Michael Buchanan*

MANAGING CURRICULUM CHANGE: A PRELIMINARY REPORT

Abstract
This paper presents an overview of the theory generated from a qualitative study that investigated the perspectives of faculty leaders of the discipline of classroom religious education, regarding their management of a "top down" (Morris, 1995) curriculum change. The curriculum change investigated involved a theoretical shift from a life-experience approach to learning and teaching, to a knowledge-centered text-based curriculum. Seven themes emerged from the study and provide an insight into the issues faculty leaders perceived as relevant to their management of a mandated curriculum change.

Introduction and background
This paper presents an overview of the theory generated from a qualitative study that investigated the management of a mandated curriculum change in religious education. The change applied to all Catholic schools in Melbourne, Australia. Faculty leaders of religious education referred to in this paper as religious education coordinators (RECs) were responsible for the management of this curriculum change. The theory generated from this study emanated from the perspectives of the RECs involved in the change.

The curriculum change was instigated by the former Archbishop of Melbourne, now Cardinal George Pell, who in 2001, directed all schools in the Archdiocese to implement a new religious education curriculum which was to be founded on a series of religious education textbooks entitled *To Know Worship and Love*. Prior to the introduction of the textbooks each school in the archdiocese was responsible for writing its own curriculum in religious education. It was based on curriculum guidelines that had been produced by the Catholic Education Office, Melbourne (1995; 1984; 1973) but this "top down" (Morris, 1995; see also, Marsh & Bowman, 1987) text-based curriculum change represented much more direction from the archdiocese, and a restraining of the previous freedom of schools in the construction of religious education curricula.

The theory generated about the management of curriculum change was drawn from a recent study which focused on Catholic secondary schools, and investigated the perspectives of certain RECs' regarding their management of the change, that is the implementation of the new text-based curriculum in Years 7-10, where the general age of students ranges from 12 to 16 years.

From the perceptions of the RECs the key theories generated related to preparing for the change, influencing school outlook towards classroom religious education, as well as change centered on staff development initiatives. In addition theories about the perceptions and attitudes of those involved in the change and curriculum leadership in the wake of curriculum change also emerged from this study.

Further to this, aspects about the factors that impeded and assisted the change are also reported on. Prior to presenting a preliminary overview of the theory generated it is appropriate to provide some background to the curriculum change and the process by which the study was conducted.

Background to the Curriculum Change
In the Catholic Archdiocese of Melbourne, whose schools provided the insights for the research, a major curriculum change in religious education has occurred through the introduction of a Church sponsored textbook series, *To Know Worship and Love* (Elliott, 2001). The implementation of this particular text-based curriculum can be understood in the context of a 'top down' initiative instigated by the former Archbishop of Melbourne, George Pell (Pell, 2001, p. 5). Archbishop Pell's intention was to develop a textbook series for primary and secondary schools with a "distinctive emphasis on the cognitive dimension of learning, that is, on knowing the content of Catholic teaching on faith and morals" (Pell, 2001, p. 5). The introduction of this particular educational approach to religious education was uniquely embedded within a catechetical framework. This framework was consistent with that of previous religious education programmes adopted in Melbourne Catholic schools. Engebretson (2002) has written on the educational context of the textbooks and has indicated their position within the catechetical design.

The educational approach emanating from the *To Know Worship and Love* series was influenced by previous and existing approaches to learning and teaching in religious education. Grimmitt (2000) has suggested that new pedagogical approaches are a direct response to preceding pedagogies. Some contemporary educational approaches influencing religious education in non-denominational and non-confessional schools (Grimmitt, 2000, pp. 24-25) have impacted on the pedagogical approach adopted in the textbooks developed for secondary schools in the Melbourne archdiocese (Engebretson, 2002). The particular educational approach consistent with the *To Know Worship and Love* textbook series have featured some aspects of the contemporary pedagogies emanating

from approaches to religious education in the United Kingdom (Grimmitt, 2000, p. 24).

This top down curriculum initiative proposed that while the emphasis should be on the scholarly acquisition of knowledge content in religious education in Catholic schools, such an acquisition should be seen as a channel to the formation of faith in students (Rossiter, 1981; see also Buchanan, 2003). In summary, Catholic schools in the archdiocese were mandated to implement an educational text-based curriculum as a means of responding to the Catholic mission to hand on a living faith (Pell, 2001, p. 5). This curriculum initiative has involved the incorporation of an educational approach to religious education that is faith-based, which is integral to programs in religious education in Catholic schools.

In Catholic secondary schools the REC as curriculum leader has the responsibility for implementing this particular text-based curriculum innovation. When the textbook series was introduced into the schools some authorities within the archdiocese such as the Archbishop, the Episcopal Vicariate for Religious Education, and the Catholic Education Office had not developed curriculum outlines within which the books would be used. This was perhaps due to the fact that the development of curriculum outlines in religious education had traditionally been organised at the school level (school-based curriculum). Given the tradition of school-based curriculum development in religious education in the Melbourne archdiocese, it would seem appropriate that the authorities concerned with religious education would concentrate on the production of the textbook series and forgo the development of curriculum outlines. It also appeared that no discussion regarding the fundamental change in the orientation of religious education emanating from the text-based curriculum approach reached the curriculum leaders in Catholic secondary schools in the archdiocese. However, top down directives encouraged the prompt implementation of the "text-based curriculum" (Pell, 2001, p. 5). The absence of curriculum statements and a clear understanding about the approach to religious education that the textbook series was oriented towards provided significant challenges for the religious education coordinators in schools who were responsible for managing the curriculum change. Within such a climate the fundamental responsibility of each religious education coordinator charged with managing the curriculum change, was to ensure that the school-based religious education curriculum incorporated the textbook series as the main resource underpinning the teaching and learning programs in religious education.

The theory generated from unstructured interviews with the RECs is of particular interest because it raised issues about the management of curriculum change from the point of view of those directly responsible for the change in schools. The experiences of the RECs are drawn on to address the purpose of this paper -that is,

to report on the issues involved in managing the curriculum change.

Conducting the Study
The research was located within the constructivist paradigm (Crotty, 1998). A grounded theory approach was adopted to draw on the experiences and perceptions of RECs. Unstructured interviews provided a starting point for understanding how RECs managed the curriculum change. The duration of each interview was approximately one hour.

The research methodology followed the principles of data collection and analysis promoted by Glaser (1998) where the emphasis is on the categories and theory emerging from the data. The data were collected and analysed consistent with Glaser's (1978) understanding of theoretical sensitivity where the theory emerges from the categories arising out of the data.

Grounded theory is commonly used to generate theory where little is known about the phenomenon (Goulding, 2002, p. 42). Since there is very little documentation about religious education coordinators as managers of curriculum change, grounded theory was used to establish hypotheses relating to the phenomenon of religious education coordinators as managers of curriculum change.

The role of the religious education coordinator within the school is unique. Crotty (2005) suggested that the role of religious education coordination emerged after the Second Vatican Council with the intention of ensuring that a staff member could understand the changes instigated by the Second Vatican Council and relate these changes to the rest of the school community. The role has developed significantly since then and there exists a range of opinions regarding whether the role should be regarded as primarily an educational one, or a role within the Church. According to Crotty (2005) the role of the REC has been perceived as a position both within the school and within the Catholic Church. The bi-dimensional role of the REC is a factor that distinguishes the role from other curriculum leadership roles in the Catholic school context. This dualism may account for the absence of literature concerning RECs as managers of curriculum change. Educational researchers may see it as an area of research for religious and theological disciplines whereas religious and theological researchers may see it as an area of relevance to educational researchers. The bi-dimensional role of the religious education coordinator has two lines of accountability (education and church), which impact on and distinguish how this curriculum change was managed. Utilising the principles of grounded theory, insights were gained concerning the factors that RECs perceived assisted curriculum change in this distinctive curriculum area.

Grounded theory enabled the researcher to compare, analyse and systematically conceptualise data through theoretical sampling. This process permitted categories

to emerge as the main issues of the participants were discovered. The systematic gathering of data and the interplay between the collection of data and analysis allowed theory to evolve:

> …one gets data in an area of substantive interest, and then tries to analyse what is going on and how to conceptualise it while suspending one's own knowledge for the time being. The researcher starts finding out what is going on, conceptualises it and generates hypotheses as relations between concepts (Glaser, 1998, p. 95).

The process may not necessarily be straightforward, and the researcher may experience a lack of clarity in the course of allowing the theories to emerge. The researcher must be conscious not to force the data but should allow the categories and properties to emerge from the data (Glaser, 1998, pp. 98 –101).

In the context of the broad study, it was the intention of the researcher to know and understand how RECs have implemented the curriculum change described at the beginning of this paper. By engaging in grounded theory methodology, the researcher adopted the role of co-learner with the aim of suspending preconceptions as a means to be open to discovery and the emergence of theory. This paper focuses on aspects assisting change, which have emerged from the preliminary findings.

A total of eight RECs were interviewed. Five RECs from various Catholic secondary schools in the Archdiocese of Melbourne were initially interviewed. The RECs from these schools represented the total number of applicants who had applied for, and received, funding from the Catholic Education Office, Melbourne, to implement the textbooks in their respective schools. A further three RECs were randomly selected from the seventy-two Catholic secondary schools in the Melbourne archdiocese. The decision to interview beyond the initial five RECs was based on the researcher wishing to ascertain whether or not the experiences of RECs who had not applied for funding might be similar or different. This cross-check with the five RECs who had received funding did not reveal any new categories but provided data that indicated that the categories that emerged from the initial interviews were saturated. Glaser (1978, 1998) has emphasised that the researcher should stay in the field until the categories are saturated and this is understood to occur when no new data emerges. This qualitative research approach did not rely on any particular sample size but on remaining in the field until all the relevant categories were saturated.

A grounded theory approach provided an opportunity to understand the factors that assisted curriculum change from the perspective of those directly involved in managing the change. The research project, in which RECs were asked to discuss their perspectives on their management of the change to this new curriculum, generated seven key themes. The following sections of this paper provide an overview of the theory generated from each of the seven key themes. Those key themes were:

- Preparation for change;
- School outlook;
- Staff development;
- Perspectives and attitudes;
- Curriculum leadership;
- Factors that impede change; and
- Factors that assist change.

Preparation for Change
Those responsible for managing this top down curriculum change required opportunities to prepare for the change. This involved becoming informed about the change as well informing staff members about it. Communication between those directing the change and those managing the change within the school was very important. The study revealed that in situations where a comprehensive understanding about a top down curriculum change was difficult to achieve from the centralised authority initiating the change, the RECs responsible for managing it would explore other avenues in an attempt to become informed. These avenues included contacting authors of the textbooks and reading and trialing draft chapters; piecing together scattered bits of information they received from various sources such as other RECs, school principals and personnel from the centralised Catholic Education Office. This strategy was not effective in establishing a comprehensive understanding of the change initiative. It only provided an opportunity to gain some random insights to piece together.

The study showed that not only were RECs tenacious in their efforts to find out about the change and its implications but that they perceived that it was important to inform staff members about any information they considered relevant to the change. Despite that lack of comprehensive knowledge about the change the RECs explored a variety of ways of keeping staff members informed about any information they received regarding the change. Some examples were: providing written reports, informal conversations, organising staff meetings and curriculum meetings.

Change affects people at a personal and professional level (Smith and Lovat, 2003). In order to alleviate any unnecessary stress caused by the change RECs provided opportunities for staff members to dialogue about the change. Several RECs organised and facilitated formal and informal gatherings for staff members involved in the change to discuss their feelings and concerns with a view to mapping strategies for coping with change.

The introduction of textbooks added another dimension to the preparation of this top down curriculum change. Since the 1960s, uniform textbooks had not been prescribed for use in religious education in Australian

Catholic schools. The theoretical position underpinning the textbook series in the 1960s *(My Way to God)* was catechetical and based on a kerygmatic approach (Buchanan, 2005). The absence of uniform textbook from the religious education curriculum for approximately thirty years together with a theoretical shift presented another issue for the RECs to address in their management of the change. In the absence of informed understandings about the curriculum change and the use of textbooks within religious education the RECs prepared for the management of a text-based curriculum by exploring ways to fit the textbooks within the context of their school's existing religious education curriculum. This strategy marked a diversion from one intention of this top down curriculum change which was to move from a life-centered theoretical approach to an educational approach in classroom religious education.

It was the intention of RECs to manage the change by working in collaboration with staff members involved in the change. However in the absence of a comprehensive understanding of the change, RECs ultimately made all the major decisions regarding the way in which the change would be managed in their particular school. The overarching theory generated from this key theme suggested that a school's ability to adopt (Brady & Kennedy, 2003) a top down curriculum change will be compromised in situations where communication about the nature and purpose of the change have not been made clear to those responsible for managing the change. In circumstances where the principles and spirit underlying the change are not clear this can lead to a curriculum adaptation (Brady & Kennedy, 2003; Brickell, 1972) that does not necessarily reflect the intention of the real curriculum.

The absence of a comprehensive understanding of the curriculum change did not deter the RECs from exploring ways and means to prepare for the management of this change. The engagement of certain management strategies impacted upon a school's outlook towards religious education. These intentional management schemes are outlined in the next section.

School Outlook
The management of the curriculum change provided the momentum for RECs to exercise curriculum leadership strategies intended to influence their school's outlook towards religious education. Their objective was to promote a school outlook where educators and students would regard classroom religious education with the same curriculum credibility as any other academic discipline within the curriculum. They presumed that this could be achieved by promoting their understanding of the text-based curriculum with their school's leadership team and by justifying the importance of employing qualified teachers of religious education, as well as promoting religious education as a subject equally credible to other academic disciplines.

The RECs' potential to influence school outlook

towards religious education was compounded due to the fact that the centralised authority directing the change did not provide adequate avenues to inform principals, RECs and other school leaders about the change and its implications. Therefore, personnel within the school relied almost entirely upon the insights of the REC to inform them about the change. Traditionally, a bias towards the employment of RECs as ministerial leaders (Fleming, 2002) resulted in RECs preferring to fulfil the ministerial demands of the role (Johnson, 1998) and a tendency to ignore the curriculum aspects of the role (Crotty, 2005). However, this study revealed that RECs did not ignore the curriculum aspects of their role and took responsibility for communicating with other school leaders the educational implications of the curriculum change for their particular school. The RECs managed the curriculum change with a view to promoting religious education as a subject deserving of the same credibility as any other. To achieve this the RECs lobbied for an allocation of classroom teaching time equal to that of other key learning areas within the curriculum. In managing the change, they also encouraged assessment and reporting strategies and techniques that were consistent with other subjects. Their intention was to promote a school outlook where religious education would be perceived as demanding the same requirements as any other subject.

Another goal perceived as crucial to promoting a compatible school outlook towards religious education was to increase the selection and appointment of qualified teachers of religious education. Perceptions of classroom religious education as a ministerial activity can downplay the importance of qualified teachers of religious education and may account for the shortage of qualified teachers of religious education in Catholic schools (Thomas, 2000). The RECs management of the text-based curriculum revealed a bias towards the employment of qualified teachers of religious education. In most cases teachers who were willing to teach more that one religious education class were preferred. In Australia, the principal of a Catholic school is ultimately responsible for the employment of staff members and the extent to which the principal relies on the advice of others varies. This study revealed that RECs had varying levels of involvement in the selection and appointment of religious education teachers. In broad terms some RECs had direct involvement (where the RECs determine who would be appointed to the role of teacher of religious education); negotiated involvement (where the REC was able to communicate a profile of the type of teacher preferred); and no involvement (where the REC was unable to have any influence over the appointment of teachers of religious education).

RECs with direct involvement in the selection and appointment of teachers of religious education were able to promote a school outlook that perceived religious education with the same credibility as other key learning areas. Those RECs with no involvement were least likely to promote such an outlook. In

situations where the REC had *direct involvement* in the employment of teachers of religious education the REC was more likely to establish a faculty where a shared philosophy about learning and teaching in religious education and the role of the teacher were compatible. In situations where the REC had *negotiated involvement* in the selection and appointment of religious education teachers, a bias towards the recruitment of qualified teachers as well as those committed to teaching more than one class was preferred but not always achieved. In situations where the REC had no involvement in the selection and appointment of religious education teachers it was more difficult to promote a cohesive school outlook towards religious education and the role of the religious education teacher.

The RECs were not always able to influence the employment of qualified teachers of religious education in their particular school. In managing the change some RECs considered the specific needs of existing teachers of religious education and encouraged their participation in staff development opportunities that they perceived would assist them in teaching the new text-based curriculum.

Staff Development
The RECs perceived that there was a preference for school based staff development opportunities amongst staff members. Staff development experiences generally fell into one of three categories; professional development; professional learning and personal faith formation. All forms of staff development were oriented towards interacting with the religious knowledge embedded within the contents of the textbooks. For instance, the RECs organised professional development experiences where teachers could develop proficiencies in content knowledge areas relevant to the text-based curriculum. The preferred professional development option was guest speakers with expertise in topic areas relevant to the content covered in the textbooks. Guest speakers were preferred because they were cost effective and provided an opportunity for all teachers to attend the professional development experience. Professional learning opportunities were also oriented towards the content contained within the textbooks and RECs encouraged professional learning teams to enable teachers to learn from each other and develop a proficient understanding of the religious knowledge in the textbook series. While staff development opportunities were oriented towards expanding religious knowledge some RECs perceived that this approach had the potential to probe personal faith issues for some teachers.

The theory generated suggested that school based staff development pertaining to the content contained in the textbooks is likely to have little impact on preparing teachers to teach the text-based curriculum. As a change management strategy, staff development experiences emphasising this point have ignored the relevance of knowing and understanding the theory underpinning the text-based curriculum and its application to teaching and learning (Ryan, 1998). One-off school based staff development experiences downplay the benefits of continuous on-going study and reflection required to understand new concepts. Furthermore when there is an expectation that teachers attend staff development sessions it is inappropriate to assume that all are willing participants open to learning new information and skills. Staff development opportunities that were school-based were perceived as the preferred option according to the RECs. Knowledge about the appropriateness of school based staff-development for the management of this curriculum change required an exploration of insights beyond the scope of this paper but further readings of Fullan (2004), Hargreaves (1997) and Johnson (2000; 1995) may provide a way forward. Other perspectives and attitudes held by the RECs were identified in their management of the curriculum change.

Perspectives and Attitudes
This study revealed that misinformed perspectives and attitudes held by those responsible for managing the change impacted upon the way it was managed. The RECs did not perceive a distinction between the theoretical position underpinning the text-based curriculum and its predecessor, the life-centered approach. In many schools the RECs managed the change by drawing upon their pedagogical knowledge and attitude towards the life-centered approach to classroom religious education. The text-based curriculum being knowledge centered and consistent with outcomes-based learning (Pell, 2001) was perceived by some RECs to require an emphasis on the teaching of Church doctrines. This is perhaps due to some RECs perceptions of previous uniform textbooks that were oriented towards learning and teaching the doctrines of the Church (Australian Catholic Bishops, 1964; 4th Plenary Council, 1937). This misinformed perspective about the theory underpinning the curriculum change did not generate amongst the RECs a favourable attitude towards its application to classroom religious education. In managing the change the RECs drew upon their expertise and attitude stemming from familiarity with the life-experience approach to religious education and their misinformed perceptions of the text-based curriculum. This resulted in a management process underpinned by misunderstanding. The RECs did not understand the theory underpinning the change and an attitude was adopted which encouraged the blending of the contents of the textbooks into the school's existing curriculum based on life-experience.

In summary, this study revealed that where the management of a curriculum change was influenced by misinformed perceptions about the theoretical position underpinning the curriculum, those responsible for managing the change drew upon their pre-existing knowledge and experience of curriculum and curriculum theory. Discrepant understandings about the curriculum change can trivialise the management and implementation of a curriculum change. These

circumstances can lead to managers of a top down curriculum change adapting (Brady & Kennedy, 2003) the intended change as opposed to adopting (Marsh, 1997) the change. In order to effect the management of a top down curriculum change it is essential that those responsible for curriculum leadership have informed understandings about the actual change as well as an awareness of its likely implications.

Curriculum Leadership

The RECs preferred a curriculum leadership style oriented towards the generation of collaborative cultures (Fullan, 2001) amongst staff members. However their assessment of the skills and expertise of the members of their faculty meant that collaboration was not always appropriate. In some situations the RECs made decisions to effect change that did not involve collaboration with other members of the religious education faculty. Some examples of non-collaborative leadership initiatives involved promoting the employment of qualified teachers of religious education, documenting the religious education curriculum in a similar fashion to other curriculum areas, and arranging time for teachers of religious education to meet and develop other strategies and proficiencies they perceived would assist the change.

RECs negotiated with school leaders some initiatives to establish a faculty consisting of qualified teachers of religious education. This leadership initiative was influenced by their perception that teachers required background knowledge in the discipline in order to teach the contents contained in the textbooks pertaining to the text-based curriculum. To accommodate existing staff members who were not qualified or proficient in their understanding of religious knowledge as it applies to religious education, the RECs organised time within the school timetable for teachers to learn more about the contents and knowledge associated with the discipline. To further help those teachers who were not qualified or perceived as not proficient in their teaching of the discipline, the RECs documented the curriculum in a fashion similar to other curriculum areas. It was intended that this strategy would assist untrained teachers by enabling them to draw upon their general educational and curriculum expertise.

The extent to which RECs generated collaborative cultures in the face of curriculum change was influenced by their perspectives regarding a religious education teacher's capacity to effect change. In situations where the RECs perceived a limited capacity amongst faculty members to be involved in bringing about change the RECs made single-minded decisions regarding how to proceed. They made the decisions that provided the scaffolding for teachers to work and learn together and in collaboration.

Factors that Impede Change

The RECs' biases towards religious education curriculum and leadership have a significant influence on their perspectives on the factors that impede curriculum change. Their biases are more likely to influence their perspectives on the factors that impede change in situations where their understanding of the nature, purpose and intention of the change is obscured or misinformed. Consequently the RECs found it difficult to articulate the theory underpinning the curriculum change in a situation where there is a lack of coherent discussion about the theoretical position of the text-based curriculum.

The RECs management of the curriculum change was impeded by teachers who did not have qualifications to teach religious education. However regardless of the educational emphasis on the acquisition of religious knowledge through outcomes-based learning, RECs perceived that such knowledge was meaningless without some personal faith engagement from the classroom religious education teacher. Some RECs held the view that religious education teachers who were not practising the Catholic faith in their own lives were likely to impede the management of a curriculum change.

Also, RECs have limited experiences and knowledge about the use of textbooks in religious education and they experienced difficulties using knowledge-centered textbooks in a way that was relevant to students in the religious education classroom. In view of Crotty (2005) and Fleming's (2002) research this is not surprising because they indicated that RECs primarily perceived themselves as ministerial leaders rather than curriculum leaders. This study found that RECs were not as confident in their ability to exercise curriculum leadership as they were in exercising ministerial leadership.

Factors that Assist Change

Those responsible for producing top down curriculum change have a capacity to influence the way and pace of the change as well as the extent to which the change will be adapted (Marsh, 1997) or adopted (Brady & Kennedy, 2003). The way and pace in which the change will be taken up will depend upon the ability of those producing the change to clearly communicate knowledge about the change to those responsible for managing the change.

This study revealed other factors that were able to assist the management of curriculum change. These factors included: time to reflect on practice that enabled teachers to professionally learn from each other and also enabled RECs to identify some real needs of staff such as staff development needs and an opportunity to voice their concerns and fears about the change. Another factor was concern for the abilities of staff members. RECs were genuinely sympathetic towards teachers who lacked the qualifications to teach religious education and they would organise as well as lead professional development/learning experiences to enable teachers to feel professionally and personally confident in their teaching of religious education. The RECs believed that teachers of religious education are more confident when engaging in experiences of professional development facilitated and led by the

REC or an expert from outside the school. Regardless of these initiatives to support vulnerable staff members the RECs perceive that the employment of qualified teachers of religious education assisted them in their management of the change to a knowledge-centered text-based curriculum.

The RECs considered themselves to be supported in their management of curriculum change in situations where the principal and other members of the leadership/administration team showed a genuine interest in the change initiative. The RECs also instigated support structures for teachers. They encouraged and facilitated teamwork opportunities that fostered professional and personal growth for teachers of religious education.

Conclusion

The theories generated from the RECs perspectives about the management of a top down change provide an insight into some of the ways in which RECs have influenced change. These insights are of value to those directing top down change as they provide a context for understanding how change is likely to be managed and implemented at the school level. If the intention underpinning the change is to be reflected in the management and implementation of the change then these insights about the RECs' perspectives of their own role and its impact upon the priority and direction they give to the management of curriculum change needs to be understood by those directing the change. In the face of top down change it is vital that those directing the change clearly understand the ways in which RECs manage top down change. If the intention of the change is to be reflected in the management and implementation of the change then it is vital that those directing the change and those managing the change have a clear understanding of the reasons for and the theory underpinning the change. Future studies might explore the effectiveness of ways in which centralised authorities directing top down change might communicate with managers of change at the school level in order to bring about change.

References

Australian Catholic Bishops. (1964). *My way to God.* Australia: Dwyer.

Brady, L. and Kennedy, K. (2003). *Curriculum construction* (2nd. Ed.). N.S.W. Australia: Pearson Prentice Hall.

Brickell, Fl. M. (1972). Two local change strategies. In R. Hooper (Ed.), *The curriculum: context design and development* pp. 399-410). Great Britain: Open University Press.

Buchanan, M. T. (2003). Survey of current writing on trends in religious education. *Journal of Religious Education, 51* (4), 22-30.

Buchanan, M. T. (2005). Pedagogical drift: The evolution of new approaches and paradigms in religious education. *Religious Education, 100* (1), 20-37.

Catholic Education Office, Archdiocese of Melbourne. (1973). *Guidelines for religious education of students in the archdiocese of Melbourne.* Melbourne: Catholic Education Office.

Catholic Education Office, Archdiocese of Melbourne. (1984). *Guidelines for religious education of students in the archdiocese of Melbourne.* Melbourne: Catholic Education Office, Archdiocese of Melbourne.

Catholic Education Office, Archdiocese of Melbourne. (1995). *Guidelines for religious education of students in the archdiocese of Melbourne.* Melbourne: Catholic Education Office, Archdiocese of Melbourne.

Crotty, L. (2002). *Religious leadership in the Catholic school: The position of the religious education coordinator.* Unpublished doctoral dissertation, The University of Sydney, Australia.

Crotty, L. (2005). The REC and religious leadership. *Journal of Religious Education, 53* (1), 48-59.

Crotty, M. (1998). *The foundations of social research: Meaning and perspective in the research process.* NSW, Australia: Allen Urwin.

Engebretson, K. (2002). Writing church-sponsored religious education textbooks. *British Journal of Religious Education 25* (1), 33-45.

Elliott, P. (Ed.). (2001). *To Know Worship and Love.* Melbourne: James Goold House.

Flynn, M. (1985). *The effectiveness of Catholic schools; A ten year study of Year 12 Students in Catholic High schools.* Australia: St Paul's Publications.

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, Australia.

Fullan, M. (2001). *Leading a culture of change.* San Francisco: Jossey Bass.

Fullan, M. (2004). *Personal action guide and workbook: Leading in a culture of change.* San Francisco: Jossey Bass.

Glaser, B. (1978). *Theoretical sensitivity: advances in the methodology of grounded theory.* Mill Valley, California: Sociology Press.

Glaser, B. (1998). Doing grounded theory: Issues and discussions. Mill Valley, California: Sociology Press.

Grimmitt, M (2000). *Pedagogies of religious education: Case studies in the research and development of good pedagogic practice in RE.* United Kingdom: McCrimmon Publishing Co Ltd.

Goulding, C. (2002). *Grounded theory: A practical guide for management, business and market researchers.* Great Britain: Sage Publications Ltd.

Hargreaves, A. (1997). The four ages of professionalism and professional learning.

Unicorn, 23 (2), 99-100.

Johnson, H. (1998). The role of the religious education coordinator: Mission and ministry. *Journal of Religious Education, 42* (2), 44-46.

Johnson, N. (2000). *Supporting school and classroom improvement and change.* Unpublished resource booklet from Connections Educational Consultancy.

Marsh, C. J. (1997). *Planning, management and ideology: Key concepts for understanding curriculum* (2nd Ed.). London: The Falmer Press.

Marsh, D. D. and Bowman, G. A. (1987). *Top-down versus bottom-up reform in secondary schools.* Unpublished paper, University of California, Los Angeles.

Morris, P. (1995). *The Hong Kong school curriculum: Development, issues and policies.* Hong Kong: Hong Kong University Press.

Pell, G. (2001). From the Archbishop. In P. Elliot (Ed.). *To Know Worship and Love Teaching Companion Year 7* (*p. 5).* Melbourne: James Goold House.

4th Plenary Council. (1937). *Catechism.* Melbourne: Australian Catholic Truth Society.
Rossiter, G. (1981). *Religious education in Australian schools.* Australia: Curriculum development centre Australia.

Ryan, M. (1998). An evaluation of outcomes based approaches in religious education curriculum guidelines. *Word in Life: Journal of Religious Education, 46 (1),* 14-19.

Smith, D. L. & Lovat, T. J. (2003). *Curriculum: Action on reflection* (4th Ed.). Tuggerah, NSW, Australia: Social Science Press.

Thomas, J. (2000). Survival without texts. *Journal of Religious Education, 48 (2*), 54 —57.

Dr Michael T Buchanan is a member of the Faculty of Education at Australian Catholic University, Melbourne campus where he lectures in Religious Education and Education and Curriculum Studies. Email michael.buchanan@acu.edu.au