical theology that would direct the Catholic ethos of the schools and therefore reinforce the Catholic Church as the source of the identity of Catholic schools (Paul VI, 1965a; see also O'Donnell, 2001; Stuber & Nelson, 1967; Wallbank, 2012).

Other specific *Magisterium* statements continued the theme of preserving and expanding the unique identity and role of the Catholic school. *The Catholic School* (SCCE: 1977) stated that in addition to its academic purposes, the role of the Catholic school is to teach students to receive Jesus and live out his call to create the Kingdom of God on earth (Hobbie, Convey & Schuttloffel, 2010; Groome, 2012b; O'Connell, 2012). The document *Lay Catholics in Schools: Witnesses to faith* (SCCE, 1982) reflected on the holistic and relational component of Catholic education and the communal aspect of the Catholic faith, where teachers are affirmed in their role of contributing to the establishment of Catholic identity in schools (SCCE, 1982; see also Groome, 2012b). The *Religious dimension of education in a Catholic school* on the matter of a Catholic school's identity stated that the Catholic school has a clear identity, as an authentic apostolate and instrument of the Church

(SCCE: 1988). *The Catholic school on the threshold of the third millennium* developed the theme of the Catholic school as a place of Christ-centred education where the Church's ecclesial and cultural identity should at all times characterize the educating community (SCCE; 1998; see also Groome, 1996, 1998 & 2012b; Miller, 2007; Mulligan, 2007).

These magisterial documents have all informed the mission of Catholic schooling and shaped expressions of being in the contemporary life of the Church (Sultman, 2011). These documents indicate that Catholic schools constitute an exercise of the principle of subsidiarity, as it regulates collaboration between the Church, the family, the parish and the various institutions deputised to educate people to complete fullness of life in Christ (SCCE, 2011; see also Fincham, 2010). In this sense the Catholic school is at the centre of the Catholic Church and its salvific mission and is therefore expected to be a mirror of the Church itself. Pope Benedict XVI, in his address to Catholic educators, cautioned that divergence from the vision of Christ the Saviour as found in the doctrine and practise of the Catholic Church weakens the Catholic identity of both the Church and the Catholic school (2008).

The Catholic school as a reflection of the Church

A key rationale for the existence of Catholic schools is that they provide a distinct alternative to state schools (Rymarz, 2010). Sultman and Brown state that the identity of the Catholic school is intrinsically linked to the vision of the Church (2011). The totality of learning experiences offered by the Catholic school therefore ought to mirror expressions of the nature of the Church.

Groome's (1996) work on identifying the distinguishing characteristics of Catholicism and Catholic education identified five theological characteristics which are grounded in Catholics' understanding of God and human existence, and three cardinal characteristics which should permeate Catholic education (Beaudoin, 2005; Cook & Simonds, 2011). Groome's work on Catholic identity has been considered foundational for a generation of theology and religious education (Beaudoin, 2005). The five theological characteristics are: a

positive anthropology of the person; the sacramentality of life; a communal emphasis; a commitment to the tradition of Catholicism and an appreciation of rationality and learning (Groome, 1996, 1998; see also Cook & Simonds, 2011; Sultman, 2011; Sultman & Brown, 2011). The three broader cardinal characteristics are Catholicism's commitment to personhood and ethic of life (ontological concern), to basic justice (sociological concern) and to Catholicity (universal concern) (Groome, 1996, 1998).

This following section examines the five theological perspectives of Catholic identity and their importance to the identity of the Catholic school.

Catholicism's positive anthropology of the human person. The core of Catholic anthropology insists that people are essentially good (Beaudoin, 2005; Groome, 1996; Sultman & Brown, 2011). The Holy See (2013) identified that a Catholic school should be inspired by a supernatural vision, animated by communion and community, imbued with a Catholic worldview, a sustained by gospel witness and founded on Christian anthropology (see also Miller, 2007). Although people are prone to sin and always in need of God's grace (Treston, 2010), they can make a positive contribution towards personal and social welfare with God's help (Sultman, 2011). In the Christian dispensation, the goodness of the human condition is assured through the incarnation of God in Jesus Christ, which forged a new covenant between humans and the Divine (Groome, 2003a; O'Connell, 2012). Jesus is therefore the catalyst of God's love and life turned towards us through grace (Groome, 2003a; see also SCDF, 2000).

This belief encourages Catholics to embrace life as a gift from God and calls upon Catholic educators to affirm and promote the dignity of their students and to educate for the well-being of all members and sectors of society. Individual rights should be exercised in the context of promoting the common good (Miller, 2007; Treston, 2010).

Catholicism's commitment to the sacramentality of life. Catholicism's perspective on life and creation advocates that God's presence and grace are manifested in ordinary events of

life (Groome, 1996, 1998, 2003b; Sultman, 2011; Sultman & Brown, 2011). People experience God in and through all things (Cook & Simonds, 2011), as God is perceived to be present in the ordinary and everyday of life in the world (Groome, 2003b). The seven sacraments intensify believers' everyday experiences of this presence and outreach of God's love amongst us (Groome, 1996, 2003; Sultman, 2011; Sultman & Brown, 2011). This aspect of Catholic identity therefore encourages educators to form a sacramental awareness where God is seen in the whole curriculum of a Catholic school (Convey, 2012; Gleeson, 2013b; Groome, 1996, 2003; Sultman & Brown, 2011).

Catholicism's communal emphasis regarding human and Christian existence. The strong communal nature of human Christian existence indicates that we find our identity in relationship with others and with God. Christian believers are encouraged to use their social structures and cultural expressions as instruments of God's saving grace (Groome, 1996). This communal aspect should permeate the content and process of the Catholic school's pedagogy as it is significant for the life of the school (Sultman, 2011). The importance of Christian communal existence amplifies the words of the Second Vatican Council, which states that Catholic education aims to create for the school community an atmosphere in which people can learn and live the gospel of Jesus Christ (Paul VI, 1965a; see also Duthie-Jung, 2013a). Against the backdrop of community, the Catholic school is encouraged to consider the Church as the parent community to which it belongs. Although a Catholic school is not a parish on its own, by virtue of its nature and purpose it is held to be a community of Christian faith and part of God's greater family (Sultman & Brown, 2011).

Catholicism's commitment to Tradition. The conviction that God became human in Jesus of Nazareth must permeate the whole Catholic education experience (Groome, 1996; Sultman & Brown, 2011). The story of Jesus and his incarnation is at the heart of the Catholic educational encounter. Its tradition encompasses all the domains that define life within the school and enables the identification of the Sacred within the school and at its core

(Sultman, 2011). This commitment holds that people are accepting of the meta-narrative of the life, death and Resurrection of Jesus and their cumulative and collective past (Cook & Simonds, 2011).

Catholicism's appreciation of rationality and learning epitomised in its commitment to education. The salvific discourse of the Church's involvement with education is the liberation of people from those things that prevent them from being fully human. In the educational context, students should not be told what to think but should be assisted to think for themselves. Catholic education therefore strives to encourage people to trust their discernment and to be critical and conscious of society (Treston, 2010). This kind of rationality should embolden students to test their reasoning so that they can think with imagination, perception and discernment (Sultman, 2011).

The following three cardinal characteristics of Catholic identity are considered linchpins in the configuration of Catholicism and are expected to permeate Catholic education (Groome, 1996).

Catholicism's ontological concern. Catholic education aims not only to influence what students know but also the kind of people they will become (Groome, 1996). It places particular emphasis on the responsibility of reason to serve the well-being of all people and advocates that reason is a gift of God that gives people moral responsibility (Parker, 2013). This ontological concern permeates Catholic education as it engages the people of God in order to empower them to become the glory of God fully alive (Groome, 1996). The sacramentality of Catholic education shapes people's outlook on life while its communal emphasis nurtures them toward social responsibility (Groome, 1996; 1998). Ontologically, Catholic education invites students to value knowledge along with other dimensions that constitute the whole person, including the Sacred (Sultman, 2011).

Catholicism's concern for social justice. Justice is the central mandate of the Catholic faith as it appropriates the biblical mandate of justice with a dual commitment to the dignity of the human person and the common good of all society (Groome, 1996). Justice permeates Catholic education as it advocates universal respect for human dignity (NCRS, 2010a). It allows students to be aware of the plight of the poor and oppressed in society, it fosters right relationships towards the common good and encourages students to become critical social thinkers, concerned with living the truth and doing good (NCRS, 2010a; see also Sultman & Brown, 2011; McDonald, 2011). It allows people to see themselves in relation to God and their fellow man.

Catholicism's inclusiveness. The catholicity of Catholicism is reflected in its anthropology as it confirms each person's worth and engages all the faculties of the person in a holistic way towards fullness in Christ (Groome, 1996; Lynch, 2002). Its inclusiveness is sacramental in that it encourages people to appreciate both the diversity of life and the experience of God (Groome, 2012b). Its communal aspect is Catholic as the school is a place of inclusion that opens people to truth and directs them to where it can be found. Thus, Catholic schools are called upon to express the totality of God's family (Sultman, 2011).

Reflecting on the philosophy, nature and purpose of Catholic education, some of the challenges faced by Catholic schools in Aotearoa New Zealand will be now explored.

Challenges in maintaining the special character in contemporary Catholic schools in Aotearoa New Zealand

The available literature on Catholic schools in Aotearoa New Zealand has identified several concerns that impact on the ability of Catholic schools to maintain their identity. They include difficulties in defining what is meant by the term special character, the composition of contemporary Catholic secondary schools with special reference to the departure of religious congregational members, the decline in the number of Catholic teaching staff, and the change in the nature of the student population, along with

integration compliance challenges and community expectations experienced by principals and DRSs.

Defining the special character of Catholic schools. There have been a number of attempts to define the identity of Catholic schools outside of Aotearoa New Zealand (Convey, 2012, Davis & Franchi, 2013; Pollefeyt & Bouwens, 2010). The general consensus in Aotearoa New Zealand has been that special character is difficult to explain but may refer to the distinctiveness and uniqueness of the educational learning environment (O'Donnell, 2001; Smith, 2013a). Wanden defined it as being “an education-in-a-faith-environment” (2009). Attempts at defining special character have only been included in academic research which has concentrated mostly on historical aspects concerning the establishment of Catholic schools and their founding institutions (Birch & Wanden, 2007; O'Donnell, 2000).

In the early to middle 1980s special character was seen as consisting of formalised periods of religious instruction, the celebration of the Sacraments and the active living of values contained in Scripture (McMenamin, 1985; Walsh, 1987). It was clear that initially, after integration, teachers did not have a common understanding of special character (Wanden, 2009). The multidimensional nature of special character makes it elusive by nature and in danger of being over-simplified without considering its significance (O'Donnell, 2001). This emphasises the need for a clear articulation of the term if Catholic schools are to continue within the parameters of the legislative provisions of the PSCI Act (1975).

Literature on the composition of contemporary Catholic secondary schools in Aotearoa New Zealand. In the past, the Catholic education system was closely circumscribed by the organizational structure of the religious institutes that worked in education (Spencer, 2005). As there was no financial state aid to pay for the salaries of lay teachers, teaching positions were increasingly filled by religious congregation

members who came to Aotearoa New Zealand to assist in educating the increasing Catholic student population.

The decline in members of religious congregations over the 45 years since the Second Vatican Council's *Perfectae Caritatis* (Paul VI; 1965b) has had a serious effect on the organisational structure of Catholic schools in Aotearoa New Zealand (S. Apathy, personal communication, February 7, 2014; O'Donnell 2001). As discussed in Chapter One, there are currently only 11 religious congregational members active in education in Aotearoa New Zealand (Apathy, 2014).

Against this backdrop, solutions are increasingly sought for how the special character of Catholic schools and its unique identity can be preserved as a crucial part of the Catholic school's expression of its distinct ethos, to maintain the status and privileges that were secured for Catholic schools in the PSCI Act (1975) (van der Nest & Buchanan, 2014, p. 207).

This is a concern that has also been highlighted in the Australian and Canadian context of Catholic education (Finn, 2011; Rymarz, 1998, 2006, 2010; Rymarz & Belmonte, 2014).

The responsibility for special character has now become the operational domain of the lay teachers in Catholic secondary schools. This has placed the status of the special character requirements as set out in the PSCI Act (1975) under the spotlight. The situation has emerged where concerns regarding how special character can be preserved as a crucial part of its distinct culture, are increasingly being raised by those in the Catholic education sector (Lynch, 2002, 2006).

The decline in number of Catholic teaching staff. Initially, after the integration of Catholic schools with the state system was completed, the special character of Catholic secondary schools was easily identifiable through the number of religious congregation members who still taught in these schools. The question faced by many BOTs of

Catholic secondary schools is how can the special character of the school be maintained and developed in this context in order to remain integrated? This literature suggests that against this changing context of available Catholic teaching staff, the responsibility of maintaining the Catholicity of the school has and will increasingly become only that of the religious education teachers and in particular the DRS (O'Donnell, 2001).

Change in the constitution of the student population in Catholic secondary schools.

Recent literature indicates that since “the early 1990s there has been a steady increase in the number of students attending Catholic schools in Aotearoa New Zealand” (van der Nest & Buchanan, 2014, p. 201). This has created a dilemma for Catholic schools, of having the responsibility for teaching a religious programme to an increasingly non-church attending student group whose parents selected a Catholic school for non-religious reasons (O'Donnell, 2001). As the Catholic student population reached 66,000 in 2009, the criteria for preference enrolment were also causing concerns for the continued Catholicity of Catholic schools (van der Nest & Buchanan, 2014; see also Lynch, 2002, 2009a). Catholic schools can have only five percent non-Catholic students on their role (NZCEO, 2003b). Although BOTs need to set preference enrolment criteria, proprietors, as the chief pastors of the Church in the diocese (NZCEO, 2004), need to establish the basic rules for preference in order to make sure that it complies legally with the PSCI Act (1975) (NZCEO, 2003b; see also van der Nest & Buchanan, 2014). In most cases it is the parish priest who determines preference, although the Church hierarchy is free to decide how it applies preference (NZCBC, 2006). However, the preference card also makes an allowance for adult Catholic persons to sponsor a child other than their own to get preference enrolment under Section 5.4 (NZCBC, 2009a; 2009b). This may allow for children who have no official connection to the Church to gain access to Catholic education as preference students. This adds to the problem of maintaining the special character of the Catholic school as it has been suggested that an increase in the number of

non-Catholic students negatively impacts on the Catholic character of the school (Brien and Hack, 2005). This situation, coupled with the issue where student numbers determine the amount of state funding that Catholic schools receive, may create a situation where undue pressure is placed on parish priests to sign preference cards. Catholic education advisors in the Auckland and Hamilton dioceses indicated that changes to preference regulations provided priests with interpretation rights which may result in an increase in the unchurched student population (Smith & Wanden, 2005). It can be argued that this may contribute to the increase in the special character work load of the DRS.

Despite a vast reduction in the number of Catholics associated with the institutional Church, there are strong indications that Catholic schools are showing an increase in their enrolments. The increasing size of the student population has also placed additional pressure on the organisational and structural capacities of Catholic schools in order to compensate for the influx of new students and bulging class sizes. As these students come from an increasingly non-Catholic background, this is bound to impact on the culture and in turn the special character of the school (Brien & Hack, 2005; O'Donnell, 2001). As contemporary Aotearoa New Zealand is increasingly marked by a plurality of beliefs and religious experiences, it should not be assumed that all members of the school community are fully committed, practising Catholics (O'Donnell, 1999). The reality is often that only a small number of students, families and staff members have a close relationship with the local parish and faith community (O'Donnell, 1999; van der Nest & Buchanan, 2014).

Challenges faced by principals and DRSs in maintaining Catholic identity. Recent studies indicate that there is increasing pressure on principals and DRSs to visibly embody the charisms and missions which the founding orders set out to achieve. This in itself raises some issues (van der Nest & Buchanan, 2014). The special character must now make clear what once was known implicitly (Belmonte & Cranston, 2009;

O'Donnell, 2001; van der Nest & Buchanan, 2014). As the social culture in Aotearoa New Zealand changed so did the culture of the Catholic school (O'Brien et al., 2006; O'Donnell, 1998). One of the most critical challenges faced by Catholic schools is the decline in religious observance by Catholic students (O'Brien et al., 2006; van der Nest & Buchanan, 2014). O'Brien et al. (2006) noted that 36% of the student population of four Catholic secondary schools in Aotearoa New Zealand were from non-Catholic backgrounds and that 80% of the 95% who obtained enrolment as preference students declared themselves to be non-Catholics who rarely or ever attended any church or receive communion. This has serious implications for the future of Catholic schools when considering the view that a low level of Catholic ethos in a school, caused by a majority of non-Church attending students, will have a negative effect even on those students that come from strong religious families (Francis & Egan, 1987; O'Brien et al., 2006). The current study identifies some of the challenges faced by DRSs in developing and maintaining the special character of Catholic schools in light of its diverse student and teacher populations.

As the Catholic educational environment is irrevocably changing in the post-modernistic era, there remains a need for empirical research on the challenges faced by DRSs in Catholic secondary schools (O'Donnell, 2001; Wanden, 2009; van der Nest & Buchanan, 2014; van der Nest & Smith, 2014; van der Nest & Smith, in press). This is in line with the NCRS manual for DRSs which states that DRSs need to be quite clear about what their function and duties are. Without such clarification they might easily find that they are taking on responsibilities that will fall vaguely under the jurisdiction of religion or special character (NCRS, 1991, 2005).

Contemporary Catholic schools in Aotearoa New Zealand face a number of dilemmas in their endeavours to balance education and religion. In Aotearoa New Zealand Catholic secondary education, there are few teachers who have a Catholic

background and knowledge of the Catholic faith tradition and therefore it is hard to fill the position of DRS (Birch & Wanden, 2007; Smith & Wanden, 2005). Wanden's (2009) research stated that this is further complicated by a lack of trained, NCRS certified, committed Catholic and religious education teachers, which makes the filling of "tagged" positions problematic (Birch & Wanden, 2007; Smith & Wanden, 2005). The situation is further compounded by an increasingly unchurched student and parent population that does not favour things Catholic (NZCBC, 2014; see also Smith & Wanden, 2005; van der Nest & Smith, 2014, in press). The view held by most secondary principals and DRSs is that compliance with the PSCI Act (1975) will become increasingly problematic due to Aotearoa New Zealand's society becoming more individualistic and consumer-driven (Ball & Olmedo, 2013; Boston & Eichbaum, 2014; Bunar, 2008; Fuller & Johnson, 2014; Hoverd, Bulbulia, Partow & Sibley, 2013; Keddie, Mills & Pendergast, 2011; Smith & Wanden, 2005). A high turn-over in DRSs appears symptomatic of a responsibility too great for one person (Buchanan, 2007; van der Nest & Buchanan, 2014). During the course of this study, there has been a high turnover of DRSs, evidenced by the resignation of six DRSs from Catholic secondary schools within the Hamilton diocese. The same concern is also apparent in the Australian context (Buchanan, 2007; Rymarz & Belmonte, 2014; see also van der Nest & Buchanan, 2014).

Additional concerns regarding DRSs include the apparently ongoing inability of Catholic schools to recruit and retain Catholic staff. The increasing number of non-Catholic teaching staff has also complicated special character training and has it been suggested that this training needs a more catechetical nature if it is to be successful (Wanden & Smith, 2005). Catholic educators are also increasingly concerned about the increased focus on "Christian" as opposed to "Catholic" special character (Smith & Wanden, 2005). The increased reliance on the DRS as the sole special character expert emphasises the urgent need for a strong formation programme for Catholic school

leaders. This course of action for DRSs has also been advocated by the findings of Rowe (2000) in Aotearoa New Zealand (cited in D'Arbon, 2006; see also Graham, 2011).

One other critical concern for leaders in Auckland and Hamilton Catholic schools is attracting properly qualified religious education teachers (Birch and Wanden, 2007; O'Donnell, 2000). An investigation of the professional qualifications of RE teachers in the Hamilton and Auckland diocese found that 67.5% of them had no formal qualification or training in religious education (O'Donnell, 2000). Nationally, the NCRS discovered that 37% of secondary religious education teachers had no qualifications in this subject area (Birch & Wanden, 2007). Furthermore, in the Hamilton Diocese, 57.1% of all religious education teachers had no aspirations to become a DRS while 60.7% of teachers of religious education had no certification from the National Centre of Religious Studies (NCRS) to teach religious education (Wanden, 2009). The situation in this diocese is further compounded by the fact that 35.7% of all RE teachers did not attend any special character professional development in 2005 (Wanden, 2009).

It is therefore imperative to explore the causes of this apparent indifference to the Catholic faith tradition amongst Catholic teachers if Catholic education is to remain an accessible option in Aotearoa New Zealand (NZCBC, 2005).

Summary

This study examines the extent to which DRSs are clear about their responsibilities towards special character, in order to make recommendations to promote a more universal understanding of the role. For Catholics, to be Christian is to be human, with a spiritual dimension that is open to the mysteries of religious meaning (O'Donnell, 2000). In the individual, contact is established between culture and religion (SCCE, 1988: 59). The Catholic school therefore sets out to be a school for and of the human person (SCCE, 1998:9; see also McLaughlin, 2000). The Catholic school is instrumental in the search for religious meaning in that it possesses an operative educational philosophy which

attends to the needs of people through the light of the Gospel of Jesus Christ (SCCE, 1988:22; see also Fleming, 2009; Morris, 1998; Pollefeyt & Bouwens, 2010).

These perspectives on Catholic identity, as mirrored by the identity of the Catholic school, form the foundation from which each individual Catholic school in Aotearoa New Zealand, through integration, steps forward and proclaims its special character.

However, the departure of religious congregational members from the education sector, coupled with declining numbers of Catholic teachers in Catholic schools and the nominal connection that most students in Catholic schools have with the established Catholic Church, has placed DRSs in a compromised situation and subject to increased scrutiny by both the State and the Church community. The DRS is ultimately responsible for ensuring that the special character of the Catholic school is preserved to ensure continued state aid in compliance with the PSCI Act of 1975. However if the background to Catholic education in Aotearoa New Zealand, the Church itself, is struggling to maintain its own identity, there may be dire consequences for the ability of DRSs to maintain the Catholic identity of Catholic schools through preservation of their special character. The link with a leadership model that could enhance the maintenance of special character will be discussed in the next section.

Leadership

There is a vast literature on school leadership (Daft, 2002; Dubrin & Dalgliesh, 2003; Duignan, 2009; Fullan, 2009; 2011; Gronn, 2009; 2010; Hargreaves & Fink, 2008; Spillane, 2005; Treston, 2010, 2012; Sharkey, 2006, 2007). Leadership is considered to be an influence relationship which intends real change and positive outcomes that reflect shared purpose and vision (Bezzina, 2010, 2012; Daft, 2002; Duignan & Bezzina, 2006; Duignan, 2009). Conceptualising educational leadership in contemporary society is complex as traditional models of leadership have become irrelevant in the 21st century (Duignan & Cannon, 2011).

Although leadership has become a global industry, it remains a notoriously enigmatic phenomenon, which has been defined as a network of relationships between people and

structures (Allix & Gronn, 2005; Kotter, 1997). To be an effective leader, a person has to make a difference and facilitate positive change (Dubrin & Dalglish, 2003; Harvey & Broyles, 2010; Healy, 2011a). The old leadership paradigm where aspiring leaders were appointed and then surrounded themselves with supporters in order to solidify their positions has proved to be unworkable (Duignan & Cannon, 2011; Fullan, 2009, 2011; Gronn, 2000, 2002, 2009), and led to the development of a crudely constructed leader-follower dualism where the leader is superior to the followers and does everything for and on behalf of the followers.

Arguments against leadership development programmes that emerged in the 1970s have surfaced again in recent years as proponents continue to advocate that leadership has outlived its usefulness (Gronn, 2000, 2002; Spillane, 2005). This is especially true in Aotearoa New Zealand, where the impact of the reforms of the Education Act of 1989 have led to a general perception that leadership positions in schools have acquired a more managerial tone (Dale, 1992). Education is increasingly expected to deliver the skills and attitudes required for Aotearoa New Zealand to compete in a highly competitive international economy (Codd, 1999, 2005). This has led to the introduction of managerial values which are in direct contrast to traditional democratic educational values (Codd, 2005, p. 201). It seems that those responsible for the good management of the school, as opposed to its good governance, are more interested in what can be recorded, documented and reported about teaching and learning than with the educative process itself (Codd, 2005, p. 202; see also Gordon, 2006). This is a major concern for the leaders of Catholic schools, who now have to not only produce verifiable proof of the authenticity of the school's special character, but also have to prove their value in terms of the needs of the emerging economy. This managerialistic emphasis on efficiency and external accountability leads to the treatment of educators as functionaries rather than professionals and thereby diminishes their autonomy and commitment to the values and principles of education.

Although Sullivan (2000) states that without good management skills all involved in education suffer, he cautions that the managerial imperative that is emerging in Catholic schools internationally has opened the way for abuse. He suggests that the spread of this type of 'managerialism' is universal in its blindness to cultural differences, and the role of traditions as foundations for the creation of school identity and outlook on the world (Sullivan, 2000, 2001). The danger of managerialism is that the object of raising performance becomes muddled with a desire to drive standardisation (Sullivan, 2000, 2001). An overemphasis on managing as opposed to leading poses some challenges to Catholic schools which may include: a) the importation of market values and zero tolerance of failure; b) the implementation of control measures that avoid inclusiveness; and c) the eradication of the overarching narrative that connects school, culture and life (Sullivan, 2000). The resultant emptiness forces Catholic educators to use their own view of the nature and moral purpose of education as a resource for correcting the shortcomings of management.

In the search for an effective leadership model for Catholic secondary schools, where the enhancement of special character remains a reality, a shared leadership model is envisaged for Catholic educational authorities in which all can share in fostering the continuance, growth and relevance of Catholic education.

Distributive and collaborative leadership models are increasingly considered to secure sustainable innovation and improvement in education (Buchanan, 2007; Coll, 2009; Gronn, 2010; Hargreaves & Fink, 2008). Fullan advocates that notwithstanding the range of seemingly insoluble problems that plague a complex, inter-connected and unpredictable world, there is an increasing ability to address these through leaders who can both motivate and influence self-motivation in a collaborative environment (Fullan, 2011).

A review of current literature on educational leadership indicates that the power-based, coercive, hierarchical leadership models of the past (Harvey & Broyles, 2010) have proven to be ineffective and that there is a need for reform and change in the leadership of educational

organisations (Fullan, 2009, 2011, 2012; Gronn, 2009; 2010; Hargreaves & Fink, 2008; Treston, 2010). Structural changes in the third millennium across schools and school systems have fuelled the recognition of the limitations of traditional structural arrangements which failed to produce organisational growth and transformation (Elmore, 2005; Harris, 2002, 2010). The constant clarification and re-statement of the Catholic ethos of schools by those in leadership positions with a specific responsibility in this regard, amidst a pervasive climate of secularism, consumerism and moral relativism, has emerged as one of the main challenges facing faith-based schools and their leaders (Treston, 2010; see also Garanzini, 1999).

Distributed leadership

Since the start of the new millennium there has been a groundswell of interest in the idea of distributed leadership as a post-heroic charismatic leadership model (Elmore, 2005; Harris, 2010; Gronn, 2009; Lambert, 2012; Spillane & Healey, 2010). Distributed leadership has emerged centre stage in the discourse on educational leadership (Bennett, Wise, Woods & Harvey, 2003; Elmore, 2005; Gronn, 2000, 2002, 2009; Harris, 2010; Moos & Kofod, 2009). “Distributed leadership is first and foremost about leadership practice rather than leaders or their roles, functions, routines, and structures and where leadership practice is viewed as a product of the interactions of school leaders, followers, and their situation” (Spillane, 2005, p. 144). Distributed leadership advocates for direction-setting and influence practices which are lived and shared by people at all levels (Duignan, 2009).

Proponents of this form of leadership argue that leadership is best conceived as a set of functions that must be executed by a group, resulting in a model that is fluid, decentralised and emergent (Gronn, 2000; Moos & Kofod, 2009). Elmore stresses the need for leadership training in order for educators to learn how to lead schools effectively toward establishing such levels of internal collaboration (2005). He claims that there is evidence to suggest that educators tend to look to their existing knowledge and skills and try to make better use of these, rather than accessing the new knowledge they need and assimilating that knowledge

into their practice (Coll, 2009). Interdependency has emerged as the primary characteristic of interactions among those making use of this model of leadership (Spillane, 2005). Gronn (2000) claims that leadership invariably takes on a distributed form and argues for its retention in a form which accords more with the realities of the flow of influence in organisations rather than the automatic assumption of headship. He advocates that educational organisations will be best served by a revised approach to leadership based on the principle of establishing a group of people who can all fulfil the essential leadership functions collectively (Gronn, 2002; see also Gronn & Lacey, 2006, Yukl, 1999, 2009).

There has been a realisation that leadership does not belong to one person and that leadership happens when people collaborate in thought and action (Drath, 2001; see also Moos & Kofod, 2009). This realisation has led to the understanding that leadership in schools involves embracing complex relationships and networks that are exercised through personal and positional influence (Duignan, 2009; Spillane & Diamond, 2007; Spillane & Healey, 2010). Distributed leadership improves leadership in the school as it is more transparent and enables whole-school improvement in teaching and learning under a shared vision and goal (Duignan, 2007; Duignan & Bezzina, 2006; Spillane & Healey, 2010). Effective Catholic schools are considered to be those in which shared decision making leads to better pedagogy and learning (Duignan, 2007; Miller, 2007; Spillane & Healey, 2010; Yukl, 2009). From a distributed perspective, leadership is:

A system of practice comprised of a collection of interacting components which includes leaders, followers, and situation. These interacting components must be understood together because the system is more than the sum of the component parts or practices. (Spillane, 2005)

Some of the characteristics of distributed leadership in educational settings that are significant to the leadership role of the DRS, as part of a team, in maintaining and developing the special character of Catholic schools will be explored in the next sections.

Distributed leadership as a model for enhancing special character

School leadership must be driven by an explicit commitment to a moral purpose (Fullan, 2001, 2003, 2005, 2011, 2012), which is to support and promote conditions for excellence in teaching and learning (Duignan & Cannon, 2011). A shared moral purpose can be defined as a compelling idea or aspirational purpose, a shared belief as a result of which a team can achieve far more for their end users together than they can alone (Bezzina & Burford, 2010; Daft, 2002; Duignan & Bezzina, 2006; Parker, 2013). Moral leadership is essential and is about establishing right relationships to inspire and enhance the lives of others (Daft, 2002). The moral purpose of schools is fundamental to both leadership and the success of the school (Bezzina & Burford, 2010; Parker, 2013). Educational leaders in complex contemporary times find themselves constantly trying to define the moral purpose of their schools (Cunnane, 2004; Starratt, 2007). Leaders' abilities to make moral choices are related to their own level of moral development (Daft, 2002). This discernment of moral purpose becomes complicated when the emphasis and priorities of the community are overshadowed by the public reporting of school performance (Starratt, 2007). Effective moral leaders are therefore those who can link the vision and mission of the school in everyday practice to create an educational learning environment which is both meaningful and inspiring (Healy, 2011b; Parker, 2013). The key to leadership in the 21st century is the understanding that a leader can be only be effective when an entire organization works collaboratively and harmoniously for the greater good. It is the leader's role to build a culture that promotes engaging in learning in the context of a community where all community members take on leadership for learning while also engaging in learning for life.

School cultures do not change by mandate but by the replacement of specific structures with processes which model new values and moral behaviour (Elmore, 2005, p. 137). Therefore effective change demands a course of action with purpose, as real leadership exists

through the interweaving of shared moral purpose and vision. For sustained improvement to occur in schools, effective leadership across the organisation is needed.

Sustainability in any organisation depends on the ability of that organisation to build social capital and to encourage leadership development (Hargreaves and Fink, 2006). In reality, leadership succession in schools tends to be characterised by continuity and discontinuity, and is often spoiled by poor planning, or no planning at all (Hargreaves and Fink, 2006; see also Møller, Vedøy, Presthus & Skedsmo, 2011).

Fullan stated that collaboration is the hidden resource most educators fail to understand and that one of the biggest barriers to establishing a collaborative culture is the sheer number and complexity of goals that are pursued at the same time (Fullan, 2011). Weak collaboration leads to ineffective curriculum change (Fullan 2011).

Disenchantment with leadership by default has led to the realisation that sustainable improvement in any organization does not occur through singular strategies, but requires the interaction of all elements in complex and holistic systems (Hargreaves & Fink, 2008). Capacity building is essential for sustained leadership development and involves the creation of conditions, opportunities, and experiences for collaboration and mutual learning (Harris 2002; Yukl, 2009; see also Jacobsen, Johnson & Ylimaki, 2011). Organisations embracing this type of organizational learning are oriented toward the building of social capital rather than simply accomplishing externally mandated tasks (Jacobsen, Johnson & Ylimaki, 2011).

Achieving cohesion in a strong professional learning community depends on how leadership is stretched over the school (Hargreaves & Fink, 2012). In the case of Blue Mountain School, Hargreaves and Fink (2012) point out that the creation of conditions that encourage everyone to lead with purpose and intent allows the harnessing of the energy and abilities of all the members of the learning community together to address the needs and interests of the students.

This process of organisational self-renewal is dependent on the conscious creation of supportive organizational conditions where collaborative activity (Marks & Louis, 1999) and the building of relationship networks grounded in mutual support, care, trust, and consensus are a reality (Giles, Johnson, Brooks, & Jacobson, 2005). Sustainable change in educational settings requires stability and continuity, which implies a distributed approach to leadership practice (Fink, 2005; Hargreaves and Fink, 2006; Moos, Day & Johansson, 2011). In the distributive leadership model, organisational influence is not concentrated in or monopolised by just one person, but instead is dispersed, so that there are a number of sources of influence, initiative-taking or forward thinking (Coll, 2009; Duignan & Bezzina, 2006; Gronn, 2010), which also allows leaders in collaborative shared-leading cultures to invest in professional and leadership development with their organisational cohort. Changing the culture and practise of the organisational cohort as opposed to changing a system enables the emergence of a constructivist leadership style which enshrines collaboration through democratic processes and creates teacher-leaders (Degenhardt & Duignan, 2010).

This multiplicity of connections across a collaborative school culture leads to meaningful experiences which generate shared ownership (Fullan, 2011). Christakis and Fowler (2009) stated that people are hardwired to influence and copy one another (see also Yukl, 2009). The effective leader is therefore one who, through the establishment of positive relationships in a shared leadership environment, can turn around poorly performing schools and promote lifelong learning as a stepping stone towards assuming wider and more shared leadership responsibilities. Leaders in the 21st century need to use creative ways to ensure that teachers are continuously challenged and engaged in their own personal professional development (Coll, 2009; Duignan, 2009). These teachers then become resources that can be drawn on within the distributive leadership style.

Summary

The concept of distributed leadership has been explored in this section as an emerging model for successful whole school reform and change, noting the importance of building social capital as well as the need for moral development. The perception that the traditional single leader model often paralysed organisations has led to the realisation that the reinvention and transformation of organisations starts with a collaborative leadership approach, where interdependent participants move an organisation collectively with common purpose towards a shared goal (Spillane & Healey, 2010). Although distributed leadership provides the means for empowering a collaborative approach towards the preservation of special character, it does require a sufficient number of teachers committed to the vision of the school to enable it to become a reality (Coll, 2009).

Establishing a critical mass of Catholic teachers in a school is essential to achieving distributed leadership. However, Wanden's (2009) research indicated that this may not be easily done in Catholic secondary schools in Aotearoa New Zealand as the secondary system is marred by a shortage of Catholic teachers, and those who exist generally do not aspire to assume leadership roles in their schools. This supports the findings of Sullivan (2000), who suggested that distributed leadership in Catholic schools would be difficult to achieve, and requires that consideration be given to the influences in contemporary Catholic schools that prevent the establishment of a critical mass. These influences will be further explored in the next section.

Leadership in Catholic Schools

Leaders of Catholic schools are constantly being pulled in different directions by diverse forces (Gleeson, in press; van der Nest & Smith, in press; Verhelle, 1998). There is a force that seeks continuity, self-preservation and stability and there is a market-orientated force which provokes change and seeks renewal (Verhelle, 1998). As a result Catholic school leaders are exhorted to defend the historical commitment of Catholic schooling to the service

of the disadvantaged and to be wary of the growing influence of a secularist market culture which makes the realisation of the Catholic educational ideal difficult (Grace, 1996; Gleeson, in press).

Leadership in Catholic schools is supposed to be communal and relational in nature and should incorporate both a relational and shared dimension. Catholic school leadership therefore works with the staff, students and parents in nurturing the Catholic ethos while ensuring that the educational programme remains relevant to the contemporary world. The literature reviewed points to distributed leadership as a model for consideration when seeking ways to maintain special character in Catholic schools in Aotearoa New Zealand, as many DRSs perceive that they are solely responsible for maintaining the special character of Catholic schools (Birch & Wanden, 2007; O'Donnell, 2001; Smith & Wanden, 2005; Wanden, 2009). The value of distributed leadership lies in its ability to commit a range of educators across all curriculum areas to the shared responsibility for the school's mission and vision on different levels and through a variety of roles (Dowling, 2008). This is consistent with the Church's vision of the Catholic school as a place where all should be empowered to contribute to the Church's call to bring the Gospel into the lives of all humanity (SCCE, 1982:81; see also Parker, 2013). The recurring problem with regard to leadership in Catholic schools seems to revolve around finding suitable applicants.

The added spiritual component may deter educators from applying for senior positions in Catholic schools. This requirement is particularly problematic for applicants for positions that require the ability to be supportive of the school's special character. A recent review of the applications for principalship vacancies in Catholic schools in New South Wales (NSW), the United States (Canavan, 2001; see also Dorman & D'Arbon, 2003a) and Aotearoa New Zealand (Wanden, 2009) reported disappointment with the decline in the number of people applying for Catholic leadership positions in schools. Other commentators on leadership succession in both Australia and Aotearoa New Zealand have noted that religious leadership

succession planning remains an ongoing concern (Dorman & D'Arbon, 2003a, 2003b; O'Donnell, 2001; Wanden, 2009). Leadership positions in Catholic schools in Aotearoa New Zealand are not desired by many teachers, who cite unrealistic expectations and burnout as some of the reasons why they do not consider it a viable career option (Wanden, 2009). The same was found amongst RECs in Australia (Rymarz & Belmonte, 2014).

Although the social, political and national contexts in Australia and Aotearoa New Zealand may be slightly different, the challenges facing Catholic leaders in Catholic schools are common and quite daunting, indicating an emerging leadership crisis within these schools (Dorman & D'Arbon, 2003a). School leadership in Catholic schools has been identified as the 'stealth issue' in the battle for educational improvement (Quinn, 2002). The ongoing popularity of Catholic schools in Aotearoa New Zealand (Wane, 2011) and Australia (McLaughlin, 2005) and the reluctance of teachers to assume leadership roles in these schools highlight the potential for a school leadership crisis that may reach a point where the viability of the second largest education provider in Aotearoa New Zealand (O'Sullivan & Piper, 2005) needs to be reconsidered.

Religious leadership as a complex task

One of the reasons given by teachers for not applying for religious leadership positions is the unattainable expectation of the Church that these leaders must actively practise their faith in a traditional, clearly visible and overt fashion (Birch & Wanden, 2007; Dorman & D'Arbon, 2003a; Wanden, 2009). This perception puts unrealistic expectations on aspiring leaders that do not exist in secular schooling systems.

Against the backdrop of a lack of interest in Catholic school leadership positions is the reality that if Catholic schools do not have a sizeable section of their staff and leadership who are animated by the Gospels (disciples of Christ), then the justification for their existence and the preservation of their Catholic identity and ethos will not be straightforward (Parsons 1997; see also Rymarz, 2010). Literature on Catholic schools makes it clear that these schools have

unique special characteristics of their own (Birch & Wanden, 2007; Buchanan, 2013; Miller, 2007; Mulligan, 2007; O'Donnell, 2001; Wanden, 2009) which require specialist knowledge from those in positions of leadership, especially with regard to the spiritual or ministerial component of the role.

“Leadership in Catholic schools is therefore considered to be a sophisticated task” (Sharkey, 2007, p.4) where leaders are called upon to cooperate with parents and the wider Catholic community in communicating the living mystery of God to their students (Buchanan, 2005). However, leaders only “strengthen the heartbeat of their schools when they have faith in their cause” (Sergiovanni, 2005, p. 137). Leadership in religious schools therefore requires leaders who can explore issues and challenge contemporary society’s pervasive and secular views from within the context of their own specific religious tradition (Buchanan, 2013; see also Sergiovanni, 2007).

“Faith allows individuals and communities to envision a better future” (Buchanan, 2011, p.45). Against this backdrop, Catholic and other denominational schools in the 21st century, more than ever before, need leaders who can effectively exercise faith leadership in their daily leadership practice (Bellous, 2006). The Vatican notes that lay Catholic men and women who lead in secondary schools have become increasingly and deservedly important in recent years (SCCE, 1982; see also Sharkey, 2002). “The role of any leader within a Catholic school is complex, challenging and evolving. They need to be well-informed, well-read and well educated to contribute to their faith community and its traditions” (Doherty, 2010, p. 22). Communication within their leadership teams should enable the different strengths of the various school leaders to complement each other so that their shared Catholic vision for education and learning can become a reality for all in the school (McCarthy, 2004). Catholic leadership is ideally characterized as transformational and participatory in nature, with leadership distributed amongst various roles, all concerned with maintaining the Catholic vision through a people-centred philosophy.

The dual dimension and elusive nature of religious leadership

Literature relating to religious leadership indicates that it cannot be easily defined (Bezzina & Wilson, 1999; Buchanan, 2007; 2013; Crotty, 2005; Healy, 2011a). Research in Australia on the religious leadership roles of RECs emphasised the complexity of the role of the DRS's counterpart (Buchanan, 2007; Crotty, 2002; Fleming, 2002; Healy, 2011a). The perception emerges that it is a position of both ministry and leadership within the secondary school, requiring that these competing aspects be integrated in everyday practice (Sharkey, 2007).

This integrated leadership in Catholic schools requires the exercise of ministerial leadership, which is an important dimension of the religious leadership role (Buchanan, 2011). Leadership in religious education in Catholic schools is generally bestowed upon educators who are members of the lay faithful (Buchanan, 2011). Catholic leaders are required to promote the Catholic ethos and to nurture positive relationships within the school community so that all can grow in faith and life (Buchanan, 2011). The ability to nurture the faith life of the school requires ministerial leadership that can provide members of the school community with positive participation in prayer, reflection and retreat experiences which develop the whole of the person (SCCE, 1982; see also Buchanan, 2011).

The national policies and requirements for the position of the Catholic principal and DRS have been extensively explored in Chapter One. Chapter Two has conceptualised the role of the DRS as the single significant leadership position within the Catholic school with responsibility for preserving the special character of the school (APIS, 2010; NCRS, 2005, 2010b; NZCEO, 2000, 2003a, 2005, 2010b, 2013b). An integral aspect of leadership in Catholic schools, according to Rymarz (1998), is the ability to inspire and motivate students, teachers and the school executive. Another important quality required of a religious leader is the ability to articulate the purpose, mission and Catholicity of the school (D'Orsa, 1998). This is integral to building up a Catholic school's culture, which is a responsibility that the

DRS shares with the Principal (see Chapter One). Therefore DRSs, similar to their REC counterparts, are challenged to be not only leaders in religious education but integrated educational leaders who combine both the curriculum and ministerial aspects of the role.

This evolution in the leadership role regarding the Catholic ethos of schools has brought the concept of authentic leadership to the fore (Doherty, 2010; Duignan, 2002a,2002b). Educational leaders in Catholic schools require more than knowledge; they also need the ability to make the right decisions when faced with moral dilemmas (Duignan, 2002b). Religious leadership involves the amalgamation of the spiritual and educational responsibility of the person in the role (Doherty, 2010). The role has evolved from a relatively simple one of co-ordinating curriculum implementation and organizing liturgical celebrations to truly contributing to the whole school objective of bringing its Catholic vision and charisms to life (Collins, 2004). Therefore faith and authentic leadership must be fostered through a distributed leadership model.

The Catholic leader must be driven by a desire to make the world a better place, to leave something behind, and be grounded in the desire to change things and driven to confront injustice and inequity (Collins, 2004). Such leadership is a “venture in moral philosophy” (Duignan, 2002b, p. 175). Leadership in Catholic schools demands a mindset convinced that the spiritual is more than obtainment of secular accomplishments against the backdrop of a religious tradition. Its focus is to encourage others towards the creation of a better society and the establishment of the reign of God on earth. This is referred to as the spiritual dimension of leadership (Collins, 2004; Degenhardt & Duignan, 2010).

The composition of contemporary Catholic schools is challenged by social changes. The structure of contemporary Catholic schools, the faith background and the educational experiences and expectations of individual families within the increasingly secular and faith diverse community are becoming more varied with the percentage of “churched” Catholics attending Catholic schools decreasing (Doherty, 2010). A leader in Catholic schools therefore

needs the skills to actively provide opportunities for building a cohesive community where a balance is drawn between promoting the Catholic ethos that permeates the school and welcoming the variety of lifestyles and faith beliefs evident in any cross-section of the “Kiwi” community in Aotearoa New Zealand (Doherty, 2010). This new Catholic leader in contemporary and secular society must walk a fine line between ministering and mission-ing (Doherty, 2010). Mission calls the Church into being to serve God’s purposes in the world. The Church does not have a mission, but the mission has a Church (Bevans, 2012).

Religious leadership in Catholic schools therefore requires leaders to have the necessary professional knowledge and skills to promote the religious dimension of the educational component of the Catholic school and is aimed at the formation of the whole human person as created in the image of God (SCCE, 1977; see also Doherty, 2010).

Healy (2011a) expands the notion of shared and distributive religious leadership when advocating that it should not be restricted to one role but should be a shared responsibility by people of integrity. Through their shared love and knowledge of the religious tradition in which they work, those responsible for leadership must also have the knowledge and skills to act with leadership (Sharkey, 2007).

Literature pertaining to the role of the DRS is vague and appears at times to be unable to state what the role involves (NCRS 1991, 2005). As already stated in Chapter One, this ambiguity may stem from the uncertainty that surrounds the definition of special character (Larkin, 2006). However, there appears to be agreement that the nature of religious leadership in Catholic secondary schools can be described as relational, incarnational and transformational (Bezzina & Wilson; 1999).

Catholic leadership must be relational. Religious leaders in Catholic schools are profoundly relational as through collaboration they experience the Spirit renewing and reforming them (Bezzina & Wilson, 1999; Coll, 2009; Fincham, 2010). Religious leadership as transformational leadership occurs when there is a density of leadership across the school

with a shared vision so that its salvific mission covers a wide scope of influence (Coll, 2009; Deenmamode, 2012; Fincham, 2010; Telford, 1996). This assessment, together with the integrated approach advocated by Healy (2011a) and Sharkey (2007) directs Catholic principals and DRSs in the 21st century to consider a distributive and collaborative approach to leadership in Catholic schools. This approach aims to ensure that special character is maintained by various leaders with devolved responsibilities, to create a harmonious environment in which the Catholic educational experience can become a reality and in which the whole person can be educated. To make this possible, leaders of Catholic schools need a deep knowledge of the Catholic faith if they are to respond authentically to the challenges of contemporary society (Sharkey, 2007).

If authentic religious leadership is to be effective in a distributive and collaborative environment, then the “alignment of the individual leaders’ personal system of values and beliefs and the organisation’s values and beliefs is a necessity” (Deenmamode, 2012, p. 306).

Elements of religious leadership

The reorientation of contemporary society has made leadership in Catholic schools a complex task (Sharkey, 2007). Religious leadership has emerged as a multi-faceted phenomenon where those who assume these roles must be educators who have the intellectual courage to deal with the complex issues of the dualist (curriculum-educational and ministerial) nature of the roles in a balanced manner (Sharkey, 2006). This has become essential if Catholic schools are to continue to be an option for parents who wish to send their students to Catholic schools. One obstacle to attaining the balance between the curriculum and ministerial components of the role is the increased accountability and managerial functions associated with the role of DRSs. “This has made it a more demanding role to fulfil than in the state sector as there is the added responsibility of faith leadership” (Sharkey, 2007, p. 33).

“To be a person-in-community is, however, to be a person-in-culture, since all

human communities exist in cultures” (D’Orsa & D’Orsa, 2011, p.1). One of the greatest skills that a person in religious leadership should have is the ability to shape culture, as a major part of their role is to evangelise people’s way of life towards Jesus Christ (Francis, 2013c; see also D’Orsa, 2003, 2011). D’Orsa & D’Orsa stated that (2011):

Building the culture of the school on the basis that the dignity of each individual lies in being a person-in-community has serious implications for school practices. These implications pertain to what the school promotes, what it asks of its teachers, and how it relates to the local Catholic communities such as family, parish and diocese. They bear directly on the hope students have of a better world and their place in it. (p. 9)

Catholic school leaders such as principals and DRSs are expected to consider what empowers or disempowers their teachers in the Catholic context in which their schools function. Those in religious leadership positions must incorporate in their role both ministry and education (Engebretson, 2006) and promote professional, spiritual and moral values (Fincham, 2010; Parker, 2013).

The increased statutory requirements of Catholic schools in Aotearoa New Zealand have given rise to ‘managerialism’ in school leadership which leads principals to focus on risk management, efficiency, productivity and accountability (Duignan, 2006, p. 1). Duignan (2006) argues that excessive managerialism needs to be countered by transformational school leaders who can develop a capacity to provide a vision for the future and inspire hope. After the *Tomorrow’s School Reforms* in 1989 there was a tacit shift in the leadership of Catholic schools in Aotearoa New Zealand away from being led, and towards leaders having a CEO-style approach to leadership that resulted from the devolution of responsibilities of schools to parent-led BOTs (Gordon, 2006). *Tomorrow’s Schools* put enormous pressures on schools to “perform” in a competitive environment. Against the backdrop of a shortage of religious education teachers and educators willing to assume religious leadership positions, it can be assumed that the preservation and maintenance of special character can, if the leader is not

confident with the spiritual component of the role, just be managed to ensure compliance with the requirements of the PSCI Act of 1975 in return for state aid. One aspect that can make the difference in how the special character can be successfully preserved is the personal attributes of those occupying the role of the DRS. These personal attributes and duties associated with religious leadership will be further explored in the next section.

Personal attributes and associated duties. Religious leadership requires leaders to connect the vision and mission of Catholic education at grassroots level while living and leading people on a daily basis (Healy, 2011b). The values that are expected to be lived and witnessed are not simply the personal, moral and educational values that the individual leader or school may agree upon, but are also specifically those religious values or charisms which are based on the Gospel of Jesus Christ (Coll, 2009). These religious values are to be shared and lived by all of those within the Catholic school (SCCE, 1988; see also Coll, 2009). Elmore (2005) emphasises the effectiveness of values-driven leadership, but only if these values become accepted, owned and lived by the wider school community (SCCE, 1988, p. 66; see also Coll, 2009). Such leadership therefore strives through the spiritual dimension in Catholic schools to encourage people to embrace the Gospel of Christ and to work towards creating a peaceful and just society. In Aotearoa New Zealand it is perceived as establishing from a Maori spirituality viewpoint the right relationship between God (*Te Atua*), people (*whenua*) and the land (*tangata*), so that the sacredness (*tapu*) of all of God's creations is respected and valued (Tate, 2012). Tapu is the foundational concept and without it all other elements of right relationship do not exist (Tate, 2012).

Expectations associated with the role. Religious leadership involves leading a specific school community so that its local 'culture' can reflect the universal mission and values of the Catholic school (SCCE, 1977; Sharkey, 2007). When an organisation's culture hampers the organisation's capacity to realise the mission, leaders need to initiate cultural change.

Cultural change can be necessary when changes in the operating environment mean that practices which served an organisation well in the past no longer do so (Sharkey, 2007).

Distributed leadership has been identified as the most appropriate model to transform an existing educational culture and reality into one in which the whole community has a vested interest (Gronn, 2002, see also Spillane, 2005, 2006; Yukl, 1999).

Appointed roles of the DRS in Catholic schools. On appointment the DRS becomes responsible for the curriculum area of religious education and for assisting the Principal in the maintenance and development of the special character and Catholic ethos of the school (PSCI Act 1975; Wanden 2009). As already stated in Chapter One, funding for Catholic schools is dependent upon fulfilling the special character requirements of the PSCI Act (1975) (NZCEO, 2000). Catholic schools are therefore obligated to establish their special character as the framework within which the whole school curriculum is to be delivered (NCRS 2010a; NZCEO 2000).

The DRS is perceived as central to the educational and salvific mission of the Church and especially in maintaining the special character unique to each Catholic school (PSCI Act 1975; Wanden 2009). From the start of the integration process it was the expectation of the New Zealand Catholic Bishops Conference (NZCBC) that DRSs, together with all other staff, would collaboratively assist the Principal of the school in the preservation of its special character. In order to achieve this, certain safeguards were put in place by the NZCBC to ensure the preservation and prominence of the school's special character within and outside of the school community. These will be further explored in the next section.

Special character safeguards established by the New Zealand Catholic Bishops Conference. The NZCBC “tagged” or reserved positions for Catholic teachers (NZCEO 2010b, 2013d; see also Brown, 2014). All applicants, especially those applying for the position of the DRS, had to be willing and able to take part in the religious education

programme specific to the special character of the school (NZCEO 2010b; PSCI Act 1975). The DRS, as the key tagged special character leadership position, has a particular responsibility, together with other teachers in tagged positions, for the maintenance and development of the Catholic special character of the school (NZCEO, 2007, 2013d; O'Donnell 1999). The DRS, as Head of the Religious Education faculty, bears the normal responsibilities as regards staff training and the organization of resources (NCRS 1991, 2005), but shares with the Principal the responsibility for maintaining and promoting the special character of the Catholic school (Kennedy 2010; NZCEO 2004, 2013d).

In Australia, the role of the DRS's Australian counterpart, the REC, has been identified as being complex and too big for one person to manage (Buchanan 2007; Crotty 2002; Fleming 2002, Healey, 2011a, Liddy, 1998; Rymarz & Belmonte, 2014). These complexities are also prevalent in the Aotearoa New Zealand context, where the special character of the Catholic school is increasingly seen as the sole responsibility of the DRS (Birch & Wanden 2007; Kannan 2010; O'Donnell 2001; Wanden 2009). Although the transmission of special character is the responsibility of all staff members (NZCBC, 2014; NZCEO 2010, 2013d), the DRS has increasingly been seen to be solely responsible for ensuring that structural transmission of special character is established and maintained (Birch and Wanden 2007; O'Donnell 2001).

Although guidelines on the responsibilities of DRSs are exhaustive and expansive (NCRS 1991, 2005), perceptions amongst Catholic educators regarding the role's diminishing status in Catholic secondary schools and the overwhelming workload associated with the role have led to a decline in the number of educators willing to apply for the position (Birch & Wanden 2007; Wanden, 2009). A review of available literature on the emerging trends in Catholic schools has identified three significant factors which may impact the DRSs' ability to effectively maintain and develop Catholic schools' special character. They are: a) the decline in involvement of religious congregational

members in Catholic schools; b) the decline in the number of Catholic teaching staff; and c) the changing composition of the contemporary Catholic school student population.

These have already been discussed in detail in Chapter One.

The situation in religious leadership in Catholic secondary schools in Aotearoa New Zealand appears to mirror the reality in Australia (Dowling, 2011). Although explicit guidelines are provided on the pivotal role that DRSs have in fostering the special character dimension of Catholic schools, the literature reviewed in this section suggests that these policies may not always align with the reality encountered by DRSs at school grass roots level. It also seems that the perceived complexities of the role correlate with the changing educational environments DRSs have to confront. This concurs with Australian research, in which it has been stated that there is no uniform perception of the role and that the role has become too vast for one person to manage (Buchanan, 2007; Crotty, 2005; Fleming, 2002; Liddy, 1998; Rymarz & Belmonte, 2014).

Summary

The unique situation of Aotearoa New Zealand's Catholic schools is that through integration with the state education system, their continued existence has been guaranteed (O'Donnell, 2001). However, their right to exist can only be supported by an understanding of their significance in terms of special character, which depends largely on the commitment of its religious leadership for its continuance (O'Donnell, 2001). Without a conscious commitment to the preservation and promotion of the Catholic school's special character through an authentic, shared and distributed leadership model from the principal and DRS as first and second catechists, their unique and distinctive culture may be in danger of being lost forever (van der Nest & Buchanan, 2014).

As Catholic schools in the third millennium increasingly help the Church carry out its evangelical and salvific mission, the literature reviewed in this section raises serious questions about who ensures special character compliance in order for Catholic secondary

schools to continue to exist under the provisions of the PSCI Act (1975). Current literature on the responsibilities of DRSs provides valuable insight relating to the role but it is proposed that consideration should be given to reconceptualising the role of DRS, as has been done in Australia (Buchanan, 2007, 2010; Crotty, 1998, 2002, 2005; Fleming, 2002, Flynn, 1992; Flynn & Mock 1999, 2002).

Challenges identified in the role of RECs in Australia

RECs, the DRSs' counterpart in Australia, hold a key position of school leadership throughout the Catholic schooling systems (Buchanan, 2007, 2008, 2010). "In most parts of Australia the role of faculty leader of religious education is regarded as a senior leadership position equal to that of deputy principal within the school" (Buchanan & Engebretson, 2009, p. 387).

The role of the REC within the school is unique (Buchanan & Engebretson, 2009). Unlike other faculty leaders in Catholic schools, the role of the REC has been perceived as a role both within the Church and within education (Buchanan, 2009). It is this dual nature of the role that distinguishes it from other faculty leadership roles within a Catholic school (Buchanan 2007; Buchanan & Engebretson, 2009; Crotty 2005).

The first of these areas is the religious education classroom curriculum, a key learning area at every year level within the school (Engebretson, 1998, 2006). The second area for which the REC has responsibility is the spiritual well-being of staff and students through attention to the 'ministerial' or 'ecclesial' areas such as liturgies, retreats, social justice initiatives, staff formation and other activities where the goal is to provide opportunities for the development of personal and communal engagement with others and the transcendent (Buchanan, 2007, 2010).

It has been argued that the two aspects of the role are far too demanding for one person to handle (Liddy, 1998). Both Crotty (2002, 2005) and Johnson (1998) stated that given the

demands of the role there was a tendency amongst faculty leaders of religious education to not adequately fulfil all aspects of the role (Buchanan, 2009).

A major study about perceptions of the role of faculty leaders of religious education revealed a particular bias among principals to employ people who were proficient in the ministerial aspects of the role (Fleming 2002).

Research by Crotty (2002), Fleming (2002), and Johnson (1998) indicated that RECs were not likely to be strong or highly experienced leaders of classroom religious education due to the bias in the selection and appointment process as well as the bias in fulfilling the ministerial demands of the role (Buchanan, 2010).

Some of the findings of the empirical research undertaken on DRSs' Australian counterparts have highlighted their perceptions regarding their ability to maintain the Catholic ethos and identity of their schools, as shown in Table 2.1 below.

In the absence of any research on DRSs and their perceptions with regards to enhancing the special character of their schools, the perceptions and experience from their Australian REC counterparts will be drawn upon to provide an additional framework for analysing the responses of the DRSs.

Table 2.1: Some of the RECs perceptions of their role

The perceptions of RECs in Australia on what impacted on their ability to maintain the Catholic ethos and identity of their schools	
Category	Perceptions
Qualifications of teachers	<ul style="list-style-type: none"> • Teachers of religious education not practising the Catholic faith tradition were perceived as a major obstacle (Buchanan, 2007). • Unqualified teachers of religious education. The RECs' management of the curriculum enhancement was impeded by teachers who did not have qualifications to teach religious education (Buchanan, 2007).
Perceptions of the role	<ul style="list-style-type: none"> • RECs primarily perceived themselves as ministerial leaders rather than curriculum leaders. They were not as confident in their ability to exercise religious education curriculum leadership as they were in exercising ministerial leadership (Buchanan, 2007). • RECs perceived that there was a lack of status in the position and that it did not prepare them for other roles such as principalships (Fleming, 2002).
Demands of the role	<ul style="list-style-type: none"> • The REC role is overwhelming due to its diversity and the fact that it includes work in and outside of class time. The role was perceived as immensely more complex than other subject co-ordination roles (Fleming, 2002). • The overwhelming nature of the role results in high turn-over rates in RECs and makes REC succession planning problematic (Fleming, 2002) • Overwhelmingly, in the secondary school, the REC has the largest

	<p>faculty of teachers with the inherent challenge of most RE teachers not being specialist in their area and some not wishing to be teachers of RE at all (Crotty, 2002).</p> <ul style="list-style-type: none"> • The major challenge for RECs was to maintain their personal strength and professional commitment under immense pressure and constant scrutiny (Fleming, 2002). The fear of burn-out was real. • The REC position is too diverse and too big for one person (Crotty, 2002).
Clarity and ambiguity	<ul style="list-style-type: none"> • Lack of clarity about the priority the REC should give to the RE curriculum and the 'faith-in-action' aspects of the Catholic school (Crotty, 2002). • Ambiguity for the RECs in exercising inter-collegial leadership as a member on the executive and in some instances being the only religious leader of the mission and vision in the Catholic school community (Crotty, 2002).
Isolation	Isolation for the person who is the REC having the only distinctively 'religious' title in the Catholic school (Crotty, 2002).
Leadership	<ul style="list-style-type: none"> • Inconsistency in leadership requirements in Catholic schools as graduate studies in RE/theology are needed for the REC position but not for the AP and principal positions (Crotty, 2002). • Leadership from the REC always involves the education of students and most usually the education of religious education teachers as well (Crotty, 2002). • The REC is exercising leadership primarily in an educational area that is increasingly demanding, and one frequently seen as not

	popular or named as a priority by many students and their parents (Crotty, 2002).
--	---

Conclusions

While all members of religious schools have a responsibility for religious education, the DRS has a central leadership role with broad responsibilities for the learning programmes and the life in faith of the school (NZCEO, 2000; 2013d). DRSs are responsible for promoting a style of leadership and service that is based upon the leadership of Jesus, which preserves and values individuality in a wider community context (McCarthy, 2004). In appreciating the multi-faceted nature of authentic Catholic schools, the DRS has the main responsibility for ensuring that the special character is in compliance with the provisions of the PSCI Act of 1975, as these schools' future existence depends on the financial state aid they receive on condition of compliance with the requirements of the special character clause.

While core elements of the job description are the same for all APREs, RECs (Australia) and DRSs (Aotearoa New Zealand), it is the personal leadership style they bring to the role that provides connection and direction for the members of the wider school and Catholic community. As school communities are made up of people both inside and outside Church communities, the responsibility resting upon DRSs is to find a contemporary language, a way of speaking that is accessible to everyone (Collins, 2004). In order to do this, religious leadership roles such as that of the DRS must evolve to be relevant to the needs of contemporary society and the place of the Church within that society. Such roles cannot remain stagnant and rooted in the past.

It appears however that the Catholic Church's hard-won gains through integration seem to have frozen the DRS role in the past, as the Church's fear of losing its special character concessions and status seems to force the State and the Church to view the role through the

lenses of 1975. The literature review emphasised that in order for Catholic schools and the role of the DRS to be more relevant and effective, a reconceptualisation of the role and responsibilities of Catholic schools is necessary if the teachings of Jesus Christ through the Catholic education system are to continue to be a reality and an option for students in Aotearoa New Zealand. The focus of leadership in Catholic schools therefore should be aimed at embracing the complex sets of relationships that characterise the contemporary school community it serves. This needs to be done so that the whole community is kept informed about the school's capacity to promote its Catholic identity and ethos.

Effective change and new initiatives can only be successful if the principal, along with the DRS and senior management, supports these new initiatives. It is essential, in order for change to be successful in Catholic schools, that a critical mass be established for change, with the principal being significant in creating this critical mass (Fullan, 2005).

Leadership development has become imperative in the 21st century (Fullan, 2003). It involves building social capital while also enhancing the ability of all those involved in their particular school contexts (Drysdale & Gurr, 2011). Collaborative leadership shares and invests in the development of learning and leadership within a school to develop the leadership capacities of all members so that curriculum change and new educational initiatives can span all spheres of teaching and learning. From the literature, it is clear that this is not always possible as principals get bogged down with compliance and competitive issues, which distract them from fulfilling their role as first catechist.

In an educational community built upon the principles of collaboration, participation by all relevant stakeholders is essential for success as all members become aware of their ability for leadership. Full and meaningful participation results in self renewal, interdependence and a heightened sense of responsibility to self and others (Lambert 2003).

It can therefore be argued that maintaining the special character of the Catholic school will be more likely to be effective within a collaborative community environment where “the

moral purpose is understood and shared by the whole learning community through the provision of capacity building and support for key leaders” (Fullan, 2005, p. 176).

The central component of leadership is the ability to guide and influence others towards a common goal. The creative aspect of effective leadership inspires others to be innovative and to try new approaches in solving problems. It therefore recognises the abilities, skills and attributes that all individuals bring to the organisation in achieving its goal and mission. With the increased participation and utilisation of teacher leadership skills, it is proposed that organisational growth will increase.

Within this study the current leadership roles of the DRSs are explored and the extent to which these roles contribute to enhancing the special character of Catholic secondary schools is discussed. This overview of the literature pertaining to Catholic philosophy, identity and leadership has shown that new educational endeavours and initiatives and the maintenance of existing values and charisms are more likely to be effective within a collaborative educational community. The literature highlighted that a distributed leadership model within a collaborative culture, where there is shared meaning among stakeholders, will engage all in attaining the special character goals as agreed between the proprietor and the State.

Chapter Three: Research Methodology

Introduction

Educational research examines educational phenomena in order to improve existing educational knowledge, policy and practice (Basit, 2010; Fraenkel & Wallen, 2001). It is therefore conducted in educational settings that are involved with the improvement of educational practice (Creswell, 2005, Hartas, 2010). This study investigated DRSs' perceptions of their roles in Catholic secondary schools from the perspectives of the DRSs themselves. It focused specifically on the extent to which DRSs influence the development and maintenance of the special character of Catholic schools in accordance with the PSCI Act (1975). The context for the study was the Catholic diocese of Hamilton, New Zealand.

Qualitative data describe and tell a story by capturing people's experiences of the world in their own words (Patton, 2002; Grbich, 1999). As qualitative research locates the observer in the world and involves interpretive practices, the qualitative paradigm was appropriate for this investigation (Boeije, 2010; Denzin & Lincoln, 1998, 2003; Flick, 2009; Fraenkel & Wallen, 2006; Grbich, 1999; Lincoln & Guba, 2005). A grounded theory approach was adopted, as it seeks to understand how social experience is created and given meaning (Bowen, 2009; Creswell, 2007; Denzin & Lincoln, 2003; Engward, 2013; Glaser & Strauss, 1967; Seldén, 2005). Grounded theory uses systemised methods such as theoretical or purposeful sampling (Suddaby, 2006), constant comparison, and the identification of the core variable and category saturation in the generation of new theory (Drew, Hardman & Hosp, 2008; Cohen, Manion & Morrison, 2007; Jones, 2009). The use of grounded theory enabled the researcher to explain the role of the DRS in a structured way, using classic induction which allowed for the construction of theory from the bottom up (Creswell, 2007).

This chapter establishes the framework for the empirical research component of the research study. The purpose and aims of this research led the researcher to the methodology and methods employed (Crotty, 1998). Figure 3.1 presents an overview of the components of the research design. This will be discussed in detail in the rest of the chapter.

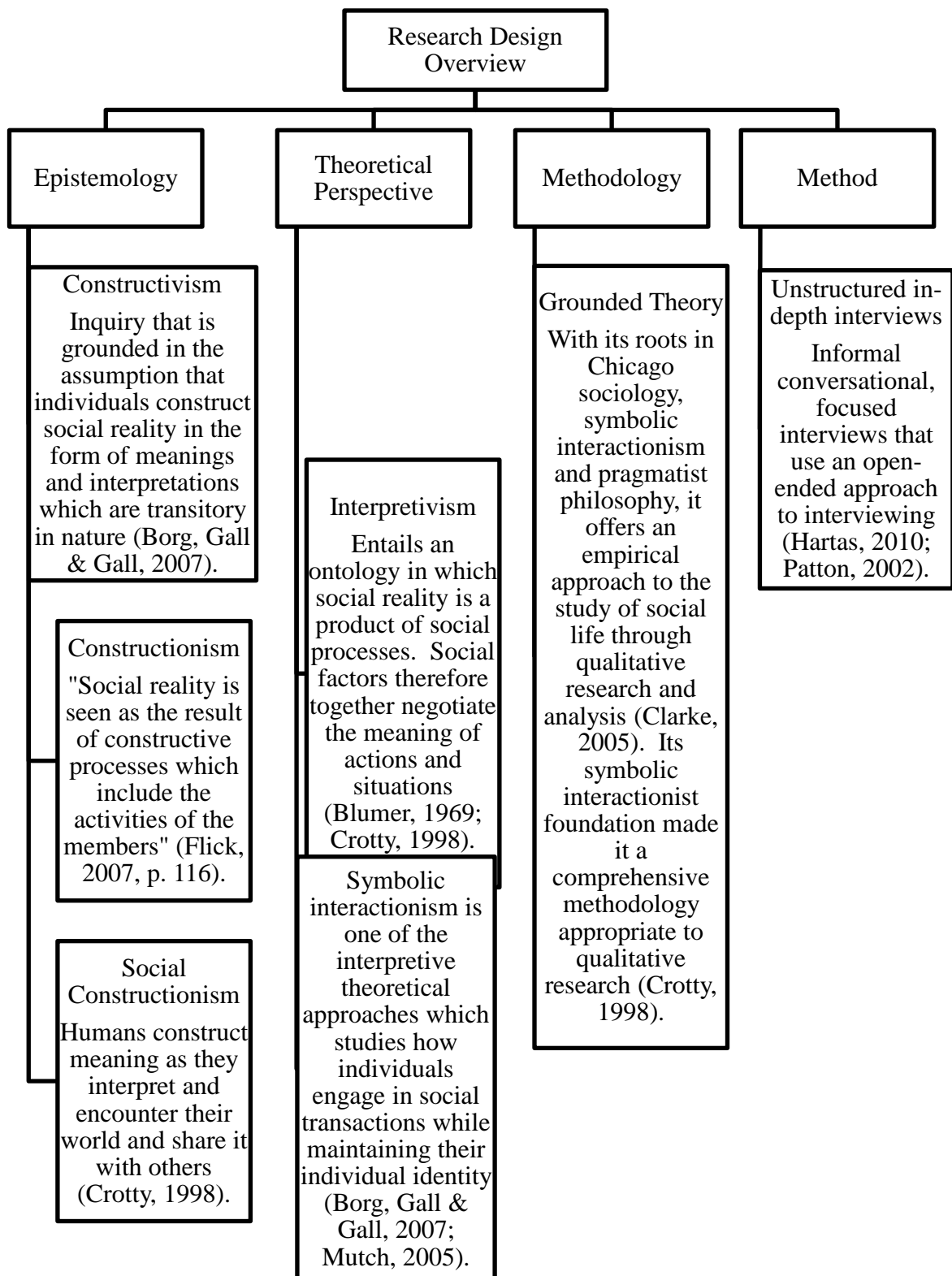


Figure 3.1. Overview of the research design

Epistemological foundations

Introduction

Epistemology articulates specific beliefs on the nature of knowledge and how it is embedded in the theoretical perspective (Hartas, 2010). The epistemology of empirical research becomes relevant when information obtained leads to new understanding (Cohen & Manion, 1997). It is concerned with providing a philosophical grounding for deciding what kinds of knowledge are possible and how their adequacy and legitimacy may be determined (Crotty, 1998). The epistemological assumption that underpinned the research is constructivism (Creswell, 2002, 2005; Crotty, 1998). Figure 3.2 illustrates the interconnectedness between constructivism and constructionism that underlies the epistemological foundations of the study (Bryman, 2004).

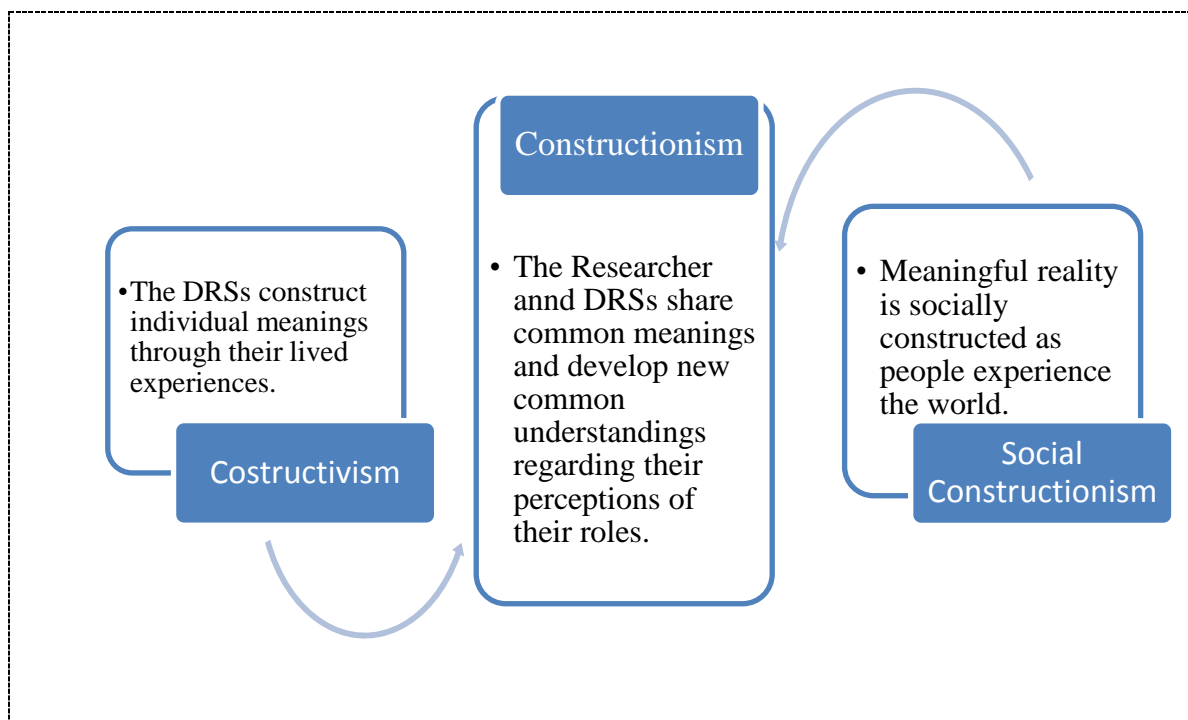


Figure 3.2. Epistemological focus.

Constructivism

The constructivist paradigm assumes a relativist ontology, a subjectivist epistemology, and a naturalistic set of methodological procedures (Denzin & Lincoln, 1998, 2003). Its findings are usually presented in terms of the theory emerging from the adoption of a grounded theory methodology (Denzin & Lincoln, 1998, 2003; Mutch, 2005). Constructivism arose from the work of Mannheim (1936), Berger and Luckman (1966), and Lincoln and Guba (1985) (cited in Creswell, 2002). It is concerned with how individuals make meaning of the world and emphasises that people create and maintain their social worlds (Bloomberg & Volpe, 2008; Creswell, 2002; Crotty, 1998; Hartas, 2010). It is focused on developing and understanding multiple meanings and the generation of theory (Bloomberg & Volpe, 2008; Creswell, 2002; Crotty, 1998). This is done from a context-specific perspective that is value-bound and influenced by the context under study and the researcher, who in this study was an insider in the research area (Creswell, 2002, Lincoln & Guba, 1985). In the constructivist paradigm, reality is understood to be socially constructed; individuals develop subjective meanings through their own personal experiences (Bloomberg & Volpe, 2008; Creswell, 2002). This gives rise to multiple and complex meanings that vary between individuals. These varied meanings were the focus of the study (Creswell, 2007; 2009). In the constructivist paradigm, the researcher as “passionate participant” or insider becomes the facilitator of *multi-voice participant reconstruction* (Guba & Lincoln, 2000; Lincoln & Guba, 2005; see also Admiraal & Wubbels, 2005; Mills, Chapman, Bonner & Francis, 2007).

The research initially focused on the individual meanings constructed by the DRSs from their experiences. The researcher relied on the participants’ subjective views of the role of the DRS to construct meaning through critical reflection on their experiences, as grounded theory allows the data to speak for itself (Creswell, 2002). The adoption of a qualitative approach to the research enabled the researcher to describe and understand the

research phenomena in terms of the meanings people brought to them (Cresswell, 2002; 2005). The use of grounded theory in this situation allowed for the emergence of new categories of information from the respondents, as opposed to these being identified *a priori* by the researcher (Bloomberg & Volpe, 2008; Creswell, 1994, 2002, 2005; Engward, 2013). The information gained was therefore not limited to preconceived questions and categories. It provided rich, thick, descriptive and detailed data. This enabled clearer descriptions of the DRSs and their perceived roles. Through the constant collection and analysis of emerging data and ideas, a more abstract and conceptual model was generated that was grounded in the data (Boeije, 2010). In conclusion, constructivism is focused on the individual generation of meaning (Crotty, 1998). Constructionism, which is the collective generation of meaning (Crotty, 1998), will be discussed in the next section.

Constructionism and Social Constructionism

Constructionism is an epistemology in which “the social reality is seen as the result of constructive processes which include the activities of the members” (Flick, 2007, p. 116). Constructionism was considered a more appropriate epistemology in terms of the nature of the proposed study than positivism, which views knowledge as quantifiable and objective. It more readily accommodated the development and generation of knowledge through human social interaction. Within the paradigm of constructionism, Crotty (1998) identified the concept of social constructionism, which advocates that humans construct meaning as they interpret and encounter their world and share it with others. The general understanding attached to social constructionism is that it can be seen as a collective generation of meaning (Schwandt, 2003). Meaning is created by studying the social products of role players, relationship and institutions (Flick, 2006; 2007). The distinction between positivism (objectivist epistemology) and social constructionism (interpretivist epistemology) underlies the epistemological considerations of this qualitative study. The

researcher was of the opinion that a social constructionist approach, which aims to make meaning out of the shared lived experiences of humans rather than producing abstract generalisations, would better suit the chosen methodology of grounded theory and would provide a sound basis for emerging theory grounded in the data.

Summary

As there is both a historical and socio-cultural component to social constructionism, it was an appropriate epistemology for the study with the DRSs (Schwandt, 2003). It allowed for the investigation of the role of the DRS in Catholic schools in Hamilton, New Zealand, as it enabled the social reconstruction of reality through a series of interpretive research methods (Minichiello, Aroni, Timewell & Alexander, 1995). This provided insight into how the DRSs developed, maintained and enhanced the special character of the Catholic school in relation to the integration legislation. Social constructionism became the underlying epistemology of this thesis as it acknowledged the constructivist world of the DRSs wherein the researcher became a socially constructionist learner.

Theoretical Perspective

The main theoretical perspectives associated with this epistemology are positivistic, interpretive and critical (Neuman, 2003; Sarantakos, 1998). Examples of interpretive perspectives are symbolic interactionism, phenomenology and hermeneutics (Crotty, 1998; Sarantakos, 1998). Phenomenology holds that any attempt to understand social reality has to be grounded in people's experiences of that social reality (Crotty, 1998). Objects and events in the social world are considered not to possess intrinsic meaning (Oliver, 2010). It requires us to place "our usual understandings of phenomena in abeyance" and have a fresh look at things (Crotty, 1998, p. 78). According to the hermeneutic perspective, social reality is seen as socially constructed, rather than being rooted in objective facts (Crotty, 1998). It is the study of the interpretation not only of the written material but also of other sources of information transmission (Oliver, 2010).

Hence, hermeneutics argues that interpretation should be given more standing than explanation and description (Crotty, 1998). The interpretive perspective holds that science is inductive and that the social world is a human creation. It is not a process of discovery where meaning exists independently in objects (Sarantakos, 1998).

The theoretical perspective lies behind the chosen methodology and is a way of looking at the world and making sense of it (Crotty, 1998). The theoretical perspective of this study, flowing from constructionism, is interpretivism (Crotty, 1998). It entails an ontology in which social reality is a product of social processes. Social factors therefore negotiate the meaning of actions and situations (Blumer, 1969; Crotty, 1998). Symbolic interactionism is one of the interpretive theoretical approaches, which studies how individuals engage in social transactions while maintaining their individual identity (Borg, Gall & Gall, 2007; Finn, 2011; Mutch, 2005). It is a background theory based on the assumption that “people act and interact on the basis of the meaning of objects and their interpretation.” (Flick, 2007, p. 120). It is focused on the subjective aspect of social life (Neuman, 2003). Symbolic interactionism is the theoretical perspective which flows from constructionism and will be discussed in the next section (Crotty, 1998).

Symbolic interactionism

Symbolic interactionism as a theory of human behaviour functions on the premise that humans respond to each other by interpreting behaviours (Bowers, 1989). This is communicated via symbols and social interaction, which allow humans to become active participants in the construction of meaning in their social world. Symbolic interactionism is the theoretical perspective that directs the researcher to take the standpoint of those who are being studied. This suggested role-taking is interactive and symbolic in nature (Crotty, 1998). The intention was to discover how meaning is constructed in order to inform the methodological approach. For the symbolic interactionist, the “self” is comprised of two key elements, the “I” and the “Me” (Bowers, 1989). This reasoning

emphasises the “Me” component as the object of self-reflection that can be identified and talked about. “The “I” component is the reflector” (Bowers, pp. 36-37). The theory of symbolic interactionism states that each individual is comprised of numerous versions of “Me,” which may exist individually or simultaneously. “Who I am depends on which “Me” is experienced as most salient at the time.” (Bowers, 1989, p. 37). The “I” and the “Me” are therefore interdependent as the “Me” reflected is dependent on the social context. The empirical starting point is the subjective meaning individuals attribute to their activities and environments. This line of social psychological research has as its focus the processes of human interactions. The investigation of these processes stresses the symbolic character of social actions (Flick, 2006). Symbolic interactionism therefore advocates that “the researchers have to see the world from the angle of the subjects they study” (Flick, 2006, p. 67). Consequently, unstructured, in-depth interviews (which are explained later in this chapter) uncovered the perceptions of the DRSs regarding their roles (Basit, 2010; Bell, 2007; Fontana & Frey, 2008; Kvale, 1996; Neuman, 2003; Patton, 2002; van der Nest, 2002). The study commenced by focussing on the experiences of the DRSs. The researcher entered their world and developed theories through unstructured interviews. The aim was to analyse how DRSs have maintained and developed the special character of Catholic secondary schools. This approach was consistent with symbolic interactionism as it directed the researcher to the “Me” of the DRSs to discover their standpoints (Flick, 2007). Symbolic interactionism enabled the researcher as co-participant to understand the DRSs’ perspectives and perceptions of their roles in managing compliance with the PSCI Act (1975).

It was clear from the start that the use of in-depth unstructured interviews would be essential for the researcher as a multi-voice reconstructive participant. The appropriateness of this method of data collection in relation to the aims of the study will be discussed in detail later in this chapter.

Research Design

Introduction

Every piece of research is unique and demands its own methodology in asking and answering researchable questions (Boeije, 2010; Crotty, 1998). In the first part of this chapter the epistemological foundation and the theoretical perspective of this study were outlined. The focus of the research directed the researcher to a constructionist methodology, grounded theory, which was used to achieve the aims of the study (Bogdan & Knopp Biklen, 2007; Glaser & Strauss, 1967). This comprehensive methodology has become popular in recent years with qualitative researchers (Gibbs, 2010a) as it is a perspective-based methodology (Glaser, 2012). Its dynamics will be discussed in detail in the next section.

Grounded Theory

As previously stated in the Introduction to this study, the researcher, after considering the main logic of the inquiry and having identified the main aims that were to underpin the study, decided on the classical grounded theory model of Glaser and Strauss (1967) using unstructured interviews with the DRS participants. The reasons for adopting this methodology will be further explored in the sections below.

Grounded theory methodology was originally developed by Barney Glaser and Anselm Strauss in 1967 (Glaser & Strauss, 1967; see also Birks & Mills, 2010; Dragow & Schmidt, 2002; Gibbs, 2010a; Glaser, 2013). It is the study of a concept where grounded theory should emerge through constant comparison and should not be forced (Glaser and Strauss, 1967; see also Gibbs, 2010b). The method inductively produces newly generated theory (Glaser, 2010c, 2012). It was aimed at rekindling the vitality of empirical, qualitative research through the explanation of social phenomena (Boeije, 2010; Moghaddam, 2006; Punch, 1998, 2000). With roots in Chicago sociology,

symbolic interactionism and pragmatist philosophy, it offered an empirical approach to the study of social life through qualitative research and analysis (Clarke, 2005). Its foundations in symbolic interactionism made it a comprehensive methodology appropriate for generating theory in qualitative research (Crotty, 1998; Gibbs, 2010a). Glaser and Strauss believed that concepts and categories lay in the data and had to be discovered (Gibbs, 2010b). This penetrating and in-depth methodology enabled a deeper understanding of the role of the DRS.

As the study focussed on investigating perceptions of the role of the DRS, grounded theory enabled the generation of theory from the experiences and perceptions of the DRS participants. Unique to the approach of grounded theory is the requirement that analysis should begin as soon as there are data (Clarke, 2005). This methodology allowed the researcher to gather data, analyse and generate theories from it that contributed to the knowledge base of the emerging field of the role of the DRS in Catholic education in Aotearoa New Zealand (Punch, 2000).

Developments in grounded theory

There has been some disagreement between Glaser and Strauss's (1967) initial development of grounded theory and later developments by Strauss and Corbin (1990, 1994, 1998). This has led to differing interpretations of grounded theory (Boychuk Duchscher & Morgan, 2004; Clarke, 2005; Gibbs, 2010b, Seldén, 2005; Tan, 2010). In 1992, Strauss and Corbin developed the *analytic-explicit-instruction* model of grounded theory (Gibbs, 2010b). They postulated that the skill required in analysing data is something that can be learned if prescribed procedures are strictly adhered to (Strauss & Corbin, 1994, 1998; Punch, 1998). Their model advocated the use of various coding phases to conceptualise data beyond the immediate field of study (Boychuk, Duchscher & Morgan, 2004; Goulding, 2002).

Glaser's (1992) critique of the Strauss and Corbin model, titled *Basics of Grounded Theory analysis: Emergence vs Forcing* set out to correct what he thought were misconceptions in the Strauss-Corbin model. Glaser was of the opinion that *coding* as suggested by Strauss and Corbin departed from the intentions of "classical" grounded theory (Glaser, 1992). He argued that over-emphasis on the mechanics of grounded theory, as suggested in Strauss and Corbin's various *coding phases*, forced the data and reduced the potential for theory to emerge from the data (Glaser, 1992, 1993, 2004, 2010c). Glaser's (1992) critique centred on his conclusion that Strauss and Corbin's coding would result in affirming the biases of the researcher rather than generating new theory.

The ability to generate concepts from data and relate them according to "normal models of theory is the essence of theoretical sensitivity" (Glaser & Holton, 2004, p. 8). Therefore an approach emphasising rigorous coding, as suggested by Strauss and Corbin (1990), would not have enabled the research to be conducted with the same degree of theoretical sensitivity that was intended in the original model (Glaser & Strauss, 1967; Glaser, 1992, Gibbs, 2010b Tan, 2010). Glaser's (1992) criticism of Strauss and Corbin's (1990) model of using the interactionist coding paradigm is that it forces theoretical codes on the data (Punch, 1998). It has been argued that the Strauss and Corbin (1990) approach is not grounded theory, but rather a *full conceptual description* model (Punch, 1998; Seldén, 2005). Ultimately, the function of grounded theory is the discovery and development of new theory that is central in the data. As a result Glaser and Strauss's (1967) original approach to grounded theory was adopted in the research design.

Notwithstanding the disagreements surrounding its use, grounded theory aims to enable the systematic generation of data and step-by-step analysis in order to develop theory grounded in data (Davies & Smith, 2010; Fraenkel & Wallen, 2006). This allows

the researcher to break through old assumptions as it focuses the research on the erection of new theoretical constructions from the ground up (Crotty, 1998; Glaser & Strauss, 1967).

In doing an extensive study on the dynamics of grounded theory, the researcher found that the *Grounded Theory Institute*, the official website of Dr. Barney Glaser and Classic Grounded Theory, was a valuable resource (Glaser, 2014). This website provided links to video seminars presented by Dr Glaser in assisting new and current post-graduate students to get the most from using grounded theory methodology. It also provided open access to the *Grounded Theory Review*, a journal addressing aspects related to using Glaserian classical grounded theory (Grounded Theory Review, 2014).

Constant comparison and purposeful sampling

There are two central characteristics in grounded theory design. Firstly there is the constant comparison of data with new emerging categories (Glaser, 2012). Secondly, there is the theoretical or purposeful sampling of different groups in order to maximise the similarities and differences in the information (Borg, Gall & Gall, 2007; Creswell, 1994; 2007; Patton, 2002).

The “constant comparison method” is effective in that there is continual interplay between the researcher, the emerging data, and the theory being developed (Bogdan & Knopp Biklen, 2007; Creswell, 2007; Fraenkel & Wallen, 2006; Glaser, 2012; Mutch, 2005). In grounded theory constant comparison is an inductive data analysis procedure as it generates and connects categories by comparing incidents in the data to other incidents and categories (Creswell, 2007; Mutch, 2005). This enables the identification of the core variables (Drew, Hardman & Hosp, 2008; Cohen, Manion & Morrison, 2000, 2007).

Purposeful sampling was used to select participants who would provide the best information to help generate theory. It allowed the researcher to identify possible

participants in compliance with the requirements set out by the ethics committee of the Australian Catholic University (Appendix A; see also Drew, Hardman, Hosp, 2008). In the purposeful sampling of individuals, grounded theory espouses a unique position in that its sampling is intentional and focussed on the generation of theory (Borg, Gall & Gall, 2007; Creswell, 2007).

Guided by some initial research questions, the researcher collected a first set of data and analysed it. The second set of data was collected and guided by the emerging directions of the analysis of the first set of data (Punch, 1998). This principle of theoretical (purposeful) sampling ensured that subsequent data collection was guided by theoretical developments that emerged from the first analysis (Maykut & Morehouse, 1994; Patton, 2002; Punch, 1998). This process of sampling continued until *saturation* was achieved (Davies & Smith, 2010; Drew, Hardman & Hosp, 2008; Punch, 1998).

Saturation occurs when no new theoretical developments emerge even when new data is added (Cohen, Manion & Morrison, 2007). At this stage the generated theory is considered conceptually complete (Creswell, 2007; Drew, Hardman, Hosp, 2008; Punch, 1998). Theoretical sampling, defined as the process of ongoing data collection for the purpose of generating theory ‘whereby the analyst jointly collects, codes, and analyses the data and decides what data to collect next’ (Glaser 1998), supported the constant comparison analysis as it became the mechanism that connected the design and analysis (Patton, 2002).

In this study, grounded theory was used whereby the researcher collected data through the use of in-depth unstructured interviews with DRSs from the Hamilton Diocese. As little was known about the phenomenon of the DRS, grounded theory was an appropriate methodology. It gave priority to the data and the field under study over older theoretical assumptions and allowed for the emergence of grounded theories which were formed inductively as the data was gathered and analysed.

Analysis of data

Grounded theory analysis emphasises the conceptualization of data and the generation of abstract categories grounded in the data (Drew, Hardman & Hosp, 2008; Punch, 1998). Glaserian or classical grounded theory as developed by Glaser and Strauss in 1967 does not emphasise impressionism (Glaser, 2010d) and is an emergent methodology (Dick, 2005). The theories are inferred from the data by induction, in a process called abstraction (Punch, 1998).

The interviews were undertaken over a series of weeks and within the time parameters as stipulated by the ethics committee (see Appendix A). Consistent with the original model of grounded theory of Glaser and Strauss (1967), the researcher listened to and interpreted the responses of the DRSs while suspending any notion of preconceived codes. As the process of analysis and synthesis began, the researcher remained open to any data that emerged (Glaser, 2013). In using grounded theory methodology the researcher worked through the following overlapping phases illustrated in Figure 3.3 where data collection through the use of unstructured interviews, note taking, coding and memoing started simultaneously. The researcher also connected his memoing to his electronic journaling. This was consistent with the approach advocated by Dick (2005), Birks, (2012) and Birks and Mills (2010).

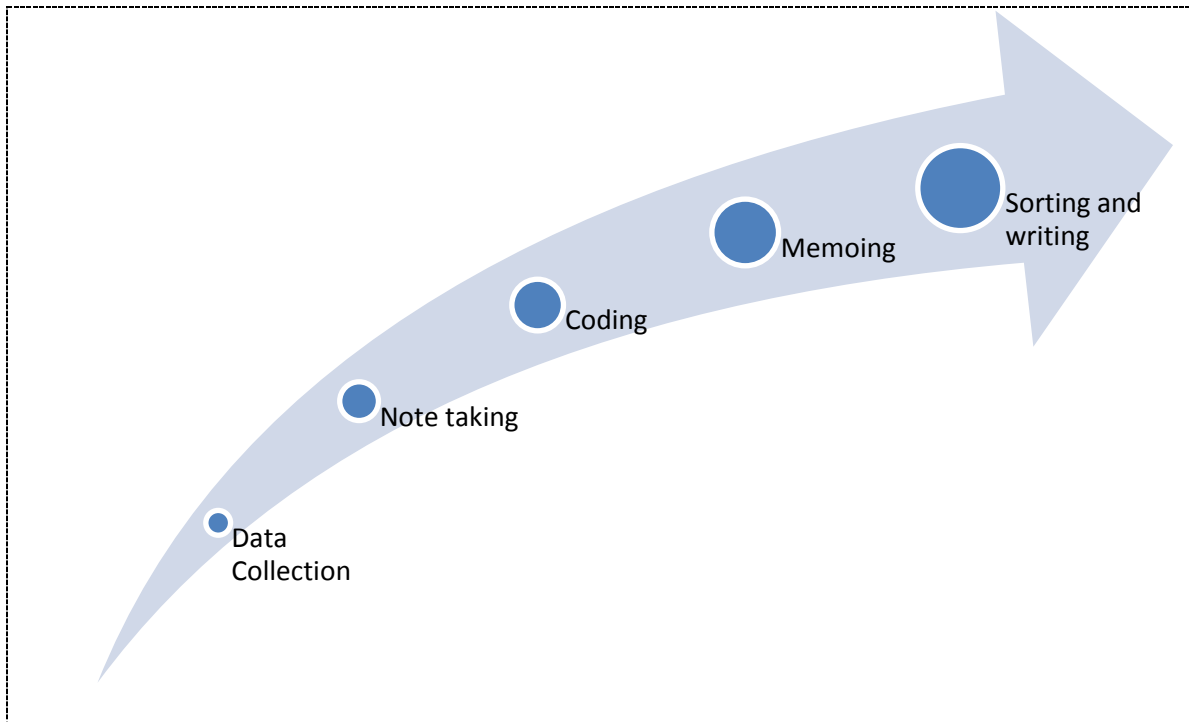


Figure 3.3: *Overlapping phases of Grounded Theory used by the researcher.*

Initial or Open coding. Initial or open coding is the first step in data analysis as espoused by Glaser and Strauss (1967, 1992; see also Bircks & Mills, 2010). The process began by coding the data in every way possible, a process also described as "running the data open" by Glaser (1992, 2011). It involved identifying important words, or groups of words, in the data which allowed the researcher to break down, examine and categorise data while labelling them accordingly. The initial analysis of the data determined where to go and what to look for next in the data collection process as the analysis and data collection continually informed one another.

During the open coding process *in vivo* codes emerged (usually verbatim quotes from participants) which were themselves used as labels and sometimes as sub-categories. An example is the term "burnout," which became a sub-category on its own in Category Six, and will be discussed later in Chapter Six (Bircks & Mills, 2010; see also Holloway, 2008). Categories were considered theoretically saturated when new data analysis returned codes that

only fitted into existing categories and where these categories were sufficiently dense and explained in sufficient detail in terms of their properties and dimensions.

To begin the process of open coding the researcher started the first interview as soon as approval was received from the ACU Human Research Ethics Committee. This ensured that initial data collection was not blocked by researcher preconceptions or researcher preoccupation with literature or structure of the research design chapters (Glaser, 2011). The focus of the process was therefore immediately towards conceptualization using the constant comparative method (Glaser, 2011).

Open coding allowed the researcher to break the material up into sections and to conceptually label the aspects and priorities of interest to the participant. Continuing with the list of interviews the researcher then re-listened to the digitally audio-recorded interviews and coded the responses of each interview using the initial codes from the first interview, as suggested by Glaser and Strauss's inductive method (1967; see also Dick, 2005, Healy, 2011a).

When starting the data analysis, the researcher looked for categories and concepts within the data but avoided pre-inserting them into the data from existing literature (Punch, 1998; Tan, 2010). Open coding was a time-consuming process as it involved meticulously re-listening to the interviews while considering what the participant was trying to tell the researcher.

At the start of the open coding process, the researcher identified a large number of concepts which were grouped around what was perceived as a global emerging phenomenon worthy of further consideration and attention. This global phenomenon was allocated the status of 'category' and linked to related concepts as properties and or dimensions of properties. As the interviews progressed, some of the original global categories increased in density as opposed to other categories which did not live up to the researcher's initial assumptions. If these did not become sub-categories they became

peripheral to the research as outliers and were eventually discarded. This process of open coding allowed the researcher to become immersed in the world of the DRS participants and increased the possibility of authentic interpretation.

Memoing. The articulation of theory grounded in the data by the researcher was facilitated through an extensive and systematic process of memoing that paralleled the data analysis process. Memoing is seen as instrumental to the development of grounded theory and has been considered to be the lubricant that keeps the analysis phase moving forward (Bircks, 2012). Memos are theoretical notes about the data and the conceptual connections between categories that lead naturally to abstraction (Glaser, 2011; see also Bircks & Mills, 2010).

The researcher noted that memoing was valuable early in the analysis as memos arose through the constant comparison of indicators to indicators, then indicators to concepts. Although memoing slowed the analysis of data, it compelled the researcher to thoroughly reason through and verify categories with regard to their integration and relevance to the theory being developed.

From the major categories, the researcher selected a core category as the central phenomenon for the development of theory (Borg, Gall & Gall, 2007; Creswell, 2007).

Literature and grounded theory

Glaser's view of integrating the literature review in grounded theory formed the basis for the researcher's approach (2010a). It is expected that researchers doing grounded theory should start without preconceptions (Gibbs, 2010a; Glaser, 2010a; Tan, 2010). The literature was therefore integrated after the generation of theory, consistent with the overall logic of grounded theory (Glaser, 2010a; Punch, 1998). As the rationale for using grounded theory was that there was no satisfactory theory on the topic, it allowed the researcher to more readily remain open-minded towards the emerging data being collected. This situation, according to Tan (2010), minimised the researcher's bias.

In accordance with the protocols of classical grounded theory, it became an expectation of the researcher to suspend his knowledge during the initial phase of data collection and analysis (Glaser, 1998; 2010a; Tan, 2010). The danger of prior knowledge in grounded theory was that it could have forced the researcher into testing hypotheses rather than directly observing the research phenomena (Punch, 1998; Suddaby, 2006). The researcher thought it best to delay the literature review stage until the conceptual direction within the data had become clear (Borg, Gall & Gall, 2007; Punch, 1998; Tan, 2010). As the literature was introduced later, it became an additional set of data that could be fed into the analysis when the theoretical directions had become clear (Borg, Gall & Gall, 2007; Glaser, 2010a; Punch, 1998).

As the initial intention of grounded theory was to enable researchers to become theorists, the researcher used the “purist” model of grounded theory as developed in 1967 by Glaser and Strauss (Gibbs, 2010b). This enabled him to make a detailed study of a micro issue of a larger reality where the participants and the researcher gathered data together through unstructured in-depth interviews (Gillham, 2005; Patton, 2002). The suitability of these methods in relation to the research aim will be discussed in detail in the next section.

Methods

In-depth interviews

The use of interview techniques to acquire information is extensive and it has been proposed that we live in an *interview society* (Fontana & Frey, 2008). Research interviews are therefore considered to be the construction sites for knowledge. Interviews are particularly useful when dealing with topics which may be sensitive and emotionally loaded (Borg, Gall & Gall, 2007; Cohen, Manion, & Morrison, 2007; Fontana & Frey, 2008; Kvale, 1996; Sommer & Sommer, 1997), and its use was considered appropriate for this study as it is consistent with the constructivist position (Creswell, 2007).. An

interview also gives participants the opportunity to tell their stories in their own words and can be empowering as it recognises participants as experts on their own experiences (Sommer & Sommer, 1997).

The strength of unstructured interviews “resides in the opportunities it offers for flexibility, spontaneity and responsiveness to individual differences and situational changes” (Patton, 2002, p. 343). Another advantage of unstructured interviews is that they increase the salience and relevance of the interview which can be matched to different individuals and circumstances (Blaikie, 2007; Burns, 2000; Cohen, Manion, & Morrison, 2007; Gillham, 2005). Using methods such as unstructured interviews is based on the assumption that people, institutions and interactions are involved in producing the reality in which they live (Basit, 2010; Bell, 2007; Kvale, 1996).

As the aim of the study was to develop a theory on how DRSs view their role in maintaining, developing and enhancing the special character of Catholic secondary schools, the proposed study lent itself towards the use of in-depth, unstructured interviews as suggested by Fontana and Frey (2008). These interviews were focussed on discovering what DRSs know and understand about their roles in fulfilling the requirements of the PSCI Act (1975). It was envisaged that this would lead to the development of theories about how the DRSs perceived their roles in relation to enhancing and maintaining the special character in Catholic secondary schools

Unstructured interviews

Interviews as a research method may be used as the sole source of data collection when the investigation is focussed on eliciting opinions, attitudes or perceptions (Bell, 2007; Fontana & Frey, 2008; Keats, 1993; Sandelowski, 1995; Walford, 2001). As the study concerned itself with the perceptions of DRSs regarding their roles, unstructured interviews were used to gain an understanding of activities and events central to the study (Keats, 1993; Mills, 2003; Higgs & Macklin, 2010). Unstructured interviews were

appropriate as they attempted to understand the complex behaviour of members of society (DRSs) without imposing any *a priori* knowledge that may have limited the study (Denzin & Lincoln, 2005; Dicocco-Bloom & Crabtree, 2006). The term ‘unstructured interview’ implied that each individual interviewee was allowed to determine the way in which the interview proceeded (Dicocco-Bloom & Crabtree, 2006; Keats, 1993). It therefore enabled each informant to share their perceptions and experiences in their own particular way (Bowers-Brown & Smith, 2010; Dicocco-Bloom & Crabtree, 2006; Sharp, 2009; Thomas, 2009). The participants prioritised the issues they wanted to talk about in relation to the topic as it was contained in the letter sent to them (see Appendix E).

An advantage of using unstructured interviews is that they are thought-provoking for the participants, while also providing highly detailed, rich and valid qualitative data (Burgess, 1982; Woods, 2010). Researchers may also gather information that they did not think of asking originally (Bowers-Brown & Smith, 2010; Thomas, 2009).

Unstructured interviews were therefore appropriate in exploring the perceptions that DRSs have regarding their roles as there was an initial lack of clarity about the type of information the researcher was likely to find (Bowers-Brown & Smith, 2010). The unstructured interviews took the form of everyday conversations and were allowed to develop in a manner that elicited new and relevant information (Bowers-Brown & Smith, 2010; DiCicco-Bloom & Crabtree, 2006; Kvale, 1996; Minichiello et al., 1995; Woods, 2010).

The data collected allowed the researcher to understand the informants’ perspectives of their roles in their own words (Bowers-Brown & Smith, 2010; Neuman, 2003). Its use allowed for the emergence of data and the development of relevant theory regarding how DRSs have maintained and developed special character in relation to Catholic schools (Keats, 1993). The data was not predefined by questions and allowed

opportunity for the development of rapport and trust (Fontana & Frey, 2008; Hobson & Townsend, 2010).

As the unstructured interviews were focussed on understanding the DRSs' perceptions, the establishment of good rapport was critical to their success (Fontana & Frey, 2008). Unstructured interviews allowed the researcher greater flexibility in probing answers and following up on leads. The use of unstructured interviews added to the trustworthiness of the study as a whole.

With the permission of the participants the researcher digitally audio-recorded the interviews. (Burns, 2000; Bogdan & Knopp Biklen, 2007; Gibson, 2010; Gillham, 2005). The researcher piloted his interviews with a colleague to obtain constructive feedback on his interview skills (Sharp, 2009). The researcher adopted purposeful sampling in order to ensure that the interviewees had the knowledge, willingness and skills that would allow him to focus on the core area of the study (Di Cicco-Bloom & Crabtree, 2006; Sandelowski, 1995; Straus & Corbin, 1990).

Even though the unstructured interviews allowed the participants to prioritise the issues they talked about, they were monitored in order to ensure that they were directed towards the interests of the research project (Bowers-Brown & Smith, 2010; Burgess, 1982; DiCicco-Bloom & Crabtree, 2006; Woods, 2010). The researcher had developed a checklist to help ensure that the participants were kept on track. It was only used when the participants moved away from the research topic or focus (Basit, 2010; Burgess, 1982; DiCicco-Bloom & Crabtree, 2006). The following checklist maximised the opportunity of the respondents to tell their story in their own words which increased the comprehensiveness and authenticity of the data (Cohen, Manion, & Morrison, 2000).

Researcher's Checklist

- Change over from religious to lay leadership;
- Main developments in the role of the DRS in Catholic secondary integrated schools since integration in 1975;
- Attitudes and perceptions of DRSs regarding their roles in compliance with the PSCI Act (1975);
- Perceptions of Special Character and religious education as part of the holistic approach to education;
- Managing challenges faced by DRSs in preserving the Special Character of the Catholic secondary school whilst complying with the expectations of the PSCI Act (1975); and
- Factors that assisted and impeded the development and management of Special Character in relation to Catholic schools.

Figure 3.4: Researcher's checklist.

The checklist enabled the researcher to gain insight into the perspectives of the DRSs regarding their roles in a situation and a language that was natural to them with minimal interference (Bowers-Brown & Smith, 2010; DiCicco-Bloom & Crabtree, 2006).

Safeguarding against researcher bias

To ensure academic rigor and to uphold the validity of the research, researchers are expected to incorporate safeguards into their research to minimize researcher bias and other sources of invalidity (Bowen, 2009; Blythe, Wükes, Jackson, & Halcom, 2013; Chenail, 2011; Sandelowski, 1986). Bias occurs when the researcher finds evidence that confirms his initial opinions and when events are perceived in such a manner that certain facts are habitually overlooked or distorted (Bowen, 2009; Borg, Gall & Gall, 2007). Researcher bias is a threat to the validity of any research (Bowen, 2009; Johnson &

Christensen, 2012; Hall & Vandenberg, 2011; Norum, 2000). It may not be possible to completely guarantee an absence of researcher bias, but it is the responsibility of the researcher to minimise the potential of bias occurring.

It is an expectation of grounded theory that the known biases of the researcher be suspended (Glaser & Strauss, 1967; Glaser, 2002) or set aside during the process of data collection (Atkinson & Delamont, 2008). Failure to suspend researcher bias during the process of data collection leads to an abuse of grounded theory methodology (Atkinson & Delamont, 2008). Given that qualitative research is interpretative research, it was important that the biases, values, and judgements of the researcher were stated explicitly in the research report (Blythe, Wükes, Jackson, & Halcom, 2013; Creswell, 1994; 1998). Glaser stated that any issue that may bias the research should be recorded during the memoing process (1998, 2002). In order to help ensure this faithfulness to withholding researcher bias, the researcher decided to digitally audio-record and transcribe the in-depth unstructured interviews (Basit, 2010; Blythe et al., 2013), which is not a standard practise of all grounded theorists. The researcher believed that the digital recordings of the interviews would increase the fidelity of the data (Lincoln & Guba, 1985) as it allowed him to revisit, reflect, re-appraise and reproduce the exact interview conversation many times. It served to help maintain a free flow to the discussions, and to be able to return to the original conversations many times during the interpretive process.

After each interview concluded, extensive notes were written. Transcriptions of the digital audio-recordings of each interview were used as a means of checking that the notes correlated with what the informant had actually said (Gillham, 2005). The interviews were transcribed and the researcher's notes were checked against the transcripts of each interview to ensure that the researcher was hearing what was actually said, thus minimising the potential for researcher bias during the data collection phase (Hubermann & Miles, 1994, 1999).

Another method used to limit researcher bias was reflexivity, whereby the researcher critically reflected on his potential biases with regard to the study (Blyther et al., 2013; Drew, Hardman & Hosp, 2008; Mutch, 2005; Johnson & Christensen, 2012). The researcher also made use of the technique of negative sampling (Johnson & Christensen, 2012). Through its use, the researcher systematically identified examples of “outliers” that disconfirmed his description of the phenomenon (Anfara, Brown & Mangione, 2002; Hubermann & Miles, 1994, 1999; Anfara & Mertz, 2006). Through the identification of the outliers, the researcher established the representativeness of the sample and identified important areas of information that could need further attention (Johnson & Christensen, 2012). It provided the researcher with credible and defensible results (Johnson & Christensen, 2012). These measures helped ensure that the principles of grounded theory were maintained (Glaser, 1994, 1998).

Being an insider researcher presented numerous advantages given the existence of established community links. The researcher’s insider status made access easier to the DRS population that was perceived as a marginalised group (Blythe et al., 2013). As a member of the Catholic education community, the insider researcher was viewed on a more equal footing, minimising the power differential between the researcher and the DRS participants. Insider status enhanced the development of rapport and enabled reciprocity between the researcher and the DRS participants. This encouraged the DRS participants to engage in open dialogue and resulted in the generation of a greater depth of data than would otherwise have been gained (Corbin Dwyer & Buckle, 2009).

Despite these benefits, the researcher's insider status also brought a number of challenges which included assumed understanding and maintaining analytic objectivity. How these challenges were addressed is highlighted in the section below.

Validation exercises

The possibility of researcher bias was addressed via five validation exercises:

- Round table discussions with three DRSs who were not part of the sample regarding the accuracy of emerging categories;
- Evaluation of the findings and emerging theory by four special character experts (SCEs) in the field of Catholic education and special character in Aotearoa New Zealand;
- Presenting the findings at the National DRS Conference in 2013 in Wellington, Aotearoa New Zealand (Strauss & Corbin, 2008);
- Presenting findings at the Diocesan DRS conference in 2014 in Rotorua, Aotearoa New Zealand where a Likert scale was used to obtain feedback from the DRS Conference Participants (DRSCP); and
- The triangulation of multiple data sources and researcher to enhance the validity of research findings.

Further explanation regarding the detail of the validation exercises will be dealt with later in this chapter.

Another factor that added to the success of the interviews was that the DRSs were being granted a unique opportunity to speak about their views regarding the role of the DRS and its continued existence into the future as part of Catholic schools.

Determining the participants

The Australian Catholic University ethics committee required the researcher to identify the sample before starting the research. Grounded theory based on theoretical sampling is dependent on emerging theory through the data-collection process (Boyчук, Duchscher & Morgan, 2004). The researcher did not wish to limit the number of DRSs participating in the study in order to allow for the emergence of as much theory as

possible (Basit, 2010). The driving impetus of grounded theory ensured that the researcher remained in the field under investigation until no new categories of data emerged (Goulding, 2002; Thomas, 2009).

Through purposeful sampling the researcher interviewed every former and current DRS in the Hamilton diocese still working in the Catholic education sector (Borg, Gall & Gall, 2007; Sandelowski, 1995). This amounted to ten interviewees covering the five Catholic secondary schools in the Hamilton diocese. The use of grounded theory and the constant comparison of new emerging data established the groundwork for some verification (Goulding, 2002). The researcher additionally interviewed three more DRSs from a neighbouring diocese. This was done to cross-check the data from within (Hubermann & Miles, 1994). It is important to note that in a qualitative study, the focus is less on the size of the sample and primarily on depth and richness of data (Sandelowski, 1995). An adequate qualitative sample as described allowed for a deep, case-oriented analysis that is a hallmark of qualitative research. This resulted in new and richly textured understandings of the perceptions of the DRSs (Sandelowski, 1995).

Seeking permission to interview the participants

In the secondary Catholic schools in the Hamilton diocese permission to conduct research must be obtained at different levels (Wanden, 2009). Figure 3.5 sets out this process in detail.

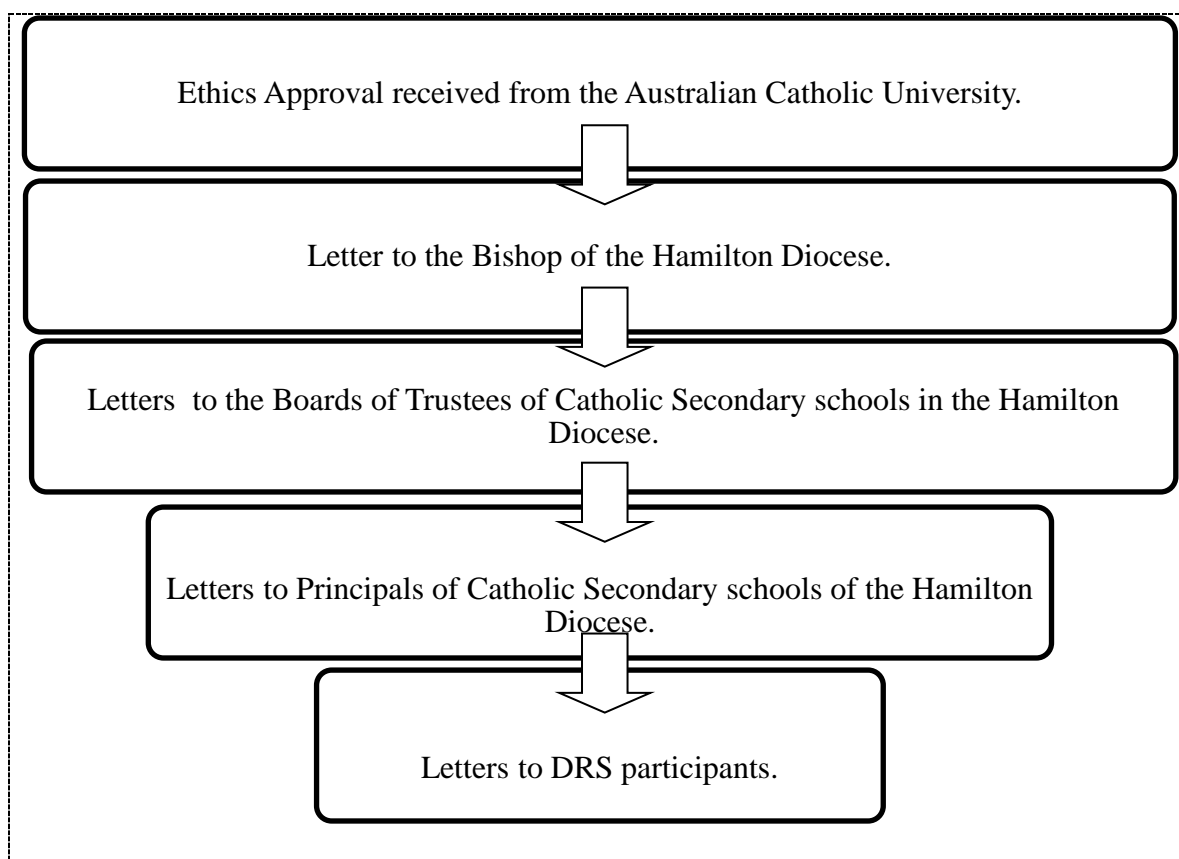


Figure 3.5: Overview of research approval process

Having received ethical clearance from the Australian Catholic University (see Appendix A), the researcher wrote a letter seeking permission from the Bishop of the Hamilton diocese to approach the DRSs (see Appendix B). As the legal owner of the Catholic schools in the diocese the Bishop was the only one in the diocese who could grant permission for the proposed research in the five Catholic secondary schools in the Hamilton diocese. This was due to the fact that in New Zealand there is no local Director of Education at diocese level. On receiving approval from the Bishop, a letter was written to the various BOTs (see Appendix C) of the Catholic secondary schools in the Hamilton diocese. These letters informed them of the aims of the study and requested their permission to approach the principals. Having received this, the researcher wrote to the principals (see Appendix D) of the Catholic schools, requesting their permission to approach the various current and former DRSs. These letters all contained an outline of the proposed study. Having received this approval, the researcher wrote letters to all the

current and former DRSs from the schools who gave permission for the research in order to invite them to be part of the study (see Appendix E). Approval was granted at all levels. Informed consent was observed at all times (Drew, Hadman & Hosp, 2008).

To ensure the anonymity of the participants, letter codes (A, B, C etc.) were allocated to the various participants (DiCicco-Bloom & Crabtree, 2006). All references to the names of individuals, regions, religious orders and schools were removed. Care was taken also to present the study without using gender-biased language in order to avoid any participants and schools being identified (Kennet-Cohen, Turvall & Oren, 2014).

Conducting the interviews

The researcher piloted his interviews with another DRS who has had experience in ensuring compliance with the PSCI Act (1975). This provided the researcher with an opportunity to practice his interview skills and to scrutinize his checklist in order to ensure that it was focused on the research interest (Hobson & Townsend, 2010). This checklist was refined and amended after each interview in order to ensure that each interview flowed in an unstructured manner (Burns, 2000; Hobson & Townsend, 2010). However, care was taken to ensure that the interviews still maximised the scope for the participants to explore their perceptions on their own terms (Hobson & Townsend, 2010).

The researcher's interview protocols ensured that at the start and the end of the interviews respondents were assured of confidentiality (Burns, 2000). The researcher thanked all the participants at the conclusion of the interview and again at a later stage in writing after the conclusion of the research.

Interview locations and sessions

It is important to consider the interview location when planning for unstructured interviews (Punch, 2005). According to Bowers, there are multiple parts that construct the "Me" of each person and the most salient "Me" is the one that is called forth by the social context (1989). Each interview therefore took place at the participant's work-

place, where they were employed as DRSs, ensuring rapport and a mutual sense of comfort (Bouma & Ling, 2004). This involved the researcher travelling around the Waikato, Bay of Plenty and Hawkes Bay (Hobson & Townsend, 2010). The duration of the unstructured in-depth interviews was approximately 45 minutes each. Duration was limited in order to prevent bias through over-exposure to the respondents (Hubermann & Miles, 1994, 1999). During these interviews each DRS participant was invited to share their perceptions (Bouma & Ling, 2004). This was exclusively focused on how they have maintained and developed the special character of the Catholic school in relation to the PSCI Act (1975). In order to ensure that there was minimal disruption or distortion during the interviews, the researcher sought permission from the DRSs to digitally audio-record the interviews and supported this by the taking of notes, which is consistent with the methodology of grounded theory (Glaser & Strauss, 1967).

After the conclusion of the interviews, extensive notes were written immediately and compared to the digital audio-recordings' transcriptions (Drew, Hardman & Hosp, 2008; Gillham, 2005). The researcher ensured that he used the participants' words throughout the transcriptions (Hobson & Townsend, 2010). This added to the measures already taken to limit researcher bias and enhanced the interpretive validity of the research (Johnson & Christensen, 2012). The notes were valuable as the transcriptions did not record gestures or body language, which were valuable sources of information to the researcher as some of the DRSs appeared distressed while revealing certain aspects of their perceptions (Bouma & Ling, 2004). These steps increased the auditability and credibility of the data (Leach, & Onwuegbuzie, 2005).

The reason that grounded theory and unstructured interviews worked well was largely due to who the researcher was. The established relationship that the researcher had with the various participants which had grown from them all working in the Catholic education sector, together with the letter inviting them to be part of the study and

detailing the scope of the study, allowed the researcher to listen the voice of the DRSs without interference (Blythe et al., 2013). The DRS participants perceived the researcher as one of them and this placed them at ease.

Researcher's voice and professional background

Empirical research is based on the systematic gathering of information focused on the perceptions of those being studied (Lauer, 2006). All possible steps were taken to ensure that the perspectives obtained were only those of the DRSs. This involved the use of techniques to differentiate between the perspectives of the DRSs and the voice of the researcher. As stated earlier in this chapter the researcher also interviewed other DRSs outside the Waikato (Hamilton diocese) region who were not part of the original sample. This was done to cross-check the validity and believability of the categories that emerged from the unstructured interviews (Glaser, 2010d). However, there is no value-free or bias-free design (Janesick, 2003). In this research it was not assumed that the voice of the researcher would be absent during the processes of data collection and analysis (Borg, Gall & Gall, 2007). Reflexivity was another strategy used to reduce researcher bias (Johnson & Christensen, 2012). Through critical self-reflection the researcher gained insight about his possible biases. As the researcher was known to all the DRSs, his prior knowledge helped the subjects to feel comfortable in sharing information during the interviews (Blythe et al., 2013). However, as the researcher could not be totally excluded from the research it is appropriate to outline his professional background and this will be discussed in this section.

There is no such thing as a “silent” author (Charmaz and Mitchell, 1997). Lincoln and Denzin suggested that researchers should strive for a balance between dominating the text and being the “omniscient author.” (1998, p. 79). Research should be presented in such a manner that the overarching voice of the researcher does not distort the reality under investigation (Norum, 2000). However, although the researcher's voice is ever-

present the goal is to draw his voice into the lines of the picture without creating a self-portrait (Lawrence-Lightfoot & Davis, 1997). In order to accomplish this, the researcher stated his professional background clearly from the inception of the research.

The researcher's professional background involves 12 years working as a religious education teacher in Catholic education in the Hamilton diocese of Aotearoa New Zealand. Over this period of time he has held positions such as Dean, an assistant and acting DRS, Assistant Head of the Mathematics Faculty, assistant Head of the Religious Education Faculty and Head of the Religious Education Faculty at a local Catholic secondary school. The researcher was responsible for ensuring that the religious education curriculum, *Understanding Faith* (APIS, 2010) as prescribed by the NZCBC, was realigned with the new curriculum in Aotearoa New Zealand for use in his school. The researcher was also a member of the diocese's National Certificate of Educational Achievement (NCEA) implementation group responsible for the management of the implementation of New Zealand Qualifications Authority (NZQA) Achievement Standards in religious education in secondary schools (NZCEO, 2012a). The researcher has also been a member of Special Character Education Review Office teams working within the diocese and at the time of the study had one article published in the *Journal of Religious Education* with a second one approved for publication in 2016 in the same journal. The researcher also wrote an article for the NZCEO (van der Nest & Smith, 2014) and for the New Zealand Religious Education Teachers Association (van der Nest & Shannon; 2014), which has also been published. This background contributed to the researcher's competence and ability to conduct the research and expertise in identifying and interpreting the findings. As the aim of the research was to develop an understanding of the perceptions of the role of the DRS with respect to special character, it required a level of self-awareness to limit the potential influence of personal bias (Drew, Hardman & Hosp, 2008).

Collection of data and emergence of categories and theory

Inductive analysis and the grounding of theory in the data allowed for the emergence of categories (Glaser & Strauss, 1967; Glaser, 2010c). The sample as described allowed for a deep, case-oriented analysis that is a hallmark of qualitative research. This resulted in new and richly textured understandings of the perceptions of the participants (Sandelowski, 1995; van der Nest, 2002). The researcher collected data until no new evidence appeared (category saturation) (Strauss & Corbin, 1990; Suddaby, 2006). This occurred when categories and their properties were sufficiently dense and data collection no longer generated new leads (Glaser & Strauss 1967). At saturation, the core category accounted for as much variation in the data as possible (Breckenridge, 2009). These represented the views of the DRSs without the necessity of quantifying them (Sandelowski, 1995).

The model of grounded theory as originally developed by Glaser and Strauss (1967) has been commonly used to generate theory where little is known about a certain phenomenon under investigation (Clarke, 2005; Goulding, 2002, Punch, 1998, 2000). It was therefore considered an appropriate methodology in this situation as very little research has been done on Catholic schools in Aotearoa New Zealand (Birch & Wanden, 2007, 2008; O'Donnell, 1999, 2000, 2003; Wanden, 2009). This study involved multiple stages of data collection and the refinement of abstract categories of information (Clarke, 2005). As the study focussed on investigating the perceptions of the role of the DRS, grounded theory enabled the generation of theory from the thoughts and perceptions of the DRS participants. The grounded theory approach required that analysis began as soon as there were data (Clarke, 2005). This methodology allowed the researcher to gather data, analyse and generate theories that contributed to the knowledge base of the emerging field of Catholic education in Aotearoa New Zealand. The process of constant

comparison (Glaser & Strauss, 1967), led to the conceptualisation of emergent categories and sub-categories.

Purposeful sampling was used to select participants who would provide the best information to help generate theory. It allowed the researcher to identify the possible participants in compliance with the requirements set out by the ethics committee of the Australian Catholic University (Drew, Hardman, Hosp, 2008). Grounded theories were formed inductively as data was gathered and analysed (Davies & Smith, 2010; Fraenkel & Wallen, 2006). Theoretical sampling supported the constant comparison analysis as it became the mechanism that connected the design and analysis (Patton, 2002).

Grounded theory analysis emphasizes the conceptualization of data and the generation of abstract categories grounded in the data (Drew, Hardman & Hosp, 2008; Punch, 1998). It does not emphasise impressionism (Glaser, 2010d). The theories are inferred from the data by induction, called abstraction (Punch, 1998). When starting with data analysis, the researcher sought to identify categories and concepts within the data but avoided inserting them into the data from literature (Punch, 1998; Tan, 2010). From among the major categories, the researcher selected a core category as the central phenomenon for the development of theory (Borg, Gall & Gall, 2007; Creswell, 2007).

Initially, preceding the first interview, the researcher was guided in his desire to explore how DRSs perceive their role in enhancing the special character of Catholic schools by the secondary research aims, stated in the Introduction at the start of the thesis, as they initially underpinned his motivation to conduct the study.

As the reasoning for using grounded theory was that there was no empirical research on the topic, grounded theory necessitated the researcher to suspend any perceived biases during the initial phase of data collection and analysis (Glaser, 1998; 2010d; Tan, 2010). The danger in reviewing literature in advance was that it could influence the researcher when starting his analysis of the data (Glaser, 2010a; Punch,

1998). The researcher thought it best to delay the literature review stage until the conceptual direction within the data had become clear (Borg, Gall & Gall, 2007; Punch, 1998; Tan, 2010). As the literature was introduced later, it became an additional set of data that could be drawn upon in the analysis when the theoretical directions had become clear (Borg, Gall & Gall, 2007; Glaser, 2010b; Punch, 1998).

Validation of the findings

The interpretivist approach adopted by the researcher was relevant given the researcher's knowledge and experience in religious education. The research design made provision for round table consultations with DRSs outside the sample, auditing by special character experts in the field of special character and grounded theory, and presenting the findings to DRSs (Buchanan, 2005) and other religious education peers using a Likert scale as a research instrument to further validate the findings (Mills, 2003). This asked DRSs attending a diocesan DRS conference to indicate whether they agreed with some of the findings of the research done on RECs in Australia and how they thought it compared to the view of DRSs in Aotearoa New Zealand (See Appendix H). The statistical information was collected through the use of a five point fully anchored Likert rating scale with five options: strongly disagree, disagree, uncertain, agree, strongly agree, in which participants reported on their agreement or disagreement with the statement provided by the researcher in the item stem (Johnson & Christensen, 2004, 2012). This provided the researcher with a third level of validation of his findings, further reduced the chances of bias and provided a deeper level of analysis of the data (Maykut & Morehouse, 1994).

The three DRSs outside the sample, through roundtable discussion gave robust feedback regarding the validity and credibility of the emerging categories. The special character experts (SCE) consulted were all experts in the field of Catholic and special character education in Aotearoa New Zealand. Their shared professional background included employment as DRSs, Special Character Education Review Office reviewers,

tertiary level lecturers in special character, theology and religion, working as diocesan Secondary Religious Education Advisors, authors of journal articles and books on Catholic education and special character, and experience as moderators of religious education. All of the SCEs had post-graduate qualifications in religious education, special character and theology. Direct quotations were used from their written comments with their permission and were used to validate some comments, viewpoints and findings emerging from the unstructured interviews with the DRSs. Pseudonyms were used to protect the identity of the SCEs. Their contributions allowed for a deeper analysis of the emerging theory, which led to substantive theory being generated.

The outside DRSs and SCEs all received formal invitations to be part of the auditing and debriefing phase of the research (see Appendix F), which also contributed to validating the findings of the research. All experts consented to participate in the study and gave written consent to this effect. These experts or “peer debriefers” audited the emerging findings in order to establish whether they flowed logically from the data and to reduce researcher bias (Drew, Hardman & Hosp, 2008; Maykut & Morehouse, 1994). As experts they were also in a position to determine whether the researcher was being misled by the respondents (Hubermann & Miles, 1994). These experts were external to the project and were less likely to have the same biases as the researcher and could consequently provide another perspective on the accuracy of the findings (Johnson & Christensen, 2012; Drew, Hardman & Hosp, 2008).

Consultation with these experts about the process of constant comparison helped to confirm the reliability, validity and plausibility of the categories that emerged from the data analysis. Each of the experts was contacted individually and agreed to an interview with the researcher, lasting about an hour at a place and time convenient to them. The interview protocols followed for all of these interviews with the experts were the same. The interviews were semi-structured and started with an outline of the nature and purpose

of the research study. Each expert participant was given a copy of the theory that emerged from the data and the interviews with the DRS participants. The SCEs were given the opportunity to study the categories and theory generated. This was followed by discussions where insights were shared about the categories that emerged and the theory that was generated. The consolidation of emerging theory through constant comparison with the SCEs comments and literature contributed to the validity and plausibility of the generated theory. The validation exercise was included after each emerging category in this thesis in Chapters Four, Five and Six.

The consolidation of the emerging theory through constant comparison with the outside DRS inputs, SCEs' validation, conference presentations supported by Likert scale feedback and related literature took the study beyond thick description to a fourth level known as substantive theory (Gouding 2002; Healy, 2011a). The SCEs assisted in validating and consolidating the theory. Figure 3.6 illustrates the process by which the final construction of the categories eventuated.

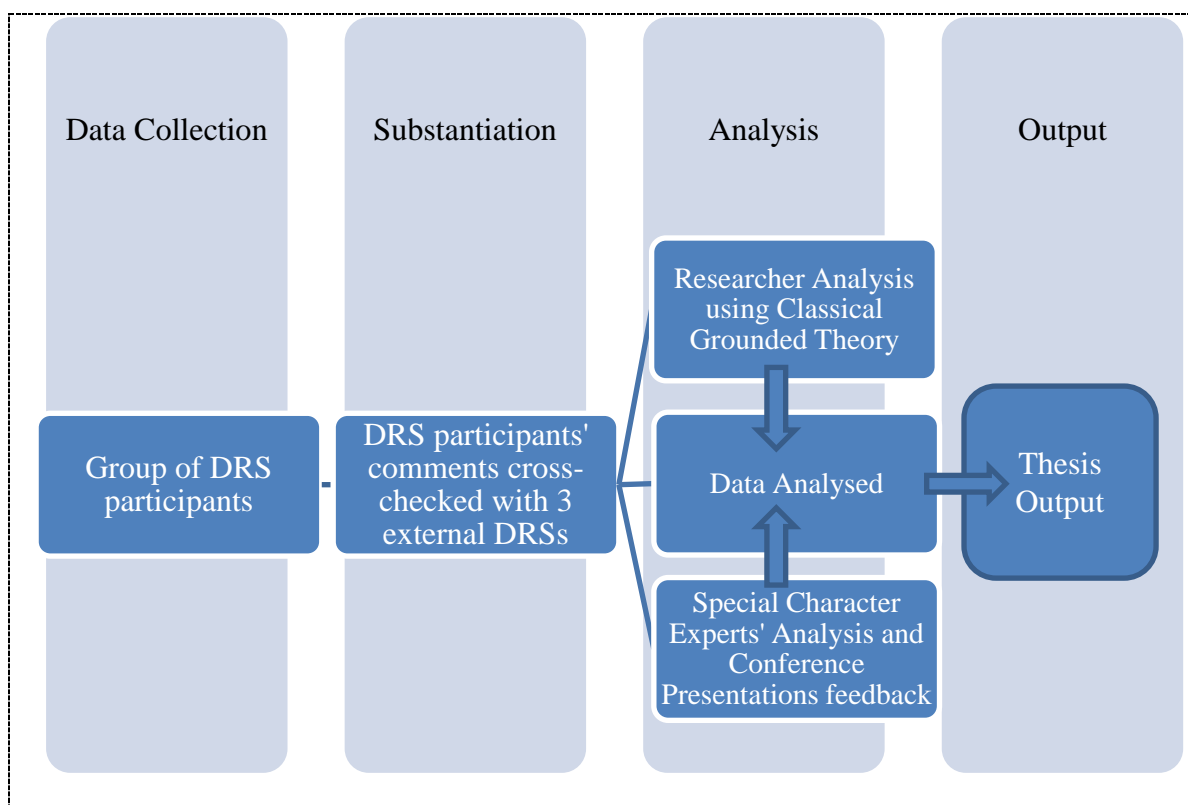


Figure 3.6: Process by which the categories were constructed out of the data.

Trustworthiness

In qualitative research, trustworthiness features consist of any efforts made by the researcher to address issues surrounding validity and reliability (Bloomberg & Volpe, 2008; Mutch, 2005). Trustworthiness refers to the conceptual soundness from which the value of qualitative research may be judged (Bowen, 2009). Qualitative researchers who frame their studies in an interpretive paradigm focus on trustworthiness as opposed to the conventional, positivistic criteria of internal and external validity, reliability, and objectivity (Bowen, 2009; Denzin & Lincoln, 1998). As trustworthiness contributes to the plausibility of a study (Lincoln & Guba, 1985), the researcher used the four component criteria, as developed by Denzin and Lincoln (1985) for establishing trustworthiness (see also Bowen, 2009; Denzin & Lincoln, 2005). The four components are credibility, transferability, dependability and confirmability and will be discussed in the next sections (Bloomberg & Volpe, 2008; Bowen, 2009; Denzin & Lincoln, 1998; Drew, Hardman & Hosp, 2008).

Credibility

“Credibility refers to the confidence one can have in the truth of the findings” (Bowen, 2009, p. 306). Credibility is established when other researchers can use the results and procedures to understand the situation in question. Transparency in research processes and procedures coupled with the appropriateness of research methods are vital in validating the findings of qualitative research (Flick, 2006). In order to ensure the credibility of the proposed study, the researcher had intensive and, at times, prolonged engagements in order to consolidate the existing trust and rapport with the DRS participants (Bloomberg & Volpe, 2008; Lincoln & Guba, 1985; Punch, 2005). The constant comparative analysis method central to the functioning of grounded theory assisted in establishing the credibility of the research. Glaser stated that this process in itself is a form of internal validation (1992).

The digitally audio-recorded interviews, a referential adequacy technique (Cohen & Crabtree, 2006; Lincoln & Guba, 1985), helped to ensure that trust was established with the interviewees and that the reporting of the perceptions was accurate and minimised the the introduction of misinformation by distortion (Drew, Hardman & Hosp, 2008). The recorded interviews were also compared to the notes taken by the researcher and the interview transcriptions in order to ensure correctness and to prevent distortion (Walford, 2001).

Participants were informed of the expectations of the research while confidentiality was ensured through the use of pseudonyms. The observation of informed consent and its key elements were observed at all times (Drew, Hardman & Hosp, 2008). These actions were oriented towards encouraging an atmosphere of trust where the researcher was not perceived as being in a position of authority over the DRS participants as the researcher has never functioned in the position of DRS. The probability that biased data was collected was further reduced by the fact that the researcher was known not to have progressed through the New Zealand Catholic education system. However the researcher benefitted from the established rapport that he had with the DRSs in the diocese to provide accurate information (Bouma & Ling, 2004; Hobson & Townsend, 2010). The fact that the study was for personal academic reasons encouraged the DRS participants to honestly reveal the perceptions of their roles in maintaining and developing the special character of the Catholic school.

Transferability

Transferability within a constructivist paradigm depends on context (Lincoln and Guba, 1985). "Transferability means that another researcher can apply the findings of this study to their own" (Bowen, 2009, p. 306). It applies to whether categories and properties appear in other contexts (Bloomberg & Volpe, 2008; Drew, Hardman & Hosp, 2008; Lincoln & Guba, 1985). In analysing the data from the DRSs in relation to the

Catholic special character, it was apparent that from within a constructionist paradigm, it is the provision of a database “that makes transferability judgements possible on the part of potential appliers” (Lincoln & Guba, 1985, p. 316). Transferability therefore applies to whether the categories and properties would appear in other contexts. As discussed earlier in this chapter, the data from the DRSs within the sample was compared with those outside the region. In this case the same categories and properties emerged. The researcher therefore also compared some of his findings with the DRSs in Aotearoa New Zealand with those from research done on RECs in Australia, included as part of the literature review in Chapter Two, and had three other DRSs, not part of the participant group, comment on the findings. To further address the issue of transferability, the researcher made use of the thick and rich descriptions from the participants and the context (Bloomberg & Volpe, 2008; Bowen, 2009; Drew, Hardman & Hosp, 2008). This rich, thick and detailed description enhanced the research’s claim to relevance in some broader contexts (Bloomberg & Volpe, 2008; Bowen, 2009; Drew, Hardman & Hosp, 2008; Thomas, 2009).

Dependability

Dependability refers to the stability of the findings over time (Bowen, 2009). In this study, an audit trail was used to accomplish dependability and confirmability simultaneously (Burns, 2000). An audit trail is a method of evaluating or increasing the legitimacy of the research (Collins, Leech, & Onwuegbuzie, 2008; Tobin & Begley, 2004). Once the data was collected, the researcher used partially-ordered displays to collect, analyse, and interpret his interview data (Hubermann & Miles, 1994, 1999). This also allowed him to leave an audit trail which added to the validity and dependability of the study (Collins, Leech, & Onwuegbuzie, 2008; Tobin & Begley, 2004). These were later transferred onto an Excel spreadsheet in order to highlight overlapping emerging categories and get a global understanding of what the data was saying. Part of this can be

seen in Appendix G which contains an example of coding for Category Six. An important goal of qualitative research is to provide a reasonable degree of reliability, which parallels dependability and consistency in the constructivist paradigm (Bloomberg & Volpe, 2008; Drew, Hardman & Hosp, 2008; Punch, 1998). Dependability was further ensured through the accurate description and documentation of all aspects and phases related to the research (Bloomberg & Volpe, 2008).

Consistency in collection of the data was further ensured through the use of an inquiry audit (Borg, Gall & Gall, 2007; Lincoln & Guba, 1985). This helped ensure that the conceptual theory that was developed adhered to the need for academic rigour (Drew, Hardman & Hosp, 2008). The inquiry audit requested the SCEs to consider the accuracy of the deductive interpretations made by the researcher during the interviews. This also satisfied the confirmability criteria and assisted in maintaining academic rigour (Bowen, 2009; Drew, Hardman & Hosp, 2008; Lincoln & Guba, 1985).

Triangulation

Qualitative research practice obligates the researcher to triangulate the data to add to its validity and dependability (Tobin & Begley, 2004). In this study triangulation of multiple data sources and researchers were used to enhance the validity of research findings. In educational research there is justification for employing at least three different viewpoints (Burns, 2000); however, some researchers have stated that investigating the same phenomena by using two methods still constitutes triangulation (Basit, 2010).

Triangulation is a design strategy that can be used to enhance the validity of research findings by considering the same issue from different perspectives (Basit, 2010; Creswell, 2007). Its function is to support research findings by showing that independent measures agree. In this case, triangulation involved using different sources of information in order to increase the validity of the study (Guion, Diehl & McDonald, 2011). The comparison of the data collected with the DRSs through unstructured interviews with that of the three outside

DRSs', SCEs' and DRS-Conference Participants (DRSCP) feedback, against the backdrop of the literature review, allowed the researcher to restrict and overcome the intrinsic biases of his use of classical grounded theory. Triangulation prevented the researcher from too readily accepting initial impressions as well as minimising the chances of confirmation bias (Leach & Onwuegbuzie, 2005). In order to counter the bias inherent in the researcher, the researcher triangulated the data with SCEs, DRSs outside the sample and by presenting some of the findings at two DRS conferences on the assumption that this strategy will result in a convergence of the truth of the findings regarding the DRSs perspectives on their role. Triangulation was employed in this study by seeking the opinion of SCEs where their feedback was used to corroborate findings and categories emerging from the interviews with the DRSs. Strategies included triangulating the literature review with the interview data and the conference presentations. This ensured the emergence of theory grounded in the data of the area under study. These approaches by the researcher provided opportunity for the phenomena to be explored using multiple perspectives which enhanced the validity of the findings and allowed for greater completeness and meaning to be given to analysis of the data through complementarity.

These approaches by the researcher provided opportunity for the phenomena to be explored using multiple perspectives which enhanced the validity of the findings and allowed for greater completeness and meaning to be given to analysis of the data through complementarity.

Confirmability

Confirmability refers to the internal coherence of the data in relation to the findings, interpretations, and recommendations (Bowen, 2009; Denzin & Lincoln, 1994). The researcher had to enter the world of the DRS participants while also acting as the research instrument.

In order to counter the probability of researcher bias, the researcher ensured that the data was traceable back to its origins through the use of the audit trail, ongoing reflection through journaling, memoing and transcription of interviews, the cross-checking of the emerging categories by two other DRSs outside of the diocese and the validation exercise with the SCEs.

The audit trail enhanced the rigor and transparency of the research. It served as a means of scrutinising data with regard to the methodological and theoretical decisions made throughout the research process (Bowen, 2009). The audit trail ensured that all methods, procedures and findings were correctly recorded while all possible biases were acknowledged, and laid the foundation of a credible study (Borg, Gall & Gall, 2007; Bowen, 2009; Maykut & Morehouse, 1994). It was simultaneously used to help with the establishment of the dependability and confirmability criteria of the study as suggested by Lincoln and Guba (1985).

Ethical issues

In order to ensure that the research was done in an ethical manner, the researcher followed the protocols and guidelines for ethical research as stipulated by the Australian Catholic University. Ethical clearance was sought from the ACU Research Project Ethics Committee prior to the study being undertaken. Approval was granted (see Appendix A). Care was taken to ensure that the presentation of the report with its findings, conclusions or recommendations was ethical (Wellington, 2000). No parties were involved without prior knowledge or permission. The use of informed consent ensured the moral validity of the study (Drew, Hardman & Hosp, 2008; Mutch, 2005). The well-being and autonomy of the subjects were all respected. Confidentiality was maintained at all times through the use of pseudonyms. This ensured that none of the schools and participants were recognisable. The researcher also journaled the research process in detail, which

became an important aspect of the audit trail, mentioned earlier (Drew, Hardman & Hosp, 2008).

Conclusion

In this chapter the epistemology and the theoretical perspective, together with the methodology and methods used were discussed in detail. The aim of the researcher was to examine the perceptions of DRSs regarding their roles in ensuring compliance with the integration act. The research project had its foundation in qualitative research. Grounded theory underpinned the philosophical assumption that meaning was socially constructed by the individual DRSs. In order to gain a deeper understanding of how compliance with the integration act has been managed, in-depth unstructured interviews were used. The use of purposeful sampling and the constant comparison method enabled the researcher to analyse the interviews. This led to the generation of new theory and understanding regarding the position of the DRS. In the following chapters the findings of the data collected through the research design discussed in this chapter will be dealt with in relation to the literature reviewed in Chapter Two.

Chapter Four: Findings, Analysis and Validation of Categories One and Two

Introduction

Drawing on the principles of grounded theory stipulated in Chapter Three to report the findings of this study, Chapters Four, Five and Six present the theory generated, providing a discussion of the empirical research component of the DRSs' perceptions of their roles in the light of their understanding of the special character of Catholic secondary schools in the Hamilton Diocese.

The first two chapters in this thesis provided the framework and context within which the theoretical role of the DRS could be articulated, investigated and analysed. Chapter One explored the historical context of the emergence of Catholic education in Aotearoa New Zealand and investigated the legislated provisions of Catholic Secondary schools in relation to the PSCI Act (1975). Chapter Two completed the framework for the investigation.

The scope, methodology, method used and key emerging categories of the study was presented to academics, DRSs, HOFREs and educators at the National Secondary DRS/HOFRE Conference of Aotearoa New Zealand (December, 2013). At this conference the responses from participants contributed to the validation and trustworthiness of the research and provided further insights and opportunities for exploring shared links and meanings relevant to the key emerging theory generated.

Through constant comparison of the interview texts (Glaser & Strauss, 1967), six categories emerged, each with their respective sub-categories. These proved significant in understanding how DRSs perceived their roles in relation to the preservation and maintenance of special character of the Catholic secondary school. The six categories that emerged from this study are presented in Table 4.1.

Table 4.1: Emerging main categories from the unstructured interviews

Category Number	Category Heading.
Category One	<ul style="list-style-type: none"> • Appointment and requirements.
Category Two	<ul style="list-style-type: none"> • Composition of existing staff.
Category Three	<ul style="list-style-type: none"> • The school community's outlook on special character.
Category Four	<ul style="list-style-type: none"> • The DRSs' perceptions of what supported them in maintaining and developing the special character.
Category Five	<ul style="list-style-type: none"> • The DRSs' attitudes and perceptions of the established role.
Category Six	<ul style="list-style-type: none"> • The challenges posed to the DRSs in maintaining and preserving special character.

To highlight the differentiation between the categories of findings and the discussion of the theory generated, the findings and discussion sections will be presented in separate chapters. Chapters Four, Five and Six will collectively report the findings of the empirical research component of the thesis and provide an analysis of the data followed by a validation exercise which will include the direct quoted comments from the SCEs. Chapter Four will report on the findings of Categories One and Two and followed by an analysis and validation exercise of the emerging theory. Chapter Five will report on the findings of Categories Three and Four followed by an analysis and validation exercise of the emerging theory. Chapter Six presents the findings and analysis of categories Five and Six will contain the validation exercise of the emerging theory.

The presentation of the theory generated from the DRSs' perceptions of their role incorporates direct quotations from the participants to support the arguments being proposed (Sommer & Sommer, 1997). The extensive and regular use of direct quotations enabled the researcher to present the opinions, descriptions and perceptions of the DRSs

regarding their special character role in a scientific manner (Nelson, Oliver, & Capps, 2006). It simplified the gathering of data and provided an excellent method of exploring complex feelings and attitudes (Sommer & Sommer, 1997). This supported the major aim of the research, which was to generate theory regarding the DRSs' perceptions of their role in relation to preserving the special character of the Catholic school. This generation of theory allowed their perceptions to emerge with the least possible amount of filtering (Glaser, 2010c; Glaser and Strauss, 1967; see also Gibbs, 2010b).

Although the nature of open coding produced categories that were similar, none of the sub-categories were the same despite some overlap. An example of this is given in Table 4.2, where perceived overlap has been highlighted with a brief explanation as to why the categories actually remain different.

Table 4.2: *Differences in perceived possible overlap in categories explained*

Category	Sub-Category	Explanation
Category One Appointment and requirements	Related sub-category- Lack of appropriate qualifications	In this subcategory, the lack of appropriate special character and religious education qualifications as required by the NZCBC for DRSs relates specifically to the situation of DRSs prior to appointment and raised the question as to why they were approached by principals who knew that they did not possess the minimum required professional qualifications or NCRS certification for the position.
Category Two Composition of existing staff.	Related sub-category - The existing teaching staff's lack of NCRS-recognised qualifications and NCRS certification	In this subcategory, the focus is the lack of special character qualifications of the whole teaching staff of the school in relation to the NZCBC's requirements, which indicate that all teaching staff at Catholic schools will progress either towards NCRS certification in special character or religious education through the Catholic Institute of Aotearoa New Zealand.

An overview of Category One, Appointments and requirements, and its associated sub-categories is explored in the next section.

Category 1: Appointment and requirements

Introduction

The role of the Catholic DRS has been viewed as an emerging key leadership position within the integrated schooling system in Aotearoa New Zealand (PSCI Act 1975; see also NZCEO, 2000; NZL, 2007). The lack of clarity pertaining to the role of the DRS in Catholic schools according to Birch and Wanden (2007) and O'Donnell (2001) provided the impetus for this investigation, which sought to understand the role of the DRS from the perspective of those with experience in this role.

Drawing on the testimonies of the DRSs, it was perceived that certain factors in the selection and appointment process significantly influenced their perceptions of the role. Each of these factors is conveyed in Figure 4.1 as a sub-category of the selection and appointment process. These factors are explored in the following sections of the chapter in order to gain insight into the DRSs' perceptions of the role.

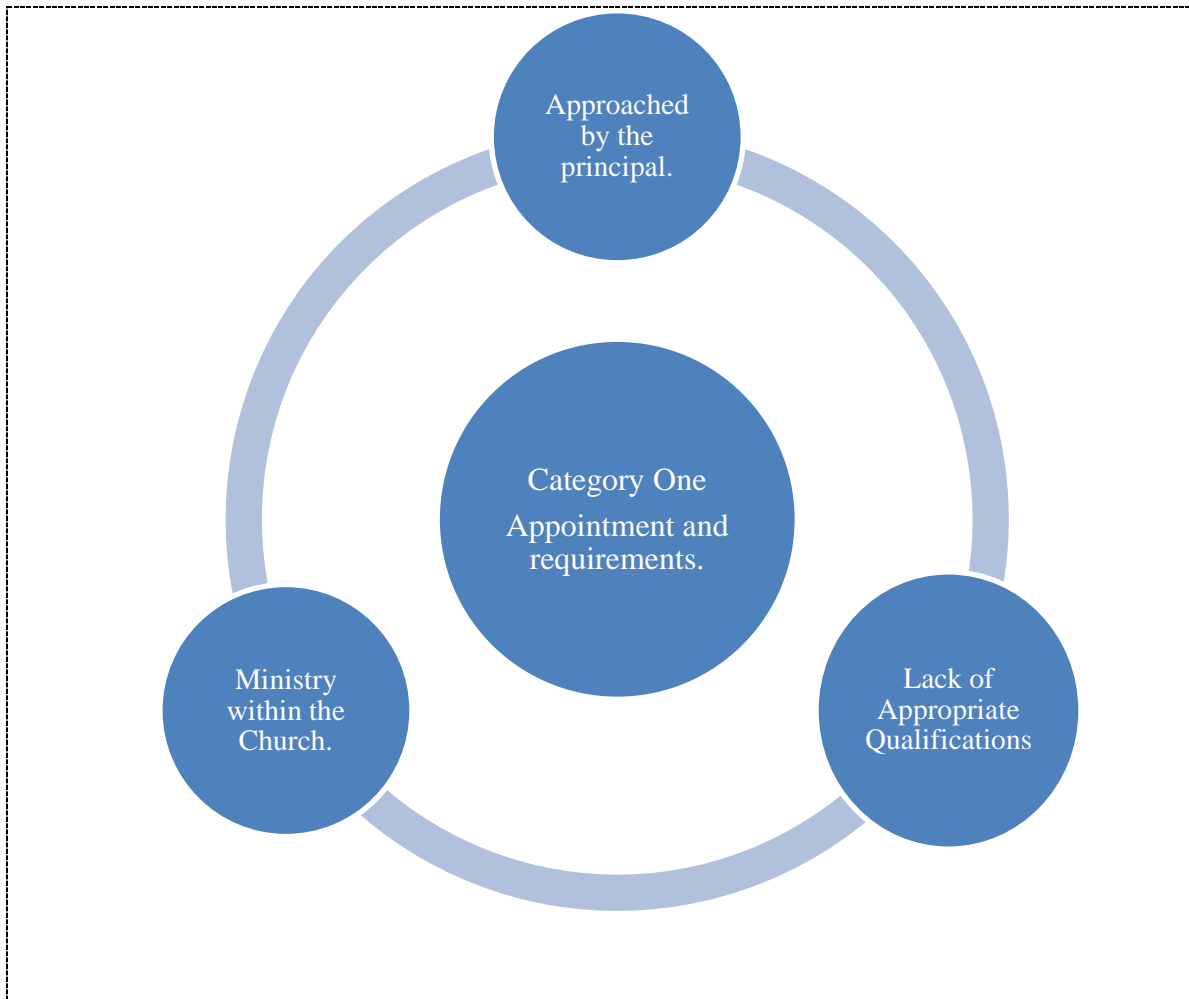


Figure 4.1: Appointment and requirements

Sub-category 1: Approached by the principal

In situations where the position of the DRS had suddenly become vacant, several principals identified and directly approached potential members of staff to consider taking up the position. The reasons for accepting the DRS position and the circumstances leading up to their appointment are outlined in this section. These insights have some bearing upon their perception of their role of the DRS, particularly in relation to maintaining the special character of the Catholic school in which they work.

The DRSs revealed that two circumstances led principals to approach them to take up the position of DRS. These circumstances were related to the unexpected resignations of the existing DRS and the lack of formal applications for the vacant position.

The unexpected resignations of serving DRSs. The participants believed that it was not uncommon for DRSs to resign unexpectedly and in many cases prior to the conclusion of the academic term or year. The reasons for unexpected resignations were seldom, if ever, known to the incoming DRSs. The study identified that a lack of succession planning fuelled the principal's anxiety to find a replacement for the position. The participants currently serving in the role of DRS believed that the resignations were largely due to an inability to cope with the increasing demands of the DRS role. In the Australian context researchers have found that the DRSs' counterparts, the RECs, had a high turnover rate (Bezzina, Gahan, McLenaghan, & Wilson, 1997; Fleming, 2002), which resulted from the position being too big for one person to handle (Liddy, 1998; see also Buchanan, 2007). In one of the Catholic schools in this study, there had been four DRSs in four consecutive years.

The unexpected resignations highlighted certain issues that impacted on the incoming DRSs' perceptions of the role. The main issues, according to the DRSs, arose from a lack of planning for DRS succession planning, overwhelming workload demands and the preservation of the principal's reputation. The emergence of these issues out of the data collected will be dealt with separately in the next section.

Lack of planning for DRS succession. The DRSs indicated that the BOTs' decision to ignore the rationale for effective DRS succession planning placed undue pressure on them to accept the position. The following DRS's account was typical of those who participated in this study:

The DRS left in the middle of the year. The principal called me in and asked me if I could be the DRS. I said that I don't really want to be the DRS. The principal said there is no one else in the school that could do the job. So I got to be the DRS! It was not considered a popular job. (E)

The DRSs who were approached in similar ways perceived that they were chosen by default and also felt pressured by the principal into accepting it as no competitors or rivals existed for the position. They perceived the role of DRS to be a dead-end job: “I did not want to be a DRS because once you take that job on you kiss your career goodbye and the next step is retirement” (D). On accepting the role, the pressure increased as the magnitude of the demanding workload only then dawned on them.

Workload demands. Once in the role they encountered excessive demands and expectations as indicated by some of the DRSs in the following statements where one said that: “It is too overwhelming and there is no support” (A), while another lamented that “I definitely felt burnt out within a short time in this role and there was nowhere to go and seek support” (W). These comments were consistent with those made by all the others DRSs.

Prior to their appointment, the DRSs who participated in this study had lacked a clear understanding of the overwhelming demands of the DRS’s role and this contributed to an unfavourable perception of the role. None of the participants claimed to have had a clear understanding of the demands of the workload until they actually took up the role. After serving in the position for a short time the participants concluded that the position was too demanding due to the huge workload involved. Without a clear understanding of the role and all its demands the participants felt helpless and isolated and perceived that the role of the DRS was one that lacked support and guidance from other senior leaders (especially the principal who had appointed them). With this in mind the DRSs were convinced that their principals’ anxiety to secure the services of a new DRS was driven by their desire to preserve their own reputation.

Preservation of the principal’s reputation. DRSs revealed that they relied profoundly on their principal’s overview of the DRS role when deciding to respond to their principal’s request and accept the position. Several DRSs perceived that a contributing factor in the principal’s motivation in approaching them was the principal’s own personal insecurity

regarding how the special character of the school should be maintained. The following comment by one DRS expressed a perception commonly held amongst the DRSs: “When it comes to anything tricky such as special character, the principals have not got the faintest idea! They would always ask the DRSs for assistance” (W).

Without a DRS to rely on, principals felt vulnerable. This level of vulnerability was highlighted by Crotty’s (2005) study which indicated that one of the things Catholic principals in Australia fear the most is the resignation of the DRSs’ counterpart, the REC.

According to the DRSs, most principals of Catholic schools appeared to have a limited understanding of the Catholic faith tradition and the special character particular to their individual schools. DRSs’ perceived that their role afforded principals a level of security.

The lack of attention to DRS succession planning together with a lack of clarity on the role combined with the perceived insecurities of the principals contributed to the DRSs’ views that the job was overwhelming. The DRSs felt isolated and overwhelmed by the realization that the reputations of both the principal and their school appeared to be their sole responsibility. Similar feelings of isolation and of being overwhelmed by being solely responsible for the Catholic identity of their schools was also identified by RECs in the Australian context by Fleming (2002) and Rymarz and Belmonte,(2014).

Another factor impacting on the DRSs’ perceptions of the role stemmed from the knowledge that there was virtually always a serious lack of formal applications for the DRS position.

The paucity of formal applications for the position. The decline in the number of Catholic educators eligible to take up the role of DRS contributed to the paucity of formal applications (NZC, 2007; O’Donnell, 2000; Smith & Wanden, 2005; Wanden, 2009, 2011). To be eligible for the role potential applicants are required to have sound

knowledge and experience of the religious education curriculum and be a committed Catholic in good standing with the local bishop of the diocese (NZCEO, 2010b).

Most of the teachers approached by the principals to take up the position revealed that they had never considered the DRS position as a career option. The paucity of formal applications influenced their perceptions of the role as they did not view the role as a viable career option. The same sentiments were shared by RECs in Australia (Rymarz & Belmonte, 2014). They did not consider the procedures of their appointments as transparent. Upon reflection they concluded that the approach by the principal introduced a bias in the appointment process which was not in accordance with the provisions of the collective teachers' contract in Aotearoa New Zealand (Post-Primary Teachers Association (PPTA), 2011, 2013a).

DRS position not a viable career option. The lack of clarity and the ambiguity pertaining to the expectations of the role failed to encourage the DRS participants to seriously contemplate it as a career option before being approached by their principals. The following comments from the participants reflect their general perceptions: "The duties of a DRS are vague and fudgy and it is not actually clear" (W). The DRSs indicated that the limited opportunities for further advancement were another factor that added to their apathy as recalled by this DRS who revealed that: "the perception was there that if you were a DRS, you were in a dead-end job and were not going to rise above it" (E). Another DRS's explanation encapsulated the sentiment typically shared by those who participated in the study: "There is no incentive in becoming a DRS! I am not sure that the DRS position is a career pathway. Where does it lead? I'm not sure where the DRS role fits in anymore!" (C).

As there was no incentive to take on the DRS position, teachers were deterred from considering it as a career option. Therefore, when approached by the principal for the position, DRSs found themselves faced with an undesired career prospect which they

perceived would herald the end of any further career advancement. A further factor that the participants felt impacted on the lack of applications was attributed to the sense of secrecy that surrounded the appointments of DRSs.

Sense of secrecy of DRS appointments. The trend of principals privately approaching staff members to take up the position of DRS also contributed to a lack of clarity regarding how teachers came to be appointed as DRSs. The reflections of one participant who eventually took up the position highlight this point:

I was told secretly when the DRS left that they would be shoulder tapping an ex-student for the position but they still didn't fill the position. They re-advertised the position and I was tapped on the shoulder by the principal and I took up the DRS position. I guess I got it by default as apparently no one else wanted the position. (A)

The principals' premeditated approach and use of non-transparent procedures to coerce non-interested staff members gave DRSs the impression that not many educators were interested in the DRS position. For the DRSs who participated in this study the non-transparent appointment process appeared to be a factor that deterred many teachers from considering the position and led to issues of mistrust between the principal and the DRS.

The second sub-category, lack of appropriate qualifications, is investigated and presented in the next section.

Sub-category 2: Lack of appropriate qualifications

The lack of formal applications for the DRS position was a significant factor in the recruitment and appointment considerations of the principal. It seemed that principals and BOTs ignored the NZCBC's specialist religious education qualifications and certification requirements when appointing DRSs as outlined in Chapter One (Lynch, 2009b, 2009c, 2011; NZCEO, 2006; 2008; 2010a, 2010b, 2013d; see also Wanden, 2009, 2011).

The DRSs' acceptance of what they initially perceived to be a senior management position, notwithstanding their lack of specific qualifications, negatively impacted on how

they approached the role at the start. They intimated that they felt vulnerable as their employment status prior to being offered the position failed to prepare them for the special character responsibilities associated with the role. The teaching status of the incumbent DRSs prior to their appointments and the impact it had on their perceptions of their roles will be explored in the following sections.

Primary-trained teachers as secondary school DRSs. Eighty percent of the DRSs interviewed were primary-trained teachers. It appeared quite common for primary-trained teachers to be approached for the DRS position in a secondary school, as revealed in the following DRS's comment: "I am actually trained as a primary school teacher and worked as a primary teacher for a few years before going on to teach in a high school" (B). Another DRS's comment also reflected this career change to secondary education:

I thought I was just going to teach junior secondary students because I was primary trained, but was given from the start a year 13 [final year of secondary education students are generally 18 years of age in year 13] religious education class. (D)

Although it was at times a senior management position, they perceived that their principals' determination and further promises of support were indicative of a desperate situation in need of resolution. The DRSs felt vulnerable and unprepared for the position of DRS as they had no specific formal religious education qualifications or leadership experience in Catholic secondary schools in Aotearoa New Zealand. They recognised that their BOTs failed to appreciate the importance of the role as the common perception was that anyone could do it. Several DRSs attested to this, unanimously stating that teachers in other curriculum areas thought that: "teaching religious education and overseeing special character development was easy" (B), while another said that "the rest of the staff does not understand the impact of the two-sided role, they think it is easy" (A). The impression that the DRSs developed from the appointment procedures and the principal's approach was that as long as the position was filled, then the school could continue with its main focus which they felt

were not always in line with the Church's expectations for Catholic schools. The appointment procedures conveyed the view that the role was just awarded to anyone who was taken in by the approach and coercive tactics of the principals.

After having only served a short time in the role, they soon realised that they were “just glorified fill-in religious education teachers” (W). Their perception of the position was that there was no real expectation to perform; principals just wanted business to continue as usual. Renewable yearly contracts were not an option that the PSCI Act 1975 provided for. The DRS position was to be a permanent full-time position and part of the normal staffing entitlement (PSCI Act 1975). Although it appeared to be an easy passage to senior management and leadership when these were options, the DRSs interviewed felt uncomfortable in the role as their sudden elevation from obscurity as junior primary teachers to senior secondary leadership exposed their weaknesses, especially in religious education, to the rest of the staff. Against this the DRSs' special character responsibility was not seen as one with credibility and status within the school. They concluded that their initial favourable impression and enthusiasm for the role faded rapidly when the impact of their naivety and inexperience became evident.

The DRSs' perception of the role was further influenced when they were approached by principals who knew that they had no academic qualifications or experience in religious education and theology and were not certified by NCRS to teach religious education. The bearing this had on their view of the role during the appointment process will be explored in the next section.

Underqualified and uncertified teachers approached as DRSs. The DRSs disclosed in their testimonies that the specialist subject requirement for the DRS position was not always strictly enforced as required by the NZCBC (NCRS, 2008; NZCEO, 2010b, 2013d; 2014f). The acceptability criteria for the position of a DRS stated that applicants must be able to take part in religious instruction and that this stipulation should be a condition of appointment

(PSCI Act 1975; see also NZL, 2007). However, it seems that the professional and academic requirements of the position were overlooked when principals approached educators for the position.

The DRSs' lack of specialised religious education qualifications. During the interviews it became apparent that some DRSs felt quite uncomfortable about the reality that they had assumed senior positions in schools without any relevant specialist qualifications in religious education. The following DRS's comment was representative of the feeling amongst most DRSs:

This was a problem for me when approached to be the DRS. I am not even qualified to teach religious education! Here I am teaching religious education to year 12 and 13 (NZQA levels 2-3), but I have no formal qualifications in religious education! (C)

Research on the professional qualifications of religious education staff in the diocese revealed that the majority of religious education teachers did not hold any qualifications in religious education (O'Donnell, 2000; Smith & Wanden, 2005; Wanden, 2009, 2011). Their appointments led them to conclude that this was not a highly valued position and one in which they would not be taken seriously as they did not have same level of specialist qualifications other HOFs in secular subjects had. Not having the professional academic requirements also signalled that NCRS certification was overlooked. Its impact on their perceptions of the role will be further explored in the next paragraph.

Teachers without NCRS certification and approved qualifications appointed as DRSs. NCRS certification was introduced as all teachers have a role to play in preserving the special character of the school (NCRS, 2008; NZCEO, 2005, 2008, 2010a, 2010b, 2013d; NZL, 2007; Wanden, 2009, 2011). Its initial purpose was to encourage all staff to gain appropriate qualifications in support of special character (NZCEO, 2008, 2013d). The NZCBC's expectation was that this would develop into an NZCEO-managed religious education teachers' register which would provide BOTs access to suitably qualified teachers, especially

for vacant DRS positions in Catholic schools. There are 4 levels of NCRS certification: Foundation, Classroom, Leadership and Graduate level (NCRS, 2008). It is expected that DRSs will be at least at Leadership or Graduate level (NCRS 2010b).

However, most teachers in Catholic schools failed to appreciate the benefit of gaining NCRS certification as recounted by the following DRS: “I think NCRS certification is good, but where is the incentive? We're already very busy people, where do we get the time to take off to do those courses for certification?”(C). Another DRS stated that: “It would be the ideal to have everybody NCRS certified to teach religious education. I however do not think that Catholic schools will be in that position soon” (F), while another lamented that that the opportunities for gaining NCRS certification were: “Ongoing, but useless!”(A).

DRSs perceived that the initial enthusiasm which met the announcement of NCRS certification quickly dissipated as BOTs did not take it on board. The following DRS's comment was typical of what most DRSs thought of NCRS certification:

NCRS certification remains a toothless tiger! BOTs and teachers are not interested in NCRS certification. We were promised that with the introduction of certification that it would help certified teachers to get more senior positions in Catholic schools. However it is ignored by BOTs. They continue to appoint people who left the Church by choice and are only returning because they want a senior management position in a Catholic school! (H)

Added to these sentiments was the reality that DRS position advertisements failed to stipulate the minimum theological and religious education academic qualifications and NCRS certification requirements for the position. DRSs commented that the desperateness of their situation as sole guarantor of the school's special character was further compounded by the BOTs' continued appointment of religious education teaching staff who were unqualified and not NCRS certified at Classroom level to teach religious education.

The DRSs consequently felt ensnared into a position that they initially did not want and which subsequently, to their dismay, did not present any future progression opportunities, as has been explained earlier in this Chapter. They came to view their role as nothing more than the schools' special character funding insurance provider. They also feared that progress towards NCRS certification would further isolate them from promotion possibilities.

Principals presenting the DRS role as a vocation or calling was in many cases instrumental in convincing DRSs to consider accepting the position. This perceived call to ministry in the Catholic Church and the bearing it had on the DRS's perception of the role will be explored in the next sub-category.

Sub-category 3: Ministry within the Church

As a Ministry within the Church, the NZCBC requires that only a committed Catholic with the necessary academic qualifications, sound knowledge and experience of the religious education curriculum can be appointed as DRS (NZCEO, 2008, 2010b, 2013d). The commitment requirements from the NZCBC are consistent with the expectations expressed by the Sacred Congregation of Catholic Education (SCCE), which state that ministry within schools depends largely on the willingness of those in leadership positions to give personal witness to their faith (1988). The appointment experiences of the DRSs were often perceived as a religious 'call' that they felt compelled to respond to and will be further explored in the section below. Although they did not explain what this 'call' meant to them specifically, their constant reference to it implied that they viewed it as being called to commit themselves to be a servant leader in Catholic schools. For the respondents this resonated with Catholic Scriptural call traditions where God called prophets to lead His people to a closer relationship with Him (Dunn, 2006), especially in a time of crisis such as the call of Moses in the Old Testament (Exodus 3:1-17). The DRSs intimated that these calls always converged at moments of a religious leadership crisis in the school. However, respondents commented that the promised training and experience that was to be part of their ministerial training never

eventuated as the demands of the role were immediate from the start. Their call to this ministry of DRS and the relevant experiences that influenced them to accept the role will be further explored in the next paragraph.

The call to be DRS. The testimonies of all DRSs reported that one of the main considerations for them was whether they were ‘called’ to the role. These participants believed that this ‘call’ was a direct invitation by God to participate in a more intimate ministry in service of education within the Church. The paucity of formal applications which necessitated the principal to disregard the industrially prescribed appointment procedures for a DRS all helped to convince them that this was to be their vocation. This sense of being called was initially more important to them than issues pertaining to qualifications and experience relevant to the DRS position. Their preconceived ideas about the role were based on their misunderstandings about the previous DRS. As they were nominally involved and mostly focused on teaching their curriculum, they did not give much attention to what duties and responsibilities the previous DRS had. As a result the call to be DRS could not be resisted.

Some DRSs felt that previous experiences in overseas Catholic schools had prepared them for the position as DRS in Aotearoa New Zealand. Notwithstanding their lack of relevant professional qualifications for the position and the fact that they did not actively seek the position, they all felt an inner conviction that this was a ministry for which they had been prepared: “I taught religious education overseas for many years. The DRS job came up and I thought that God was calling me to this role” (C). Other DRSs saw their appointment as a calling to a vocation as illustrated by the following DRS’s comment: “I see my role as a vocation; it is not just a job for me” (X). DRSs perceived that it was this inner conviction of answering a call which enabled most of them to cope when the demands of the role overwhelmed them. They furthermore conceded that viewing the role as a calling made them feel obliged to accept this lay ministry within the Church.

Summary

The findings emerging from Category One are summarised in Table 4.3.

Table 4.3: *Insights emerging from the appointment and requirements processes for DRSs*

Insights emerging regarding the DRS' perceptions of the role from the selection and appointment process.	
1.	The principal's actions and anxiousness to find a replacement for the DRS position were perceived to be due to a lack of succession planning, suggesting a lack of prioritisation for the continuity of this role.
2.	The DRSs felt obliged to take on the role even though they did not have a clear understanding of the overwhelming demands and responsibilities it entailed. Their early experiences of the challenges and complex demands of the role contributed to an unfavourable perception of the role as they were unprepared for it.
3.	The principals directly approached staff members to take on the role of DRS because the principals were insecure in their understanding and ability to develop and maintain the special character of the Catholic school. The DRSs concluded that there was generally a lack of leadership and understanding from the Principal regarding the role of the DRS.
4.	None of the DRSs considered the DRS position as a viable career option and were initially reluctant to apply for the position because the selection and appointment process was perceived as not transparent.
5.	The DRS role is not highly respected by other staff members because principals have a tendency to recruit primary-trained teachers to the position despite them being less qualified and less experienced in secondary education.
6.	The DRSs perceive the role as being an important part of their vocation and ministry within the Church. DRSs believed that the appointment to the position was in response to a 'call' received from God to come and serve in this lay ministry within the Church.

Validation of the findings on appointment and requirements

The main points emerging in relation to this category and every subsequent emerging category were validated by the external special character experts (SCEs). Due to the researcher's inside relationship with the interviewees this exercise in validation was paramount as it confirmed my interpretation of the interviews and the data emerging from them.

In the first category, the selection and appointment processes relating to DRSs were explored. The previous section presented the emerging theory from the first category. The study revealed that most of the DRSs indicated that there was no uniform appointment process for appointing DRSs in the Hamilton Diocese of Aotearoa New Zealand and that there was no induction period. An analysis of the data revealed that DRSs never intended applying for the positions and that their response to the principal's unorthodox recruitment measures led them to consider that the position might be part of a vocation to which God had called them. The emerging theory is further discussed in the following section, drawing upon current literature on the appointment and recruitment process for religious leaders in Catholic schools and the vocational aspect of the role. The researcher's voice and the views of experts in the field added an additional dimension of discussion around the emerging theory.

All the DRSs indicated that they initially had no aspirations to being a DRS. The SCEs concurred that: "it was not a viable career option within Catholic schools" (SCE3). They linked this with the low status enjoyed by DRSs in general:

Teachers see the DRS position as an end to their career. However those who see teaching religious education as a vocation value their role as DRSs. There is however a tendency with in educational circles towards a hierarchy of teacher status. This is related to the levels of qualification required and specialisation. (SCE2)

It was further evidenced by the reality that none of the principals of Catholic schools were DRSs prior to becoming principals. DRSs perceived that they had to pursue alternate pathways towards future promotions as they felt that they were usually not appointed to the position for their leadership capabilities, but rather because of their dedication and commitment to the Catholic faith.

Research into the perceptions of RECs indicated that they did not view their roles as stepping stones towards positions such as principalships (Long & Hemmings, 2006). School religious leaders appointed to preserve the Catholic identity indicated that the increased demands on their personal life and faith life coupled with unrealistic expectation associated with these roles in Catholic schools all served as a deterrent (Dorman & D'Arbon, 2003a). For most DRSs, the decision to apply for the position was not incentive driven. They feel that their decisions were unequivocally influenced by the principals' secretive and non-transparent approach against the backdrop of the unexpected, and at times, still unannounced resignation of the serving DRS and a lack of suitable applicants. They contended that the lack of DRS succession planning, which emerged in the first Category in Chapter Four, created an environment where there appeared to be no strategic planning involved in enhancing the special character of the colleges. This concern was validated by the following SCEs' comments:

This situation has resulted from the fact that the role of the DRS has been created by statutory law. This position is required by law but in reality suffers from a lack of credibility. The role therefore lacks status within the management and leadership of Catholic schools. (SCE1)

Another SCE pointed out that:

There is an obvious lack of succession planning at all levels of Catholic education in New Zealand. Discussions with principals indicate that they are aware of the situation but many seem reluctant to actively encourage appropriate professional development for religious education teachers at secondary level. (SCE2)

A third SCE commented that: "the lack of succession planning is apparent across the board in education, partly because "not enough people are becoming teachers" (SCE3).

The coercive tactics used by some principals to encourage teachers to apply for the role led the DRSs to believe in hindsight that they were lured into accepting the role without having a complete understanding of what it involved as confirmed by the SCE comment that said:

The lack of succession planning has resulted in some inappropriate appointments to a role that is in some respects amorphous. The duties are wide-ranging and it has been found that some religious education teachers at secondary level have focused on their curriculum for one or two year levels and so have little comprehension of the wide ranging challenges and responsibilities of DRSs. (SCE2)

Consequently, people often become DRSs before they fully understand the demands of the job. Once in the role, the “school community expects them to know the job as if by osmosis” (SCE3).

The apparent bias in appointing “locals” as opposed to “cosmopolitans or outsiders” over successive years gave the impression to younger and newer teachers that there is no point in applying, as the appointments of DRSs were perceived as backroom appointments. The study revealed that the DRSs were unsure about the intentions of the principals in approaching them and that the power relationship was an influencing factor. The SCEs conceded that this unfortunate situation was due to the fact that schools had “inadequate support structures and vocational training opportunities for the role” (SCE1). This point was further emphasised in the comments of the other SCEs who said that:

The lack of understanding of the DRS role by principals is sometimes a result of their lack of faith development and commitment. It seems that some principals recommend candidates based on personal knowledge and/or a perception that the candidate is safe and non-challenging. (SCE2)

and,

You can only fully understand the role if you have done it yourself. It is much more than most other teaching and learning roles in the school. The expectations are higher and more is demanded of the DRSs. (SCE3).

Against the backdrop of authentic leadership as already discussed in Chapter Two, authentic leadership in Catholic schools requires personal integrity and credibility through trusting relationships which are committed to moral action (Duignan, 2002b). These leaders recognise that there is an ethical and moral dimension to each decision that involves or affects people (Duignan, 2002a, 2002b). Educational decisions in a Catholic context cannot be made in a vacuum as they involve the lives of people who put their faith and trust in God first and then in those into whose care they are entrusted. Given their experiences, some DRSs felt that the notion of authentic leadership was not part of their appointment and they were never sure of what the whole picture was. They inferred that in some cases after the appointment there were trust issues between themselves and the principals.

However, the DRSs' sense of entrapment appeared vital for the Catholic school's survival as "without DRSs, Catholic schools will struggle to sustain their own unique Catholic identity" (Lynch, 2005, p. 3). As outlined earlier in this Chapter, research on the appointment process of the RECs in the Australian context (Fleming, 2002) reported findings similar to those presented in this study.

As the complexity of the principals' roles has increased due to the proliferation in accountabilities and legislative frameworks (Duignan & Bezzina, 2006), this study reveals that in the opinion of the DRSs, Catholic principals cannot function effectively as the first catechist of the school and their appointment tactics are evidence of principals' desperation to cope with the overwhelming demands of the role, especially the special character component. The majority of DRSs spoke of the reason for their appointments being directly related to the principal seeking a DRS appointment to preserve their reputation amongst their fellow Catholic principal peers. DRSs perceived that the

traditional hierarchical model of leadership has been replaced by a disguised traditional autocratic management style in which the perceived superiority and influence of the principal is the basis of every relationship (Harvey & Broyles, 2010). The DRSs perceived that their principals were management-orientated and appeared uncomfortable with the special character responsibility that accompanied their leadership role as first catechist of the school. This reflected Codd's thinking regarding a neo-managerialistic style of managing schools that has emerged in Aotearoa New Zealand (2005). Further evidence of this was that the researcher observed that Senior Leadership Teams in most schools were renamed Senior Management Teams.

As the decline in Catholic teachers willing to assume leadership roles continues, it decreases the pool from which DRSs and principals can be appointed. Too often the faith-witness component of the principal's position is delegated solely to the DRS as a means to cope with the demands of the role where the transition from the 'religious' model to 'lay' model of school leadership has often been viewed as insurmountable, as illustrated in the following expert comment:

Although the preservation of special character is the primary responsibility of the principal and the DRS, it is often the case that principals discharge their obligation in this regard to the DRS wholly. (SCE1)

The lack of DRS succession planning identified a lack of concern on the BOTs' and principals' part towards ensuring continuity in terms of enhancing the school's special character. The apparent sense of apathy towards anyone filling the role contributed to the DRSs' perception of the role as unviable and limiting in terms of professional advancement to more senior leadership positions such as deputy principal and principal. Ardent prayer appears to be the leadership succession planning strategy most common among Catholic schools (Dorman & D'Arbon, 2003a). The daunting prospect in relation to school community expectations that leaders in Catholic schools face in Australia and

Aotearoa New Zealand is resulting in a shortage of suitable applicants for senior leadership positions within schools (Dorman & D'Arbon, 2003a; Wanden, 2009). Church expectations that school leaders be active in their faith traditions apply pressures on applicants that are not found in state schools. The “pipeline effect” means that as the number of Catholic teachers decreases in Catholic schools (O'Donnell, 2000; Wanden, 2009), so will the number of applicants for leadership positions such as the DRS, a reality which cannot be ignored against the backdrop of an increase in the popularity of Catholic schools (Birch & Wanden, 2007; Wane, 2011; Wanden, 2009). This situation in the Hamilton diocese points towards a leadership crisis in Catholic schools where BOTs are forced to seek applicants beyond the diocese and national borders for applicants for leadership positions, who are not as familiar with Aotearoa New Zealand's bi-cultural heritage and the unique place of its indigenous people.

The study revealed that soon after appointment, DRSs experienced isolation from both the leadership of the school and the rest of the staff. These feelings of estrangement gave the DRSs the impression that they were quarantined within the confines of their special character responsibility; that they somehow were contaminated or perceived as “odd” as also commented by RECs in Australia (Rymarz & Belmonte, 2014). This is contrary to the intentions of the Act which states that special character needs to be seen as a shared interdependent responsibility of the entire school community, not only that of the DRS (PSCI Act 1975; see also Wanden & Birch, 2007).

Experiencing estrangement from the rest of the teaching staff was an emotion also expressed by RECs in the Australian context when, only after appointment, they came to terms with the overwhelming demands associated with this leadership role (Fleming, 2002; Rymarz & Belmonte, 2014). Australian research among RECs also showed that isolation from the rest of the staff was a reality experienced by some, which did not allow for a collaborative approach towards introducing change (Buchanan & Engebretson,

2009; Rymarz & Belmonte, 2014). It has been suggested that loneliness and isolation are a reality for those filling religious leadership positions in Catholic school (Belmonte & Cranston, 2009). A vision developed in isolation is less likely to influence followers because they have no part or stake in a vision that is thrust upon them (Belmonte & Cranston, 2009). Sharing the special character leadership responsibility would reduce DRS isolation and increase dedication to the collective good of the organization and its aim: to develop the whole human person through the light of Jesus Christ (SCCE, 1988:22; see also Morris, 1998; Fleming, 2009).

The appointment of primary-trained teachers as DRSs in secondary schools, in addition to the appointment of teachers who have no specialised religious education qualifications and are not registered with NCRS to teach religious education in Catholic schools has led to DRSs perceiving that they are not given equal status to their peers in other senior leadership roles within the school.

All of the DRSs stated that the Church's expectation that they would do additional studies in their own time to become certified Catholic teachers was unfair and served no purpose as there was no incentive connected to gaining NCRS certification. Schools and BOTs in the diocese do not appear to attach any value to these qualifications as a necessity for considering someone for the position of DRS. Although the specialisation criteria were often used in advertising DRS positions, they were never enforced by the principals and BOTs making the appointments. The tendency for BOTs to appoint primary-trained teachers to this significant leadership position, despite being less experienced and qualified in secondary education, points to an apparent lack of understanding on the part of the BOTs of their responsibility in maintaining the special character of their schools. Although BOT Special Character Handbooks have been developed by the NCRS (2013d) to assist BOTs, it appears that BOTs do not attempt to

familiarise themselves with their statutes and content, especially in relation to preserving special character through the appointment processes.

A significant number of the DRSs voiced their conviction that one of the main considerations for them in accepting the role was whether they were answering a call from God to accept the role. Similar to the RECs, they explained their role as a vocation and their acceptance was a visible sign of answering God's call to the role of DRS as a vocation (Fleming, 2002).

With regard to the mission of the Catholic school as activated and expressed through its special character, it is clear that the added special character responsibilities for principals and DRSs call upon the Catholic Church in the diocese to nurture individuals who see themselves as having a specific mission within the Church by living, in faith, a secular vocation (SCCE, 1977; see also Dorman & D'Arbon, 2003a). However, one SCE warned that as younger teachers come into the Catholic education system, they don't necessarily regard teaching as a vocation and so the "call" element in becoming a DRS is disappearing (SCE3).

Category 2: Composition of existing staff

Introduction

State funding for Catholic schools is dependent upon such schools fulfilling the special character requirements stipulated in Section 32 of the PSCI Act 1975. This section requires that BOTs prepare an annual plan showing how they intend to uphold and promote the special Catholic character of the school (Cook, 2007; Coulam, 2008; Fava, 2009).

It is an expectation of the Church in Aotearoa New Zealand that the special character of the school will permeate every aspect of school life as it provides the framework within which the whole school curriculum is to be delivered (NCRS, 2010a; NZCEO, 2000). The role of the DRS has therefore been considered pivotal in upholding the Catholic ethos of the school (Birch & Wanden, 2007; O'Donnell, 2000; Wanden,

2009). The New Zealand Catholic Bishops Conference requires that the DRS position is “tagged” or reserved for teachers who are Catholic (PSCI Act 1975; see also Gibson, 1999; NZL, 2007, NCRS, 2008; NZCEO, 2005, 2010a, 2013d; O’Donnell, 1998). These appointments are made on the basis that only baptised Catholic teachers can hold the DRS position. To achieve this employment exclusion required an exemption in the New Zealand Human Rights Act of 1993 (NZHR Act1993). This enshrined in legislation that all applicants for a DRS position must be Catholic and “be able to satisfy the proprietor’s special character requirements” (NZHR Act 1993; see also NZCEO, 2010b). Tagging this position was intended to ensure that the DRSs would be able to effectively preserve the special character of the Catholic school (APIS, 2010; NCRS, 2008; NZCEO, 2000; 2005).

Since the late 1990s the New Zealand Catholic Education Office has identified a significant decline in the number of Catholic teachers, including those in tagged positions. The findings reported in this category reveal that the task of the DRS has become more difficult, especially in the role of maintaining the special character of the Catholic school. Consequently the special character of the Catholic school has begun to emerge as the exclusive responsibility of the DRS (Birch & Wanden, 2007; O’Donnell, 2001). DRSs now more than ever before are charged with the responsibility of ensuring that visible structures are in place to transmit and maintain the special character of the Catholic school within an increasingly secular student and teacher population (NZCEO, 2000; O’Donnell, 2001).

In maintaining and developing the special character of the Catholic school, DRSs from the onset of their appointments are responsible for developing the special character in conjunction with all staff employed by the BOT. This requires the continual provision of professional development in special character to all teaching staff in order to encourage them towards NCRS certification, as already discussed in Chapter One. DRSs

indicated that the profile of the teaching staff made this aspect of the role even more complex. The intricate realities of the profile of the existing teaching staff have a direct impact on DRSs' ability to preserve the special character of the school.

The profile of teaching staff in Catholic schools is perceived by the DRSs to be influenced by four diverse issues. Developing and maintaining the special character of the Catholic school is dependent upon the DRSs' ability to work within this diversity. Figure 4.2 identifies each of these four issues as sub-categories of the profile of existing teaching staff. The bearing that they have on the DRSs' perception of the role, which is the focus of this study, will be explored in the following sub-sections.

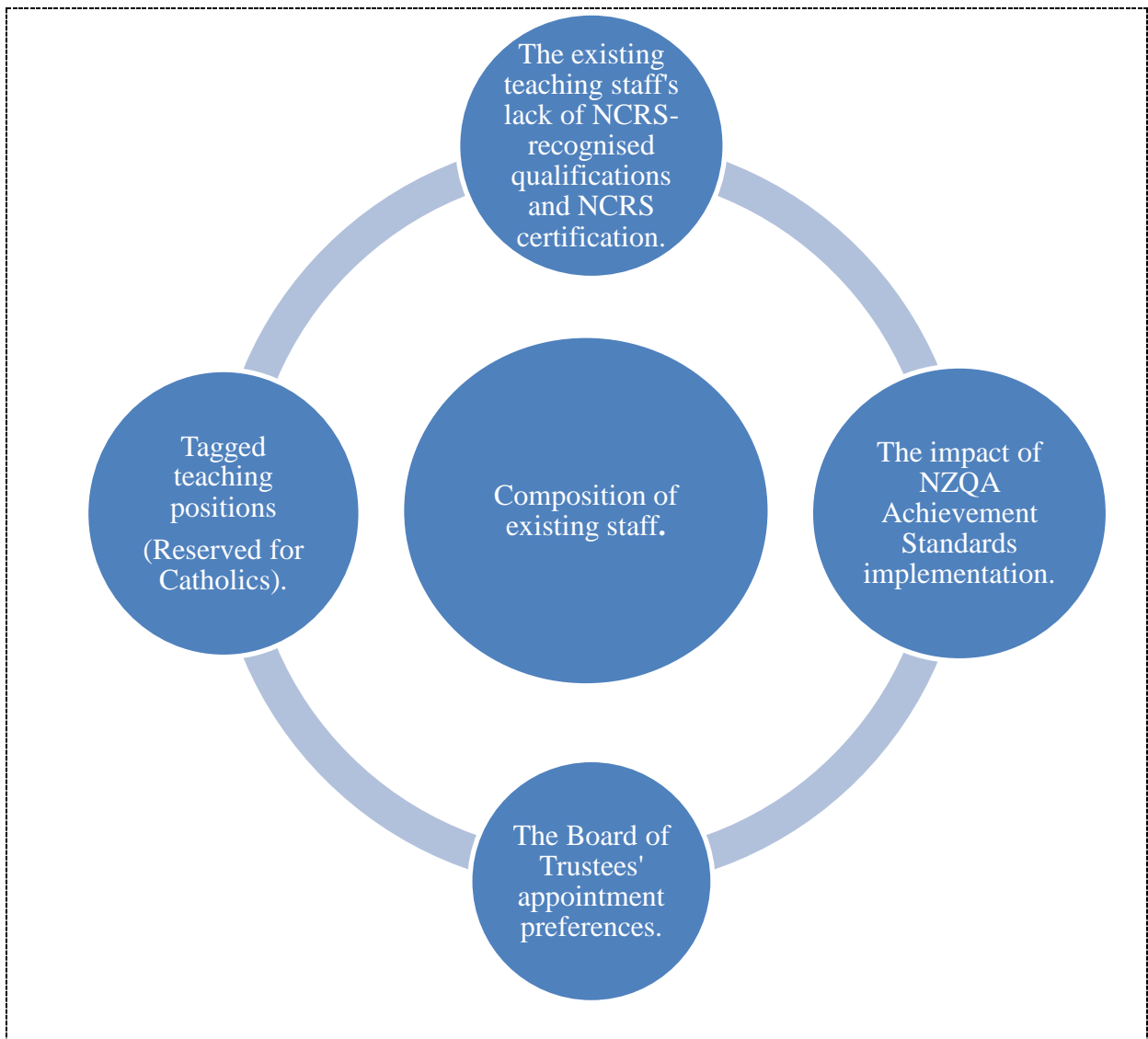


Figure 4.2: *Composition of existing staff.*

Sub-category 1: The existing teaching staff's lack of NCRS-recognised qualifications and NCRS certification

The DRSs perceived that the lack of emphasis placed on NCRS-accredited qualifications and certification in Catholic schools impacted on the composition of staff in Catholic schools. The profile of staff members profoundly influenced the role carried out by the DRS and consequently their perception of the role.

The lack of NCRS-certified teachers in Catholic schools was a significant factor limiting the DRSs' ability to mobilise teachers to play their part in maintaining the special character of their schools. Teacher apathy towards certification was evidenced by the following DRS's comment:

Teachers are not interested in NCRS certification as they find it a nuisance and cumbersome. They felt that they didn't really gain anything from it. The BOTs did not hold them accountable for obtaining it and it did not affect their ability to work in Catholic schools. (W)

Fostering the special character of the Catholic school was a difficult to impossible task in situations where the majority of the teaching staff did not have the necessary background to articulate and support the special character aims of a Catholic school and were reluctant to commit themselves to working toward NCRS certification. Without the support of staff members the DRSs were isolated and unable to effectively lead staff members, as a collective group, to make a commitment to promoting the special character of the Catholic school. The DRSs perceived that their role in developing and maintaining the special character of the Catholic school must occur in collaboration with the entire staff. In situations where staff members have been reluctant to progress towards NCRS certification the DRSs' ability to fulfil this aspect of the role was compromised.

Sub-category 2: Implementation of National Certificate of Educational Achievement (NCEA) Achievement Standards for religious education

There was a considerable decline in the number of teachers willing to teach religious education, which also impacted on the DRSs' perception of the role. The decline was due to certain factors which are explored in the next section, followed by an account of how this decline impacted on the DRSs' perceptions of the role.

Prior to the introduction of the NCEA religious education achievement standards in 2010 as discussed in Chapter One, a teacher of the Catholic faith was able to teach religious education without any specialist qualifications in religious education or special character. However, the introduction of NCEA religious education Achievement Standards required religious education teachers to have at least an NCRS-accredited three year diploma with specialisation in religion and theology (Shannon, 2012). This expectation deterred many untrained Catholic teachers from continuing to teach religious education as explained by the following DRS:

NCEA achievement standards have brought a big change in the focus and level at which we expect teachers to teach religious education. I think in the past that in secondary Catholic schools, Catholic teachers could teach without too much in-depth knowledge. Now it is not the case anymore as after the introduction of NCEA achievement standards in 2010, the curriculum focus has become more knowledge-centred. This placed increased pressure on teachers to either improve their qualification in religious education and theology or to stop teaching religious education. (D)

Although some teachers of religious education progressed towards becoming qualified, a significant number of unqualified teachers of religious education withdrew from teaching religious education in preference for teaching specialist mainstream subjects that they were qualified for.

The DRSs expressed their view that the departure of Catholic teachers from teaching religious education made DRSs solely accountable for preserving the special character

dimension of the school and that this added to their already demanding workload as recounted in the following statement:

When NCEA achievement standards became compulsory, teachers were very reluctant to pick it up. When they did venture into teaching it, they taught it very prescriptively as they did not want to deviate from the content. They were terrified of teaching it. The reluctance of teachers to seek professional develop in religious education and the nervousness of teachers about embracing achievement standards just added to my workload. (W)

The decline in teachers willing to teach religious education as a result of the NCEA initiative further compromised the ability of the DRSs to collaborate with religious educators to help maintain the special character of the Catholic school. This responsibility emerged as one that DRSs felt alone in maintaining.

Sub-category 3: The Board of Trustees' appointment preferences

The BOTs of Catholic schools are ultimately responsible for fostering the special character dimension of the Catholic schools and the appointment of staff as explored in Chapter One (PSCI Act 1975; see also Birch & Wanden, 2007; NCRS, 2008). The DRSs perceived that the Catholic BOTs in the Hamilton diocese's appointment policies especially for teaching staff, were biased towards appointing secular subject specialists at the expense of the religious dimension of the school. These appointments impacted on the composition of the staff members and on the DRS's perception of the role.

The trend of the BOTs towards the appointment of such teachers at the expense of appointing religious education specialists was a concern expressed by the DRSs. These appointment procedures generally involved an informal agreement between the BOT and the generalist subject specialists which involved their being awarded teaching positions in Catholic schools on the condition that they teach religious education, generally without being qualified to do so, to fill their timetable and to satisfy the proprietor's trustees on the BOT.

This had a profound impact on the DRSs' perceptions of their roles and the following comment encapsulates their concerns in this regard:

I had no say when the BOT appoints new teachers. As an afterthought, newly appointed teachers are normally just asked, "Oh, and by the way, are you willing to teach religious education or can you teach religious education?" If they are Catholic, then they teach it. Unfortunately this system of recruiting religious education teachers has been hopeless!

(B)

The ability of the DRSs to foster the special character of the school was compromised by the selection processes of the BOTs. The appointment preferences of the BOTs made it impossible for DRSs to compose a core group of specialist religious education teachers who could contribute to the special character of the Catholic school. These appointment practices significantly constrained the DRSs' capacity to ensure that the Catholic ethos of the school was nurtured and sustained. Without appropriate consideration and action toward appointing NCRS-certified religious education teachers, a perception emerged amongst the DRSs that special character was no longer a school priority.

These appointment preferences were not oriented towards the establishment of a religious education faculty staffed by qualified teachers. Ultimately the DRSs could not rely on a team of specialised religious education teachers to deliver the *Understanding Faith Curriculum* (NCRS, 2010a) which stands as a major component in maintaining a Catholic school's special character.

The appointment of unqualified teachers of religious education compromised the ability of the DRSs to carry out their role as curriculum leaders as the following comment indicates:

BOTs are continuing to appoint teachers who have never been or taught in a Catholic school! They appoint people who left the Church by choice and are only returning to the Church because they want to teach in a Catholic school. Religious education teachers were never appointed because they could teach religious education, they were

always appointed because they had another generalist subject which they taught well. It was just added on their teaching load. (H)

The BOTs' appointment procedures sent mixed messages which impacted on the DRSs ability to carry out their role in developing and maintaining the special character of the Catholic school in a collaborative and coordinated manner. While the BOTs expressed at a policy level the expectation of making appointments that would attend to the requirements of filling tagged positions, the actual appointments themselves did not reflect this as many appointments were non-Catholics who were unfamiliar with the Catholic tradition, particularly in an educational context. Consequently, the DRSs found themselves in a leadership role without a core group of teachers to lead in development and maintaining the special character of the Catholic school.

Sub-category 4: The lack of teachers in tagged positions

As already discussed in Chapter One, the legal provisions of PSCI Act (1975) provide safeguards which ensure that forty percent of the teaching positions within a Catholic school are reserved or "tagged" for those teachers from the Catholic faith tradition (PSCI Act 1975; see also NZCEO, 2000, 2008, 2013d; O'Donnell, 1998). In this diocese only 50% of tagged positions were filled (P Shannon, personal communication Diocesan Education Office, March 23, 2014). The DRSs perceived that the lack of teachers in tagged positions, which influenced the structure of the staff as a whole, also had a bearing on their perceptions of the role.

In spite of the statutory provisions as secured in the PSCI Act (1975) to reserve a certain amount of teaching positions for committed Catholic teachers in the diocese, each of the DRSs in the Hamilton diocese indicated that the ratio of tagged positions in their particular school was below the required level and that this impacted on their perceptions of the role of DRS. This is with consistent with the view from the Diocesan Education Office (P. Shannon, personal communication, March 23, 2014). The shortage of available Catholic secondary

teachers in Aotearoa is further evidenced by the fact that in term One in 2014, only 4 Catholic teachers appeared on the NZCEO website seeking employment (NZCEO, 2014a)

The following comment reflected the DRSs' general concerns: "Tagged positions at Catholic schools are well below the required level and it is a concern for everyone in relation to how we can effectively maintain the special character" (B), while another DRS observed that: "Catholic schools are continuously finding it difficult to fill their quota of tagged teachers. It is tragic (G).

Another concern raised by the DRSs was that the NCRS (2013d) policy was unclear as to who may be considered a full and committed Catholic. This meant that principals could interpret and apply the policy liberally. Some of the DRSs believed that the manner in which this has been interpreted does not ensure that those assigned to tagged positions are necessarily capable of assisting the principal and DRS in preserving the special character of the Catholic school. One DRS's comment encapsulated how most Catholic schools circumvented the problems surrounding the filling of tagged positions as required by the PSCI Act (1975):

The filling of tagged positions depends on the creativity of the principal and may involve dishonesty and some very creative definitions of what a "full and active member of the Catholic community is". (W)

The ability of the DRSs to exercise leadership in developing and maintaining the special character of the Catholic school was compromised by the liberal interpretation used by the principals in appointing tagged teachers. It appeared to the DRSs that these appointments were not aimed at assisting them in preserving the special character of the school, but instead focused on ensuring compliance with the legal provisions of the PSCI Act (1975).

The lack of commitment by the BOTs to seriously considering the Catholic suitability criteria of teachers seeking tagged positions compromised the DRSs in fulfilling the special

character requirements integral to their leadership role. As a result their ability to maintain the special character through tagged positions across all curriculum areas was limited.

The trend set by the BOTs in accepting a broad interpretation of who is eligible to fill a tagged position in effect resulted in the appointment of unqualified and/or uncertified teachers to such positions. The expectation that DRSs could lead the staff in developing and maintaining the special character through collaboration with tagged staff members was in reality ineffectual.

Summary

The diverse arrangements impacting on the composition of teachers in Catholic schools has had a significant impact on the DRSs perception of their role particularly in their ability to exercise leadership in the development and maintenance of the special character of the Catholic school. The insights emerging from this category are summarised in Table 4.4.

Table 4.4: *Insights emerging regarding the DRS' perceptions of the composition of the existing staff*

Insights emerging regarding the DRS' perceptions of the composition of the existing staff.	
1.	The composition of the existing teaching staff has a direct impact on the ability to preserve the special character of the school.
2.	The lack of NCRS-certified teachers in Catholic schools was a significant factor limiting the DRSs ability to mobilise teachers to play their part in maintaining the special character of their schools. When teachers, across all curriculum areas, did not embrace the professional development opportunities to progress towards NCRS certification, it inhibited the ability of DRSs to establish a collaborative and collective approach to the preservation of special character across the school.
3.	Another factor impacting on the DRSs ability to maintain the special character of the Catholic school was the decline in teachers willing to teach religious education after the implementation of NCEA religious education achievement standards in 2010
4.	The appointment preferences of the BOTs made it impossible for DRSs to compose a core group of specialist religious education teachers who could contribute to the special character of the Catholic school. DRSs felt that the BOTs, as the controlling decision-making bodies within the school, did not reflect a complete appreciation of the rights that were secured for Catholic schools and Catholic teachers through the PSCI Act (1975).
5.	The DRSs in the Hamilton diocese indicated that the ratio of tagged positions in their schools was below the required level of 40 percent. They perceived that the wide interpretation used by BOTs with regard to who qualifies for tagged positions and their subsequent appointment of non-practising Catholic teachers to these positions, did not allow the DRSs to establish a core group of teachers who could assist them in driving the special character of the school forward.

Validation of the DRSs' perceptions of the composition of existing staff

As the mission of the Catholic school is only convincing if carried out by people who bear witness to a living encounter with Christ (SCCE, 2007: 4), it was deemed imperative by the DRSs that teaching staff in Catholic schools should be made more aware of their obligations towards being supportive of the special character of Catholic schools.

This was substantiated by the SCE2's comment that revealed that:

The DRS's role is an integral and vital part of the Catholic secondary school. It is the pre-eminent role in a Catholic school. The DRSs must have the active support

of colleagues who will also need to be aware of the importance of religious education and special character being a cross-curriculum subject. For this reason all teachers in the Catholic secondary school must take advantage of professional development opportunities in order to comply with the stipulations of the PSCI Act (1975) as set down in appendix 15: 6 of the Handbook for BOTs published in 2013.

DRSs were critical of the fact that when teaching staff are appointed, a condition of appointment that does not appear to be enforced by BOTs and principals is that all teachers will be supportive of the special character (NCRS, 2008; NZCEO, 2008, 2013d; PSCI Act 1975). The DRSs stated that new teaching staff often had a skewed and incomplete understanding of this requirement. The DRSs felt that most new teachers thought that the condition implied the expectation of silence on special character and religious issues by the staff. The DRS felt that this was never clearly explained to and/or understood by new appointments as most struggled to establish an active, collaborative and committed effort towards assisting the enhancement of the special character. The DRSs felt that new teachers were not open to professional development in line with the specifications of NCRS certification as they interpreted “support of special character” as meaning that they were to teach their classes and not say anything contrary to the Catholic faith to anyone. In their interviews the DRSs outlined their concern that without any incentives for teachers to progress towards NCRS certification, the permeation of special character and Catholic identity across all curriculum areas will continue to be only an ideal (Schuttloffel,2007).

This finding was supported by one of the SCEs who agreed that:

The lack of the management of schools to require all staff appointments to acknowledge the need for Catholic character professional development makes the role of the DRS more difficult when they are required by the Bishop to enforce NCRS certification requirements. (SCE1)

The permeation of Catholic identity and special character throughout the Catholic school can only become a reality when there is a critical mass of experienced Catholic teachers and where on-going professional development of all staff towards strengthening the school's Catholic special character identity is a reality (Brown, 2010; Convey, 2012; Sullins 2004). The SCEs agreed that without it DRSs and religious education teachers will increasingly become the solitary guardians of special character, and without a core religious education faculty, responsibility will fall on the DRS alone. The same sentiments were expressed by Rymarz and Belmonte regarding the ability of RECs to maintain the Catholic identity of their schools in Australia (2014).

An analysis of the data pertaining to Category Two revealed that the decrease in the number of Catholic teachers, the lack of support experienced with the introduction of NCEA Achievement Standards by teachers in religious education faculties, the consequent decline in the number of Catholic teachers willing to teach religious education and the appointment preferences and biases of the BOTs have thwarted DRSs' attempts at establishing core religious education faculties staffed with specialised religious education teachers. This emerging theory was substantiated by the SCE who commented that:

It is disappointing and disturbing that some secondary teachers refused to attend courses to improve their own understanding of the Catholic faith. This sends a clear signal to their colleagues (non-religious education teachers), BOTs and students that religious education is of less value than the other subjects for which they are happy to further their knowledge. This is evident in some of the selections made by BOTs (SCE2).

Another SCE commented that:

The unwillingness of secondary teachers to engage in professional development related to the school's special character will compel principals to continue making use of

primary teachers, who are improving their qualifications while they teach in primary Catholic schools to fill the role of the DRS in a secondary school. (SCE3)

Without such a core cohort of religious education specialists the DRSs believed that they would be able to do lip service to making Jesus present in their school community as required by the NZCBC (2013). One of the experts commented that:

The development of a more academic approach to religious education has challenged many religious education teachers who themselves are not confident with the content and has led to DRSs feeling more isolated and alone in the school. (SCE1)

Another expert commented that:

The wide interpretation used by BOTs in appointing teaching staff undermines the quality of religious education, catechesis and faith formation in the school. Some appointments indicate a lack of BOT knowledge of what contributes special character. (SCE2)

This was also validated by the comment from the last SCE who stated that: “the filling of tagged positions appears to have degenerated merely into an exercise of filling the required quota on the books” (SCE3). The requirement of having the ability and willingness to teach religious education seems to have been forgotten when tagged appointments are made.

The same sentiments were shared amongst RECs in Australia (Buchanan, 2007). DRSs perceived that this situation led to an over-reliance on them to do all the special character work. In larger schools DRSs felt that this situation led to them feeling overwhelmed with the curriculum demands of the role. This study indicated that the appointment of specialised religious education teachers was essential and should be a priority for the BOTs. Without a sufficient number of tagged and certified teachers, the danger exists that Catholic schools will merely devolve into State schools with a historically religious foundation. The filling of tagged positions, as well as the creation of incentives for those in tagged positions and not burdening them with all the special character responsibilities, is in need of immediate address.

The study revealed that the appointment of teaching staff in Catholic schools is an essential and critical factor and of particular importance given the legal requirements of the PSCI Act (1975). However as stated by the SCEs, it appears that BOTs do not appreciate the statutory requirements of the PSCI Act (1975) to preserve the Catholic character of Catholic schools. One of the recommendations made by the experts was that the BOTs themselves should participate in NCRS certification courses in special character in order to enable them to appreciate the requirements of the NZCBC(2014). This expert made the comment that “without the appointment of properly formed and practising Catholic teachers teaching religious education, the already difficult task of the DRSs is made more complicated” (SCE1).

In this regard, 80% of DRSCPs in 2014 indicated that although they are responsible for the largest faculty, they all are saddled with an inherent challenge where most of the religious education teachers are not specialists in their area and where some do not wish to be teachers of religious education at all. This was also the case amongst RECs in Australia (Crotty, 2005). This finding was strongly supported by 70% of DRSCPs who indicated that management of the special character enhancement was impeded by teachers who did not have qualifications to teach religious education while 80% of the DRSCPs felt that teachers of religious education not practising the Catholic faith tradition were perceived as a major obstacle. At the same conference, 70% of DRSCPs strongly agreed that the overwhelming nature of the role results in high turn-over rates for DRSs, which complicates succession planning and makes fulfilling the role problematic.

The findings, analysis and validation of Categories Three and Four will be next explored in Chapter Five.

Chapter Five: Findings, Analysis and Validation of Categories Three and Four

Category 3: The Catholic school community's outlook on special character

Introduction

The Catholic school community's outlook on special character is directly influenced by those groups responsible for the effective governance of the Catholic school. These groups include the principals as executive members of the BOTs and the parent and Church-faith communities (Diocese of Hamilton, 2013) and are illustrated in Figure 5.1 as sub-categories of this category. The members of these groups consist of a combination of bureaucratic appointments such as principals and the proprietors' appointees, and those who have been elected through democratic processes such as the rest of the BOTs' members who are elected by the student and parent communities. The interdependent relationship between these groups can be best visualised in Figure 5.1.

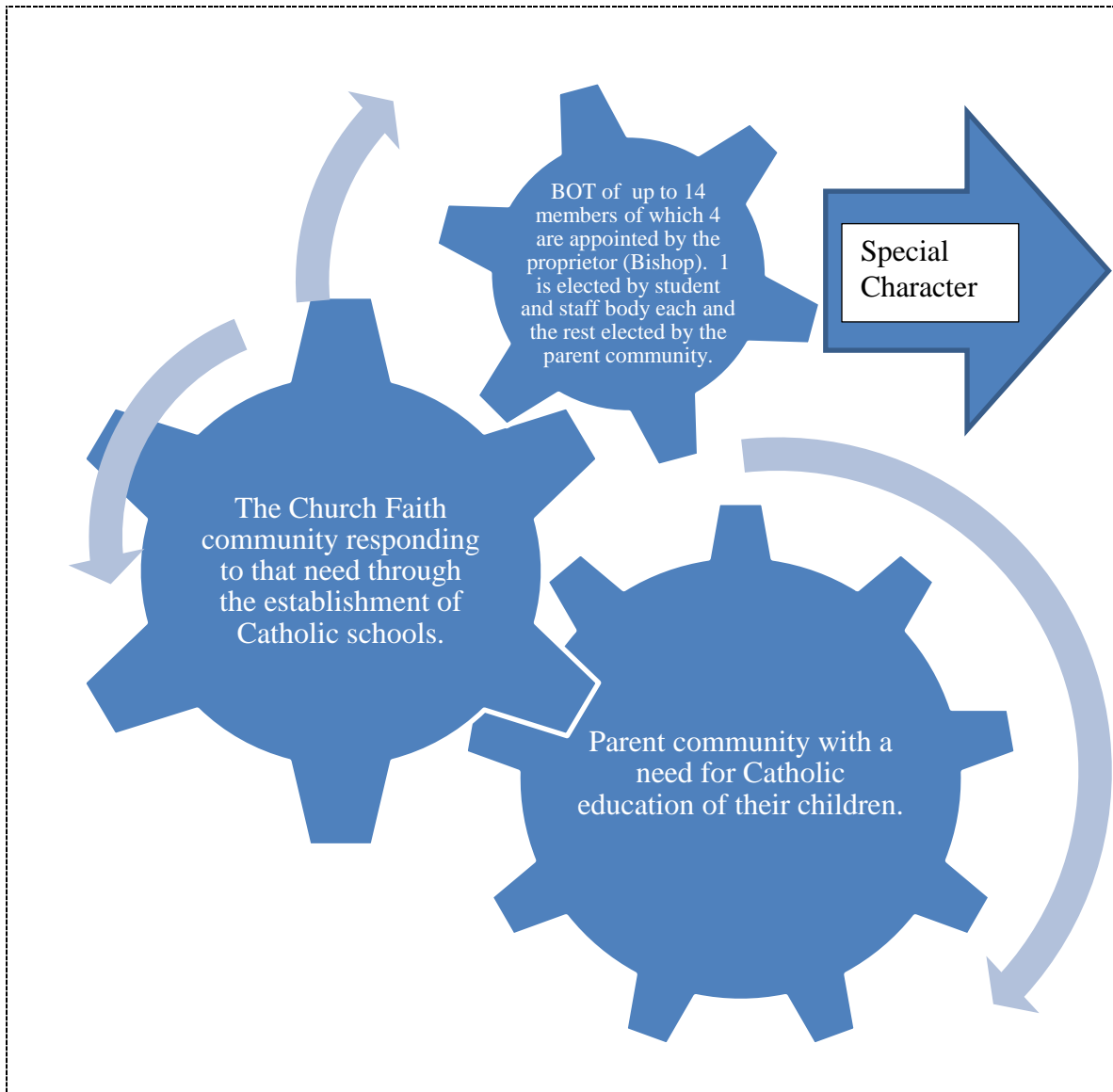


Figure 5.1: School community groups

Their understanding and definition of special character by these groups determines the priority given to special character in the school and influences the DRSs' perceptions of their roles. Although special character is generally understood to refer to explicit examples of the unique Catholic atmosphere of a Catholic school community (O'Donnell, 1998; Coulam, 2008, Wanden, 2009), the findings of this study reveal that a high level of uncertainty surrounds the Catholic school community's outlook and understanding of special character. This has complicated the task of the DRSs especially with regard to their role of maintaining and developing the special character of the Catholic school.

The DRS participants in this study revealed that the lack of a universally agreed definition and understanding of the priority of special character amongst these three groups responsible for Catholic schools was an important factor that impacted on perceptions of their role in enhancing the special character of the Catholic school.

The DRSs emphasised that the development and maintenance of special character in Catholic schools is dependent on the DRSs' ability to facilitate agreement between the disparate expectations and demands of these groups. Insights into the school-parent-church governance structure's outlook on special character and its influence on the DRSs' perception of their role will be explored in the following sub-section.

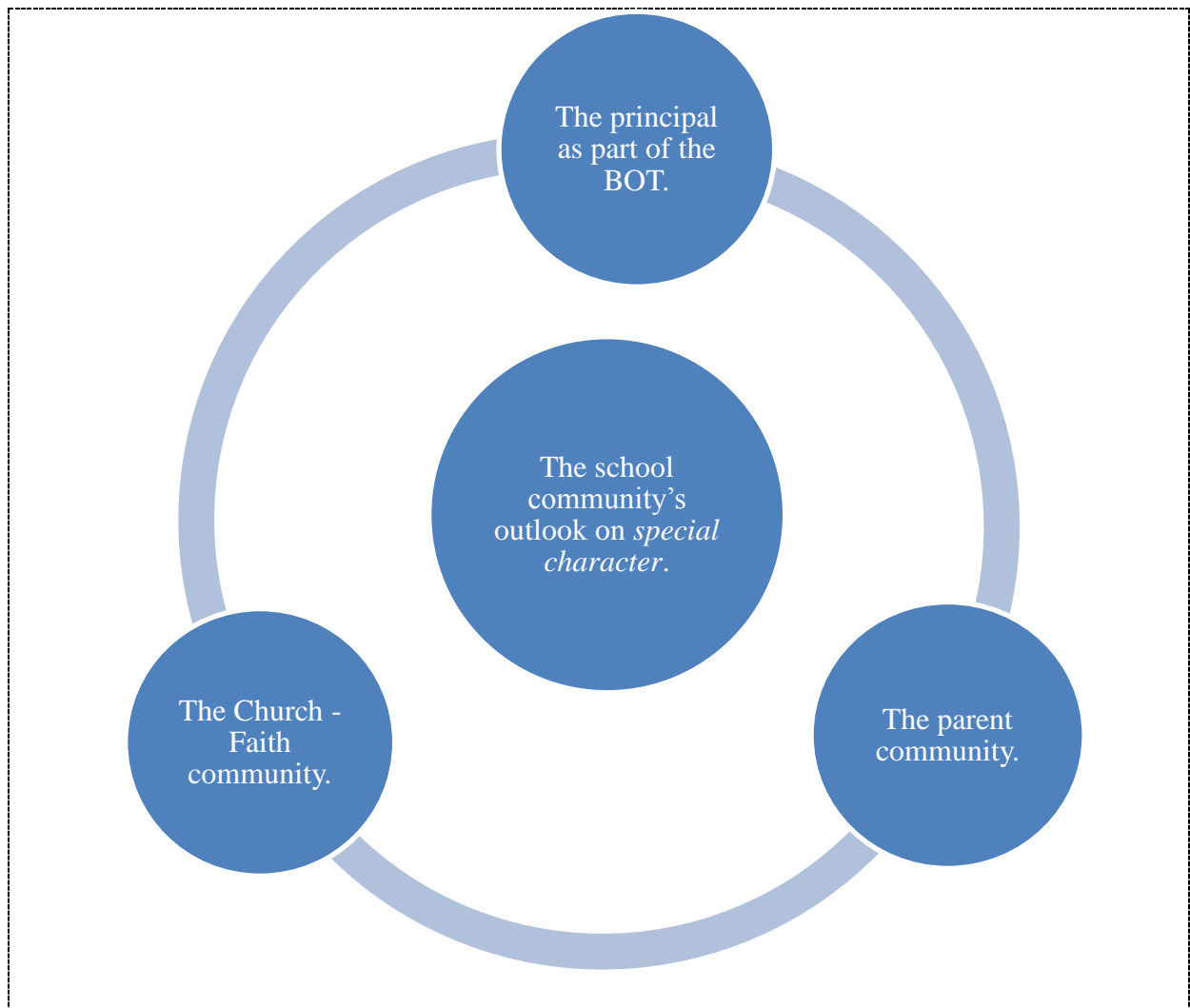


Figure 5.2: *The school community's outlook on special character.*

Sub-category 1: The principal as part of the BOT

The DRSs perceived that the indifference most principals displayed towards their professional responsibilities regarding the preservation of the schools' special character stemmed from their limited understanding of special character and was rooted in their lack of experience in Catholic education. The DRSs believed that this accounted for the principals' laissez faire approach to fostering the special character dimension of the Catholic school and was instrumental in compelling DRSs to assume by proxy the most senior leadership position in the school, responsible for maintaining and developing the special character of the school. This subsequently impacted on their perception of the role.

Notwithstanding the high importance attached to the role of principal in ensuring that the special character of the Catholic school is maintained and developed, DRSs commented that principals tended to minimise their own special character responsibility in this regard. This relinquishment of their special character responsibility was a concern to the DRSs interviewed, who attributed it to a limited understanding of special character and a lack of experience in Catholic education prior to their appointment as principals as embodied in the following comment from a DRS:

It is the principals that have to ensure the Catholicity of the school is maintained and developed, not only us as DRSs. However, they too often abdicate this responsibility to the DRSs. They prefer to delegate all special character issues and problems to the DRSs. (G)

Principals' lack of experience in preserving the special character ethos of Catholic schools prior to accepting the position of principal was perceived by the DRSs as central to understanding why these principals were unclear about their important role with regard to the maintenance and development of the special character of the Catholic school:

The number of people that have been DRSs before becoming principals is minimal.

Most principals have gone straight to becoming a principal of Catholic school without

working as a DRS in a Catholic school and normally from outside the Catholic education system. I think that it should be a requirement for aspiring principals of Catholic schools to have at least two years' experience as a DRS before being considered eligible for a principal's position in a Catholic school. I think newly appointed principals think that special character involves only the ticking of boxes that deal with things such as tagged teachers and student preference cards. As a result, when it concerns anything to do with special character and the Church, they do not have the professional background necessary and would delegate all special character issues to the DRSs for solution. (W)

The DRSs believed that the unwillingness of principals to take the lead in defining the concept and priority of special character in fostering a Catholic ethos impeded their ability to maintain and develop the special character of the Catholic school. Without the support of a principal knowledgeable in Catholic education and focused on raising the profile of special character as a priority within the school, the DRSs expressed their dismay at becoming, by default, solely responsible. This added to their already demanding workload and prevented them from establishing a collaborative approach towards fostering the special character of the school.

Sub-category 2: The parent community

Although parents of students in schools in all secondary schools in Aotearoa New Zealand have been empowered to be actively involved in their children's education through the passing of the Tomorrow's Schools Act of 1989 (Education Act 1989), DRSs perceived that the nominal connection of the contemporary parent group with the established Church has influenced the priority and status of special character within the school. DRSs perceived that this impacted negatively on the collective outlook of the school community with regard to the preservation and enhancement of special character and diminished their perception of the role of the DRS. The following DRS's comment was evidence of their disquiet over this emerging

trend: “The percentage of practicing Catholic families where the children attend Mass with the parents is falling rapidly and is a constant concern.” (D).

In spite of this apparent decline in parental Catholic religiosity (Wane, 2011), parents from an increasingly diverse and non-Catholic faith background have increasingly been enrolling their children in Catholic secondary schools (Radford, 2010; Wane, 2011). This has been causing discontent amongst DRSs over their ability to preserve the special character of the Catholic school. They believe it has impacted on the attitudes of parents of Catholic school students towards the Catholic faith. Hence, DRSs have to continually seek new and authentic forms of Catholic expression in light of the increase in enrolment of students whose parents have nominal or no connection with the Catholic Church (Chambers, 2012).

The DRSs believed that parental disengagement from the Church skews their understanding of the role of special character in the Catholic school and in particular their parental role as the primary educators in faith of their children (Carrol, 2006). The DRSs stated that the increasing tendency of non-religious parents to send their children to Catholic schools for non-religious reasons has negatively impacted on the ability of Catholic schools to establish and maintain a Catholic ethos.

The DRS participants expressed their concern that this lack of association with the Church impacts pejoratively on the expectations of the parents and their outlook regarding the significance of the special character associated with each Catholic school. They argued that if the Catholic faith is not part of the parents’ lives, it will negatively affect their attitude towards the importance attributed to religious education and special character. The following comment from a DRS encapsulated their shared concerns in this regard:

You have two generations whose only contact with the Catholic Church is through the Catholic school. I meet a lot of parents who say that they will support the special

character of the school. However, they do not know what it is and I believe they don't give it much thought apart from the preference interview to get the children into the school. Parents do not pass on the faith to their children these days. Parents leave it all to the Catholic school and the DRS to give their children the experience of being Catholic which they cannot or fail to do. (G)

The participants believed the non-commitment of parents to the Church and to the special character of the school had a trickledown effect on the students and limited the DRSs' abilities to establish the school-home-parish network that they believe is necessary to maintain and develop the special character of the Catholic school (SCCE, 1977, 1988; see also NZCBC, 2013). The DRSs believed that the distorted view that parents had of special character emanated mostly from their non-involvement with the Catholic faith tradition, as expressed by the following DRS:

Someone once used the analogy of a three-legged stool to demonstrate the importance of the school-parent and parish relationship. If one of the legs is missing, it falls over. To get a good partnership towards the maintenance of special character, all three are important for the stability of special character in the school. (G)

Although the Catholic Church invites all who wish to share and participate in the objectives of Catholic education to become part of the Catholic school community, the view of the DRSs was that non-religious parents do not appreciate the responsibility that accompanies this invitation (SCCE, 1988). They perceived that parents increasingly view the enrolment of their children into Catholic schools as an opportunity to disengage from their faith-modelling responsibility as parents. This absconding from responsibility handed this role to the school and in particular to the religious formation component responsibilities of the DRSs, who felt obliged to take on this role.

Without parental understanding and commitment to the Catholic Church and the importance of the special character in the Catholic school, DRSs have to constantly tailor the

Understanding Faith Curriculum more towards a catechetical programme in order to address the lack of faith formation support and understanding that contemporary students fail to receive from their parents. The DRSs perceived that without parental involvement in the established Church, they felt obligated to assume the role as the primary teachers in faith of the students in their care; a role which actually belongs to the parents (Paul VI, 1965a).

Sub-category 3: The Church-faith community

The DRSs commented that the Church's anticipated growth in parish attendance as a result of the increase in student numbers in Catholic schools was misplaced and revealed an incomplete understanding of the real purpose of special character, littered with unrealistic expectations of growth in Mass attendance. This view is supported by Duthie-Jung's research amongst young pakeha New Zealanders (Duthie-Jung, 2013a). Students in Catholic schools are coming from an array of religious backgrounds with nominal or no connection to an established religious persuasion: "Our students in Catholic schools are increasingly coming from an unchurched background with little connection to the Catholic Church" (W).

Some of the DRSs believed that the increase in student numbers in Catholic schools was being misinterpreted by the Church. The Church attributed the increase in Catholic student numbers to the success of its evangelical mission work. The Church's expectation of benefitting from the increase in student numbers revealed a dated understanding of special character that, according to the DRSs, is rooted in the pre-Second Vatican Council era as explained by the following DRS's comment:

I think the Church tends to have the idea that in order to be a good Catholic, you are a Mass-attending Catholic, like in the days of old. As there are fewer students attending Mass, the Church asks: "What are you doing as a school? Why are you not providing the kids with sufficient religious education so that they go to church on Sundays?" (C)

The DRS participants believed that the Church's notion that the objective of special character is to be the midwife of Mass-attending Catholics limited them in maintaining and

developing the special character of the Catholic school. Attempting to comply with the Mass attendance expectations of the Church was frustrating to the DRSs who perceived this as an unbalanced and unrealistic expectation of the Church. They resented the Church's understanding of special character, which they believed portrayed them as mere catechists, as illustrated by the following DRS's comment: "DRSs are not evangelists and neither [are they] catechists for the Church" (E).

The DRSs felt that the Church's perception of special character as an instrument to guide youth to active participation in the Catholic Church compromised them in fulfilling the educational component of their role. As Catholic education is focussed on the development of the whole person, it was perceived that overemphasis on the religious component of their role by the Church in the diocese made them ineffectual in their role as educational leaders who have a responsibility to ensure that students in their care receive formation that allows for the entirety of the person to be developed (Paul VI, 1965a; SCCE, 1977, 1988). The expectations of the Church's outlook associated with its perceptions of the purpose of special character led DRSs to perceive that the role was pressured into being more evangelical in nature, as they felt that their efforts must result in a visible increase in Mass attendance. The compulsion DRSs experienced to encourage and promote Mass attendance as a sign of loyalty towards the Church and the proprietor distracted them from finding a balance between the Church's expectations and the demands of secular society in the education of students.

The DRSs perceived that the diverse expectations associated with the purpose of special character in Catholic schools, emanating from the various groups making up the school communities, tended to fragment the role into irreconcilable parts and conspired against the formation of a universal outlook with regard to the place and purpose of special character within Catholic schools. They believed that in the view of each of these groups, to be justified in their positions as DRSs, each group's individual understanding of special character had to be pre-eminent in DRSs' planning and DRSs needed to be seen to attend to these

priorities constantly. The DRSs therefore perceived that doing justice to all of the expectations of these groups was impossible and this led them to believe that the role is inherently destined for failure.

A summary of the insights emerging from this category are listed in Table 5.1

Table 5.1: Insights regarding the DRS' perceptions of influence of the school community's outlook on special character

Insights emerging regarding the DRSs' perceptions of the role as influenced by the school community's outlook on special character.	
1.	The abstract and mysterious nature of special character as stipulated in the PSCI Act (1975) has led to varied and disparate understandings of the term amongst the Catholic school community within this diocese. The DRSs perceived that the role demanded that they bind together the dissimilar expectations of the various stake-holders in order to ensure the preservation of Catholic education within the parameters of the PSCI Act (1975).
2.	The Catholic principals' laissez faire attitude towards the importance of the Catholic school's special character was perceived to be a result of a lack of experience in Catholic education. This suggests a lack of Catholic leadership training programmes geared at training aspiring teachers for future Catholic principalships. Against this backdrop DRSs perceived that, by default, they became the senior and sole religious leadership position within the school.
3.	Although the parents of Catholic students are empowered through legislation to be actively involved in their children's education, DRSs have expressed their concern that the majority of parents of Catholic school-attending students have a nominal connection with the Church and the special character associated with the school. The DRSs felt that the indifference of the majority of parents of Catholic school-attending students obliged them to take on the additional role as the primary teachers in faith of the students. They perceived that without the commitment of the parents to the Catholic faith and the special character of the school, the complex demands associated with the role made it a task too great to be managed by one person.
4.	The DRSs commented that the Church's anticipated growth in parish attendance as a result of this increase in student numbers attending Catholic schools did not materialise, as students in Catholic schools were increasingly seen to come from religious backgrounds with a nominal connection to an established religious persuasion. The DRSs concluded that there was generally a lack of leadership and understanding from the Church regarding the role of the DRS and its unique status as secured by the NZCBC in 1975.
5.	The DRSs feared that the diverse special character expectations among the school community seemed to demand that they either favour the religious or the educational component of the role. In the case of inexperienced principals in Catholic education, DRSs were expected to assume total responsibility for maintaining the Catholic ethos of the school. DRSs believed that the lack of a universally agreed-upon definition and description of the role would continue to derail future attempts at increasing the efficiency of the role. This contributed to an unfavourable perception of the role as one in which an educator was doomed to disappoint the expectations of any one of the stake-holders within the school community.

Validation of the DRSs' perceptions regarding the school community's outlook on special character

This category revealed that much of the distress experienced by DRSs in their roles was due to the diverse and contrasting understandings that the various sectors of the school community had of what special character is, and accompanying unrealistic expectations. This has already been identified as a problem for Catholic schools in the research of McMenamin (1985), O'Donnell (2000) and Walsh (1987). Church education documents from the Second Vatican Council and later were written for the universal Church, with enough flexibility to allow local churches and individual school communities to adapt them to their local pastoral circumstances (Hutton, 2002). The three purposes of the "universal" Catholic school are seen to be the religious, educational and social development of its students (Hutton, 2002). Special character encompasses these purposes in the various individual integration agreements signed with the State (NZCEO, 2000). However, as to which purpose gets priority there appears to be much debate amongst the DRSs.

The special character experts commented that trying to meet the needs in the minds of various stakeholders is truly challenging. This is made more difficult by the fact that many BOTs, parents, clergy, teachers and principals have an unclear or inadequate understanding of what Catholic special character is.

The DRSs felt there is no perceived shared ownership of special character. SCE1 agreed with these assessments of the DRSs and stated that: "many principals usually delegate their special character responsibilities to the DRSs due to themselves not feeling confident" (SCE1).

Another SCE commented in support of this emerging theory that:

While it is possible that a lack of Catholic leadership training could contribute to an indifferent attitude towards the importance of Catholic special character by principals, I suggest that the principals' personal lack of faith formation and the relevant professional development is a contributing factor. The DRS is often

perceived as the religious leader and advisor in the school whereas the principal of the school should be equally qualified and regarded. (SCE2)

In this regard, a 2014 DRSCP commented that:

The DRS role is highly dependent on a day to day basis on the leadership and support provided by the principal. The role has too many functions and this causes some confusion as to who should be the spiritual leader of the school, the principal or DRS.

Sullivan's work on leadership identified that managerialism, which seems to be replacing leadership in Catholic schools as the accountability compliance measures increase, is more open to, and likely to result in, abuse of power as it tends to ignore the traditional foundations of these schools (2000). Its performance-driven agenda clouds a school's focus as it tends to become focused on market-place achievement at the expense of including students of all abilities.

The non-involvement of parents of Catholic students in the Church reveals that parents have abandoned the Church's teaching, which insists that the parents are the primary educators in faith of the children (CCC, 2221-2231; Paul VI, 1965a). This may be due to the fact that there has been a perceived exodus of Catholics from the established Church in the post-modernistic era (Birch & Wanden, 2007; Lynch, 2002; O'Donnell, 2001). This was affirmed by the expert comment that stated that:

The role of the DRS in supporting the parents through the special and religious education programmes cannot develop as parents tend to restrict their involvement with their child's spiritual formation to the enrolment process and interview. (SCE1)

Another major concern was the expectations or demands that the Church makes due to its "investment" in education. DRSs described being held accountable for the low level of parent and student attendance at Masses and inactivity in parish life. This seemed to be especially true for schools which drew students from a wide range of towns and various parishes.

In support of this theory an expert mentioned that:

Too often the DRS is held responsible for the Catholicity of the students of the school. The reluctance of some principals and other teachers to demonstrate their faith by their lived example undermines the work of the DRSs in their attempts to uphold the Catholic special character of the school. This is a shared responsibility that should involve the whole school staff. (SCE2)

The SCEs stated that the evangelistic emphasis that the Church has as the major goal of education should take into consideration that it often does not produce immediate results within the period of secondary schooling, and advocated a more patient approach.

As all Catholic secondary schools in the Hamilton diocese draw students from a wide range of cities, towns and villages, students who attend Catholic schools come from a wide range of parishes covering large geographical areas and normally bus to school, which may take more than an hour. This makes it virtually impossible for the DRSs to be “present” in these parishes as the face of the school at all times. However DRSs feel that parish clergy do not seem to understand this reality as many DRSs are married and have a commitment to their own families as well. DRSs revealed that in their view their appointment gave the school community *carte blanche* in their lives and was instrumental in them feeling overwhelmed by the role.

2014 DRSCPs contributed to the validity of the findings by all agreeing that the DRS role has become too complex and demanding to be adequately filled by one person, while 90% of them also agreed that this is one of the major causes of DRSs resigning.

Summary

Kennedy stated that DRSs from the start need to be assertive and clear about what their specific responsibilities are (2010). Unless they are, Kennedy states that DRSs will be allocated *ad hoc* extra responsibilities from across the school community that other people don't have the time for (2010). Unfortunately, the absence of secondary DRS training

programmes and/or induction programmes within the diocese prevents DRSs from being able to discern their role and responsibility clearly from the start. All SCEs concurred that the task faced today by DRSs in building special character is too great to be effectively managed by one person.

Category 4: The DRSs' perceptions of what supported them in maintaining and developing the special character

The DRSs perceived that the collaborative support they received from Senior Management Teams (SMTs) and staff members committed to the Catholic faith and the transition to NCEA Achievement Standards-based assessment (Strathdee, 2011) in 2010 were vital factors which enabled them in their role of fostering and advancing the special character ethos of the Catholic school. They reported that this had an affirming and validating influence on their perceptions of the role, especially at times when they felt close to burn-out as the demands and expectations of the role became overwhelming. Figure 5.3 shows the subcategories associated with Category Four; factors that assisted DRSs to maintain and develop the special character of the Catholic school, and that will be further explored in the following sub-sections.

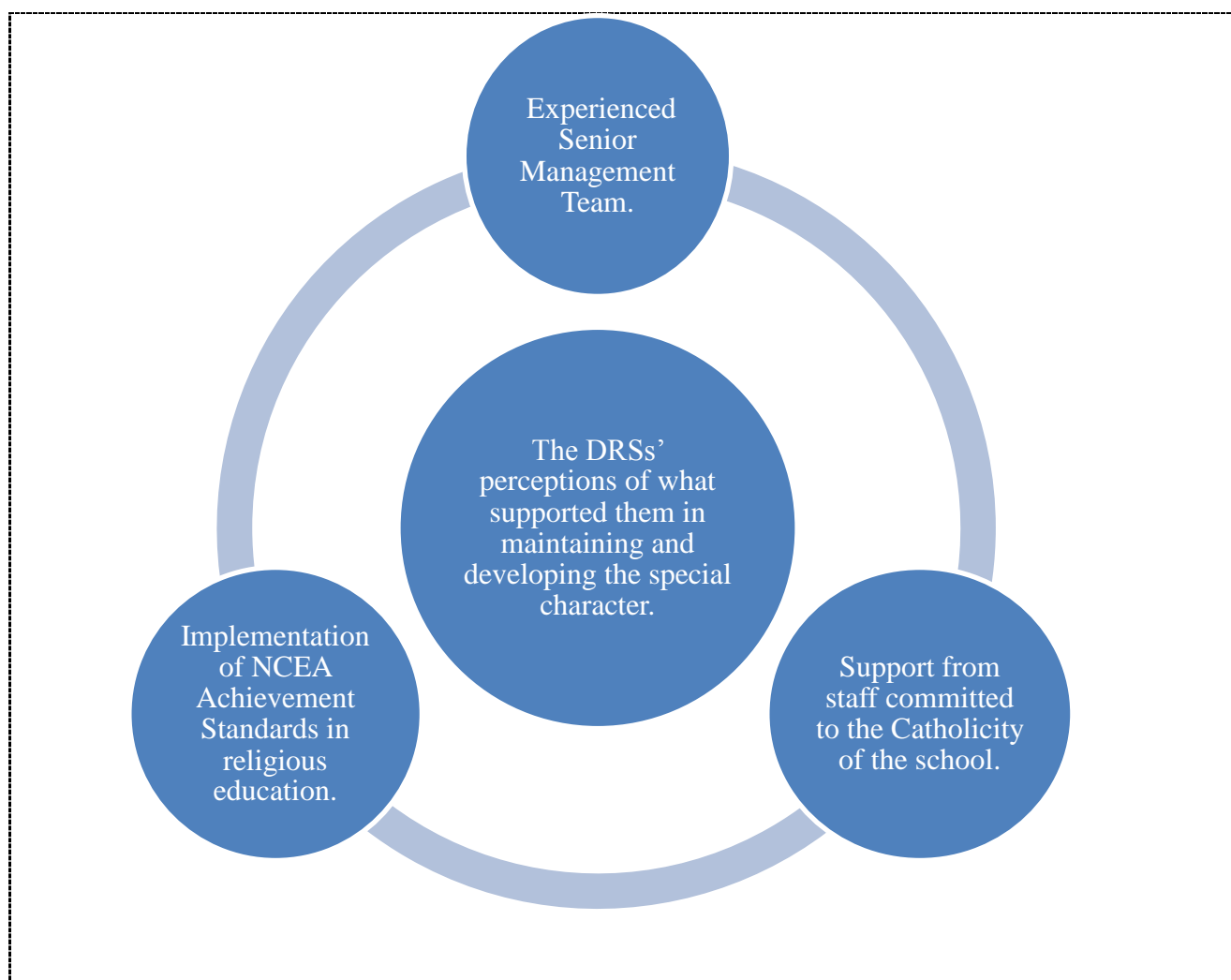


Figure 5.3: The DRs' perceptions of what supported them in maintaining and developing the special character.

Subcategory 1: The support of experienced senior management teams

Some of the DRs perceived that support from SMTs committed to the Catholic faith tradition was vital in enabling them in their role of fostering and advancing the special character ethos of the Catholic school. In these cases, the unified and collaborative stance taken by the SMT appeared to support principals who did not have experience of Catholic education. Support from the SMT was identified by the DRs participants as being threefold in nature. The first was the unpretentious interest displayed by the SMT regarding the development and maintenance of the special character of the school. Second was the participation and willingness of some members of the SMT to assist with the teaching of religious education and the final ingredient was the enthusiasm with which some of the

members of the SMT asked to be kept informed regarding matters pertaining to the school's Catholic and special character. These were interpreted by the DRSs as examples of support in their special character preservation role as revealed in the following DRSs comment:

Our SMT were made up of experienced Catholic educators which supported me and the principal. My experience as a DRS was that the whole-hearted support from the SMT made a huge impact on my ability to maintain the special character of the school. (Y)

When teaching staff on the SMT undertook to teach some of the religious education classes, the DRSs reported that this increased the visibility and credibility of the subject area of religious education within the whole school and raised the profile of DRSs and their responsibility in preserving the special character ethos of the school. This issue will be further explored in subcategory four.

Most of the DRSs who were supported by Catholic-focused SMTs commented on the importance of providing continuous feedback and feed-forward to the SMTs regarding special character and religious education programmes in the school. They saw that this ongoing communication helped to generate interest and support among the SMT about the successes and difficulties experienced by the DRSs in their special character leadership role. The DRSs who shared this view indicated that they normally had unfettered access to the principal. Although most DRSs acknowledged that the majority of Catholic principals did not always have the Catholic faith background for their positions, the experience was empowering if the SMT as a leadership group was focused on preserving the special character as noted by the following DRS:

For me, when I was a DRS, I had a very good relationship with the principal and I had the principal's respect. The principal knew how difficult it was to get a good DRS and was very supportive by allowing the SMT to assist me in enacting my vision for preserving the special character of the school. That level of support was very important to me as DRS. (G)

Crotty (2005) has emphasised that the support of principals is vital for those in Catholic religious education leadership roles if Catholic education is to be effective. Dadley and Edwards (2007) found that the lack of senior management support was an instrumental factor in the low retention of religious educators in leadership positions and the inability of those in religious leadership roles to establish and maintain the Catholic ethos of the school. Support from the SMT was certainly apparent for these DRSs as they perceived that the support demonstrated an understanding of the importance of the school's special character in compliance with the provisions of the PSCI Act (1975). The DRSs perceived that the support of SMTs enhanced the credibility of the role among the school community and provided them with a platform from which they could establish a Catholic ethos in the highest echelons of the school's leadership which would then eventually feed through to the whole school.

The DRSs acknowledged that support from committed Catholic teaching staff was imperative to the Catholic educational franchise and the support of these teachers to the DRSs will be discussed in the next subcategory.

Subcategory 2: Support from staff committed to the Catholicity of the school

The DRS participants involved in this research suggested that their ability to maintain and develop the special character of the Catholic school was possible when assisted collaboratively by staff committed to maintaining the Catholic ethos of the school across all curriculum areas as suggested by the NZCEO (2009). Support was identified from a) committed tagged teachers and untagged teachers who taught religious education, b) committed Catholic teaching staff and c) the willingness of non-Catholic teaching staff to assist in establishing a Catholic ethos in the school.

Committed tagged teachers and teachers of religious education. In spite of the problem of finding suitable, committed Catholics to appoint to tagged positions as identified in subcategory two, DRSs commented that the commitment of practising tagged teachers to the special character of the school assisted them in fostering the special character of the

Catholic school. The commitment of these teachers to the Catholic faith allowed them to work collaboratively with the DRS in a team context as revealed by the following DRS's comment: "The tagged religious education teachers were supportive on a practical level as through sharing the responsibilities of the role we, as a team, all gained the same vision" (Y).

Another DRS remarked, upon reflection, that: "The positives assisting DRSs are the committed tagged teachers involved in teaching the religious education programme" (B).

The DRSs were adamant that the co-operative approach that emerged from the team context in the religious education faculty strengthened and solidified the DRS role in the school and agreed that without these Catholic specialists to support them, the special character ethos of the school would be in danger of being lost.

Committed Catholic teachers who do not teach religious education. In addition to receiving support from the SMTs of the various Catholic schools, DRSs identified that the support of some committed Catholic teachers in other curriculum areas was fundamental in enabling them to maintain and develop a presence for the role across the whole Catholic school:

I think that the committed Catholic teachers in our Catholic schools, who practice their Catholicity and who do that unashamedly and are quite upfront with kids, without proselytizing or anything like that, they are the main pillars of support and I think they are the heroes of our schools. (G)

Without the personal faith commitment of these Catholic teachers, DRSs acknowledged that their task would have been impossible. As has already been stated in Category Four, being obliged to take on the role of the parent as the primary teacher in faith of the students, the support of these committed Catholic teachers has made this, at the most, manageable within the context of a non-committed parent group. In Catholic schools where teachers of the Catholic faith tradition lived their faith and actively participated in the liturgical life of the school and local parish, DRSs perceived that they were more supported in their role of

maintaining the Catholic special character of the school. This support consisted of being able to share the responsibility of being the primary educators in faith of the students with Catholic teachers committed to the faith. This instilled a collaborative and supportive atmosphere across the whole school's teaching staff.

Non-Catholic teaching staff's commitment to the special character of the Catholic school. A significant aspect which arose from the unstructured interviews with the DRS participants was the support given to the DRSs by some teachers who are not members of the Catholic faith tradition as relayed in the following comment:

When I was challenged by the BOT to increase teachers' involvement with the special character, it was predominantly the non-Catholic teachers who put their hands up and were willing to assist, not so much the Catholic teachers. (W)

Another DRS commented that this willingness of the non-Catholic teaching staff to assist in preserving the special character was even more apparent when non-Catholic staff assumed leadership roles in Catholic schools. The overriding perception amongst DRSs was that it appeared that non-Catholic teachers and leaders in some cases were more aware of the need to explicitly live and teach within the special character framework than those from the Catholic faith. Sometimes the non-Catholic teachers were perceived as better than Catholic teachers in nurturing the school's special character as suggested by the following DRS:

If you look at one of the Catholic college principals, who is not a Catholic and who has temporarily assumed the principalship of a Catholic school for more than a year, that principal is more Catholic than those principals who really are of the Catholic faith. That principal is a greater supporter of Catholic education than any other Catholic principal. (B)

In spite of the importance of Catholic teachers in the Catholic school, the view of the DRSs was that sometimes a sense of entitlement emerged among some Catholic teachers who felt that their presence in Catholic schools should be their only contribution to the special

character. In these instances, DRSs felt more supported by non-Catholic teachers: “more than half of the non-Catholic teachers are very pro-special character of the school. They are very supportive and may even be more supportive than some Catholic teachers” (C).

The DRSs perceived that the demands of the role were more manageable when there was an increased sense of valuing the special character of the school across all curriculum areas. They perceived that the decline in special character observances amongst teachers in Catholic schools eventually equated to an increased workload in the role of the DRS.

Subcategory 3: Implementation of NCEA Achievement Standards in religious education

DRSs involved in this research suggested that the transition from NCEA unit standards to NCEA achievement standards-based assessment in 2010 (Strathdee, 2011) assisted them in their role of raising the profile of the school’s special character and had a profound impact on how they perceived their roles. This new paradigm of NZQA achievement standards in religious education called for a re-evaluation of religious education teachers’ perceptions of their role within the school and their ability to continue teaching religious education at a competent level.

Notwithstanding the problems associated with the introduction of NCEA achievement standards (Goh, 2005; Strathdee, 2011), its introduction did raise expectations regarding teacher competency especially within religious education faculties as it challenged many of the religious education teachers’ beliefs about their own abilities and competencies (Smith & Lovat, 2003).

With its introduction DRSs were concerned about the ability of some staff to continue teaching religious education as already discussed in Category Three. The DRSs believed that the transition to achievement standards exposed deficiencies in the religious knowledge of a majority of their religious education teachers and resulted in their exodus from the religious education teaching cohort. However, they believed that this provided the impetus for some

teachers to enrol with Catholic tertiary education providers in both Aotearoa New Zealand and Australia in order to improve their qualifications as observed by the following DRS:

We now have some members of staff who are very pro-active in upgrading their qualifications. Some have done courses presented by the local diocese. We have a teacher who is new to teaching religious education and who is upskilling in order to be confident in the religious education programme they were teaching. (D)

The DRSs suggested that in the schools where religious education teachers embraced opportunities to improve their religious educational qualifications, it assisted them in raising the morale and work ethic of all religious education teachers across all of the school's faculties. The DRSs commented that the upskilling of teachers also provided opportunities to organise staff professional development aimed specifically at raising awareness of the schools' unique special character. Most DRSs could not offer these professional learning opportunities at school level as they also did not hold the professional qualifications necessary to steer the learning of their faculties. They disclosed that they were fortunate in that the diocesan education office education advisers were well trained and qualified in religious education and presented these courses locally at each of the individual schools while incorporating new content required for NCEA achievement standards. They believed that this allowed them to promote a sense of teamwork as they became co-learners with their colleagues in a co-operative learning setting. This enabled a team approach towards NCRS certification and improved specialised qualifications amongst the members of the various religious education faculties. DRSs considered that this was attributable to religious education teachers not considering the professional learning to be intimidating as it mostly occurred in a faculty context at their various schools. The experience was further enhanced by the presenters from the diocese office as they were regular visitors to the Catholic schools and well-known to all. These professional learning opportunities, which the DRSs co-ordinated with the diocesan office and other Catholic schools, allowed religious education

teachers with insufficient knowledge of the Catholic faith tradition to update and improve their teaching and learning abilities. In addition, involvement in these courses resulted in an escalation in the religious teachers' own personal and professional conviction of the fundamental importance of the special character of the school and raised their awareness of the DRS's role in maintaining the special character ethos within the school.

Literature about the value of professional learning experiences organised by school personnel at a school-based level has been well-researched (Fullan, 1993; Smith & Lovat, 2003). The DRSs demonstrated a sympathetic understanding of how vulnerable many religious education teachers were because of their lack of relevant qualifications and non-certification status with NCRS. The DRSs were able to recognise how such issues might have an impact on a teacher's level of confidence in teaching religious education. In this regard, the DRSs perceived themselves as key persons, responsible for co-ordinating professional learning experiences for these teachers who would improve their confidence concerning their knowledge of the Catholic faith, in a context where they were co-learners together with their DRSs in co-operative learning settings based at their own schools. The factors that DRSs perceived as supportive their efforts to maintain and foster special character are summarised in the table below.

Table 5.2: Factors that supported the DRSs in their roles

Insights emerging regarding the DRS' perceptions of what supported them in their role of maintaining and developing the special character of the Catholic school.	
1.	DRSs perceived that support from SMTs committed to the Catholic faith tradition was vital in enabling them to foster and advance the special character ethos of the Catholic school.
2.	Their ability to maintain and develop the special character of the Catholic school was only possible when assisted collaboratively by tagged staff committed to maintaining the Catholic faith and the Catholic ethos of the school. A significant aspect which arose from the unstructured interviews with the DRS participants was the support given to the DRSs by some teachers who are not members of the Catholic faith tradition. Some DRSs indicated that in their schools the non-Catholic teaching staff revealed a commitment to the special character at an equal or higher level than that of some tagged and religious education teachers.
3.	The introduction of NCEA Achievement Standards into Catholic secondary schools have galvanised some religious education teachers to improve their qualifications and progress towards NCRS certification. It enabled the DRSs to co-ordinate with the diocesan education office, and for courses to be presented at local schools when they felt that they themselves lacked the relevant qualifications to lead the instruction themselves. This enabled teachers of religious education, who made use of these opportunities, to become professionally and personally confident with the Catholic faith tradition and their teaching of religious education.

Validation of the DRSs' perceptions of what supported them in their role of maintaining and developing the special character of their Catholic schools

All the SCEs concurred that these elements would have been supportive of the DRSs in their role. In situations where there were other SMT members who were supportive of the special character, the DRSs felt more confident to bring their vision for special character across to the rest of the SMT and middle management. This did not necessarily extend to teacher level, but enabled them to raise its importance at all levels of the school. It was also only possible when DRSs were appointed to the SMT or SLT and not relegated to a lesser status than that of HOFs with the same or less amount of management units (MUs). MUs are salary units that are provided to BOTs for the purposes of recognising management, responsibility, recruitment, retention and/or reward (MoE, 2012, 2014b, 2014e). Each MU

equates to \$4000 in additional remuneration. Heads of faculties are usually allocated three MUs in addition to their normal remuneration entitlement that is secured by the Post-Primary Teachers Association (PPTA) through collective bargaining (PPTA, 2013a). In these cases it did not allow for the emergence of the role as the second most senior position of religious leadership within the school as provided for by the PSCI Act (1975) (Kennedy, 2010; NCRS, 1991, 2005). As a consequence, emphasising the importance of preserving special character and Catholic identity did not always have a trickle-through effect to the classroom teachers and the students.

Summary

In the absence of filled tagged positions, some DRSs felt that some of the non-Catholic teaching staff tended to be more committed to special character as they may perceive that they have to more readily and visibly demonstrate their commitment to special character. Some of these teachers who have embraced opportunities to improve their understanding of the Catholic faith through NCRS certification have become resources who help the DRSs preserve the special character. The general perception was that the greater the number of teachers in Catholic schools who engage in progressing towards NCRS certification, the more readily Catholic special character permeates through all spheres of the school community. This agrees with Convey's (2012) research in the USA. All the experts agreed with the emerging theory from this category regarding what factors the DRSs perceived supported them in their role. The fact that they perceived not much else as supporting them is a point which will be discussed later in the discussion in Chapter Seven.

Chapter Six: Findings, Analysis and Validation of Categories Five and Six

Category 5: DRSs' perceptions of the nature of the role

The DRSs raised serious concerns regarding the impact that the dimensions of the role, the perceived status and the qualifications required for the role had on their perception of the role. The issues are illustrated in Figure 6.1 as sub-categories of Category Five, dealing with the DRS's perceptions of the role. This section will present the data related to the ways in which the DRSs perceived their roles in maintaining and developing the special character of the Catholic school to ensure compliance with the PSCI Act (1975) in return for state aid.

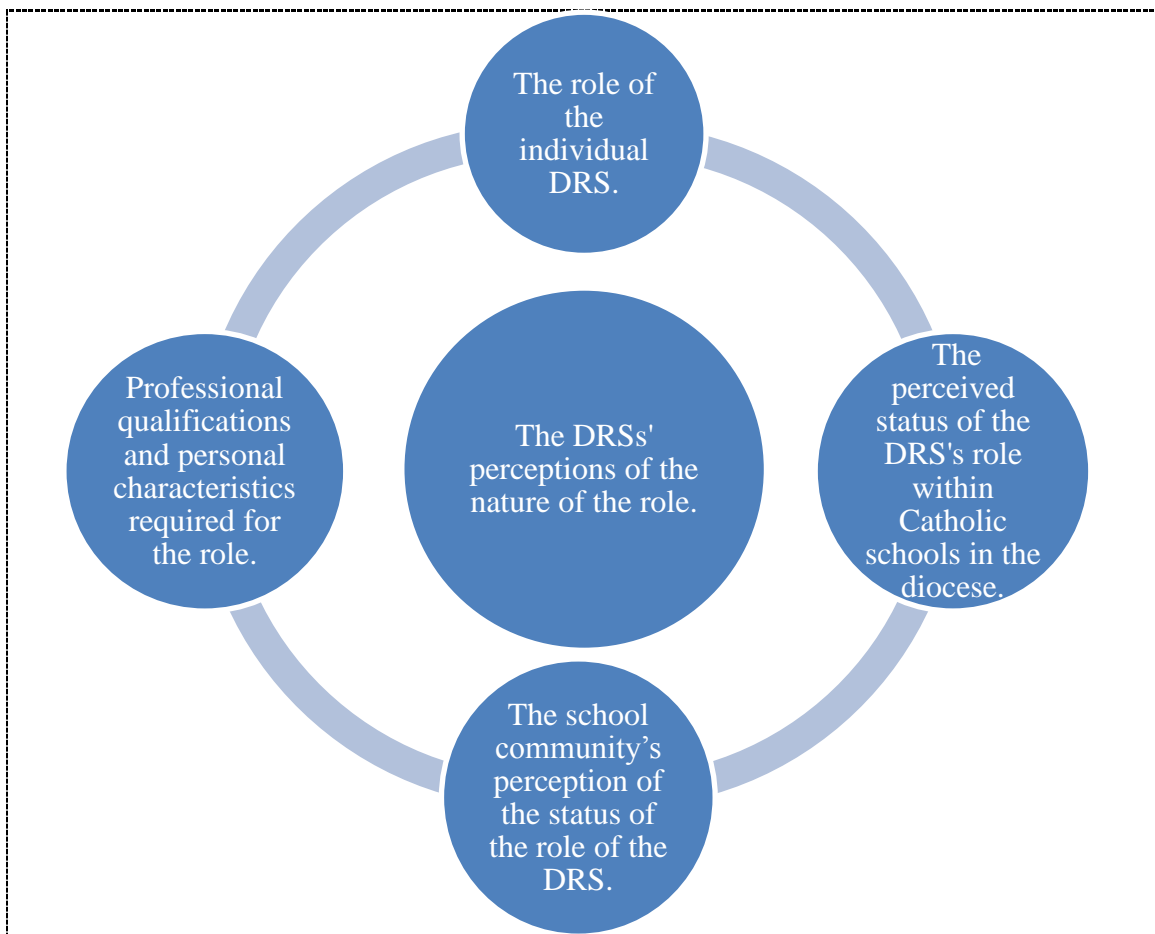


Figure 6.1: *The DRSs' perceptions of the nature of the role.*

Sub-category 1: The role of the individual DRS

A common emerging theme among the DRSs that correlates with perceptions on religious leadership roles in schools in England (Dadley and Edwards, 2007) and Australia (Buchanan, 2007; Fleming, 2002; Crotty, 2005), was that the role of the DRS is too demanding to be efficiently managed by one person.

Over the almost 40 years since its establishment in 1975, the complex nature of the DRS role has evolved (Birch & Wanden, 2007, 2008). This evolution of the role with its increasing workload has been widely reported with regard to RECs in Australia (Buchanan, 2007; Crotty, 2005, Liddy, 1998, Fleming, 2002; Healy, 2011a). As the DRS role continues to develop, varying perceptions and expectations hamper attempts to clearly identify what responsibilities this unique position in Aotearoa New Zealand Catholic schools involves (Birch & Wanden, 2007; 2008, O'Donnell, 2000; van der Nest & Buchanan; 2014; Wanden, 2009). It is clear that the DRSs hold a position central to the educational and salvific mission of the Church. In the Australian context the complexities and demands of the lay REC role have made it difficult to reach agreement on the expectations of the role (Buchanan, 2005). The findings in this category indicate that a parallel can be drawn with the position of the DRS in the Aotearoa New Zealand context. The DRS respondents in this study identified that: a) being perceived as exclusively responsible for the special character of the school; b) being selectively appointed for either their ministerial or educational competence; and c) diocesan attempts to divide the role between a HOFRE and Director of Special Character (DSC) all influenced their perception of the role.

Sole responsibility for all things Catholic. The DRS participants continually commented on the engulfing nature of the role as they perceived that they were responsible for everything related to establishing and maintaining the special character of the school. This view was expressed by one DRS as follow:

It is your sole responsibility as DRS to maintain the special character of the school, whatever that involves or means and at the same time ensuring that the Catholicity, the Catholic tradition and faith is upheld within the school community. (A)

Another DRS complained that the role seemed, by virtue of its workload, to isolate DRSs from the rest of the staff: “I think they expect me to drive the whole Catholic ethos and special character of the school on my own.” (C). A common emerging theme was the DRSs’ sense of being only a means to an end for both the school community and the Church and that end was continued access to state funding:

I feel that my role is only seen in terms of ensuring compliance with the requirements of the integration act and the Bishops statements, which according to the NCRS BOT handbook states that I must ensure compliance with the special character clause and not live outside the teachings of the Catholic Church. However, at a personal level, I did not think that my personal well-being mattered much to the school community or the Church. (W)

The perception that they are solely responsible for preserving the special character of the school tended to degrade their role in their own view and trivialise it for the wider school community.

DRSs favouring one of the components of the role. Traditionally, religious leadership roles such as these have been understood to consist of both a ministerial-ecclesial and religious-educational component as has been identified in the Australian context by Fleming (2002), Crotty (2005) and Buchanan (2005, 2007). It appeared, from the unstructured interviews, that the DRSs favoured either the ministerial-ecclesial component or the religious-educational component of the role based on their experiences prior to being employed as DRS.

One former religious congregation member stated that:

I enjoyed the liturgical part and found it more satisfying than the educational component. I found the NCEA religious education component quite challenging, hard going to implement and difficult to lead. (G)

Other DRSs coming from non-religious congregational backgrounds intimated an opposite sentiment of preferring the religious-educational leadership component of the role:

When appointed as a DRS, I categorically stated that I would not be the liturgist for the school as DRS, I made that quite clear. The principal said that was fine and like a fool I believed the principal. It was really an important year, and there was a huge liturgy thing that had to be organized. So the principal called me in and said I had to organize this. I said we had an agreement and the agreement was that I would not be doing school liturgies. The principal said that they were paying me to be the DRS and that that was part of my job. I just had to do it. (E)

In the Australian context, the role of REC has been perceived as a role both within the Church and within education (Buchanan, 2009; 2010; Buchanan & Engebretson, 2009; Crotty, 2005). It is this bi-dimensional nature of the role that distinguishes it from other curriculum leadership roles (Crotty 2005). The dual nature of the role usually means that the REC has responsibility for the religious education curriculum and spiritual wellbeing of staff and students (Buchanan, 2010). Liddy (1998) has argued that this dual role dimension of the REC is far too demanding for one person to handle. Research by Crotty (2002, 2005) and Johnson (1998) revealed that there was a tendency amongst RECs to undertake all aspects of the role and consequently fail to adequately execute any of them. With the introduction of NCEA achievement standards in 2010, some DRSs revealed that the overriding focus of the DRSs' role has become the religious educational curriculum component rather than the liturgical side of the role. This concurred with the notion among Australian researchers that RECs tended to carry out one key component of the REC role at the expense of the other.

The appointment processes for DRSs highlighted in Category One agreed with the research by Crotty (2005), Fleming (2002) and Johnson (1998), which found that RECs were unlikely to be strong or highly experienced leaders of classroom religious education. In the Aotearoa New Zealand context this was attributable to a lack of interest in the role which necessitated the principal approaching them in secret as discussed in Category One.

Limited opportunities for further professional development of DRSs in both ministerial and educational spheres of responsibility due to time constraints, and the sole responsibility for special character maintenance, led most DRSs to emphasise the component of the role which they felt most comfortable with. This selective over-emphasis of one component at the expense of the other constrained them in their roles as the impact of this sole responsibility compelled them to excel in the well-acquainted part and to merely manage the other in order to ensure compliance. This exacerbated their sense of inadequacy as they realised that they could not do justice to the position as required by the school-faith community. To address the emergence of an unbalanced approach to the maintenance and development of special character across the diocese, some schools have, since the early part of the 21st century, opted to split the role of the traditional DRS between a HOFRE and a DSC. However, the DRSs in this study commented that this decision simply appeared to fracture the role across two responsibilities, where the overlapping of responsibilities tended to cause conflict in these settings. This will be further explored in the next section.

Division of the DRS role into a Head of Faculty for Religious Education (HOFRE) and a Director of Special Character (DSC). The separation of the DRS role into a HOFRE, mainly responsible for oversight of NCEA and curriculum matters, and a Director of Special Character, responsible for the ministerial and liturgical side of the special character, to address DRS burnout, have had a negative reception amongst the DRSs involved. They believed that the continual overlapping in responsibilities and duplication of work between the two

positions caused confusion amongst educators and the rest of the staff as illustrated by the following comment:

At the start I was not officially the DRS. I was appointed as the HOFRE, because the BOT decided to split the two roles. As there was no DRS appointed for that year, I did most of the work as DRS and became the DRS by default, even though I did not have the title. I did not know which position however had priority within the school. (Y)

During the interviews it was evident that for most DRS's the role has become too big for one person to manage effectively and this mirrored the situation of the religious leadership position of REC in Australian (Buchanan, 2005; Crotty 2005, Fleming, 2002; Liddy, 1998), Irish (Fava, 2009) and English Catholic schools (Dadley & Edwards, 2007). Some of the DRSs stressed that their positions were too much for one person: "My job is definitely burnout material" (W; H), while another DRS also lamented that: "I think being a DRS is very big burnout material and you need to look after yourself" (F).

Many DRSs indicated that the increased workload leading to burnout was connected to the introduction of NCEA achievement standards in 2010:

The implementation of NCEA achievement standards has caused stress and workload issues for us in terms of moving from a unit standards based NCEA system to the present NCEA achievement standards system. (C)

Another DRS's view on this new transition to a split role underlined the vagueness surrounding what these two positions have set out to achieve:

I'm not sure where the DSC role fits in with teaching as it has been separated from the DRS role and from the HOFRE role. I am not sure what that relationship is, which one is the more senior of the two positions. Do you go from a HOFRE to become a DSC, is that the way of progression or from a DSC to a HOFRE? Or is it just two level-equal roles? Who knows? It has the potential for creating professional conflict. (C)

The situation appeared to be further complicated when the principal appeared to favour either the HOFRE or the DSC as special character confidante. This was further aggravated when one of the positions was appointed to the SMT and the other was left to languish at middle management. More conflict and confusion ensued. The DRSs expressed a view that this division of the DRS role into two did not improve the promotion of special character among the staff as it seemingly polarised their loyalties to either the HOFRE or the DSC. This split in the loyalty of the staff decreased the likelihood of ensuring a collaborative approach to the maintenance and development of special character across the school. DRSs agreed that it created further opportunities for internal conflict as the sharing of the DRS's role was not a natural phenomenon and had to be constantly renegotiated between the HOFRE, DSC and the principal.

The major findings in this subcategory were that the role was clearly too big for one person to manage. There was a pervasive sense among the DRSs that with the introduction of NCEA achievement standards, the curriculum aspect of the role had started to dominate the DRS role in its entirety. This was problematic for DRSs appointed for their ministerial and liturgical skills. The DRSs were unanimous that the current role of the DRS, as it has been functioning since 1975, was not empowering DRSs to attain their goals in maintaining the special character of the school and that attempts to restructure the position into a DSC and HOFRE have not made a significant difference in this regard. This correlated with similar attempts in Australia where Catholic schools tried to split the REC role between RECs and Faith Development Coordinators (FDCs) (Fleming, 2002).

DRSs were adamant that the decision of some BOTs to create two new positions to replace the DRS proved their lack of understanding and appreciation of the role. The overlapping of responsibilities associated with the emergence of the two new roles appeared to extend opportunities for internal conflict, especially with regard to which of the two positions was the pre-eminent special character position of the school. A further aspect which

emerged during the interviews was the experience of some DRSs that their role remained unrecognised as a significant leadership role within their school and failed to attract additional status or promotion options for DRSs as previously discussed in Category One. DRSs felt that they were: “stuck in the role for life” (E). The lack of status of the DRS role will be further explored in the next subcategory.

Subcategory 2: The perceived status of the DRS’s role within Catholic schools in the diocese

The DRSs argued that the lack of status of the DRS position reflected the school communities’ lack of commitment to special character. When considering aspects related to the DRSs’ status, it refers to the terms in which the school community values the DRS role and, in particular, the extent to which DRS is part of the executive leadership (SMT) in the school. In Australia, the position of REC enjoys considerable status as it is perceived as a senior leadership position within the school equal to that of a deputy principal (Buchanan, 2007). The status attributed to the role in Aotearoa New Zealand appeared to be more tokenistic in nature as the school community perceives the DRS role to be symbolic of everything Catholic, rather than a real leadership position which can contribute to creating a better learning experience for its students. This was reflected in the comment by one DRS who stated that: “You are the face of the special character of the school only and not much more” (Y), while another commented that:

The DRS is the public face of Catholic character and the organiser of the liturgy and social actions undertaken by the school. Most important is the expectation that the DRS is responsible for the living out of the Catholic special character beliefs of the school, not leadership. (E)

The DRSs revealed that there was no assumed level of seniority and status for them in Aotearoa New Zealand as was the case of the Australian RECs (Buchanan, 2007). The DRSs stressed the importance and need for their role to be reconceptualised in order to make it part of the school’s leadership executive. They complained that under the current provisions for

DRSs, not all were privileged to be part of the SMT. These DRSs perceived that this curtailed their ability to influence management decisions towards a collaborative approach to the maintenance and development of special character within and across the school.

The DRS as part of the school's executive SMT. Notwithstanding the high profile of the position, many DRSs indicated that the level of willingness of principals to support them in many instances determined the status they enjoyed in the role. Some indicated that when the relationship between the principal and the DRS was strained, the DRS was left out of the leadership team: "I used to be on the SMT, but the principal and I disagreed on a few special character issues and I was not invited again to be part of it" (B), while another DRS lamented:

There were many political games played here, about whether the DRS should join the senior management team in discussions. As to that I still do not know whether the DRS is part of the SMT or not. (E)

Another argument put forward was that in many instances DRSs were allowed to attend some of the SMT meetings, but that they were only granted observer status and thus perceived it as mere window-dressing: "I was not in the senior management team. I think if I was allowed into a senior management meeting once a fortnight, it was a bit of tokenism" (F). In some situations this sense of being sidelined was more evident as recalled by the following DRS:

I was an official member of the SMT but soon discovered that the principal and the deputy principals were having their own unofficial senior management team meetings without me. So I felt quite undermined. I think it is really essential that the DRS is a full, active member of the senior management team, not just an add-on with observer status. (W)

The DRSs expressed the importance of being an active member of the SMT as without their inclusion they believed Catholic schools might be in danger of losing their unique special character as suggested by the following DRS:

I think, still less than 50% of DRSs in the country are on their school's senior management teams. I was on the senior management team, from when I started in my role, so I did not know what it was not to be on it. If you were not there, then anything could happen with regard to special character. When you have an inexperienced Catholic principal that does not understand the significance of the school's special character, and you have a first 15 team coach, who says that we have a visiting first 15 playing at two o'clock against our first 15 on Holy Thursday, then, I am sorry, but as DRS I would say that our first 15 will not be available to play in that game. When I heard of this sporting arrangement I was very concerned, but was perceived by the rest of the SMT as if I was the odd person out!" This is what can happen if you are not part of the SMT. (H)

The DRSs persistently stressed that their leadership role was not valued and that their inclusion and participation on the SMT was merely to maintain the image of the Catholic school. All the DRSs were adamant that their place on the SMT should have been secured at their appointment, as without it, they would be unable to raise the profile of the role and would not be able to ensure that the special character was afforded due consideration whenever executive decisions were made.

Some DRSs stated that where principals were former religious congregation members they were normally not requested to join the SMT. Conversely, if the principal was uncomfortable with their special character responsibility, the DRS was co-opted to serve on the SMT.

However, this expanded their special character workload as they assumed by default the position of first catechist of the school:

I had a principal, who although not having been in the Church for decades, acknowledged that to me. The principal did not pretend around that and so the principal gave me *carte blanche* to lead special character on SMT. However it added to my

workload, because it was not supposed to be my role alone, but a shared responsibility which the principal should lead. (H)

The DRS as HOFRE only. In situations where the DRSs were not part of the SMT and where their management participation was restricted to middle management (Head of Faculty) level only, DRSs noted that the role's status was significantly diminished. Although accepted by the other HOFs, as stated by the following DRS, it appeared that uncertainty existed regarding the exact status of their position:

I think that I am probably on equal par with the other heads of faculties. I don't think that my position as DRS is higher or lower, but that it is more or less on the same level as the other heads of faculty. (D)

Another DRS commented that being placed in middle management made it difficult for them to raise the profile of special character as in this setting special character did not have across-curriculum importance, but was rather isolated in the religious education faculty. As they were not given special consideration to provide input into how other faculties could assist with special character development, they perceived themselves as the least among equals:

If you give professional development to those other HOFs it may result in a situation where it is you as the DRS, versus the other heads of faculties. And then it becomes a personality thing. My perception was that other HOFs did not perceive DRSs as having a particular mandate to advise secular subject HOFs on how to enhance the special character in their faculties. In the end you are only their peer with a different title and nothing more. (H)

In this section it has emerged that DRSs believed that their seniority in the school was a reflection of the school's perception of the status and importance of the role. They perceived that although special character was integral to maintaining the Catholic ethos of the school, their ability to actively foster its advancement was dependent on the level of management

they were appointed to. If appointed to middle management they perceived that the school viewed the DRS role simply as an add-on which significantly diminished the status of the role in the school community. Those appointed to SMTs felt more valued in the role as they had input into all the major decisions taken in the school, and considered that this reflected the importance that the principal, who makes these appointments, attached to the role. Notwithstanding this, on the whole they felt that they were not considered in major decisions.

Opportunities for promotion. Although the DRS is considered to be the second catechist in the Catholic school (Ferris, 2011; Wanden, 2009), a number of DRSs articulated a pejorative link between the lack of status of their role and future promotional opportunities. The DRSs regarded teachers in other leadership positions as more likely to be promoted to more senior leadership positions than themselves. Most did not consider it as a viable career option as they perceived that promotional opportunities for DRSs were non-existent. This has been discussed in detail in Categories One and Two. The reasons for this were two-fold. Firstly, finding a suitable replacement for the DRS positions continued to be problematic as discussed in Category One and consequently schools were reluctant to promote DRSs. Secondly, DRSs were unanimous that the BOTs perceived the DRS position as having less status and prestige than other similar leadership positions such as HOFs and HODs of other curriculum areas as stated by the following DRS: “The perception amongst DRSs and the BOTs were that if you are a DRS, you are in a dead-end job. You would not rise above it” (E).

Reflecting on the DRSs’ perceived status of the role within Catholic schools in the diocese clearly indicates that the lack of the role’s status was an important issue for DRSs. The comments indicated that DRSs doubted whether the role carried the deserved status in Catholic schools given its unique and significant responsibilities in ensuring that Catholic schools remain compliant with the provision of the PSCI Act (1975). All DRSs expressed an undercurrent of concern regarding their status as special character leaders and their ability to

foster the special character of the Catholic schools, especially in schools where they were not given a seniority platform to encourage a collaborative approach across the school-faith community.

Subcategory 3: The school community's devaluing of the status of the role of the DRS

The DRSs commented that most parents, generalist subject teachers and new clergy in contemporary Aotearoa New Zealand were poorly informed of the existence of the PSCI Act (1975) and the importance of the role of the DRS in ensuring the school's continued existence within the parameters of the integration agreement. The role's low status among these important sectors of the school community was a major concern to DRSs.

Although parental and student participation in the governance of the school is secured by BOT elections for parents and students, it appeared that these opportunities were not always embraced by the parent communities to familiarise themselves with the special character aspect of the school:

Parents don't always recognize me as the DRS even though they see me at Church.

More often they don't know who or what the DRS is. Parents of students I don't teach, normally have no idea I am the DRS. I think that the core Catholic families would all be aware that I am the DRS, but, once you go past that, I'm not sure that they know anything about who the DRS is unless they have had direct dealings with me. (D)

The majority of the DRSs indicated that this may be related to a decrease in the number of Catholic families who have a close connection with the Church as suggested by the following DRS:

I have parishioners that complain to me that there are not many students from secondary Catholic colleges who come to Mass on Sunday and that is true, but I say; "their parents don't come either." (G)

Notwithstanding this reality, it appeared that the DRSs and their religious education faculties across the diocese were continually blamed for the low attendance of school students at parish Masses:

One of the concerns from the parish is that we have this big Catholic school here, but it does not flow out into an increase in parish attendance. I think we are all endlessly getting the blame for students not going to Church. The Church asks why students are not there at Church on Sundays. The blame for this gets heaped on the religious education teachers in the faculty and the DRS. (E)

Some DRSs also questioned whether the teaching staff in general attached any value to the special character and the role of the DRS:

The problem in Catholic schools is that the Catholic faith is not part of the life of many teachers. Some teachers are apathetic towards the special character and so they just come for the free ride in Catholic schools because we have reasonably disciplined kids here and they think it is going to be easy. (B)

When deciding to relinquish the role, many DRSs cited feelings of being undervalued and unappreciated by the school community as contributing factors in their decision. Not being valued was a factor for many DRSs deciding not to remain in the role. They revealed that the excessive scrutiny they face, especially from Catholic clergy, had made it impossible to fulfil the unrealistic religious observance expectations associated with the role, as revealed by the following DRS:

No other teacher is expected to front up like a DRS to the Church. The parish community's expectations on the DRS are huge! This job is utterly unrealistic! I don't think the parish priests have any idea of what the DRS role involves! DRSs are supposed to be teachers, but to expect them to be everything Catholic in their parishes just because of their DRS job is unreasonable! (E)

Evidence of strained relationships between DRSs and clergy appeared to be universal and according to the DRSs this detracted from the status of the role within the school and the Church community. One DRS placed the relationships between the DRSs and the local parish priest in the following context:

The clergy is more than an obstruction! I was told by my school's priest that my professional conduct had broken down the school's Catholic ethos. My professional conduct?! I have decades of experience in working in Catholic education and this priest was about only 40 years of age himself. Unfortunately, the sad reality was that he alone had managed to break down my whole professional reputation as a Catholic educator because he did not like me. (W)

Another DRS's comment represents the sentiments of most of the DRS in the study regarding the status given to the role by the clergy:

The clergy never comes and talks to us about their concerns, you only hear things second and third hand. There is a sense that some clergy think that we as DRSs are doing a poor job because we are not getting kids into the front door of the Church. (H).

Another DRS speculated that the reason for this may be that the priests feel undermined as they do not enjoy unfettered access to students as is the case with DRSs:

That is always the battle I suppose. The DRSs have the kids in their hands as a captive audience on a daily basis. I can see where the priests come from, I can see where they feel hurt. I can see how the priests get hurt and how they feel that they are only being used to sign preference cards and hold masses, but I think that is the reality in today's Catholic schools and contemporary Catholic parish life. The DRS has the day by day contact and influence with all those kids and the priests don't. They feel undermined and intimidated by it I expect. (F)

The findings indicate that most DRSs were not sure whether the role enjoyed the status and support it should in Catholic schools. Notwithstanding the fact that a minority felt

supported by their principals and SMT, the majority were critical of how the status of the role was perceived, especially amongst the wider school and faith community. There were strong indications that DRSs perceived that their role was downplayed by the clergy, especially in situations where the local parish did not experience an increase in school-going mass attendees. The DRSs all agreed that the bullying behaviour of conservative parent groups and ultra-conservative clergy tended to add to their sense of being out of their depth and not able to continue in the role. This issue will be further explored in detail in Category Six, which considers factors that the DRSs perceived as impeding their ability to effectively manage the special character of the Catholic school.

Sub-category 4: Professional qualifications and personal characteristics required for the role

The DRSs who participated in the study considered that a separate appointment process for DRSs would be appropriate. When applying for the position, the necessary and desirable qualifications, key skills and personal characteristics needed for the role should in this process be clearly outlined. This emerged from the unstructured interviews, which generated dialogue about the skills and qualities DRSs should have in order to be effective in the role. The DRSs were clear that all applicants for the position of DRS should hold NCRS-accredited qualifications in religious education and theology and have the ability to plan Masses and liturgies appropriate to the special character of the school (Birch & Wanden, 2006; Wanden, 2006). The DRSs viewed the provisions in the S65-form applications forms (NZCEO, 2010a) for a tagged DRS position as insufficient and their concerns with regard to what they perceive as a growing loophole in the system of appointing DRSs will be explored in the following few sections.

Professional qualifications and NCRS certification. DRSs were unanimous and uncompromising in their view that in order for DRSs to be effective in their role, they must be experienced religious education teachers. They also need to hold NCRS specialist qualifications in religious education and/or theology and be certified by NCRS at least to

“Leadership”(Diploma level), or “Graduate level” (Masters level). They were convinced that the era where being Catholic was the only requirement for becoming a DRS had passed and that wider recognition should be given to this by the Church and the BOTs. They believed that this recognition would contribute to raising the status of the role. Research by Wanden (2009) indicated however that teachers of religious education in the Hamilton diocese were rejecting professional development opportunities in religious education. On the contrary, it seemed that non-Catholic teachers were in some cases, in the opinion of the DRSs, more eager to improve their understanding of the Catholic faith. This was evident when the first two teachers in the Waikato diocese who completed the NCRS compulsory diploma in religious education were non-Catholic, graduated at the Hamilton diocese education commissioning Masses in 2009 and 2010, but were not allowed to teach any religious education at their own schools.

The findings in this section demonstrated that most of the DRSs in the sample held qualifications other than those which they were required to have as specialist teachers in their own generalist disciplines. Confirmation of this follows from the follow acknowledgements: “I have no formal qualifications in religious education. I want to study, so I can go back and be a real and authentic DRS” (Y), while another conceded that:

This is a problem for me. I am not qualified to teach religious education, I am teaching religious education at all NCEA achievement standard levels, but I have absolutely no qualifications in religious education. My only qualification is being Catholic. (C)

The DRSs all admitted that their lack of professional qualifications and NCRS certification was a growing concern and a primary obstacle hampering their ability to effectively develop and maintain the special character of the Catholic school. They conceded that DRS succession-planning was currently impossible due to the nature and demands of their positions. Few opportunities presented themselves and time constraints further limited their ability to improve themselves academically and professionally. They raised the ideal

that, as in every other faculty in the Catholic school, vacancies in religious education faculties should be filled by religious education specialists exclusively, as this would enable DRS succession planning. However, one DRS highlighted the reality in this diocese when saying that: “Catholic schools will not be in a position to have qualified religious education specialists in every class for years to come” (F), while another stated that this situation was not improving as: “religious education faculties always receive the correct specialist teachers last” (D).

This was attributable to BOTs and principals preferentially filling vacant religious teaching positions with secular subject specialist teachers and then simply filling their timetables with religious education classes.

Personal attributes and skills essential for the position. Although the S65-form provides information to the BOT and the diocese’s education office in order to evaluate the suitability of an applicant for the DRS position and to determine their acceptability for the role, many of the DRSs submitted that this was insufficient on its own. They believed that all DRS applicants should have some personal attribute that illustrates their commitment to the Catholic faith because becoming a DRS is: “fulfilling a special vocation in the Catholic Church” (X).

The DRS participants were unanimous in their assertions that DRSs should be experienced teachers of the religious education curriculum, *Understanding Faith* and that they should possess the necessary skills to lead the largest faculty in a Catholic school.

The DRSs were united in their assessment that specialist qualifications in religious education and theology were a core requirement for anyone aspiring to be a DRS. This is essential against the backdrop of teaching the *Understanding Faith Curriculum* as prescribed by the NCRS (2010a), and assessing the outcomes in line with NZQA’s statutes and ordinances. The introduction of NCEA achievement standards in religious education also forced DRSs to develop and construct relevant teaching, learning and assessment material

from the ground up as the textbooks available at the time of achievement standards introduction were completely outdated. The DRSs affirmed that the person assuming the DRS responsibility must be a specialist in the area of religious education. Comments from the DRSs indicated that the unwillingness of some religious education teachers to improve their qualifications in theology and religious education was a serious impediment to their ability to lead the religious education faculty. Despite this emerging trend, most of the DRSs were appointed without the BOT considering whether they had the necessary specialist qualifications to lead a religious education faculty. The DRSs stipulated that the desired attributes were of both a professional and personal nature. There can be no compromise on the demand that the DRS be a specialised faculty leader and qualified religious education teacher committed to the Catholic faith if Catholic schools are to continue functioning under the provisions of the PSCI Act (1975) (Birch & Wanden, 2006). Table 6.1 below tabulates the insights emerging from this category which explored the DRSs' own perceptions the role.

Table 6.1: DRSs' perspectives on being the integration funding guarantor

Insights emerging regarding the DRS' perceptions of their own role	
1.	The DRSs were adamant in their assertion that the complex nature and magnitude of both the religious and educational components of the DRS role were too cumbersome for one person to manage effectively. This compelled DRSs to choose to excel in one aspect of the role while minimising the importance of the other. This decision by the DRSs tended to be influenced by the innate preferences that they had for either of these components prior to their appointment as DRSs. The DRSs perceived that efforts to divide the role in order to make it more manageable from a leadership point of view had been fruitless and caused more confusion regarding the special character of the school and whose role it was to maintain and develop it.
2.	DRSs argued that the status of the DRS position reflected the commitment of the school to the special character. The status of the role was dependent on the level of management to which DRSs were appointed. The divided DRS scenario compromised the status of the role when DSCs were appointed to SMT and HOFREs to middle management (HOF level) only. It was more problematic when the HOFRE was more experienced than the DSC in special character or occupied the previous position as DRS responsible for both components associated with the role.
3.	Not being valued by the school community and especially by the clergy was an important reason leading DRSs to relinquish their roles in Catholic schools. The school community's generally suspicious treatment of DRSs, either through ignorance or overzealousness by a small but fundamentalist and powerful group of Catholic parents and clergy, seemed to be constantly poised to damage the efforts of the DRSs in maintaining and building the Catholic faith tradition within the school-faith community. These humiliating experiences were viewed by the DRSs as the main reason why the role had no status in the school and wider school community and were the reasons why most resigned.
4.	Most DRSs pointed out that their appointments to the DRS role were made with the BOTs' full knowledge that they were not NCRS-certified and did not have the specialised qualifications required for the positions. Notwithstanding this, they advocated that if DRSs were to be efficient in their roles there could not be a compromise on the specialist level of knowledge required and personal commitment to the Catholic faith tradition. They believed that the current application forms for the position of DRS did not clearly state that these expectations were essential and non-negotiable. They believed that the continued appointment of uncommitted and unqualified people to DRS positions will make Catholic schools less able to comply with integration requirements in the future. These actions by principals and BOTs revealed the indifferent attitude of the school community regarding the position of DRS.

Validation on how DRSs perceived their role in preserving the special character of the Catholic school

DRSs perceived their appointments as knee-jerk reactions, resulting from the fact that there was no formal DRS succession process in place in their schools. Being responsible for both the ministerial and the educational components of the role tended to force DRSs, like their REC counterparts in Australia, to favour one component over the other in order to cope with the overwhelming demands heaped on them (Buchanan, 2007; Crotty, 2002, 2005; Fleming, 2002; Healy, 2011a). These demands seemed to originate from the unrealistic expectations that the school community had of what is expected of DRSs in terms of maintaining the school's Catholic identity. Attempts to address the workload by splitting the role led to more confusion and fragmentation regarding who is responsible for what part of special character and resulted in a duplication of services.

DRSs were unanimous in their view that the status of the role in schools, either at SMT or middle management level, reflected the commitment and priority attached to the preservation of special character by the BOT and the principal. An expert agreed with this assessment and said that although dioceses want all DRSs to be part of SMTs, this will add to their responsibilities and that without diocesan mechanisms in place to provide additional relief and non-contact time to the DRS, this is not always possible, as: "the diocese is not the employer of the DRSs; the BOTs are the employers" (SCE1).

The ignorance of some sectors of the school community, including the clergy, of what the role involves led DRSs to experience the role as humiliating; they never seemed to be able to satisfy the expectations of these important groups. DRSs felt that there is a misunderstanding of what their role as part of the laity is with regard to mission and proclaiming the Kingdom of God (Paul VI, 1964). They accept that as part of the Body of Christ (1Cor 12), there rests upon them a responsibility to extend the divine plan of salvation to all (Paul VI, 1964). However, they feel that there seems to be confusion as to the extent of the clergy's authority within the Catholic secondary school, which they may visit once a week

in order to say Mass. This was voiced as one of the main reasons why DRSs sought employment elsewhere, as the bullying behaviour of conservative parent groups and ultra-conservative clergy tended to add to their sense of being out of their depth and not suitable to continue in the role. An expert commented that this “exclusive behaviour by some of the sectors of the Church community seemed out of place in a community which emphasises its uniqueness as a values- and faith-based community” (SCE1).

Being persecuted in this manner after being appointed without the necessary qualifications and without specialised staff to support them, the DRSs felt that their response to the call to be a DRS eventually only appeared to have been heard by them. They felt that for all other sectors of the school community, the need was just to have someone fill the role and do as instructed.

They believe that if the victimisation of DRSs (where they are under constant suspicion from both within the school and the Church with regard to their faith commitment and orthodoxy) is to continue, fewer committed Catholic teachers will apply for these positions and that the position will become even more stigmatised. The same sentiments were shared by RECs in Australia (Crotty, 2005). Feeling intimidated and under constant scrutiny did not make for good DRSs, in their opinion. This situation, according to them, would compel BOTs more than ever before to appoint unqualified and uncertified NCRS teachers to the position of DRS. DRSs believed this will limit Catholic schools in their ability to comply with the requirements of the PSCI Act (1975) and the special character clause.

It was remarked that: “Clergy often don't know or understand the role and sometimes feel intimidated by DRSs who are sometimes more qualified than the priests” (SCE3). The humiliation of the DRSs could have been perceived as a defence mechanism used by priests who do not have the contact and “the *mana* (spiritual presence) that the DRSs had with the students on a daily basis” (SCE4).

The SCEs all noted that the mindset of DRS appointments based on the level of commitment to the Catholic faith without considering applicants who are suitably qualified, points to a possible emerging special character crisis in Catholic schools. This agreed with the statements of some participants at the DRS Conference in 2014, one of whom who said that:

The role is too diverse if the DRS is not given adequate time to fulfil this role. A DRS is only as effective as the principal and BOT allow the role to be as the status of the role is fed by the principal's and BOT's belief in it. (DRSCP participant)

Another DRS Conference Participant (DRSCP)'s comment underlines the need for additional non-contact time and restoration of status:

A school must give plenty of time to the DRS role if they are serious about the special character of the school. The role can be more manageable if the principal and BOT are convinced of the value of the DRS. (DRSCP participant)

This concludes the validation of Category Five and Category Six will be discussed next.

Category 6: Challenges posed to the DRS in maintaining and preserving special character

Introduction

This section will present the data related to the factors which DRSs perceived impeded them in maintaining and developing the special character of the Catholic school in compliance with the PSCI Act (1975) and how it influenced their perception of the role. The findings in this section present DRSs' concerns regarding DRS burnout, the impact of non-practising Catholic and unqualified religious education teachers, the changing composition of the Catholic school student population and the local clergy's unrealistic expectations and perceptions of the role of the DRS in the Catholic school.

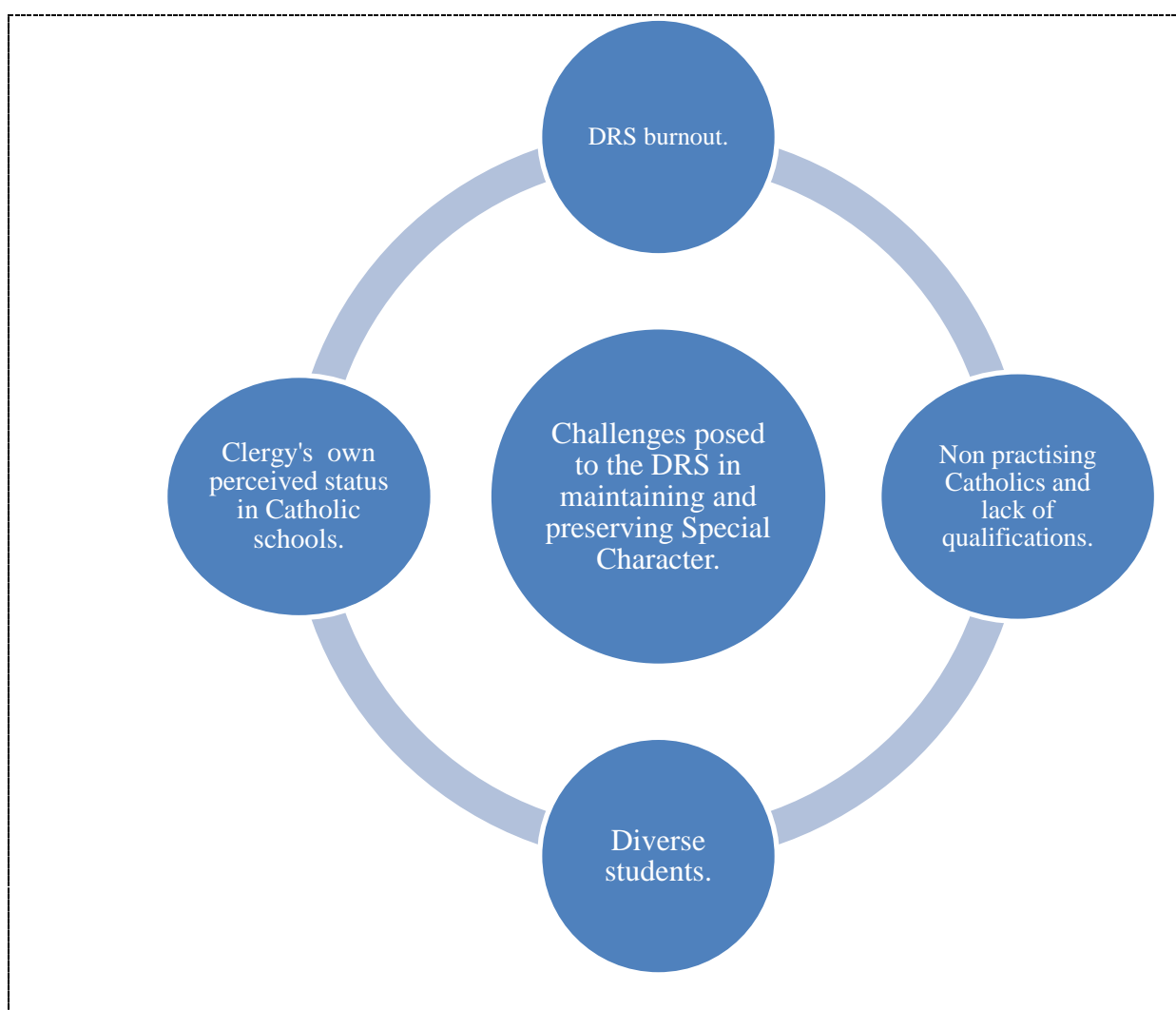


Figure 6.2: Challenges posed to the DRS in maintaining and preserving special character.

Sub-category 1: DRS burnout

A common theme emerging from the unstructured interviews with DRSs was the concept of DRS burnout. Every DRS referred to it in relation to their responsibilities in maintaining the Catholic ethos and special character of their schools. Their concern was that the unrealistic demands and expectations associated with the effective functioning of the role were the main causes of a high turn-over in DRSs.

It was their view that insufficient time allowances, an overwhelming workload, and unrealistic school faith community expectations associated with the role did not allow them to do justice to every aspect of the role. These factors will be further explored in the next three sections.

The overwhelming workload associated with the DRS's role. Some DRSs believed that the overwhelming workload associated with the role compelled DRSs to make many compromises and concessions if they wanted to continue in the role and this negatively impacted on their perceptions of the role. In the context of ensuring that the special character of Catholic schools is maintained and developed, the following comment was representative of how the role was experienced by most DRSs: "The DRS has to be the DRS twenty-four-seven. That is the life of the DRS. You cannot switch the DRS role off" (F). The DRSs also believed that the high turnover in DRSs was the result of the position being: "Definitely burnout material!"(W), while another perceived that it was often viewed as a vocation with unrealistic expectations:

I had to compromise in my role from day one. I was not trying to take shortcuts, I was simply realising that if I was going survive in this role that I needed to compromise on some of the expectations of the role. Otherwise, I could not survive in the role, as being a DRS normally led to burn-out. (H)

This survival approach to the role emphasised the views expressed in Category Five where DRSs stated that they emphasised the part of the role which they could do well and

simply tried to manage the rest. This correlates with RECs approach to the management of their role (Crotty, 2005; Fleming; 2002). DRSs expressed concern regarding how they could effectively manage their role when the most dominant characteristic they associated with the role was the fear of impending and unavoidable burnout. The DRSs suggested that increased time allowances and non-contact class time would be a step towards reducing the pressure on the DRSs and would reduce the DRSs perceptions that they were incarcerated in their role.

Insufficient time allocation for DRSs. The DRSs unanimously indicated that they had the normal teaching load, comparable to that of HOFs of smaller faculties, and that time concessions to attend to the other aspects related to maintaining the special character of the school were not easily gained.

They stressed that their teaching responsibilities involved intensive preparation, especially since the implementation of NCEA Achievement Standards in 2010, which required them to develop and produce their own NZQA material and assessments. They were aggrieved that the number of non-contact hours allocated to them only considered the HOF component of their role and ignored the importance of the special character component. This ignores the historical vision behind the role, which from its inception in 1975 recognised that the role would involve extra release time for the DRSs. They believed that the lack of additional class release time was a major handicap.

Despite the guidance given to BOTs and principals by the NZCEO, which advocates that DRSs should be allocated increased release and non-contact time (2008; 2013d), it seemed that principals and BOTs ignored these recommendations, and this was perceived by the DRSs in the diocese to be a primary cause of DRS burnout.

Unrealistic time allocations seemed to hasten DRSs' decisions to exit the role as soon as they could:

Not enough time allocation was the major impediment! The DRS role was a huge task. However, the little non-contact time was the biggest factor that contributed to my burnout and the decision to leave. (G)

The prospect of burnout deterred many DRSs from staying on in the position. Some left as soon as they could get another position, as noted by one DRS: "I was only DRS for that one year and refused to stay in the position for another year because it is too hard!"(Y).

Another DRS summed the situation up for all DRSs when revealing that:

There is no recognized time allowance for the fact that I am the DRS. I am only given a HOF time allowance. I am not given any time allowance that recognizes that I have the additional special character responsibility of the school on my shoulders. There is no time allowance for the special character part of my role. So I carry a HOF workload but no extra time for the preparation of Masses or any of the other special character things that I am supposed to do. It is just part of the role as DRS. It says in my review that as DRS I am supposed to do a retreat every year, but there is no time-out for me. (A)

Disputes with principals regarding the amount of non-contact hours for DRSs seem to be on the increase. DRSs commented that these were amongst the few instances where the principals were painstakingly meticulous in observing the teaching load prescriptions as set out by the PPTA collective contract for secondary teachers (PPTA, 2013a) and ignored the special character responsibility that is not in the collective. These actions by the principals led DRSs to conclude that despite all the legislative provisions for the establishment and maintenance of the role, it was not considered to be a unique leadership position on its own. These DRSs felt that achieving financial and budgetary objectives for the principals was more important than the DRSs' well-being:

My principal tried to give me an extra teaching class and a form class additionally to what I already had which was what I was entitled to as a HOF. I nearly had a nervous breakdown and I had to bring in a mediator because I just could not talk about it with my principal. The principal got out the state services PPTA teachers manual and said what I was eligible for under that and then the principal got hold of the BOT handbook which was very vague and unclear as to the time allowance DRSs are entitled to. It suggests that you should have a lower teaching load, but it does not actually make it clear, so my principal was quite within the provisions to give me another three and a half hours of extra teaching contact time per week, irrespective of my DRS responsibilities. I fought that tooth and nail and I managed to get one class dropped although I remained a form teacher. (W)

An instance alluded to by one DRS related to a principal's comment to the DRS that DRSs were not "value-for-money" and that they should not be seen on the same level as other teachers, advocating that replacing them with teacher-aides might be better utilisation of the school's finances. The magnitude of the workload coupled with insufficient time allocation meant that a lot of the work and preparation by the DRS had to take place in the DRSs' private time. This contributed to their feeling that the position was set up to produce burnt-out DRSs incapable of ensuring that all components of the special character of the school are proficiently maintained and developed.

Another factor which was detrimental to the DRSs' perceptions of their role was the excessive scrutiny they were subjected to by a fundamentalist section of the parish-faith community, which, some DRSs commented, made the role in some cases untenable.

Unrealistic parish-faith community expectations of the role. In some cases the DRSs considered that the excessive scrutiny they were subjected to by what can only be defined as extremist and fundamentalist parishioner groups within the parish-faith community was impeding their ability to maintain and develop the special character of the Catholic school.

They lamented the unrealistic expectations of these fundamentalist groups within certain parishes, which they feared would use their influence within the Church to intimidate and threaten them in their positions:

The community expectations of some sectors of the parish on the DRS are huge and unrealistic! This job is utterly unrealistic! You are expected to be all things to all people in the school and the parish. (E)

While most DRSs only emphasised the unrealistic expectations of the community in general, some DRSs commented that they were not accepted into the community when appointed. It seemed as if they had to prove themselves first to these fundamentalist parish groups:

Acceptance by the community was not easy. They wondered who I was. I was desperately lonely and the manner in which my position and role was perceived within the school and parish community, nobody really reached out to befriend me. It was terrible! There were all these stupid barriers and community expectations and prejudices against me because I was the DRS. (W)

DRSs stated that they referred the complaints of the fundamentalist groups to the principals who normally either referred it back to them or used it against them in some cases to force them to comply with their demands. Another DRS simply refused to accept the expectations of these Church groups, which they perceived demanded that the DRSs had to be consistently at their disposal:

I was not prepared to make it a 24 seven job. I could have, I was never finished, I never ever, ever finished what I was doing. I only finished to a level that I could be satisfied with and that the school would be able to function at. There was so much more I could have done, but I could not do it! And the bottom line is that in the end you realize that if you leave because of burnout in your role as DRS, nobody will really miss you, they will just replace you. (H)

The perception of being sought out for the special DRS role and then not being given the proper support to cope with the school-parish-faith community expectations of the role devalued the importance of the role for DRSs. As already mentioned in Category One, although the DRS role is something that most principals are anxious to fill, similar to the situation in Australia (Buchanan, 2007; Crotty, 1995), the perception that failure on their part could just see them embarrassed and replaced was alarming to most DRSs. This situation compelled most DRSs to accept the reality that the vocational aspect of the position presented to them in the principal's initial approach was just a ploy to get them to accept the role. They expressed their dismay that upon assuming the role, its tokenistic nature hastened their decisions to depart from the role either through promotion or demotion.

Sub-category 2: Non-practising Catholic teachers and underqualified and uncertified religious education and tagged teachers

The DRS participants raised numerous concerns about the staff that BOTs are appointing to help them teach religious education and ensure special character compliance. They all agreed that the continued appointment of non-practising and untrained Catholic teaching staff is placing renewed pressure on them as they have to constantly seek new ways of ensuring the school's special character complies with the PSCI Act (1975).

At the Second Vatican Council (1962-1965), *Gravissimum Educationis* affirmed the importance of the Catholic school as being co-responsible with the home and parish for supporting the faith education of the universal Catholic Church (Paul VI, 1964a; see also SCCE, 1977, 2014; NCRS, 2010a; Buchanan & Rymarz, 2008; O'Donnell, 2000, 2001; Stuber & Nelson, 1967). In addressing the role of teachers, the declaration made no distinction between religious education teachers and teachers of other subjects. It advocated, however, that the role of all teachers in the Catholic faith tradition "should be illuminated by faith" as the success of the whole Catholic educational enterprise is dependent on the way that they are witnesses to the Catholic faith (Paul VI, 1965a; see also Fleming, 2002). Many documents since the Second Vatican Council have focussed

on the role of Catholic education in the world. In 1977, just after the start of integration of Catholic schools in Aotearoa New Zealand, the document, *The Catholic School* highlighted the importance of the modern mission of the Catholic school (SCCE, 1977). This document together with *Lay Catholics in Schools: Witnesses to Faith-1982* (SCCE, 1982), focussed on the increasingly unique roles that all lay educators in Catholic schools, irrespective of their faith tradition, have in fostering the Catholic special character dimension of the Catholic school (Schneider, 2006). These documents together with *The Catholic School on the Threshold of the Third Millennium-1998* (SCCE, 1998), addressed the increased demands on Catholic educators (SCCE, 1998; see also Schneider, 2006). As Catholic schools in the third millennium have increasingly been seen to help the Church carry out its evangelical and salvific mission, DRSs, similar to their Australian REC counterparts, are demanding a re-assessment of the role of their religious leadership positions in Catholic schools especially with regard to maintaining the special character (Catholic ethos) of these schools (Buchanan, 2010; Crotty, 1998, 2002, 2005; Fleming, 2002, Flynn, 1992, Flynn & Mok, 1999, 2002). Despite these provisions, it appeared that BOTs continued to employ unqualified and non-Catholic teachers.

Continued appointment of non-practising and non-Catholic teachers by BOTs. The continued appointment of non-Catholic teaching staff was considered a main factor impeding the ability of the DRS to enhance the special character of Catholic schools. It was their view that the lack of personal faith commitment from these teachers compromised DRSs' ability to foster the special character of the school. It was suggested by one of the DRSs that if the choice had to be made between a committed Catholic with no qualifications and a non-practising Catholic teacher with qualifications, that the preference would appear to be for the former as opposed to the latter:

From my experience employing suitably qualified people does not make them good religious education teachers. I have been through a bad experience with somebody who

had a lot of Catholic qualifications behind their name, but could not relate their faith to the students in the classroom and was an absolutely useless religious education teacher. Then there are other people in my department who wouldn't have all those letters behind their names, but who are committed Catholics and build excellent relationships with the students and have empathy towards the *Understanding Faith Curriculum*. (A)

While the transition to achievement standards emphasised the importance of knowledge acquisition on the part of the religious education teacher, DRSs were consistent in their views that teaching religious education without a firm commitment to being a witness of the Catholic faith to students (SCCE 1977, 1982; Wanden, 2011) compromised the intention of the BOT in employing Catholic teachers to assist the DRSs in preservation of the Catholic ethos of the school:

I think that our Catholic schools will rise and fall not through the students in the school but by the commitment of the staff to the Catholic faith. The Catholic faith has to be lived by the staff, who don't have to be Catholic, but they have to support the special character, not just at a surface level, but really support what the school is about. I think that this is what our schools will rise or fall on; the Catholicity of the staff or the support for the Catholicity of the school from the staff. I think if a school has no Catholic teachers except the DRS, I would probably say, "close it", because I don't think it is possible for a school to be really Catholic unless a significant number of the teachers are Catholic themselves. (G)

This view is consistent with Catholic teaching, which suggests that all teachers in Catholic schools need to be witnesses to the Catholic faith as they have the responsibility of animating the Catholic faith for their students (CCC, 96). The DRSs were convinced that commitment of Catholic teachers to the Catholic faith tradition was essential in order to provide a valid and authentic faith formation experience for the students: "Students will know if you are not sincere in your commitment to the Catholic faith, they are not stupid" (F).

Concern was expressed regarding Catholic teachers who have only a nominal connection to the Catholic Church and the way this was impeding the ability of the DRS and the school, as a whole, to preserve special character. Some DRSs suggested that the BOTs should make use of the local diocesan education office to provide opportunities for Catholic teachers to experience faith formation. However, as these faith formation opportunities are intertwined with NCRS certification which, as has been established in Category Two, provides no incentive for teachers other than possibly creating access to a “burnout job” as a DRS, commitment to the Catholic faith remains restricted to the willingness of individual teachers to undergo faith formation voluntarily.

Underqualified and NCRS uncertified religious education and tagged teachers. The DRSs involved in this study noted that the lack of relevant qualifications of tagged and religious education teachers was an additional factor obstructing their ability to be effective in the role. The introduction of NCEA Achievement Standards since 2010 exposed a widening breach in the knowledge of many religious education teachers who were formerly comfortable in teaching NCEA religious education unit standards.

I think particularly in the senior school, you could teach without too much in-depth knowledge when it was NCEA unit standards, you could teach the units, you have the teachers’ books, you could work through with them and you could manage it. Now I don't think that is the case anymore with NCEA achievement standards. The level of knowledge required is unattainable for many teachers unwilling to improve on their qualifications in religious education. (D)

The unattainability of having 40% of the teaching staff tagged, as discussed in Category One, was clearly illustrated with the comment from the following DRS:

Our school, when we integrated, was compelled to have certain number of teachers who needed to be Catholic. We never achieved that in my time and it was way down, about 25% I think, when I left. And of that 25%, you could discount half as well because they

were tagged teachers without actually fulfilling the BOT's expectations in appointing them or being qualified to hold the tags. Let us be very blunt, BOTs just wanted a teacher in front of a class who could teach chemistry or history first and best. Then it is really handy if they can teach religious education or (if they are Catholic). That is one of the reasons that I pushed at my school to get specialist religious education teachers. Some would say that it was great that we could have those who can teach these other subjects and religious education because it spreads the sense of special character in the school. However, all it did was it fudged special character! You could not run an efficient religious education department because no one would turn up to a religious education department meeting, because they were all at the other [main subject] departmental meetings which they put first. Religious education was always the second, the third and fourth choice. It was an add-on, and I cannot blame the religious education staff for that, as they were not trained as religious education teachers. They trained as teachers of other subjects and religious education was an add-on for them. (H)

It was not surprising that the DRSs perceived that the lack of qualifications of religious teachers and tagged teachers were an impediment to them being able to maintain and develop the special character of the school. The need for more qualified Catholic religious education teachers has been noted since the 1980s by various researchers in the area of religious education and supported by various Church documents (SCCE, 1988, 2014).

The lack of teachers with qualifications and commitment to the Catholic faith tradition has engulfed Catholic schools and has compromised their capability to fulfil their role. The DRSs contended that the continued appointment of unqualified religious education teachers reflected the trivialising approach BOTs and principals adopted regarding the importance of preserving the special character of Catholic schools. DRSs maintained that this backdrop revealed the meaninglessness of the DRS role in Catholic schools. The perception they held, of a vocation to which they were called, was replaced with the stark reality that the role was a

continuous crusade for validation of existence while constantly being plagued by skirmishes with a variety of factors and personalities that distracted them from the real focus of the role. The role was seen as one of mediator between the two competing themes emerging in the Catholic school; that of an increased emphasis on secular relevance and competition with state schools on one side and the preservation of special character on the other.

Subcategory 3: Diverse student population

The dilemma emerging in contemporary Catholic schools in Aotearoa New Zealand is that DRSs are increasingly responsible for maintaining and developing the special character of Catholic schools while delivering a Catholic religious programme to an increasingly non-Catholic student group, whose parents have selected a Catholic school for non-religious reasons and who may not necessarily be supportive of the Catholic faith.

Since the early 1990s there has been a steady increase in the number of students attending Catholic schools in Aotearoa New Zealand (New Zealand Catholic (NZC), 2005). Catholic school enrolments have escalated past 64,000 and are estimated to represent 11% of New Zealand's total student population (CCANZ, 2012; see also Introduction). Some Catholic secondary schools have hundreds of students on their waiting lists, as strong student academic results, a booming birth-rate, new immigrants with religious roots and parents wanting a values-based education for their children, contribute to the increasing Catholic student population (Wane, 2011). As more of these students come from an increasingly non-Catholic background, DRSs believe that it impacts negatively on their ability to ensure that the Catholic ethos and special character of the school are maintained. The emerging reality in Catholic schools as identified by DRSs is that often only a small number of students and their families still enjoy a close relationship with the Catholic parish-faith community despite the established preference enrolment protocols (NZCEO, 2003b; see also Duthie-Jung, 2011, 2012, 2013a, 2013b; Wanden, 2009). It was the view of DRSs that compliance with the PSCI Act (1975) will

become less probable due to an increasingly secular and consumer-driven Catholic school student population (Duthie-Jung, 2010) devoid of any contact with the Catholic Church prior to entering the Catholic school system. This situation seems to have contributed to DRS burnout and appears to be symptomatic of a responsibility that has become too great for one person and where, as discussed in Category Five, two people cannot do it justice. DRSs who have been functioning in the role for a while have noted that this is the biggest factor which impacts on their ability to promote the special character of the Catholic school:

Aotearoa New Zealand is becoming amazingly secular and I think as Catholic educators we need to tread water. We may not progress too much but we have to tread water. I left the Catholic system due to its overwhelming demands and I think it is so much easier not being a DRS as being a DRS is very big burnout material. (F)

The DRSs complained that the absence of an established and nurturing home-school-parish Catholic education troika (SCCE, 1977; see also Buchanan & Rymarz, 2008), has weakened the profile of the role. Being solely responsible for all things Catholic has been stretched beyond the school to include the parish and the home:

I would like to think that we are part of the little triangle of church/parish, home and school. Not solely responsible for it. I'd like to think that we do work together in that it is a joint role, but I know that for most students, the school is the closest they get to Church. They don't get Catholicism from home and they don't go to Church, so the school is the only Church they know. (D)

The DRSs were united in their assessment that the diversity of the student population has divided the focus of the role from solely preserving the special character of the school to now also include instilling solidarity and unity with the Catholic faith in the family homes of Catholic school-attending students where parents have not assumed the role of the children's primary educators in faith. This also extended to initiating a connection between these

families and the established parish community who demanded a return for their investment into Catholic education through a visible increase in religious observances of students in Catholic schools, especially at parish masses. The DRSs perceived that this situation overextended the DRSs and is fundamental in fermenting the perception that this role lacks vision and direction in an era of broadening and increasing accountability, which is adding to their sense of dislocation with Catholic education.

Subcategory 4: Clergy's own perceived status in Catholic schools

The shortage of Catholic priests in New Zealand across all dioceses has been well-reported and commented on (CathNews New Zealand (CNZ), 2011, Deacons Well (DW), 2007; New Zealand Herald, 2006). The Church in Aotearoa New Zealand has been attempting to address the decline in available priests by recruiting them from overseas dioceses (Duff, 2011). However, DRSs perceived that this step had not been successful as they contend that the cultural backgrounds of these priests are mismatched to the local DRSs, and the teaching staff and students in Catholic schools. DRSs commented that the priests' expectations of what defines the Catholic faithful are incompatible with the increasingly secular and consumer-driven Aotearoa New Zealand student population.

Like in this diocese we are short of priests, and we are bringing out many priests from overseas, but it is not working and we all know that. If the priests from overseas were dynamic, they would have an impact. However, they are not dynamic most of the time and not compatible with the local student population. (B)

DRSs raised their concern that the priests were not coping with the increasing cultural and spiritual diversity of the student population in New Zealand Catholic schools:

The difficulty at our school was with the clergy. They did not realize that the students' diversity in culture, church background, spirituality and the interests were different from theirs. They did not understand that. The younger priests are very scared in that they

think they have come into a sinking ship and I think they see it as their absolute right to hold that ship up at all costs. (W)

Some of the DRSs identified that some of the younger priests suffered from a type of scrupulosity which they perceived as the manifestation of obsessive religious control emanating from a need to excessively enforce religious observations and behaviours. The return to the more traditional and conservative stances, especially among the younger priests, has already been experienced in the United States where it has led to the closure of various parishes (Grace, 2012). This causes some concern to the DRSs as they believe that this return to orthodoxy frightens the students and hinders DRSs' efforts to enhance the Catholic special character of the school. The DRSs in this position perceived that their role was becoming more of a mediation role between the priests and the students:

If the priests do things like get angry at the children, then it is my job to go to the priest and say, "Look Father, if the children get scared of you, then they get scared of God and that is not really very good, is it? (X)

DRSs contended that priests were being pressured to question the school and in particular the DRSs about why the Catholic schools were full while the parishes remained empty of these students, as mentioned by the following DRS:

There is pressure on the priests to sort of say: "I will have a word with the school and the DRS and ask them what they can do to persuade more students to come to Church", Well, we sort of provide them with religious education, we try and make sure that they grow up into good people, but ultimately, their choice of whether they become Church attending people or not, is probably more to do with their perception of Church, than it is their perception of religion, because most people have a spirituality. It is the way that they expressed that spirituality, that is very individual and for some people, the Church is not the place for them to express their spirituality, it does not match. (C)

The DRSs expressed their view that the priests saw their own inability to attract students to Masses as personal failures but held the school and in particular the DRSs accountable for it:

We have a priest at the moment who does not understand the young people and cannot relate to them, which is sad. The priest has made it very difficult! At one Mass he basically wanted to close it all down in the middle of the Mass as things were not exactly as he demanded they should be. I had to go across and tell him, "We are going to have this Mass, no matter what!" So there are some issues over there and I do not know how we are going to resolve them, because I think priests don't want to be school chaplains anymore. I don't know what the answer is on that one. (B)

A widening undercurrent of tension between school chaplains and the DRSs seem to be emerging. Some DRSs stated that some priests demanded to be constantly informed of any decision they make. Most DRSs were convinced that the clergy believed that they, as DRSs, were only accountable to the priests (as the proprietor's representatives) in terms of maintaining and developing special character, and not also to the wider school community. However, the DRS contended that the priests misunderstood the integration arrangement which stated that although the school is the property of the proprietors (bishop or religious congregations), the BOTs govern it as a Crown entity and not a Church entity. DRSs were of the opinion that there was not a sense of co-operation being fostered between the DRSs and the priests in assisting each other in maintaining the special character of the school, but rather one of submission, where the DRSs, who are ultimately responsible for the special character, have to constantly affirm their lesser status to the priests. The DRSs felt that although they were expected to determine the priority of things necessary to enhance the special character that they always had to make an allowance that a priest would come and correct it, even though they were not educators themselves: "I don't think the parish priests have any idea of

what the DRS role involves! The DRSs are supposed to be educators, not religious congregation members!” (E).

The difficulties perceived in the relationships between some DRSs and their chaplain priests led some DRSs to have liturgies of the Word with Holy Eucharist without a chaplain present, in order to ensure that students and teaching staff receive Holy Communion. They believed that this was forced upon them due to the shortage of priests and as a way of avoiding opportunities for conflict. These DRSs believed that this added to their workload and that in some way the role obtained a sacramental component. This evolution in the ministerial part of the role led many DRSs to feel inundated with requests by students and teachers to discuss their problems with them. DRSs acknowledged that this new counsellor part of the role did not sit well with them as there was no time allocated for it and that in most cases the nature of the discussions would be best addressed through the penitential Rite of Reconciliation with a priest. Perceiving the DRSs more in a ministerial light added to the pastoral responsibilities of the DRSs, some of who advocated for the appointment of permanent deacons to schools as chaplains to assist them in the ministerial components of their role.

The main insights emerging from this category are listed in Table 6.2.

Table 6.2: Impediments to the role

DRSs' perceptions of impediments to the execution of their roles	
1.	The perception that DRS burnout is inevitable contributed to teachers not applying for the DRS positions and was instrumental in DRSs' decisions to leave the position as soon as they could. The DRSs perceived that burnout was symptomatic of a responsibility too complex and big for one person to manage against the backdrop of a diminished status within the school, which DRSs felt was evidenced predominantly by a reduction in their allocated non-contact time by principals and BOTs.
2.	Non-practising Catholic and unqualified religious education and tagged teachers did not allow DRSs to establish a core group of committed and experienced Catholic teachers to ensure a collaborative approach to the preservation of special character across Catholic schools. The DRSs said that this added to their perception of what caused burnout, as they, more than ever before, became singularly responsible for being the only witness in faith for the students.
3.	The increasingly diverse religious backgrounds of students in Catholic schools have obligated DRSs to take responsibility as the primary educators in faith of all students. The lack of religious formation at home from the parents has added this formation component to the role of the DRS.
4.	Pressure from the priests and fundamental parent groups on DRSs to explain poor student attendance at local parish masses and activities was a constant thorn in the side of DRSs. The undercurrent between DRSs and priests was perceived to result from their differing expectations of what aspect of the Catholic school should have priority. The decrease in the number of priests has also forced DRSs to take on a greater responsibility for the liturgical part of the school. The non-availability of a sufficient number of priests to serve as chaplains in Catholic schools has led to conflict between the students' expectations and that of the priests. The time restrictions on priests, caused by a lack of ordained priests in the diocese, did not allow them to establish a collaborative approach with the teachers. Their scrupulous attentiveness and comments regarding the Catholic faith practices at the Catholic schools were perceived by DRSs as being instrumental in students disengaging from the established Church. The DRSs perceived that their role involved immense mediation between the increasingly secular students' views of religion and the unrealistic and sometimes pre-Second Vatican council era demands of especially the younger and foreign priests. This was seen as detrimental to the efforts of the DRSs in enhancing the special character ethos of the school.

Validation on what DRSs perceived as impediments in the execution of their roles

DRS burn-out seemed inevitable and experienced by all DRSs. It was perceived as a direct result of a role too complex to comprehend and too overwhelming to manage for one or

even two professionals. This was further exacerbated by a reduction in the amount of non-contact time allotted to DRSs and the corresponding deduction in the allocation of management units as commented on by the following expert, who stated that:

The pressures on the DRSs relate directly to them not being given enough non-contact time away from teaching duties. Many DRSs are teaching in excess of the stipulated teaching load per week which also contributes to the low status allocated to the role amongst their peers. (SCE1)

In 2014, 90% of DRSCPs agreed that they experienced the DRS role as overwhelming due to its diversity. All 100% of the participants strongly agreed that this was instrumental in DRSs experiencing burn-out.

Thus, less time to do the work, together with less remuneration and less status, all led DRSs to contemplate seeking other opportunities or to consider demotion to a lesser role as Assistant HOF RE or into another faculty. All SCEs agreed that the lack of support from tagged teachers has been largely responsible for the DRSs feeling isolated in their roles.

Feeling that they were solely responsible for special character led DRSs to feel isolated as other teachers were wary of becoming “contaminated” with the charisms of the school through association with and support of the DRSs. This emerging feeling of the DRSs was highlighted by the comment of the expert who said that: “it is a sad reflection on Catholic education when DRSs feel so despondent in such a vital role in the Catholic school” (SCE3).

The increasingly diverse religious background of students in Catholic schools in Aotearoa New Zealand together with the secular tendencies in society and nominal Church commitment by Catholic parents have led to the situation where DRSs by default become the primary educator in faith of all the students in the school. This, together with the unrealistic expectations of all the stake-holders, tends to shorten the time in which DRSs can manage to function effectively.

The lack of status that some clergy experience in Catholic schools is problematic. The Priests feel that they are the proprietors' representatives and demand to be treated as such, as the owners of the schools.

One of the experts indicated that:

It is unfortunate that we have a small group of parents and clergy committed to upholding what Pope Francis recently referred to as: "small-minded rules." The differences are exacerbated when the focus of believers is centred on differences in understanding as opposed to what unites people theologically. Many clergy, usually the younger and less experienced priests, have a limited understanding of the complexities of the DRSs' role and the realities of the social conditions of many families. (SCE2)

This has led to conflict between DRSs and priests as DRSs felt that some priests intimidate and berate students and DRSs for their religious shortcomings. These priests tend to be some of the younger priests whom DRSs and the experts viewed as having the need to be elevated. This has been perceived as a main reason why students disengage from the Church. One expert commented that:

The tension that exists between clergy and the DRSs is often the result of unrealistic expectations from the institutional Church. There is also a lack of understanding by the clergy as to how a secondary school operates and that the role of evangelisation does not necessarily result in an immediate engagement into the practice of faith. (SCE1)

Another expert stated that:

The humiliation experiences emanate from a perception amongst people that DRSs have to be up there with God, perfect and heavenly as the Father is heavenly and perfect. People forget that DRSs are human beings with their own frailties as well. (SCE3)

In conclusion to this section, an expert commented that: “The tension between especially young and foreign priests and DRSs is a reality that is not conducive to the special character of the Catholic schools” (SCE4).

Further validation through data triangulation

In addition to the primary data collection using unstructured interviews with the DRS participants (Chapters One and Three), the researcher has also, in the course of the study, established further evidence in relation to the categories discussed in the findings chapters. All the experts and people that he consulted concurred with his findings. As this happened sometime after data collection using unstructured interviews, these experts raised a number of points which show that the situation regarding DRSs has not changed and in the view of some, has deteriorated. This evidence is briefly summarised in the following paragraphs in relation to the emerging categories and adds to the validity of the study.

Parental attitudes towards religious education programmes: Category Three

During the course of this study it became clear that an increasing number of parents wish to have their children in Catholic schools but not participate in the religious education programme. Comments from other teachers in Catholic schools have indicated that some parents want religious education to become an option subject in Catholic schools (especially in the senior NCEA years). These parents felt that their children were not allowed the opportunity to excel academically in subject areas such as Mathematics and Science, as the Bishops’ timetable requirements for a certain number of religious education lessons per week, could in their opinion, be better spent on these other secular subjects and not in religious education. Some teachers commented that students struggled to see the relevance of Church teachings on issues such as abortion, marriage and pre-marital sex in their lives and have questioned the credibility of the Church’s

magisterium and their suspect dealings with historical sex abuse cases worldwide (Arbuckle, 2013) and in Aotearoa New Zealand, especially in the early 1980s in the Hamilton diocese (O'Sullivan, 2005). These historical issues appeared to have negatively impacted on those who were in these schools at that time and who are the parents and grandparents of students today. In these cases it can be reasoned that the non-transparent actions of the Church have diluted the commitment of these parents and grandparents in terms of how they see special character as the core business of the school.

DRSs' special character initiatives not recognised by the SMTs: Category Five

Some DRSs have initiated sacramental programmes in their schools for students who wish to become members of the Catholic faith. However, DRSs explained that they and their religious education staff have had to do this in their lunchtimes and other non-contact times and that they get no recognition or consideration for the time they put into these programmes from the SMT and BOTs. They stated that the principals just expected them to do this as part of their faith, being part of the Catholic Church. It also appeared to some that any involvement outside of the school in their parish communities was frowned upon because it placed the non-Catholic and non-practising Catholic members of the SMT and BOTs in an embarrassing position, as some of them are not active in this regard themselves.

Reduction in DRS Management Unit allocation: Categories One and Six

The central role that the principals play in all decision-making processes within the Catholic school community has elevated them into a position of complete dominance over the school community and this unchallenged position has concerned some of the DRSs who testified that their principals, pressured by the overwhelming demands, appear to discard the special character aspects of their roles.

Across the diocese there is a move to reduce the number of MUs allocated to DRS and HOFREs. In some cases DRSs' MUs have been halved and in some places reduced to two and a half units. DRSs in these situations feel that these actions are motivated by profit-minded principals and BOTs, who have made their roles untenable as these positions of BOTs were perceived to be contrary to Catholic social teaching.

In 2014, there was a committed drive in the Hamilton diocese by some principals to either re-merge the HOFRE and DRS positions, which they had previously split, in some schools into one DRS position, and to reduce the MU allocation in the religious education faculty from 5 to 3 for that one position. In some cases it has already happened that one DRS, who was also a HOFRE, was informed that the DRS would now function as a 3MU DRS only, but would still keep all the responsibilities of both a HOFRE and DRS. In some schools where the DRS and HOFRE both got 2½ MU each, the HOFRE approached the principal to offer the HOFRE's ½ MU to the DRS to help restore the status of the DRS and give the DRSs more non-contact time to do the work of the DRS. The principal refused this offer four times. The HOFRE, who was the only HOF in the school who did not have an assistant HOFRE, and who was remunerated a ½ MU less than all other secular HOFs, then asked the principal to remove two middle management units (MMUs of \$1000 each) from the HOFRE's salary and create an assistant HOFRE position to help the HOFRE and DRS. This offer was also refused at the time. The reasoning behind this was that the DRS by default also become the assistant HOFRE and the HOFRE by default became the Assistant DRS. When the HOFRE then approached the SMT to ask them to increase the HOFRE and DRSs' MU allocation both to three to be in line with other HOFs in the school's MU allocation, as it was a recommendation of the last SCERO review, the HOFRE was refused and told that they did less work than the other HOFs and that it would not be equitable if they received the same remuneration.

The HOFRE described this as demoralising at the time as the HOFRE felt that this treatment was evidence of the BOT playing games with the HOFRE's career.

The allocation process for management units in certain Catholic schools was not perceived as transparent, especially in relation to provisions for religious education teachers and tagged teachers, as was evidenced by the discrepancies in allocations across the diocese. In some schools it was perceived that principals elected to allocate these to teachers acting as sports co-ordinators or in other non-special character capacities.

In some schools where the SCERO recommendations that HOFRE and DRS MU allocation should be increased to be equitable with the remuneration given to other HOFs have been strongly resisted by principals, their motivation for refusing was that in their views DRSs are only responsible for masses and liturgies and that one cannot compare the work of a HOF Science with a HOFRE.

In addition, it appears that the allocation of MUs by principals was a closely guarded secret in most schools, as very few teachers knew who got MUs. This document, which should be a public document as it is negotiated between the PPTA and the MoE, is kept away from the teachers. Apparently, the feeling is that they are not mature enough to deal with such knowledge. Furthermore, even though the staff elects a member to represent them on the BOT, the minutes of these public meetings are not available to the staff in such schools and this creates issues relating to trust and goodwill. It appeared that student representatives were allowed access to these minutes and so were students, but not the staff of the school.

According to the DRSs, attempts to address workload issues and the various expectations of the school community by splitting the role led to more confusion and fragmentation regarding the role of the DRS (Categories Five and Six), especially in relation to MU allocation. BOTs and principals have as a consequence in some cases not only reduced the total number of MUs for DRSs, but have also, with the splitting of the

role, found themselves sometimes only offering 2MUs to a DRS and 2 or 2 ½ to a HOFRE. These actions, DRSs believed, indicated that the BOTs did not acknowledge that with the splitting of the roles, both of these roles developed into bigger responsibilities.

Timetabling issues in relation to religious education: Category Six

The researcher perceived that there was a general feeling among all DRSs in the diocese that teachers who were not supportive of the special character normally complained that the timetabled period of religious education, as required by the New Zealand Catholic Bishops (NZCEO, 2013a), was excessive. These teachers believed that special character activities, such as the celebration of school masses and feast days, prevented students from excelling in other mainstream academic subjects and felt that they, as secular teachers, should not be involved or distracted by the school's special character obligations, which they believed they were not employed to do.

Resistance to special character professional development: Category Two

Some Catholic schools within the diocese have resisted SCERO recommendations that all teachers and trustees of BOTs should be involved in special character development and training. These suggestions have resulted in an unhelpful relationship developing in some schools between the Diocesan Education Office and some principals and DRSs.

Another significant observation was the attitude amongst some towards the Catholic Institute of Aotearoa New Zealand(CIANZ) courses. As most NCRS/CIANZ courses are on Friday evenings and over weekends, covering Saturdays and Sundays during and outside school terms, schools do not count them as days that the teachers have spent in service of the school. Notwithstanding the fact that all NCRS/CIANZ professional development happens after official school hours (PPTA, 2013a), there is no

acknowledgement of these teachers' achievement towards NCRS certification by BOTs or principals. Religious education teachers do this as required by their principals in terms of the provisions of the PSCI Act of 1975, but do not get additional time off for their studies and are these hours not subtracted from the five call-back days as secured for them in their employment contracts (PPTA, 2013a). Teachers who attend these courses are not exempted from other general special character professional development that all other teachers are expected to do, although teachers of sport are exempted from these on afternoons when this professional development occurs during general staff meetings.

In some schools, every teacher is allocated up to \$500 per year for professional development. However, in some cases religious education teachers, who are expected by their BOTs and principals to do yearly special character professional development, experienced situations where additional funding was not provided, and some have resorted to paying for these courses themselves. Although SCERO review documents require that specific finances be made available for teachers wishing to upskill and progress towards NCRS certification (Day, 2013, 2014), teachers interested in making use of this complained that access to financial assistance is minimal and problematic even though only a few teachers are willing to undertake the training.

Some teachers who have completed Master's degrees in religious education through the Australian Catholic University (ACU) have stated that they were expected to pay for the papers in advance and that they are only refunded a certain percentage of the costs in return. Although this involved travelling to Auckland (Master of Religious Education) and Wellington (Master of Catholic Educational Leadership) from the Hamilton diocese, which is in the middle of the North-Island, no provisions were made for travel and accommodation costs for those whose courses involved attending classes at sites of ACU for four days at a time during school holidays. For those in Hamilton, studying in

Auckland, this involved a daily commute of 300 kilometres, totalling 1200km over four days.

Due to the fact that these Masterate qualifications are Australian, and as Masters programmes in religious education do not exist in Aotearoa New Zealand, schools have also been unwilling to pay the NZQA fees to have them converted to Aotearoa New Zealand equivalent qualifications that will allow teachers that have attained this qualification to be remunerated at a higher level, as provided for by their collective agreement (PPTA, 2013a). An additional concern for some teachers who have completed Masters level qualifications through ACU is that NCRS does not allocate professional development hours for their completion.

Under-utilisation of NCRS-certified and qualified teachers: Category Six

In some schools, the researcher found teachers qualified with Graduate level NCRS certification (Master's degree level) and with extensive experience and years of service in relation to special character to their schools have not been considered for any senior leadership positions (SMT) as already referred to earlier in this Chapter. These appointment actions have been perceived by some to be non-transparent and not in the interest of the Catholic school communities or their obligations towards the Church.

Non-Catholic DPs apparently are only focussed on academic achievement and questioned the involvement of Catholic staff in local parish activities, which some DPs felt did not support the special character of the school. These non-Catholic DPs also questioned the value of NCRS certification past foundational level and opposed consideration being given to post-graduate special character studies by some staff as they saw it not benefitting the school's students. This is despite growing concerns amongst religious education teachers that they will soon be audited in terms of their religious qualifications to determine whether, according to NZQA in Wellington, they are suitably qualified to teach religious studies at NCEA levels 1, 2 and 3. Some other threats that

emerged from principals regarding religious education teachers included the suggestion from one principal of replacing religious education teachers with teacher aides, who only needed to be paid \$17 per hour; according to this principal this was much better utilisation of resources than employing qualified and NCRS-certified religious education teachers. This again showed the precarious situation that religious education teachers find themselves in.

In such cases, it was noted that goodwill between these staff and the SMTs deteriorated and that such committed Catholic staff withdrew from teaching parish sacramental programmes and lecturing other teachers CIANZ in their free time, as the SMTs communicated that they do not consider it necessary to build the Catholic community. In cases where individual senior religious education teachers were invited to be part of a SCERO panel without remuneration, such teachers had to take unpaid leave to do this over three to four days, as their principals did not see it as part of the professional development of their religious education staff.

DRSs expected to validate their faculty's NZQA Achievement Standards achievements as a measurement instrument of special character progress: Category Two

An interesting trend was that DRSs and HOFREs appear to be increasingly pressured to validate the existence of their faculties and responsibilities in terms of NZQA achievement as opposed to the NZCBC's *Understanding Faith Curriculum*. Some of the comments made to the researcher relate to teachers of religious education being pressured to ensure that students pass NZQA religious education standards, as these also count towards the literacy requirements needed by students to pass NCEA levels 1, 2 and 3. Failure to effectively do so has in some cases resulted in religious education teachers being instructed to appear before BOTs to explain their classes' individual achievements in religious education. This is done against a backdrop where BOTs know that these teachers teach these classes without the proper qualifications and that most

students have nominal or no contact with the Catholic Church. Another incident that was noteworthy was the information shared by some religious education teachers that they are compelled to remark papers, so that the children of an SMT member of this school can achieve the top academic award of that school and so gain access to scholarships. These teachers were distraught as they felt that they could not do anything about it but comply as their employment at the school would be placed at risk.

Religious education teachers feel pressured as literacy teachers: Category Six

The view also emerged that although BOTs were not proactive in actively and publicly supporting the endeavours of religious education teachers to improve their qualifications; it appeared that their importance is overshadowed by the fact that they have in reality become a second English faculty in Catholic schools. Some teachers of religious education felt their only function was to assist students to attain the minimum NCEA literacy requirements for low achieving students and university entrance credits for higher achieving students (NZQA, 2012b). This has resulted in a situation across the diocese where underqualified teachers of religious education (NZCEO, 2014f), unsupported by BOTs, are also required to become English teachers, which in the case of most of the religious education teachers, they are not qualified for either.

In total the sentiment among religious education faculties across the diocese appears negative as teachers in these faculties share the DRSS' feelings of being unappreciated and overwhelmed. Most of the faculty staff across the diocese were convinced that forty years after the passing of PSCI Act of 1975, the provisions which have been secured for them by the NZCBC have been eroded to the point that they feel they are the most persecuted teacher group in their school and are faced with extinction. Some teachers were convinced that if their schools had to have a "CAPNA" which is a reduction in staff normally associated with a falling roll (PPTA, 2009), that they would

be the first to be considered as supernumerary and retrenched, whether they are tagged or not.

Conclusion

The experts took time to articulate individual feedback on the situation of the DRSs with regard to special character. They all agreed that the main aim of DRSs is to make the wishes of the NZCBC a reality for all involved in Catholic education. They also agreed that from their point of view it appears that obstacles have emerged since 1975 and there is a need to address the reality that DRSs are faced with in Catholic secondary schools in the diocese. One expert expressed a last concern upon reflection on all the findings and emerging theory:

In addition to my earlier comments, it has been noted that DRSs are often criticised for the perceived lack of mass attendance and failure to follow correct liturgical form for school liturgies. This criticism by some clergy does not seem to be levelled at the principals. These same clergy are seldom seen at secondary schools and so have only a limited sense of the concerns and needs of the students and their families. The realities of life for many families are outside the experience of those priests most critical of the DRSs. Their criticism further undermines and undervalues the role of the DRSs. This statement highlights a concern that the Church demands complete and greater accountability of DRSs and religious education teachers in specific areas of Catholic teachings, particularly in living in accord with the teachings of the Church in areas of sexuality and morality. This seems to be hypocritical in the face of years of historical sexual abuse by a limited number of clergy. The manner in which these two situations have been dealt with by the Church authorities seems inconsistent. There appears to be greater accountability demanded of the DRSs and religious education teachers than there is of priests. DRSs and religious education teachers are challenged frequently by students, parents and colleagues about the Church's perceived avoidance of dealing

with historical sexual abuse claims. They sometimes feel they are taking the rap on behalf of the Church. This is demoralising and demeans their role and their task.

(SCE2)

Another expert made a similar comment when concluding that:

Priests and half of the parish community in general seem to have a constant problem with the functioning of DRSs. The lack of priests on formal occasions forces DRSs to take on the role of preparing for liturgies of the Word with Holy Communion, while many of them are not comfortable to do this. The tension between especially young and foreign priests and DRSs is a reality that is not conducive towards assisting the DRSs in maintaining the special character of the Catholic schools. (SCE3)

This chapter has presented and analysed the fifth and sixth categories and the associated sub-categories that emerged from the data. Table 6.3 provides a summary of the theory generated relevant to these categories and their associated sub-categories, while Appendix I provides a graphical oversight of the emerging categories. Triangulating the data and sources, as stated in Chapter Three, added to the validity of the findings and analyses and addressed the insider status of the researcher.

Table 6.3: *The theory generated relevant to categories 1 to 6 and associated sub-categories*

Category One Appointment and requirements.	Key Theory Generated
(i)	The principals' actions and anxiousness to find a replacement for vacant DRS positions were perceived to be the result of a lack of succession planning, suggesting a lack of priority being given to the continuity of this role.
(ii)	The DRSs felt obliged to take on the role even though they did not have a clear understanding of the overwhelming demands and responsibilities it entailed. Their early experiences of the challenges and complex demands of the role contributed to an unfavourable perception of the role as they were not prepared for it.
(iii)	The principals directly approached staff members to take on the role of DRS because they were insecure in their understanding and ability to develop and maintain the special character of the Catholic school. The DRSs concluded that there was generally a lack of leadership

	and understanding from the principals regarding the role of the DRS.
(iv)	Teachers seldom consider the DRS position as a career option and are reluctant to apply for the position because the selection and appointment process is not transparent.
(v)	The DRS role is not highly respected by other staff members because principals have a tendency to recruit primary teachers to the position despite them being less qualified and less experienced in secondary education.
(vi)	The DRSs perceive the role as being an important part of their vocation and ministry within the Church. DRSs believed that the appointment to the position was in response to a <i>call</i> received from God to come and serve in this lay ministry within the Church.
Category Two. Composition of existing staff.	Key Theory Generated
(i)	When teachers, across all curriculum areas, did not embrace the professional development opportunities to progress towards NCRS certification, it inhibited the ability of DRSs to establish a collaborative and collective approach to the preservation of special character across the school.
(ii)	DRSs felt alienated in their role as the implementation of NCEA achievements standards in 2010 deterred many religious education teachers from continuing to teach religious education. These teachers felt intimidated by the advanced degree of knowledge that the teaching of achievement standards required, and chose not to avail themselves of the professional learning opportunities to improve on their understanding of the Catholic faith tradition.
(iii)	The appointment preferences of the BOTs, as the controlling decision-making bodies within the school, did not reflect a complete appreciation of the rights that were secured for Catholic schools and Catholic teachers by the NZCB in the PSCI Act (1975).
(iv)	The wide interpretation of who qualifies for specialised Catholic tagged positions, used by BOTs when deciding to appoint non-Catholic and non-specialised teachers in religious education, did not allow the DRSs to establish a core group of teachers which could assist them in driving the special character of the school forward.
Category Three. The school community's outlook on <i>special character</i> .	Key Theory Generated
(i)	The abstract and mysterious nature of special character as stipulated in the PSCI Act (1975) has led to varied and disparate understandings of the term amongst the Catholic school community within this diocese. The DRSs

	perceived that the facilitation component of the role demanded that they bind together the dissimilar expectations of the various stake-holders in order to ensure the preservation of Catholic education within the parameters of the PSCI Act (1975).
(ii)	The Catholic principals' laissez faire attitude towards the importance of the Catholic school's special character was perceived to be a result of a lack of experience in Catholic education. This suggests a lack of Catholic leadership training programmes aimed at training aspiring teachers for future Catholic principalships. Against this backdrop DRSs perceived that, by default, they became the senior and sole religious leadership position within the school.
(iii)	The DRSs felt that the indifference of the majority of parents of Catholic school-attending students obliged them to take on an additional role as the primary teachers in faith of the students. They perceived that without the commitment of the parents to the Catholic faith and the special character of the school, the complex demands associated with the role made it a task too great to be managed by one person.
(iv)	The DRSs perceived that the contemporary Church's expectation of an increased Catholic Church membership as a result of the increase in Catholic school enrolments was unrealistic. The DRSs concluded that there was generally a lack of leadership and understanding from the Church regarding the role of the DRS and its unique status as secured by the NZCBC in 1975.
(v)	The DRSs feared that the diverse special character expectations among the school community seemed to demand that they either favour the religious or the educational component of the role. In the case of principals inexperienced in Catholic education, DRSs were expected to assume total responsibility for maintaining the Catholic ethos of the school. DRSs believed that the lack of a universally agreed-upon definition and description of the role would continue to derail future attempts at increasing the efficiency of the role. This contributed to an unfavourable perception of the role as one in which an educator was doomed to disappoint the expectations of any one of the stake-holders within the school community.
Category Four. The DRSs' perceptions of what supported them in maintaining and developing the Special Character.	Key Theory Generated
(i)	DRSs perceived that support from SMTs committed to the Catholic faith tradition was vital in enabling them in their role of fostering and advancing the special character ethos of the Catholic school.

(ii)	DRSs' ability to maintain and develop the special character of the Catholic school was only possible when assisted collaboratively by tagged staff committed to maintaining the Catholic faith and the Catholic ethos of the school. A significant aspect which arose from the unstructured interviews with the DRS participants was the support given to the DRSs by some teachers who are not members of the Catholic faith tradition. Some DRSs indicated that in their schools the non-Catholic teaching staff revealed a commitment to the special character at an equal or higher level than that of some tagged and religious education teachers.
(iii)	The introduction of NCEA Achievement standards into Catholic secondary schools galvanised religious education teachers to improve their qualifications and progress towards NCRS certification. It enabled the DRSs to co-ordinate with the diocesan education office, courses to be presented at local schools when they felt that they lacked the relevant qualifications to lead the instruction themselves. This enabled teachers of religious education to become professionally and personally confident with the Catholic faith tradition and their teaching of religious education.
Category Five. The DRSs' attitudes and perceptions of the established role.	Key Theory Generated
(i)	The DRSs were adamant in their assertion that the complex nature and the magnitude of both the religious and educational components of the DRS role were too much for one person to manage effectively. This compelled DRSs to choose to excel in one aspect of the role while minimising the importance of the other. This decision by the DRSs tended to be influenced by the innate preferences that they had for either of these components prior to their appointment as DRSs. The DRSs perceived that efforts to divide the role in order to make it more manageable from a leadership point of view had been fruitless and caused more confusion regarding the special character of the school and whose role it was to maintain and develop it.
(ii)	The status of the role was dependent on the level of management to which DRSs were appointed. In the divided DRS scenario, this compromised the status of the role when DSCs were appointed to SMT and HOFREs to middle management (HOF level). It was more problematic when the HOFRE was more experienced than the DSC in special character or occupied the previous position as DRS responsible for both components associated with the role.
(iii)	Not being valued by the school-community and especially the clergy was an important reason leading DRSs to exit

	<p>teaching in Catholic schools. The school-community's general suspicious treatment of DRSs either through ignorance or overzealousness on the part of a small but committed and powerful group of Catholic parents and clergy seemed to be constantly intended to humiliate the efforts of the DRSs in maintaining and building the Catholic faith tradition within the school-faith community. These humiliating experiences were viewed by the DRSs as the main reason why the role had no status in the school and wider school-community and why most resigned.</p>
(iv)	<p>Most DRSs pointed out that their appointments to the DRS role were done with the BOTs having full knowledge that they were not NCRS-certified and did not have the specialised qualifications required for the positions. Despite this, they advocated that if DRSs were to be efficient in their roles there could not be a compromise on the specialist level of knowledge required and personal commitment to the Catholic faith tradition. They believed that the current application forms for the position of DRS did not clearly state that these expectations were essential and non-negotiable. They believed that the continued appointment of uncommitted and unqualified people to the DRSs positions will make Catholic schools less able to comply with the integration requirements in the future. These actions by principals and BOTs revealed the indifferent attitude of the school-community regarding the position.</p>
<p>Category Six. The challenges posed to the DRSs in maintaining and preserving special character.</p>	<p>Key Theory Generated</p>
(i)	<p>The perception that DRS burnout is inevitable contributed to teachers not applying for the DRS positions and was instrumental in DRSs' decisions to leave the position as soon as they could. The DRSs perceived that burnout was symptomatic of a responsibility too complex and big for one person to manage against the backdrop of a diminished status within the school, which DRSs felt was evidenced predominantly by a reduction in their allocated non-contact time by principals and BOTs.</p>
(ii)	<p>Non-practising Catholic and unqualified religious education and tagged teachers did not allow DRSs to establish a core group of committed and experienced Catholic teachers to ensure a collaborative approach to the preservation of special character across Catholic schools. The DRSs added that this was a major cause of burnout, as they, more than ever before, became solely responsible for being the only witness in faith for the students.</p>
(iii)	<p>The increasingly diverse religious backgrounds of students in Catholic schools have obligated DRSs to take on the</p>

	<p>responsibility as the primary educators in faith of all students. This lack of religious formation at home from the parents has added this formation component to the role of the DRS.</p>
(iv)	<p>Pressure from priests on DRSs to explain poor student attendance at local parish masses and activities were a constant thorn in the side of DRSs. The perceived undercurrent between DRSs and priests was seen to result from their differing expectations of what aspect of the Catholic school should have priority. The decrease in the number of priests also forced DRSs to take on a greater responsibility for the liturgical part of the school by having to organise Liturgies of the Word with Holy Communion for staff and students additional to their normal DRS duties when priests were not available. The non-availability of a sufficient number of priests to serve as chaplains in Catholic schools led to conflict between the students' expectations and that of the priests. The time restrictions on priests, caused by a lack of ordained priests in the diocese, did not allow them to establish a collaborative approach with the teachers in the education of the students in a Catholic school. Their scrupulous attentiveness and comments regarding the Catholic faith practices at the Catholic schools were perceived by DRSs as being instrumental in why students disengaged from the established Church and why some DRSs contemplated resigning altogether. The DRSs perceived that their role involved immense mediation between the increasingly secular students' views of religion and the unrealistic and sometimes pre-Second Vatican council era demands of especially the younger and foreign priests. This was seen as detrimental to the efforts of the DRSs in enhancing the special character ethos of the school.</p>

Chapter Seven: Discussion of Findings

Introduction

For the purpose of discussing the extensive and rich findings of this study, the researcher shall draw the categories together under two broad themes emerging out of the findings of the data collection. They are:

- The continued appointment by principals and BOTs of underqualified and NCRS-uncertified teachers in religious education and/or special character to Catholic teaching positions and especially the role of DRS has impacted negatively on the ability of DRSs to enhance and develop the special character of Catholic schools in compliance with the provisions of the PSCI Act of 1975 (Categories One, Two, Three, Five and Six); and
- That the erosion of special character and loss of status of the DRS position is symptomatic of a diverse and incongruent understanding of special character held by the various major stake-holders of the Catholic school community (Categories Two, Three, Five and Six).

In order to contextualise these themes, they will be discussed in the light of the macro issues already introduced in Chapters One and Two. These issues are:

- The impact of the neo-liberal agenda of the educational reforms of the Education Act of 1989 and the subsequent developments arising out of its implementation (Chapter One); and
- The impact of changes in Aotearoa New Zealand society and attitudes towards religion since the passing of the PSCI Act of 1975 (Chapters One and Two).

The impact of the reforms promulgated in the *Tomorrow's Schools* reforms of 1989 in Aotearoa New Zealand overshadowed many of the findings of this current study, which

revealed that the pressures experienced by DRSs in their role were directly related to the educational reforms introduced by its passing into law. In addition, the emergence of an increasingly secular population, characterised by its abandonment of traditional structured religious observances, has filtered into the Catholic education system at all levels and altered the understanding that the post-modern Catholic school community has of special character and the continued presence of the Catholic faith in Catholic schools, forty years after integration with the state-education system. This has made the demands of the DRS role immensely complex, as DRSs are increasingly responsible for preserving special character despite a student population that has nominal contact with the Catholic Church (Duthie-Jung, 2013a; Wane, 2011) and whose parents send them to Catholic schools for non-religious reasons (Chambers, 2012; NZCBC, 2014).

The findings of the study additionally revealed that DRSs in Catholic secondary schools in the Hamilton diocese believed that they were affected by the erosion of the status of the role. This was perceived to be attributable to an array of factors but most notably the increasingly divergent understanding that the Catholic school community has of what was meant by the term “special character”. This appears to be a historical complication since integration in not only Catholic schools (McMenamin, 1985; O’Donnell, 2001; Walsh, 1987; Wanden, 2009), but also protestant schools that integrated (Smith, 2013a).

The two themes will be discussed in the following major sections: a) the continued appointment of underqualified and uncertified teachers to principal and DRS positions, and b) the impact of the diverse understanding of special character that the major stakeholders in Catholic schools hold and the effect of that on the status and role of the DRS. This will be discussed in the next two major sections under the headings of the two macro-issues identified above. This will be done by drawing upon current literature cited in the literature review, new additional literature that has emerged during the course of the study, the researcher’s voice, further reflections after post-data collection and the findings of the DRS research interviews.

The first major section of this chapter will discuss the emerging themes in the context of the first macro issue, which considered the impact of the neo-liberal agenda of the 1989 educational reforms and subsequent developments on the role of the DRS in the preservation of special character. The discussion will refer to the initial aims of the present study as stated in the Introduction and in Chapter Three. It will focus on the importance of the inter-dependent relationship between Catholic schools' governance bodies and the priority given to special character in these schools from the perspectives of the DRSs who were part of the current study.

The current structure of Catholic school governance, emanating from the 1989 educational reforms and subsequent legislative developments following these reforms (Wylie, 2013, 2014), has been identified by the DRSs as a major limitation hindering them in the fulfilment of their roles (Categories Two, Three, Five and Six). The neo-liberal agenda of the 1989 Education Act and its subsequent developments in education within Aotearoa New Zealand, as already alluded to in Chapter One, has been criticized vociferously in Aotearoa New Zealand (Kauri et al., 2008; Lovell, Kearns, & Prince, 2014; Openshaw, 2014). The strongest criticism of its continued dominance in the Aotearoa New Zealand education sector has been aimed at its persistent emphasis on schools directing their programmes towards market-related performance and profitability (Openshaw, 2014). This has resulted in some authors arguing that the education system in Aotearoa New Zealand has become dysfunctional (Chapman & Aspin, 2013; Pearce & Gordon, 2006). Its centralised operational funding model is considered by various commentators to be an instrument of state control which has allowed the state to withdraw from the day-to-day governance of schools, while maintaining oversight over schools through its funding prescriptions (Gordon, 2006; Parsons & Welsh, 2006).

In the wake of the neo-liberal educational reforms and the subsequent continued drive by both National and Labour governments to expand their scope in education, research in this

area has pointed out that the workload and accountability pressures on principals and teachers continue to increase unabated against a backdrop of decreasing parental involvement and a more competitive environment, with schools competing for the best students (Gordon, 2006; NZCER, 2014; Wylie, 2014). In this scenario, schools in lower socio-economic areas have been identified as having gained the least from the reforms (Gordon, 2006; NZCER, 2014; Wylie, 2014).

The findings of the current study revealed that in the opinion of the DRSs, those responsible for special character and specifically for religious education, as its key component, (NZCBC, 2014) have become isolated from all the major decision-making processes after the 1989 educational reforms as such processes became vested in the BOTs. In the views of the DRSs, the BOTs may not have the educational qualifications and/or experience to enhance the governance and special character of their schools.

The findings of this study reflect international trends in education where the neo-liberal ideology of adopting a market place approach of 'selling' education to 'consumers,' has had a detrimental impact on public education systems (Ball & Olmedo, 2013; Boston & Eichbaum, 2014; Bunar, 2008; Fuller & Johnson, 2014; Keddie, Mills & Pendergast, 2011). The strengthening of the relationship between education, economic productivity and the vision of students as human capital only, all caused by the ascendancy of neo-liberal market ideologies, has shifted the priorities of schools and their systems of management (Keddie, Mills & Pendergast, 2011).

The shift towards neo-liberalism in Aotearoa New Zealand has also impacted on Catholic schools, which are increasingly coming under pressure to perform academically on par with state schools while at the same time maintaining their Catholic special character as the core reason for their existence. The impact of the increased presence of neo-liberal ideology on DRSs and their special character role in relation to the PSCI Act of 1975 as revealed in the data will be discussed in the next section.

Catholic schools and neo-liberal educational reform in Aotearoa New Zealand

Introduction

The transformation of the Aotearoa New Zealand education system from a centrally-governed bureaucracy to a community-governed BOT governance model in 1989 initially appeared to be in response to an expressed need, particularly from minority groups and communities in Aotearoa New Zealand, for a greater involvement in the decision-making processes of schools (Collins, 2012; Court & O’Niel, 2011; Crawshaw, 2000; Gordon, 2006; Pearce & Gordon, 2006; Thrupp, 2008; Wylie, 2014). However, since then its school governance model has directed education to be more market-orientated (L’Huillier, 2011; Openshaw, 2014; Wylie, 2013). This market-orientated approach to education has had a tendency to overshadow any other ideals held by members of school communities as its neo-liberalist outlook weakens the principles of subsidiarity (Crawshaw, 2000; Gleeson & Donnabháin, 2009; Hache, 1999; L’Huillier, 2011). According to the DRSs in this study, such a market-orientated approach to education militates against their efforts as they endeavour to use the Church’s social teachings on participation to establish a collaborative governance model focussed on preserving special character (Categories Two and Five).

Since the educational reforms of 1989, education provision has acquired a commercial dimension (Boston & Eichbaum, 2014; Openshaw, 2014) in which the increasing pressure on schools in terms of financial accountability and higher academic achievement, especially after the introduction of NZQA’s National Certificate of Educational Achievement (NCEA) in 2002 (NZQA, 2014), has pressurised BOTs towards achieving greater efficiencies and redirecting the focus and resources of their schools to meet the market-driven demands of the country (Harland, Tidswell, Everett, Hale & Pickering, 2010; Wylie, 2013). This push towards a market-driven education system has resulted in many schools being governed in a state of tension as they struggle to meet the ever-increasing demands of both society and the

state. The latter adds ongoing pressure for improved academic results with less resources and greater profit margins (L'Huillier, 2011).

For Catholic schools, the years after the initial educational reforms of 1989 involved the BOTs coming to terms with the additional governance role of overseeing special character development and preservation (O'Donnell, 2000; 2001). However, this additional governance responsibility of Catholic BOTs has been negatively influenced by the diverse understanding that various Catholic school community stakeholders have had of special character since integration in 1975 (McMenamin, 1985; O'Donnell, 2001; Walsh, 1987; Wanden, 2009). This has caused DRSs to feel that they are solely responsible for special character maintenance in terms of teaching, leadership, management and governance, and this has constrained them in their efforts towards enhancing the Catholic identity of their schools (Categories Five and Six; see also Arbuckle, 2013; Convey, 2012). This study further revealed that DRSs held the view that Catholic BOTs are increasingly experiencing tensions in their governance of Catholic schools as an ecclesial entity of the Catholic Church (SCCE, 1998) due to their inability to find equilibrium between the neo-liberal demands of the state and the special character interests of the Church, as the owners of the schools. This finding agrees with the research of Birch and Wanden (2007), O'Donnell (2001) and Wanden (2009, 2010) on special character.

The DRSs in this study were of the opinion that in terms of Catholic schools these tensions tended to result when issues concerning a school's Catholic identity and special character were sidelined in the pursuit of improved NCEA academic results on national NZQA achievement league tables as measured against state and other Catholic schools (Wylie, 2013).

The state's neo-liberal approach to education maintains a strong currency in the current political arena (Boston & Eichbaum, 2014; Roper, 2011) with state plans for expanding the charter schools project (Collins, 2013; Roberts, 2014; Snook, 2014) and giving

reconsideration to some of the integration provisions secured for integrated schools (Lynch, 2013c; Vaughan, 2014). These issues relating to charter schools and reconsideration of some provisions of the PSCI Act of 1975 will be discussed later in this chapter.

The re-organisation of the provision and governance of education along quasi-public-private sector lines through the introduction of elected BOTs, explicitly using a business approach, has entrenched the state's commitment to neo-liberal principles (Crawshaw, 2000; Hache, 1999; L'Huillier, 2011) as it has empowered each BOT "with complete discretion to control the management and governance of the school as it deems fit" (NZL, 2014; NZSTA, 2014g). Although Catholic schools, after the 1989 educational reforms, continued to be bound by Clause 2.1 of the PSCI Act of 1975, which emphasised special character as the pre-eminent reason for their existence (PSCI Act 1975; see also APIS, 2010; NZCBC, 2014; NZCEO, 2000, 2013a), tensions have emerged between the expectations of an increasingly secular staff, parent and student population and that of the school as an ecclesiastical entity of the Church. The DRSs believed that these tensions required them to constantly mediate between these two inimical forces. They believed this detracted from their ability to focus on maintaining and enhancing the special character of their schools.

After the educational reforms of 1989, the development of special character became one of the main areas of collective responsibility for the BOTs. After integration and before the reforms, special character was considered the domain and responsibility of a religious congregational member tasked with that specific duty (P. Tolich, personal communication, September 16, 2014). One of the unintended consequences of Vatican II's *Perfectae Caritatis* (Paul VI, 1965b), which called on members of religious orders to return to their founder's charism, was that many religious congregational members left teaching (Snook, 2011; Spencer, 2005; Sweetman, 2002; van der Nest & Buchanan, 2014). As the Church had no institutions in place to train lay teachers for their new roles when integration became a reality, the Church relied upon lay practicing Catholic teachers to assume responsibility for

maintaining their Catholic schools' identity through special character and the teaching of religious education. However, for many of these first-time lay Catholic teachers, their knowledge of the Catholic faith in general was limited to what they learned at primary school (C. Piper, personal communication with CIANZ, September 16, 2014).

In this current study DRSs reported that BOTs' decisions have increasingly been at the expense of special character (Categories Two, Three and Six), a phenomenon also encountered by educators responsible for maintaining Catholic identity in the United States of America (Fuller & Johnson, 2014) and Australia (Fleming, 2002; Crotty, 2005). This pressure, in the opinion of the DRSs, was evidenced by the methods BOTs employed to persuade teachers into assuming the role of the DRS and their apparent continued refusal or hesitation to either appoint more Catholic teachers or upgrade tagged positions in support of the DRS in their role (Categories One, Two and Six). These actions have led DRSs to conclude that the significance of the "special character clause" has been abandoned by most BOTs either through ignorance or indifference as revealed in Category One.

The constantly changing composition of Catholic BOTs, as the main bodies responsible for the good governance of Catholic schools, was a significant factor that according to the DRSs in this study constrained them in their special character role and will be discussed next.

The composition of Catholic schools' BOTs

The composition of BOTs, in the opinion of the DRSs, weakened their collective responsibility for maintaining and developing special character and Catholic identity in the neo-liberal educational environment (Categories Five and Six). Consisting of eleven to fourteen members (NZSTA, 2014e), the only staff member elected to the BOT, other than the principal, is an elected representative representing all staff members of the school, both educational and ancillary personnel (NZSTA, 2014c). The student body is also permitted to elect a member to the BOT from among the student population (NZSTA, 2014h). The rest of the trustees are made up of parent-elected trustees elected over a three-year cycle. The

skewed composition of BOTs, especially in Catholic schools, raises the question: does the tokenistic nature of having only one staff representative for what may be considered to be the most academically qualified group of professionals the BOT can call upon to assist it, have any value at all?

This composition of BOTs, in favour of parent and student representation, was felt by the DRSs to minimise the contribution of the Catholic Church and possibly Catholic teachers, if elected as staff representatives, as they remain a minority group within the BOT of a school still owned by their proprietor. While it is important that a student voice is present on the BOT, it is ironic that the voice of the DRS is absent given the specific role of the DRS, which was created to maintain and enhance the Catholic school's special character. At the time of the current study all DRSs interviewed indicated that none of them were co-opted on to the BOT to advise and assist their BOTs with regard to their special character obligations, as provided by New Zealand School Trustees Association. This is an alarming development given the increasingly secular inclinations of the student and parent populations.

This situation led to DRSs feeling uncomfortable in annually attesting to the principal and the Diocesan Education Office (DEO) that their school is compliant with the integration agreement and the special character provisions of the PSCI Act of 1975. The DRSs stated that without representation on the BOTs, they have no opportunity to protect the identity of Catholic schools at governance level. This concern will be discussed further later in this section when the implications of having untrained and inexperienced principals and trustees with uncertain Catholic faith commitments (both set on fulfilling the neo-liberal demands of the state), are addressed in terms of the load transferred to DRSs.

Profile of trustees of a Catholic school board

In an increasingly secular Aotearoa New Zealand, it is reasonable to accept the probability that parents, with nominal or no formal contact with the Catholic Church, can increasingly be appointed to Catholic school BOTs. Such parental lack of background

knowledge of the PSCI Act of 1975 and of the history that preceded this legislation may be a factor contributing to decisions which fail to reflect the special character sentiments enshrined in the PSCI Act of 1975.

This situation became evident in the interviews when DRSs reported that some of the trustees, in some cases the proprietors' representatives, did not attend meetings with the diocesan Special Character Education Review Office (SCERO) review teams. The importance of SCERO teams as instruments of the proprietor in ensuring the special character of the school is maintained and developed appears to escape some trustees. DRSs concluded that BOTs, which meet only ten times a year, appear to be limited in their ability to monitor the development and enhancement of special character.

The resultant ignorance regarding the importance of special character in most decisions made by the BOTs has been identified as most frustrating to DRSs (Category Two). Of major concern from the DRSs' perspective was the limited understanding of the Catholic faith among all BOT members, who appeared to receive no training for their roles.

The composition of the BOTs in relation to their governance role as discussed in the previous section in this chapter is elaborated on here to consider its impact on DRSs' ability to maintain special character. Except for the maximum of four proprietor appointees out of a possible fourteen (NZSTA, 2014e), the rest of the BOT, as parental elected members and the staff and student representatives, may have no or little connection to the Catholic faith. Some DRSs, while acknowledging the complexity of the bishop's representatives' role, commented that their level of commitment to the Catholic faith is not always guaranteed and their commitment to the faith aspect of the Church appeared uncertain at times. These points indicate that the creation of an educational environment imbued with Catholicity to bring the Gospel story to all (SCCE, 1982:81; see also Groome, 1996; Parker, 2013) will continue to remain difficult, given that the DRSs explained that BOTs mostly endorse the principal's

decisions and as a result the “blind are leading the blind, who are leading the only ones that can see” (SCE4).

In the opinion of the DRSs, the trustees’ increased disconnection from the formal Church and its teachings, as well as their ignorance of the historical knowledge regarding the significance of Catholic schools, will impact on the future viability of Catholic schools. This was deduced from BOTs appearing overly eager to relinquish their special character obligations in favour of pursuing more profitable and prestigious projects relating to the development of buildings and academic achievement, which is more reflective of the neo-liberal agenda (Chapman & Aspin, 2013; Crawshaw, 2000; Robert et al., 2004) of the state.

Unfamiliarity of BOT members with their special character obligations

It emerged from the DRS interviews that BOT members remain largely ignorant of the provisions secured for Catholic schools even though the NZCEO Handbook for BOTs (2013d) contains detailed guidance for BOTs in relation to special character and religious education. On investigating possible reasons for this, it was found that this comprehensive document contains guidance on all matters relating to special character preservation and the responsibilities of trustees on Catholic BOTs, but states on the first page that it is “not a legal document” and should not be read as such, and thus arguably nullifies its intended purpose. This declaration of non-legality of its contents, the DRSs believed, may alter the importance of special character for the trustees, so their decisions tend not to reflect the guidance of the Handbook written specifically for trustees of Catholic schools. During the course of the study, the researcher found that when SCERO reviewers used this Handbook to make recommendations in their draft reports to schools to improve their special character, schools usually pointed to the fact that it was not a legal document and that the SCERO review team could not use it in its recommendation section as it is only a guide.

In the opinion of the DRSs, the trustees’ increased disconnection from the formal Church and its teachings, combined with ignorance of the historical knowledge regarding the

development of Catholic schools, does not position them to make informed decisions regarding the Catholicity and special character of the school.

Incongruity between BOTs and official Church understanding of special character

One of the effects of the devolution of school governance from central government to local communities was that BOTs became powerful. However, it appeared from the interviews that BOTs were, in the opinions of DRSs, not well-prepared or trained to address the issue of special character.

The DRSs were vociferous regarding the inability of BOTs to recruit and retain suitable educators for principalships in Catholic schools. This emanated from their perception that the distant nature of the BOT and its constantly changing composition do not enable it to have a clear understanding of the day-to-day demands of leading a Catholic school in a true and authentic Catholic servant leadership style. As a result this weakens efforts to establish a collaborative leadership in Catholic schools as advocated by the Church (SCCE, 2013).

The apparent absence of effective special character strategic planning, especially in relation to recruitment, selection, development and retention of Catholic educators for positions of principal and DRS on the part of BOTs, has led to an emerging leadership crisis in Catholic secondary schools within the diocese. The unwillingness of BOTs, according to the DRSs, to have effective measures in place to secure the future Catholicity of schools beyond their individual three year tenures has led to an increased sense of uncertainty being experienced by the whole school community. The findings revealed the existence of a definite link between the constantly changing composition of BOTs and principals and the ability of DRSs to effectively carry out their role. A review of this link has been identified as integral by Birch and Wanden (2007) if Catholic schools are to remain a viable option in education within Aotearoa New Zealand.

The emergence of principals who are ignorant of the historical heritage of their Catholic education within a neo-liberalist educational paradigm aimed at excellence and encouraged towards secular relevance by the desires of an increasingly secular student, parent and teacher population, has resulted in many DRSs suffering from burn-out as they become collateral damage. DRSs with no support, isolated in their roles, seem to reach the point of burn-out before anything can be done to assist them (Categories Four and Six).

The findings of the study indicated that the appointment of principals with uncertain Church commitments amid a pervasive neo-liberal climate has caused difficulties for DRSs. DRSs voiced their concerns that the expectations of the Church in relation to the role of special character cannot be fully realised within the current provisions of the PSCI Act of 1975, which enshrines the role of the principal as first catechist, especially when they lack a firm grounding in the Catholic faith.

In Aotearoa New Zealand there is a looming crisis over both supply and quality of future leaders (Brooking, 2008). One of the issues that prevented teachers from considering becoming principals in Aotearoa New Zealand was that 40% of principals described their current stress level as high or extremely high (Wylie, 2008). The DRSs in this study commented that principals are themselves increasingly becoming emergency appointments, as there also appears to be a dearth of applicants for the position of principal in Catholic schools (Durow & Brock, 2004; Ozar, 2010; Wanden, 2009). Today, fewer teachers are aspiring to Catholic principalships as the demands of the position have become less appealing due to perceptions that Catholic principals are overworked, overstressed, underpaid, and overloaded with administrative details that have little to do with educating students (Fenwick & Pierce, 2001). Commitment to Catholic education, as a singular incentive, is no longer perceived to be adequate motivation to aspire to the principalship (Fraser & Brock, 2006).

Information from the Diocesan Education Office provided the following insight on this matter (P. Shannon, personal communication DEO, October 1, 2014):

Since I have held my position we have had three vacancies for positions of principal within our secondary schools. Each of our schools has an Integration Agreement with the Ministry of Education. It is in this agreement the BOT is given the responsibility to appoint principals who are willing to take part in religious instruction, able to do so, and accept these requirements as a condition of employment. In order to achieve this, a principal must be a fully committed Catholic, committed to Catholic religious practices and leadership of Catholic education. It is in these elements difficulties can arise.

Often applicants qualify as baptized Catholics but in fact fall short of the 'fully committed' test in the practice of their faith. It has been known in our diocese for an otherwise suitable applicant to be required to undertake some form of 'faith' development before they have been accepted in the principal position. As well it has been known that they are asked to agree to include as a condition of their employment a requirement that they undertake some form of enfaithment courses early in their principalship. It is generally accepted within diocesan circles that finding suitably 'committed' Catholics for principal positions is becoming more and more difficult.

The DRSs felt it was incumbent upon them, when the opportunity presented itself, to point to the impending danger that the most recent neo-liberal projects, such as complete bulk funding of all schools and the expansion of charter schools, hold for the continued existence of Catholic schools. In this regard DRSs intimated that their concerns on this matter were viewed by most in the school community and especially amongst staff as scaremongering and an attempt to halt educational change in the best interest of the students. These concerns of DRSs will be discussed in the next section.

Implications of bulk funding for special character

Bulk funding of schools has been a reality on the education horizon since 1989 in Aotearoa New Zealand. Nonetheless, both Labour and National governments have failed to implement it to the extent that it includes the bulk funding of teacher salaries, which devolves responsibility for salaries to individual schools, stops the current collective bargaining that teachers have in place, and replaces it with individual teacher contracts negotiated independently between each teacher and the BOT as employer (Hipkins, 2013, Smyth, 2014). However, MoE and government pronouncements in 2014 in relation to the Education Amendment Bill of 2013 (NZL, 2014) and performance pay for teachers has indicated that bulk funding is back on the negotiation table.

The danger, as perceived by the DRSs, was that if bulk funding of schools becomes an educational reality under a National Party government, then BOTs will have the opportunity to approach and appoint younger and less-experienced teachers to DRS positions. Due to their lower level of teaching experience and years of service as a teacher, they will be presented with a lower remuneration package as guided by the MoE. BOTs, intent on making financially sound decisions aimed at profitability against the neo-liberal backdrop, seizing onto such an idea, will save about \$30,000 per annum if employing a new teacher as DRS, compared to an experienced DRS. The DRSs interviewed in this current study regard the use of less-experienced and younger teachers to maintain special character as disastrous. They believed that this practice will eventually result in an even higher turnover in DRSs, who will have less status and less time to integrate within the existing school structures and culture and will experience even further estrangement (Categories Four and Six).

The DRSs also deplored the possible impact of bulk funding on teacher remuneration as this will replace collective teacher bargaining of employment contracts (PPTA, 2013a; see also MOE, 2014d) with individual teacher contracts negotiated between individual teachers and BOTs (Hipkins, 2013). The DRSs in this study lamented the fact that their faculties are

always the last to be considered when permanent teacher appointments are made (Categories Two and Five). They deplored the current practice where junior religious education classes are used to fill the timetables of secular curriculum teachers in order to provide these teachers with full teaching loads and thus keep them employed at the school. This scenario, the DRSs suggested, under a bulk funding dispensation, will eventually lead to religious education teachers being appointed last and they would receive the least remuneration. This will be due to the fact that under bulk funding, there will be no need to preserve special character and the minimalistic approach towards special character currently displayed by BOTs will enter another dimension of rationalization, with austerity measures placed on those teaching religious education and responsible for special character. DRSs feared such actions would result in a further exodus of religious education teachers from Catholic education.

Charter schools

Charter schools, as part of the neo-liberal package, are a relatively new educational phenomenon in Aotearoa New Zealand, even though some commentators have considered the education reforms of 1989 to be its forerunner (Carpenter & Medina, 2011; Ramler, 2001). As can be seen from England (Bunar, 2008), the United States of America (Scully, 2013; Grigg & Borman, 2014; Ladner, 2007) and other countries, where governments have bought into the neo-liberal agenda, charter schools are not far behind (Snook, 2014). In Aotearoa New Zealand, it was permitted by the Act and National Party coalition government whose amendments to the Education Act in 2013 provided for fully taxpayer funded private schools to be operated by private companies (Collins, 2013; PPTA, 2013b; Snook, 2014). This roll-out of the charter school programme in Aotearoa New Zealand has expanded since its inception in 2014 even though most in the education sector agreed that it fails to guarantee equitable access to good quality public education for all (Ladner, 2007; New Zealand Principals' Federation (NZLP), 2014; Prothero, 2014; Roberts, 2013; Snook, 2014). Some aspects, such as effectiveness in improving teaching and learning for minority groups such as

Maori and Pacifica students are not guaranteed in charter schools, contrary to government claims (Collins, 2013). Further concerns regarding its roll-out have revolved around the incompatibility of the principle of fair and equal access to public education with the notion of selective, secretive, profit-driven charter schools militating against such access (Collins, 2013; Ladner, 2007; Roberts, 2013; Snook, 2014; Street, 2012). Notwithstanding the fact that the first charter school in Aotearoa New Zealand had to be placed under MoE management after only two weeks in operation (Roberts, 2014), it appears that the neo-liberal agenda of the government remains on course for expanding the roll-out of more charter schools (Roberts, 2014; Snook, 2014).

This model of schooling provides limited protections for students, little or no representation by parents, little oversight to ensure taxpayer funds are spent appropriately and the provision to employ unregistered teachers with no educational qualifications (PPTA, 2013b; Street, 2012). Charter schools are viewed by some in the education sector as the stalking horse for full privatisation of the Aotearoa New Zealand education system (Mutch, 2012) where the neo-liberal agenda of the National Party Government and their Act Party ally aims, through charter schools, to facilitate bulk funding of the education sector (including teacher salaries) through the introduction of corporate schools and the return of depersonalised, factory-style rote learning (Mutch, 2012; see also PPTA, 2013b). Evidence from the United States in relation to the impact of charter schools on existing Catholic schools has indicated that the existence and continued feasibility of Catholic schools are threatened by the growing number of charter schools (Ladner, 2007; Prothero, 2014). In the Aotearoa New Zealand context, government efforts at pressurising Catholic schools to opt for a charter school model, in order to reduce its financial obligations towards integrated schools under the current provisions of the PSCI Act of 1975, could lead to Catholic BOTs finding themselves totally independent of government compliance requirements, but with increased

accountabilities in terms of standardised assessments and operational grants. They would become bulk funded schools in all but name.

DRSs believed that a charter school model for Catholic schools would, from a financial and social capital perspective, result in Catholic schools becoming state schools with minimal connection to the Church and less resources to ensure that the aims of Catholic education are achieved. Such a charter model as proposed in Aotearoa New Zealand will empower BOTs to employ “teachers” who are not registered with the Teachers Council, have no recognized teacher qualifications and who can be employed on an hourly contract basis (PPTA, 2014; Street, 2012). They therefore can opt to approach a retired religious congregational member to act as DRS, whom they do not need to remunerate for their services. This potential saving of around \$71,000 to \$84,000 per annum would be highly attractive to BOTs; even more so if the teaching of religious education can additionally be outsourced as an add-on, using for example non-teacher trained, part-time tertiary students and volunteers from the Catholic community to teach the religious education curriculum. The threat to religious education, as a key component of special character (NZCBC, 2014) would be that BOTs may legally replace religious education teachers with, for example, Catholic university students who teach religious education as a part-time job for \$17 per hour – the rate paid to teacher aides (teacher assistants in class). The financial gain to BOTs by projecting the image of their schools in all the trappings of Catholic education (O’Donnell, 2001), but relegating their teaching of religious education to an option would, in the opinion of O’Donnell (2001), Wanden (2009) and the DRSs in this study, not enable Catholic schools to fulfill their salvific mission as an eschatological entity of the Catholic Church (SCCE, 1977, 1982; see also NZCBC, 2014). These actions, under a charter model for Catholic schools, would be legal as the requirement for a certain number of hours of religious education as prescribed by the NZCBC would be obsolete without the provisions of the PSCI Act of 1975. In this scenario the holistic

education of students in a learning environment infused with a Catholic ethos (SCCE, 1977, 1982, 2014) would be compromised, according to the DRSs.

Executive principals of school clusters

The agenda of the state, expecting principals to make education more achievement-orientated and financially viable, has attracted some additional attention in recent years (MoE, 2014c). The National government proposed creating new positions called Executive Principals. The role of these individuals will be to guide other principals, in clusters of ten schools, towards improving their school's achievement and financial position (Vaughan, 2014). These Executive Principals will be appointed by an external panel for up to four years, with Catholic schools clustered together, and will be paid an annual allowance of \$40,000 on top of their existing salaries (Vaughan, 2014; see also MoE, 2014c). The DRS interviews revealed that the already increasing pressure on principals to achieve higher academic results in competition for higher enrolments with other schools, will create an even more difficult role for the DRSs. They believe that the introduction of executive principalships will result in DRSs fulfilling an increasing number of ad hoc management decisions in the school, without regard for their role (Kennedy, 2010), especially if their school principal becomes a Catholic cluster executive principal.

DRSs predicted that if performance-driven measures by the state are to proceed in 2015-2016, that these measures will result in increased pressures on them to produce improved NZQA results, with less teaching time, at the expense of teaching the NZCBC *Understanding Faith Curriculum*. They believed that principals are content to be in breach of the required number of religious education lessons per week as required by the NZCBC (2013; see also NZCEO, 2013d), as they negotiate this and the number of tagged teachers into the recommendation sections of SCERO reports. Inspection of the SCERO reports for the diocese indicated that these two recommendations were a perennial and

would always be accepted by principals and BOTs as they perceive them to be non-issues.

This section has dealt with how the neo-liberal agenda has influenced the governance of Catholic schools. In the following section, the discussion will centre on the changing roles of Catholic principals as CEOs of the BOTs. Their roles as first catechists have, in the views of the DRSs, changed drastically since 1989. Their central role in the current neo-liberal educational environment will be discussed in the next section.

The changing role of Catholic principals as first catechists in a neo-liberal climate

In contemporary society, principals constitute a central position of authority and influence where they are, however, increasingly held accountable to provide evidence of school effectiveness and increased student learning outcomes (Birch & Wanden, 2007; Holter & Frabutt, 2012; Rieckhoff, 2014; Treston, 2012). Today's Catholic principals have countless roles and responsibilities that cut across all aspects of schools and involve multiple stakeholders (Miller, 2007; O'Donnell, 2001; Rieckhoff, 2014; Wanden, 2009). As chief guardian of the integrity of a Catholic school, it is expected that the principal should be a leader first and a manager second (Grace, 2008). However, in light of the comments made by the DRSs regarding their perceptions of how principals influence them in their roles (Categories One, Three and Six), it is clear that principals of Catholic schools tend to favour an adhocratic managerial approach in their schools and to abdicate their responsibilities as first catechists, as has also been found to be the case with RECs in Australia (Buchanan, 2007; Crotty, 2002, 2005; Fleming, 2002).

Increased complexity of the Catholic principal's role

Stemming from the DRS interviews was their overwhelming conviction that Catholic secondary principals, driven by a competitive school environment where schools compete for

increased enrolment numbers and accompanying increased funding, generally opted for a managerialistic approach to achieve the aims of their schools. DRSs believed that this approach increasingly placed them at odds with the focus and aims of Catholic education. It furthermore appears from the DRS interviews and various commentators on religious leadership in Catholic schools, that the role of the Catholic school principal has changed drastically over the last decade; a fact also acknowledged by the New Zealand Council for Educational research (NZCER) (2013). The principals' roles demand that they display expertise in instruction, human resources, financial management, development, marketing, enrolment management, and community relations, among others (Categories One and Six; see also Duignan & Bezzina, 2006; Holter & Frabutt, 2012; Miller, 2007; Rieckhoff, 2014; Treston, 2012). Against this backdrop, Sullivan's (2000) work on leadership in Catholic schools identified that managerialism seems to be replacing leadership in Catholic schools as the accountability compliance measures increase. In the Aotearoa New Zealand context, this means more profit and greater academic achievement with less funding (Strathdee, 2011). Sullivan (2000) argues that this type of management is more open to, and likely to result in, an abuse of power as it tends to ignore the traditional (Catholic social teaching) foundations of these schools. The performance-driven agenda of managerialism, Sullivan argues, tends to impede the ability of principals to focus on Catholic identity as they become distracted by market-place achievement issues (2000). This situation creates the too-familiar reality for Catholic schools, which is that there is little advantage in the marketplace for a school that operates a policy that advocates a preferential option for the poor and a common good; principles central to Catholic teaching (PCJP, 2004:26; see also Finsham, 2010; Groome, 2012b & Sullivan, 2000).

Comments by teachers new to Catholic schools in Scotland indicated that their experiences in Catholic schools were most positive when there was a shared, collaborative leadership model in place, which devolved religious responsibility to all

staff as opposed to the Catholic identity being “managed” by the school’s management alone (Coll, 2009). The same was evident in the Australian context where Crotty, in her study of RECs and principals, stressed the necessity of a collaborative approach to leadership in order for Catholic schools to be effective (2002, 2005). Crotty’s finding is consistent with Coll’s comments that a collaborative commitment to preserving the Catholic identity by the Senior Management Teams (SMT) of schools will inspire more teachers to be active as witnesses to their faith within their teaching roles (Coll, 2009). DRSs perceived that such steps, if undertaken by BOTs and principals in Aotearoa New Zealand, would greatly increase the social capital of schools (Hargreaves and Fink, 2006) and their own ability to maintain and further develop their Catholic identity.

However, the benefits of shared collaboration with and inclusion of the DRS on the SMT and executive of the school seem to have been a missed opportunity for principals, based on the DRSs’ comments. The implications of this have laid the foundation for a relationship between the principals and DRSs that has all the characteristics of a tug of war; the principals for the increasingly secular BOTs and the DRSs for the Church. The DRSs in this study acknowledged the increasing complexity of the role of Catholic principals but held firm to their beliefs that, as the first catechists, principals should advance collaborative practices within their schools in order to promote collective ownership of special character across schools as argued for by various researchers (Bezzina, 2010, 2012; Duignan & Bezzina, 2006; Holter & Frabutt, 2012; Miller, 2007; Rieckhoff, 2014). The DRSs believed that the principals’ withdrawal from their special character responsibilities was evidence of them not being comfortable with the religious and faith aspects of their role as first catechists. This was perceived as one of the main reasons behind the principals’ unofficial abdication of their special character responsibilities.

The DRSs also believed that this abdication became the norm against the backdrop of BOT pressures on principals for improved school NCEA results, along with constantly changing ministerial funding requirements.

DRSs commented that younger Catholic teachers do not apply for the position of DRS as they believe that such a career choice limits the scope for future advancement. This served as a deterrent to ambitious and aspiring teachers as the principal appointment policies and procedures of BOTs do not require experience as a DRS, as already recounted in the previous section. These appointment considerations of BOTs have led to the appointment of principals with minimal knowledge and uncertain commitment to the Catholic faith, thus rendering them heavily reliant on the DRSs to preserve their reputation in the Catholic community.

DRSs lamented the principal appointment inclinations of BOTs (as indicated in Categories Three and Six in Chapters Five and Six) as DRSs believed that these principals have had limited exposure to the Catholic faith and religious education needed to sustain and nourish the school community in an authentic manner.

It also emerged from the interviews that being marginally Catholic or having attended a Catholic school in the past was a sufficient Catholic connection to facilitate consideration for a Catholic principalship. The DRSs lamented that the appointment of such principals, without a strong faith commitment to the Catholic faith, added another component to their already complex role, as they now had to conduct the induction, orientation, education and training of their principals. The DRSs interviewed felt that this was a permanent feature of their role as they became the religious leader in the school by default. It became clear in this study that the DRSs felt compelled to undertake the unscheduled in-service training of principals, which added to their already overwhelming workload.

A relationship of special character bartering between the DRS and the principal

The DRSs in this study indicated that in the absence of a forum where DRSs and principals, together with teachers recognised and acknowledged for their extra roles and responsibilities, can collectively guide the special character of the school, a bartering model of special character preservation has emerged between principals and DRSs. The DRSs interviewed believed that this would remain the model whereby Catholic special character is steered within the diocese. During the period of this study, it was found that this model of special character preservation involved DRSs bartering for what they believed had been secured for them in the PSCI Act of 1975. This involved assuming additional ad hoc responsibilities, without remuneration or recognition, in exchange for being allowed to implement new educational, pastoral and religious programmes aimed towards preserving special character. What appears to have developed in the relationship between principals and DRSs has all the characteristics of bartering over who holds the moral and faith high ground in the school. Some DRSs did not feel that their principals were authentic or mature in their dealings regarding some issues and felt that the principals could not effectively lead their schools while being ignorant of the Gospels and the teachings of the Church in their own lives. This absence was perceived by DRSs as the real reason why many principals failed to pursue appointment to the role of DRS in the first place. DRSs also believed that this inauthentic approach of some principals to the Catholic faith led them to adopt a managerial approach towards the attainment of the market-related aims of the state and contemporary society at the expense of special character and Catholic identity. Experience as a DRS, it was felt, would have more adequately prepared principals for their roles, as was also reported in relation to RECs in Australia (Crotty, 2002, 2005; Fleming, 2002; Long & Hemmings, 2006). Consequently, DRSs felt that they had to constantly barter for special character concessions with

principals who lacked understanding of the special character component of their roles. It was their united view that the sometimes prolonged negotiation and bartering process was a distraction and a waste of valuable time and resources. This revelation was contrary to the guidance offered by the Sacred Congregation for Catholic Education, which encourages those responsible for Catholic education to be respectful of others' ideas and to be open to dialogue (2014). Researchers such as Heft (2012) stated that if Catholic school leaders want their schools to truly support the common good, they must have a clear sense of what that common good is and how they plan to empower their school community to promote it.

Again, the findings of this study revealed that in the view of the DRSs, the principals' low level of specialised professional qualifications in religious education and special character prevented them from fully appreciating the significance of the Church's social teaching in pursuit of the common good in relation to preserving special character. Wanden believed that the continued appointment of teachers and especially principals without such qualifications will reduce the credibility of religious education and special character in Catholic schools Aotearoa New Zealand (2009). This situation will, as reported by Crotty in Australia, strain the relationship between the principal and REC (DRS) (2005). DRSs' believed that their principals' own lack of faith and religious knowledge, when compared to that of the DRSs, influenced the dynamics of the bartering relationship. The DRSs believed that these principals, lacking a firm grasp of what was secured by the PSCI Act of 1975 for DRSs and special character, did not feel obligated to make any concessions to the DRSs in their roles and perceived them merely as one of the HOFs.

The relationship between the DRS and principal in this diocese seems to be best exemplified by the Gospel text of Matthew 6:24: "No-one can serve two masters. Either you will hate the one and love the other, or you will be devoted to the one and despise the other."

Although BOTs are Crown entities, the Catholic school as the property of the Church has an ecclesial dimension which cannot be viewed as a mere adjunct, but must be seen as a distinctive characteristic that must penetrate and inform every moment of its educational activity (SCCE, 1998, 2014; see also van der Nest & Smith, 2014). Within this diocese it emerged from the DRSs' comments that the one and only master, however, seems to be the secularist neo-liberal agenda of the state.

The previous section dealt with the role of the principal in the neo-liberal environment. The next section will discuss the impact of the neo-liberal agenda on the perceptions and views of the DRSs.

DRSs' perceptions of governance and special character

DRSs reported that the apparent absence of effective special character strategic planning at BOT governance level, especially in relation to the recruitment, selection, development and retention of Catholic educators for the positions of principal and DRS, has led to an emerging leadership crisis in Catholic secondary schools within the diocese. Similarly to the situation of RECs in Australia, where the shortage of applicants for that position has militated against effective succession planning measures being put in place (Crotty, 2005), DRSs commented on experiencing the same and noted that most did not have other leadership experience in schools prior to the principals' approach. The "Ardent Prayer" model of leadership succession planning (Dorman & D'Arbon, 2003a) appears to be most common among Catholic schools within the diocese. Church expectations that school leaders be active in their faith traditions force expectations on the applicants that are not found in state schools (Buchanan, 2005, 2007; Crotty, 2002, 2005; Dorman & D'Arbon, 2003a; Fleming, 2002; Wanden, 2009). The "pipeline effect" means that as the number of Catholic teachers in Catholic schools decreases (O'Donnell, 2000; Wanden, 2009), so will the number of applicants for leadership positions such as the DRS, a reality which cannot be ignored against the backdrop of an increase in the

popularity of Catholic schools (Birch & Wanden, 2007; Wane, 2011, 2012; Wanden, 2009).

The unwillingness of BOTs, according to the DRSs, to have effective measures in place to secure the future Catholicity of schools past their individual three year tenures, in addition to failing to provide for the establishment of official positions such as Assistant DRS, means that schools will continue to experience a sense of uncertainty against the backdrop of a high turn-over in DRSs.

Having to constantly induct and educate principals and BOTs regarding their special character roles has resulted in the situation where DRSs resemble government ministers who are outside of caucus and cabinet and members of a different party. Their perceptions of the ad hoc nature of their role, against the backdrop of an uninterested SMT will be discussed now.

DRSs' reflections on appointments

In a pervasive neo-liberal climate, it became clear from the DRSs' perceptions of their roles that neither they nor their roles were seen as a priority by the school community. Drawing on the responses of the DRSs, it was perceived that certain factors in the selection and appointment process significantly influenced their perceptions of the role (Category One) and were also reported by Crotty (2002). The participants believed that it was not uncommon for DRSs to resign unexpectedly and in many cases prior to the conclusion of the academic term or year (Category One). The study identified that the lack of succession planning fuelled the principal's anxiousness to find a replacement for the position, as in the Australian context of filling the position of the REC (Crotty, 2005). It was the greatest source of anxiety for most Catholic principals (Crotty, 2005). The DRS participants believed that DRS resignations were largely attributable to an inability to cope with the increasing demands of the DRS role, especially in relation to BOT expectations in relation to NCEA results

(Categories Five and Six). This mirrors the experiences of RECs in Australia (Buchanan, 2005; Fleming, 2002; Healy, 2011b).

They also accepted the inevitability of burn-out, which will be dealt with later in this chapter as a separate section, if they could not secure a promotion within in their current schools or teaching in another capacity, unrelated to special character. DRSs indicated that the BOTs' decision to ignore the rationale for effective DRS succession planning placed undue pressure on them to accept the position. The DRSs who participated in this study stated that they initially lacked a clear understanding of the overwhelming demands of the DRS's role, as for most it was their first leadership position and this contributed to an unfavourable perception of the role.

Several DRSs perceived that a contributing factor in the principals' motivation in approaching them was the latter's own insecurity regarding how the special character of the school should be maintained (as discussed earlier in this chapter). In the current study, the perceptions of the DRSs were that the formal application processes that apply to other teaching positions in schools did not apply to the position of DRS (Category One) and influenced the DRSs' perceptions of the viability of the role. Their experiences indicated that the professional and academic requirements of the position as provided for by the NZCEO (2013d) were often overlooked when principals approached teachers for the position, as stated in Category One.

The DRSs expressed discomfort about the reality that they assumed senior positions in schools without any relevant specialist qualifications in religious education and theology, and often lacked NCRS certification. This led them to believe that their appointments were based solely on their commitment to the Catholic faith and were not motivated by BOTs and principals set upon enhancing special character, but rather preserving their own status. This reflects identical concerns amongst RECs in Australia (Fleming, 2002). This finding was validated by all Special Character Experts and DRSs from outside the diocese as being an

accurate assessment of why DRSs were approached for the roles. The DRSs consequently felt ensnared into the DRS position, which they did not initially want and now realised would prevent them from gaining promotion (Category One). They came to view their role as nothing more than the schools' special character funding insurance provider.

Their appointments were further complicated by the refusal of principals to invite DRSs, following their appointments, to serve on the SMT. This left them questioning the sincerity of the principals' approach and left them feeling embarrassed for accepting a position that promised much but delivered little. This was also the case for RECs in Australia (Crotty, 2005). With no real financial incentives to recruit, retain and support high calibre DRSs in their roles, most DRSs revealed that as their time in the role passed, their perceptions of the role, based on their experiences, became a disincentive itself.

Multiple expectations of DRSs: teacher, leader, manager and governor

DRSs deplored the attitudes of principals and BOTs who believed that DRSs were all that was needed to maintain compliance with the PSCI Act of 1975. Their unwillingness to allocate the role additional non-contact teaching time and financial incentives increased DRSs' sense of isolation.

The DRSs believed that because the restoration of the DRS roles to the second most senior position of responsibility, as provided for in the PSCI Act of 1975, is slowly becoming an unobtainable reality, their efforts to effectively enhance the special character of their school in support of the BOTs will similarly become a less achievable goal. Another concern, especially for the more experienced DRSs, was that under the provisions of the PSCI Act of 1975, the role of the DRSs was initially one of co-ordinating special character provisions, as opposed to teaching religious education. However, DRSs perceived that principals have misused their goodwill by allocating them additional responsibilities not normally allocated to other HOFs (Kennedy, 2010). They evidenced this by the fact that they had an equal or

greater teaching and pastoral workload than that of their HOF contemporaries, which they believed was a significant contributor to DRS burnout.

Because of the limited research available regarding the challenges faced by Catholic educators in contemporary Catholic schools in Aotearoa New Zealand, BOTs' and principals' actions have led DRSs to conclude that their roles, characterised by a lack of recognition and status, are in urgent need of reconceptualisation and restoration. However, until this is undertaken, DRSs in this study believed that appointments to the role will still largely be motivated by principals whose appointment tactics involve seeking a DRS who can maintain their prestige in the Catholic community and who, principals hope, will in time have sole responsibility for maintaining special character.

Trustees of Catholic school boards are collectively responsible for the governance of their Catholic school and its special character. Although the DRS is not a trustee, DRSs are, by default within the current situation, pressured by the BOTs into assuming not only responsibility for the special character of the school from the principals, but also unrecognised governance responsibility for special character. This introduces a governance aspect to the role of the DRS which not been identified by their REC counterparts in Australia. This ad hoc aspect of the role that Kennedy (2010) warned DRSs against is something that DRSs stated was unavoidable and was a reality for all of them, which added to their experiences of being undervalued, unappreciated and overworked (Category Six).

The view emerging from the DRS interviews was that BOTs, influenced by the principals' desire to protect their own prestige in the wider Catholic community (Category One) through the DRSs, feared appointing DRSs to more senior leadership positions. The DRSs believed that BOTs perceived that this would compromise the trustees' ability to provide effective special character guidance through their governance. This is due to the common practice of trustees, as perceived by DRSs, to abdicate that

responsibility to the principal, who then unofficially abdicates it to the DRS (Category Three).

The DRSs believed this to be the main reason why principals and BOTs were influential in preventing DRSs from securing more senior positions. DRSs perceived that the position of BOTs (not considering DRSs for more senior positions) communicated indirectly to DRS applicants for senior leadership positions that BOTs perceived that their commitment to the Catholic faith was best used to serve the BOTs' own governance and special character leadership needs. This was because trustees in many cases revealed an uncertain commitment to the Catholic faith, according to the DRSs. These trustees believed that Catholic schools could be better served by principals, DPs and APs with varying degrees of commitment to the Catholic Church and/or the Christian faith in general and that DRSs should remain in their positions to support those senior staff in the school who do not have a firm commitment to the Catholic faith.

DRS burn-out

Being responsible for the religious, governance and educational components of the preservation of special character tended to force DRSs, like their REC counterparts in Australia, to favour one component over the others in order to cope with the overwhelming demands placed upon them by the school community (Buchanan, 2007; Crotty, 2002, 2005; Fleming, 2002; Healy, 2011a; Liddy, 1998; van der Nest & Buchanan, 2014).

These demands, it was felt, originated from the diverse expectations that different sectors of the school community had of the role of DRSs in terms of maintaining the school's Catholic identity (Categories Three and Six). The DRSs noted that this maintenance of Catholic identity through special character was heavily influenced by the unrealistic expectations of BOTs and secular parent and student populations on the one side and the Church, with its concerns regarding students in Catholic schools not encountering Jesus through their learning (NZCBC, 2014), on the other. The relevance of these issues will be

further discussed in the second major section of this chapter. DRSs were unanimous in their views that the role lacked status and directly reflected the lack of commitment and priority attached to the preservation of the special character by BOTs and principals.

Another concern in relation to the school community's expectations of the DRSs was the constant, and at times, intense scrutiny that DRSs experienced at the hands of some sectors of the school community. It was voiced as one of the main reasons why DRSs sought employment elsewhere. The DRSs revealed that the unrealistic expectations of conservative parent groups and ultra-conservative clergy, who were out of touch with the reality of contemporary society, led them to feel more isolated and intimidated (Category Six). Being under constant pressure in this manner to perform to the expectations of the school community, without the necessary qualifications and without specialised staff to support them, while also assuming additional leadership, management and governance roles, led DRSs to believe that burnout is inevitable (Category Six). They believed that for all other stake-holders in the school community they just had to fill the role. They contended that if DRSs are to be placed under increased pressure (where they are under constant suspicion and scrutiny both from within the school and by the Church with regard to their personal life, faith commitment, orthodoxy and ability to get students to Mass on Sundays), fewer committed Catholic teachers will apply for these positions and these positions will therefore become even more stigmatised and difficult to fill. The same sentiments were shared by RECs in Australia (Crotty, 2005). DRSs stated that this constant scrutiny did not make for good DRSs.

To some extent, it left them feeling imprisoned by the role's demands. Both the school communities, with their diverse expectations, and the neo-liberalist BOTs continue to remain ignorant and /or unwilling to learn of the importance of DRSs' unique roles in preserving special character education for future generations. DRS burn-out will compel BOTs, more than ever before, to appoint unqualified and uncertified NCRS teachers to the positions of

DRS. The high turnover of DRSs in some schools (four new DRSs over four years in some colleges) is testimony to governance, in terms of special character, gone wrong.

Concerns of DRSs in relation to governance and special character

In this current study, DRSs reported that BOTs' decisions have increasingly been at the expense of special character (Categories Two, Five and Six), a phenomenon also encountered by educators responsible for maintaining Catholic identity in the United States of America (Fuller & Johnson, 2014) and Australia (Crotty, 2002; Fleming, 2002). These decisions, DRSs were convinced, revealed that the significance of the "special character clause" has been abandoned by most members of BOTs, who are responsible for governance of all aspects of the school (NZSTA, 2014f), either through ignorance or indifference as revealed in Category One. In relation to this abandonment of the initial ideals of the integration act, the DRSs raised some concerns that they believed were important for them in relation to governance and special character and which will be discussed further in the next section.

The impact of teachers uncommitted to special character, and non-Catholic teaching staff. Against a backdrop where the majority of the staff teaching in Catholic schools is non-Catholic (Wanden, 2009), the probability of the staff BOT representative being Catholic or have any special character knowledge is negligible, especially when in the opinion of the DRSs the increasingly non-Catholic teacher population does not view special character as essential for Catholic schools. These teachers, DRSs perceived, increasingly advocated that the academic achievement of students would be better served if special character acquired more of an add-on status, separate from the school (Category Two), which appears to be in sync with the neo-liberal agenda of the state. It will be further explored in the next major section of this Chapter.

DRSs' perceptions of their role in relation to special character. DRSs believed that their role is under threat and in the process of becoming extinct. They echoed the

warnings of O'Donnell (2001), who stated that without DRSs, Catholic schools will be in danger of becoming bulk-funded state schools with only a religious memory.

For most DRSs, the decision to accept nomination and appointment to the position was not incentive driven, as some had already functioned in capacities such as Assistant DRS with no financial compensation or extra non-contact class time (Category One). DRSs who filled such unrecognised roles stated that they were expected to do it as faithful members of the Church. They stated that there was an implied expectation to consider their actions as a sign of their commitment to the common good of the school community and that as the stewards of the special character, that they should consider it a privilege to extend themselves in the service of the wider common good.

Without incentives, DRSs stated that they were unequivocally influenced by the principals' approaches against the backdrop of the unexpected, and at times, as-yet unannounced resignation of the serving DRS and a lack of suitable applicants. As the number of Catholic teachers willing to assume leadership roles in Catholic schools declines, BOTs have to look more widely and encourage possible candidates in all curriculum areas to apply for the role. This validated the comment by DRSs that everyone knew that assuming the role meant the end of any future career advancement opportunities. This seems to be a universal phenomenon in both Aotearoa New Zealand and Australia, where the transition from the 'religious' to the 'lay' model of school leadership has often been viewed as complex and problematic (Dorman & D'Arbon, 2003a).

This situation mirrored that experienced by RECs in Australia (Chapter Two), but especially the study by Fleming, whose data revealed that more than 50% of RECs over a six year period left the role and returned to classroom teaching to seek other avenues of advancement (2002). Similar to RECs (Fleming, 2002), DRSs felt that they were usually not appointed to the DRS position for their leadership capabilities, but rather because of

their dedication and commitment to the Catholic faith in the absence of anyone else showing such commitment. Fleming's work also revealed that only 16% of RECs included in that study had previous co-ordinator experience in education prior to becoming a REC. Other research in Australia also reported that school religious leaders appointed to preserve Catholic identity indicated that the increased demands on their personal faith lives, coupled with unrealistic expectations associated with these roles in Catholic schools, all served as a deterrent to continuing in the role (Dorman & D'Arbon, 2003a; Treston, 2012). The DRSs believed that the failure of BOTs to employ DRSs in more senior positions has been counterproductive.

DRSs not considered for more senior leadership positions. Experiences of humiliation were common among the DRSs, who at times had to act in the capacity of an AP and DP for long periods. Grace's comments (2010), noting that public humiliation may be the eventual reward for all their efforts, support this finding amongst DRSs. The DRSs agreed that BOTs were not always aware of the impact of such decisions on the DRSs and how it affected both their emotional status and their standing in the community. The humiliation of being overlooked for promotion was further exacerbated by the rest of the school community, which would have expected DRS progression as a *fait accompli*. DRSs perceived the hand of the principal acting against them. DRSs felt indignant that principals thought that they, as DRSs, should feel honoured to have been selected to fill the DRS role and that their continued support of the principal should be their way of showing their appreciation for having been appointed to the role. This appears to be a misplaced expectation that principals have of DRSs, especially when the DRSs feel that there is no incentive in fulfilling the role.

DRS isolation. The Church teaches that the provision of education must unite all staff involved in the educational endeavour (SCCE, 2007, 2013, 2014). However, this study revealed that soon after appointment, DRSs experienced isolation from both the

leadership/management of the school and the rest of the staff (Category Two). These feelings of estrangement gave the DRSs the impression that they were suffocating within the confines of their special character responsibility and that they were somehow contaminated. This is contrary to the intentions of the PSCI Act of 1975 which stated that special character needs to be seen as a shared interdependent responsibility of the entire school community, not merely that of the DRS (PSCI Act 1975; see also van der Nest & Buchanan, 2014; Wanden & Birch, 2007).

DRSs felt unappreciated in the school community notwithstanding their hard work and total commitment to the school and Church. As previously stated, the NZCBC latest document on Catholic education in Aotearoa New Zealand has failed to mention the significant role of the DRS in safeguarding and strengthening the special character of the Catholic school. It appears therefore that the issue involving a lack of recognition regarding the role needs to be revisited by the NZCBC as DRSs felt that this body has forgotten the initial intention in securing the existence of this position.

Unrealistic expectations associated with the DRS role. The approach of principals towards teachers for the role of DRS was poorly regarded by experienced DRSs. The DRSs in this study indicated that with the passing of time, principals, under pressure to give more concrete accounts of their management of resources in a neo-liberal environment, have been perceived as intent on reducing the number of management units (MUs) and non-contact time attached to the role of the DRS, even though it is common knowledge that the role has become more challenging, especially with the introduction of NZQA Achievement Standards in religious studies in 2010 (Categories Two, Four and Six; see also Chapters One and Two). Where SCERO reports in 2014 in the diocese have commented on the benefits that can be gained by the schools if the MU allocation and non-contact time of DRS can be reviewed and increased, commensurate with the allocation to other HOFs, a marked hesitation by principals in this regard seems to reflect

poorly on the special character prioritisation of these principals in this diocese. At the turn of the millennium, a DRS could have expected to be offered five to six MUs for the role, double that of an HOF of a secular curriculum area. A review of the MUs allocated to DRSs indicate that in recent years, DRS positions have been advertised and some have been employed with only two and a half MUs attached to the role, where HOFs of smaller secular faculties, in the same schools, get three or more MUs. In some cases, where the school population has increased, the number of MUs for the same DRS has been halved.

The DRSs of this study were adamant that these actions, more than anything else, emphasise the BOTs' and principals' lack of prioritisation of special character and have contributed to the erosion of status in the role of the DRS and of special character across the school. The same was further evidenced when DRSs were expected to function without Assistant DRSs and Assistant HOFREs, unlike other faculties where these provisions are considered normative. The DRSs were unanimous in their view that although principals were aware of the danger of burn-out when appointing DRSs under such conditions, they continued to do so and were perceived as instrumental in the cause of DRS burn-out and the erosion of the status of the role.

CIANZ studies and NCRS certification. All of the DRSs stated that the Church's expectations of additional studies in their own time to become NCRS certified teachers were unrealistic and served no purpose, as there was no financial or career incentive connected to gaining NCRS certification. As noted earlier, being a DRS stopped any further progress and/or advancement. Such lack of advancement was made clear by the fact that some of the DRSs interviewed had held the role for decades. Their comments were that BOTs did not consider NCRS certification of any importance when making appointments to any teaching or leadership positions. Although the specialisation criteria

were often used in advertising DRS positions, the fact remained that they were never enforced by the principals and BOTs making the appointments.

BOTs against DRS promotions. This perceived bias by BOTs against DRSs holding more senior positions in Catholic schools has been identified by the DRSs as one of the possible causes for the decline in religious and special character observances in Catholic schools. The data also indicated that DRSs thought that if they were appointed as DPs or APs, they would become a threat to the security of principals who might feel exposed due to their deficiencies in knowledge of the Catholic faith. DRSs felt stunted in their professional growth and conveyed the sentiment that they could contribute more if they were considered for more senior positions. DRSs felt that DRS succession would work better if appointed as a DP or AP as these positions normally have oversight over the DRSs.

DRSs reported that if they wished to be eligible for promotion, they had to pursue alternative pathways back towards other curriculum areas. This movement back to the secular curriculum was described as difficult because state schools and/or other faculties within the Catholic schools viewed DRSs with suspicion. They were perceived, by secular faculties, as being unredeemable after having assumed such an overtly religious role. Alternate pathways sometimes included applying for less senior positions to get out of the religious education faculty and back into the state curriculum and always involved a reduction in remuneration and seniority.

DRSs and clerical expectation of religious leadership. The DRSs perceived that their relationship with the clergy (local parish priests) was one that could best be characterised as “strained.” DRSs were adamant that priests wanted to be treated as the owners of the schools, not merely as the proprietor’s representatives. However, with their already heavy workload, DRSs felt that they did not have the time or the inclination to comply with the priests’ need to be recognised and respected, especially when DRSs

felt that their religious devotion and liturgical competence was continually challenged and scrutinised in full view of the school and public by the priests (Category Six). This has led to conflict between DRSs and priests as DRSs felt that some priests intimidate and berate students and DRSs for their religious shortcomings (Category Six). The DRSs noted that these priests tended to be younger and were seen by DRSs and special character experts as having a need to be elevated above the lay community and to be seen to be elevated. This negative attitude of some of the priests has also been mentioned by DRSs as the main reason for student disengagement from the Church (Category Six). All DRSs concluded that the tension, particularly between young and foreign priests and DRSs is a reality that is not conducive towards assisting them in their roles.

Concluding remarks on the impact of the neo-liberal educational reforms on Catholic schools

The current mindset of BOTs and principals, resulting in DRS appointments based solely on their level of commitment to the Catholic faith and without having any DRS succession planning in place, pointed to an emerging ‘special character’ crisis in Catholic schools where DRS burn-out seems inevitable and where DRSs speculate that applications for such positions will cease. They believed that this will occur as teachers increasingly become less inclined to serve as DRSs with burn-out as the only future prospect. All were in agreement that it has become a role too complex to comprehend, and too overwhelming to manage (Categories Five and Six). This was also the experience of RECs in the Australian context (Buchanan, 2005, 2007; Crotty, 2002, 2005; Fleming, 2002; Healy, 2011a; Liddy, 1998). The situation is further exacerbated by reductions in the amount of non-contact time allotted to DRSs and the corresponding decline in the allocation of MUs. Feeling that they are solely responsible for special character, in terms of leading, managing and governing its preservation, has led DRSs to feel isolated, as other teachers were wary of becoming

“contaminated” with the charisms of the school through association with and support of the DRSs.

The increasingly diverse religious background of students in Catholic schools in Aotearoa New Zealand, together with the secular tendencies in society and nominal Church commitment by some parents, have led to the situation where DRSs by default become the primary educators in faith of not only all the students in the school, but also of inexperienced principals and BOTs. This, together with the unrealistic expectations of all stakeholders in the school community, has led the DRSs in this study to conclude that maintaining the role under the current structure of governance is unsustainable and in need of urgent address, if DRSs are to continue ensuring that the special character of Catholic schools is maintained in exchange for state funding as per the provisions of the PSCI Act of 1975.

In this theme it emerged that the neo-liberal reforms of 1989 created a situation where the principal and DRS need to be working more collaboratively with all sectors of the school community if the reality of Catholic education within the provisions of the PSCI Act of 1975 is to remain a viable option for parents in Aotearoa-New Zealand. It is evident from the DRSs’ comments that this collaborative partnership between themselves and the principals as first and second catechists has not emerged. Instead, the status of DRSs within the school has been eroded to the extent that it is not a position desired by many teachers even though it is legally contextualised as the second most senior position in Catholic schools. There was broad consensus amongst DRSs that if BOTs are not made aware of their obligations with regard to the integration of special character across all school areas then the preservation and enhancement of the schools’ Catholic character and culture will remain the greatest challenge for DRSs in the future (Category Six).

DRSs acknowledged the well-established fact that without committed Catholic teachers in Catholic schools, the special character of Catholic schools would be in jeopardy. They agreed that without a reconceptualisation of the role 40 years after its

inception and a clearer delineation of responsibilities and accountabilities, the continued appointment of unprepared and unqualified DRSs to this essential role appears to be a foregone conclusion. This underpins Lynch's statement that "Without DRSs, Catholic schools will struggle to sustain their own unique Catholic identity" (2005, p. 2).

Against this backdrop is the second central theme, which is the recognition that the absence of an agreed understanding of what special character involves among the Catholic school community stakeholders is eroding the status of special character and the position of the DRS. This will now be discussed in terms of the second macro issue identified at the start of this chapter.

The impact of changes in Aotearoa New Zealand society on the identity of Catholic schools

Introduction

As already alluded to in the previous section and in Chapters One and Two, the secularisation of Aotearoa New Zealand society and accompanying changes in society have placed renewed pressure on Catholic schools to justify their continued existence in the third millennium (O'Donnell, 2001; Varnham & Evers, 2009; Wanden, 2009). Catholic school culture, as preserved through special character, has been found to be the most important component of Catholic identity in a Catholic school (Convey, 2012; see also Kerr, 2014). In Catholic schools in Aotearoa New Zealand, it has been perceived as the essence of the organisation as it encapsulates its identity.

The identity of Catholic schools

The Vatican's teachings on the identity of Catholic schools have been extensively dealt with in Chapter Two. However, their importance in relation to the maintenance of Catholic identity of the Catholic school is briefly explained here.

The *Introduction to the Declaration on Christian Education-Gravissimum Educationis* reinforced the holistic vision for Catholic education in terms of promoting the spread of the Kingdom of God through service and faith in Jesus Christ (Paul VI, 1965a; see also Hobbie, Convey & Schuttloffel, 2010). It also challenged Catholic schools to direct their Catholic ethos towards the Church as the source of the Catholic identity of Catholic schools (Paul VI, 1965a; see also O'Donnell, 2001; Stuber & Nelson, 1967; Wallbank, 2012). Other specific *Magisterium* statements continued the theme of preserving and expanding the unique identity and role of the Catholic school. *The Catholic School* (SCCE: 1977) stated that in addition to its academic purposes, the role of the Catholic school is to teach its students to receive Jesus and live out his call to create the Kingdom of God on earth (Hobbie, Convey & Schuttloffel,

2010; Groome, 2012b; O'Connell, 2012). The document *Lay Catholics in Schools: Witnesses to Faith* (SCCE, 1982) reflected on the holistic and relational component of Catholic education and its identity as exemplified in the communal aspect of the Catholic faith, where teachers are affirmed in their role of contributing to the establishment of Catholic identity in schools (SCCE, 1982; see also Groome, 2012b). The *religious dimension of education in a Catholic school*, on the matter of a Catholic school's identity, stated that the Catholic school has a clear identity, not only as a presence of the Church in society, but also as an authentic apostolate and instrument of the Church (SCCE: 1988). *The Catholic school on the threshold of the third millennium* developed the theme of the Catholic school as a place of Christ-centred education where the Church's ecclesial and cultural identity should at all times characterize the educating community (SCCE; 1998; see also Groome, 1996, 1998 & 2012b; Miller, 2007; Mulligan, 2007; van der Nest & Smith, 2014).

These magisterial documents have all informed the mission of Catholic schooling and made it clear that the identity of Catholic schools constitutes an exercise of the principle of subsidiarity as it regulates collaboration between the Church, the family, the parish and the various institutions deputised to educate people to complete fullness of life in Christ (SCCE, 2011; see also Fincham, 2010). In this sense the Catholic school is at the centre of the Catholic Church and its salvific mission and is therefore expected to be a mirror of the Church itself. Pope Benedict XVI, in his address to Catholic educators, cautioned that divergence from the vision of Christ as the Saviour weakens the Catholic identity of both the Church and the Catholic school (2008). However, the findings in this study emphasised that the neo-liberal agenda of the state runs counter to the Catholic social teaching principle of subsidiarity.

These documents and comments all underline the concept that schools are not Catholic because of their names or the presence of crucifixes, but rather by their ethos, their faith

communities and how people seek to make the encounter with Jesus a reality for all (NZCBC, 2014; see also Convey, 2012).

This explanation of the Church's mission for education allows for the holistic development of every human capability and includes the spiritual nature of the person (Drennan, 2013; Lynch, 2002; McClelland, 1996). The integration and interconnectedness of intellectual development, religious faith and personal growth is central to the philosophy of Catholic education as it synthesises faith and culture (SCCE, 1988:52; see also D'Orsa, 2013). This synthesis involves the integration of religious meaning with a person's way of living and is necessary if a person's faith is to mature (SCCE, 1982, 1988; see also Boland, 2012; Groome, 2012a). However, the gap between culture and Catholic faith is increasing (Pollefeyt & Bouwens, 2010). The challenge for Catholic schools consists, therefore, of bridging the gap time and again and of communicating the Catholic faith to youngsters growing up in a contemporary culture (Pollefeyt & Bouwens, 2010). The examination of the Catholic identity of a Catholic school therefore starts with the examination of the nature of a Catholic school itself (Convey, 2012). What makes a school Catholic is its distinctive religious dimension. Groome states that this distinctiveness emanates from the distinctive characteristics of Catholicism itself (1996; see also Convey, 2012). Convey's research found that a school's culture or faith community is viewed as the most important component of the school's Catholic identity by teachers and principals (2012).

As the school faith community's profile is made up of members of society from different parent, student and teacher sectors, contemporary Catholic schools experience a crisis in identity as they actively seek to redefine their identity through the process of engaging with an ever-changing societal context (O'Donnell, 2001, 2003; Wanden, 2009, 2010). For Catholic schools, as societal contexts change, the possibility arises of giving birth to a new aspect of their identity. Clarifying the identity of the Catholic schools, understood as being the process of understanding their place and mission in society (Arbuckle, 2013),

should be foremost in the minds of those responsible for the governance of Catholic schools if these schools' continued existence is to be guaranteed (O'Donnell, 2001). As the Catholic identity of schools is but one of a variety of identities linked to and observable in the Catholic school, it is reasonable to assume that Catholic schools will choose a particular identity depending on how they envisage dealing with the demands of a postmodern, neoliberal and secularising world (Arbuckle, 2013). Since the passing of the PSCI Act of 1975, the dilemma that DRSs faced involved finding a workable compromise between secular relevance in education and the important place of special character (Birch & Wanden, 2007; Huttton, 2002; Duncan & Kennedy, 2010; van der Nest & Buchanan, 2014). As the identities of Catholic schools are closely associated with their school faith community, a change in the profile of the student, parent and teacher populations in terms of ethnicity and religious practices will also impact on the Catholic identity of Catholic schools. This is of particular significance in Aotearoa New Zealand, which has been recognised as one of the most secular and ethnically diverse countries in the world (New Zealand Diversity Action Programme (NZDAP), 2007; SNZ, 2013).

As has been discussed in the first section of this study, the DRSs perceived that a situation has emerged where they are solely responsible for maintaining and developing the special character of Catholic schools (Categories Three, Five & Six). These perceptions correlate with the concerns voiced by other researchers on Catholic education in Aotearoa New Zealand (Birch & Wanden, 2007; O'Donnell, 2001; Smith & Wanden, 2005; van der Nest & Buchanan, 2014; Wanden, 2009). Lynch, CEO of the NZCEO, (2005) stated that as DRSs are increasingly becoming the sole *kaitiaki* (guardians) of special character, the continued maintenance of the Catholic identity of schools through special character will become increasingly difficult.

A dramatic shift in the profile of the populations of Catholic school students (Patrick, 2007), their parents (Duthie-Jung, 2011; see also NZCBC, 2014) and teachers in Aotearoa

New Zealand (Duncan & Kennedy, 2006) over the last few years has impacted on the identity of Catholic schools. This is due to the increased demand for Catholic education in Aotearoa New Zealand, which has led to the establishment of 14 new Catholic schools since 2000 and an increase of 24.5% in the Catholic student population over twenty years (Lynch, 2013b). This increase has been largely attributed to burgeoning numbers of immigrants in the Catholic community, who have also made it the biggest Christian denomination in Aotearoa New Zealand (Lynch, 2013c).

Before the discussion focuses on the profile of the Catholic student population, it is first necessary to explain the ethnic categories in Aotearoa New Zealand. Aotearoa New Zealand has a population of 4,242,048 inhabitants, of whom 1.42 million live in Auckland (SNZ, 2014b). It does not have a reputation as a particularly religious country (Lineham, 2014; Smith, 2013b; Wane, 2011). Its historical development after settlement was different to other colonial countries such as Canada and South Africa as most migration came from the British Isles (Chapter One; see also Lineham, 2014). Although its development resembled that of the Australian colonies, it was different in that Scottish and English migrants outnumbered the Irish (Lineham, 2014). Ethnically, in the context of Aotearoa New Zealand, the two main groups are known as “*pakeha*”, which is that part of the population whose ancestors came to Aotearoa New Zealand in colonial times during the 1800s (Wolffram, 2013), and Maori, the indigenous original inhabitants of Aotearoa New Zealand (Ibid). Migrants who have arrived since the 1990s are designated *tauiwi*, but are normally proportioned to ethnicities labelled as Pacifica, Asian, and Other, which generally includes other Europeans, South Americans and Africans. In the latest census in 2013, 74% of people identified with one European ethnicity, 15% identified with Māori ethnicity, 12% identified with one Asian ethnicity, 7% identified with a Pacific ethnicity and 1% identified with at least one South American, Middle Eastern or African ethnicity (SNZ, 2014c)

In the biggest Catholic diocese, Auckland, pakeha student enrolments in Catholic schools have shown a decline of 42%, replaced mostly by an increase in Pacific and Asian students (NZCEO, 2011b). Nationally, between 1996 and 2013, the Asian student population in all schools has increased by 44% and that of Pacifica students by 66%, while the pakeha population decreased by 12% (Education Counts, 2014). The diversification of the Catholic student population nationally is illustrated below in Table 7.1, covering the period from 1996 to 2013 (Education Counts, 2014).

Table 7.1: *Diversification of Ethnicities in Catholic schools nationally from 1996 to 2013.*

Catholic Ethnic student Group	1996	2013	Percentage Change
Pakeha/European descent	36482	38459	5%
Maori	6797	8751	22%
Asian	6797	8751	22%
Pacifica	7360	10 006	26.4%
Other	870	2041	49%
International Fee Paying Students	415	729	43%
Totals	56356	65712	14.23%

In the opinion of the DRSs, this situation has compelled them to deliver a Catholic religious programme to an increasingly non-Catholic student group. Additionally it was found that the parents of these students have selected a Catholic school for non-religious reasons under section 5.4 of the NZCEO (2006) preference enrolment criteria. This has been perceived by some sectors of the Catholic community as one of the reasons why 30% of faithful Catholic children today do not have access to Catholic schools, being kept out by the

upper middle class opting for a cheaper private education (Chapter One, Two and Category Six; see also NZCBC, 2014; Duthie-Jung, 2011; Hoverd, 2008; Wane, 2011). This situation mirrors the view in Australia where parents and students in secondary schools have been identified as seeing religion as an optional lifestyle choice (Rossiter, 2011b) and where these students and their parents do not place a high priority on religious goals when compared to others such as personal development, academic expectations, preparation for employment and social development (Category Three; see also Chapter Two. Rymarz & Graham, 2006; Flynn & Mok, 2002).

The DRSs agreed with the comments of RECs in Australia who stated that the increasingly secular reality in Australia (Varnham & Evers, 2009) has impacted on their ability to implement the prescribed Catholic educational programme and has led to RECs, similar to the DRSs in this study, experiencing isolation and constantly revising the implementation protocols of the religious education programmes to suit the needs of the students (Chapter Two; see also Buchanan 2005, 2007, 2010; Crotty 2002; Fleming, 2002).

Additionally, the lack of NCRS certified and tagged teachers, resulting from the failure of BOTs to recognise the importance of NCRS certification in maintaining special character (NZCEO, 2013d; see also Categories Two and Six), was perceived as a significant factor limiting DRSs' ability to mobilise teachers to play their part in maintaining the special character of their schools as required by the NZCBC (2014; see also Paul VI, 1965a; NZCEO, 2000, 2013d). This seemed to be symptomatic of the diverse understandings that the various members of the Catholic school community (the BOT, students/parents and Church) (see Chapter One and Categories Three and Six) had of what the preservation of Catholic identity in schools involved.

The lack of a common definition of special character is discussed in this section as the second theme emerging from the findings of the DRS interviews and is contextually located against the backdrop of societal and religious changes in Aotearoa New Zealand.

Impact of societal changes on those responsible for the governance of Catholic schools

One of the impacts of societal changes is that the understanding of special character is not as clear to all as it used to be. The DRSs in this study considered that the lack of a universal understanding and common agreement on what is meant by “special character” has caused confusion amongst the major stake-holders of the school community regarding the expectations associated with the role of DRS. To understand this historical non-agreement on what special character essentially involves (McMenamin, 1985; O’Donnell, 2001; Walsh, 1987; Wanden, 2009), and its impact on the DRSs’ perceptions of their roles, one has to consider the impact that societal and religious changes have had on those sectors of the school community that derive their authority and rights from the PSCI Act of 1975 and the Education Act of 1989.

From the DRS interviews it became evident that Catholic schools within the Hamilton diocese are especially challenged in maintaining their Catholic ethos within the changing context of an increasingly multicultural (Simon-Kumar, 2014; NZCEO, 2014e) and non-religious society (Hoverd et al., 2013; van der Nest & Smith, in press). This change in the demographics and composition of the population and its effect on the ability of Catholic schools to maintain their identity has been viewed as largely a result of the changes to immigration policies in the mid-1980s and 1990s (Hoverd et al.; 2013). This resulted in greater numbers of ethnic migrants arriving in Aotearoa New Zealand; it is predicted that they will comprise 16% of the total population by 2026 (Simon-Kumar, 2014). In Auckland, Aotearoa New Zealand’s largest city, 39.1 % of its residents were born overseas, with the most common birthplace being Asia (SNZ, 2014a). The total Asian population of Auckland currently stands at 23.1% (SNZ, 2014a).

DRSs believed that the emergence of Aotearoa New Zealand as one of the most secular countries in the world, where more than half of the population identify themselves as having

no religion, (NZS, 2013; see also Smith, 2013b; Stent, 2013), has added to the confusion surrounding special character in Catholic schools. This will be explored next.

Advance of secularisation in Aotearoa New Zealand

Although synthesis of faith, life and culture has been a central theme in Church education documents since *Gravissimum Educationis* in 1965 (Paul VI, 1965a see also SCCE, 1977, 1982, 1997, 2007), one of the key changes in the Catholic Church over the past 40 years has been the rise of secularism among Catholics whose religious affiliation with the Church has become at best tenuous (SCCE, 1995, 2014; see also Duncan & Kennedy, 2006; Rymarz, 2010).

The DRSs perceived that this phenomenon has already been recognised as a reality by the Catholic Church and was evidenced by the NZCBC's dilution of the preference criteria (NZCEO, 2003b) for students seeking enrolment in Catholic schools, thus allowing for a greater number of non-Catholic or "secular Catholic" students to gain enrolment as preference students in the absence of enough traditional and committed Catholics (Chapter One and Categories Five and Six). This, DRSs perceived, was constraining their efforts to establish and maintain a distinctive Catholic educational environment as required by the Church (SCCE, 1977, 2014). As a result, the DRSs conceded that the growing acceptance of the emerging secularist nature of Catholic education in Aotearoa New Zealand in order to remain academically competitive and relevant within society has had a negative ripple effect through whole school communities.

Recent immigration patterns have not only affected the constitution of the population but also the religious practices of its people, which have increasingly become multi-cultural and multiethnic. More recently, King-Hele suggests that the decline in Christian religious observance in Aotearoa New Zealand is in part influenced by immigration trends to Aotearoa New Zealand (2011) where the influx of new residents has shifted the population from a mainly Protestant United Kingdom religious base towards a multicultural and multi-religious

reality (Hoverd, 2008; Hoverd et al., 2012; Sibley & Bulbulia, 2014; Wane, 2011) and that New Zealanders over the last decade have increasingly been opting for a life without religion (Hoverd, 2008; Smith, 2013b; Stent, 2013). This trend has been paralleled by research on religious observances in other western countries (Smith, 2013b). Census information from 1966 to 2006 indicated that in Aotearoa New Zealand there has been a steadily declining affiliation with the Christian faith at a rate of 0.9% per year (Hoverd et al.; 2013; Hoverd, 2008). This decline has continued to the extent that in 2013, the “non-religious” group (people stating that they have no religious affiliation), emerged as the largest group in the 2013 census (SNZ, 2013; see also Smith, 2013b; Stent, 2013).

Hoverd et al.’s studies on religious trends in Aotearoa New Zealand used a Bayesian predictive model and religious affiliation data from 1966 to 2006 (2013). Their study projected that Christian identity among Aotearoa New Zealanders would decline to 41.7% by the year 2020 (2013). Further evidence of the start of this decline can be found in the 2013 Aotearoa New Zealand Census, where 4 in 10 Aotearoa New Zealanders indicated that they are non-religious and do not profess any religion, a total of 1,635,348 people (Su, 2013; see also Statistics New Zealand, 2013). The “Non-Religious” group in the 2013 census was also proportionally significantly larger than the same group in the United States of America (Hoverd et al., 2012).

The increase in secularism in Aotearoa New Zealand, against the backdrop of the non-religious group emerging as the biggest “denomination”, has been paralleled with an increase in religious pluralism (Hoverd, 2008; Hoverd & Sibley, 2010; Lynch, 2006). Understanding the non-religious group has been identified as a pressing need and priority (Brown, 2011).

The increased demand from an increasingly non-religious population for Catholic education

The rapid increase of the non-religious sector in Aotearoa New Zealand society (Hoverd, 2008; Hoverd & Sibley, 2010; van der Nest & Smith, 2014) has major implications

for the continued viability of Catholic schools if they are to be led effectively by BOTs whose composition, according to the DRSs, increasingly reflects the aspirations of elected parents and staff and student representatives who may have little or no connection with the Catholic Church (Categories One, Two, Five and Six). The increasing number of parents of students in Catholic schools who do not have any connection to the Catholic Church has also emerged in Australian (Benjamin, 2010) and English Catholic schools (Arthur, 2013; Chambers, 2012; Morris, 2010), where research has shown that the increased secularisation of society has not diminished the demand for Catholic education.

Arthur referring to the rapid changes in the demography of Catholic schooling within England indicated that between 1993 and 2011 this percentage of non-Catholic teachers teaching in Catholic schools increased to 45%, while by 2011 the number of non-Catholic students attending Catholic schools had risen to 29% (Arthur, 2013). This is the opposite to what is happening in the United States, which in recent years has experienced a dramatic increase in the number of Catholic school closures (Cooper & Sureau, 2013; McDonald, 2011; O'Keefe & Scheopner, 2009). Between 2000 and 2010 more than a half million students left Catholic schools (McDonald, 2011). MacGregor (2012) in her doctoral research on the causes for the decline in the number of Catholic schools in the United States identified several interrelated factors (see also Cooper & Sureau, 2013; McDonald, 2011). These factors relate to the reduction in the number of female religious that overwhelmingly staffed Catholic schools in the past; the rise of enrolment fees for Catholic parents due to the reduction in religious congregational teaching staff and the consequent employment of lay professional teachers; the impact of sexual abuse financial settlements that have reduced the amount of financial aid available to Catholic schools; and the Church's declining concern with promoting upward mobility for Latino families. Another factor contributing to the reduction in the number of Catholic schools in the United States were the introduction of charter schools. Charter schools increased pressure on private Catholic schools to adopt a

“corporatization” model in order to compete for student enrolments as profit margins became more important (Gorman, 2015; Lydon, 2009). Charter schools have added to the continuous closure of Catholic schools in the United States (Gorman, 2015; Harr Bailey & Cooper, 2009) where there are more than 4570 charter schools in operation with more than 1.4 million enrolled students (Bailey & Cooper, 2009). Gray states that these Charter schools rival private Catholic schools, which increasingly face financial difficulties, and draw a significant number of students from them (2009). Parents seem to favour charter schools as a free private school option, in part because, like many private schools, they are small, safe, and often have a thematic emphasis (Teske, Schneider, Buckley & Clark, 2000). All these factors have led to the situation where in the last 10 years enrolment in Catholic elementary and secondary schools has decreased by more than 25% while Catholic schools have been closing at an average rate of 127 a year (Gorman, 2015; Lydon, 2009). These statistics have led some Catholic schools to apply to become charter schools as corporate entities in order to remain relevant in a competitive education environment (Harr Bailey & Cooper, 2009; Weinberg, 2009). However, some sectors in the Catholic community feel that the decision to charter some Catholic schools have compromised the Catholicity of these schools (Gorman, 2015; Lydon, 2009), a situation not too dissimilar to that found forty years after integration in Aotearoa New Zealand.

The latest census in 2013 indicated that the Catholic Church has become the largest religious denomination in Aotearoa New Zealand (Statistics New Zealand (SNZ), 2013; Su, 2013) with 492,105 (12.8%) followers, despite declining from the more than half a million in the 2006 census. The profile of the Catholic group has also changed. One in eight Catholics identified with an Asian ethnic group and 30% of the Catholic population was born outside of Aotearoa New Zealand (SNZ, 2013). Against this backdrop of being the biggest Christian denomination with an increasingly ethnically diverse profile, the Catholic Church in Aotearoa

New Zealand has stated this does not represent an increase in the number of practising Catholics or those attending weekly Mass (CCANZ, 2014b).

The growing diversity in religious practise is further exemplified by the increase in some Eastern religions. The number of people affiliated with the Sikh religion more than doubled to 19,191 people in 2013. During this same time, the number of people affiliating with Hinduism increased 39.6 % to 89,919 people in 2013, while the number of Muslim adherents increased 27.9 percent to 46,149 people in 2013 (SNZ, 2013).

The census data also revealed that of the major ethnic groups, European (Pakeha) and Māori were most likely to state that “they had no religion” (SNZ, 2013). Of people who identified with at least one European ethnic group (Pakeha), 46.9 % indicated they had no religion (SNZ, 2013). Of the non-religious group, 1,356,816 pakeha (46.9 % of the total European/Pakeha ethnic group) represented the largest segment, followed by 263, 517 Maori (46.3% of the total Maori population) who identified themselves as having no religion (SNZ, 2013).

In 2013 in the Hamilton diocese, 18% of all students in Catholic secondary schools were not part of the main ethnic groups of pakeha and Maori and mostly came from the migrant populations of Aotearoa New Zealand (NZCEO, 2014e). As a result of the increasing religious diversity in Aotearoa New Zealand, an emerging issue for Catholic schools is the increasing enrolment of students whose parents have no affiliation with any recognised belief system but who wish to have their children attend Catholic schools for perceived prestige and status issues (Wane, 2011).

The increased secularisation in Aotearoa New Zealand has centred on the emergence of loss of purpose and upheaval in society (Hoverd, 2008). The findings of this study agree with the views espoused by Varnham and Evers (2009), who stated that the role and function of religion in Aotearoa New Zealand’s society and schools is coming under increased scrutiny. This scrutiny is against the backdrop of increasing numbers of Christian, including Catholic,

parents who are not actively encouraging their children towards renewal of their religious affiliations (Duthie-Jung, 2011; Hoverd & Sibley, 2010; Rossiter, 2011b). The impact of what Duthie-Jung terms a “lethargic approach” by parents towards *Generation Y*'s absence of religious practices in Aotearoa New Zealand will be further discussed in relation to the impact that the DRSs believed it had on their role.

The influence of declining parental engagement with the Church

In the twenty-first century Catholics live in a time of unprecedented change where society is grappling with contemporary issues such as globalization, post-modernism and increased technological advancement (Duthie-Jung, 2012, 2013a, 2013b; Hack & Brien, 2005). Smith and Nuzzi (2007), Rossiter (2011b) and Morris (2010) stated that the relationships between children and their parents directly affect student achievement and religious participation in Catholic schools, where it is hoped that teachers and parents will accept the mutual call to service of the education of children (Mark 9:37; see also John Paul II, 1981). A significant challenge being faced by the DRSs in this study was that posed by the families of students in Catholic schools who have a non-existent or limited connection with the established Catholic Church (Categories Three, Five and Six; see also Canavan, 2009; Rossiter, 2011b; Wane, 2011). The DRSs in this study stated that in the past most students within the diocese, like those in schools in Australia, came from Catholic homes with strong established links with the parish church and whose parents supported the schools in conveying the Catholic Church's teachings (see also Rymarz & Graham, 2006; Sweetman, 2002; Wanden, 2009). They further suggested that, as in Australia (Rymarz & Graham, 2006), the non-involvement of contemporary students with parish life has led to a decline in their level of general knowledge of the Catholic Church and its beliefs (Birch & Wanden, 2007; Duthie-Jung, 2011; Frabutt, 2001).

After an intensive investigation it became apparent that very little research has been done on the religious observances and practices of parents of students in Catholic schools.

Research in 2014 indicated that in a sample of 100 self-identified adult Catholics in Aotearoa New Zealand, only 37% attended Mass (Centre for Applied Research in the Apostolate (CARA), 2014) while another set of data published by the New Zealand Catholic Newspaper indicated that between 2006 and 2013, the number of Catholics attending Mass in each diocese declined except for the Auckland diocese, which was where most migrants settled according to Lineham (New Zealand Catholic, 2014). Grace reported that between 2006 and 2013 regular Catholic Mass attendance in Aotearoa New Zealand dropped from 90,000 to 86,750 (2014), also reflecting the downward trend in Australia (Ang, 2008; Engebretson, 2014).

From the 2013 census, only 17% of respondents who identified themselves as Catholic indicated that they attend Mass regularly or have a close connection with a Catholic parish (SNZ, 2013). DRSs felt that this was a significant factor explaining why students do not take religious education and special character seriously, especially when parents are ignorant of their responsibility as primary educators in faith of their children and abdicate this responsibility to the DRSs and their religious education staff. DRSs believed that parents did not see their involvement in the special character as a priority even though they agree to support the special character and religious development when obtaining a preference card from a parish priest. The abdication by parents of this responsibility has resulted in DRSs feeling pressured by being perceived as the primary educator in faith of the whole school.

Varnham and Evers (2009) state that the vast number of parents from the different races, cultures and religions characteristic of contemporary Aotearoa New Zealand, want their children to be educated in accordance with their own preferences. However, in Aotearoa New Zealand that does not necessarily equate to sending children to Catholic schools for religious reasons (Abraham, 2012; Canavan, 2001, 2009), but rather for status reasons, especially amongst migrants. The fact that in a vast diocese such as Hamilton, students are drawn from a wide range of towns and villages, sometimes more than 80 km away from the Catholic

school, and have to be bussed in to attend Catholic secondary schools, complicates the matter. Unfortunately, the concept of a school parish is something that is not desired by the bishops and priests in the Hamilton diocese (NZCEO, 2003b, 2006) who feel that involvement in Church and parish activities should take place in the areas where the students live, meaning their local parishes (NZCEO, 2006), not their school. However, when students have to travel long distances, sometimes in excess of 200 kilometres per day, to attend Catholic schools, the importance of the role of the school as their parish cannot be overlooked. The large distances students have to travel to get to schools results in students only being able to connect with a sense of being a parishioner while at their Catholic school. The school by default thus becomes the only parish for most students.

Additionally, the low level of connection and commitment by an increasing number of families towards the Catholic Church as encountered by Duthie-Jung (2012) points to contemporary youth having less connection to the Catholic Church than their Catholic parents, especially when they are expected to attend parishes in their hometowns and villages where none of their school friends are present (see also Grace, 2014; SNZ, 2013; Categories Three and Six). Although contemporary Catholic students to some extent embrace the concept of having some connection to the Catholic identity of their schools, it is increasingly becoming a secularised and customised version of what a committed Catholic is supposed to be (Duthie-Jung, 2012).

Although the PSCI Act of 1975 empowered parents to be actively involved in their children's education (Duncan & Kennedy, 2006; Gordon, 2006), DRSs have expressed their concern that the majority of parents of Catholic students have a nominal connection with the Church and the special character associated with the school (Category Three). The DRSs also commented that the Church's anticipated growth in parish attendance as a result of the increase in student numbers attending Catholic schools did not materialise, as students in Catholic schools in Aotearoa New Zealand were increasingly seen to come from religious

backgrounds with a nominal connection to any established religious persuasion (NZCBC, 2014; see also Dixon, 2006). This agrees with the research of Duthie-Jung (2011) whose studies focussed on the reasons for secondary students not interacting with the Catholic faith, especially those who gained access to Catholic schools as preference Catholic students (NZCEO, 2006). They stated that commitment to attending mass is not essential in their view to maintain a conviction and a belief in God (Duthie-Jung, 2012). These youth felt that their behaviours echoed the sentiments of their Catholic parents who felt that active involvement in Church life is unnecessary and undesirable (Ibid)). A committed faith life filled with attending Mass and religious observances is perceived as a nicety and not a necessity for salvation and therefore irrelevant (Duthie-Jung, 2013).

The influence of non-Catholic parents on their children's religious practices and interests in Catholic schools has become a concern for Catholic educators internationally (Morris, 2010; Smith & Nuzzi, 2007). It was difficult to obtain a breakdown of the proportion of students who came from nominally or non-Catholic family backgrounds as Section 5.4 of the NZCBC (2006) enrolment criteria (as discussed previously in section one of this chapter) allows students with no connection to the Catholic Church to gain enrolment as preference students and veils the true extent of their Catholic involvement or connection. Because of this, they are all considered part of the 95% students who gain enrolment as preference students.

However, Birch and Wanden (2007) referred to the research of Walker, who attempted to determine what percentage of students in Catholic schools had a nominal contact with the Catholic Church. Walker's research found that parental ignorance of their responsibility of being the primary educators in faith of their children led most students to report that they only attended Mass few times a year at a Catholic school while nearly a quarter indicated that they never attended Mass (2004). This major finding suggests that there is a growing percentage of students in Catholic schools, influenced by parental attitudes to the Catholic faith, who

have a tenuous or non-existent relationship with the Catholic community (Walker, 2004). This weakens the ability of DRSs to establish and maintain the family-school-parish relationship advocated by the NZCBC (Category Three; see also NZCBC, 2014; NZCEO, 2000, 2003b). The negative attitudes of adolescent students towards Catholicism are also reflected in the research of O'Brien et al.(2006) among secondary Catholic students. They found that 36% of the secondary students in Aotearoa New Zealand Catholic schools indicated that they do not consider themselves Catholic, even though they gained preferential enrolment as Catholic students (2006). What was of more interest was that 80% of those who declared themselves as non-Catholics (whether they were preference students or not) indicated that they rarely attended any church (O'Brien et al., 2006).

This research in Catholic schools in Aotearoa New Zealand establishes congruence between Francis and Egan's research (1987), which established a link between a low level of commitment to the Catholic faith among students and parents in Catholic schools, and the continued ability of schools to maintain their Catholic identity (O'Brien et al., 2006). These findings were consistent with the comments made by the DRSs in this regard (Categories Three and Six).

In addressing this, the NZCBC stated that establishing the reasons why young people are emerging from Catholic schools in Aotearoa New Zealand without having formed a committed relationship with Christ should be the highest priority issue for all involved in Catholic education, given that this is the major objective of Catholic schools (2014). They identified some explanatory factors such as the growing influence of a secular society, individualism and the impact of non-practising parents on their children (NZCBC, 2014). With the breakdown of the traditional family unit, Catholic schools have been required increasingly to respond to the needs and circumstances of the children and families by providing greater pastoral support (Finsham, 2010). The impact of the decline in student

religious observance patterns and how the DRSs perceive this influences their role will be discussed next.

Students' denominational backgrounds and lack of faith

Catholic schools internationally are seeing an ever-growing presence of students with different nationalities and religious beliefs where increasingly most students profess a non-Catholic religion (SCCE, 2013 see also Canavan, 2009). It has been identified in all three foundational documents on Catholic education (SCCE, 1977, 1982, 1988) that Catholic school populations have increasingly become nominally Catholic and that this remains a great concern to the Church (Lamb & Levering, 2008). The NZCBC acknowledges the challenges that contemporary students in Catholic schools present to Catholic educators in Aotearoa New Zealand in terms of their religiosity and spirituality. They state that:

We see a recurring pattern among students where their literal but childish faith implodes after entering secondary school with minimal restoration among students in years 11-13. (NZCBC, 2014:59)

Research on teenage students' attitudes toward religion and religious education indicates that parental attitudes to religion affect their children's attitudes towards religion (Canavan, 2009; Sander, 2005; Sjöborg, 2013). Ozar (2010) alluded to this in Catholic schools when stating that parents of Catholic school students are increasingly "unchurched" even if they are nominally Catholic. This was a situation that DRSs were concerned about (Category Three) as they believed it caused complications in their efforts to establish a link between the school and the family (Category Three ; see also Canavan, 2009; Flynn & Mok, 2002; Ozar, 2010; Rossiter, 2010, 2011b; van der Nest & Buchanan, 2014).

The literature review in Chapter Two suggests that the increase in unchurched students is a common problem that confronts many contemporary Catholic schools in developed countries (Chambers, 2012; Donlevy, 2008; Grace, 2002). The DRSs raised

their concerns in this regard as they felt that these emerging diverse student and parent populations, with nominal formal contact with the Catholic Church, impact negatively on the aims of Catholic education (Canavan, 2009; Grace, 2002; Miller, 2007; Rymarz & Graham, 2006; Snook, 2011; Sweetman, 2002). The DRSs in this study stated that some faithful in the Catholic education community have as a consequence become threatened by the increasingly non-Catholic enrolment trend. They noted that some of the faithful parents argued that the increase in unchurched and/or non-Catholic students was a threat to the Catholicity of the school and the religious experiences of their children (Category Six; see also Chambers, 2012; Donlevy, 2008). Additionally, researchers like Jelinski (1994), Mulligan (1999), Donlevy (2007, 2008) and Chambers (2012) argued that if the number of non-Catholic students in Catholic schools gained a critical mass it would impact negatively on the Catholic schools' religious ethos (Pollefeyt & Bowens, 2010). These views were supported by DRSs who reported that the negative impact of an increasingly non-Catholic student population on the minority Catholic student population, against the backdrop of a dwindling number of Catholic teachers, is increasingly thwarting their efforts to find alternative ways to express a Catholicity that is relevant in a changing educational environment, as mentioned in the writings of Chambers (2012), Canavan (2009) and Birch and Wanden (2007).

Socio-economic considerations

The international trend of an increased enrolment of non-Catholic and non-religious students into Catholic schools (Chambers, 2002; Grace 2002, Chambers, Grajczonek & Ryan 2006, Croke 2008; Mifsud 2010), especially for prestige and status objectives (Wane, 2011) seems also to restrict access to Catholic schools for Catholics from lower income groups in Aotearoa New Zealand. While the NZCBC have expressed their commitment to the education of the poor and disadvantaged, nearly 30% of all Catholic children in Aotearoa New Zealand do not have access to Catholic education. This suggests that this section of the

population is forced out of enrolment contention by the fees charged by some Catholic schools, which non-religious middle class Aotearoa New Zealand families are willing and able to pay for. This correlates with research in Australia where it was found that only one in three Catholic children from lower-income groups can gain access to Catholic schools (Lye & Hirschberg, 2012; see also Gleeson, 2015). International scholars such as Grace (2003) advocated that education should never become a commodity for sale as the Second Vatican Council's social teaching provided an alternative to Catholic schools who against the backdrop of the neo-liberal agenda are encouraged to think along market-economy lines by various governments (see also SCCE, 1977). He stresses the mission of Catholic schools when he refers to a statement made by the founder of the Sisters of Notre Dame that the mission of educators is to educate the poor in the most abandoned of places (2015). He further asserts that a serious permeation of Catholic social teaching in Catholic schools is crucial in order to resist the unrelenting rise of globalisation and corporate dynamics demanded through state-mandated curricula and agendas (Grace, 2013). One of his suggestions on how to resist the neo-liberal agenda is to strengthen the Catholic cultural curriculum content to prevent a process of incorporation into a secularised educational culture (Grace, 2013). It is his suggestion that Catholic education could be renewed by a systematic permeation of Catholic social teaching across all subject areas (Grace, 2013). He believes that this would assist in preventing students and schools from becoming incorporated into a global culture valuing only practical utility and economic and technological advances and progress (Grace, 2013). Such a permeation, not only of special character as suggested by O'Donnell (2001), but specifically Catholic social teaching will enable Catholic school leaders, as the guardians of the mission integrity of their schools to 'render unto Caesar that which belongs to Caesar but also to render to God that which belongs to Him (Mark 12:17).

This prevention of access by lower socio-economic level Catholic students to Catholic schools by non-Catholic, higher income middle-class students who can afford the fees also appears to be particularly relevant for DRSs in the Hamilton diocese, where the Catholic secondary schools have an average decile rating of 7 out of a possible 10. These decile ratings are allocated to state and state-integrated schools as an indication of the extent to which a school draws its students from different socio-economic communities (MoE, 2014a). In this context, decile 1 schools are the 10% of schools with the highest proportion of students from low socio-economic communities, whereas decile 10 schools are the 10% of schools with the lowest proportion of these students (MoE, 2014a). This places the secondary Catholic schools in the Hamilton diocese on average two decile ratings above the average of 5 and may indicate that the increased enrolment trends evident in Catholic schools may have more to do with a change in perception of middle-class Aotearoa New Zealand, who are sending their children to Catholic schools for status reasons and a less expensive private education (Wane, 2011). The most expensive Catholic school fees in total may only be \$2000 a year, whereas private schooling in Anglican schools may cost parents up to \$29,000 per year (Wane, 2012). This has resulted in an influx of nominally and/or non-Catholic students who can be accommodated as preference students under Category 5.4 of the NZCBC's enrolment policy (NZCEO, 2003b). Those who seek preference enrolment under Category 5.4 need to meet the following criteria in order to gain preference status:

With the agreement of the child's parent/guardian, a grandparent or other significant adult in the child's life, such as an aunt, uncle or godparent, undertakes to support the child's formation in the faith and practices of the Catholic Church. (NZCEO, 2003b)

The DRSs indicated that in most cases, the "significant" adult signing the preference enrolment card with the priest is sometimes not related in any way to the enrolling student, and may just be a Catholic person whom the family knows. In such cases, DRSs stated that it was not uncommon for non-Church attending parents with the financial means to send their

children to Catholic schools, to use this section to ensure that their children get preference enrolment above Catholic students who do not have the financial means to enrol in Catholic schools. This has been cited by the DRSs as one of the main reasons for the increased diverse and unchurched student populations in Catholic secondary schools in the Hamilton diocese (Categories Three and Six).

The increasing participation of unchurched and non- and/or nominally Catholic students has major implications for schools. For example, DRSs stated that they had to annually alter and review the core of the *Understanding Faith Curriculum* (NCRS, 2010a) to have a more catechetical nature, to allow for the limited institutional knowledge of these unchurched students. This has added to their workload pressures. They stated that with the expanding rolls of Catholic schools, their preparation of lesson plans and units has doubled, as they also become reliant on unqualified teachers to teach the extra religious education classes. These teachers have to do so to fill up their timetables.

Additional workload pressures in relation to the impact of increasing rolls, as already discussed in the first section of this chapter, and Category 5.4 preference students, have also increased workloads for DRSs (as already discussed in another context in section one of this chapter) with the introduction of assessment of the *Understanding Faith Curriculum* through NZQA in 2010. This has been further complicated by NCRS not publishing new textbooks to help with the assessment of the *Understanding Faith Curriculum* through NZQA as required by BOTs. Consequently, in the aftermath of its rushed implementation in 2010, DRSs have had to develop their own curriculum and assessment materials (Category Six) and have been dealt with severely in NZQA external moderation reports.

With no NZQA Best Practise Workshops in the diocese for religious education teachers, the first 5 years of assessing religious education through NZQA Religious Studies Achievement Standards caused the process of implementation to be an intimidating experience for DRSs. Poor moderation reports became a constant threat and DRSs, appointed

without the necessary theological qualifications, have been constantly harassed by principals, NZQA nominees and BOTs for their assessment materials and negative external NZQA moderation reports. Good moderation became an obsession for most DRSs in the early years of NZQA and was the issue that most DRSs were concerned about. Their statements that their reservations that NZQA assessment seemed to drive the curriculum and not vice versa fell on deaf ears and they were left unassisted. This was another example of the testing regimes characteristic of the neo-liberal agenda in education, which focus on outcomes-based education (Gleeson, in press). Not only did DRSs have to protect their own positions and employment, but also those of the religious education teachers who saw teaching religious education as detrimental to their continued employment within the school. The fear that competency measures might be instituted against them or their assistant teachers by principals and BOTs for failing to develop, without any assistance from NCRS and NZQA, assessment material at the national standard, was commented on by all DRSs as providing some of their darkest moments in the role. The DRSs were convinced that an urgent address of the *Understanding Faith Curriculum* and its textbook support programme was needed if the current enrolment trends at Catholic schools continue within Aotearoa New Zealand. Without it, religious education will continue to face credibility issues and the DRSs will continue to be undermined in their efforts to use it as the key component of special character enhancement and development.

The changing profile of the existing teaching staff in Catholic schools

As teachers play an irreplaceable role in animating the religious dimension of Catholic schools (Rymarz, 2010), teacher commitment towards preserving Catholic identity has been recognized as a crucial factor influencing the effectiveness of Catholic secondary schools (Cho, 2012). Studies in the United States of America have indicated that there is strong connection between Catholic teachers' faith and their commitment to their schools' Catholic

vision and mission (Cho, 2012). It has been reasoned by some DRSs that having teachers with the necessary qualifications and NCRS certification does not necessarily lead to them teaching the *Understanding Faith Curriculum* with faith and conviction. However, against the current Hamilton diocese backdrop of a low level of qualified religious education teachers (Wanden, 2009), it is suggested that CIANZ courses and progress towards NCRS certification should be encouraged as a first step towards addressing the decline of special character through religious education (NZCBC, 2014). Qualifications are needed as a starting point, but will not be sufficient alone.

There have been few published studies on the level of teacher qualification required for teaching religious education in Aotearoa New Zealand (Wanden, 2009). The DRSs, in this study, were united in their views that employing appropriate staff who are qualified and certified to teach religious education and knowledgeable and supportive of the Catholic special character of the school is essential (Categories Two, Five and Six) and corresponds with the findings and recommendations of O'Donnell (2001) and Wanden (2009; 2011).

As already discussed in section one of this chapter, the DRSs argued that it is the BOTs' responsibility to ensure that appropriate appointment procedures were in place in order to support them in their role (Category Three). In support of this argument, research in relation to teacher qualifications indicated that a sound teacher knowledge base of the Catholic faith was critical for quality teaching and maintaining the Catholic identity of Catholic schools (Birch & Wanden, 2007; van der Nest & Buchanan, 2014). Having the proper qualifications was perceived as important, as teachers gain a conceptual understanding of the subject through qualifications and professional learning that includes subject-matter knowledge, subject-specific pedagogical knowledge and subject-related theory (Wanden, 2009). The DRSs felt that giving due consideration to teachers who are suitably qualified, NCRS certified or in the progress of becoming certified, will strengthen not only their position as DRSs and assist in restoring their status within the school community but will also enhance their ability

to prevent the further deterioration of special character which they perceived to be a reality (Category Six). The perceived refusal of BOTs to consider NZCBC and NZCEO guidance on appointments predictably resulted in the appointment of unqualified and uncertified religious education teachers and non-Catholic secular curriculum teachers who are unsupportive of the Catholic faith and wish to have a nominal involvement in securing the special character of the schools. In such cases DRSs complained that an overreliance on their assistance by underqualified religious education teachers (NZCEO, 2014f), further detracted from fulfilling their role as required by the BOTs. This situation was further complicated by the refusal of principals to allocate sufficient MUs and non-contact time as alluded to by the DRSs in Category Six and will be further discussed at the end of this chapter. Another emerging problem brought to the fore by DRSs was that there was unwillingness by teachers to become tagged teachers, with a responsibility to teach religious education, especially after the introduction of NZQA Achievement Standards in 2010, as it required a higher level of specialisation from religious education teachers. To be Catholic only, without qualifications in theology and religious education, was no longer considered sufficient to teach at this level. As a result many Catholic teachers who previously taught religious education distanced themselves from being tagged as part of the religious education faculty, thus eroding the support that the DRSs were assured they would be getting when approached by the principals (Category One).

Quota system for the appointment of teachers in Catholic schools

Due to the special character clause in the PSCI Act of 1975, teacher commitment also requires that all teachers bear witness to the Catholic faith and help students develop their Catholic beliefs and values in accordance with Church teaching (PSCI Act 1975; see also SCCE, 1977, 1982; Cho, 2012). However, DRSs perceived that enhancing the Catholic special character of their schools becomes difficult and complex if they do not have sufficient numbers of individuals who give concrete witness to the Catholic faith and called for the

enforcement of tagged quotas. The most important call for a quota of some sort was made in *Ex Corde Ecclesiae* where Pope John Paul II (1990) proposed that in order to secure the Catholic identity of schools, the majority of teachers should be Catholic (Rymarz, 2010). This preservation of Catholic identity involves the engagement of the Church with the needs of the contemporary world and does not imply a return to a single universal theme of orthodoxy (Category Four). In this regard Coll asserted that if the preservation of Catholic identity is to be successful, all teaching staff should promote the religious values of Jesus Christ (2009). This supports the view of the Church, which advocates that the mission of the Catholic school will only be convincing if teachers bear a collective witness to a living encounter with Christ (SCCE, 2007: 4; NZCBC, 2013). The DRSs emphasised the importance that all teaching staff in Catholic schools should be made more aware of their obligations towards special character as they lamented being overwhelmed by teachers unwilling to support them (Category Two and Six). The DRSs were critical of the attitude of some staff who were openly negative towards the Catholic faith, contrary to the stipulations of the NZCBC (NCRS, 2008; NZCEO, 2008, 2013d). DRSs stated that teaching staff often thought that active support of special character merely implied the expectation of silence on special character and religious matters. In their interviews the DRSs outlined their concern that without any incentives for teachers to progress towards NCRS certification, the permeation of special character and strengthening Catholic identity across all curriculum areas as suggested by Brown (2010) will continue to be only an ideal. In the Church document, *Gravissimum Educationis*, it is stated that permeation of Catholic identity and special character throughout the Catholic school can only become a reality when there is a critical mass of experienced Catholic teachers and where on-going professional development of all staff towards strengthening the school's Catholic special character identity is a reality (Paul VI, 1965a; see also Brown, 2010; Convey, 2012; Smith, 2014; van der Nest & Smith, in press).

As DRSs did not mention the issue of establishing a cross-curriculum approach to maintaining Catholic identity, this research indicates that the diverse workload experiences and expectations of DRSs preoccupy them with the current bartering model of maintaining special character mentioned in the first major section of this chapter. Notwithstanding the Church's guidance to Catholic schools regarding a cross-curriculum approach to the maintenance of its Catholic identity (SCCE, 1977; NZCBC, 2014; see also Convey, 2012; Gleeson, 2013b, Groome, 1996; Arthur, 2013), it appears that the complexity of the role, as a result of societal changes, does not make it an obtainable goal in the foreseeable future. Commenting on their experiences, DRSs perceived that special character has become an inconvenient necessity to most teachers in their schools (Categories Two, Three and Six). DRSs discerned a sense that new teachers understood that special character needs merely to be tolerated (Categories Three and Six) as the decline in the number of faithful Catholic teachers has strengthened the agenda and influence of the majority non-Catholic and non-committed Catholic teaching staff and has allowed their concerns about having the special character "imposed" on them to be amplified.

The need for special character professional development

The issue of unqualified teachers teaching religious education in Catholic secondary schools in Aotearoa New Zealand has been a long-standing issue since Catholic education started in Aotearoa New Zealand and has been noted as a major concern for the Catholic Church in Aotearoa New Zealand (Birch & Wanden, 2007; NZCBC, 2014; (CIANZ, 2014; Wanden, 2009). Church documents such as *Gravissimum Educationis* stated that teachers should have appropriate qualifications for the teaching of both religious and secular subjects (Paul VI, 1965a). *The Religious Dimension of Education in a Catholic School* (SCCE; 1977) noted that teacher qualifications in religious education are critical for Catholic schools in maintaining their Catholic identity while *Lay Catholics in Schools* (SCCE, 1982) highlighted the importance of ongoing professional development in religious education. Retaining quality

religious education teachers has been found to be crucial to the sustainability of Catholic schools and their ability to retain the unique culture of those schools (O’Keefe 2001; O’Keefe & Scheopner, 2009; Grace 2002). The accreditation and NCRS certification system that was progressively introduced by NCRS on behalf of the NZCBC after integration in 1982, 1997 and in 2008, with the dual intention of encouraging continuous professional development of teachers in religious education and the attainment of special character qualifications, has historically not received much support across the diocese (Categories Two, Three and Six; NZCEO, 2014f; Wanden, 2009, 2011; see also SCE comments in Chapters Four, Five and Six) In Wanden’s study that focussed on secondary religious education in Aotearoa New Zealand, only 53.2% of respondents had accreditation while 45% had no accreditation or certification to teach religious education or support special character (2009). Of the 53.2 % group which had some qualification in religious education and/or special character, only 6.9 % (3.6% in total) had a Master’s degree in religious education and special character. Wanden’s research further indicated that most teachers of religious education held degrees in other teaching areas and that most of the teachers of religious education did not consider religious educational qualifications necessary to teach religious education (Wanden, 2009). This research indicated that the low regard that students had for religious education and special character may be related to the low level of qualifications of the teachers working in religious education.

The DRSs in this study believed that efforts to use tagging as a means to establish critical mass in Catholic schools (PSCI Act 1975, Wanden, 2009) have failed (Categories Two and Three) as they reported that filling tags remained problematic for BOTs who have not come to terms with the benefits that can be gained by giving recognition to teachers improving their qualifications in service of their communities (Lynch, Hennessy & Gleeson, 2013).

Convey’s (2012) research highlighted the reality in the United States, where new and less-experienced staff were less inclined to be aware of the vital link between a shared

understanding in terms of the mission and identity of the Catholic school by the school community (Convey, 2012; see also O'Connell, 2012). To this end, Convey advocated that ongoing relevant and credible Catholic professional development is essential in preserving the Catholic school's identity if Catholic schools are to be imbued with a Catholic ethos that allows for the development of the whole person through the encounter with Jesus Christ (SCCE, 1977, 1982; see also Arthur, 2013; Joseph, 2001; Wanden, 2009).

Such professional development, which is currently available in Aotearoa New Zealand to all Catholic schools through the Catholic Institute of Aotearoa New Zealand (CIANZ, 2014), will enable BOTs, principals, DRSs and all teaching staff and personnel to collaboratively progress towards the ultimate purpose of special character which is the integration of life, learning and faith within a Catholic educational context (SCCE, 1977; 1982; see also Boland, 2012; O'Donnell, 1996). However, as these initiatives are not actively supported by BOTs (Categories Three and Six), the acquisition of professionally trained and NCRS certified teachers who may be tagged for a more active and collaborative role with the DRSs will not eventuate.

In order to remain viable, Catholic schools need to be able to sustain a vibrant and distinctive identity in a societal culture where such strong identification is difficult to maintain. DRSs identified that there needs to be a commitment by all BOTs across the diocese to promote a strong special character identity through engaging all teachers in Catholic schools in special character formation programmes, and that some courses such as the *Introduction to Catholicism* paper and *Maori and Catholic Spirituality* paper should be compulsory in the first year for all new teachers in Catholic schools.

Concluding comment

The right of Catholic schools to exist in Aotearoa New Zealand is only because of their right to teach the message of Jesus Christ within the framework of their special character, which is legally protected (PSCI Act 1975; NCRS, 2010a; NZCEO, 2014d).

Without it, bishops can close Catholic schools, without consulting with the MoE, which does not have the right to close a Catholic school (PSCI Act of 1975). This basic fact, which has been part of the cornerstone of the continued existence of Catholic schools since 1975, does not appear to be understood by the wider Catholic school community. The school does not belong to the state; it belongs to the local bishop or religious order as proprietors.

It thus logically follows that without DRS succession and enough tagged Catholic teachers properly qualified to fill such roles, a case might be made as to why Catholic schools exist if the reason why they exist is no longer at the core of everything they do. O'Keefe (2007) stated that against the backdrop of the challenges and possibilities awaiting Catholic schools, the great strength of Catholic schools is their autonomy. It seems however that in Aotearoa New Zealand the hard-gained autonomy secured in the PSCI Act of 1975 has been compromised through integration and that too much control has been ceded to the state by the Bishops, especially after the neo-liberal educational reforms of 1989 and subsequent developments. It appears that the stand-over tactics of the state in relation to education after 1989 have paralysed the independence of Catholic education and the ability of Catholic schools to preserve their special character.

Providing students with a holistic education, not one merely focused on the attainment of the secular goals and aims associated with the neo-liberal agenda of the state, is not the priority of the wider school community, according to the DRSs. One can only suspect that the assertion from the DRSs that principals lack contextual knowledge of the development of Catholic schools and the significance of the privileges secured by the PSCI Act of 1975 adds to this paralysis. If they were informed, they would realise that the state has no legislated power to close a Catholic school and that any cut in funding would be a breach of this legislated act of parliament and jeopardise the education of more than 66,000 students (PSCI Act 1975; see also Cross, 2008). This knowledge might

embolden them to press harder for the spiritual aims of the school to be actualised, in line with the provisions secured for them, and to be less concerned about secular placements on school NCEA achievement tables.

The neo-liberal pursuit of the broader Catholic school community seeking higher academic achievement and an increasing profit margin seems to have eroded the provisions secured for Catholic schools in terms of maintaining their special character and *inter alia* the role of the DRS.

DRSs indicated that contemporary Catholic schools need leadership that can identify and articulate the needs of contemporary society so that the school community can embrace a leadership style that will foster intrinsic motivation in staff, students, and parents to support the special character of Catholic schools in making Jesus present to all students. DRSs stressed that the loss of status in the role of the DRS has invariably resulted in loss of status of special character. It has diminished the role of the DRS, who has to ensure that the aims of Catholic education and spiritual development intrinsic to the school's special character are not overshadowed by state compliance issues.

However, the discussion presented in this chapter indicates two prominent emerging issues which address the original intent of the study, which was to address: a) the dissimilar interpretations that the Catholic school community has of what is actually meant by special character; and b) the increasingly non-Catholic secularist profile of the teacher, parent and student populations unconcerned with the Catholic faith, and how these factors have negatively impacted on the DRSs' perceptions of their role and on their beliefs of whether the role can continue to exist under the conditions currently applying within Catholic schools.

Based upon the findings generated and the analysis presented in Chapters Four, Five and Six, which explored the DRSs' perspectives on their role in relation to special character, along with the discussion of the contextualised emerging themes presented in Chapter Seven, the following chapter will, by way of a conclusion, make some recommendations for

addressing the concerns raised by DRSs in this study, in order to keep Catholic education as a viable option for parents in Aotearoa New Zealand, through revised thinking on the role of special character.

Chapter Eight: Conclusions and Recommendations

Introduction

The aim of this study was to investigate how DRSs in Catholic secondary schools in the Hamilton diocese of Aotearoa New Zealand perceive their roles in ensuring that the Catholic special character of their schools is maintained, in compliance with the provisions of the PSCI Act of 1975. Compliance with the special character clause and its provisions is a major concern for all Catholic schools in the third millennium as their continued existence is dependent on their ability to demonstrate to the state that their Catholic identity, as enshrined in their individual integration agreements, has not been compromised in exchange for continued state funding.

The study was researched in the qualitative paradigm, which allowed for the emergence of new categories of information from the respondents. The constructionist strategy of enquiry used for the research was grounded theory as developed by Glaser and Strauss (1967). As the aim of this study was to determine from the perspective of the DRSs in the Hamilton diocese how they managed compliance with the PSCI Act (1975), the researcher conducted in-depth, unstructured interviews with secondary school DRSs. The data collected for this study allowed the researcher to understand the informants' perspectives of their roles in their own words. The theory that emerged from the data has been validated through: a) further analysis and critical reflection that considered the views expressed in the literature review; b) the comments made by other DRSs, outside of the diocese, and other Catholic education experts when preliminary findings were presented at the National DRS Conference in 2013 in Wellington and the Hamilton Diocesan DRS Conference in 2014; c) roundtable discussions with special character experts using written and verbal feedback; d) reviews of findings by DRSs outside of the diocese; and e) through the publication of some of the findings in three journals both in Aotearoa New Zealand and internationally.

In the following sections the theory generated in the study is presented. The connections that have emerged between the theory and the literature point to the fact that this study moves knowledge in this field beyond that which has been reviewed in Chapter Two. The penultimate section will identify the recommendations emerging from the study and will be followed by a conclusion to bring the study to a close.

Synthesis of the findings in relation to the DRSs' perceptions of their role in the preservation of special character in Catholic secondary schools

One aim of the study was to make recommendations to those responsible for special character at diocesan and national level as to how best to assist DRSs in their roles within the Hamilton Diocese. As the first of its kind undertaken in Aotearoa New Zealand, the study also aimed to contribute theoretical knowledge to an emerging field of interest, which previously had not been extensively researched in Aotearoa New Zealand.

The study explored the DRSs' experiences and perceptions of their engagement with their roles as the special character guardians of their schools. The predominant theory emerging from the six categories of findings is presented in relation to the main and secondary research aims stated in the Introduction to this study and presents another level of analysis. This additional level of analysis is presented in the following paragraphs.

Predominant theory generated by the study

Five significant theories emerged that pertain to how DRSs perceived their role in preserving the special character of Catholic secondary schools. They are discussed in the following paragraphs against the backdrop of the secondary research aims identified in the Introduction section and in relation to the main categories that emerged from the findings, including the reflections of the discussion chapter. The categories that led to the

formulation of the theory grounded in the data are indicated in brackets, following the numbered emerging theory, in the following paragraphs.

1. The preservation of special character. The preservation of special character in Catholic secondary schools is more likely to be successful when there is a universal and shared understanding by all stakeholders in the school community of what is meant by special character as contained in Clause 3 of the PSCI Act (1975) (Category One: Appointment and requirements and Category Three: The school community's outlook on special character).

After investigating and considering the historical developments in the Aotearoa New Zealand Catholic education system that led to the establishment of Catholic integrated schools as secured by the PSCI Act of 1975 and the impact of the later educational reforms of 1989, it became clear that there was no universal understanding among the various stakeholders of the school community and the various schools themselves on what is meant by special character. This diversity in understanding also impacted on how these stakeholders perceived the role of the DRS in ensuring that special character is enhanced and fostered.

DRSs believed that their role has evolved to a point where they have become mere special character guarantors to whom any additional ad hoc responsibilities can be delegated. In this situation, DRSs felt that the diverse and at times irreconcilable outlooks that the major stakeholders have on their schools' special character compelled them to constantly mediate between the stakeholders' expectations and barter for special character concessions from principals and BOTs in order to establish equilibrium between the aims of Catholic education and secular relevance. These aspects of the role were complicated by the indifference of the majority of the students, parents and teachers towards maintaining the Catholic identity of the schools and their collective abdication from their special character obligations. This led most DRSs to the conclusion that the

demands on the person assuming the DRS role have spiralled beyond the boundaries of the intentions of the role and they thus echoed the sentiments of RECs in Australia (Buchanan, 2005; Crotty, 2002; Fleming, 2002).

2. School leadership. The adoption of a leadership style that is both collaborative and authentic would be of great assistance to DRSs in the maintenance of special character. (Category Four: The DRSs' perceptions of what supported them in maintaining and developing special character and Category Six: The challenges posed to the DRSs in maintaining and preserving special character). There are a number of dimensions that emerged in this study regarding desirable leadership styles in BOTs and principals and these dimensions are presented under the following subheadings.

BOTs ignorant of special character obligations. In the eyes of the DRSs, BOTs, as the nexus where all decisions regarding a Catholic school are made and which are ultimately responsible for the good governance of the school, seem to not be familiar with the pre-eminent place that has been secured for special character and DRSs through the provisions of the PSCI Act (1975). Neither are BOTs apparently aware how critical special character preservation is in ensuring that Catholic education remains an option for students and parents who wish to have access to it.

Shortage of applicants for DRS and principal positions. The DRSs were of the view that the ad hoc approaches by principals seeking DRSs, and DRSs' experiences after appointment, mean that the diocese is experiencing a leadership crisis in Catholic secondary schools. This was evidenced by the shortage of applicants for the DRS positions, their own appointment experiences of being approached by the principals for the positions and the uncertain faith commitment of the principals.

The demands that were placed on lay DRSs following the departure of the religious congregational members after integration have continued to grow unrestrained and have

resulted in high numbers of DRSs experiencing burn-out. In some schools this has also been characterised by a high turn-over rate of DRSs.

The distant and remote nature of BOTs, together with the managerial approach embraced by most principals, who are pressured to produce increasing profit margins and higher academic achievement with decreasing funding, have by default made the DRSs solely responsible for special character preservation.

The findings also indicated that DRSs perceived that the appointment policies and practices of the BOTs did not allow them to establish a core faculty of religious education and tagged (positions reserved for Catholic teachers only) teachers, able to collaboratively assist in fostering the special character within the Catholic school across curriculum areas. This managerialistic emphasis on efficiency and external accountability has led to DRSs feeling that they are mere functionaries and has it diminished their efforts with respect to reviving and preserving the values and principles of special character Catholic education. These concerns have also been raised by RECs in the Australian context of Catholic schools (Rymarz & Belmonte, 2014).

Principals as CEOs. The adoption of a managerialistic approach to school leadership has created numerous challenges for Catholic schools (Lindberg, 2006). Some of these that have been identified in the findings, including: a) giving preferential treatment to the importation of market-economy values coinciding with the subjugation of Catholic values; b) zero tolerance of academic and financial failure; c) the implementation of control measures that avoid staff inclusiveness in collaborative decision-making processes; and d) the eradication of the overarching death and resurrection narrative of Jesus Christ, as the foundation of Catholic education, which connects all aspects of Catholic school identity, culture and life. As a result, principals favouring a managerialistic approach have forced Catholic educators to represent their own account of the nature and moral purpose of education as a resource for correcting the shortcomings of management. This has added to

the workload of DRSs, contributed to burn-out and militates against the Church's position on education that advocates that the synthesis of faith, life and culture must remain a central theme in Catholic education (Paul VI, 1965a see also SCCE, 1977, 1982, 1997, 2007).

A review of the responses of the DRSs on educational leadership indicated that the power-based, coercive and hierarchical leadership models of the past have retained their currency. They were of the view that BOTs need to recognise the importance of collaborative and authentic leadership in order to secure good governance, sustainable innovation and improvement of special character in Catholic schools. Increased transparency, which is characteristic of collaborative and authentic leadership, will enable whole-school improvement through the development of a shared vision. Effective and authentic Catholic schools, therefore, can become a reality if, in the opinion of the DRSs, there is a shared decision-making process where all community members take part in a shared leadership approach to support the learning of the students. The DRSs were of the view that such leadership approaches, involving the amalgamation of spiritual and educational responsibilities, will more readily enable DRSs to address the challenges posed to Catholic schools' identity by an increasingly ethnically and religiously diverse Aotearoa New Zealand population.

3. Teacher certification. The permeation of special character throughout the whole school is more likely to be successful if all teachers working in Catholic schools progress towards gaining certification from the National Centre for Religious Studies (NCRS) as promulgated by the New Zealand Catholic Bishops' Conference (NZCBC) and if such certification is made a condition for advancement and promotion in Catholic schools (Category Two: Composition of existing staff; Category Five: The DRSs' attitudes and perceptions of the established role and Category Six: The challenges posed to the DRSs in maintaining and preserving special character).

The establishment of the NCRS certification process was, in the opinion of the DRSs, not meeting its intended aims as principals and teachers were not held accountable for non-progression towards it. For those progressing towards NCRS certification, it appeared to DRSs that it was an exercise in futility as these teachers were not given consideration when promotions were made or when new appointments were actioned. This strengthened their view that once appointed as DRS, no further promotions were possible. The low status that some of the DRSs held did not always allow them to strategically position themselves to encourage teaching staff across all curriculum areas to gain qualifications in special character, theology and religious education in order to collaboratively assist in the enhancement of special character. The consequent inaction and refusal of most teaching staff to attend special character professional development courses as presented by the CIANZ at local schools, and the inability of DRSs to secure the appointment of specialised religious education teachers, caused further fragmentation in the conservation of special character and appear to be symptomatic of a leadership crisis in Catholic schools. As a result, the teaching of religious education has become scattered across various curriculum areas where Catholic and/or non-Catholic teachers conduct classes without being NCRS-certified or specialists in this area. This has resulted in an uneven, unco-ordinated and at times chaotic situation where the *Understanding Faith Curriculum*, as the major component and pillar in the preservation and systematic transmission of special character (NZCBC, 2014), is taught at times by unwilling, untrained and/or non-Catholic teachers, who, when their teaching load is not full, have their timetables loaded with religious education classes. In some schools this has created the perception that the teaching of religious education as the key component of special character is not the core business of Catholic schools as required by the NZCBC (2014), but is increasingly perceived as merely a religious add-on for which DRSs become solely responsible.

4. DRS status and workload. Unless the current provisions for DRSs with regard to their low status and unrealistic and overwhelming workloads leading to burn-out are addressed, securing continuing state aid through the guidance of the DRS, as provided for in the PSCI Act of 1975, may be compromised (Category Six: The challenges posed to the DRSs in maintaining and preserving special character).

This situation needs to be urgently addressed so that, in line with the provisions of the PSCI Act (1975), the DRS position can rightly be regarded as the second senior leadership position in a Catholic school, with the same status as a deputy principal. The research revealed that forty years since the passing of the PSCI Act of 1975, the spirit and intent of the provisions secured for Catholic schools have become lost on those responsible for the governance of Catholic schools and irrelevant to the parent and student communities they serve.

The demands that were placed on lay DRSs following the departure of the religious congregational members after integration have continued to grow unrestrained and have resulted in a high turn-over rate of DRSs. The distant and remote nature of BOTs, together with the managerial approach of principals, who are set upon increasing profit margins and higher academic achievement, have by default made the DRSs solely responsible for special character preservation. A consistent theme was the complex nature and unreasonable expectations associated with the role, which all DRSs experienced as too big to be effectively managed and led by one person and which correlates with the sentiments among RECs in Australia (Buchanan, 2005; Crotty, 2002; Fleming, 2002). DRSs felt this compromised their ability to establish a Catholic ethos across all sectors of the school. They believed that, without a reconceptualisation of the role of DRSs within Catholic schools and with the continued appointment of non-committed, non-qualified and non-certified teachers to DRS and teaching positions, the

ability of Catholic secondary schools to establish and maintain their unique Catholic identity and special character in the Hamilton diocese will continue to be strained.

5. Understanding of the school community. Structural transmission of special character is more likely to occur when there is a clear and shared understanding amongst the school community stake-holders that DRSs cannot be held solely responsible for any perceived religious shortcomings in the schools (Category Four: The DRSs' perceptions of what supported them in maintaining and developing the Special Character, and Category Six: The challenges posed to the DRSs in maintaining and preserving special character).

These shortcomings included a range of issues such as low student, parent and teacher attendance at Mass, poor student behaviour, student non-achievement in religious studies NCEA results (van der Nest & Shannon, 2014), the non-attendance of staff at CIANZ programmes and the biased decisions by BOTs favouring secular concerns over the holistic development aims of Catholic education as espoused by the Church. DRSs all perceived that the increased pressure they face with unsupportive, over-critical clergy and unchurched students with religiously indifferent parents forced them into being the educators in faith of students, parents and teachers with minimal or no support from principals who were often uncomfortable with the spiritual leadership component of their role.

The pressure exerted on DRSs by the Church through some younger, conservative and foreign parish priests, as well as conservative Catholic family groups, was evidence of dissatisfaction with the internal *modus operandi* of Catholic schools in some more orthodox spheres. This dissatisfaction has compelled DRSs to assume a mediation role between the expectations of these groups and the aims of the school. The desires of these clergy and orthodox families for the reintroduction of more conservative religious practices and observances have caused friction between them and the DRSs. This

situation has been exacerbated by DRSs already struggling to maintain special character with changing populations as stated in Chapter Seven. This friction has prevented a collaborative approach between the Church and the schools with regard to education which, according to the DRSs, is to the detriment of all involved in the Catholic educational enterprise.

Overview of the predominant theory. Reflecting on these five significant theories, the relevance of the two main emerging macro issues (Chapters One, Two and Seven) and their relevance to these theories will be briefly discussed next.

The impact of neo-liberal reforms in 1989. The emergence of neo-liberalism in state policies from the mid-1980s and its influence on education since the 1989 Education Reform Act has, with the passing of time, directed Catholic schools away from preserving their Catholic identity through special character as the core reason for their existence. The impact of these education reforms and subsequent developments were found to be instrumental in isolating DRSs in their role from the rest of the school community. In the view of the DRSs, the pressures of state policies, increased state compliance requirements and the secular demands of ethnically and religiously diverse school communities have militated against their efforts to preserve Catholic special character. The state policies in question are indicative of the influence of neo-liberal policies in Aotearoa New Zealand (Codd, 1999, 2005; Dale, 1992; Nairn, Higgins & Ormond, 2007; Openshaw, 2009), one of the first countries after the United Kingdom to adopt market ideologies (Basu, 2004; Lee & McBride, 2007; Dale & Robertson, 1997; Openshaw, 2009; Robertson & Dale, 2000; Robertson & Dale, 2002; Robertson, 2012; Thomas, 2005).

From the study, it appears that the elected BOTs have increasingly opted for the neo-liberal pursuit of competitive placings in inter-school rankings (Lingard, 2010). The DRSs were of the view that higher academic achievement, driven by a market-related

economy, has gained the ascendancy in Catholic schools (Lauder, Hughes & Watson, 1999; Martens & Starke, 2008; Thomas, 2005; van der Nest & Smith, 2014, in press) at the expense of special character (van der Nest & Smith, 2014). The DRSs' experiences of being alienated in their roles, solely responsible for special character and pressured to ensure high academic achievement in NCEA examinations were perceived as symptomatic of the managerialistic approach adopted by most principals in Catholic schools (Duignan, 2006; Sullivan, 2000, 2001; Thomas, 2005).

The impact of a rise in secularism and population diversity. As one of the most secular and ethnically diverse countries in the world, where religion is in decline (Hoverd et al., 2012, 2013; New Zealand Diversity Action Programme (NZDAP), 2007; SNZ, 2013), it appears that the relevance and prominence of the provisions of the PSCI Act of 1975 have succumbed to the ever-increasing secular demands of an ethnically and religiously diverse population insistent on the right to have access to Catholic schools (Wane, 2011). These secular demands on Catholic education seem to have increased exponentially since the 1989 educational reforms (Morgan & O'Connor, 2014) and mirror the situation in a number of Western democracies (Davis & Franchi, 2013). This situation, together with a relaxation in the requirements as to who may be considered a "preference" student for enrolment, appears to have altered the demographics and expectations of the contemporary Catholic school community, as has been identified as a concern by Wallbank in Catholic schools in England (2012). These school communities differ vastly from those in the 1970s when the PSCI Act of 1975 was passed and which reflected some of the bi-cultural heritage of Aotearoa New Zealand. The DRSs perceived that the composition of the communities they serve has become more ethnically diverse due to increased migration since the 1980s (Hoverd et al., 2013). Increased secularism and the emergence of the "non-religious" group as the largest religious group in Aotearoa New Zealand (SNZ, 2013; see also Smith, 2013b; Stent, 2013) were also perceived by the DRSs as having negatively impacted on their ability to function

within the special character provisions secured in 1975, but which have remained largely unchanged to the present.

As a result of this change in the composition of Catholic school communities, the DRSs, basing their views on their experiences in recent years, revealed that most parents, and their children:

- had little or no ongoing connection with the Catholic Church and were mostly unchurched;
- did not understand the important role of parents as the primary educators in faith of their children;
- have increased secular tendencies and demands in relation to what they expect of the school and the DRSs (Is religious education necessary?); and
- Are more concerned with the prestige and status they can acquire in their communities by having their children attend Catholic schools as a means to what is perceived as a less expensive private education.

Significance of the study

This research is the first major study undertaken to explore the roles of DRSs and their perspectives since the relevant legislation was passed in 1975. This thesis advances knowledge through the presentation of new research in this area upon which further advances may be built. The study inquired into the preservation of special character from the perspective of the DRSs and generated new knowledge on how DRSs perceived special character being fostered by their role.

As all Catholic secondary schools in Aotearoa New Zealand, irrespective of diocese, function under the same provisions of the PSCI Act of 1975, this research has the potential to improve the understanding of the role of the DRS in all dioceses within Aotearoa New Zealand and may even add to the current understanding of the role of

RECs in Australia, whose Catholic education system shares a common heritage with Aotearoa New Zealand.

This research is also significant because it has the potential to be applied beyond its immediate context, including the work of The Catholic Institute of Aotearoa New Zealand and the National Centre for Religious Studies which, from 2014 to 2016, is in a transition phase of restructuring its service provision and internal functioning.

This investigation also highlighted the challenges that exist with regard to ensuring compliance with the conditions of the PSCI Act (1975), especially in relation to the role of the DRS. Drawing on the theory generated and giving due consideration to the research conducted amongst religious education coordinators in Australia, the study has made recommendations that have the potential to improve the ability of DRSs to ensure that Catholic schools can continue to comply with special character requirements as stipulated in the integration agreements. Such compliance would ensure the continuance of this much sought-after educational service within secondary education in Aotearoa New Zealand. With possible reconsideration being given to the provisions of the PSCI Act of 1975 in the next few years as already signalled by the review of state-subsidised transport for students attending Catholic schools (Gardner, 2014), and the Minister of Education's intentions already communicated to the New Zealand Catholic Education Office and proprietor's representatives in 2013 (Lynch, 2013c), this study will inform discussion about an appropriate way forward.

Given that Aotearoa New Zealand was one of the first countries to adopt neo-liberal policies for education (Dale & Robertson, 1997; Grace, 1990; Gordon, 2006; Gordon & Whitty, 1997; Lee & McBride, 2007; Openshaw, 2009; Thomas, 2005), this study also contributes to the international debate on the broader issue of the impact of the neo-liberal agenda on education and especially Catholic schools.

This research is also beneficial to:

- Those responsible for maintaining and developing special character in Catholic secondary schools across dioceses in Aotearoa New Zealand in capacities including governance, leadership, management and teaching;
- DRSs in other faith-based schools in Aotearoa New Zealand, such as Anglican, Evangelical and Islamic schools;
- The National Centre for Religious Studies (NCRS), which is responsible for planning curriculum and resource materials for religious education in the dioceses of the Catholic Church in Aotearoa New Zealand;
- NCRS in terms of its oversight of the system of NCRS Certification of religious education teachers and leaders maintaining special character in Catholic schools;
- The New Zealand Catholic Bishops Conference (NZCBC) and the New Zealand Catholic Education Office (NZCEO) in terms of how to proceed towards the 2020 Beacon plans. The insights gained from the DRSs' perspective on the preservation of special character can be drawn upon to advance thinking and collaboration between the various Catholic education stake-holders;
- The Ministry of Education in terms of the intention to review the PSCI Act of 1975;
- The New Zealand Schools Trustees Association and those trustees charged with the governance role in special character Catholic schools and other faith-based schools; and
- Private schools in Aotearoa New Zealand currently in the process of seeking integration with the State education system.

This research is most significant because it has the potential to be applied beyond its immediate context in the Hamilton diocese, especially internationally, where similar small and geographically relatively remote dioceses, like that of Hamilton, may benefit from its findings. It can also be used in the wider secondary Catholic education context under the umbrella of NZCEO and NCRS.

Limitations and restrictions of the study

The findings of this research were obtained using unstructured interviews with serving and past secondary school DRSs identified through purposeful sampling. As the study was limited to the perceptions of DRSs in secondary schools in the Hamilton diocese only, it is limited in its generalizability. This study is limited to the perceptions of DRSs regarding their experiences, concerns and perceptions of their role in ensuring compliance with the provisions of the special character clause in the PSCI Act of 1975 and the factors which inhibit and support them in their role. The researcher in his initial proposal envisaged interviewing some principals and bishops' representatives. However at the time of his proposal presentation to the candidature confirmation committee in Melbourne in 2011, he was advised by the committee not to pursue this as it would broaden the scope of the thesis too much.

Being an insider researcher presented numerous advantages given the existence of established community links. The researcher's insider status made it easier to access a study population that was perceived as a marginalised group (Blythe, Wükes, Jackson, & Halcom, 2013). Insider status enhanced the development of rapport and enabled reciprocity between the researcher and the DRSs participants. This encouraged the DRS participants to engage in open dialogue and resulted in the generation of a greater depth of data than would otherwise have been gained (Corbin Dwyer & Buckle, 2009).

Despite these benefits, the researcher's insider status also brought some challenges which included assumed understanding and maintaining analytic objectivity. Several

strategies were implemented to manage these challenges in addition to those required and prescribed by the ACU Research Project Ethics Committee (Chapter Three; see also Appendix A). The researcher deliberately chose to use grounded theory (Glaser & Strauss, 1967) as a strategy to deal with his insider status. Additionally the researcher set out to validate his findings by consulting with various experts in the field of Catholic education and special character, by making presentations at conferences and seeking feedback, by being reflective on the process and by engaging in data triangulation which involved using different sources of information in order to increase the validity of the study (Guion, Diehl & McDonald, 2011). The validation exercises were dealt with in Chapters Four, Five and Six at the end of each emerging category. The researcher's supervisor was also conscious of his insider status and provided another level of scrutiny which added to the validity of the study. The researcher also published some of his findings in three articles focusing on the leadership role of the DRS, maintaining special character in a faith-based school and trends in enhancing the Catholic identity of Catholic schools. The researcher has received no contact from any other researcher that challenged his work.

These rigorous and practical strategies proved helpful in ensuring the credibility, transferability, dependability and confirmability of the findings and theory generated.

Recommendations from the theory generated

Having considered the links between the literature review, the core categories, the significant theories grounded in the data and the two emerging macro issues relating to the impact of: a) the neo-liberal agenda; and b) the growing secularisation of the Aotearoa New Zealand population, on education (Chapters One, Two and Seven), the following subparagraphs will propose some recommendations.

Review of the Private Schools Conditional Education Act of 1975

A review of the special character provisions secured for DRSs and Catholic schools in the PSCI Act of 1975, with the aim of updating compliance issues, is recommended. It is important that a review should be directed at:

- Ensuring that the provisions in the PSCI Act of 1975 are more clear about what is secured for special character schools and DRSs;
- Meeting the expectations of an increasingly secular and post-modernistic society, taking into account the changes to Aotearoa New Zealand society over the past forty years;
- Explaining the role of both the state and the Church in the governance of the school;
- Ensuring that the Act is geared towards anticipating future developments and the possible expansion of the integrated model of schooling; and
- Establishing guidance measures to deal effectively with any serious problems that might arise in relation to the preservation of special character.

Special character professional development

Central to this study are the seemingly irreconcilable expectations of the various sectors of the school communities, stemming from their distorted understandings of what the special character clause in the PSCI Act (1975) originally set out to achieve.

The current profit driven neo-liberal agenda in education presents a new challenge to Catholic school communities whose mission to the poor appears to be derailed by underdeveloped special character formation programmes for all staff. There exists from the data obtained an urgent need for all staff to embrace the values and mission of Catholic schools especially when an increasing number of students have nominal or no connection with the Catholic Church (Cooper & Sureau, 2013).

As there are no feasible formation programmes available for Catholic teachers or non-Catholic teachers wishing to teach in a Catholic school, and as such formation is not a requirement for teaching in Catholic schools, it is recommended that the NZCBC, NZCEO and NCRS give some thought to developing and advertising the availability of such programmes in co-operation with local universities' and other tertiary educational institutions within the diocese.

Professional development in special character maintenance therefore should be a priority for all staff in Catholic schools. This should be diocesan-wide and on a continuous basis to ensure as much coverage as possible in order to improve the partnership between the Church and its schools.

It is therefore recommended that the current infrastructure of professional development towards NCRS certification be revisited to make it more robust. Dialogue needs to be facilitated at diocesan level with those working at the forefront in Catholic schools, together with the diocesan education office, to determine how this may be accomplished. Consideration could be given to the idea that on appointment, employees of the school's governing BOT, as part of their contract, undertake to progress towards religious education or special character certification within the first two years, and a formal qualification through CIANZ in four to five years. This qualification could be made part of the appraisal programme.

Principal and DRS leadership succession and training programmes

These should be developed so that aspiring DRSs and principals can work together through NCRS certification to ensure that when they apply for special character positions, they are in possession of the necessary knowledge and specialised qualifications.

This should be an on-going process and would assist in establishing a collaborative culture among the schools in the diocese and within the school itself. The creation of

professional development opportunities such as these would allow the moral purpose of Catholic education to be shared by an increasing number of staff.

Acknowledgement of the efforts of religious education teachers

Acknowledgement by the Church and the BOTs of the additional efforts that teaching staff (tagged or untagged) involved in NCRS certification and CIANZ academic studies make would bring greater legitimacy and validity to the process. It is hoped that it would also result in a greater number of teachers actively participating in developing their moral understanding of Catholic education while integrating both the ministerial and educational components of Catholic education in all curriculum areas.

Development of NCRS (NZQA Accredited) assessment programmes for use in Catholic schools, replacing NZQA Religious Studies Achievement Standards

Another recommendation is that NCRS should consider having its own assessment programme for Catholic secondary schools, which is NZQA recognised, but administered, co-ordinated and awarded by the NZCBC through NCRS programmes by Catholic teachers at all schools and solely based on the Catholic *Understanding Faith Curriculum*. At the time of the research, all schools were required to teach the *Understanding Faith Curriculum*, yet it emerged from the findings that DRSs and their faculties have been pressured to assess religious education at senior level (Year 11-Year 13) through NZQA Religious Studies Achievement Standards in order for students to gain credits. The vast discrepancies between the *Understanding Faith Curriculum* (written for Catholic schools only) and the NZQA Religious Studies Achievement Standards, used to assess the *Understanding Faith Curriculum* (developed for use by teachers teaching the New Zealand National Social Studies secondary curriculum), have over a period of five years evolved to the point where DRSs felt that the NZQA AS assessments drive the *Understanding Faith Curriculum*. By encouraging Catholic schools to assess through NZQA, NCRS inadvertently ceded control over the teaching

and learning of religious education in Catholic secondary schools as overemphasis on the attainment of NZQA AS credits has compromised the delivery of the *Understanding Faith Curriculum* and made DRSs more accountable to NZQA and their prescriptions regarding assessment than to NCRS.

This situation can be addressed if the assessment and accreditation of the Catholic secondary *Understanding Faith Curriculum* can be monitored through NCRS as an executive arm of the Catholic Institute of Aotearoa New Zealand. In such a structure, NCRS will assist DRSs to teach and assess the *Understanding Faith Curriculum* according to the Catholic faith and will restore the place of religious education as a key component of each school's special character (NZCBC, 2014). This restructuring process will merge NCRS special character and religious education professional development for teachers, NCRS certification and student achievement all under the auspices of the Directorate of NCRS, set up by the NZCBC for overseeing the teaching and learning of the *Understanding Faith Curriculum* in support of special character enhancement.

Raising the status of DRSs

Appointing DRSs to serve on senior management and leadership teams will also contribute greatly to raising the profile of schools' special character obligations and needs. Consideration should also be given to requiring DRSs to be co-opted as permanent members on the BOTs' sub-committees on special character and appointments. All of these proposals will demand a restatement and re-articulation of the roles of DRSs. In situations where DRSs function as HOFREs, the appointment of an Assistant HOFRE with a suitable number of management units is recommended.

Revision of Section 5.4 of the preference enrolment scheme

It is further recommended that the provision of section 5.4 for preference enrolment should be accompanied by a commitment by the enrolling student and their family to actively participate in in the life of the Church.

Introduction of catechetical programmes

Another recommendation would be to allow students, when not baptised, to progress in their first year through a catechetical programme to be run by the school in catechetical form classes created for this specific purpose. This could be under the direction of the DRS and the Assistant-HOFRE, as it is normally not advisable to allocate them form classes. This is currently not accessible to students as they are instructed by the bishops via the schools to approach their local parishes when seeking initiation into the Church, even though these parishes may be up to 100km away from the schools they attend. Students' schools, as attested to by the DRSs, are often the only parishes where they feel part of the community.

The establishment of a DRS-College Chaplaincy working group consisting of the diocesan secondary education advisor, DRSs, HOFREs and college chaplains is proposed to ensure a collaborative and cohesive approach to securing the Catholic identity of the schools in the diocese.

Suggestions for further research

Further research in the following areas would be desirable:

Professional development needs of teachers in Catholic secondary schools

- The perceptions and experiences that principals and DRSs have of leadership succession and training programmes;
- The barriers that prevent teachers from developing their special character and religious education qualifications and the validity and continued relevance of NCRS certification in Catholic schools; and

Understanding the special character of Catholic schools

- How parents of Catholic school attending students view the impact of their own faith practices and observances on their children;
- The aims, purpose and identifying features of Catholic education from the perspectives of students, parents, staff and the Church;
- The continued relevance of the PSCI Act of 1975, forty years after its passing into law;
- Including in future studies the perceptions of bishops, principals and parents regarding how they perceive the preservation of special character;
- The diverse understanding that students, staff, BOTs and the Church have of the place and role of special character; and
- The role that the diocesan education offices, NCRS and NZCEO have with regard to assisting DRSs and Catholic schools in relation to preserving special character.

The Catholic school as a reflection of the Catholic Church

- The relationship between DRSs and principals as the first and second catechists in Catholic schools;
- The ability of Catholic schools to maintain their special character connection to their founding charisms or pillars in the absence of religious congregational members at schools; and
- The continued role of clergy in Catholic schools in relation to enhancing special character.

Conclusion

Pressured by the neo-liberal agenda in education and the further rolling out of more charter schools, the evidence presented in this thesis indicated that Catholics schools are

compelled to compete with state schools, especially in terms of NCEA results, in order to remain relevant in an increasingly secular Aotearoa New Zealand. It became clear from the data that more parents are enrolling their children in Catholic schools for prestige and status reasons. In the document, *The Catholic School* (SCCE, 1977), emphasis was placed on the purpose of Catholic education as being a mission in service of the poor and vulnerable first (SCCE, 1977; see also Grace, 2003, 2010, 2015). The SCCE in this document warned that if Catholic education turned away from its responsibility to the poor in favour of the needs of the wealthier and higher social classes, then it would perpetuate an unjust society where Catholic schools will increasingly have to comply with the secular demands of an increasingly secular society. In the research it became evident that in the opinion of the DRSs, all Catholic schools in this diocese have veered towards alignment with the educational concerns of the wealthy middle-class in Aotearoa New Zealand who desire higher NCEA academic results at the expense of the holistic development of all students where the poor and oppressed can receive preferential attention (Grace, 2003).

The Sacred Congregation for Catholic Education's (SCCE) standpoint on the importance of the continuing mission of the Church through schools is further best set out in *Instrumentum laboris (Educating today and tomorrow: A renewed passion)* where the Congregation states that:

Thus collaboration in a spirit of unity and community among the various educators is essential and must be fostered and encouraged. School can and must be a catalyst, it must be a place of encounter and convergence of the entire educating community, with the sole objective of training and helping to develop mature people who are simple, competent and honest, who know how to love with fidelity, who can live life as a response to God's call, and their future profession as a service to society. (2014)

In order to accomplish this Pope Francis exhorts all Catholic educators to not only focus on the preservation of Catholic school identity, but also to take courage and to

defend, preserve and advance it (2014a). His views on what is needed for Catholic schools to be successful are similar to those of the researcher (which are hereafter presented in brackets) as he stated that Catholic schools must (2014b):

- Display leadership that value dialogue in education (leadership which is both collaborative and authentic);
- Employ appropriately qualified teaching staff (NCRS certified, qualifications and ongoing special character development);
- Create an environment permeated with Catholic identity in which the whole school community, collectively, share the responsibility to express the living presence of Jesus across all curriculum areas (status of DRS amongst peers and part of SMT (2014b).

Against this backdrop this study explored DRSs' perceptions and beliefs about their role in maintaining and developing special character in Catholic secondary schools in the Hamilton diocese of Aotearoa New Zealand. The results indicated that DRSs find this is an increasingly difficult role to fulfil in the context of contemporary Catholic secondary schooling within the diocese. It emerged that the current neo-liberal agenda of the state where the focus in secondary schools is dominated by market force determinism, privatisation, deregulation, high-stake testing, and academic achievement tables (Morgan & O'Connor, 2014), has compromised the DRSs' ability to remain faithful to the spirit of Catholic education as expressed by the Church, which continues to emphasise that a holistic approach to teaching and learning is central to the mission of Catholic education (Paul, 1965a; see also SCCE, 1977, 1982, 1988, 2011, 2014). DRSs also felt that an overemphasis on the attainment of NCEA credits as the only function of religious education trivialised other non-NCEA assessed parts of the special character programme such as Masses, retreats, social justice programmes and other non-assessed sections of the NZCBC's *Understanding Faith Curriculum*. Bishop Stephen Lowe from the Hamilton diocese likewise also

questioned the value of celebrating only NCEA pass rate achievements on Catholic school advertising boards (Lowe, 2015).

In this study, the DRSs stated that many of the challenges they encountered related to the disparate and diverse understandings that all stakeholders had of the concept of special character and their role in relation to preserving special character. This correlates with research in Aotearoa New Zealand amongst protestant evangelical schools (Smith, 2013a). This study has also shown an alignment between its findings and those of other international researchers in the areas of leadership and the preservation of Catholic identity in Catholic secondary schools. The research of Fleming (2002), Crotty (2002), Buchanan (2005) and Healey (2011a) on the roles of RECs (Australian DRSs) in the Australian context identified many issues that were also present in the Aotearoa New Zealand context. In both cases RECs and DRSs believed these issues resulted from the increased secularization of an increasingly ethnically and religiously diverse society.

The high degree of consensus among the DRS respondents, the experts consulted and the literature review (Birch & Wanden, 2007; O'Donnell, 2000, 2001; van der Nest & Buchanan 2014; van der Nest & Smith, 2014; van der Nest & Smith, in press; Wanden 2009, 2010) about the need for a re-assessment and reconceptualisation of this key senior religious leadership role also emphasised the growing concerns in the Catholic community about the future of Catholic secondary schools in the 21st century. Being increasingly reliant on the sole efforts of DRSs to ensure that Catholic schools retain their Catholic identity points to a crisis within the diocese. Re-assessment will be significant as it will enable DRSs and Catholic school communities to understand their role more clearly if stability and continued growth of Catholic secondary education in Aotearoa New Zealand is to remain a reality (Birch & Wanden, 2007; Lynch, 2005; O'Donnell 2001).

Although the right of Catholic schools to exist is guaranteed by the PSCI Act of 1975 (O'Donnell 2001; Sweetman, 2002; van der Nest & Buchanan, 2014), their right to remain an option for parents and students will therefore depend largely on the willingness of the school community to embrace their DRSs and commit itself to a leadership model which is both collaborative and authentic.

Father Richard Leonard, writing on the importance of the Church's mission, quotes Reverend Dr Billy Graham who once said that: "going to Church makes you no more a Christian than living in a garage would make you a car" (Leonard, 2013, p. 123). This comment emphasises that notwithstanding the growing demand for Catholic schools, it would have little value if its special character provisions do not affect the way in which students learn, experience and come to encounter Jesus Christ who is at the heart of Catholic education (SCCE, 2014).

What emerged from the DRSs is the view that without a conscious, collaborative and authentic commitment to the preservation and promotion of the Catholic school's special character, its unique and distinctive culture is in danger of being lost forever as has been predicted by Grace (2002) and Storr for Catholic schools in England (2009). Identifying present-day challenges in this study was not meant to cast a shadow over the work of many dedicated educators in Catholic schools, but is meant to encourage Catholic educators to be attuned to the needs of the times, a process that the NZCBC perceives as an invigorating challenge. However, an inability to respond in a timely fashion to the present challenges identified in this study may compromise the ability of DRSs to ensure the missionary and evangelical role of the Church (Paul VI, 1965c, 1975; see also Benedict XIV, 2008; SCCE, 1977, 1982, 1988, 2011, 2014) through the continued existence of the second-largest secondary education provider within Aotearoa New Zealand.

APPENDIX A

ACU HUMAN RESEARCH ETHICS APPROVAL

Human Research Ethics Committee
Committee Approval Form

Principal Investigator/Supervisor: Michael Buchanan Melbourne Campus

Co-Investigators: Melbourne Campus

Student Researcher: Theo van der Nest Melbourne Campus

Ethics approval has been granted for the following project:

Leadership in Religious Education: An investigation of the role of the Director of Religious Studies in Catholic Secondary schools in the Hamilton Diocese, New Zealand.

for the period: 02/08/2011-01/03/2013

Human Research Ethics Committee (HREC) Register Number: V2011 79

Special Condition/s of Approval

Prior to commencement of your research, the following permissions are required to be submitted to the ACU HREC:

Bishop of the Hamilton Diocese, New Zealand, Sacred Heart College, Hamilton, New Zealand, Saint Johns College, Hamilton, New Zealand, John Paul College, Rotorua, New Zealand, Campion College, Gisborne, New Zealand Aquinas College, Tauranga, New Zealand

The following **standard** conditions as stipulated in the ***National Statement on Ethical Conduct in Research Involving Humans (2007)*** apply:

- (i) that Principal Investigators / Supervisors provide, on the form supplied by the Human Research Ethics Committee, annual reports on matters such as:
 - security of records
 - compliance with approved consent procedures and documentation
 - compliance with special conditions, and
- (ii) that researchers report to the HREC immediately any matter that might affect the ethical acceptability of the protocol, such as:
 - proposed changes to the protocol
 - unforeseen circumstances or events
 - adverse effects on participant

The HREC will conduct an audit each year of all projects deemed to be of more than low risk. There will also be random audits of a sample of projects considered to be of negligible risk and low risk on all campuses each year.

Within one month of the conclusion of the project, researchers are required to complete a *Final Report Form* and submit it to the local Research Services Officer.

If the project continues for more than one year, researchers are required to complete an *Annual Progress Report Form* and submit it to the local Research Services Officer within one month of the anniversary date of the ethics approval.



Signed: Date:17.11.2010.....
 (Research Services Officer,)

APPENDIX B

PERMISSION FROM THE BISHOP OF THE HAMILTON DIOCESE

HAMILTON



DIOCESE

P.O. Box 4353
Hamilton East
Hamilton 3247
New Zealand

Bishop's Office

Telephone 0-7-856 6989
Fax 0-7-856 1215
E-mail: bishop@cdh.org.nz

8 August 2011

Mr Theo van der Nest

14 Compton Grove

HAMILTON

Dear Theo

Application for Bishop's approval to undertake Doctoral research in the Catholic Diocese of Hamilton.

I acknowledge your request for approval for you to undertake your Doctoral research with the secondary Directors of Religious Education in the Hamilton Diocese.

The role of the Directors of Religious Education in a secondary schools is a vital component in the development and maintenance of Special Catholic Character.

A Director of Religious Education has considerable pressure and responsibilities, and welcome any research that could lead to assisting in their role, thereby strengthening the Special Catholic Character in their schools.

I am hopeful that your research will also assist in the development of resources and religious leadership programmes which will assist in future leadership formation of Directors of Religious Studies..

I am accordingly very happy to approve your Doctoral programme and look forward to receiving a copy of the completed doctoral thesis.

God bless you

Yours sincerely in Christ

✠Denis Browne

BISHOP OF HAMILTON

APPENDIX C

INFORMATION AND PERMISSION FORMS TO BOARDS OF TRSUSTEES



Australian Catholic University
 Brisbane Sydney Canberra Ballarat Melbourne
 Australian Catholic University Limited
 ABN 15 050 192 660
 115 Victoria Parade
 Fitzroy Victoria 3065
 Locked Bag 4115
 Fitzroy MDC
 Fitzroy Victoria 3065
 Telephone 03 9953 3000
www.acu.edu.ac

The Chair of the Board of Trustees

School of Religious Education

INFORMATION LETTER TO BOARDS OF TRUSTEES OF CATHOLIC SECONDARY
 SCHOOLS IN THE HAMILTON DIOCESE, NEW ZEALAND.

TITLE OF PROJECT: LEADERSHIP IN RELIGIOUS EDUCATION: AN
 INVESTIGATION OF THE ROLE OF THE DIRECTOR OF
 RELIGIOUS STUDIES IN THE HAMILTON DIOCESE, NEW
 ZEALAND.

NAME OF STAFF SUPERVISOR: DOCTOR MICHAEL T BUCHANAN

NAME OF STUDENT RESEARCHER: THEO VAN DER NEST

NAME OF PROGRAMME IN WHICH ENROLLED: DOCTOR OF PHILOSOPHY

The Board of Trustees

I am writing to gain the Board's approval to interview the DRS of the school under your governance. I am currently enrolled in a Doctoral programme at the Australian Catholic University and I have been given ethical clearance to commence my research with secondary DRSs in the Hamilton diocese. My research focus is to investigate the role of DRSs particularly in relation to their influence on promoting the Special Character of the Catholic school in accordance with the terms of the *Private Schools Conditional Agreement Act of 1975*. The purpose of this letter is to provide an overview of my research intentions and potential benefits for RE leadership in Catholic education and to seek your approval to conduct the research.

The purpose of this research is to gain insights into how DRSs in Catholic secondary schools manage Special Character compliance in terms of the Private Schools Conditional Agreement Act of 1975. The aim of the research will be to develop theories from the data provided by

DRSs, through the use of in-depth unstructured interviews. There will be minimal risk to the participants and the confidentiality of all participants will be ensured in compliance with the ethical guidelines of the ACU Ethics Committee.

The outcomes of this research will assist in the development of religious leadership programmes and resources which will assist in future leadership formation of DRSs. The findings of this research will form the basis of my doctoral thesis. The findings will be published in the thesis as well as academic journals.

Participants are free to refuse consent altogether without having to justify their decisions. They will also be able to withdraw consent and discontinue participation in the study at any time without giving a reason.

Participants will include both current and past Hamilton Diocese DRSs who have been working in this sector during the last fifteen years. All the participants will not be known to each other. There is virtually no risk of identifying anybody in the sample. Furthermore, names of schools will be given pseudonyms to help ensure that the schools are not identified. The digital-audio recordings will be coded in order to protect the identity of the participants. The data will be identified by these codes and no one except the researcher will have access to the names. During the research, the data will be securely stored at the ACU School of Religious Education St Patrick's Campus, Melbourne, room 2/72 of Dr M T Buchanan. After completion of the research, all digital recordings and electronic data will be deleted while all note-taking and transcriptions will be shredded.

Any questions regarding this project should be directed to the Principal Investigator and the Student Researcher:

Student researcher: Theo van der Nest
 14 Compton Grove
 Hamilton
 New Zealand
 Tel: (07) 8525561

Principal Supervisor: Dr Michael T Buchanan
 School of Religious Education
 Australian Catholic University
 Locked Bag 4115
 Fitzroy MDC
 Victoria AUSTRALIA 3065
 (00 613) 9953 3294

Participants will be able to obtain a summary of the results on the completion and publication of the study. The researcher will provide the participants with a copy of the information pertaining to the outcomes of the research.

This study has been approved by the Human Research Ethics Committee at Australian Catholic University.

In the event that the Board has any complaint or concern that the Investigator (or Supervisor and Student Researcher have) has not been able to satisfy, the Board may write to the Chair of the Human Research Ethics Committee care of the nearest branch of the Research Services Office.

VIC: Chair, HREC
C/- Research Services
Australian Catholic University
Melbourne Campus
Locked Bag 4115
FITZROY VIC 3065
Tel: (613)9953 3158
Fax:(613)9953 3315

Any complaint or concern will be treated in confidence and fully investigated. The Board will be informed of the outcome. The Bishop's approval for the research is attached to this letter. In order to keep the Board fully informed I have also attached draft letters to the Principals and the respective DRS participants to be interviewed.

If your approval is granted I shall then proceed to write to the Principals for their consent to invite their DRSs to participate in the study. Having received approval at these levels I shall then proceed to write to the DRSs and invite them to participate in the study. Should this application be approved, please indicate so in writing a letter to that effect.

.....
Theo van der Nest

Student Researcher

APPENDIX D

**INFORMATION AND PERMISSION FORMS TO PRINCIPALS OF CATHOLIC
SCHOOLS**



Australian Catholic University
 Brisbane Sydney Canberra Ballarat Melbourne
 Australian Catholic University Limited
 ABN 15 050 192 660
 115 Victoria Parade
 Fitzroy Victoria 3065
 Locked Bag 4115
 Fitzroy MDC
 Fitzroy Victoria 3065
 Telephone 03 9953 3000
 www.acu.edu.ac

The Principal
 (*Insert Address*)

School of Religious Education

INFORMATION LETTER TO THE PRINCIPALS OF CATHOLIC SECONDARY
 SCHOOLS IN THE HAMILTON DIOCESE, NEW ZEALAND.

TITLE OF PROJECT: LEADERSHIP IN RELIGIOUS EDUCATION: AN
 INVESTIGATION OF THE ROLE OF THE DIRECTOR OF
 RELIGIOUS STUDIES IN THE HAMILTON DIOCESE, NEW
 ZEALAND.

NAME OF STAFF SUPERVISOR: DOCTOR MICHAEL T BUCHANAN

NAME OF STUDENT RESEARCHER: THEO VAN DER NEST

NAME OF PROGRAMME IN WHICH ENROLLED: DOCTOR OF PHILOSOPHY

Dear (*Insert name*)

I am currently enrolled in a Doctoral programme at the Australian Catholic University and I have been given ethical clearance to commence my research with secondary DRSs in the Hamilton diocese. My research focus is to investigate the role of DRSs particularly in relation to their influence on promoting the Special Character of the Catholic school in accordance with the terms of the *Private Schools Conditional Agreement Act of 1975*. The purpose of this letter is to provide an overview of my research intentions and to seek your approval to approach the DRS (both current and former) with an invitation to be part of the research. Approval for this research from the Bishop of the Hamilton Diocese and the Board of Trustees is attached to this letter. I have attached a letter from the Bishop of the Hamilton diocese and the Board of Trustees of your school giving approval for me to approach you.

Upon receiving your approval, I will write to the DRS of your school to seek their permission to be interviewed.

The aim of the research will be to develop theories from the data provided by the DRSs, through the use of in-depth unstructured interviews. There will be minimal risk, inconvenience and interruption to the school and the DRS. The confidentiality of all participants will be ensured in compliance with the ethical guidelines of the ACU Ethics Committee and legislation. It is anticipated that the interviews will last approximately 45 minutes. The identity of the interviewees will only be known to the interviewer. The interviews will be digitally audio-recorded and transcribed and no names of the interviewees or school will be on the recordings as they will be coded with a number. These records will be securely stored during processing and eventually destroyed in accordance with ACU regulations. Participants will be given the opportunity to review transcripts of the recordings.

Participants are free to refuse consent altogether without having to justify their decisions. They will also be able to withdraw consent and discontinue participation in the study at any time without giving a reason.

The outcomes of this research will assist in the development of religious leadership programmes and resources which will assist in future leadership formation of DRSs. The findings of this research will form the basis of my doctoral thesis. The findings will be published in the thesis as well as academic journals.

Participants will include both current and past Hamilton Diocese DRSs who have been working in this sector during the last fifteen years. All the participants will not be known to each other. There is virtually no risk of identifying anyone of the participants. Furthermore, the names of schools will be given pseudonyms to help ensure that schools are not identified. The digital-audio recordings will be coded in order to protect the identity of the participants. The data will be identified by these codes and no one except the researcher will have access to the names. During the research, the data will be securely stored at the ACU School of Religious Education St Patrick's Campus, Melbourne, room 2/72 of Dr M T Buchanan. After completion of the research, all digital recordings and electronic data will be deleted while all note-taking and transcriptions will be shredded.

Any questions regarding this project should be directed to the Principal Investigator and the Student Researcher:

Student researcher: Theo van der Nest
 14 Compton Grove
 Hamilton
 New Zealand
 Tel: (07) 8525561

Principal Supervisor: Dr Michael T Buchanan
 School of Religious Education
 Australian Catholic University
 Locked Bag 4115
 Fitzroy MDC
 Victoria AUSTRALIA 3065
 (613) 9953 3294

Participants will be able to obtain a summary of the results on the completion and publication of the study. The researcher will provide the participants with a copy of the information pertaining to the outcomes of the research.

This study has been approved by the Human Research Ethics Committee at Australian Catholic University.

In the event that you have any complaint or concern that the Investigator (or Supervisor and Student Researcher have) has not been able to satisfy, you may write to the Chair of the Human Research Ethics Committee care of the nearest branch of the Research Services Office.

VIC: Chair, HREC
C/- Research Services
Australian Catholic University
Melbourne Campus
Locked Bag 4115
FITZROY VIC 3065
Tel: (613)9953 3158
Fax:(613)9953 3315

Any complaint or concern will be treated in confidence and fully investigated. You will be informed of the outcome.

Approval for this research from the Bishop of the Hamilton Diocese and the Board of Trustees is attached to this letter. I would appreciate it if you would inform me by letter if the request has been approved.

Yours sincerely

.....

Theo van der Nest

Student Researcher



Australian Catholic University
 Brisbane Sydney Canberra Ballarat Melbourne
 Australian Catholic University Limited
 ABN 15 050 192 660
 115 Victoria Parade
 Fitzroy Victoria 3065
 Locked Bag 4115
 Fitzroy MDC
 Fitzroy Victoria 3065
 Telephone 03 9953 3000
 www.acu.edu.ac

PRINCIPAL CONSENT FORM

Copy for Researcher

TITLE OF PROJECT: LEADERSHIP IN RELIGIOUS EDUCATION: AN
 INVESTIGATION OF THE ROLE OF THE DIRECTOR OF
 RELIGIOUS STUDIES IN THE HAMILTON DIOCESE, NEW
 ZEALAND.

PRINCIPAL INVESTIGATOR: Dr Michael T Buchanan

STUDENT RESEARCHER: Theo van der Nest

I the principal of (*name of school*)
 have read (*or, where appropriate, have had read to me*) and understood the information
 provided in the Letter to the Principal. I hereby grant my permission for Theo van der Nest to
 conduct his research at the school. The granting of permission to conduct the research is not
 an endorsement of the research and the DRS is free not to participate.

NAME OF SCHOOL:

NAME OF PRINCIPAL:

SIGNATURE DATE

SIGNATURE OF PRINCIPAL INVESTIGATOR (or SUPERVISOR):

DATE:

SIGNATURE OF STUDENT RESEARCHER:

DATE:



Australian Catholic University
 Brisbane Sydney Canberra Ballarat Melbourne
 Australian Catholic University Limited
 ABN 15 050 192 660
 115 Victoria Parade
 Fitzroy Victoria 3065
 Locked Bag 4115
 Fitzroy MDC
 Fitzroy Victoria 3065
 Telephone 03 9953 3000
 www.acu.edu.ac

PRINCIPAL CONSENT FORM

Copy for Principal to Keep

TITLE OF PROJECT: LEADERSHIP IN RELIGIOUS EDUCATION: AN
 INVESTIGATION OF THE ROLE OF THE DIRECTOR OF
 RELIGIOUS STUDIES IN THE HAMILTON DIOCESE, NEW
 ZEALAND.

PRINCIPAL INVESTIGATOR: Dr Michael T Buchanan

STUDENT RESEARCHER: Theo van der Nest

I the principal of(name of school)
 have read (or, where appropriate, have had read to me) and understood the information
 provided in the Letter to the Principal. I hereby grant my permission for Theo van der Nest to
 conduct his research at the school. The granting of permission to conduct the research is not
 an endorsement of the research and the DRS is free not to participate.

NAME OF SCHOOL:.....

NAME OF PRINCIPAL:

SIGNATURE DATE

SIGNATURE OF PRINCIPAL INVESTIGATOR (or SUPERVISOR):

DATE:.....

SIGNATURE OF STUDENT RESEARCHER:.....

DATE:.....

APPENDIX E

**INFORMATION AND PERMISSION FORMS TO DIRECTORS OF RELIGIOUS
STUDIES**



Australian Catholic University
 Brisbane Sydney Canberra Ballarat Melbourne
 Australian Catholic University Limited
 ABN 15 050 192 660
 115 Victoria Parade
 Fitzroy Victoria 3065
 Locked Bag 4115
 Fitzroy MDC
 Fitzroy Victoria 3065
 Telephone 03 9953 3000
 www.acu.edu.ac

The Director of Religious Studies

School of Religious Education

INFORMATION LETTER TO PARTICIPANTS

TITLE OF PROJECT: LEADERSHIP IN RELIGIOUS EDUCATION: AN
 INVESTIGATION OF THE ROLE OF THE DIRECTOR OF
 RELIGIOUS STUDIES IN THE HAMILTON DIOCESE, NEW
 ZEALAND.

NAME OF STAFF SUPERVISOR: DOCTOR MICHAEL T BUCHANAN

NAME OF STUDENT RESEARCHER: THEO VAN DER NEST

NAME OF PROGRAMME IN WHICH ENROLLED: DOCTOR OF PHILOSOPHY

Dear *(Insert Name)*

I am currently enrolled in a Doctoral programme at ACU and I have been given ethical clearance to commence my research with secondary DRSS. My research focus is to investigate the role of DRSS particularly in relation to their influence on promoting the Special Character of the Catholic school in accordance with the terms of the Private Schools Conditional Agreement Act of 1975. The purpose of this letter is to provide an overview of my research intentions and potential benefits for RE leadership in Catholic education and in particular to invite you to be part of the research.

The approval for the research from the Bishop of the Hamilton diocese, the Board of Trustees and the Principal of your school is attached to this letter. Their approval has permitted me to approach you to invite you be part of the research via interview. The purpose of this research is to gain insights into how DRSS in Catholic secondary schools manage Special Character compliance in terms of the Private Schools Conditional Agreement Act of 1975. The aim of

the research will be to develop theories from the data provided by DRSs, through the use of in-depth unstructured interviews. There will be minimal risk to the participants and the anonymity and confidentiality of all participants will be ensured in compliance with the ethical guidelines of the ACU Ethics Committee. You will be invited to discuss and share your perceptions of how you view your role in ensuring compliance with the *Private Schools Conditional Agreement Act of 1975*. The in-depth unstructured interviews will be arranged at a time and place that causes the least inconvenience and disruption to you. It is anticipated that the interviews will last approximately 45 minutes. You will be able to take breaks during the interviews should you feel the need to.

The identity of the interviewees will only be known to the interviewer. Participation in the interviews will allow you to reflect on and articulate your views regarding the perceptions of the role of the DRS. The interviews will be digitally audio-recorded, saved on CD, transcribed and securely stored. These records will be securely stored during processing and eventually destroyed in accordance with ACU regulations. Participants will be given the opportunity to review transcripts of the recordings and omit or add any information they feel help clarify their perceptions. If in the case that you may become emotionally distressed, Father Phillip Billing and Mrs. Carolyn Morris will be available to for counselling. Fr Phillip Billing's contact number is 07 8566 486 and Mrs. Carolyn Morris's are 07 856 7091(w) and 021-231-6509 (mobile).

The outcomes of this research will assist in the development of religious leadership programmes and resources which will assist in future leadership formation of DRSs. The findings of this research will form the basis of my doctoral thesis. The findings will be published in the thesis as well as academic journals.

You are free to refuse consent altogether without having to justify your decision. You will also be able withdraw consent and discontinue participation in the study at any time without giving a reason.

Participants will include both current and past Hamilton Diocese DRSs who have been working in this sector during the last fifteen years. All the participants will not be known to each other. There is virtually no risk of identifying anybody in the sample. Furthermore, names of schools will be given pseudonyms to help ensure that the schools are not identified. The digital-audio recordings will be coded (A,B,C) in order to protect the identity of the participants. The data will be identified by these codes and no one except the researcher will have access to the names. During the research, the data will be securely stored at the ACU School of Religious Education St Patrick's Campus, Melbourne, room 2/72 of Dr M T Buchanan. After completion of the research, all digital recordings and electronic data will be deleted while all note-taking and transcriptions will be shredded.

Any questions regarding this project should be directed to the Principal Investigator and the Student Researcher:

Student researcher: Theo van der Nest
14 Compton Grove
Hamilton
New Zealand
Tel: (07) 8525561

Principal Supervisor: Dr Michael T Buchanan
School of Religious Education
Australian Catholic University
Locked Bag 4115
Fitzroy MDC
Victoria AUSTRALIA 3065
(613) 9953 3294

Participants will be able to obtain a summary of the results on the completion and publication of the study. The researcher will provide the participants with a copy of the information pertaining to the outcomes of the research.

This study has been approved by the Human Research Ethics Committee at Australian Catholic University.

In the event that you have any complaint or concern that the Investigator (or Supervisor and Student Researcher have) has not been able to satisfy, you may write to the Chair of the Human Research Ethics Committee care of the nearest branch of the Research Services Office.

VIC: Chair, HREC
C/- Research Services
Australian Catholic University
Melbourne Campus
Locked Bag 4115
FITZROY VIC 3065
Tel: (613)9953 3158
Fax:(613)9953 3315

Any complaint or concern will be treated in confidence and fully investigated. You will be informed of the outcome. If you agree to participate in this project, you should sign both copies of the Consent Form, retain one copy for your records and return the other copy to the Student Researcher.

Yours sincerely,

.....
 Theo van der Nest

Student Researcher



Australian Catholic University
 Brisbane Sydney Canberra Ballarat Melbourne
 Australian Catholic University Limited
 ABN 15 050 192 660
 115 Victoria Parade
 Fitzroy Victoria 3065
 Locked Bag 4115
 Fitzroy MDC
 Fitzroy Victoria 3065
 Telephone 03 9953 3000
 www.acu.edu.ac

Dear Participant

DRS CONSENT FORM

Copy for Researcher

TITLE OF PROJECT: LEADERSHIP IN RELIGIOUS EDUCATION: AN
 INVESTIGATION OF THE ROLE OF THE DIRECTOR OF
 RELIGIOUS STUDIES IN THE HAMILTON DIOCESE, NEW
 ZEALAND.

PRINCIPAL INVESTIGATOR (or SUPERVISOR): Dr Michael T Buchanan

STUDENT RESEARCHER (if applicable): Theo van der Nest

I *(the participant)* have read *(or, where appropriate, have had read to me)* and understood the information provided in the Letter to Participants. Any questions I have asked have been answered to my satisfaction. I agree to participate in the audio-tape recorded unstructured interviews that will last approximately 45 minutes. I realise and understand that I can withdraw my consent at any time, without any adverse

consequences. I agree that research data collected for the study may be published or may be provided to other researchers in a form that does not identify me in any way.

NAME OF PARTICIPANT:

SIGNATURE DATE

SIGNATURE OF PRINCIPAL INVESTIGATOR (or SUPERVISOR):

DATE:.....

SIGNATURE OF STUDENT RESEARCHER:.....

DATE:.....



Australian Catholic University
 Brisbane Sydney Canberra Ballarat Melbourne
 Australian Catholic University Limited
 ABN 15 050 192 660
 115 Victoria Parade
 Fitzroy Victoria 3065
 Locked Bag 4115
 Fitzroy MDC
 Fitzroy Victoria 3065
 Telephone 03 9953 3000
 www.acu.edu.ac

Dear Participant

DRS CONSENT FORM
Copy for Participant to Keep

TITLE OF PROJECT: LEADERSHIP IN RELIGIOUS EDUCATION: AN
 INVESTIGATION OF THE ROLE OF THE DIRECTOR OF
 RELIGIOUS STUDIES IN THE HAMILTON DIOCESE, NEW
 ZEALAND.

PRINCIPAL INVESTIGATOR (or SUPERVISOR): Dr Michael T Buchanan

STUDENT RESEARCHER (if applicable): Theo van der Nest

I (the participant) have read (or, where appropriate, have had read to me) and understood the information provided in the Letter to Participants. Any questions I have asked have been answered to my satisfaction. I agree to participate in the audio-tape recorded unstructured interviews that will last approximately 45 minutes. I realise and understand that I can withdraw my consent at any time, without any adverse consequences. I agree that research data collected for the study may be published or may be provided to other researchers in a form that does not identify me in any way.

NAME OF PARTICIPANT:

SIGNATURE DATE

SIGNATURE OF PRINCIPAL INVESTIGATOR (or SUPERVISOR):

DATE:.....

SIGNATURE OF STUDENT RESEARCHER:.....

DATE:.....

APPENDIX F**INFORMATION AND PERMISSION FORMS TO SPECIAL CHARACTER
EXPERTS AND OUTSIDE SAMPLE DRSs**



Australian Catholic University

Brisbane Sydney Canberra Ballarat Melbourne
 Australian Catholic University Limited
 ABN 15 050 192 660
 Australian Catholic University
 McAuley Campus
 Brisbane
 Queensland 4014

Phone +61 7 3623 7786
 Mobile +61 477 762 747
 Email: jim.gleeson@acu.edu.au
www.acu.edu.ac

Dear Colleague

School of Religious Education

TITLE OF PROJECT: Reconceptualising the preservation of Special Character in Catholic Secondary schools: An investigation of the role of the Director of Religious Studies in Catholic secondary schools in the Hamilton Diocese, Aotearoa New Zealand.

NAME OF STAFF SUPERVISOR: PROFESSOR JIM GLEESON

NAME OF STUDENT RESEARCHER: THEO VAN DER NEST

NAME OF PROGRAMME IN WHICH ENROLLED: DOCTOR OF PHILOSOPHY

RE: INVITATION TO REVIEW AND COMMENT ON FINDINGS

Dear Sir/Madam

As you are aware, I am currently enrolled in a Doctoral programme at ACU and I have been given ethical clearance to conduct unstructured interviews with secondary DRSs which has been completed. My research focus was to investigate the role of DRSs particularly in relation to their influence on promoting the Special Character of the Catholic school in accordance with the terms of the Private Schools Conditional Agreement Act of 1975. The purpose of this letter is to invite you to a roundtable discussion with other experts and myself in order to review the findings and give you an opportunity to comment on the findings. In accepting this invitation you agree not to release any of the findings in any way or comment on them to anyone.

Any questions regarding this project should be directed to the Principal Investigator and the Student Researcher:

Student researcher: Theo van der Nest
14 Compton Grove
Hamilton
New Zealand
Tel: (07) 8525561
eerwaardetheo@hotmail.co.nz

Principal Supervisor: Professor Jim Gleeson
Professor of Identity and Curriculum
Australian Catholic University
McAuley Campus
Brisbane
Queensland 4014

Phone +61 7 3623 7786
Mobile +61 477 762 747
Email: jim.gleeson@acu.edu.au

Yours sincerely,

.....
Theo van der Nest
Student Researcher



Australian Catholic University
Brisbane Sydney Canberra Ballarat Melbourne
Australian Catholic University Limited
ABN 15 050 192 660
115 Victoria Parade
Fitzroy Victoria 3065
Locked Bag 4115
Fitzroy MDC
Fitzroy Victoria 3065
Telephone 03 9953 3000
www.acu.edu.ac

DRS/RELIGIOUS EXPERT CONSENT FORM

Copy for Researcher

TITLE OF PROJECT: LEADERSHIP IN RELIGIOUS EDUCATION: AN INVESTIGATION OF THE ROLE OF THE DIRECTOR OF RELIGIOUS STUDIES IN THE HAMILTON DIOCESE, NEW ZEALAND.

PRINCIPAL INVESTIGATOR (or SUPERVISOR): Professor Jim Gleeson

STUDENT RESEARCHER (if applicable): Theo van der Nest

I (*the participant*) have read (*or, where appropriate, have had read to me*) and understood the information provided. I agree to participate in a round table unstructured interview that will last approximately 60 minutes. I realise and understand that I can withdraw my consent at any time, without any adverse consequences. I agree that research data collected for the study may be published or may be provided to other researchers in a form that does not identify me in any way.

NAME OF PARTICIPANT:

SIGNATURE DATE

SIGNATURE OF STUDENT RESEARCHER:

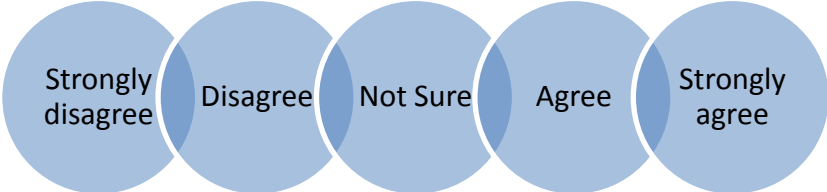
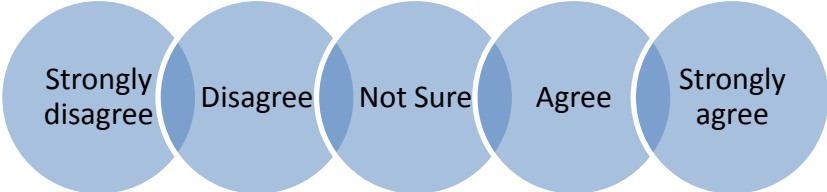
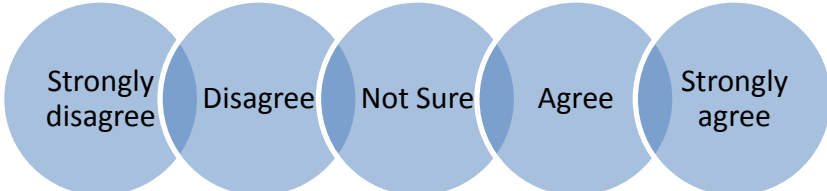
APPENDIX G

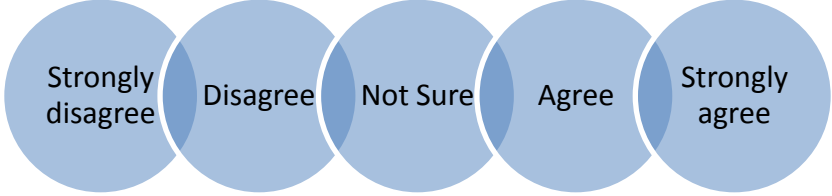
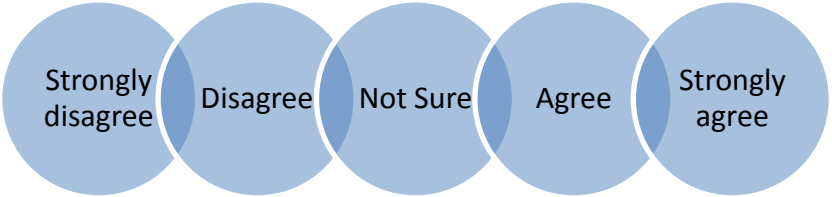
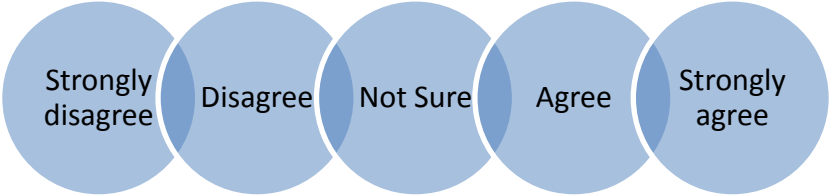
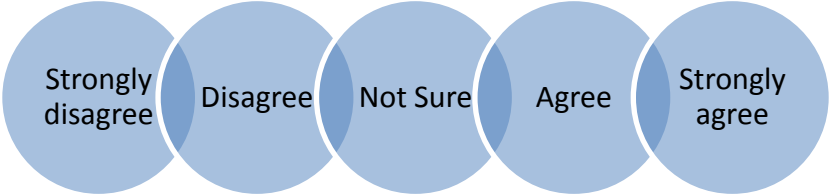
**EVIDENCE OF HOW OPEN CODING PROCESS LED TO THE EMERGENCE
OF CATEGORIES.**

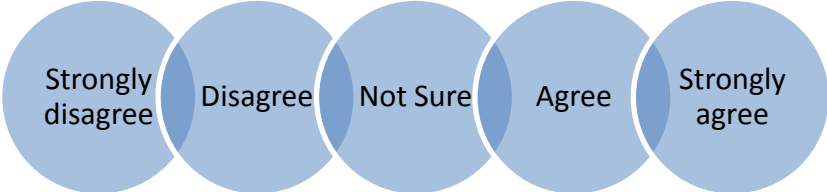
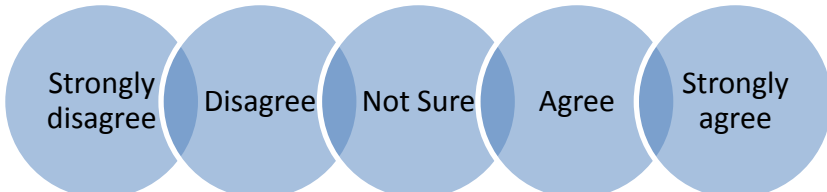
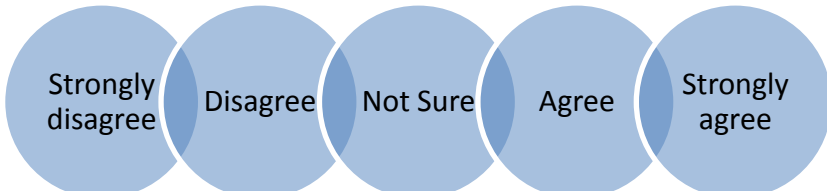
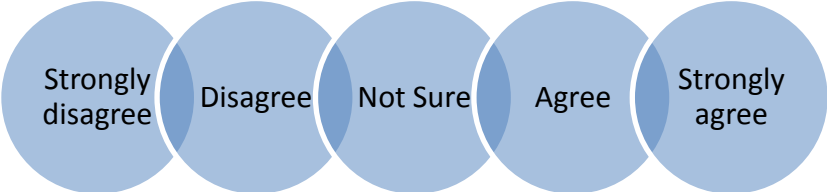
<u>Categories</u> ↓	<u>Sub-categories</u> ↓	<u>Sections</u> ↓	<u>Sub-sections</u> ↓
1. Selection and appointment	Approached by the Principal		<p><i>The unexpected resignations of serving DRSs</i></p> <p>Lack of planning for DRS succession</p> <p>Workload demands</p> <p>Preservation of the principal's reputation</p> <p><i>The lack of formal applications for the position</i></p> <p>DRS position not a viable career option</p> <p>Sense of secrecy of DRS appointments</p> <p>Lack of appropriate qualifications</p> <p><i>Primary trained teachers as secondary school DRSs</i></p> <p><i>Unqualified and uncertified teachers approached as DRSs</i></p> <p>The DRSs' lack of specialised RE qualifications</p> <p><i>Teachers without NCRS certification and approved qualifications appointed as DRSs</i></p> <p>Ministry within the Church.</p> <p><i>The call to be DRS</i></p>
2. Composition of Existing Teaching staff	The existing teaching staff's lack of NCRS recognised qualifications and NCRS certification		<p>Implementation of National Certificate of Educational Achievement (NCEA) Achievement Standards for religious education</p> <p>The Board of Trustees' appointment preferences</p> <p>The lack of teachers in tagged positions</p>
3. The school community's outlook on special character.	The principal as part of the BOT		<p>The parent community</p> <p>The Church-faith community</p>
4. The DRSs' perceptions of what supports them in maintaining and developing the special character	The support of experienced senior management team		<p>Support from staff committed to the Catholicity of the school</p> <p><i>Committed tagged teachers and teachers of religious education</i></p> <p><i>Committed Catholic teachers who do not teach religious education</i></p> <p>Implementation of NCEA Achievement Standards in religious education.</p>
5. DRSs' perceptions of the nature of the role	The role of the individual DRS		<p><i>Sole responsibility for all things Catholic</i></p> <p><i>DRSs favouring one of the dual components of the role</i></p> <p><i>Division of the DRS role into a Head of Faculty for Religious Education(HOFRE) and a Director of Special Character(DSC).</i></p> <p>The perceived status of the DRS's role within Catholic schools in the diocese.</p> <p><i>The DRS as part of the school's executive SMT</i></p> <p><i>The DRS as HOFRE only</i></p> <p><i>Opportunities for promotion</i></p> <p>The school community's devaluing of the status of the role of the DRS.</p> <p>Professional qualifications and personal characteristics required for the role.</p> <p><i>Professional qualifications and NCRS certification</i></p>
6. Challenges posed to the DRS in maintaining and preserving special character	DRS burnout. Coding		<p>F I think being a DRS is very big burnout material.</p> <p>H I had to compromise in my role as DRS from day one until the day I left. I was not trying to take a shortcut, I was simply saying that if I am going to do this role, I need to be able to do this and not do that. Otherwise, I could not survive in the role and being DRS is burn-out.</p> <p>W Definitely burnout material!</p> <p>Y I was only DRS for that one year and I said no, I am not doing this because it is too hard!</p> <p>D My job is 24-7! Yes, a lot of the time. I assume this is the same with all the DRS's.</p> <p>G Time [was an impediment]! It (The DRS job) was a huge task.</p> <p>E The community expectations on the DRS are huge! This job is utterly unrealistic! You are all things to all people.</p> <p><i>The overwhelming workload associated with the DRS's role</i></p> <p><i>Insufficient time allocation for DRSs</i></p> <p><i>Unrealistic parish-faith community expectations of the role</i></p> <p>Non practising Catholic teachers and unqualified and uncertified religious education and tagged teachers</p> <p><i>Continued appointment of non practising Catholic teachers by BOTs</i></p> <p><i>Unqualified and uncertified religious education and tagged teachers .</i></p> <p>Diverse student population</p> <p>Clergy's own perceived status in Catholic schools</p>

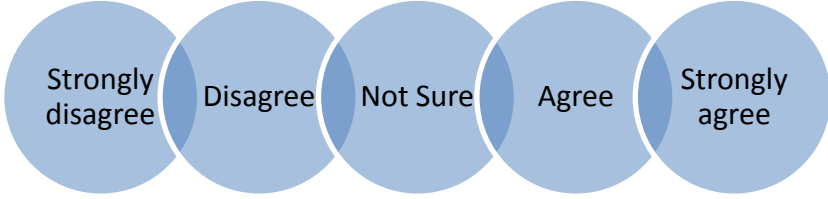
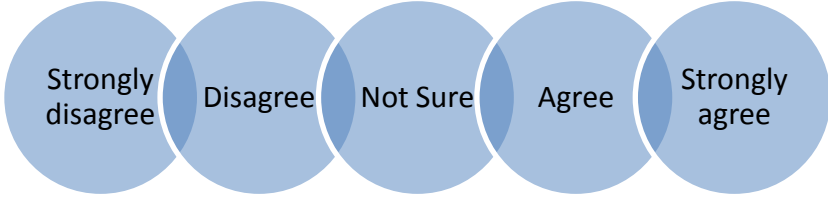
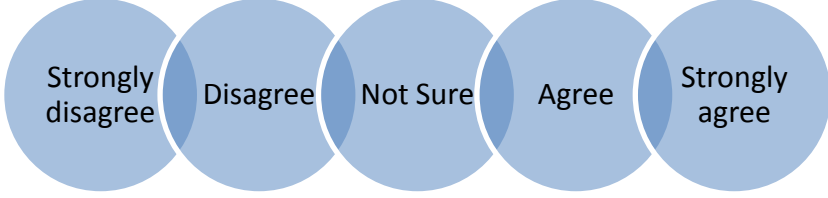
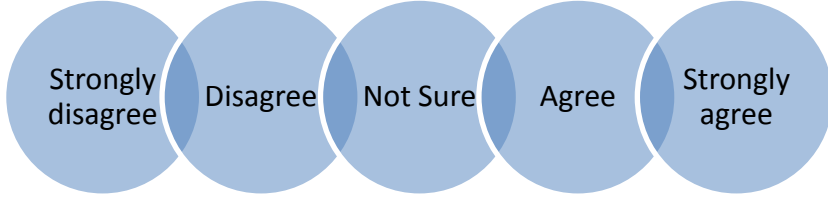
APPENDIX H**PRESENTATIONS AT DRS CONFERENCE AND MEETINGS****LIKERT SCALE**

Thanks for taking the time to complete this questionnaire. These are some of the perceptions that emerged from studies done on Australian DRSs, called Religious Education Coordinators (known as RECs). Tick the Likert scale descriptor that you think most resemble the situation that DRSs may face in enhancing special character in Aotearoa New Zealand.

The perceptions of RECs in Australia on what impacted on their ability to maintain the Catholic ethos and identity of their schools	
Categories	Perceptions
Qualifications of teachers	<ul style="list-style-type: none"> Teachers of religious education not practising the Catholic faith tradition were perceived as a major obstacle (Buchanan, 2005).  <ul style="list-style-type: none"> Unqualified teachers of religious education. The RECs' management of the curriculum enhancement was impeded by teachers who did not have qualifications to teach religious education (Buchanan, 2005). 
Perceptions of the role	<ul style="list-style-type: none"> RECs primarily perceived themselves as ministerial leaders rather than curriculum leaders. They were not as confident in their ability to exercise curriculum leadership as they were in exercising ministerial leadership (Buchanan, 2005).  <ul style="list-style-type: none"> RECs perceived that there was lack of status in the position and that it did not prepare them for other roles such as principals (Fleming, 2002).

	
<p>Demands of the role</p>	<ul style="list-style-type: none"> • The REC role is overwhelming due to its diversity and the fact it included work in and outside of class time. The roles were perceived as immensely more complex than other subject co-ordination roles (Fleming, 2002).  <ul style="list-style-type: none"> • The overwhelming nature of the role results in high turn-over rates in RECs and makes REC succession-planning problematic (Fleming, 2002)  <ul style="list-style-type: none"> • Overwhelmingly in the secondary school the REC has the largest faculty of teachers with the inherent challenge of most RE teachers not being specialists in their area and some not wishing to be teachers of RE at all (Crotty, 2005).  <ul style="list-style-type: none"> • The major challenge for RECs was to maintain their personal strength and professional commitment under immense pressure and

	<p>constant scrutiny where the fear of burn-out was real (Fleming, 2002).</p>  <ul style="list-style-type: none"> • REC position is too diverse and too big for one person to manage effectively (Crotty, 2005). 
<p>Clarity and ambiguity</p>	<ul style="list-style-type: none"> • Lack of clarity about the priority the REC should give to the RE academic curriculum and the 'faith-in-action' aspects of the Catholic school (Crotty, 2005).  <ul style="list-style-type: none"> • Ambiguity for the RECs in exercising inter-collegial leadership as a member on the executive and in some instances being 'the' only religious leader of the mission and vision in the Catholic school community (Crotty, 2005). 

<p>Isolation</p>	<p>Isolation for the person who is the REC having the only distinctively 'religious' title in the Catholic school (Crotty, 2005).</p> 
<p>Leadership</p>	<ul style="list-style-type: none"> • Inconsistency in leadership requirements in Catholic schools as graduate studies in RE/theology are needed for the REC position and not the AP and principal (Crotty, 2005).  <ul style="list-style-type: none"> • Leadership from the REC always involves the education of students and most usually the education of RE teachers as well (Crotty, 2005).  <ul style="list-style-type: none"> • The REC is exercising leadership mostly in an educational area that is increasingly demanding, and one frequently seen as not popular nor named as a priority by many students and their parents (Crotty, 2005). 

Any other comments you wish to make:

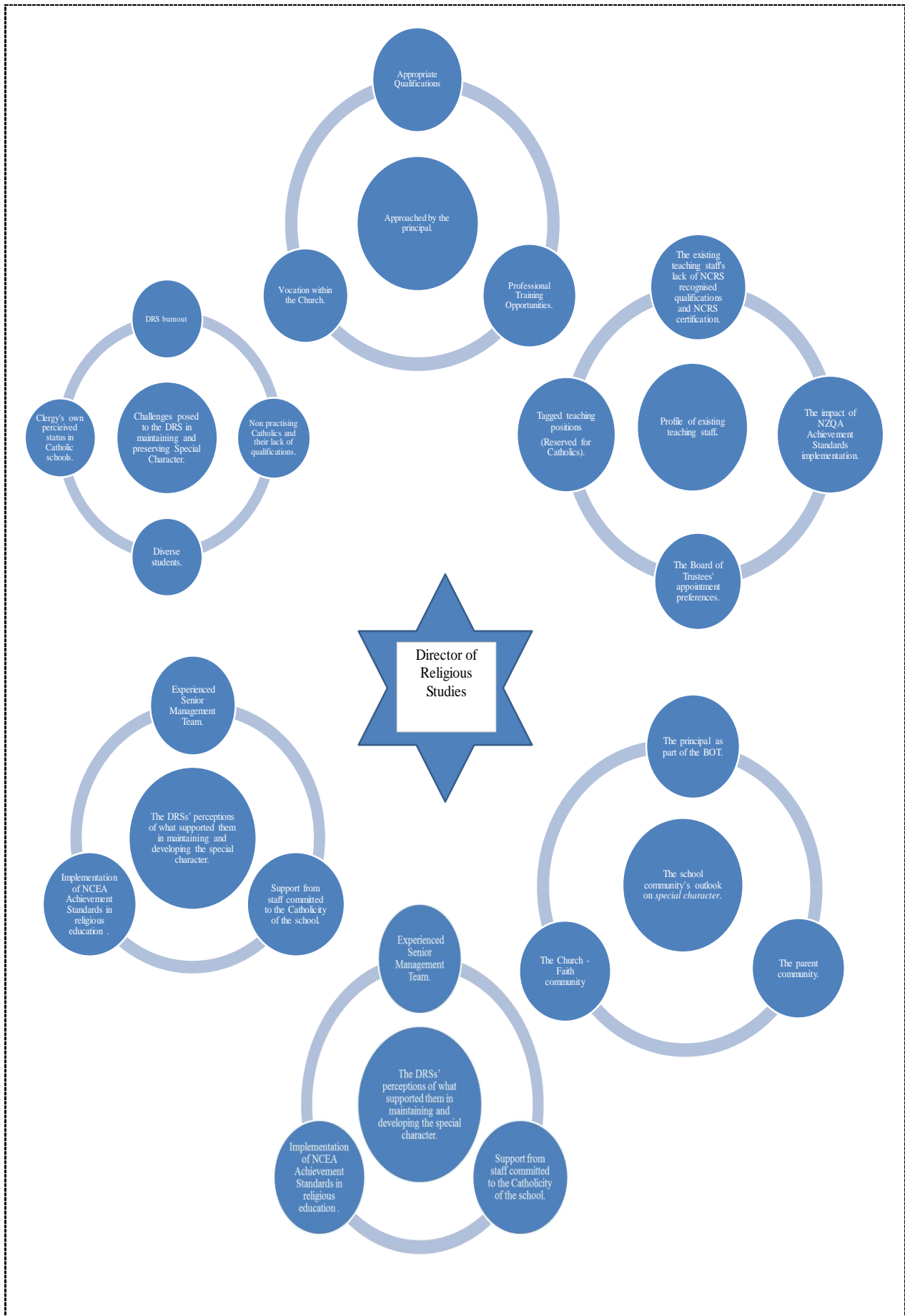
Results from Likert Scale Validation Tool

A Teachers of religious education not practising the Catholic faith tradition were perceived as a major obstacle	Strongly Disagree	
	Disagree	
	Not Sure	I I
	Agree	III
	Strongly Agree	III
B The RECs' management of the curriculum enhancement was impeded by teachers who did not have qualifications to teach religious education	Strongly Disagree	
	Disagree	II
	Not Sure	I
	Agree	III
	Strongly Agree	III
C RECs primarily perceived themselves as ministerial leaders rather than curriculum leaders. They were not as confident in their ability to exercise curriculum leadership as they were in exercising ministerial leadership (Buchanan, 2005).	Strongly Disagree	I
	Disagree	II
	Not Sure	
	Agree	IIII
	Strongly Agree	I
D RECs perceived that there was lack of status in the position and that it did not prepare them for other roles such as principals (Fleming, 2002).	Strongly Disagree	
	Disagree	III
	Not Sure	
	Agree	I
	Strongly Agree	III
E The REC role is overwhelming due to its diversity and the fact it included work in and outside of class time. The roles were perceived as immensely more complex than other subject co-ordination roles (Fleming, 2002).	Strongly Disagree	
	Disagree	
	Not Sure	
	Agree	III
	Strongly Agree	IIII
F The overwhelming nature of the role results in high turn-over rates in RECs and makes REC succession-planning problematic (Fleming, 2002)	Strongly Disagree	
	Disagree	I
	Not Sure	II
	Agree	III
	Strongly Agree	II

G Overwhelmingly in the secondary school the REC has the largest faculty of teachers with the inherent challenge of most RE teachers not being specialist in their area and some not wishing to be teachers of RE at all(Crotty, 2005).	Strongly Disagree	
	Disagree	
	Not Sure	II
	Agree	IIII
	Strongly Agree	II
H The major challenge for RECs was to maintain their personal strength and professional commitment under immense pressure and constant scrutiny (Fleming, 2002). The fear of burn-out was real.	Strongly Disagree	
	Disagree	
	Not Sure	
	Agree	IIII
	Strongly Agree	IIII
I REC position is too diverse and too big for one person (Crotty, 2005).	Strongly Disagree	I
	Disagree	
	Not Sure	I
	Agree	II
	Strongly Agree	IIII
J Lack of clarity about the priority the REC should give to the RE curriculum and the 'faith-in-action' aspects of the Catholic school (Crotty, 2005).	Strongly Disagree	III
	Disagree	
	Not Sure	II
	Agree	
	Strongly Agree	IIII
K Ambiguity for the RECs in exercising inter-collegial leadership as a member on the executive and in some instances being 'the' only religious leader of the mission and vision in the Catholic school community (Crotty, 2005).	Strongly Disagree	II
	Disagree	
	Not Sure	I
	Agree	II
	Strongly Agree	IIII
L Isolation for the person who is the REC having the only distinctively 'religious' title in the Catholic school (Crotty, 2005).	Strongly Disagree	
	Disagree	II
	Not Sure	
	Agree	IIIIII
	Strongly Agree	
M Inconsistency in leadership requirements in Catholic schools as graduate studies in RE/theology are needed for the REC position and not the AP and principal (Crotty, 2005).	Strongly Disagree	
	Disagree	I
	Not Sure	II
	Agree	IIII
	Strongly Agree	II
N Leadership from the REC always involves the education of students and most usually the education of RE teachers as well (Crotty, 2005).	Strongly Disagree	
	Disagree	
	Not Sure	I
	Agree	IIII
	Strongly Agree	III

O. The REC is exercising leadership mostly in an educational area that is increasingly demanding, and one frequently seen as not popular nor named as a priority by many students and their parents(Crotty, 2005).	Strongly Disagree	
	Disagree	I
	Not Sure	
	Agree	II
	Strongly Agree	IIII

APPENDIX I
GRAPHICAL OVERVIEW OF EMERGING CATEGORIES



APPENDIX J

GLOSSARY

AISNZ	Association of Integrated Schools New Zealand.
Aotearoa New Zealand	The official name of New Zealand comprising of the Maori word for New Zealand at the start
Achievement Standards (AS)	A nationally registered, coherent set of learning outcomes and associated assessment criteria. Awarded with either achieved, merit or excellence and may be internally or externally assessed. Contribute to the National Certificate of Educational Achievement (NCEA). Introduced in 2001. Religious Studies AS available in 2010, all are internally assessed and marked by religious education teachers.
BOT	A Crown entity that is the governing body of a state or integrated school. Comprising of up to 14 members including the principal, elected parent representatives, an elected student and staff representative and usually four proprietor's nominees.
Decile	For funding purposes the Ministry of Education classifies schools into 10 'deciles' based on socio-economic characteristics of the local community. Approximately 10% of schools are in each decile.
DEO	Diocesan Education Office
DSC	Director of Special Character. Schools seeking to fivide the DRS role in two, termed the role responsible for special character the Director of Special Character and the role responsible for the implementation of the <i>Understanding Faith Curriculum</i> , as the Head of the Religious Eductaion Faculty.
Education Review Office (ERO)	The government department that reports publicly on the quality of education in all New Zealand schools. Schools are reviewed on a 3-year or 5 year cycle.
FDC	Faith Development Coordinators (Australia)
HOFRE	Schools seeking to divide the DRS role in two, termed the role responsible for special character the Director of Special Character and the role responsible for the implementation of the <i>Understanding Faith Curriculum</i> , as the Head of the Religious Education Faculty. This position of Head of the Religious Education Faculty that emerged since 2010 after the implementation of NZQA Achievement Standards for Religious Education. This role is separate from the DRS and manages the largest faculty in Catholic schools.
Integration	The legal agreement between the Crown and the Catholic school.
Management Units	Management Units (MUs) are salary units that are provided to BOTs for the purposes of recognising management, responsibility, recruitment, retention and/or reward. Each MU equates to \$4000. A head of Faculty is normally allocated three MUs.
NCRS certification and accreditation	Recognition by the New Zealand Catholic Bishops' Conference of teacher qualifications and professional development in Religious Education.
NCRS	The National Centre for Religious Studies produces programmes and resources for Religious Education in Aotearoa New Zealand. NCRS is an agency of the New Zealand Catholic Bishops Conference Commission for the Church and is part of the Catholic Institute of Aotearoa New Zealand. It is also responsible for the certification of all teachers in Catholic schools in either religious education or special character

NCEA	Introduced in 2002 as part of the National Qualifications Framework (NQF) based on credits from achievement standards. NCEAs are registered between levels 1 and 3 Years 11– 13). It is Aotearoa New Zealand's National Certificates of Educational Achievement (NCEA) and are national qualifications for senior secondary school students. The National Certificate of Educational Achievement (NCEA) was introduced as the main secondary schools qualification between 2002 and 2004. A staggered implementation was not used when in 2010 Achievement Standards became available for religious education.
NZCBC	The New Zealand Catholic Bishops Conference (NZCBC) is the national body for the bishops of Aotearoa New Zealand. The Conference has a Secretariat located in Wellington, and a number of agencies and offices to assist the bishops in carrying out national level functions.
NZCEO	The New Zealand Catholic Education Office is the office of the New Zealand Council of Proprietors of Catholic Integrated Schools. It also serves the educational requirements of the New Zealand Catholic Bishops' Conference. It assists the Conference and the proprietors of Catholic Integrated schools in their mission of providing Catholic education.
NZQA	NZQA administers the National Certificates of Educational Achievement (NCEAs) for secondary school students and is responsible for the quality assurance of non-university tertiary training providers. NZQA's priority is to support our diverse range of clients by providing effective and efficient services, within our statutory mandate, that meet their specific needs
Pakeha	New Zealander from European decent in the 19 th century
Preference Enrolment	Section 29(1) PSCI Act. Preference of enrolment is given to a student whose parents have established a particular or general religious connection with the Special Character. Preference is determined by the proprietor. All other students are non-preference. Non-preference enrolment for most schools is agreed to be 5% of the maximum roll.
PSCI Act 1975	Sometimes referred to as the Integration Act or Integration. The Act of Parliament through which all Catholic schools in Aotearoa New Zealand were integrated into the state education system.
Proprietor	The owner of the school. 4 of the 5 Catholic Secondary schools in the Hamilton diocese are owned by the Catholic bishop who has a particular legal responsibility to maintain the special character.
Proprietors representatives	Maximum of four Trustees that can be appointed by the Proprietor to the Board of Trustees of Catholic schools to ensure that special character compliance is ensured.
SCDF	The Sacred Congregation for the Doctrine of the Faith
SCCE	Sacred Congregation for Catholic Education.
SCERO	Special Character Education Review Office: Special character review of set up by the Diocesan Education Office, tasked with evaluating special character of schools on behalf pf the proprietor over a three year cycle.
Special character	Each Integration Agreement between the Crown and the proprietor has this statement which gives a general overview of what is meant by special character: <i>The school is a Roman Catholic school in which the whole school community through the general school programme and in its Religious instructions and observances, exercises the right to live and teach the values of Jesus Christ. These values are as</i>

	<p><i>expressed in the Scriptures and in the practices, worship and doctrine of the Roman Catholic Church, as determined from time to time by the Roman Catholic Bishop of the diocese.</i></p> <p>Notwithstanding this, every school is expected to additionally define their own charisms that the school will use to base their special character on.</p>
Tagged Teachers	<p>There are a number of tagged positions in Catholic schools under the PSCI Act (1975), sections 66 and 68. It is a condition of appointment that the Principal and Director of Religious Studies (DRS) are willing and able to teach religious education. The Deputy Principal tag requires that the teacher is able to maintain programmes and activities that reflect the Special Character. In a secondary school excluding the Principal and DRS, 40% of teaching positions are tagged. Teachers holding these positions must be willing and able to teach Religious Education</p>
Tomorrow's Schools Reforms	<p>The name of the 1988 report on the reform of educational administration in New Zealand. It ushered in a series of administration and curriculum reforms.</p>
Treaty of Waitangi <i>Te Tiriti o Waitangi</i>	<p>The treaty signed between Maori and the Crown on 6 February 1840 at Waitangi. Considered to be the founding document of Aotearoa New Zealand.</p>
Understanding Faith Curriculum	<p>The Religious Education curriculum mandated by the NZCBC for all Catholic secondary schools in New Zealand. Produced in 1990 and updated in 2010 (NCRS, 2010).</p>

APPENDIX K

PUBLISHED DOCUMENTS AND PRESENTATIONS

- van der Nest, T., (2012). *Leadership in Religious Education: An investigation of the role of the Director of Religious Studies in Catholic Secondary schools in the Hamilton Diocese, New Zealand.* Work in progress paper seminar presented at Australian Catholic University, Strathfield Campus. February 2015, Melbourne, Australia.
- van der Nest, T. (2013). *Provisional findings on DRS PhD research project.* Paper presented at the National DRS Conference. December 2013, Wellington, New Zealand.
- van der Nest, T. (2013). *Challenges encountered by Religious Education Co-ordinators.* Paper presented at the Diocesan DRS Conference and Retreat. March 2014, Ngakuru, New Zealand.
- van der Nest, T., & Buchanan, M.T. (2014). Maintaining the special character of a faith-based schooling system. *Religious Education: The Official Journal of the Religious Education Association*, 109(2), 201-215.
- van der Nest, T., & Shannon, P. (2014). Hamilton Diocese Religious Studies Secondary Moderation Committee. *Tapu*, 9, 1-2.
- van der Nest, T., & Smith, L. (2014). How can we enhance the special character of Catholic schools? *Aoraki*, 22, 16-22.
- van der Nest, T., (2015). *Reconceptualising the preservation of Special Character in Catholic Secondary schools: An investigation of the role of the Director of Religious Studies in Catholic secondary schools in the Hamilton Diocese, Aotearoa New Zealand.* Pre-submission seminar presented at Australian Catholic University, Brisbane Campus. February 2015, Brisbane, Australia.
- van der Nest, T., & Smith, L. (in press). The mandated special character of Catholic schools within the Aotearoa New Zealand public, integrated school system: *Religious Education: The Official Journal of the Religious Education Association.*

References

- Abraham, G. (2012, September, 27). Catholic education: What parents want? [Blog message]. Retrieved from The Catholic Soapbox Blog: <http://catholicsoapbox.com/catholic-education-what-parents-want/>.
- Admiraal, W., & Wubbels, T. (2005). Multiple voices, multiple realities, what truth? Student teachers' learning to reflect in different paradigms. *Teachers and Teaching: theory and practice*, 11(3), 315–329.
- Allix, N., & Gronn, P. (2005). *Leadership' as a manifestation of knowledge*. Retrieved from <http://ema.sagepub.com/content/33/2/181>.
- Anfara, V.A., & Mertz, N.T. (2006). *Theoretical frameworks in qualitative research*. London: Sage.
- Anfara, V.A., Brown, K.M., & Mangione, T.L. (2002). Qualitative analysis on stage: Making the research process more public. *Educational Researcher*, 31(7), 28-39.
- Ang, D. (2008). Diminishing mass attendance: A pressing ecclesial concern. *Compass Theological Review*, 42(3), 21-24.
- Arthur, J. (1995). *The ebbing tide: Policies and principles of Catholic education*. Leominster, England: Gracewing Publishing.
- Arthur, J. (2013). The de-Catholicising of the curriculum in English Catholic schools. *International Studies in Catholic Education*, 5(1), 83-98.
- Arbuckle, G.S. (2013). *Catholic identity or identities? Refounding ministries in chaotic times*. Collegeville, MN : Liturgical Press.
- Askew, M.J. (2013). The idea of Catholic curriculum and curriculum reform in Australia. *International Studies in Catholic Education*, 5(1), 53-67.
- Association of Integrated Schools New Zealand. (2014). *Association of Integrated Schools New Zealand*. Retrieved from <http://www.aisnz.org.nz/home/welcome>.
- Association of Proprietors of Integrated Schools. (2010). *Special character compliances required of Boards of Trustees of Integrated Schools-Parts 1-3*. Wellington, New Zealand: New Zealand Catholic Education Office.
- Atkinson, P., & Delamont, S. (2008). Analytic perspectives. In N.K. Denzin & Y.S. Lincoln (Eds.), *Collecting and interpreting qualitative data* (pp. 115-159). London, England: Sage Publications.
- Ball, S.J., & Olmedo, A. (2013). Care of the self, resistance and subjectivity under neoliberal governmentalities. *Critical Studies in Education*, 54(1), 85-96.
- Basit, T. (2010). *Conducting research in educational contexts*. London, England: Continuum International Publishing Group.

- Basu, R. (2004). The rationalization of neoliberalism in Ontario's public education system, 1995–2000. *Geoforum*, 35(5), 621–634.
- Beaudoin, T. (2005). The theological anthology of Thomas Groome. *Journal of the Religious Education Association*, 100(2), 127-138.
- Beirne, D. (2012). *Second Vatican Council*. Hamilton, New Zealand. Hamilton Catholic Diocese.
- Bell, J. (2007). *Doing your research project* (4th ed.). New York: Open University Press.
- Bellous, J. (2006). Curriculum management: Influencing school outlook towards religious education. *Journal of Religious Education*, 54(2), 71-78.
- Belmonte, A., & Cranston, N. (2009). The religious dimension of lay leadership in Catholic schools: Preserving Catholic culture in an era of change. *Catholic Education: A Journal of Inquiry and Practice*, 12(3), 294-319.
- Benedict XVI (2006a). *Deus Caritas Est*. In the Vatican Archives online. Retrieved from www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20051225_deus-caritas-est_en.html.
- Benedict XVI (2006b). *Homily of His Holiness Benedict XVI in the Sistine Chapel on 8 January 2006*. In the Vatican Archives online. Retrieved from http://www.vatican.va/holy_father/benedict_xvi/homilies/2006/documents/hf_ben-xvi_hom_20060108_battesimo_en.html.
- Benedict XVI. (2007). *Sacramentum Caritatus*. In the Vatican Archives online. Retrieved from http://www.vatican.va/holy_father/benedict_xvi/apost_exhortations/documents/hf_ben-xvi_exh_20070222_sacramentum-caritatis_en.html.
- Benedict XVI. (2008). *Address of His Holiness Benedict XVI: Meeting with Catholic educators*. In The Vatican Archives online. Retrieved from http://www.vatican.va/holy_father/benedict_xvi/speeches/2008/april/documents/hf_ben-xvi_spe_20080417_cath-univ-washington_en.html.
- Benedict XVI. (2009). *Caritas in Veritate: Encyclical letter on integral human development in charity and truth*. In The Vatican Archives online. Retrieved from http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate_en.html.
- Benjamin, A. (2010). Faithful to uncertainty: Catholic schools and an evangelisation of hope for the poorest. *International Studies in Catholic Education*, 2(2), 148-162.
- Bennett, N., Wise, C., Woods, P.A., & Harvey, J.A. (2003). *Distributed Leadership: A Review of Literature*. National College for School Leadership.
- Berger, P.L., & Luckmann, T. (1966). *The social construction of reality: A treatise in the sociology of knowledge*. New York: Anchor Books.

- Bevan, S. (2010). *The mission has a Church: Perspectives of a Roman Catholic Theologian*. Paper presented at Edinburgh, 2010. Retrieved from http://www.edinburgh2010.org/en/resources/papersdocuments8ad4.pdf?no_cache=1
- Bevan, S. (2012). *The mission has a Church: An invitation to the dance*. Paper presented at Yarra Theological Union, Melbourne. Retrieved from http://aejt.com.au/_data/assets/pdf_file/0004/197644/Bevans_Mission_Has_Church.pdf.
- Bevan, S. (2013). "Vatican II and the Church's mission". Retrieved from <http://www.youtube.com/watch?v=FBV8SoggV-0>.
- Bezzina, M., Gahan, P., McLenaghan, & Wilson, G. (1997). Shared Christian praxis: The Parramatta experience. *Word in Life*, 45(3), 3-11.
- Bezzina, M., & Wilson, G. (1999). Rethinking religious leadership in schools. Retrieved from <http://203.10.46.30/mre/cdrom/Rethinking%20Religious%20leadership%20in%20Schools.htm>.
- Bezzina, M. (2008). We do make a difference: Shared moral purpose and shared leadership in the pursuit of learning. *Journal of Leading and Managing*, 14(1), 38-59.
- Bezzina, M. (2012). It's a long way to the top: Informing leadership development programs for aspiring principals. *Journal of Leading & Managing*, 18(1), 19-30.
- Bezzina, M., & Burford, C. (2010). Leaders transforming learning and learners: An Australian innovation in leadership, learning and moral purpose. In A. H. Normore (Ed.), *Global Perspectives on Educational Leadership Reform: The Development and Preparation of Leaders of Learning and Learners of Leadership* (Vol. 11, pp. 265-283). Bradford: Emerald Group Publishing Limited.
- Birch, L. & Wanden, K. (2006). Planning Eucharist in schools. In H. Bergin & S. Smith (Eds.), *Whaingaita kit e Taro o te Ora/Nourished by Eucharist: New thoughts on an ancient theme* (pp. 153-168). Auckland, New Zealand: Accent Publications.
- Birch, L., & Wanden, K. (2007). Catholic schools in New Zealand. In J. O'Keefe & G. Grace (Eds.), *International handbook of Catholic education* (Vol. 2, pp. 1-46). Dordrecht, Netherlands: Springer Publications.
- Birch, L., & Wanden, K. (2008). Catholic secondary students' perception of the Church's mission: Some preliminary findings. *Journal of Religious Education*, 56(1), 18-23.
- Birks, M., & Mills, J. (2010). *Essentials for grounded theory*. Retrieved from www.sagepub.com/upm-data/36848_birks.
- Birks, M. (2012). *Grounded theory and memoing*. Retrieved from http://www.youtube.com/watch?v=9rvb9sm7-Nc&list=FLu8KF5TYR9_b7YhUIQXwLmA&index=2&feature=plpp_video/.
- Blaikie, N. (2007). *Approaches to social inquiry* (2nd ed.). Cambridge, England: Polity Press.

- Bloomberg, L.D., & Volpe, M. (2008). *Completing your qualitative dissertation*. London, England: Sage Publications.
- Blumer, H. (1969). *Symbolic interactionism: Perspective and method*. Englewood Cliffs, NJ: Prentice Hall.
- Blythe, S., Wükes, L., Jackson, D., & Halcom, E. (2013). The challenges of being an insider in storytelling research. *Nurse Researcher*, 21(1), 8-13.
- Boeije, H. (2010). *Analysis in qualitative research*. Los Angeles, CA: Sage Publications.
- Bogden, R.C., & Knopp Biklen, S. (2007). *Qualitative research for education: an introduction to theories and methods* (5th ed.). Boston: Pearson.
- Boland, V. (2012). St Thomas Aquinas: What is his relevance to Catholic education today? *International Studies in Catholic Education*, 4(2), 122-135.
- Boston, J., & Eichbaum, C. (2014). New Zealand's neoliberal reforms: Half a revolution governance. *An International Journal of Policy, Administration, and Institutions*, 27(3), 373-376.
- Borg, W.R., Gall, J.P., & Gall, M.D. (2007). *Educational research* (8th ed.). New York: Pearson.
- Bouma, G.D., & Ling, R. (2004). *The research process* (5th ed.). South Melbourne, Vic., Australia: Oxford University Press.
- Bowen, G.A. (2009). Supporting a grounded theory with an audit trail: An illustration. *International Journal of Social Research Methodology*, 12(4), 305-316.
- Bowers, B. (1989). Grounded theory. In B. Starter (Ed.), *Paths to knowledge: Innovative research methods in nursing* (pp. 33-59). New York: National League of Nursing.
- Bowers-Brown, T., & Smith, M. (2010). Different kinds of qualitative data collection. In L. Dahlberg & C. McCaig (Eds.), *Practical research and evaluation* (pp. 111-126). London, England: Sage Publications.
- Bowl, M. (2010). University continuing education in a neoliberal landscape: Developments in England and Aotearoa New Zealand. *International Journal of Lifelong Education*, 29(6), 723-738.
- Boychuk Duchscher, J.E., & Morgan, D. (2004). Grounded theory: Reflections on the emergence vs. forcing debate. *Journal of Advanced Nursing*, 48(6), 605-612.
- Breathnach, C. (2013). Irish Catholic identity in 1870s Otago, New Zealand. *Journal of Immigrants & Minorities*, 31(1), 1-26.
- Breckenridge, J. (2009). Demystifying theoretical sampling in grounded theory. *Grounded Theory Review*, 8(2), 113-126.
- Brien, S., & Hack, J. (2005). Charism in the Catholic school: A workable twenty-first century model. *Journal of Catholic School Studies*, 53(1), 70-84.

- Brooking, K. (2008). Summary of the New Zealand literature on recruitment and retention of school leaders: Issues, challenges, trends, and strategies for succession planning. *International Studies in Educational Administration*, 36(1), 41-55.
- Brown, P.J. (2010). Structuring Catholic schools: Creative imagination meets canon law. *Catholic Education: A Journal of Inquiry and Practice*, 13(4), 467-508.
- Brown, C. (2011). The people of no religion: The demographics of secularisation in the English-speaking world since c.1900. *Archiv für Sozialgeschichte* 5, 37–61.
- Brown, D. (2014). *Determining acceptability of S65 positions*. Hamilton, New Zealand: Chanel Centre.
- Bruce, S. (2003). *God is dead: Secularization in the West*. Oxford, England: Blackwell.
- Brundell, B. (2003). The exciting council. *Compass*, 37(2), 1-2.
- Bryk, A. (2008). Catholic schools, Catholic education, and Catholic educational research: A conversation with Anthony Bryk. *Catholic Education: A Journal of Inquiry and Practice*, 12(2), 135-147.
- Bryman, A. (2004). *Social research methods* (2nd ed.). Oxford, England: Oxford University Press.
- Buchanan, M. T. (2005). The REC: Perspectives on the complex role within Catholic education. *Journal of Religious Education*, 53(4), 68-74.
- Buchanan, M. T. (2007). *Management of curriculum change: An analysis of religious coordinators' perspectives on the management of a particular curriculum change in Catholic secondary schools in the Archdiocese of Melbourne* (Unpublished doctoral thesis). Australian Catholic University, Melbourne, Australia.
- Buchanan, M.T. (2008). Preparing for 'top down' curriculum change. *Journal of Religious Education*, 56(2), 60-67.
- Buchanan, M. T. (2010). *Managing curriculum change in religious education: An inside perspective from school leaders in religious education*. Germany: Lambert Academic Publishing.
- Buchanan, M.T. (2011). Ministerial leadership: A dimension of leadership in religious education. *Religious Education Journal*, 27(2), 34-38.
- Buchanan, M.T. (2013). Leadership and religious schools. In M.T. Buchanan (Ed.), *Leadership and religious schools* (pp. 1-12). New York: Bloomsbury Academic.
- Buchanan, M. T., & Rymarz, R. (2008). *An Introduction to Catholic education: Current perspectives*. Terrigal, NSW, Australia: David Barlow Publishing.
- Buchanan, M.T. & Engebretson, K. (2009). The significance of theory in the implementation of curriculum change in religious education. *British Journal of Religious Education*, 31(2), 141-152.

- Bunar, N. (2008). The free schools “riddle”: Between traditional social democratic, neo-liberal and multicultural tenets. *Scandinavian Journal of Educational Research*, 52(4), 423-438.
- Burgess, R. G. (1982). *Field research: Sourcebook and field manual*. London, England: Allen & Unwin.
- Burns, R.B. (2000). *Introduction to research methods* (4th ed.). Frenchs Forest, NSW, Australia: Longman.
- Canavan, K. (2001). *Building blocks for leadership succession in Catholic education*. Sydney, NSW, Australia: Catholic Education Office.
- Canavan, K. (2009). Catholic schools and poor and disadvantaged students: How the Sydney Catholic school system is responding to the challenge. *International Studies in Catholic Education*, 1(2), 170-186.
- Carmody, B. (2011). Towards a contemporary Catholic philosophy of education. *International Studies in Catholic Education*, 3(2), 106-119.
- Carrol, M.J. (2006). *An investigation into students' perceptions of multicultural classroom environments in Queensland Catholic secondary schools* (Unpublished doctoral thesis). Australian Catholic University, Melbourne, Australia.
- Carpenter, D.M., & Medina, P.M. (2011). Exploring the competitive effects of charter schools. *International Journal of Educational Reform*, 20(1), 33-56.
- Carpenter, S., Weber, N., & Schugurensky, D. (2012). Views from the blackboard: Neoliberal education reforms and the practice of teaching in Ontario, Canada. *Globalisation, Societies and Education*, 10(2), 145-161.
- Catechism of the Catholic Church*. (1994). Strathfield, NSW, Australia: St Paul's Publishers.
- CathNews New Zealand. (2011). *Shortage of priests with worrying number due to retire*. Retrieved from <http://cathnews.co.nz/2011/04/22/shortage-of-priests-with-worrying-number-due-to-retire/>.
- Catholic Church in Aotearoa New Zealand. (2012). *The Church today*. Retrieved from Catholic Church in Aotearoa New Zealand website: <http://www.catholic.org.nz/our-story/dsp-default.cfm?loadref=45>.
- Catholic Church in Aotearoa New Zealand. (2013). *Bishop Pompallier*. Retrieved from Catholic Church in Aotearoa New Zealand website: <http://www.catholic.org.nz/our-story/dsp-default.cfm?loadref=46>.
- Catholic Church in Aotearoa New Zealand. (2014a). *Education*. Retrieved from Catholic Church in Aotearoa New Zealand website: <http://www.catholic.org.nz/nzcbc/dsp-default.cfm?loadref=24>.
- Catholic Church in Aotearoa New Zealand. (2014b). *The church today*. Retrieved from Catholic Church in Aotearoa New Zealand website: <http://www.catholic.org.nz/our-story/dsp-default.cfm?loadref=45>.

- Catholic Church in Aotearoa New Zealand. (2014c). *History Post 1840*. Retrieved from Catholic Church in Aotearoa New Zealand website: <http://www.catholic.org.nz/our-story/dsp-default.cfm?loadref=44>
- Catholic Diocese of Hamilton. (2012). *Review of special character*. Hamilton, New Zealand: Hamilton Diocese.
- Catholic Institute of Theology (CIANZ) Te Putahi Mataranga Whakapono Katorika. (2004). *Certificate of leadership in a Catholic school: The role of the DRS*. Auckland, New Zealand: Author.
- Center for Applied Research in the Apostolate. (2014). *International Mass attendance*. Retrieved from <http://cara.georgetown.edu/CARAServices/intmassattendance.html>.
- Chambers, M. (2012). Students who are not Catholics in Catholic schools: Lessons from the Second Vatican Council about the Catholicity of schools. *International Studies in Catholic Education*, 4(2), 186-199.
- Chambers, M., Grajczonek, J., & Ryan, M. (2006). The presence and place of students who are not Catholics in Catholic schools: An analysis of official church documents. *Journal of Religious Education*, 54(1), 2-9.
- Charmaz, K., & Mitchell, R. G. (1997). The myth of silent authorship: Self, substance and style in ethnographic writing. In R. Hertz (Ed.), *Reflexivity and voice* (pp. 193–215). Thousand Oaks, CA: Sage Publications.
- Chapman, G. (2000). *Catechism of the Catholic Church*. India: Thomson Press Ltd. India.
- Chapman, J.D., & Aspin, D.N. (2013). A problem-solving approach to addressing current global challenges in education. *British Journal of Educational Studies*, 61(1), 49-62.
- Chenail, R.J. (2011). Interviewing the investigator: Strategies for addressing instrumentation and researcher bias concerns in qualitative research. *The Qualitative Report*, 16(1), 255-262.
- Cho, Y.K. (2012). The relationship between the Catholic teacher's faith and commitment in the Catholic high school. *Catholic Education: A Journal of Inquiry and Practice*, 15(2), 117-139.
- Christakis, N., & Folwer, J. (2009). *Connected: The surprising power of our social networks and how they shape our lives*. New York: Little Brown.
- Clarke, A. (2005). *Situational analysis: Grounded theory after the postmodern turn*. London, England: Sage Publications.
- Clifford, C. (2012). Growing in Christian unity. *Journal of America*, 207 (9), 34-35.
- Clisby, E. (2002). *Marist Brothers and Maori 1838-1988*. Auckland: Marist Publications.
- Clerkin, C. (2010): 'Good Christians and good citizens': The early years of Marist education in Oceania: 1830s–1900s. *Journal of International Studies in Catholic Education*, 2(1), 95-111.

- Codd, J. (1999). Educational reform, accountability, and the culture of distrust. In M. Thrupp (Ed.), *A decade of reform in New Zealand: Where to now?* (pp. 45–53). Hamilton, New Zealand: University of Waikato School of Education.
- Codd, J.E. (2005). Teachers as ‘managed professionals’ in the global education industry: The New Zealand experience. *Educational Review*, 57(2), 193-206.
- Cohen, D., & Crabtree, B. (2006). *Qualitative research guidelines project*. Retrieved from <http://www.qualres.org/HomeRefe-3695.html>.
- Cohen, L., Manion, L., & Morrison, K. (2000). *Research methods in education* (5th ed.). New York: Routledge.
- Cohen, L., Manion, L., & Morrison, K. (2007). *Research methods in education* (6th ed.). New York: Routledge.
- Coll, R. (2009). Catholic school leadership: Exploring its impact on the faith development of probationer teachers in Scotland. *International Studies in Catholic Education*, 1(2), 200-213.
- Collins, H. (2013). Charter schools more hype than hope for Tamariki. *Education Aotearoa*, 4(3), 12-14.
- Collins, P. (2004). *Between the rock and a hard place - Being Catholic today*. Sydney, NSW, Australia: ABC Books.
- Collins, J. (2005). *For the common good: The Catholic educational mission in transition 1943-1965* (Unpublished doctoral thesis). Massey University, Palmerston North, New Zealand.
- Collins, J. (2006). For faith or the common good? Policy dilemmas facing Catholic educational leaders in the post-war years. *New Zealand Journal of Educational Studies*, 41(2), 257-272.
- Collins, K.M.T., Leech, N.L., & Onwuegbuzie, A.K. (2008). Interviewing the interpretive researcher: A method for addressing the crises of representation, legitimation, and praxis. *International Journal of Qualitative Methods*, 7(4), 1-17.
- Conroy, J.C., & McGrath, M. (2007). Secularisation and Catholic education in Scotland. In J. O’Keefe & G. Grace (Eds.), *International handbook of Catholic education* (pp.385-405). Dordrecht, Netherlands: Springer Publications.
- Convey, J. J. (1992). *Catholic schools make a difference: Twenty-five years of research*. Washington, DC: National Catholic Educational Association.
- Convey, J. (2012). Perceptions of Catholic identity: Views of Catholic school administrators and teachers. *Catholic Education: A Journal of Inquiry and Practice*, 16(1), 187-214.
- Cook, M. (2007). The role of the principal in maintaining the special character of a religious order school. *Aoraki*, 9, 28-34.

- Cook, T.J. (2008). *Catholic identity today: A position paper*. Omaha, NE: Creighton University.
- Cook, T.J., & Simonds, T.A. (2011). The charism of 21st-Century Catholic schools: Building a culture of relationships. *Catholic Education: A Journal of Inquiry and Practice*, 14(3), 319-333.
- Cooper, B.S., & Sureau, J. (2013). The decline of the religious in US Catholic schools: The effects of the changing religious ethos on high school seniors. *International Studies in Catholic Education*, 5(2), 190-203.
- Corbin Dwyer, S., & Buckle, J.L. (2009). The space between: On being an insider-outsider in qualitative research. *International Journal for Qualitative Methodology*, 8(1), 54-63.
- Coulam, K. (2008). Good practice in larger Catholic schools, to build community and maintain the special character of the school. *Aoraki*, 9, 16-20.
- Court, M., & O'Neill, J. (2011). 'Tomorrow's schools' in New Zealand: From social democracy to market managerialism. *Journal of Educational Administration and History*, 43(2), 119-140.
- Crawford, M., & Rossiter, G. (2003). Reasons for living: School education and young people's search for meaning, spirituality and identity. *Journal of Religious Education*, 51(4), 2-12.
- Crawshaw, M. (2000). *Neo-liberalism in New Zealand education: A critique*. Auckland, New Zealand: Auckland College of Education.
- Creswell, J. W. (1994). *Research design: Qualitative and quantitative approaches*. London, England: Sage.
- Creswell, J.W. (2002). *Research design: Qualitative, quantitative and mixed methods approaches*. Thousand Oaks, CA: Sage Publications.
- Creswell, J.W. (2005). *Educational research: Planning, conducting and evaluating quantitative and qualitative research* (2nd ed.). Columbus, OH: Pearson/Merrill Prentice Hall.
- Creswell, J.W. (2007). *Educational research: Planning, conducting and evaluating quantitative and qualitative research* (3rd ed.). Columbus, OH: Pearson/Merrill Prentice Hall.
- Croke, B. (2007). Australian Catholic school in a changing political and religious landscape. In J. O'Keefe & G. Grace (Eds.), *International handbook of Catholic education* (Vol. 2, pp. 811-833). Dordrecht, Netherlands: Springer Publications.
- Cross, B. (2008). *Integration: Stalking horse for privatisation?* Paper presented at the AARE Conference. December 2008, Brisbane, Australia.
- Crotty, L. (1998). The REC: Evolution and evolving agendas. *Journal of Religious Education*, 46(2), 8-14.

- Crotty, L. (2002). *Religious leadership in the Catholic school: The position of the religious education coordinator* (Unpublished doctoral dissertation). University of Sydney, Sydney, Australia.
- Crotty, L. (2005). The religious education coordinator and religious leadership. *Journal of Religious Education*, 53(1), 48-59.
- Crotty, M. (1998). *The foundations of social research*. St Leonards, NSW, Australia: Allen & Unwin.
- Cunnane, F. (2004). *New directions in religious education*. Dublin, Ireland: Veritas.
- D'Arbon, T. (2006). Career aspirations of potential applicants for principals of Catholic schools: An Australian perspective. *Journal of Inquiry and Practice*, 10(1), 46-60.
- D'Orsa, T. (1998). The religious education coordinator as leader. *Journal of Religious Education*, 42(2), 33-37.
- D'Orsa, T. (2003). The new evangelisation and its implications for religious educators. *The Australasian Catholic Record*, 80(3), 287-335.
- D'Orsa, T. (2011). Mission education meaning-making in God's global household. Paper presented at the Australian Association of Mission Studies Conference, 22-25 September 2011, North Sydney, Australia.
- D'Orsa, T. (2013). Catholic curriculum: Re-framing the conversation. *International Studies in Catholic Education*, 5(1), 68-82.
- D'Orsa, T., & D'Orsa, J. (2011). Grounding hope in uncertain times: Mission and Catholic schools. *Compass*, 2, 3-10.
- D'Orsa, T., & D'Orsa, J. (2013). *Leading for mission: Integrating life, culture, and faith in Catholic education*. Mulgrave, Vic., Australia: Vaughan Publishing.
- Dadley, E.M., & Edwards, B. (2007). Where have all the flowers gone? An investigation into the retention of religious education teachers. *British Journal of Religious Education*, 29(3), 259-271.
- Daft, R.L. (2002). *The leadership experience*. Mason, OH: South-Western.
- Dale, R. (1992). Whither the state and education policy? Recent work in Australia and New Zealand. *British Journal of Sociology of Education*, 13(3), 388-395.
- Dale, R., & Robertson, S. (1997). Resiting the nation, reshaping the state: Globalisation effects on education policy. In: M. Olssen, & K. Morris Matthews (Eds.), *Education Policy in New Zealand/Aotearoa* (pp. 209-227). Palmerston North: Dunmore Press.
- Davis, R.A., & Franchi, L. (2013). A Catholic curriculum for the twenty-first century? *International Studies in Catholic Education*, 5(1), 36-52.
- Davies, J., & Smith, K. (2010). Qualitative data analysis. In L. Dahlberg & C. McCaig (Eds.), *Practical research and evaluation* (pp. 145-158). London, England: Sage Publications.

- Day, G. (2013). *Area of special national interest 2013-2014 Reviewer's Form*. Hamilton, New Zealand: Hamilton Diocese Chanel Centre.
- Day, G. (2014). *The scope of a Catholic character review*. Hamilton, New Zealand: Hamilton Diocese Chanel Centre.
- Deacons Well. (2007). *Priest shortage and deacons*. Retrieved from <http://deaconswell.blogspot.co.nz/2007/08/priest-shortage-and-deacons-nz-catholic.html>.
- De Donini, A.M.C., & Torrendell, C.H. (2007). Catholic education, state and civil society in Argentina. In J. O'Keefe & G. Grace (Eds.), *International handbook of Catholic education* (pp. 211-228). Dordrecht, Netherlands: Springer Publications.
- Deenmamode, L. (2012). Values at the heart of school leadership: An investigation of the impact of school culture on school leadership. *The International Journal of Learning*, 8(7), 305-312.
- Degenhardt, L., & Duignan, P. (2010). *Dancing on a shifting carpet*. Camberwell, England: Acer Press.
- Denig, S.J., & Dosen, A.J. (2009). The mission of the Catholic school in the pre-Vatican II era (1810-1962) and the post-Vatican II era (1965-1995): Insights and observations for the new millennium. *Catholic Education: A Journal of Inquiry and Practice*, 13(2), 135-156.
- Denzin, N. K., & Lincoln, Y. S. (1998). *The landscape of qualitative research*. London, England: Sage Publications.
- Denzin, N. K., & Lincoln, Y. S. (2003). *The discipline and practise of qualitative research*. London, England: Sage Publications.
- Denzin, N. K., & Lincoln, Y. S. (2005). *Qualitative research* (3rd ed.). London, England: Sage Publications.
- Dick, R. (2005). *Grounded theory: A thumbnail sketch*. Retrieved from <http://www.aral.com.au/resources/grounded.html>.
- Dicocco-Bloom, B., & Crabtree, B.F. (2006). The qualitative research interview. *Medical Education Journal*, 40(1), 314-321.
- Diocese of Hamilton. (2013). *Board of Trustees Conference*. Hamilton, New Zealand: Author.
- Dixon, R. (2006). Variation by age in parish involvement scores of Catholic Church attenders in Australia, New Zealand and the United States: Age effect or generational effect? *Journal of Beliefs & Values: Studies in Religion & Education*, 27(1), 81-93.
- Doherty, K. (2010). The evolving role of the APRE in Australian Catholic primary schools. *Religious Education Journal of Australia*, 26(2), 22-26.

- Donlevy, J.K. (2007). Non-Catholic students' impact on Catholic teachers in four Catholic high schools, religious education. *Journal of the Religious Education Association*, 102(1), 4-24.
- Donlevy, J.K. (2008). Non-Catholic students' experiences in Catholic high schools: Findings from two qualitative studies. *Journal of Religious education*, 56(4), 29-39.
- Dorman, J.P., & D'Arbon, T. (2003a) Leadership succession in New South Wales Catholic schools: Identifying potential principals. *Educational Studies*, 29(2), 127-139.
- Dorman, J.P., & D'Arbon, T. (2003b) Assessing impediments to leadership succession in Australian Catholic schools. *School Leadership & Management: Formerly School Organisation*, 23(1), 25-40.
- Dowling, E. (2008). Religious leaders lead... or do they? An examination of the leadership role of the REC in Australian Catholic schools. *Journal of Religious Education*, 59(4), 31-39.
- Drath, W. (2001). *The deep blue sea: Rethinking the source of leadership*. San Francisco, CA: Jossey Bass.
- Dragow, F., & Schmidt, N. (2002). *Measuring and analysing behaviour in organisations*. San Francisco, CA: Jossey-Bass.
- Drennan, C. (2013). *Wind in the sails: Schools are the helm of the new evangelization*. Paper presented at the 2013 National DRS/HOFRE Conference, Wellington, New Zealand.
- Drew, C.J., Hardman, M.L., & Hosp, J.L.. (2008). *Designing and conducting research in education*. London, England: Sage Publications.
- Drysdale, L., & Gurr, D. (2011). Theory and practice of successful school leadership in Australia. *School Leadership & Management: Formerly School Organisation*, 31(4), 355-368.
- Dubrin, A.J., & Dalglish, C. (2003). *Leadership: An Australian perspective*. Sydney, NSW, Australia: John Wiley & Sons.
- Duff, M. (2011). *Lack of priests threatens schools*. Retrieved from <http://www.stuff.co.nz/dominion-post/news/5006844/Lack-of-priests-threatens-schools>.
- Duignan, P. (2002a). *The visions and the reality: An international conference to study the issues and challenges facing Catholic educational leadership*. Retrieved from http://dlibrary.acu.edu.au/research/cel/CVG_Duignan.htm
- Duignan, P. (2002b). Formation of authentic educational leaders for Catholic schools. In D.J. Duncan, & D. Riley (Eds.), *Leadership in Catholic education* (pp. 172-183). Sydney, NSW, Australia: HarperCollins Publishers.
- Duignan, P. (2006). *Educational leadership: Key challenges and ethical tensions*. Cambridge, England: Cambridge University Press.

- Duignan, P. (2009). *Leadership: Authentic presence, influencing relationships and influence fields*. Retrieved from <http://www.leadingtoinspire.com.au/leadingtoinspire.com.au/home.html>.
- Duignan, P. (2012). *Educational leadership*. New York: Cambridge University Press.
- Duignan, P., & Bezzina, M. (2006). *Distributed leadership: The theory and the practice*. Paper presented at the CCEAM Annual Conference at the Hilton Cyprus Hotel, Lefkosia, Cyprus, 12-17 October, 2006.
- Duignan, P., & Cannon, H. (2011). *The power of many: Building sustainable collective leadership in schools*. Camberwell, Vic., Australia: ACER Press.
- Duncan, J., & Kennedy, A. (2006). New Zealand children's spirituality in Catholic schools: Teachers' perspectives. *International Journal of Children's Spirituality*, 11(2), 281–292.
- Dunn, J. (2006). Jesus and His relationship to the Holy Land. In H. Bergin & S. Smith (Eds.), *Whaingaita kit e Taro o te Ora/Nourished by Eucharist: New thoughts on an ancient theme* (pp. 77-96). Auckland, New Zealand: Accent Publications.
- Durka, G. (2009). Philosophical/theoretical discourses on the religious, moral and spiritual dimensions of education. In M de Souza, G. Durka, K. Engebretson, R. Jackson, & McGrady (Eds.), *International handbook of the religious, moral and spiritual dimensions in education* (pp. 3-8). Dordrecht, Netherlands: Springer.
- Durow, W.P., & Brock, B.L. (2004). The retention and attrition of Catholic schools principals. *Catholic Education: A Journal of Inquiry and Practice*, 8(2), 194-207.
- Duthie-Jung, C. (2010). Sin in a secular world. In N. Darragh (Ed.), *A thinker's guide to sin: Talking about wrongdoing today* (pp. 19-26). Auckland, New Zealand: Accent Publications.
- Duthie-Jung, C. (2011). Faith amid secularity: A critical exploration of Catholic religious identity among young adult Pakeha Catholics in Aotearoa New Zealand (Unpublished doctoral thesis). Sydney College of Divinity, Sydney, NSW, Australia.
- Duthie-Jung, C. (2012). *Young and Catholic: Boom or bust*. Retrieved from http://www.tuimotu.org/documents/Tui_Motu_November_2012.pdf.
- Duthie-Jung, C. (2013a). *Faith at the crossroads: How to involve youth in the church?* Paper presented at the 2013 National DRS/HOFRE Conference, Wellington, New Zealand.
- Duthie-Jung, C. (2013b). Young and Catholic. *Aoraki*, 17, 4-7.
- Education Counts. (2009). *Number of schools by affiliation & authority 1 July 2009*. Retrieved from http://www.educationcounts.govt.nz/statistics/schooling/july_school_roll_returns/6048.
- Education Counts. (2014). *Number of schools by school type and affiliation: 1 July 2013*. Retrieved from <http://www.educationcounts.govt.nz/directories/list-of-nz-schools>.

- Education Review Office. (2014). *The Review Process*. Retrieved from <http://www.ero.govt.nz/Review-Process>.
- Elmore, R.F. (2005). Accountable leadership. *The Educational Forum*, 69(2), 134-142
- Engebretson, K. (1998). Structural Arrangements for REC's in Australian Dioceses. *Journal of Religious Education*, 46(2), 23-26.
- Engebretson, K. (2006). A framework for effective religious education leadership in the Catholic secondary school. In R. Rymarz (Ed.), *Leadership in religious education* (pp. 135–51). Terrigal, NSW, Australia: St Paul Publications.
- Engebretson, K. (2009). Called to be holy: The transformative potential of Christian service programmes in Catholic schools. *Journal of Beliefs & Values: Studies in Religion & Education*, 30(2), 193-204.
- Engebretson, K. (2014). *Catholic schools and the future of the church*. New York: Bloomsbury.
- Engward, H. (2013). Understanding grounded theory. *Nursing Standard*, 28(7), 37-41.
- Elias, J.L. (1999). Whatever happened to a Catholic philosophy of education? *The Official Journal of the Religious Education Association*, 94(1), 92-110.
- Elias, J.L. (2006). Ancient philosophy and religious education: Education as initiation into a way of life. In M de Souza, G. Durka, K. Engebretson, R. Jackson, & McGrady (Eds.), *International Handbook of the Religious, Moral and Spiritual Dimensions in Education* (pp. 9-21). Dordrecht, Netherlands: Springer.
- Elias, J.L. (2010). Philosophical reflections on dialogue. In K. Engebretson, M. de Souza, G. Durka & L. Gearon (Eds.), *International handbook of inter-religious education* (pp. 57-72). Dordrecht, Netherlands: Springer.
- Fava, P. (2009). Reflections from a sabbatical study. *Aoraki*, 11, 22-28.
- Fenwick, L., & Pierce, M. (2001). The principal shortage: Crisis or opportunity? *Principal*, 80(3), 24-32.
- Ferris, P. (2011). Why Catholic schools? What shines from within? *Aoraki*, 15, 21-25.
- Fincham, D. (2010). Headteachers in Catholic schools: Challenges of leadership. *International Studies in Catholic Education*, 2(1), 64-79.
- Fink, D. (2005). *Leadership for mortals: Developing and sustaining leaders of learning*. London, England: Sage.
- Finn, A.G. (2011). *Parents, teachers and religious education*. (Unpublished doctoral dissertation). Australian Catholic University, Melbourne, Vic., Australia.
- Fitzsimons, P. (1999). The New Zealand Qualifications Authority takes the credit for education. *Journal of Education Policy*, 14(2), 139-150.

- Flemming, B. (1998). So what do I do now that I am an APRE! *Journal of Religious Education*, 46(2), 15-19.
- Fleming, G. P. (2002). *An analysis of religious education coordinators' perceptions of their role in Catholic secondary schools in the Archdiocese of Melbourne* (Unpublished doctoral dissertation). Australian Catholic University, Melbourne, Vic., Australia.
- Fleming, G.P. (2009). Catholic church documents on religious education. In M. De Souza, *International handbook of the religious, moral and spiritual dimensions in education* (Vol. 1, pp. 607–620). Dordrecht, Netherlands: Springer.
- Flick, U. (2006). *An introduction to qualitative research*. London, England: Sage Publications.
- Flick, U. (2007). *Designing qualitative research*. London, England: Sage Publications.
- Flick, U. (2009). *An introduction to qualitative research* (4th ed). London, England: Sage Publications.
- Flockton, L. (2012). The shape and shaping of school leadership in Aotearoa New Zealand. In L. Volante (Ed.), *School leadership in the context of standards-based reform: International perspectives* (pp. 121-137). London, England: Springer.
- Flynn, M. (1992). *The culture of Catholic schools: A study of Catholic schools, 1972-1993*. Homebush, NSW, Australia: St. Pauls.
- Flynn, M & Mok, M. (1999). *Catholic Schools 2000 research report of students questionnaire*. Sydney, NSW, Australia: Australian Catholic University.
- Flynn, M., & Mok, M. (2002). *Catholic schools 2000: A longitudinal study of year 12 students in Catholic schools, 1972–1982–1990–1998*. Sydney, NSW, Australia: Catholic Education Commission.
- Fontana, A., & Frey, J.H. (2008). The interview: From neutral stance to political involvement. In N.K. Denzin & Y.S. Lincoln (Eds.), *Collecting and interpreting qualitative data* (3rd ed., pp. 115-159). London, England: Sage Publications.
- Fraenkel, J. R., & Wallen, N. E. (2001). *Educational research: A guide to the process* (2nd ed.). London, England: Lawrence Earlbaum Associates Publishers.
- Fraenkel, J. R., & Wallen, N. E. (2006). *How to design and evaluate research in education* (6th ed.). Boston, MA: McGraw-Hill.
- Francis. (2013a). *General audience at Saint Peters' Square on 3 April 2013*. In the Vatican Archives online. Retrieved from http://www.vatican.va/holy_father/francesco/audiences/2013/documents/papa-francesco_20130403_udienza-generale_en.html.
- Francis. (2013b). *Lumen Fidei*. In the Vatican Archives online. Retrieved from http://www.vatican.va/holy_father/francesco/encyclicals/documents/papa-francesco_20130629_enciclica-lumen-fidei_en.html.

- Francis. (2013c). *Evangelii Gaudium*. In the Vatican Archives online. Retrieved from http://www.vatican.va/holy_father/francesco/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium_en.html.
- Francis. (2013d). *Pope on the globalization of indifference*. Retrieved from <http://www.news.va/en/news/pope-on-lampedusa-the-globalization-of-indifferenc>.
- Francis. (2014a). *Pope Tells Notre Dame to 'Defend, Preserve, Advance' Catholic Identity*. Retrieved from <http://www.cardinalnewmansociety.org/CatholicEducationDaily/DetailsPage/tabid/102/ArticleID/2937/Pope-Tells-Notre-Dame-to-Defend-Preserve-Advance%E2%80%99-Catholic-Identity.aspx>.
- Francis. (2014b). *Pope Francis offers three proposals for improving Catholic education*. Retrieved from <http://www.catholicworldreport.com/Blog/2929/pope-francis-offers-three-proposals-for-improving-catholic-education.aspx>.
- Francis, L. J., & Egan, J. (1987). Catholic schools and the communication of faith: An empirical enquiry. *Catholic School Studies*, 60(2), 27-30.
- Fraser, J., & Brock, B. L. (2006). Catholic school principal job satisfaction: Keys to retention and recruitment. *Journal of Catholic Education*, 9(4), 425-440.
- Fullan, M. (1993). *Change forces: Probing the depths of educational reform*. New York: Falmer.
- Fullan, M. (2001). *Understanding change: Leading in a culture of change*. San Francisco, CA: Jossey-Bass.
- Fullan, M. (2003). *The moral imperative of school of leadership*. Paul Chapman Publisher.
- Fullan, M. (2005). *Leadership and sustainability*. London: Sage
- Fullan, M. (2009). Large-scale reform comes of age. *Journal of Educational Change*, 10, 101-113.
- Fullan, M. (2011). *Change leader*. San Francisco, CA: Jossey-Bass.
- Fullan, M. (2012). *The moral imperative realised*. Retrieved from <http://www.michaelfullan.com/videos>.
- Fuller, C., & Johnson, L. (2014). Tensions between Catholic identity and academic achievement at an urban Catholic high school. *Journal of Catholic Education*, 17(2), 95-124.
- Fusco, J. S. (2005). Exploring values in Catholic schools. *Catholic Education: A Journal of Inquiry and Practice*, 9(1), 80-98.

- Gallagher, J. (2007). *Catholic schools in England and Wales: New challenges*. In J. O'Keefe & G. Grace (Eds.), *International handbook of Catholic education* (pp. 249-268). Dordrecht, Netherlands: Springer Publications.
- Garanzini, M.J. (1999). Preparing and sustaining a new leadership. *Catholic Education: A Journal of Inquiry and Practice*, 2(3), 328-333.
- Gardner, C. (2014). *Ministry to cut rural Waikato school buses*. Retrieved from <http://www.stuff.co.nz/waikato-times/news/10020929/Ministry-to-cut-rural-Waikato-school-buses>.
- Gibson, W. (2010). Qualitative research as a method of inquiry in education. In D. Hartas (Ed.), *Educational research and inquiry: Qualitative and quantitative approaches* (pp. 1-15). London, England: Continuum.
- Gibbs, G.R. (2010a). *Grounded theory: Core elements*. Retrieved from http://www.youtube.com/watch?v=4SZDTp3_New&feature=related.
- Gibbs, G.R. (2010b). *Grounded theorists and some critiques of grounded theory*. Retrieved from http://www.youtube.com/watch?v=hik-NKtI_vY&feature=related.
- Giles, C., Johnson, L., Brooks, S., & Jacobson, S. (2005). Building bridges, building community: Transformational leadership in a challenging urban context. *Journal of School Leadership*, 15(5), 519–545.
- Gillham, B.G. (2005). *Research interviewing: The range of techniques*. New York: Open University Press.
- Glaser, B. G. (1992). *Basics of grounded theory analysis*. Mill Valley, CA: Sociology Press.
- Glaser, B.G. (1993). *Examples of grounded theory: A reader*. Mill Valley, CA: Sociology Press.
- Glaser, B.G. (1994). *More grounded theory methodology: A reader*. Mill Valley, CA: Sociology Press.
- Glaser, B. (1998). *Doing grounded theory: Issues and discussions*. Mill Valley, CA: Sociology Press.
- Glaser, B.G. (2002). Constructivist grounded theory? *Qualitative Social Research*, 3(3), 1-11.
- Glaser, B. (2004). Remodelling grounded theory. *Forum of Qualitative Research*, 5(2), 1-22.
- Glaser, B.G. (2010a). *The literature review in grounded theory*. Retrieved from http://m.youtube.com/index?desktop_uri=%2F%gl=NZ#/watch?v=7S1kJ0k3yHk.
- Glaser, B.G. (2010b). *Grounded theory is study of a concept*. Retrieved from http://www.youtube.com/results?search_query=grounded+theory&aq=f.
- Glaser, B.G. (2010c). *Jargonising: Using grounded theory vocabulary*. Retrieved from <http://www.youtube.com/watch?v=r6RpQelvS1k&feature=related>.

- Glaser, B.G. (2010d). *High impact variables*. Retrieved from <http://www.youtube.com/watch?v=WwR9K17kul0&feature=related>.
- Glaser, B.G. (2011). Remodelling grounded theory - Reviewed edition 2011. *Forum of Qualitative Research*, 5(2), 1-22.
- Glaser, B.G. (2012). Constructivist grounded theory? *The Grounded Theory Review*, 11(1), 28-40.
- Glaser, B.G. (2013). Staying open: The use of theoretical codes in GT. *The Grounded Theory Review*, 12(1), 1-6.
- Glaser, B.G. (2014). *Grounded Theory Institute*. Retrieved from <http://www.groundedtheory.com/>.
- Glaser, B.G., & Holton, J. (2004). Remodelling grounded theory. *Forum of Qualitative Research*, 5(2), 1-18.
- Glaser, B.G., & Strauss, A. (1967). *The discovery of grounded theory: Strategies for qualitative research*. New York: Adeline.
- Gleeson, J. (2000). Sectoral interest versus the common good? Legitimation, fragmentation and contestation in Irish post-primary curriculum policy and practice. *Irish Educational Studies*, 19(1), 16-34.
- Gleeson, J. (2013a). *Curriculum challenges and dilemmas for leadership of Catholic schools*. Paper presented at the Catholic School Leadership Conference, Sydney, Australia, August 12-15, 2013.
- Gleeson, J. (2013b). Identity and curriculum in Catholic education. Brisbane, QLD, Australia: Author.
- Gleeson, J. (2015). Critical challenges and dilemmas for Catholic Education Leadership internationally. *International Studies in Catholic Education*, 7(2), 145-161.
- Gleeson, J., & Ó Donnabháin, D. (2009). Strategic planning and accountability in Irish education. *Irish Educational Studies*, 28(1), 27-46.
- Goh, D. (2005). NCEA - Bane or boon? *ACE Papers*, (15), 88-101.
- Gordon, L., & Whitty, G. (1997). Giving the 'hidden hand' a helping hand? The rhetoric and reality of neoliberal education reform in England and New Zealand. *Comparative Education*, 33(3), 453-467.
- Gordon, L. (2006). The law, devolution and school choice in New Zealand. *Journal of School Choice: International Research and Reform*, 1(3), 77-90.
- Goulding, C. (2002). *Grounded theory: A practical guide for management, business and market researchers*. London, England: Sage.
- Grace, G. (1989). Education: Commodity or public good? *British Journal of Educational Studies*, 37(3), 207-221.

- Grace, G. (1990). The new right and the challenge to educational research. *Australian Educational Research*, 17(1), 37-48.
- Grace, G. (1996). Leadership in Catholic schools. In T. McLaughlin, J. O'Keefe & B. O'Keefe (Eds.), *The contemporary Catholic school* (pp. 70-87). London, England: Falmer Press.
- Grace, G. (2002). *Catholic Schools: Mission, Markets, and Morality*. London: Routledge.
- Grace, G. (2008). Catholic schools are now facing their greatest ever challenges. *Networking*, 9(4), 10-11.
- Grace, G. (2010). Renewing spiritual capital: An urgent priority for the future of Catholic education internationally. *International Studies in Catholic Education*, 2(2), 117-128.
- Grace, G. (2013). Catholic social teaching should permeate the Catholic secondary school curriculum: An agenda for reform. *International Studies in Catholic Education*, 5(1), 99-109.
- Grace, G. (2015). *Mission Integrity: Contemporary Challenges for Catholic School Leaders*: Beyond the Stereotypes of Catholic Schooling*. Retrieved from http://www.researchgate.net/publication/251418652_Mission_Integrity_Contemporary_Challenges_for_Catholic_School_Leaders*_Beyond_the_Stereotypes_of_Catholic_Schooling.
- Grace, G., & O'Keefe, J. (2007). Catholic schools facing challenges in the 21st Century. An overview. In J. O'Keefe & G. Grace (Eds.), *International handbook of Catholic education* (pp. 1-11). Dordrecht, Netherlands: Springer Publications.
- Grace, P. (2012). *New priests too Catholic for parishioners?* Retrieved from <http://www.nzcatholic.org.nz/2012/05/02/new-priests-too-catholic-for-parishioners/>.
- Grace, P. (2014). *Catholic decline in New Zealand alarming*. Retrieved from <http://www.nzcatholic.org.nz/2014/02/28/catholic-decline-in-nz-alarming/>.
- Graham, J. D. (2011). Daring to engage: Religious and spiritual formation of lay Catholic educators in Australia. *International Studies in Catholic Education*, 3(1), 25-39.
- Gray, N.L. (2009). Wisconsin Charter School Policy and its Effect on Private School Enrolment. *Journal of School Choice*, 3(2), 163-181.
- Grbich, C. (1999). *Qualitative research in health: An introduction*. Sydney, NSW, Australia: Allen & Unwin.
- Grigg, J., & Borman, G.D. (2014). Impacts and alternatives: Evidence from an elementary charter school evaluation, *Journal of School Choice: International Research and Reform*, 8(1), 69-93.
- Gronn, P. (2000). Distributed properties: A new architecture for leadership. *Educational Management Administration & Leadership*, 28(3), 317-338.

- Gronn, P. (2002). Distributed leadership as a unit of analysis. *The Leadership Quarterly*, 13(4), 423–451.
- Gronn, P. (2009). Leadership configurations. *Leadership*, 5(3), 381-395.
- Gronn, P. (2010). Leadership: Its genealogy, configuration and trajectory. *Journal of Educational Administration and History*, 42(4), 405-435.
- Gronn, P., & Lacey, K. (2006). Cloning their own: Aspirant principals and the school-based selection game. *Australian Journal of Education*, 50(2), 102–121.
- Groome, T.H. (1977). The critical principle in Christian education and the task of prophesy. *The Official Journal of the Religious Education Association*, 72(3), 262-272.
- Groome, T.H. (1996). What makes a school Catholic? In T.H. McLaughlin, J. O'Keefe & B. O'Keefe (Eds.), *The contemporary Catholic school: Context, identity and diversity* (pp. 107-125). London, England: Falmer Press.
- Groome, T.H. (1998). *Educating for life: A spiritual vision for every teacher and parent*. Allen, TX: Thomas More Press.
- Groome, T.H. (2002). *What makes a school Catholic? A return to spirit and heart: The hope for Catholic education*. Paper presented at the Sydney Symposium, 1st Oct, 2002.
- Groome, T.H. (2003a). Remembering and imagining. *The Official Journal of the Religious Education Association*, 98(4), 511-520.
- Groome, T. H. (2003b). *What makes us Catholic: Eight gifts for life*. New York: HarperCollins.
- Groome, T.H. (2007) Advice to beginners and to myself. *The Official Journal of the Religious Education Association*, 102(4), 362-366.
- Groome, T.H. (2010). *A conversation with Dr Thomas Groome*. [Video Podcast]. Retrieved from <http://www.youtube.com/watch?v=aPqRSbp-VLo>.
- Groome, T.H. (2012a). *From life to faith to life*. Boston, MA: Equinox Publishing.
- Groome, T.H. (2012b). *Deepening identity in Catholic schools*. [Video Podcast]. Retrieved from <http://www.youtube.com/watch?v=NauCzbZgfZw>.
- Groome, T.H. (2012c). *University of Dayton Catholic Education Summit keynote address by Dr Thomas Groome: Envisioning a new future for Catholic education*. [Video Podcast]. Retrieved from http://www.youtube.com/watch?v=Da_bHuz8nKk.
- Grounded Theory Review. (2014). *An International Online Academic Journal for the Advancement of Classic Grounded Theory*. Retrieved from <http://groundedtheoryreview.com/>.
- Guba, E. G., & Lincoln, Y. S. (2000). Introduction. the discipline and practices of qualitative Research. In: E. G. Guba & Y. S. Lincoln (Eds.), *Handbook of qualitative research*(pp.1–28). Thousand Oaks, CA: Sage Publications.

- Guion, L.A., Diehl, D.C., & McDonald, D. (2011). *Triangulation: Establishing the validity of qualitative studies*. Retrieved from <https://edis.ifas.ufl.edu/pdf/files/FY/FY39400.pdf>.
- Hache, D. (1999). *Public education at the dawn of the new millennium: The New Zealand experiment*. Retrieved from <http://mje.mcgill.ca/article/viewFile/8473/6406>.
- Hall, W., & Vandenberg, H. (2011). Critical ethnography: Extending attention to bias and reinforcement of dominant power relations. *Nurse Researcher*, 18(3), 25-30.
- Hamrlik, K. R. (2011). *The principle of subsidiarity and Catholic ecclesiology: Implications for the laity*. (Unpublished doctoral thesis). Loyola University, Chicago, IL.
- Hargreaves, A., & Fink, D. (2006). *Sustainable leadership*. San Francisco, CA:Wiley & Sons.
- Hargreaves, A., & Fink, D. (2008). Distributed leadership: Democracy or delivery? *Journal of Educational Administration*, 46(2), 229-240.
- Hargreaves, A., & Fink, D. (2012). *Sustainable leadership*. San Francisco, CA: Jossey-Bass
- Harris, A. (2002). *Building the capacity for school improvement*. Paper presented at the annual meeting of the American Educational Research Association, New Orleans, LA.
- Harris, A. (2010). Distributed leadership: What we know. In A. Harris (Ed.), *Distributed leadership* (pp. 11-24). Dordrecht, Netherlands: Springer.
- Hartas, D. (2010). Educational research and inquiry. In D. Hartas (Ed.), *Educational research and inquiry* (pp. 1-15). London, England: Continuum.
- Harforda, J., & O'Donoghue, T. (2011). Continuity and change in the perspectives of women religious in Ireland on themselves both as religious and as teachers in the years immediately prior to, and following, the Second Vatican Council (1962–1965). *Paedagogica Historica*, 47(3), 399–413.
- Harland, T., Tidswell, T., Everett, D., Hale, N. & Pickering, N. (2010). Neoliberalism and the academic as critic and conscience of society. *Teaching in Higher Education*, 15(1), 85-96.
- Harr-Bailey, M., & Cooper, B.S.(2009). The Introduction of Religious Charter Schools: A Cultural Movement in the Private School Sector. *Journal of Research on Christian Education*, 18:(3), 272-289.
- Harvey, T.R., & Broyles, E.A. (2010). *Resistance to change: A guide to harnessing its positive power*. Lanham, MD: Rowman & Littlefield Education.
- Healy, H. (2011a). *Implementing curriculum change in religious education: A study of the perceptions of primary school religious education coordinators* (Unpublished doctoral thesis). Australian Catholic University, Fitzroy, Vic., Australia.
- Healy, H. (2011b). Factors that enhance the implementation of a curriculum framework for religious education. *Religious Education Journal*, 27(1), 30-36.

- Heft, J. L. (2012). Catholic high schools: Facing the new realities. *Catholic Education: A Journal of Inquiry and Practice*, 16(1), 215-218.
- Higgs, J., & Macklin, R. (2010). Using lenses and layers. In R. Ajjawi, N. Cherry, J. Higgs & R. Macklin (Eds.), *Researching practise: A discourse on qualitative methodologies* (pp. 65-74). Rotterdam, Netherlands: Sense Publishers.
- Hipkins, C. (2013). *Bulk funding equals cost cutting*. Retrieved from <http://blog.labour.org.nz/2013/02/06/bulk-funding-cost-cutting/>.
- Hobbie, M., Convey, J.J., & Schuttloffel, M.J. (2010). The impact of Catholic school identity and organizational leadership on the vitality of Catholic elementary schools. *Catholic Education: A Journal of Inquiry and Practice*, 14(1), 7-23.
- Hobson, A.J., & Townsend, A. (2010). Interviewing as educational research methods. In D. Hartas (Ed.), *Educational research and inquiry* (pp. 223-238). London, England: Continuum.
- Holloway, I. (2008). *A-Z of qualitative research in healthcare*. Chichester, England: Blackwell.
- Holter, A.C., & Frabutt, J.M. (2012). Mission driven and data informed leadership. *Catholic Education: A Journal of Inquiry and Practice*, 15(2), 253-269.
- Hoverd, W.J. (2008). No longer a Christian country? Religious demographic change in New Zealand. *New Zealand Sociology*, 23(1), 41-63.
- Hoverd, W.J., & Sibley, C.G. (2010). Religious and denominational diversity in New Zealand 2009. *New Zealand Sociology*, 25(2), 59-89.
- Hoverd, W.J., Atkinson, Q.D., & Sibley, C.G. (2012). Group size and the trajectory of religious identification. *Journal for the Scientific Study of Religion*, 51(2), 286–303.
- Hoverd, W.J., Bulbulia, J., Partow, N., & Sibley, C.G. (2013). Forecasting religious change: A Bayesian model predicting proportional Christian change in New Zealand. *Religion, Brain & Behavior*. doi: 10.1080/2153599X.2013.824497
- Huberman, A.M., & Miles, M.B. (1994). *Qualitative data analysis* (2nd ed.). Thousand Oaks, CA: Sage Publications.
- Huberman, A.M., & Miles, M.B. (1999). *Qualitative data analysis* (3rd ed.). Thousand Oaks, CA: Sage Publications.
- Hutton, D. (2002). Many faces, one reality: The Catholic school in Australia. In D.J. Duncan & D. Riley (Eds.), *Leadership in Catholic education* (pp. 48-59). Sydney, NSW, Australia: HarperCollins Publishers.
- Hyde, B. (2013). A category mistake: Why contemporary Australian religious education in Catholic schools may be doomed to failure. *Journal of Beliefs & Values: Studies in Religion & Education*, 34(1), 36-45.

- Institute of Catholic Education. (1996). *Curriculum matters: A resource for Catholic educators*. Toronto, Ont., Canada: Author.
- Institute of Catholic Education. (2007). *Our Catholic schools 2006-07*. Toronto, Ont, Canada: Author.
- Isichei, E. (1991). Australia and New Zealand. In A. Hastings (Ed.), *Modern Catholicism: Vatican II and after* (pp. 1-7). New York: Oxford University Press.
- Jacobsen, S.L.; Johnson, L., & Ylimaki, R. (2011). Sustaining school success: A case for governance change. In K.A. Leithwood (Ed.), *How school principals sustain success over time* (pp.109-125). Dordrecht, Netherlands: Springer.
- Janesick, V. J. (2003). From the individual interview to the interview society. In F. J. Gubrium & J. A. Holstein (Eds.), *Postmodern interviewing* (pp. 21-51) London: Sage.
- Jelinski, T. J. (1994). *Admission policies: Catholic divisions in Saskatchewan*. (Unpublished masters project). University of Saskatchewan, Saskatoon, Saskatchewan.
- John XXIII. (1961). *Mater Et Magistra*. In the Vatican Archives online. Retrieved from http://www.vatican.va/holy_father/john_xxiii/encyclicals/documents/hf_j-xxiii_enc_15051961_mater_en.html.
- John Paul II. (1979). *Redemptor Hominis*. In the Vatican Archives online. Retrieved from <http://www.vatican.va/edocs/ENG0218/PF.HTM>.
- John Paul II. (1981). *Familiaris Consortio*. In the Vatican Archives online. Retrieved from http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20090505_circ-insegn-relig_en.html.
- John Paul II. (1986). *Pastoral visit in New Zealand: Address of John Paul II to the young people of New Zealand*. Retrieved from http://www.vatican.va/holy_father/john_paul_ii/speeches/1986/november/documents/hf_jp-ii_spe_19861122_giovani-auckland-nuova-zelanda_en.html.
- John Paul II. (1990). *Ex Corde Ecclesiae*. Retrieved from http://www.vatican.va/holy_father/john_paul_ii/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae_en.html.
- John Paul II. (2001). *Ecclesia in Oceania: The church in Oceania*. Retrieved from http://www.vatican.va/holy_father/john_paul_ii/apost_exhortations/documents/hf_jp-ii.
- Johnson, H. (1998). The role of the religious education coordinator: Mission and ministry. *Journal of Religious Education*, 42(2), 44–46.
- Johnson, B., & Christensen, L. (2004). *Educational research: Quantitative, qualitative, and mixed approaches* (2nd ed.). Boston, MA: Allyn & Bacon.
- Johnson, B., & Christensen, L. (2012). *Educational research: Quantitative, qualitative, and mixed approaches* (4th ed.). Thousand Oaks, CA: Sage Publications.

- Jones, W.W. (2009). Selection of grounded theory as an appropriate research methodology for a dissertation: One student's perspective. *The Grounded Theory Review*, 8(2), 23-34.
- Joseph, E.A. (2001). Philosophy of Catholic education. In T. C. Hunt, E.A. Joseph & R. Nuzzi (Eds.), *Handbook of research on Catholic education* (pp. 27-34). Westport, CT: Greenwood Press.
- Jutel, O. (2011). The Way of the world', neo-liberal discourse, the media and Fisher & Paykel's offshore relocation. *Communication, Politics & Culture*, 44(1), 79-91.
- Kannan, K. V. C. (2010). *Spiritual intelligence and imagination of New Zealand students* (Unpublished doctoral thesis). University of Auckland, Auckland, New Zealand.
- Kauri, B., Boyask, R., Quinlivan, K., & McPhail, J. (2008). Searching for equity and social justice: Diverse learners in Aotearoa New Zealand. In G. Wan (Ed.), *The education of diverse student populations: A global perspective* (pp. 226-249). New York: Springer.
- Keats, D. M. (1993). *Skilled interviewing* (2nd ed.). Hawthorn, Vic, Australia: Australian Council for Educational Research.
- Keddie, A., Mills, M., & Pendergast, D. (2011). Fabricating an identity in neo-liberal times: Performing schooling as 'number one'. *Oxford Review of Education*, 37(1), 75-92.
- Kennedy, A. (2010). *Introducing you to the role of the Director of Religious Studies*. Hamilton, New Zealand: Chanel Centre.
- Kennet-Cohen, T., Turvall, E., & Oren, C. (2014). Detecting bias in selection for higher education: Three different methods. *Assessment in Education: Principles, Policy & Practice*, 21(2), 193-204.
- Kennedy, A., & Duncan, J. (2006). New Zealand children's spirituality in Catholic schools: Teachers' perspectives. *International Journal of Children's Spirituality*, 11(2), 281-292.
- Kerr, M. (2014). *Catholic special character: Review and development*. Retrieved from <http://www.chhceo.org.nz/dox/CSC%20Oct11.pdf>.
- King, M. (1997). *God's farthest outpost*. Auckland: Penguin Publishers.
- King-Hele, S. (2011). The dynamics of religious change: A comparative study of five western countries (Unpublished doctoral dissertation). University of Manchester, London, England.
- Kirk, M. D. (1998). *Remembering Your Mercy: Mother Mary Cecilia and the first Sisters of Mercy in New Zealand: 1850-1880*. Auckland: Boughtwood Printing House.
- Kotter, J.P. (1997). *Leading change*. Boston, MA: Harvard Business School Press.
- Kvale, S. (1996). *Interviews: An introduction to qualitative research interviewing*. Thousand Oaks, CA: Sage Publications.

- L'Huillier, B.M. (2011). A critical interruption in the governance of a New Zealand state high school (Unpublished doctoral dissertation). Waikato University, Hamilton, New Zealand.
- Ladner, M. (2007). The impact of charter schools on Catholic schools: A comparison of programs in Arizona and Michigan. *Catholic Education: A Journal of Inquiry and Practice*, 11(1), 102-108.
- Lamb, M., & Levering, M. (2008). *Renewal within tradition*. New York: Oxford University Press.
- Lambert, S. (2012). The perception and implementation of sustainable leadership strategies in further education colleges. *Journal of Leadership Education*, 11(2), 102-122.
- Larkin, M.S. (2006). *Handing on the faith: A brief history of religious education programmes used in Catholic schools in Aotearoa New Zealand, 1969-2003*. Auckland, New Zealand: Catholic Institute of Theology.
- LaRocque, N. (2005). School choice: Lessons from New Zealand. *Education Forum*, 12, 1-18.
- Lauder, H., Hughes, D., & Watson, S. (1999). The introduction of educational markets in New Zealand: Questions and consequences. In M. Thrupp (Ed.), *A Decade of Reform in New Zealand education: Where to Now?* (pp. 86-98). Hamilton: School of Education, University of Waikato.
- Lauer, P.A. (2006). *An education research primer: How to understand, evaluate, and use it*. San Francisco, CA: Jossey-Bass.
- Lawrence-Lightfoot, S., & Davis, J. H. (1997). *The art and science of portraiture*. San Francisco, CA: Jossey-Bass.
- Leach, N.L., & Onwuegbuzie, A.J. (2005). On becoming a pragmatic researcher: The importance of combining quantitative and qualitative research methodologies. *International Journal of Social Research Methodology*, 8(5), 375-387.
- Lee, J. (1996). The challenges of being an RE coordinator. *Catholic School Studies*, 69(1), 11-13.
- Lee, S., & McBride, S. (2007). Introduction: Neo-liberalism, state power and global governance in the twenty-first century. In S. Lee & S. McBride (Eds.), *Neo-liberalism, state power and global governance* (pp. 1-26). Dordrecht, Netherlands: Springer.
- Leo XIII. (1891). *Rerum Novarum*. In the Vatican Archives online. Retrieved from http://www.vatican.va/holy_father/leo_xiii/encyclicals/documents/hf_l-xiii_enc_15051891_rerum-novarum_en.html.
- Leonard, R. (2013). *Why bother praying?* New York. Paulist Press.
- Liddy, S. (1998). Key issues for the REC. *Journal of Religious Education*, 42(2), 27.
- Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. Newbury Park, CA: Sage.

- Lincoln, Y. S., & Guba, E. G. (2005). *Paradigmatic controversies, contradictions and emerging confluences*. Thousand Oaks, CA: Sage.
- Lindberg, K. (2006). *Role of the principal as chief executive to the board*. Retrieved from <http://www.nzsta.org.nz/board-as-employers/principal/appointing-a-principal/>.
- Lineham, P.J. (2014). Trends in religious history in New Zealand: From institutional to social history. *History Compass*, 12(4), 333-343.
- Lingard, B. (2010). Policy borrowing, policy learning: testing times in Australian schooling. *Critical Studies in Education*, 51(2), 129-147.
- Long, J., & Hemmings, M. (2006). Primary religious education coordinators. Going, going, gone! *Journal of Catholic Schools Studies*, 78(1), 38-50.
- Lovell, S.A., Kearns, R.A., & Prince, R. (2014). Neoliberalism and the contract state: Exploring innovation and resistance among New Zealand health promoters. *Critical Public Health*, 24(3), 308-320.
- Lowe, S. (2015). *And who is my neighbour?* Hamilton, New Zealand.
- Luck, J.E. (1888). *Early history of the Catholic church in Oceania*. Auckland, New Zealand: Brett.
- Lye, J.N., & Hirschberg, J.G. (2012). *What is a high school worth?: A model of Australian private secondary school fees*. Research Paper Number 1161, Department of Economics, University of Melbourne. Melbourne: Australia.
- Lyndon, J. (2009). Transmission of the charism: A major challenge for Catholic education. *International Studies in Catholic Education*, 1(1), 42-58.
- Lynch, A. (2008). Social theory, theology, secularization and World Youth Day. *New Zealand Sociology*, 23(2), 34-46.
- Lynch, P. (2002). The New Zealand Catholic school experience. In D.J. Duncan & D. Riley (Eds.), *Leadership in Catholic education* (pp. 141-154). Sydney, NSW, Australia: HarperCollins Publishers.
- Lynch, P. (2005). Facing the challenge of leading Catholic schools in the 21st Century. *Aoraki, September 2005*, 1-6.
- Lynch, P. (2006). *Radiating hope while being strategic and accountable - New Zealand Catholic schools strengthening their identity and outcomes*. Paper presented at the Catholic Education Convention, 31 August-2 September, 2006, Wellington, New Zealand.
- Lynch, P. (2009a). *Address to the New Zealand Catholic Education Convention July 2009*. Paper presented at the New Zealand Catholic Education Convention, 29-31 July, 2009, Wellington, New Zealand.
- Lynch, P. (2009b). Certification of teachers in a Catholic school. *Catholic Schools Supplement: Lightning New Fires, March*, 1-2.

- Lynch, P. (2009c). Certification of teachers in a Catholic school. *Catholic Schools Supplement: Lightning New Fires*, May, 1-2.
- Lynch, P. (2011). Certification of teachers in a Catholic school. *Catholic Schools Supplement: Lightning New Fires*, April, 1-2.
- Lynch, P. (2013a). *What has the last twenty years taught us about what works in education?* Retrieved from http://nzceo.catholic.org.nz/pages/media/media_ceo_blog_archive.html#nov13.
- Lynch, P. (2013b). *Catholic schools day, 2013*. Wellington, New Zealand: Author.
- Lynch, P. (2013c). *Quarterly information update for proprietors' appointees on boards of trustees of Catholic schools from the New Zealand Catholic Education Office, November, 2013*. Wellington, New Zealand: Author.
- Lynch, R., Hennessy, J., & Gleeson, J. (2013). Acknowledging teacher professionalism in Ireland: The case for a Chartered Teacher Initiative. *Irish Educational Studies*, 32(4), 493-510.
- MacGregor, C.A. (2012). *School's Out Forever: The Decline of Catholic Education in the United States*. (Unpublished Ph.D dissertation). Princeton University.
- Mac Ruairc, G. (2010). This way please! Improving school leadership: The OECD way. *Journal of Educational Administration and History*, 42(3), 223-246.
- Mannheim, K. (1936). *Ideology and Utopia: An introduction to the sociology of knowledge*. New York: Harcourt, Brace & World.
- Marks, H., & Louis, K. (1999). Teacher empowerment and the capacity for organizational learning. *Educational Administration Quarterly*, 35(supplemental), 707-750.
- Martens, K., & Starke, P. (2008). Small country, big business? New Zealand as education exporter. *Comparative Education*, 44(1), 3-19.
- Maykut, P., & Morehouse, R. (1994). *Beginning qualitative research: A philosophic and practical guide*. London, England: Routledge Falmer.
- McBrien, R.P. (1994). *Catholicism*. London, England: Geoffrey Chapman.
- McBrien, R.P. (2008). *The Church*. New York: Harper Collins.
- McCarthy, M. (2004). Leadership in religious education: Addressing the three elements: Teacher, student and subject matter. *Journal of Religious Education* 52(4), 1-4.
- McClelland, V. A. (1996). Wholeness, faith and the distinctiveness of the Catholic school. In T.H. McLaughlin, J. O'Keefe, & B. O'Keefe (Eds.), *The contemporary Catholic school: Context, identity, and diversity* (pp. 155-161). Washington, D.C: Falmer Press.
- McDonald, D. (2011). United States Catholic schools: Challenges and controversies about statistical intelligence. *International Studies in Catholic Education*, 3(2), 120-135.

- McGeorge, C. & Snook, I. (1981). *Church, state and New Zealand education*. Wellington, New Zealand: Price Milburn.
- McKinney, S. (2015). The historical and contemporary debate about the relation of Catholic schools in Scotland and the social problem of sectarianism. *Journal of Theories and Research in Education*, 10(1), 13-45.
- McKinney, S.J., & Conroy, J.C. (2015). The continued existence of state-funded Catholic schools in Scotland. *Comparative Education*, 51(1), 105-117.
- McLaughlin, D. (1996). The distinctiveness of Catholic education. In T.H. McLaughlin, J. O'Keefe, & B. O'Keefe (Eds.), *The contemporary Catholic school: Context, identity, and diversity* (pp. 155-161). Washington, D.C: Falmer Press.
- McLaughlin, D. (2000). A school for the human person and of the human person. *British Journal of Religious Education*, 22(3), 150-164.
- McLaughlin, D. (2005). The dialectic of Australian Catholic education. *International Journal of Children's Spirituality*, 10(2), 215-233.
- McLaughlin, T. H. (2002). A Catholic perspective on education. *Journal Of Education & Christian Belief*, 6(2), 121-134.
- McMenamin, M. J. (1985). *The special character of the Catholic school: Theory and practice*. (Unpublished masters thesis). University of Auckland, Auckland, New Zealand.
- Mifsud, F. (2010). Other faith students in Maltese Catholic schools: Responses of school leaders. *International Studies in Catholic Education*, 2(1), 50-63.
- Miller, J.M. (2007). *The Holy See's teaching on Catholic schools*. Strathfield, NSW, Australia: St Paul's Publications.
- Mills, G. (2003). *Action research: A guide for the teacher researcher*. New Jersey: Merrill Prentice Hall.
- Mills, J., Chapman, Y., Bonner, A., & Francis, K. (2007). Grounded theory : a methodological spiral from positivism to postmodernism. *Journal of Advanced Nursing*, 58(1),72-79.
- Minichiello, V., Aroni, R., Timewell, E., & Alexander, L. (1995). *In-depth interviewing: Principles, techniques, analysis* (2nd ed.). Sydney, NSW, Australia: Longman.
- Ministry of Education. (2012). *Salary units, senior and middle management allowances*. Retrieved from <http://www.minedu.govt.nz/NZEducation/EducationPolicies/Schools/SchoolOperations/Resourcing/ResourcingHandbook/Chapter2/SalaryUnitsSeniormiddleManagementAllowances.aspx>.
- Ministry of Education. (2014a). *Decile ratings*. Retrieved from <http://www.minedu.govt.nz/Parents/AllAges/EducationInNZ/SchoolsInNewZealand/SchoolDecileRatings.aspx>.

- Ministry of Education. (2014b). *Guidelines for allocation of MMAs for teachers covered by the Secondary Teachers' Collective Agreement*. Retrieved from <http://www.minedu.govt.nz/NZEducation/EducationPolicies/Schools/SchoolOperations/Resourcing/ResourcingHandbook/Chapter2/SalaryUnitsSeniorMiddleManagementAllowances.aspx#mma/>
- Ministry of Education. (2014c). *Principals' pay and allowances*. Retrieved from <http://www.minedu.govt.nz/NZEducation/EducationPolicies/SchoolEmployment/TopicsOfInterest/PrincipalPayandAllowances.aspx>.
- Ministry of Education. (2014d). *Teachers' pay, allowances and qualifications*. Retrieved from <http://www.minedu.govt.nz/NZEducation/EducationPolicies/SchoolEmployment/TopicsOfInterest/BaseSalaryandAllowances.aspx>.
- Ministry of Education. (2014e). *Salary units, senior and middle management allowances*. Retrieved from <http://www.minedu.govt.nz/NZEducation/EducationPolicies/Schools/SchoolOperations/Resourcing/ResourcingHandbook/Chapter2/SalaryUnitsSeniorMiddleManagementAllowances.aspx>.
- Ministry of Education. (2014f). *Directories: Number of schools by school type and affiliation: 1 July 2013*. Retrieved from <http://www.educationcounts.govt.nz/directories/list-of-nz-schools>.
- Moghaddam, A. (2006). Coding issues in grounded theory. *Issues in Educational Research*, 16(1), 52-66.
- Mol, H. (1998). Canada, Australia and New Zealand. In T. M. Gannon (Ed.), *World Catholicism in transition* (pp. 250-262). New York: Macmillan Company Press.
- Møller, J., Vedø, G., Presthus, A., & Skedsmo, G. (2011). Sustainable improvement: The significance of ethos and leadership. In K.A. Leithwood (Ed.), *How school principals sustain success over time* (pp. 55-71). Dordrecht, Netherlands: Springer.
- Moos, L., & Kofod, K. K. (2009). Sustained successful school leadership in Denmark. *Journal of Educational Administration*, 47(6), 709-718.
- Moos, L., Day, C., & Johansson, O. (2011). Introduction to the International Successful School Principalship Project. In K.A. Leithwood (Ed.), *How school principals sustain success over time* (pp. 1-12). Dordrecht, Netherlands: Springer.
- Morgan, J., & O'Connor, P. (2014). *What is left in Education?* Retrieved from <http://saveourschoolsnz.com/tag/associate-professor-peter-oconnor/>.
- Morris, A.B. (1998). By their fruits you will know them: Distinctive features of Catholic education. *Research Papers in Education*, 13(1), 87-112.
- Morris, A. (2010). Parents, pupils and their Catholic schools: Evidence from school inspections in England 2000–2005. *International Studies in Catholic Education*, 2(1), 80-94.
- Mulligan, J. (1999). *Catholic education: The future is now*. Toronto, Ont., Canada: Novalis.

- Mulligan, J. (2007). Challenges for Catholic schools in Canada. In J. O'Keefe & G. Grace (Eds.), *International handbook of Catholic education* (pp. 125-145). Dordrecht, Netherlands: Springer Publications.
- Murray, C. (2012). *Coming Apart: The State of White America 1960–2010*. New York: Crown Forum
- Mutch, C. (2005). *Doing educational research*. Wellington, New Zealand: NZCER Press.
- Mutch, C. (2012). Curriculum change and teacher resistance. *Curriculum Matters*, 8, 1-8.
- Nairn, K., Higgins, J., & Ormond, A. (2007). Post-school horizons: New Zealand's neo-liberal generation in transition. *International Studies in Sociology of Education*, 17(4), 349-366.
- National Centre for Religious Studies. (1991). *Religious education in the secondary school: Manual for the Director of Religious Studies*. Auckland, New Zealand: Author
- National Centre for Religious Studies. (2005). *Religious education in the Catholic secondary school: Manual for the Director of Religious Studies*. Auckland, New Zealand: Author.
- National Centre for Religious Studies. (2008). *Complete certification handbook for special character and religious education*. Wellington, New Zealand: Author.
- National Centre for Religious Studies. (2010a). *Understanding faith: Religious education curriculum for Catholic secondary schools years 9-13 Aotearoa New Zealand* (Revised ed.). Wellington, New Zealand: Author.
- National Centre for Religious Studies. (2010b). *Religion in Catholic schools*. Wellington, New Zealand: Author.
- National Centre for Religious Studies. (2012). *Certification information for all teachers in Catholic schools*. [Brochure]. Wellington, New Zealand: Author.
- National Centre for Religious Studies. (2014a). *The Declaration*. [Brochure]. Wellington, New Zealand: Author.
- National Centre for Religious Studies. (2014b). *Catholic schools in New Zealand*. [Brochure]. Wellington, New Zealand: Author.
- Nesdale, P. (2003). International perspectives on government funding of non-government schools. *Education Forum*, 7, 1-8.
- Neuman, W. (2003). *Social research methods: Qualitative and quantitative approaches* (5th ed.). Boston, MA: Allyn and Bacon.
- Neven, A., & Thompson, P. (2011). The educational mission of the Sisters of Saint Joseph of the Sacred Heart in Aotearoa New Zealand: 1880s to 2010. *Journal of International Studies in Catholic Education*, 3(2), 170-183.

- New Zealand Catholic. (2005). *Student numbers up 20% in 13 years*. Retrieved from <http://www.nz.org.nz/viewDocument.aspx?EnableArchive=true&DocumentID=386&return=Search.aspx> .
- New Zealand Catholic. (2014). *Catholic decline in New Zealand Alarming*. Retrieved from <http://www.nzcatholic.org.nz/2014/02/28/catholic-decline-in-nz-alarming/>.
- New Zealand Catholic Bishops Conference. (2005). *Professional development and spiritual formation for teachers: Memorandum to boards of trustees of Catholic primary schools*. Wellington, New Zealand: New Zealand Catholic Education Office.
- New Zealand Catholic Bishops Conference. (2006). *Parish priests and NZ Catholic schools*. Wellington, New Zealand: New Zealand Catholic Education Office.
- New Zealand Catholic Bishops Conference. (2009a). *Preference enrolment card*. Wellington, New Zealand: New Zealand Catholic Education Office.
- New Zealand Catholic Bishops Conference. (2009b). *Catholic religious education goes digital*. Retrieved from <http://www.catholic.org.nz/news/fx-view-article.cfm?ctype=BSART&loadref=51&id=136>.
- New Zealand Catholic Bishops Conference. (2013). *The Catholic education of school-age children draft*. Wellington, New Zealand: New Zealand Catholic Education Office.
- New Zealand Catholic Bishops Conference. (2014). *The Catholic education of school-age children*. Retrieved from <http://www.catholic.org.nz/news/fx-view-article.cfm?ctype=BSART&loadref=51&id=322>.
- New Zealand Catholic Education Office. (2000). *Great jubilee millennium year project personal reference book for teachers and other staff in New Zealand Catholic schools*. Wellington, New Zealand: Author.
- New Zealand Catholic Education Office. (2002). *Catholic schools of New Zealand*. Retrieved from <http://www.nzceo.org.nz/schools-intro.shtml>.
- New Zealand Catholic Education Office. (2003a). *What the New Zealand Catholic Education Office does: A guide for teachers and boards of trustees*. Wellington, New Zealand: Author.
- New Zealand Catholic Education Office. (2003b). *The granting of preference of enrolment in New Zealand Catholic schools*. Wellington, New Zealand: Author.
- New Zealand Catholic Education Office. (2004). *Handbook for boards of trustees of New Zealand Catholic integrated schools*. Wellington, New Zealand: Author.
- New Zealand Catholic Education Office. (2005). *Tagged S65 positions-clarifications for Catholic schools*. Wellington, New Zealand: Author.
- New Zealand Catholic Education Office. (2007). *Who does what in Catholic schools?* Retrieved from <http://www.nzceo.catholic.org.nz/old/diagram3.shtml>.

- New Zealand Catholic Education Office. (2006). *2020 Beacon Plan Goals* Retrieved from http://www.nzceo.catholic.org.nz/pages/about/about_beacon.html.
- New Zealand Catholic Education Office. (2008). *Catholic character: Examples of good practices in New Zealand Catholic schools and colleges*. Wellington, New Zealand: Author.
- New Zealand Catholic Education Office. (2009). *Catholic character: Examples of good practices in New Zealand Catholic schools and colleges*. Wellington, New Zealand: Author.
- New Zealand Catholic Education Office. (2010a). *Application for a position in an integrated school related to the special character of a Catholic school (S65)*. Wellington, New Zealand: Author.
- New Zealand Catholic Education Office. (2010b). *Handbook for boards of trustees of New Zealand Catholic integrated schools*. Wellington, New Zealand: Author.
- New Zealand Catholic Education Office. (2010c). *The New Zealand Catholic school system: The common good imperative*. Wellington, New Zealand: Author.
- New Zealand Catholic Education Office. (2011a). *Catholic special character review and development Ahuatanga Katorika Kaupapa Arotake Me Te Ahu Whakamua*. Wellington, New Zealand: Author.
- New Zealand Catholic Education Office. (2011b). *Annual report 2011*. Wellington, New Zealand: Author.
- New Zealand Catholic Education Office. (2012a). *Achievement standards in religious studies*. Retrieved from http://www.nzceo.catholic.org.nz/pages/resources.html#achievement_standards.
- New Zealand Catholic Education Office. (2012b). *A brief history of the integration of Catholic schools in New Zealand with the state system of school*. Wellington, New Zealand: Author.
- New Zealand Catholic Education Office. (2013a). *Catholic Schools day 2013*. Wellington, New Zealand: Author.
- New Zealand Catholic Education Office. (2013b). *What NZCEO does*. Wellington, New Zealand: Author.
- New Zealand Catholic Education Office. (2013c). *The Declaration*. Wellington, New Zealand: Author.
- New Zealand Catholic Education Office. (2013d). *Handbook for boards of trustees, principals and staff of New Zealand Catholic integrated schools*. Wellington, New Zealand: Author.
- New Zealand Catholic Education Office. (2013e). *Annual report 2013*. Wellington, New Zealand: Author.

- New Zealand Catholic Education Office. (2014a). *Teachers with religious education qualifications available to teach*. Retrieved from <http://www.nzceo.catholic.org.nz/pages/teachers/teachers-available.html>
- New Zealand Catholic Education Office. (2014b). *Catholic schools: A heritage to be proud of....* Wellington, New Zealand: Author.
- New Zealand Catholic Education Office. (2014c). *Code of ethics for staff and boards of trustees*. Wellington, New Zealand: Author.
- New Zealand Catholic Education Office. (2014d). *The Declaration*. Wellington, New Zealand: Author.
- New Zealand Catholic Education Office. (2014e). *Ethnic breakdown of students in Catholic schools*. Wellington, New Zealand: Author.
- New Zealand Catholic Education Office. (2014f). National report on teacher professional development and qualifications in religious education and special character. Wellington, New Zealand: Author.
- New Zealand Council for Educational Research. (2013). *Impact of education reforms*. Retrieved from <http://www.nzcer.org.nz/research/impact-education-reforms>.
- New Zealand Diversity Action Programme: Human Rights Commission. (2007). *Religious diversity in New Zealand*. Wellington, New Zealand: Author.
- New Zealand Herald. (2006). *Not enough priests for last rites*. Retrieved from http://www.nzherald.co.nz/nz/news/article.cfm?c_id=1&objectid=10376686.
- New Zealand Legal Information Institute. (2010). *Education Act 1877*. Retrieved from http://www.nzlii.org/nz/legis/hist_act/ea187741v1877n21224.
- New Zealand Legislation. (2007). *Private Schools Conditional Integration Act 1975: No 129*. Retrieved from <http://www.legislation.govt.nz/act/public/1975/0129/latest/DLM437659.html?>
- New Zealand Legislation. (2010). *The Education Act 1989*. Retrieved from <http://www.legislation.govt.nz/act/public/1989>.
- New Zealand Legislation. (2013). *New Zealand Abolition of Provinces Act, 1875*. Retrieved from <http://atojs.natlib.govt.nz/cgi-bin/atojs?a=d&d=AJHR1876-I.2.1.2.7>
- New Zealand Legislation. (2014). 2014 Education Amendment Bill (No 2). Retrieved online from <http://www.legislation.govt.nz/bill/government/2014/0193/latest/whole.html>.
- New Zealand Principals Federation. (2014). *Charter schools*. Retrieved from <http://www.nzpf.ac.nz/list/%252FCharter%20Schools>.
- New Zealand Qualifications Authority. (2012a). *Religious Studies - Clarification of achievement standards*. Retrieved from <http://www.nzqa.govt.nz/qualifications-standards/qualifications/ncea/subjects/religious-studies/clarifications/>.

- New Zealand Qualifications Authority. (2012b). *Changes to the list of approved subjects for University Entrance*. Retrieved from <http://www.nzqa.govt.nz/about-us/publications/newsletters-and-circulars/secqual/changes-to-the-list-of-approved-subjects-for-university-entrance/>.
- New Zealand Qualifications Authority. (2014). *History of NCEA*. Retrieved from <http://www.nzqa.govt.nz/qualifications-standards/qualifications/ncea/understanding-ncea/history-of-ncea/>.
- New Zealand Schools Trustee Association. (2005). *Guidelines for boards of trustees: Principal appointments*. Retrieved from <http://www.nzsta.org.nz/media/NZSTA/5.0%20Board%20as%20employer/5.1%20Principal/5.1.1%20Appointing%20a%20Principal/Principal%20Appointment.pdf>.
- New Zealand Schools Trustee Association. (2014a). *Board of trustees*. Retrieved from <http://www.nzsta.org.nz/board-as-governors/>.
- New Zealand Schools Trustee Association. (2014b). *What is governance?* Retrieved from <http://www.nzsta.org.nz/board-as-governors/what-is-governance-/>.
- New Zealand Schools Trustee Association. (2014c). *Principal performance management*. Retrieved from <http://www.nzsta.org.nz/board-as-employers/principal/principals-appraisal/>.
- New Zealand Schools Trustee Association. (2014d). *2014 Resource Annual*. Wellington: New Zealand: Author.
- New Zealand Schools Trustee Association. (2014e). *Board of trustees*. Retrieved from <http://www.nzsta.org.nz/board-as-governors/>.
- New Zealand Schools Trustee Association. (2014f). *Legislation*. Retrieved from <http://www.nzsta.org.nz/board-responsibilities/legislation/>.
- New Zealand Schools Trustee Association. (2014g). *The role of school boards of trustees*. Retrieved from <http://www.nzsta.org.nz/board-as-governors/role-of-the-board/>.
- New Zealand Schools Trustee Association. (2014h). *Student trustee*. Retrieved from <http://www.nzsta.org.nz/board-as-governors/what-is-a-school-trustee-/what-is-a-student-trustee-/>.
- Norum, K.E. (2000). Black (w)holes: A researcher's place in her research. *Journal of Qualitative Sociology*, 23(3), 319-340.
- O'Brien, P., Tuck, B., & Walker, A. (2006). Attitudes towards Christianity and elements of the Catholic faith among adolescents in New Zealand Catholic secondary school. *Journal of Catholic School Studies*, 54(2), 42-50.
- O'Connell, D.M. (2012). Our schools – Our hope: Reflections on Catholic Identity from the 2011 Catholic Higher Education Collaborative Conference. *Catholic Education: A Journal of Inquiry and Practice*, 16(1), 155-186.

- O'Donnell, S. (1996). Catholic schools and Catholic philosophy: Their special character. *Catholic School Studies*, 71(2), 5-7
- O'Donnell, S. (1998). The Catholic school in a changing context: Some aspects of the New Zealand educational scene. *Journal of Catholic School Studies*, 71(2), 18-20.
- O'Donnell, S. (1999). Providing an education with a special character: The New Zealand Catholic secondary school. *Journal of Catholic School Studies*, 72(1), 4-7.
- O'Donnell, S. (2000). *The special character and culture of the New Zealand Catholic secondary school* (Unpublished doctoral thesis). Massey University, Palmerston-North, New Zealand.
- O'Donnell, S. (2001). *The character and culture of the Catholic school*. Wellington, New Zealand: The New Zealand Council for Educational Research.
- O'Donnell, S. (2003). The integration of special character and ethos. *Catholic School Studies*, 76(2), 6-8.
- O'Donoghue, T., & Potts, A. (2004). Researching the lives of Catholic teachers who were members of religious orders: Historiographical considerations. *Journal of the History of Education Society*, 33(4), 469-481.
- O'Gorman, R.T. (2015). Corporate Takeover of U.S. Catholic Education and the Effect on Catholic Identity: Models from the Church's 19th-Century Schools and 21st-Century Hospitals. *Religious Education*, 110(2), 212-230.
- O'Meagan, M. (2003). *Steadfast in hope: The story of the Catholic Archdiocese of Wellington: 1850-2000*. Wellington: Dunmore Press.
- Ofsted (2004). *Subject reports 2002/03. Religious education in secondary schools*. London, England: Author.
- O'Keefe, J.M., & Scheopner, A.J. (2009). Bridging the gap: Urban Catholic schools addressing educational achievement and opportunity gaps in the United States. *International Studies in Catholic Education*, 1(1), 15-29.
- Oliver, P. (2010). *Understanding the research process*. London, England: Sage Publications.
- O'Sullivan, D. (2005). Education. In D. O'Sullivan & C. Piper (Eds.), *Turanga Ngatahi - Standing together: The Catholic Diocese of Hamilton: 1840-2005* (pp. 95-114). Wellington, New Zealand: Dunmore Press.
- O'Sullivan, D., & Piper, C. (2005). Introduction. In D. O'Sullivan & C. Piper (Eds.), *Turanga Ngatahi - Standing together: The Catholic Diocese of Hamilton: 1840-2005* (pp. 9-11). Wellington, New Zealand: Dunmore Press.
- Openshaw, R. (2009). *Reforming New Zealand secondary education*. New York: Pallgrave Macmillan.
- Openshaw, R. (2014). Revisiting New Zealand's radical educational reforms: Continuities and disjunctures. *Journal of Educational Administration and History*, 46(2), 190-206.

- Orsman, C., & Zwart, P. (1997). *Church in the world - Statements on social issues 1979-1997 by New Zealand Catholic bishops*. Wellington, New Zealand: Tennant Print and Design.
- Owen, S. (2012). *Brand Catholic: Why we do what we do*. Paper presented at the New Zealand Catholic Education Convention, 8-10 August, 2012, Wellington, New Zealand.
- Ozar, L. (2010). Voices from the field: Interviews with three prominent Catholic school educators about leadership and collaboration. *Catholic Education: A Journal of Inquiry and Practice*, 14(1), 114-127
- Parker, A. (2013). *Reflections on a good God*. Hamilton, New Zealand: Saint John's College.
- Parsons, R. (1997). Hiring for mission: An overview. *Conversations*, 12(9)1–14.
- Parsons, C., & Welsh, P.J. (2006). Public sector policies and practice, neo-liberal consumerism and freedom of choice in secondary education: A case study of one area in Kent. *Cambridge Journal of Education*, 36(2), 237-257.
- Patrick, R. (2007). *New teachers, professional knowledge and educational reform in New Zealand*. (Unpublished doctoral thesis). Deakin University, Melbourne, Australia.
- Patton, M.Q. (2002). *Qualitative research and evaluation methods* (3rd ed.). London, England: Sage Publications.
- Paul VI. (1964). *Lumen Gentium*. In the Vatican Archives online. Retrieved from http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19641121_lumen-gentium_en.html.
- Paul VI. (1965a). *Declaration on Christian education: Gravissimum Educationis*. In the Vatican Archives online. Retrieved from http://www.vatican.va/archive/hist/ii_councils/ii_documents/vat-ii_decl
- Paul VI. (1965b). *Perfectae Caritatis*. . In the Vatican Archives online. Retrieved from http://www.vatican.va/archive/hist/ii_councils/ii_documents/vat-ii_decl
- Paul VI. (1965c). *Gaudium et Spes*. In the Vatican Archives online. http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_cons_19651207_gaudium-et-spes_en.html.
- Paul VI. (1965d). *Apostolicum Actuositatem*. Retrieved from http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decree_19651118_apostolicam-actuositatem_en.html.
- Paul VI. (1967). *Populorum Progressio: Encyclical of Pope Paul VI on the development of peoples*. In the Vatican Archives online. Retrieved from http://www.vatican.va/holy_father/paul_vi/encyclicals/documents/hf_p-vi_enc_26031967_populorum_en.html.
- Paul VI. (1975). *Evangelii Nuntiandi*. In the Vatican Archives online. Retrieved from http://www.vatican.va/holy_father/paul_vi/apost_exhortations/documents/hf_p-vi_exh_19751208_evangelii-nuntiandi_en.html.

- Pell, G. (2007). Religion and culture: Catholic schools in Australia. In J. O'Keefe & G. Grace (Eds.), *International handbook of Catholic education* (pp.835-845). Dordrecht, Netherlands: Springer Publications.
- Pearce, D., & Gordon, L. (2006). In the zone: New Zealand's legislation for a system of school choice and its effects. *London Review of Education*, 3(2), 145-157.
- Petersen, M. (1992). *Responsibility for state school religious education*. Wellington, New Zealand: Churches Education Commission.
- Piper, C. (2005). Missionary and Maori. In D. O'Sullivan & C. Piper (Eds.), *Turanga Ngatahi-Standing Together: The Catholic Diocese of Hamilton: 1840-2005* (pp. 13-34). Wellington Dunmore Press
- Pius XI. (1929). *Divini Illius Magistri*. In the Vatican Archives online. Retrieved from http://www.vatican.va/holy_father/pius_xi/encyclicals/documents/hf_p-xi_enc_31121929_divini-illius-magistri_en.html.
- Pius XII. (1950). *Humani Generis*. In the Vatican Archives online. Retrieved from http://www.vatican.va/holy_father/pius_xii/encyclicals/documents/hf_p-xii_enc_12081950_humani-generis_en.html.
- Pollefeyt, D., & Bouwens, J. (2010). Framing the identity of Catholic schools: Empirical methodology for quantitative research on the Catholic identity of an education institute. *International Studies in Catholic Education*, 2(2), 193-211.
- Pontifical Council for Justice and Peace. (2004). *Compendium of the Social Doctrine of the Church*. In the Vatican Archives online. Retrieved from http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_just_peace_doc_20060526_compendio-dott-soc_en.html.
- Post-Primary Teachers Association. (2009). *CAPNA - Curriculum and pastoral needs analysis*. Retrieved from <http://ppta.org.nz/index.php/collective-agreements/conditions-of-employment/688-ca-capna-sept09>.
- Post Primary Teachers' Association. (2011). *Secondary teachers' collective agreement*. Auckland, New Zealand: PPTA.
- Post-Primary Teachers Association. (2013a). *Collective secondary teachers' agreement*. Wellington, New Zealand: Author,
- Post-Primary Teachers Association. (2013b). *Charter schools*. Paper presented at the Annual PPTA Conference, 1-3 October, 2013, Wellington, New Zealand.
- Post-Primary Teachers Association. (2014). *Charter schools*. Retrieved from <http://www.ppta.org.nz/issues/charter-schools>.
- Potter, A. (2004). *Religion versus Empire. British Protestant missionaries and overseas expansion, 1700-191*. Manchester: Manchester University Press.

- Potterton, M., & Johnstone, N. (2007). A beacon of hope: Catholic schooling in South Africa and Lesotho. In J. O'Keefe & G. Grace (Eds.), *International handbook of Catholic education* (pp. 563-583). Dordrecht, Netherlands: Springer Publications.
- Prothero, A. (2014). From Catholic to charter: Conversion of schools draws scrutiny. *Education Week*, 33(35), 6.
- Punch, K. F. (1998). *Introduction to social research*. London, England: Sage Publications.
- Punch, K.F. (2000). *Developing effective research proposals*. London, England: Sage Publications.
- Punch, K.F. (2005). *Introduction to social research* (2nd ed.). London, England: Sage Publications.
- Quinn, T. (2002). Succession planning: Start today. *Principal Leadership*, 3(2), 24–29.
- Radford, B.M. (2010). Are we doing good? Catholic social teaching and the ethics of public policy outcomes in New Zealand. (Unpublished doctoral thesis). Massey University, Albany, New Zealand.
- Ramler, S. (2001). New Zealand's bold move. *Independent School*, 60(2), 92-97.
- Reid, N. (2011). *Founders and keepers: Men and women who made the Catholic Diocese of Auckland*. Auckland, New Zealand: CPC Publishing.
- Rieckhoff, B.S. (2014). The development of faith leadership in novice principals. *Journal of Catholic Education*, 17(2), 25-56.
- Robert, W., Alexander, W.R.J. & Jaforullah, M. (2004). *Explaining efficiency differences of New Zealand secondary schools*. University of Otago economics discussion paper no. 0403. Dunedin, New Zealand.
- Roberts, A. (2013). *Don't feed the bears*. Retrieved from <http://www.ppta.org.nz/communities/president-page/2825-dont-feed-the-bears>.
- Roberts, A. (2014). Shabby charter school quango feels the heat. *Post-Primary Teachers Association News*, 35(4), 3.
- Robertson, S.L., & Dale, R. (2000). Competitive Contractualism: A New Social Settlement in New Zealand Education. In D. Coulby, R. Cowan, & C. Jones World (Eds.), *Yearbook 2000 Education in Transition* (pp. 116-131). London: Kogan Page.
- Robertson, S.L, & Dale, R. (2002). Local states of emergency: The contradictions of neo-liberal governance in education in New Zealand. *British Journal of Sociology of Education*, 23(3) 463-482.
- Robertson, S.L. (2012). Placing teachers in global governance agendas. Retrieved from <http://susanleerobertson.files.wordpress.com/2012/07/2012-robertson-placing-teachers.pdf>
- Rogers, A. (1996). *A Lucky Landing*. Auckland: Random House Ltd New Zealand.

- Roper, B. (2011). The Fifth (Key) National Government's neoliberal policy agenda: Description, analysis and critical evaluation. *New Zealand Sociology*, 26(1), 12-40.
- Rossiter, G. (2010) Perspective on contemporary spirituality: Implications for religious education in Catholic schools. *International Studies in Catholic Education*, 2(2), 129-147.
- Rossiter, G. (2011a). Some perspectives on contemporary youth spirituality: A 'need to know' for church school religious education. *Religious Education Journal of Australia*, 27(1), 9-15.
- Rossiter, G. (2011b). Reorienting the religion curriculum in Catholic schools to address the needs of contemporary youth spirituality. *International Studies in Catholic Education*, 3(1), 57-72.
- Rossiter, G. (2013). Perspective on the use of construct 'Catholic Identity' for Australian Catholic schooling: Sociological background and literature. *Journal of Religious Education*, 61(2), 43-17.
- Rowe, R. (2000, January 14.). Shortage of school principals looming. *New Zealand Education Review*.
- Ryan, M. (1997). *Foundations of religious education in Catholic schools: An Australian perspective*. Wentworth Falls, NSW, Australia: Social Science Press.
- Rymarz, R. (1998). The religious education coordinator (REC): A four fold approach. *Journal of Religious Education*, 42(2), 28-32.
- Rymarz, R. (2006). Talking about Jesus and why it matters. *Journal of Religious Education*, 54(2), 79-84.
- Rymarz, R. (2010). Religious identity of Catholic schools: Some challenges from a Canadian perspective. *Journal of Beliefs & Values: Studies in Religion & Education*, 31(3), 299-310.
- Rymarz, R., & Graham, J. (2006). Australian core Catholic youth, Catholic schools and religious education. *British Journal of Religious Education*, 28(1), 79-89.
- Rymarz, R., & Hyde, B. (2013). *Taking the next step: Teaching religious education in Catholic schools*. Macksville, NSW, Australia: David Barlow Publishing.
- Rymarz, R., & Belmonte, A. (2014). Some life history narratives of religious education coordinators in Catholic schools. *International Studies in Catholic Education*, 6(2), 191-200.
- Russo, C. J. (2009). Canon law, American law, and governance of Catholic schools: A healthy partnership. *Catholic Education: A Journal Of Inquiry & Practice*, 13(2), 185-204.
- Sandelowski, M. (1986). The problem of rigor in qualitative research. *Advances in Nursing Science*, 8(3), 27-37.

- Sandelowski, M. (1995). Focus on qualitative methods: Sample size in qualitative research. *Research in Nursing and Health*, 18(1), 179-183.
- Sander, W. (2005). Catholics and Catholic schooling. *Education Economics*, 13(3), 257–268.
- Sarantakos, S. (1998). *Working with social research*. South Yarra, Vic., Australia: McMillan Education Australia.
- Scanlan, M. (2008). *The grammar of Catholic schooling and radically “Catholic” schools*. Retrieved from <http://digitalcommons.lmu.edu/ce/vol112/iss1/8>
- Schneider, A. (2006). Seeking mission integrity: The Mercy school culture audit as a map-in-process for the journey. *Journal of Catholic School Studies*, 78 (1), 61-73.
- Schuttlöffel, M. (2007). Contemporary challenges to the recruitment, formation and retention of Catholic school leadership in the USA. In J. O’Keefe & G. Grace (Eds.), *International handbook of Catholic education* (pp. 85-102). Dordrecht, Netherlands: Springer Publications.
- Schuttlöffel, M.J. (2012). Catholic identity: The heart of Catholic education. *Catholic Education: A Journal of Inquiry and Practice*, 16(1), 148-154.
- Schuttlöffel, M. J. (2013). Contemplative leadership practice: The influences of character on Catholic school leadership. *Catholic Education: A Journal of Inquiry and Practice*, 17(1), 80-103.
- Schwandt, T.(2003). Three epistemological stances for qualitative inquiry. In Denzin, N. K., & Lincoln, Y. S (Eds.), *The landscape of qualitative research* (pp. 292-331). London, England: Sage Publications.
- Scully, T.R. (2013). Catholic high schools: facing the new realities. *International Studies in Catholic Education*, 5(2), 233-236.
- Sergiovanni, T. J. (2005). *Strengthening the heartbeat: Leading and learning together in schools*. San Francisco, CA: Jossey Bass.
- Sergiovanni, T. J. (2007). *Rethinking leadership: A collection of articles* (2nd ed.). Thousand Oaks, CA: Corwin Press.
- Seldén, L. (2005). On grounded theory - With some malice. *Journal of Documentation*, 61(1), 114-129.
- Shannon, P. (2012). *What is Catholic Special Character?* Lecture presented at Saint John’s College Professional Development Committee, Hamilton, New Zealand, 8 November, 2012.
- Sharkey, P. (2002). Building our capacity and commitment. In D. Duncan and D. Riley (Eds.), *Leadership in Catholic education*. (pp. 1-8). Sydney, NSW, Australia: HarperCollins Publishers.

- Sharkey, P. (2006). Leadership in religious education: Intelligence, courage and balance. In R. Rymarz (Ed.), *Leadership in religious education*. (pp. 80-97). Strathfield, NSW, Australia: St Pauls Publications.
- Sharkey, P. (2007). *Religious leadership in a Catholic school* (Unpublished masters thesis). Flinders University of South Australia, Adelaide, Australia.
- Sharp, J. (2009). *Success with your education research project*. Exeter, England: Learning Matters.
- Sibley, C.G., & Bulbulia, J.A. (2014). How do religious identities and basic value orientations affect each other over time? *The International Journal for the Psychology of Religion*, 24(1), 64-76.
- Simmons, E. R. (1978). *A Brief history of the Catholic Church in New Zealand*. Auckland: CPC Publishing.
- Simon, J., & Smith, L. T. (2001). *A civilising mission? Perceptions and presentations of the New Zealand native school system*. Auckland, New Zealand: Auckland University Press.
- Simon-Kumar, R. (2014). Difference and diversity in Aotearoa/New Zealand: Post-neoliberal constructions of the ideal ethnic citizen. Retrieved from <http://etn.sagepub.com/content/14/1/136>
- Singer-Towns, B. (2007). *The Catholic faith handbook for youth* (2nd ed.). Winona (MN): St Mary's Press.
- Sjöborg, A. (2013): Religious education and intercultural understanding: Examining the role of religiosity for upper secondary students' attitudes towards RE. *British Journal of Religious Education*, 35(1), 36-54.
- Smith, D. (2014). *A Call to Vocation: Narratives of Catholic Educators*. Toronto: Pearson.
- Smith, D.G. (2013a). *The special character of New Zealand protestant integrated evangelical schools*. (Unpublished doctoral thesis). University of Auckland, New Zealand.
- Smith, N.V. (2013b). No longer more educated: Changes amongst those of no religion in New Zealand. *New Zealand Sociology*, 28(2). 64-77.
- Smith, D., & Lovat, T. (2003). *Curriculum: Action on reflection* (4th ed.). Sydney, NSW, Australia: Social Science Press.
- Smith, P.A., & Nuzzi, R.J. (2007). No margin, no mission: Challenges for Catholic urban schools in the USA. In J. O'Keefe & G. Grace (Eds.), *International handbook of Catholic education* (pp. 103-124). Dordrecht, Netherlands: Springer Publications.
- Smith, L., & Wanden, K. (2005). *Survey among Catholic schools: Implications for Catholic education*. Working paper 2005. Auckland, New Zealand: Catholic Institute of Theology.

- Smyth, K. (2014). *Bulk funding in senior secondary then to all - A clear and present danger*. Retrieved from <http://www.networkonnet.co.nz/index.php?section=education&id=417>.
- Snook, I. (2011). *Catholic schools and social justice*. Retrieved from <http://www.networkonnet.co.nz/index.php?section=education&id=239>.
- Snook, I. (2014). *Dear teachers and principals of New Zealand: Ivan Snook speaks*. Retrieved from <http://networkonnet.wordpress.com/2014/06/26/dear-teachers-and-principals-of-new-zealand-ivan-snook-speaks/>.
- Sommer, B., & Sommer, R. (1997). *A practical guide to behavioral research: Tools and techniques*. Oxford, England: Oxford University Press.
- Spencer, A. E. C. W. (2005). *The organisation of Catholic education in New Zealand: Interim report*. Somerset, England: Author.
- Spillane, J.P. (2005). Distributed leadership. *The Educational Forum*, 69(2), 143-150.
- Spillane, J. P., (2006). *Distributed leadership*. San Francisco, CA: Jossey-Bass.
- Spillane, J.P., & Diamond, J.B. (2007). Taking a distributed perspective. In J.P. Spillane & J.B. Diamond (Eds.), *Distributed leadership in practise* (pp. 1-6). New York: New York Teachers College.
- Spillane, J.P. & Healey, K. (2010). Conceptualising school leadership and management from a distributed perspective. *The Elementary School Journal*, 3(2), 253-281.
- Starratt, R. J. (2007). Leading a community of learners: Learning to be moral by engaging the morality of learning. *Educational Management Administration Leadership*, 35(2), 165–183.
- Statistics New Zealand. (2013). *Religious affiliation: Christian religions*. Retrieved from <http://www.stats.govt.nz/Census/2006CensusHomePage/QuickStats/quickstats-about-a-subject/culture-and-identity/religious-affiliation.aspx>.
- Statistics New Zealand. (2014a). *Half a million Aucklanders born overseas*. Retrieved from <http://www.stats.govt.nz/Census/2013-census/profile-and-summary-reports/qstats-culture-identity-auck-mr.aspx>.
- Statistics New Zealand. (2014b). *Auckland fastest-growing region since last census, and South Island districts grow most*. Retrieved from http://www.stats.govt.nz/browse_for_stats/population/census_counts/2013CensusUsuallyResidentPopulationCounts_MR2013Census.aspx.
- Statistics New Zealand. (2014c). *Major ethnic groups in New Zealand*. Retrieved from <http://www.stats.govt.nz/Census/2013-census/profile-and-summary-reports/infographic-culture-identity.aspx>.
- Stent, K. (2013). *Census points to non-religious NZ*. Retrieved from <http://www.stuff.co.nz/national/9501270/Census-points-to-non-religious-NZ>.

- Steger, M.F., Pickering, N.K., Adams, E., Burnett, J., Yeon Shin, J., Dik, B.J., & Stauner, N. (2010). The quest for meaning: Religious affiliation differences in the correlates of religious quest and search for meaning in life. *Psychology of Religion and Spirituality*, 2(4), 206–226.
- Strauss, A. L., & Corbin, J. M. (1990). *Basics of qualitative research: Grounded theory procedures and techniques*. Newbury Park, CA: Sage.
- Strauss, A.C, & Corbin, J.M. (1994). Grounded theory methodology. In N. K. Denzin & Y. S. Lincoln (Eds.), *Handbook of qualitative research* (pp. 273-285). Thousand Oaks, CA: Sage.
- Strauss, A.C, & Corbin, J.M. (1998). *Basics of qualitative research: Techniques and procedures for developing grounded theory* (2nd ed.). Thousand Oaks, CA: Sage.
- Strauss, A.C., & Corbin, J. M. (2008). *Basics of qualitative research: Techniques and procedures for developing grounded theory*. Los Angeles, CA: Sage.
- Storr, C. (2009). Governing Catholic schools: An English case study. *International Studies in Catholic Education*, 1(2), 214-227.
- Strathdee, R. (2011). The implementation, evolution and impact of New Zealand's national qualifications framework. *Journal of Education and Work*, 24(3-4), 303-321.
- Street, S. (2012). Public interest threatened by private gain: Learning from the UK experience of charter schools. *New Zealand Principal*, 27(4), 11-13.
- Stuber, I. S., & Nelson, C. D. (1967). *Implementing Vatican II*. New York: Association Press.
- Su, R. (2013). *Census 2013: Catholicism most popular religion in New Zealand despite growing number of non-believers*. Retrieved from <http://au.ibtimes.com/articles/529150/20131211/christianity-religion-catholic-church-new-zealand-census.htm#.U0h5p9-N3IU>.
- Suddaby, R. (2006). What grounded theory is not. *Academy of Management Journal*, 49(4), 633-642.
- Sullins, D. P. (2004). The difference Catholic makes: Catholic faculty and Catholic identity. *Journal for the Scientific Study of Religion*, 43 (1), 171-182.
- Sullivan, J. (2000). *Catholic schools in contention*. Dublin, Ireland: Lindisfarne Books.
- Sullivan, J. (2001). *Catholic education: Distinctive and inclusive*. Dordrecht, Netherlands: Springer.
- Sullivan, J. (2012). Catholic education as ongoing translation. *International Studies in Catholic Education*, 4(2), 200-207.
- Sultman, W.F. (2011). *Stones cry out: A Gospel imagination for Catholic school identity*. (Unpublished doctoral thesis). Australian Catholic University, Fitzroy, Vic., Australia.

- Sultmann, W., & Brown, R. (2011). Modelling pillars of Catholic school identity: An Australian study. *International Studies in Catholic Education*, 3(1), 73-90.
- Sweetman, R. (2002). *A fair and just solution? A history of the integration of private schools in New Zealand*. Palmerston North, New Zealand: Dunmore Printing Company.
- Tan, J. (2010). Grounded theory in practice: Issues and discussion for new qualitative researchers. *Journal of Documentation*, 66(1), 96-112.
- Tate, H. (2012). *He puna iti i te ao marama: A little spring in the world of light*. Auckland, New Zealand: Libro International.
- Taylor, D.J. (2009). Jean Baptiste Francois Pompallier - Loved and lamented through the generations in New Zealand (Unpublished masters thesis). Massey University, Palmerston North, New Zealand.
- Telford, H. (1996). *Transforming schools through collaborative leadership*. London, England: Falmer Press.
- Teske, P., Schneider, M., Buckley, J., & Clark, S. (2000). *Does charter school competition improve traditional public schools (Civic Report No. 10)*. New York: Manhattan Institute.
- The Canon Law Society. (1997). *The code of canon law*. London, England: HarperCollins.
- The Catholic Institute of Aotearoa New Zealand. (2014). *Our vision*. Retrieved from <http://www.tci.ac.nz/vision>.
- The Holy See. (2013). *Documents of the Second Vatican Council*. In the Vatican Archives online. Retrieved from http://www.vatican.va/archive/hist_councils/ii_vatican_council/.
- The Sacred Congregation for the Doctrine of the Faith. (2000). *Declaration "DOMINUS IESUS" on the unicity and salvific universality of Jesus Christ and the Church*. In the Vatican Archives online. Retrieved from http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20000806_dominus-iesus_en.html
- The Sacred Congregation for the Doctrine of the Faith. (2007). *Responses to some questions regarding certain aspects of the doctrine of the Church*. In the Vatican Archives online. Retrieved from http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20070629_responsa-quaestiones_en.html
- The Sacred Congregation for Catholic Education. (1977). *The Catholic school*. In the Vatican Archives online. Retrieved from http://vatican.va/roman_curia/congregations/ccatheduc/documents/rc_ccath.
- The Sacred Congregation for Catholic Education. (1982). *Lay Catholics in school: Witnesses to faith*. In the Vatican Archives online. Retrieved from http://vatican.va/roman_curia/congregations/ccatheduc/documents/rc_ccath.

- The Sacred Congregation for Catholic Education. (1988). *The religious dimension of education in a Catholic school*. In the Vatican Archives online. Retrieved from http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19880407_catholic-school_en.html.
- The Sacred Congregation for Catholic Education. (1997). *The Catholic school in the threshold of the third millennium*. In the Vatican Archives online. Retrieved from http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_27041998_school2000_en.html
- The Sacred Congregation for Catholic Education. (1998). *The Catholic school on the threshold of the third millennium*. In the Vatican Archives online. Retrieved from http://vatican.va/roman_curia/congregations/ccatheduc/documents/rc_ccath.
- The Sacred Congregation for Catholic Education. (2007). *Educating together in Catholic schools - A shared mission between consecrated people and the lay faithful*. In the Vatican Archives online. Retrieved from http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20070908_educare-insieme_en.html.
- The Sacred Congregation for Catholic Education. (2011). *Circular letter to the presidents of bishops conferences on religious education in schools*. In the Vatican Archives online. Retrieved from http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20090505_circ-insegn-relig_en.html.
- The Sacred Congregation for Catholic Education. (2013). *Educating to intercultural dialogue in Catholic schools living in harmony for a civilization of love*. Retrieved from http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20131028_dialogo-interculturale_en.html.
- The Sacred Congregation for Catholic Education. (2014). *Instrumentum Laboris: Educating today and tomorrow. A renewing passion*. Retrieved from http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20140407_educare-oggi-e-domani_en.html.
- The Vatican. (1998). *Code of canon law*. In the Vatican Archives online. Retrieved from http://www.vatican.va/archive/ENG1104/_INDEX.HTM.
- Waitangi Tribunal. (2013a). *The Treaty of Waitangi*. Retrieved from <http://www.waitangi-tribunal.govt.nz/treaty/>.
- Waitangi Tribunal. (2013b). *The Wananga capital establishment report*. Retrieved from <http://www.waitangi-tribunal.govt.nz/reports/view.asp?reportID=39e13093-2f4d-4971-aca0-28e811572755>
- Thomas, G. (2009). *How to do your research project*. London, England: Sage Publications.
- Thomas, H. (2005). Education and modernization. *Educational Review*, 57(2), 235-245.
- Thrupp, M. (2008). Education's 'inconvenient truth': Part two - The middle classes have too many friends in education. *New Zealand Journal of Teachers' Work*, 5(1), 54-62.

- Tobin, G.A., & Begley, C.M. (2004). Methodological rigour within a qualitative framework. *Journal of Advanced Nursing*, 48(4), 388–396.
- Treston, K. (2010). *Leadership and a Christian anthropology for mission in a Catholic school*. Retrieved from [http://www.acu.edu.au/_data/assets/pdf_file/0010/262279/Treston, Dr Kevin - Non-Refereed.pdf](http://www.acu.edu.au/_data/assets/pdf_file/0010/262279/Treston,_Dr_Kevin_-_Non-Refereed.pdf).
- Treston, K. (2012). *Five key challenges for leadership in Catholic schools in the 21st Century*. Retrieved from http://www.acu.edu.au/_data/assets/pdf_file/0010/89893/Five_Key_Challenges_For_Leadership.pdf.
- Tuerlings, W. (2003). *Mill Hill and the Maori Mission*. Hamilton: Zoom Digital Print.
- Tuohy, T.J. (2007). Challenges for Catholic education in Ireland. In J. O'Keefe & G. Grace (Eds.), *International handbook of Catholic education* (pp. 269-290). Dordrecht, Netherlands: Springer Publications.
- van der Nest, T. (2002). *A remedial model to address the learning problems of juvenile offenders at St Albans correctional facility in the Eastern Cape* (Unpublished masters thesis). Nelson Mandela Metropolitan University, Port Elizabeth, South Africa.
- van der Nest, T., & Buchanan, M.T. (2014). Maintaining the special character of a faith-based schooling system. *Religious Education: The Official Journal of the Religious Education Association*, 109(2), 201-215.
- van der Nest, T., & Shannon, P. (2014). Hamilton Diocese Religious Studies Secondary Moderation Committee. *Tapu*, 9, 1-2.
- van der Nest, T., & Smith, L. (2014). How can we enhance the special character of Catholic schools? *Aoraki*, 22, 16-22.
- van der Nest, T., & Smith, L. (in press). The mandated special character of Catholic schools within the Aotearoa New Zealand public, integrated school system: Reconceptualising the issues faced by the Catholic Secondary school Director of Religious Studies. *Religious Education: The Official Journal of the Religious Education Association*.
- Varnham, S., & Evers, M. (2009). Secular, singular and self-expression? Religious freedom in Australian and New Zealand education. *Irish Educational Studies*, 28(3), 279-296.
- Vaughan, G. (2014). *Prime Minister John Key outlines plans for new teaching and education leadership roles costing \$150m a year*. Retrieved from <http://www.interest.co.nz/news/68165/prime-minister-john-key-outlines-plans-new-teaching-and-education-leadership-roles-costin>.
- Verhelle, R. (1998). A vision of management by participation. In L. Lombaerts (Ed.), *The management and leadership of Christian schools* (pp. 241-257). Rome, Italy: Istituto Salesiano PioXI.

- Vogtner, K. (2012). Nurturing Catholic identity: Sharing your faith story. *Catholic Education*, 16(1), 175-179.
- Walbank, N. (2012). What makes a school Catholic? *British Journal of Religious Education*, 34(2), 169-181.
- Walker, A. (2004). *Attitudes towards faith among adolescents in integrated Catholic secondary schools*. (unpublished masters thesis). Auckland College of Education, Auckland, New Zealand.
- Walford, G. (2001). *Doing qualitative educational research: A personal guide to the research process*. London, England: Continuum.
- Walsh, P. J. (1987). *The special character of Catholic schools: A literature review and interview investigation* (Unpublished masters thesis). University of Auckland, Auckland, New Zealand.
- Wanden, K. (2006). Values education and Catholic schools. *Aoraki*, 6, 3-14.
- Wanden, K. (2009). *Teachers' perception of the purpose of classroom religious education in New Zealand Catholic secondary schools* (Unpublished doctoral thesis). Australian Catholic University, Fitzroy, Vic., Australia.
- Wanden, K. (2010). *Teachers' perception of the purpose of classroom religious education in New Zealand Catholic secondary schools*. Pennant Hills, NSW, Australia: Diocese of Broken Bay.
- Wanden, K. (2011). Teachers' perception of the purpose of classroom religious education in New Zealand Catholic secondary schools. *Aoraki*, 15, 9-20.
- Wane, J. (2011). Brand Catholic: A (not so) private education. *North & South*, November 2011, 40-50.
- Wane, J. (2012). Are private schools worth the money? *North & South*, June 2012, 34-41.
- Ward, K. (2006). Towards 2015: The future of mainline Protestantism in New Zealand. *Journal of Beliefs & Values*, 27(1), 13-23.
- Weinberg, L.D. (2009). Religious Charter Schools: Gaining Ground Yet Still Undefined. *Journal of Research on Christian Education*, 18(3), 290-302.
- Wellington, J. (2000). *Educational research: Contemporary issues and practical approaches*. London, England: Continuum.
- Williams, C. T. (2000). *Where have we come from?* Paper presented at the Catholic Church Alive Gathering, Hamilton, New Zealand, July 2000.
- Wolfram, P. (2013). Pakeha, Palagi, Whiteskin: Reflections on Ethnographic Socialisation and the Self. *The Asia Pacific Journal of Anthropology*, 14(3), 207-220.

- Woods, M. (2010). *Interviewing for research*. Retrieved from <http://owll.massey.ac.nz/about-OWLL/online-workshops.php>.
- Wright, T.J. (2009). The Treaty of Waitangi: Implications for Christian theological education in Aotearoa New Zealand. In De Souza (Ed.), *International handbook of religious, moral and spiritual dimensions in education* (pp. 525-545). Dordrecht, Netherlands: Springer Publications.
- Wylie, C. (2007). *School governance in New Zealand - How is it working?* Wellington, New Zealand: New Zealand Council for Educational Research.
- Wylie, C. (2008). *Principal wellbeing and stress in 2007 - Are we seeing any changes yet?* Retrieved from http://www.nzcer.org.nz/system/files/Wellbeing_June08.pdf.
- Wylie, C. (2013). *Secondary schools in 2012: Main findings from the NZCER national survey*. Wellington, New Zealand: New Zealand Council for Educational Research.
- Wylie, C. (2014). *Impact of education reforms*. Retrieved from <http://www.nzcer.org.nz/research/impact-education-reforms>.
- Yukl, G. (1999). An evaluation of conceptual weaknesses in transformational and charismatic leadership theories. *Leadership Quarterly*, 10(2), 285–305.
- Yukl, G. (2009). Use power effectively to influence people. In E.A. Locke (Ed.), *Handbook of principles of organisational behaviour* (pp. 349-365). Wiltshire, England: John Wiley & Sons.